GORDON INSTITUTE
OF BUSINESS SCIENCE

University of Pretoria

An investigation into business people's spiritual value compasses

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A RESEARCH PROJECT SUBMITTED TO THE GORDON INSTITUTE OF BUSINESS SCIENCE, UNIVERSITY OF PRETORIA, IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF BUSINESS ADMINISTRATION.

7 NOVEMBER 2012

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ABSTRACT

The purpose of this study, which primarily focuses on spiritual values, was to develop a measurement for nine spiritual anchors – perfection, compassion, passion, inspiration, investigation, dedication, appreciation, determination and cooperation – as proposed by Karakas (2010). Through the development of such a measurement, the concept and construct of spiritual anchors was investigated and definitions were refined.

After reviewing the literature on workplace spirituality and personal values, a *Spiritual Value Compass Inventory* was developed. The 350 responses received after distributing the inventory to a sample of South African MBA students was analysed using exploratory and confirmatory factor analysis. The findings from these analyses yielded a *spiritual value compass* model.

The spiritual value compass model outlines the spiritual anchors held by this diverse group of businesspeople, which was shaped as "passion", "compassion", "investigation" and "determination". These anchors bear relevance to Karakas' (2010) original framework for spiritual anchors, however, they have been refined through empirical evidence.

The *Spiritual Value Compass Inventory* and the *Spiritual Value Compass* model provide professionals and managers with tools to understanding their spirituality and value compasses, and could form part of an important step towards preparing these business leaders to manage and create a workforce that is motivated to perform optimally.

LIST OF KEYWORDS

Spiritual anchor:

Defined firstly as that set of values a person will not give up if a choice has to be made, and that the anchor represents a growing area of stability within an individual's life. Secondly, this spiritual anchor becomes more stable as people mature, develop and have more life experiences. Thirdly, values that make up a spiritual anchor are a self-similar pattern of an individual's holistic value system (Karakas, 2010).

Spiritual value compass:

A set of guiding values driven by a spiritual anchor, which forms a value system and leads individuals onto a spiritual path.

Workplace spirituality:

Concerned with the transcendent being and the individual's search for purpose in their life and work, where the search for meaning takes place in the context of community (Ashmos and Duchon, 2000).

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.

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Mrs. Khadija Mayet   Date: 07 November 2012

ACKNOWLEDGEMENTS

"Say: Truly, my prayer and my service of sacrifice, my life and my death, Are (all) for Allah, The cherisher of the worlds." (Holy Quraan 6:162).

The journey to completing this research study gave rise to many experiences. Part of the experience was the many people that encouraged, guided and supported me through this monumental task.

To my supervisor Gavin Price, your guidance, advice and insights provided during the course of the study were vital. Your insightful discussions were most appreciated. Thank you for assisting me and motivating me in getting to this point in my studies.

To my family, who have made significant sacrifices and provided insurmountable level of support during the course of my life. Your contributions have not gone unnoticed.

To my friends and work colleagues, thank you for the understanding and compassion offered during this gruelling process.

Zubair, you were the most important contributor to my success and wellbeing during this experience, my pillar. Your willingness to sacrifice and compromise in the last two years does not go unnoticed or unappreciated. I could never have achieved this without your support, patience and love. To my beautiful children, Tasmiyah and Issa, thank you for being such wonderful children and continuing to achieve with very little assistance from me over the past two years. This study is for our family.

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1.2 Context of the research study

"CEO"s are failing reputation test" (Barron, 2012, pp. 6)

This stark finding was based on a recent reputation survey covering the top-20 companies listed on the Johannesburg Stock Exchange. The results were said to demonstrate the sharpest year-on-year drop in corporate reputation since the Reputation Institute South Africa began doing the surveys six years ago. The results of this survey are evidence that a transformation is required in business leaders and part of this transformation may well be the realisation of their spirituality.

The past decade, has seen scholars reporting an increase of interest in workplace spirituality among management researchers and practitioners in North America (Giacolone & Jurkiewicz, 2003; Klenke, 2003; Phipps, 2012). Business academics are reported to have taken the subject seriously and are introducing spirituality in the workplace as part of their academic courses. In 2005, there were 30 MBA programmes reported to have been offering courses in workplace spirituality for future leaders (Marques, Dhiman & King, 2005).

Business leaders are but humans and humans are complex beings, with their emotions at the centre of most, if not all, of their complexities. These emotions can be seen as the driving force behind their decisions. However, there exists a force that drives these very emotions, an individual's spirituality. Spirituality is underpinned by consciousness rather than by abstract reasoning (Mayer, 2009; Kwilecki, 2000; Karakas, 2009). But others believe that spirituality is a form of intelligence and thus underpinned by abstract reasoning (Emmons, 2009; Zohar, 2001; Gardner, 2009; Hyde, 2004).

The concept of "spiritual anchors" is based on the view that spirituality itself is underpinned by consciousness. In this regard, this paper builds on the concept of spiritual anchors as proposed by Karakas (2010), whose spiritual anchors concept assumes that they form the basis of an individual's value compass, which in turn finds itself pivoted on universal human values. Karakas substantiates this assumption by means of a deep understanding and study of the Sufi faith and Sufi spiritual paths, which, although do not form the basis of this paper, are worthy of mentioning for their contextual value.

One of the aims of this research is to develop a measurement that would assist in studying business people's value compasses by means of identifying the spiritual anchors that contribute to their constitution. In understanding their value compasses, businesspeople would have a better understanding of what really motivates or inspires them, or gives meaning to their personal or professional lives. As some anchors would prove to be less salient than others, the individual would be able to identify the gaps and improve or develop sensitivities to those sets of values. Individuals would want to develop sensitivities to those less salient anchors in order to better understand colleagues and other employees with whom they interact.

A part of this study focuses on finding the key spiritual anchors of a diverse group of businesspeople doing business in a dynamic market in Africa. The key spiritual anchors will be used as a tool to assist leaders in understanding their colleagues. The spiritual anchors will assist leaders to motivate their employees within the organisation with incentives that align to their values and be able to employ staff that have similar values to the organisation.

1.3 The problem formulation

The power and influence of business in society is probably greater than ever before. A survey conducted in 22 leading economic nations' reports: "Seventy-four per cent of people believed large companies have too much influence on the decisions of their government." (Cywinski, 2008).

Business, on the other hand, has the potential to contribute to societies in terms of producing services that nations require, providing employment, paying taxes and aiding in economic development. A McKinsey global survey showed that about 50% of

business executives thought that organisations make a mostly or somewhat positive contribution to society, while 25% believed that organisations' contributions is mostly or somewhat negative (Mckinsey Quarterly, 2008, pp. 1-12).

Due to the significant power and influence of business in society, businesspeople making decisions in organisations may well have an impact on societies, and these decisions contribute positively and/or negatively to societies.

Decisions made by businesspeople that impact negatively on societies have the potential to inflict enormous harm on individuals, their communities and on the environment. It is therefore imperative that decisions are made with the highest ethical considerations. Therefore, the demand on businesspeople to be ethical is increasingly becoming more complex and more challenging.

According to Crane & Matten (2010), "business ethics can help improve ethical decision-making by providing managers with the appropriate knowledge and tools to allow them to correctly identify, diagnose, analyse, and provide solutions to the ethical problems and dilemmas they are confronted with".

Research in business ethics is not only important for the sustainability of businesses, it is also important for societies that businesses and businesspeople are ethical in their decision-making. Because businesspeople are making decisions daily that could potentially affect many other people within the environment they operate, it would be best for businesspeople, and societies at large, if businesspeople understand themselves, their employees and other stakeholders.

This research involves developing a tool that assists businesspeople to better understand themselves in order to understand people they work with and to better understand their organisations' workforce from an organisational climate perspective. An objective of this paper is to extend theoretical research on personal values and workplace spirituality by exploring spiritual values.

According to Karakas (2010, p. 75), "one of the key challenges in spirituality research, therefore, is to delve into the inner worlds of individuals to understand the complexity and diversity of their spiritual experiences". To date, there exists little empirical research that has focused on the diversity of spiritual values, attitudes and motives of different businesspeople. "The lack of attention on individual diversity also creates a lot

of confusion and ambiguity around the issue of how to address the diverse spiritual needs of people at work".

Research on values has been explored through the years. An example of these studies is that of Allport, Vernon and Lindzey's (1960), who classify six types of values: theoretical, economic, aesthetic, social, political and religious. Hofstede (1980) identifies four dimensions of work values: power distance, uncertainty avoidance, individualism versus collectivism and masculinity versus femininity. Inglehart (2008) identifies in his "World Values Survey" two major dimensions of cross-cultural differences: traditional/secular-rational values and survival/self-expression values.

Universal human values are beginning to be recognised in spiritual literature, however it would seem that they were often listed without any systemic effort to be comprehensive for the individual as well as for the organisation and therefore Karakas (2010) developed a unifying framework to illustrate the holistic and multidimensional nature of values based on spiritual anchors in organisational settings. However this framework was formulated through a qualitative study conducted on a homogeneous sample of 32 Turkish professionals and is believed to require further research on the concept of spiritual anchors.

1.4 The relevance of this study to business in South Africa

Fairly soon after the fall of apartheid in South Africa, Mbigi (1997) suggested that there was a concern that misalignment existed between organisations and spirituality in South Africa. More than a decade later, scholars such as Karakas (2009) reported a dramatic increase of interest in workplace spirituality. It seems as though Mbigi's (1997) concern has become a concern of many other global business scholars.

The concept of gauging business leaders' spiritual anchors, and the concept of spiritual anchors per ce, is suggested to be timely for many reasons. One reason being the witnessed dissatisfaction with business and political leadership, as seen in the financial crisis of 2008, in which confidence in business leadership, both globally and locally, was eroded. Media and academic literature have been inundated with accounts of business leaders abusing power and acting inappropriately. Headlines for articles, like in many local South African newspapers and periodicals, read: "Disgraced auction boss says he made mistakes" (Jordan, 2012); "Scandal-prone CEO excised

from hospital" (Prince, 2011); and "Masters of chaos taking over government" (Gleason, 2012). Allegations such as these, involving unethical conduct, warrant studies in workplace spirituality and value compasses in South Africa.

Ashmos and Duchon (2000) refer to the concept of workplace spirituality as "the spiritual movement" in which organisations, which have been seen in the past as rational systems, are now considering an aspect that has to do with meaning, purpose and a sense of community. This is a very similar definition of workplace spirituality suggested by Mbigi (1997) regarding South African business leaders.

According to Giacalone and Jurkiewicz (2003a), the challenge is to build organisations that help build people's spirits. It is through studies like this that South African businesspeople will be aided in understanding their spiritual anchors and in turn their value compasses. This, in order to firstly understand that employees have their individual value compasses; and secondly, to make ethical decisions in organisations that are aligned to the values of the organisation and the community in which it operates.

Given the diversity in the South African population – such as ethnicity, race, religion, culture, language and social backgrounds – it is important for South African businesspeople to understand themselves and other people within the country. From Table 1, which outlines South Africa's population in terms of demographics, it is clear that South Africa is truly diverse. Managing businesses in such a diverse environment could prove to be challenging for many reasons. One reason could be that businesspeople do not have a good understanding of their value compasses and have not explored their spiritual anchors.

Table 1

Selected demographics of the South African population

Demographic	Description	Details
Population groups	African (black)	Nguni, Sotho-Twsana, Tsonga and Venda.
	White	Afrikaners, English-speakers, other European immigrants
	Coloured	Afrikaans and English-speaking
	Khoisan	Small population made up of Khoi and San people.
	Asian	Indian, Chinese and other Asian groups
Language	Eleven official languages	Afrikaans, English, isiNdebele, isiXhosa, isiZulu, Sesotho sa Leboa, Sesotho, Setswana, siSwati, Tshivenda, Xitsonga
Religion	Christianity	79.8% of population
	Islam	1.5% of population
	Hinduism	1.2% of population
	Judaism	0.2% of population
	Other beliefs	0.6% of population
	No religion	15% of population

Note. The Census 2001 report was used due to the fact that population groups and languages as identified in this census had not changed significantly from Census 2011. However, Census 2011 did not include a question on religion and therefore the last noted statistics on religion in South Africa could only be found in Census 2001. Adapted from "Census 2001 at a glance" by Statistics South Africa, 2001. Retrieved from: http://www.statssa.gov.za/census01

1.5   Research motivation

According to Klenke (2005), leaders, researchers, practitioners, and educators are participating in the spiritual dialogue, and bringing a diversity of approaches and viewpoints to the discussion on spirituality.

> For example, Covey (1994) talks about the "spiritual renaissance" of the business world. The World Bank, under the leadership of Richard Barret, launched the Spiritual Unfoldment Society. Zohar and Marshall (2000) discuss the concept of "spiritual intelligence"; Vaill (1996) sees spirituality as a "requisite of visionary leadership"; and Hawley (1995) expresses the belief that spirituality is "at the very core of leadership". A common theme in these publications is the notion that the workplace has helped transform spirituality from a personal pursuit into a business practice. (Klenke, 2003, pp. 56).

However, the business worlds growing interest in spirituality poses many challenges. If spiritual constructs add value to the study of business, scholars are required to document the added conceptual, empirical and practical values that these constructs provide. Scholars have since begun to document the added value that these spiritual constructs might have. This research adds to such a spiritual construct which according to the initial paper on spiritual anchors, states that the value added by such a construct is that it "provides professionals and managers with a 'big picture' of spirituality, values and leadership dimensions in organisations" (Karakas, 2010).

Most managers' and business leaders' training and development have not included workplace spirituality awareness or training and therefore, leaves them unprepared to be instrumental or even supportive of employees' search for meaning in the workplace. The research conducted will prepare managers and help them to be sensitive of their value compasses and spiritual anchors, and appreciate that employees have their own value compasses and spiritual anchors.

In a period of downsizing and a lack of job security and loyalty, people are hungry for meaning in their lives. Exploring individuals' spiritual anchors is one way to satisfy this

hunger because it allows individuals and organisations to discover ways to connect their work and spiritual lives. Gull and Doh (2004) argue that spirituality could be viewed as the basis for ethical conduct in business because it has been observed that where spirituality is absent there is lack of understanding that individuals are deeply connected.

A person's spiritual value compass is the guide to behaviours and actions taken by the person and is therefore a very important area to be researched. Not much research on spiritual value compasses of businesspeople has been conducted and it is hoped that this research will inspire and open new pastures for future research in this area.

Organisations' success is no longer seen solely as economic sustainability, it also includes consideration of social and environmental sustainability. Research on the relationship between workplace spirituality and business ethics has much to offer management theory and practice regarding how businesses in the 21st century can achieve social sustainability (Corner, 2008).

According to Karakas (2010), the need for an integrative model of spiritual anchors was confirmed through using examples such as the Enron case and the recent credit crisis, in which critics point out to the moral and ethical roots of these crises.

1.6 Research objectives

The objectives of this research were to explore the concept of spiritual anchors through, firstly, reviewing literature on workplace spirituality and values, and from the literature review develop a measurement for spiritual values and value compasses of businesspeople.

The development of a robust measurement tool was required in order to explore the spiritual values and value compasses of a large multicultural sample of businesspeople.

Secondly, the research was undertaken to expand the theoretical and empirical literature on personal values and workplace spirituality through exploring spiritual anchors. Through exploring spiritual anchors, we would gain an understanding of the

relationship between business people's different spiritual values and value compasses.

Finally, once these relationships between spiritual values are identified, the construct of spiritual anchors can be refined to clarify existing suggested conceptual ambiguities in definitions of spiritual anchors and workplace spirituality.

1.7   Scope of the study

1.7.1 Purpose of the study

The objective of this study was to attempt to develop a measurement for the nine spiritual anchors – perfection, compassion, passion, inspiration, investigation, dedication, appreciation, determination and cooperation – as proposed by Karakas (2010). Through the development of such a measurement the concept and construct of spiritual anchors would be investigated further to assist in refining definitions of spiritual values.

1.7.2 Scope

The scope of the research was limited to business students of the Gordon Institute of Business Science (GIBS). Students included in the sample were completing an MBA course either part-time or full-time, or were alumni of the institute. The reason for choosing to conduct the study at a business institute in South Africa was because it comprises a large diverse population of businesspeople who are in management and leadership positions within a dynamic market.

Cohen (1997) reported that, across diverse industries, firms such as Aetna International, Taco Bell, Wal-Mart, Southwest Airlines, Xerox, and Deloitte and Touche have already incorporated initiatives on supporting spirituality in the workplace, as workplace spirituality is increasingly being viewed as an important variable in predicting psychosocial wellbeing. Similarly, the researcher was curious to find out the spiritual values of businesspeople from diverse industries and industry types. GIBS students and graduates comprise a population of businesspeople from diverse industries, for example, people from small businesses, large corporations and

multinational organisations attend courses or have attended the MBA course at the institute.

In the context of this study, a "businessperson" was defined as a man or woman who works in business and, where a business is a person's regular occupation, profession, or trade. GIBS currently has more than 430 business students currently completing their MBAs and 1 500 MBA graduates, all of whom may be classified as businesspeople since they are actively involved in doing business and have invested time and energy in studying how it works.

From a business ethics perspective, the institute runs courses within its short and long programmes. The business ethics course forms part of a core course within the MBA programme, which is the institute's flagship programme.

In the context of the research objectives, most students would have been exposed during their studies at the institute to business ethics and they should have some awareness of the terms "values" and "value compass". These individuals would therefore have been exposed to many of the universal values and should not find the developed measurement of spiritual anchors overwhelming or strange.

GIBS is the only business school in Africa to be ranked in the top 100 Financial Times (FT) Executive MBA Rankings (GIBS, 2012). By using MBA students of such a reputable business school in Africa as part of the research population, it was viewed by the author as favourable in trying to understand business people's spiritual anchors in a large multicultural sample.

1.8 Report layout

The study is structured in three parts: first literature on spirituality, workplace spirituality and values is reviewed; second, the research methodology, study results and analysis of the results is interpreted; and finally, a conclusion is drawn taking into account the literature reviewed, study results and analysis.

CHAPTER 2: LITERATURE REVIEW

2.1 Introduction

The literature review comprises three main sections, which are related to the objectives of this study. These are: a review of the workplace spirituality literature; a review of literature on personal values; and provision of detailed definitions and discussions of spiritual anchors and the spiritual anchor concept in relation to the literature.

Each section begins with a definition of the concept being discussed. A number of journal articles were used to provide the researcher with diverse opinions on each topic. The identified sections form the basis of the study, as the *Spiritual Value Compass Inventory* – described in Chapter 4, methodology – was developed after having explored these three topics in detail.

The existing academic literature on workplace spirituality and values research in terms of each of their definitions was conducted. The literature on workplace spirituality and personal values presents various definitions and explanations separately. The relationship between these two topics was not identified to be incorporated in a comprehensive conceptual framework, with a notable exception existing in the work on the concept "spiritual anchor".

The literature on spiritual anchors is fairly recent, and the concept is new. Therefore, there exists many opportunities for research in this space. The current research investigates, through the existing literature on personal values and workplace spirituality, the concept of spiritual anchors and the measurement thereof.

2.2 Workplace spirituality

According to Corner (2008), an emerging theme in business management literature is that workplace spirituality and business ethics are related. The relationship between these subjects was expressed in different ways in the literature. Corner (2008) argues that one way could be that workplace spirituality may stimulate the moral imaginations of people who have to deal with ethical issues as mentioned by Gull and Doh, (2004).

Another way could be that workplace spirituality may provide deep connections to others, thereby expanding people's world views and providing information that better informs ethical decision making as suggested by Jackson, 1999.

Workplace spirituality is said to be about enhancing the community in the workplace, and such connectedness is seen as a critical resource for business by both academics and management practitioners (Gull & Doh, 2004; Mitroff, 2003; Mitroff & Denton, 1999; Pruzan & Mikkelsen, 2007). It was therefore suggested by Corner (2008) that the exploration of this link may hold promise for management.

2.2.1 Definition of workplace spirituality

Markow and Klenke (2005) report that there are more than 70 definitions of spirituality, yet there is no widely accepted definition. However, Fry (2003) defines workplace spirituality as being concerned with the transcendent being ("inner-self") and the individual's search for purpose ("meaningful") in their life and work; while Ashmos and Duchon (2000) suggest a similar definition. They conclude that the transcendent being and search for meaning takes place in the context of community ("connectedness").

Based on the definitions reported, Badrinarayanan and Madhavaramthis (2008) suggest that, three dimensions of workplace spirituality can be identified where the workplace is suggested to: a) recognise that workers have an inner-self, b) assume that employees have a desire to find their work purposeful and meaningful, and c) provide a commitment to serve as a community for spiritual growth (connectedness). These three dimensions are further discussed in more detail below.

Inner-Self

The "inner-self" dimension of workplace spirituality refers to the idea that employees bring their "whole" selves to work (Duchon & Plowman 2005; Sheep 2006). Organizations need to understand that employees have spiritual needs (i.e. an inner life) just as they have physical, emotional and cognitive needs. All these needs accompany the worker to work each day, and should these needs be met at the workplace, individuals are more likely to feel motivated, valued, and cared for (Duchon & Plowman, 2005).

Meaningful work

People seek meaning and purpose at work and a spiritual workplace is one that has meaning over and above financial rewards. To support employees' spiritual growth and job performance, there must be a merging between employees' perceptions of their own life and the meaning of their work (Sheep 2006).

Connectedness

Workplace spirituality also represents connectedness and community, which are expressed through sharing, mutuality, obligation and higher levels of commitment (Duchon & Plowman 2005). Mitroff and Denton (1999) propose that an element of spirituality is interconnectedness, and Giacalone and Jurkiewicz (2003a) report that workers value being able to feel part of a larger community, being interconnected. Porter, Kraft and Claycomb (2003), state that employees' spiritual health increases the closeness of their social relationships and creates a sense of emotional connectedness. Consequently, social relationships therefore reduce perceptions of job environment as being stressful.

It is further understood that an organization that sincerely accepts its employees as part of its community and emotionally engages them in a company purpose, which makes a difference in the world, will obtain a higher level of employee motivation and loyalty (Milliman, Ferguson, Trickett & Condemi, 1999).

In summary, it could be said that workplace spirituality is concerned with an individual's inner life and his/her search for meaning in his/her work, and this search takes place within the context of his/her team role within the organisation. In the individual's team role, the individual will identify key priorities and contributions. Karakas (2010) notes that these key priorities and contributions are linked to a person's spiritual anchor. It could then be supposed that spiritual anchors and workplace spirituality, through Ashmos & Duchon's (2000) definition of workplace spirituality, are linked.

Research in the psychology field on spirituality is deemed to be far ahead of business research on the topic and that there exists a gap in research in this area. It is believed that business research is probably hindered due to obstacles that exist in spirituality research, and these obstacles must be taken into consideration and discussed openly when doing research in the field of workplace spirituality. The obstacles in doing

research on workplace spirituality are discussed in relation to the current research conducted (Phipps, 2012).

2.2.2 Obstacles in workplace spirituality research

It is firstly argued that the lack of integration between spirituality and businesspeople can be attributed to dynamics such as: a lack of clarity regarding the level of analysis; a focus on interpersonal relationships; and the dangers inherent in examining spirituality and businesspeople (Phipps, 2012). This understanding is believed to stem from many authors treating spirituality as an individual phenomenon (Ashforth & Pratt, 2003; Karakas, 2009) while others describe it as an organisational dynamic (Mitoff & Denton, 1999). It is therefore recommended by Phipps (2012) that clarity on whose spirituality is under consideration and what level of the organisation is being studied is important to note upfront. In light of the recommendation, this research is focused on individual businesspersons' spirituality.

The transparency and definition of terminology used by researchers seems to be another cited obstacle in spirituality research (Klein, Tosi & Cannella, 1999; Phipps, 2012). Karakas (2010) also identifies that further research on the spiritual anchor construct is required in order to clarify the conceptual ambiguities in definitions of spiritual anchors to obtain a robust classification.

In the United States, it was suggested that the level of permitted workplace spirituality might run contrary to an employee's constitutional rights to the free exercise of religion (Rhodes, 2003). Literature on workplace spirituality by some authors is differentiated between spirituality and religion (Giacalone & Jurkiewicz, 2003; Mitroff & Denton, 1999); while pioneering studies in spirituality do not clearly distinguish between spirituality and religion, and many researchers have merged the concepts in their studies. Some authors argued that by differentiating workplace spirituality and religion, one may actually exclude those people whose spiritual needs happen to be religious in nature (Moberg, 2002; Zinnbauer, Pargament & Scott, 1999; Hicks, 2002).

However, some studies have explicitly differentiated spirituality from religion and such a distinction has achieved paradigmatic status in various researches (Zinnbauer, Pargament, & Scott 1999). In the study conducted by Mitroff & Denton (1999), respondent managers explained the distinction between spirituality and religiosity, with

some describing themselves as spiritual but not religious. Fry (2003) noted that spirituality is necessary for religion but, conversely, religion is not necessary for spirituality. Adopting this viewpoint, Badrinarayanan and Madhavaramthis (2008) summarised some of the reported differences between spirituality and religiosity, as illustrated in Table 2.

Table 2

The difference between Spirituality and Religiosity

Spirituality	Religiosity	Exemplar Sources
An inner longing for meaning and community	An organized belief system	Duchon & Plowman (2005)
Highly appropriate topic for discussion in the workplace	Highly inappropriate topic for discussion in the workplace	Kale (2004); Mitroff & Denton (1999)
Not dependent on or predicated by any form of religion	May serve as a "vehicle" or "road map" to nurture, comprehend, and express spirituality	Kale (2004)
Broader concept that represents beliefs and values	Narrower concept that refers to behaviours. Has prescribed tenets, dogma and doctrines	Fry (2003); Westgate (1996)
Looks inward, within the individual. More inclusive, universally applicable, rituals, embraces diverse expressions of exclusivity, patriarchal. interconnectedness	Often looks outward, depending on rites, Sometimes tends to be dogmatic, exclusive and patriarchal.	Klenke (2003); Marques, Dhiman & King (2005)
Not operationalized in terms of affiliation or denominational ideals	Characterized by measures of church attendance, amount of prayer, involvement in church-related activities, among others	Giacalone & Jurkiewicz (2003a); Koenig, McCullough, & Larson (2001)
Strong theoretical and empirical support for a connection between spirituality and ethics	No clear relationship between religion and ethics	Giacalone & Jurkiewicz (2003a); Terpstra, Rozell, & Robinson (1993)

Note. Adapted from "Workplace spirituality and the selling organization: A conceptual framework and research propositions", by S. Badrinarayanan and S. Madhavaramthis, 2008, *Journal of Personal Selling & Sales Management*, *28(4),* p.423. Copyright 2008 by the National Education Foundation.

Spiritual anchors are derived from the spiritual side of Islam (Sufism), which is a religion. However, they are underpinned by identified universal values that are not native to a specific religion or culture (Karakas', 2010). For the purpose of this study, Fry's (2003) viewpoint that religion is not a precursor for spirituality was adopted.

There are legal, ethical and cultural limits to what researchers and businesspeople can prescribe when it comes to spirituality in the workplace (Phipps, 2012). Business people's personal values are being discussed in the current study in light of their set of universal values, which make up individuals' spiritual anchors (Karakas, 2010).

Poole (2009), after reviewing commonly cited literature suggested that, if the many cited sources suggest that when organisations pay attention to their workers body, mind and spirit, the workers flourish and this creates increased engagement and enhanced performance by the worker, then it is time to shift the focus to a discussion on how best to create climates for workplace spirituality to flourish. The suggestion put forward is that business leaders need to be prepared to embrace workplace spirituality, understand how to create a spiritual workplace, and how to lead people that are spiritually aware.

2.2.3 Spirituality measurement

Klenke (2003) argues that there are approximately 150 instruments that attempt to measure spirituality, ranging from measures of spiritual intelligence to instruments that measure spiritual wellbeing. Researchers have been refining measures of leadership through the years, but measures of spirituality have yet to achieve comparable psychometric properties and measures proposed in the literature often lack validity, response bias and scale redundancy.

Recent workplace spirituality measurements such as Giacalone and Jurkiewicz's (2003), and Ashmos and Duchon's (2000) instrument were designed through empirical research to offer a conceptualization and definition of spirituality at work, and measure spirituality at work, while other literature reviewed comprised conceptual constructs of spirituality at work with no empirical evidence (Marques, 2008). Ashmos and Duchon (2000) suggest that a presentation of a conceptualization and preliminary empirical evidence of the construct was a way to initiate academic discussion about spirituality in the workplace and that more research is required to develop measures for workplace spirituality and define workplace spirituality.

It is evident from the literature reviewed on spirituality in the workplace that there exists empirical research, however, more research must be conducted on workplace

spirituality for leaders and organisations to leverage the advantages that workplace spirituality awareness holds (Ashmos & Duchon, 2000).

Through qualitative research, Karakas (2010) explains that there are many different paths to achieve positive incorporation of spirituality at work. One such path could be the use of the concept of spiritual anchors in organisational life to differentiate workers' value compasses and spiritual differences. The proposed framework could be further developed and tested to analyse and group the diverse forms of spirituality in individuals and within organisations through empirical research.

2.3 Values

2.3.1 Definition of personal values

Probably the most frequently cited definition for personal values is Rokeach's (1973). According to Google scholar, his work has been cited by more than 8 000 people. From a psychological point of view, Rokeach (1973) states that values are about the behaviours and properties people deem important in life but, critically, values persist over time, and they influence behaviours and are concerned with individual and/or collective wellbeing.

Many other researchers (Guth & Tagiuri, 1965; England, 1967; Braithwaite & Blamey, 1988; Schwartz, 1992; and Posner & Schmidt, 1996) have also attempted to define personal values. All these authors include common characteristics within their definitions on values. Characteristics common to most definitions are that values are considered as beliefs (Rokeach, 1973; Schwartz, 1992; and Karakas, 2010), conceptions (Guth & Tagiuri, 1965), or principles (Braithwaite & Blamey, 1988). Values also concern behaviour or desirable ends. In addition, values transcend specific situations and, lastly, values guide behavioural choices. Finally, values follow an order of importance (Anana & Nique, 2007).

In his definition of personal values, Karakas (2010) suggests that a set of values (value compass) that the individual deems important will persist over time, influence their behaviour through the decisions they make at work, and that this set of values is concerned with their spiritual needs.

There exists evidence in the literature to support Karakas' (2010) definition on individual value compasses in that, firstly, individuals' (business people's) personal values persist over time even with dramatic changes in the business environment (Oliver, 1999; Schein, 1990; and England, 1967), and secondly, that values influence individuals' behaviour through decision-making at work as well as at home (Giacalone, Jurkiewicz & Knouse, 2012; Oliver, 1999; Schein, 1990; Rokeach, 1973 & England, 1967).

2.3.2 Importance of values research

According to Hitlin (2003), human values have been sighted as important factors and have been explored in various social, psychological, economic and political phenomena. A widely accepted view is that values motivate and explain individuals' decision-making, and they have been recognised as key factors in investigating human and social dynamics (Schwartz, 2007).

The importance of values in human and social dynamics is best illustrated by the following statement:

"Values are determinants of virtually all kinds of behaviour that could be called social behaviour or social action, attitudes and ideology, evaluations, moral judgments and justifications of self to others, and attempts to influence others." (Rokeach, 1973, p. 5)

Personal values have been studied over many years in relation to corporate decision-making (Barnet & Karson, 1987) and organisational values (Posner & Schmidt, 1993; Nystrom, 1990; and Hiley, 1987). Recent literature on values change and organisational ethics, found that due to the dramatic environmental changes and rise in concerns for issues such as environment and sustainability, childcare and diversity, among others, these changes are a reflection of shifts in values that are impacting organisations (Giacalone, Jurkiewicz & Knouse, 2012).

They further argue that these value shifts have changed the expectations about personal and work life and impact individual decision-making both at work and at home. At work, it has been noted in terms of accountability practices, moral responsibility and distinction between ethical decision-making (Giacalone, Jurkiewicz & Knouse, 2012).

It has been argued that when a set of values is strongly shared among employees of an organisation these values become the values of the organisation regardless of the stated corporate values (Fawcett, Brau, Roads, Whitlark & Fawcett, 2008). This point further reiterates the importance of conducting research in values and the significance of understanding the values of the workforce.

The workplace is believed to be seen more often as a primary source of community for many people and this is due to the decline of neighbourhoods, churches, civic groups and extended families as primary places for feeling connected (Conger, 1994). For many, the workplace provides the only link to other people and to the human needs for connection and contribution. Ashmos and Duchon (2000) refer to this workplace transformation as the "spiritual movement", the workplace that has long been seen as a rational system is having to consider making room for spirituality, an aspect that has less to do with rules and order, and more to do with meaning, purpose and a sense of community.

Karakas (2010) suggests that although some of the value compasses values are recognised in the literature on values and spirituality, the spiritual anchor framework proposed makes a contribution to both these topics by offering a comprehensive framework. However, there exists no instrument to measure individuals' value compasses, which comprise their spiritual anchors.

2.3.3 Value measurements

Values have been assessed through various means. One commonly used approach for measuring values is to survey individuals and ask them to rate and rank items from a given list of values. Lists of values that provide explicit categories for the analysis of human values are known as value inventories. These inventories assist researchers in analysing the structure and classification of values; and they vary in terms of their origins, purposes, the principles of organising values, the items of values proposed, and their applications. A value inventory displays what value categories are available for analysis and also provides a descriptive tool for researchers to locate their reflections of values (Cheng & Fleischmann, 2010).

In their meta-analysis of human value inventories, Cheng & Fleischmann (2010) identified three approaches to designing value inventories. These are: rational-theoretical inventories predominantly based on rational inventories; empirical-based

inventories, which imply that value items are directly derived from empirical data based on survey, interviews or content analysis; and theoretical-empirical inventories, which are developed through an initial rational or theoretical selection of items that could be placed into an empirical test to render results. Some of the commonly used personal values inventories can be classified according to this identification.

England's (1967) Personal Values Questionnaire, Rokeach's (1973) Rokeach Value Survey (RVS), and Giacalone & Jurkiewicz's (2003) Workplace Spirituality Values were identified as rational-theoretical inventories. Ravlin & Meglino's (1987) Comparative Emphasis Scale, and Bird & Waters' (1987) managerial moral standards are examples of empirical-based inventories. McDonald & Gandz's (1991) shared values in organisations; Schwartz's (1994) Schwartz Value Survey and Crace & Brown's (1995) Life Value Inventory are examples of theoretical-empirical inventories.

Of the three approaches of value inventory design, there exists a concern among researchers about the subjectivity that a rational-theoretical inventory could have in identifying values and the number of values to be included in the inventory (Cheng & Fleischmann, 2010). Braithwaite and Law (1985) also question the reliance on literature searches conducted on previous questionnaires or on the researchers' intuitions in search for a useful set of values. This because, they argue, it does not necessarily result in the identification of values that are meaningful to the population of interest.

The RVS is frequently used in psychology and has become the basis of other value instruments. The survey's reliability and validity has been proven and includes a variety of values and behaviours. However, these values and behaviours do not address an individual's spirituality values and needs (Rokeach, 1973).

The "value framework of workplace spirituality" is a proposed framework of organisational values that promotes employees' experience of transcendence through the work process and was designed to measure organisational values (Giacalone & Jurkiewicz, 2003). This framework is concerned with the organisational spiritual values and not an individual's spiritual values. RVS and the value framework of workplace spirituality are rational-theoretical inventories which seem to be used fairly often in psychology and business research, but fail to address personal value compasses in terms of individual spirituality.

The CES is an empirical-based inventory and is concerned with measuring both individual preferences and organisational values (Ravlin & Meglino, 1987). It was designed to measure organisational values and does not address individuals' spiritual values and needs. The literature reviewed suggests that a published questionnaire, which measures individual value compasses within the construct of spiritual anchors, does not currently exist.

2.4 Spiritual anchors

The concept of "spiritual anchors" (Karakas, 2010) was built on the concept of "career anchors" (Schein, 1990). After conducting a study of 44 Sloan School of Management alumni to study the interaction of personal values and career events in the lives of managers in organisations, Schein (1990) suggested that an individual has a "career anchor", which encompasses motives, values and attitudes which give stability and direction to a person's career.

Spiritual anchors build on Schein's (1990) seminal work on career anchors in the field of personal values and workplace spirituality. The concept "spiritual anchors" was recently introduced after having conducted a study of 32 managers in Turkey. The concept was introduced as patterns of deeply held spiritual motives, values and attitudes that provide direction and stability to an individual's life or work (Karakas, 2010).

2.4.1 Definition of a spiritual anchor

A spiritual anchor has been defined firstly as that set of values a person will not give up if a choice has to be made, and that the anchor represents a growing area of stability within an individual's life. Secondly, this spiritual anchor becomes more stable as people mature, develop and have more life experiences. Thirdly, values that make up a spiritual anchor are a pattern of an individual's holistic value system (Karakas, 2010).

The idea of a set of values a person will not give up if a choice has to be made, and that these anchors are not stagnant but represent a growing area of stability in an individual's life, is similar to what Schein (1990) suggests in his studies on career anchors. Subsequently, through a longitudinal study, it was established that most

individuals' career anchors tend to remain stable over time (Kilimnik, De Souza Sant'anna, Vieira De Oliveira & Barros, 2011). The hypothesis that people's spiritual anchors being stable over time are yet to be proven.

Research would also have to be conducted to validate and understand whether a spiritual anchor becomes more stable as people mature, develop and have more life experiences. Research in these areas could only be conducted once the concept of spiritual anchors has been explored with regards to the relationship between the proposed value compasses and the proposed spiritual anchors. To this end, there exists an opportunity for a study to be conducted which explores the relationship between the values that make up a spiritual anchor and an individual's holistic value system.

A framework was introduced in which nine spiritual anchors were suggested as the underlying basis of personal values and team roles in organisations, these are: perfection, compassion, passion, inspiration, investigation, dedication, appreciation, determination and cooperation. It was further stated that an individual's spiritual anchor influences their way of thinking, feeling and behaviour within the organisation (Karakas, 2010).

It was proposed that the construct of spiritual anchors describes business people's different value compasses and enquires into their spirituality (inner world) through understanding their value compasses (Karakas, 2010). It is this concept of spiritual anchors that this study explored.

2.4.2 Spiritual anchor concept

Spiritual anchors, as introduced by Karakas (2010), are said to be "patterns of deeply held spiritual motives, values and attitudes that provide direction, meaning, wholeness and connectedness to an individual's life or work". The concept of spiritual anchors has been suggested as an integral framework for analysing and capturing diverse forms of spiritual-value compasses of individuals in organisations (Karakas, 2010).

Analysing and capturing diverse spiritual value compasses of individuals in organisations provides contributions to both theoretical and practical implications for leaders and organisations. According to Karakas (2010), apart from increasing the general knowledge of spirituality in the workplace and values in organisations

literature, studies in diverse spiritual-value compasses of individuals can assist leaders in creating supportive teams and work environments for employees, and environments that are centred on spiritual awareness and openness to diversity. The results of research in spiritual-value compass studies may be used to assign individuals to the appropriate tasks in team settings, as it is suggested that each spiritual anchor is associated with specific team roles. Each spiritual anchor also serves in designing more enabling work environments for leaders and employees (Karakas, 2010).

In the study on spiritual anchors, Karakas (2010) identified nine different spiritual anchors, nine different sets of value compasses and nine different team roles that led to the integrative framework of spiritual anchors. Each of the nine spiritual anchors relates to a spiritual dimension in human life and these dimensions were derived from nine Sufi paths.

The nine spiritual dimensions are: transcendence, interconnectedness, work ethics, self-awareness and reflection, learning and search for meaning, trust and loyalty, gratefulness and enthusiasm, community and social responsibility, and wholeness and balance. These spiritual dimensions are suggested to be linked to nine universal spiritual needs and each spiritual anchor is related to a defining set of values, referred to as value compasses (Karakas, 2010). Values within the value compasses are similar values presented in earlier studies. (Giacalone & Jurkiewicz, 2003a; Schwartz, 1992; Whetstone, 2003).

In his study on career anchors, Schein (1990) suggested that career anchors desired outcomes are external outcomes on which career anchors are measured. Similarly, the spiritual anchor construct alludes to individuals' spiritual needs or the desired outcomes of their spiritual anchor. These spiritual needs and their relationship to the spiritual anchor and value compasses, as defined by Karakas (2010), are illustrated in Table 3.

Table 3

Spiritual anchors

SPIRITUAL ANCHORS	SPIRITUAL DIMENSIONS IN HUMAN LIFE	UNIVERSAL SPIRITUAL NEED	VALUE COMPASSES: DEFINING SET OF VALUES
SA1: perfection	Transcendence	To be right, act ethically, reach perfection	Objectivity, truthfulness, order, rationality, quality, self-discipline, control
SA2: compassion	Interconnectedness	To love and be loved	Affection, service, charity, empathy, gentleness, mercy, altruism, forgiveness, kindness, sincerity, helpfulness, nurturing
SA3: passion	Work ethics	To progress, be productive, be successful	Conscientiousness, striving, persistence, perseverance, ambition, self-development, ethical success, effort, diligence, hard work
SA4: inspiration	Self-awareness and reflection	To discover and express oneself	Self-awareness, creativity, sensitivity, aesthetics, authenticity, equanimity, beauty, self-expiration, reflection
SA5: investigation	Learning and search for meaning	To understand/know about the world/universe	Science, comprehension, insight, knowledge, understanding, enlightenment, learning, foresight, curiosity
SA6: dedication	Trust and loyalty	To feel as part of something bigger	Loyalty, commitment, reliability, obedience, caution, dependability, trustworthiness, honesty, integrity, belonging
SA7: appreciation	Gratefulness and enthusiasm	To be resilient and hopeful about the future	Exploration, openness, thanksgiving, hope, enthusiasm, gratefulness, innovativeness, imagination, novelty, flexibility
SA8: determination	Community and social responsibility	To protect and maintain justice	Magnanimity, decisiveness, justice, freedom, willpower, assertiveness, strength, confidence, zeal
SA9: cooperation	Wholeness and balance	To achieve inner peace, be in harmony with the universe	Patience, acceptance, receptivity, tolerance, courtesy, universality, peace, harmony, naturalness, wholeness, tranquillity

Note. "Exploring value compasses of leaders in organizations: Introducing nine spiritual anchors," by F. Karakas, 2010, *Journal of Business Ethics, 93,* p 80-81. Copyright 2010 by Springer.

Each of the nine spiritual anchors were identified through motivations discussed by the business managers in Karakas' (2010) study, and each motive was identified to have led to attitudes and/or behaviours. The spiritual anchors' motivations and behaviours are discussed in further detail below:

Spiritual anchor 1: perfection

Karakas (2010) reports that a group of business managers made it clear that their motivation was to reach perfection in whatever they pursue in their lives. Therefore, the anchor of perfection is about the spiritual need to be right, to act ethically and to ultimately reach perfection (Karakas, 2010).

The behavioural outcomes in organisations of this anchor include moral values in decision-making, pointing out and correcting mistakes, taking control of situations by acting as guardian/auditor, keeping order by preventing forms of corruption and enforcing self-discipline (Karakas, 2010).

Spiritual anchor 2: compassion

An individual that displays this spiritual anchor is driven by forming social bonds and develops mutually caring relationships with others. People, relationships and feelings are of utmost importance to these individuals (Karakas, 2010).

The behavioural outcomes in organisations of this anchor include making people feel valued and important, assisting people by meeting their needs, and serving people and offering them moral and emotional support (Karakas, 2010).

Spiritual anchor 3: passion

From the study, a group of respondents believed that hard work was important to them so much so that they saw it as a form of prayer. These individuals loved their work and productivity, progress and success in their work was important to them (Karakas, 2010).

The behavioural manifestations in the organisation of individuals holding the anchor of passion include striving for the well-being of the organisation, persisting at tasks that are difficult, setting and achieving challenging objectives, and acting as a model of conscientiousness by working hard (Karakas, 2010).

Spiritual anchor 4: inspiration

Respondents that expressed the need discover and express themselves fell within the spiritual anchor of inspiration. They mentioned that their motivation was self-awareness and reflection (Karakas, 2010).

The behavioural expressions in organisations of individuals that hold the anchor "inspiration" are said to bring new perspectives, search for organisational identity and express their own feelings (Karakas, 2010).

Spiritual anchor 5: investigation

The motivation for the respondents that held this spiritual anchor was to learn more and know more. These respondents enjoyed creating new knowledge within specialised teams. This group was characterised by seeking and creating knowledge through exploration and thinking (Karakas, 2010).

The behavioural outcomes of this anchor include being involved in research, creating and sharing knowledge, and discovering and making sense of the world (Karakas, 2010).

Spiritual anchor 6: dedication

From the study, a group of respondents acknowledged that what motivates them is to be dedicated to a cause and to belong to a community. They wanted to be trusted in their community and were willing to commit to these efforts (Karakas, 2010).

The behavioural manifestations in organisations of this anchor include carrying out duties such as a loyal member ensuring an atmosphere of trust and guarding the values of the organisation (Karakas, 2010).

Spiritual anchor 7: appreciation

A number of respondents mentioned that their motivation was to appreciate and be thankful for all that they had. At the core of this anchor lies hope and optimism. These individuals were hopeful about the future (Karakas, 2010).

The behavioural outcomes of this anchor include feeling grateful, using and encouraging intellectual stimulation for innovation, starting new projects, and brainstorming and instilling hope (Karakas, 2010).

Spiritual anchor 8: determination

The respondents that held this spiritual anchor made it clear that their motivation was to be determined and courageous to have a lasting impact. There is an innate need to be determined to protect and maintain social justice (Karakas, 2010).

The behavioural manifestations in organisations of this anchor include managing people with justice and fairness, ensuring equitable allocation of resources and preventing any form of injustices (Karakas, 2010).

Spiritual anchor 9: cooperation

From Karakas' (2010) study, a group of respondents made it clear that their motivation was cooperation and harmony. Therefore, the anchor of perfection is about the spiritual need to achieve inner peace and to be in harmony with the universe (Karakas, 2010).

The behavioural outcomes in organisations of this anchor include accepting and tolerating diversity in the workplace, trying to merge differences into complementary synergy, focusing on the bigger picture, and mediating and resolving conflicts peacefully (Karakas, 2010).

The spiritual anchors concept has been reported to have several significant limitations. As the concept of spiritual anchors is a new area of research, it was recommended that further empirical research be conducted to refine the concept and identified three limitations that relate to the lack of research on the concept.

Firstly, research is required to explore to what extent the construct of spiritual anchors is universal versus particular across diverse cultures. It was proposed that the research be replicated with diverse samples in different cultural contexts.

Secondly, the qualitative data collected in the prior study relied on self-perceptions and attitudes of respondents, and therefore research is required to measure and observe the actual behaviours of managers who have certain spiritual anchors. It was proposed

that mixed designs of in-depth qualitative methods and large-scale survey data can be used to study spiritual anchors.

Finally, there exist conceptual reservations in definitions and boundaries of spiritual anchors. With further research and empirical data, precise definitions will be resolved and this will result in a more rigorous taxonomy (Karakas, 2010).

2.5 Conclusion

From the literature reviewed, it was clear that research in workplace spirituality is necessary due to the dramatic change in the social environment and where the workplace is frequently being seen as a place for social interaction. This change in the social and business environment has also led to the change in individuals' personal values and thus more current research in personal values is required.

To this end, more exploratory research in spiritual anchors seems to be of importance because the spiritual anchors concept links both workplace spirituality and personal values. If business people's spiritual anchors could be measured through the suggested value compasses, the results of such a measurement could be used by both individuals and organisations to improve their awareness, understanding and interactions with the diverse communities in which they do business.

It was clear from the literature reviewed that there are many value instruments that have been validated and found to be reliable, and which are available to measure values. However, there are not many spiritual measurement tools that have been developed through empirical evidence, and through which validity and reliability have been proven. There exists a framework for spiritual anchors, which was derived from empirical evidence, but there does not seem to be a measurement tool for spiritual anchors. Should a measurement tool exist for the empirical framework then validity and reliability could be proven over time.

The spiritual anchor concept has not been measured in a diverse population of businesspeople and therefore definitions within the construct need clarity. More exploratory research needs to be conducted on the spiritual anchor concept. In order to explore and understand the concept in a diverse population, a value inventory similar to Schein' s (1990) career anchor inventory or Rokeach's (1975) RVS could be

developed. The inventory developed should assist the researcher in exploring the value compasses of businesspeople from a spiritual needs point of view and help clarify definitions.

Literature on leader's personal values (Cannella & Monroe, 1997; Levy, 2005; and Phipps, 2012) argue that if organisations are reflections of their leaders then the influence of leaders' spiritual needs are important to study and understand. This study intended to expand the understanding of these spiritual needs by further exploring the concept of spiritual anchors.

CHAPTER 3: RESEARCH QUESTION

3.1 Introduction

The purpose of this research is to seek a plausible response to the question below and to increase the understanding of the spiritual anchor concept through the proposed value compasses. The responses to, and subsequent findings of this research question will be translated into a practical and meaningful taxonomy and a tool for application.

3.2 The Research Question

What are the spiritual anchors of businesspeople in South Africa?

This research question was posed and the study was designed in a manner in which to answer the question that was developed to achieve the purpose of the study. The purpose of the study was to address a research problem that exists in both the real and academic worlds.

In order to answer the question, firstly, a questionnaire was developed (the *Spiritual Value Compass Inventory)* and the questionnaire was distributed to a cohort of businesspeople in South Africa. Responses from the questionnaire is then analysed for relationships between values. Secondly, the identified key factors are then analysed further to establish a model fit.

a) The *Spiritual Value Compass Inventory*

Based on the literature review, a questionnaire construct was developed, as there did not appear to be a spiritual anchor measurement scale. The spiritual anchor construct is inclusive of nine spiritual values, each consisting of nine sets of universal values (value compasses), which amounts to more than 93 values within the framework. To attempt to include 93 values within a questionnaire would be somewhat cumbersome and confusing to both the researcher and the respondent of the questionnaire. In addition, there might exist values within the value compasses that could be identified

by businesspeople as similar and would lead to non-differentiating anchors being identified. In this regard, the key differentiating values that define each spiritual anchor had to be identified through a qualitative method of analysis.

The questionnaire was then distributed to a sample of South African businesspeople. The responses received from these businesspeople were then analysed for correlations between values to explore whether there were, in fact, nine underlying factors, or spiritual anchors.

b) *Spiritual Value Compass Model*

The key relationships that evolved from the analysis of the *Spiritual values compass inventory* (SVCI) was further investigated and analysed for a model fit. Once a model fit was obtained, the spiritual values of South African businesspeople could be understood in more detail and the construct of spiritual anchors, as proposed, could be refined to clarify the existing conceptual ambiguities.

CHAPTER 4: RESEARCH METHODOLOGY

4.1 Introduction

Workplace spirituality seems to be moving from theory to measurement. For this reason, the research paper attempts, through qualitative and quantitative research, to measure individuals' spiritual anchors by using the spiritual value compass prescribed by Karakas (2010).

This chapter discusses the research methodology utilised in the study. The literature reviewed forms the theoretical basis of the preparation of the *Spiritual Value Compass Inventory*. This inventory was then tested and validated by distributing the survey electronically. A model fit was then identified based on the analysis from the inventory. The research was exploratory in nature, which is apparent in the research method and design employed.

4.2 Research design and method

As this research topic delves into a relatively new area of thinking in terms of human spiritual values, the research approach was twofold. Firstly, the research involved using a pre-existing theoretical framework found in the literature to generate meaningful data by using a research strategy specifically designed for the purpose. Secondly, the research utilised an approach that involved the development of theory as a result of analysing the data collected.

The type of study conducted was an exploratory study that focused on seeking insight into business people's spiritual value compasses. In the preparatory phase, an exploratory strategy was used to firm up the development of a questionnaire. The exploratory strategy continued with survey work using a questionnaire. The final stage of the research strategy utilised an explanatory strategy by attempting to arrive at meaningful findings to the exploratory work (Saunders & Philip, 2012).

Mixing research approaches and strategies in the pursuit of an answer to the research question is reported to usually involve using a mixture of research methods. The use of mixed methods are said to be advantageous in that they assist to focus on different aspects of the study, it allows for the correct data collection method to be used for the particular task at hand, allows for validating the research findings within a study using independent sources of data and the researcher is able to use quantitative methods to explain relationships between quantitative variables (Saunders & Philip, 2012).

In the current study, a mixed methodology was used to suit the task of answering the research question. In order to answer the question posed in Chapter 3, a measurement tool had to be developed to generate data and this measurement took the form of a questionnaire. The questionnaire took the form of a values inventory as values inventories were cited as measurement tools used in values research (Rokeach, 1978; Schein, 1990).

In order to develop a questionnaire that was reliable, aspects of the survey had to be verified and for this a qualitative methodology was used. The research question further required that the collected data be funnelled into meaningful insights to contribute to theory and practice, these insights were captured through a quantitative methodology. Research studies in workplace spirituality have been cited to make use of qualitative methods (Ashmos & Duchon, 2000, Milliman, Czaplewski & Ferguson, 2003).

Since the research conducted in this current study draws on theory in human values and workplace spirituality, it made sense to use a research design which was inclusive of both theoretical requirements.

The instrument development reported in this study focused on factor analysis of the questionnaire items and should be viewed as early phase of the measures development. Content validity and construct validity must be addressed over time.

A three-phase research methodology was adopted in order to achieve the research objectives. The first phase involved qualitative assessment, conducted through a projective technique known as a word association test (WAT). This approach was designed to assist in the development of the questionnaire that was used to collect quantitative data for the second phase.

The second phase formed the first part of the quantitative study designed to address the research question proposed in Chapter 3. This technique of two independent sources of data collection methods within one study is reflective of a triangulated research design. This technique was reported to increases validity as it allows the data to be explored from two perspectives (Saunders & Lewis, 2012). This research approach was adopted by Schein (1990) in the study of career anchors. The research method is supported by Zikmund (2003), who viewed exploratory research as a useful approach when there is a limited understanding of the problem. It is in this phase that the *Spiritual Value Compass Inventory* was developed.

The third phase used the data collected and analysed in the second phase to explore if a model fit existed between the factors identified. In this phase, the data was analysed using a confirmatory factor analysis, which allows the researcher to test whether a relationship between the observed variables and their underlying construct(s) exists. The researcher uses knowledge of the theory or empirical research, or both, which suggests the relationship pattern a priori and then tests the assumption statistically.

4.2.1 PHASE ONE: Qualitative analysis

4.2.1.1 Methodology

A qualitative research method was adopted to confirm the questionnaire's construct, and gain insights from participants regarding their feelings, understanding and meaning of the proposed nine spiritual values, as this paper is largely based on limited research on the spiritual anchors concept.

The selection approach was supported by Bond & Ramsey (2010) and Zikmund (2003). Since the concept of spiritual values is new and only defined by Karakas (2010), a qualitative approach was best suited to explore the construct of a spiritual-values inventory.

Since the framework of spiritual anchors is relatively new, yet comprehensive in that it includes nine spiritual values, which are underpinned by more than 93 universal human values a qualitative approach was best suited to explore the proposed

research objectives and ensure the questionnaire construct remain valid and relevant to businesspeople.

4.2.1.2 Population

The scope of the paper's research sample was limited to both part time and full time MBA students at the Gordon Institute of Business Science (GIBS). These students form part of South Africa's business population. The sample comprised a multi-cultural population of students that were in management roles within their organisations and had at least five years' experience in management roles. Participants chosen for this study were between the ages of 25 and 40 years old. Students were confined to South African nationality. This separation of South African nationals from non-South African nationals formed part of the sampling frame.

In order to gain insights on the managers understanding and descriptions of the nine spiritual anchors, a projective technique, known as a word association test, was conducted with six participants that were studying at GIBS at the time.

4.2.1.3 Unit of analysis

The unit of analysis was defined as the understanding and descriptions of the spiritual values, as understood and described by the MBA students who described themselves as managers given their experience of being in a managerial position for 5 years. All feedback was limited to South African participants, and did not reflect any perceptions of other nationalities.

4.2.1.4 Sampling method

A non-probability sampling technique was used due to the characteristics of the sample members (Saunders & Lewis, 2012). Fifteen students were purposively sampled from the total population of GIBS MBA students. The participants were selected on the basis of their nationality, age, race, gender, home language and relationship with the researcher. The relationship with the researcher was important as the participants needed to feel comfortable enough to give their true understanding of

the words proposed. Of the 15 participants sampled, only six participants responded to the request to partake in the study.

4.2.1.5 Data collection process

A word association test was utilised as the tool for phase one's data collection. Zikmund (2003) describes the word association test as being used to pre-test words or ideas to be used in questionnaires.

The test as defined by Zikmund (2003) is an exploratory research technique in which the participant is presented with a list of words, one at a time, and asked to respond with the first words that come to mind. Bond & Ramsey (2010) suggest that the test allows respondents to pull their associations from their own thoughts and feelings towards the subject matter.

The test was conducted at the business school at a time that best suited the participants. Each participant was read the same list of words, the nine spiritual values (perfection, compassion, passion, inspiration, investigation, dedication, appreciation, determination and cooperation). The test lasted between 25 and 30 minutes and all six participants responded to all nine words on the lists. Please refer to Appendix 1 for feedback on the word analysis test.

4.2.1.6 Data analysis process

Key themes and insights formed during the word analysis test were used to further assist with answering the research question. Ongoing data collection was informed by the data already collected from the reviewed literature. The word analysis test was used to try to fill the gaps or clarify potential ambiguities before disseminating the inventory. All words received from the participants were recorded by hand; participants were informed about the recording method and approved the method accordingly. Feedback from the participants was recorded according to Appendix 1.

A comparative analysis technique was adopted to compare the feedback received from each participant. By comparing the feedback across participants, the researcher was able to adapt the questionnaire to a more inductive inventory of values. The word

analysis test was an enabler to developing the questionnaire which would assist to meet the objectives of the research study.

4.2.2 PHASE TWO: Quantitative analysis

4.2.2.1 Methodology

The research approach selected for phase two was a quantitative descriptive approach. Descriptive studies are conducted when there is some previous understanding of the research problem (Zikmund, 2003). Some understanding of the research problem was established in phase one.

4.2.2.2 Population

The population was defined as all students and graduates of GIBS as these individuals form part of the business population of South Africa. The population sample that was used for this phase of the study was: 1120 MBA graduates (alumni), 213 first year MBA students and 218 second year MBA candidates.

Information on the sample population was provided by the institute, and an agreement was entered into by the researcher and the institute to protect the confidentiality of the respondents.

4.2.2.3 Unit of analysis

The unit of analysis was defined as the responses received from the MBA students and graduates as defined in the sample population.

4.2.2.4 Sampling method

All the students and graduates identified in the sample population were sent an e-mail that included background information of the research being conducted and a link to the electronic questionnaire that needed to be completed.

4.2.2.5 Research questionnaire design

An initial questionnaire was designed based on the literature review conducted in Chapter 2. By means of a thorough review of the literature in the areas of workplace spirituality and personal values, a structured questionnaire was designed.

The initial design and structure were then verified and validated for applicability to businesspeople in South Africa through the qualitative analysis, as described in the research methodology. Insights and feedback obtained through the word association test ensured a robust and comprehensive questionnaire construct.

The questionnaire consisted of three main sections: an introduction to the questionnaire; details of demographic variables such as age, nationality, ethnicity and gender; and the value inventory. The third section was subdivided into three other sections mainly for ease of completion. Each of the three subdivisions consisted of a text question, which was included in the questionnaire as a control mechanism to make respondents think deeply about their responses given in the section. This assisted in mitigating response bias.

The third section comprised a list of 27 values or words that had to be rated by the respondent on a nine-point scale where 1 is "never held" and 9 is "extremely strongly held". The 27 values listed in the inventory related to the nine spiritual values in that three values each related to one spiritual value. The table below provides an understanding of how factors and variables were mapped.

Table 4

Questionnaire mapping of factors and variables

Spiritual Anchor	No.[a]	Values
SA1: perfection	1	**Control** (Make it work)
	10	**Order (**Correct place/correct time)
	19	**Self-discipline (**Behave and work in ordered way)
SA2: compassion	2	**Empathy** Understand others feelings
	11	**Love** Emotional feeling of affection
	20	**Kindness** Considerate, generous
SA3: passion	3	**Ambition** Desire for success
	12	**Diligent** Hard working, conscientiousness
	21	**Drive** Energy and determination
SA4: inspiration	4	**Reflection** Deep thinking
	13	**Creativity** Development of original ideas
	22	**Self-expression** Showing your ideas or feelings
SA5: investigation	5	**Curious** Desire to know
	14	**Insig**ht Deep understanding
	23	**Comprehension** Understand, appreciate
SA6: dedication	6	**Commitment** Belief in an idea or system
	15	**Loyalty** Firm in your support
	24	**Devoted** Give all resources to it
SA7: appreciation	7	**Grateful** Glad you have it
	16	**Thankful** Happy and relieved
	25	**Hopeful** Feeling of desire and expectation
SA8: determination	8	**Decisive** Make decisions firmly and quickly
	17	**Willpower** Determined to do something
	26	**Confident** Sure of oneself
SA9: cooperation	9	**Accepting** Belief it is true and cannot be changed
	18	**Tolerance** Allow others to have their own attitudes and beliefs
	27	**Harmony (**State of peaceful, agreement and cooperation)

Note. The highlighted words were the values being measured in the questionnaire.

[a] The numbers listed in this column coincide with the questions in the questionnaire.

The questionnaire may be found in the appendix.

After every nine values that required rating on the questionnaire, the respondents were asked to insert their most extremely strongly held value, after completing each of the three subsections of the inventory. The three values representing each of the nine spiritual anchors were articulated as words. Beside each word, a short definition was included in brackets. The key words and ideas identified from the word analysis test in phase one of the research methodology were used in the inventory. It was noticed that many of the words and ideas formed from the word analysis test comprised values from Karakas' (2010) proposed value compasses.

A rating scale was used to determine respondents' attitudes and allow them to indicate how deeply they held each value as part of their personal lives (Cook & Beckman, 2009). Zikmund (2003) also stated that a rating scale was a measure of attitudes designed to allow respondents to indicate how strongly they agreed or disagreed with carefully articulated questions or statements.

The survey tool utilised a forced choice approach, which was where respondents provided a response based on fixed alternatives. A rating scale with more than four response categories is said to yield indices that are significantly higher than for fewer response categories (Preston & Coleman, 2000).

And according to Malhotra (1981), a more sophisticated audience is more sensitive and therefore a variety of response categories will be favoured by these respondents. However, test-retest reliability tended to decrease for scales with more than 10 response categories (Preston & Coleman, 2000).

Since MBA students and graduates are seen to be a more educated and sophisticated population that would favour a variety of response categories and it would not be favourable to have a decrease in test-retest reliability of the questionnaire, a nine-point response rating scale was used. The following nine categories were defined: Never Held, 2, 3, 4, Indifferent (Neutral), 6, 7, 8, Extremely Strongly Held. These instructions were designed to direct the respondent's attention to his perceptions about his value system. For this reason "Never held" and "Extremely Held" terms were used instead only a numbering system. These categories assist in evaluating with some level of confidence the degree to which the individual held the value within their value system. "Never held" was meant to be understood, in the context of the SVCI, as a value that does not form part of the individual's value system while "Extremely strongly held" was meant to mean that the value has always formed part of the respondents value system. Refer to Appendix 2 for the questionnaire: *Spiritual Value Compass Inventory*.

4.2.2.5.1 Pre-testing

The questionnaire was pilot tested with a group of six respondents based on a purposive sampling technique. The sample consisted of family members and friends that had prior experience with constructing questionnaires.

Respondents provided feedback regarding clarity and understanding of the questionnaire and questions asked. Information was also gathered on the time taken to complete the questionnaire.

Adjustments were made to the questionnaire based on feedback from the respondents. This group of individuals were not included as part of the research sample.

4.2.2.6 Data collection process

An email was sent to the identified sample of 1 551 GIBS students and graduates. The email consisted of a link to the electronic questionnaire. This electronic link was valid for one month after the time of distribution to allow sufficient time for respondents to participate in the survey. The website, www.surveymonkey.com, was used to collect the data from the electronic questionnaire. SurveyMonkey is a web survey development company that specialises in the sale of internet-based (online) survey tools. The survey tools include creating and publishing online surveys and viewing results in real time to list a few. Once all data was collected on the website, the data was exported into an Excel spread sheet in order to be analysed. The questionnaire was submitted as per the agreement entered into with GIBS.

4.2.2.7 Data analysis process

The word association test was analysed and findings used to develop the SVCI. The data received from the SVCI involved a two-part analysis process. In part one, an exploratory factor analysis was carried out and in part two, a confirmatory factor analysis was conducted.

a) Part one: Exploratory factor analysis

An exploratory factor analysis was carried out to confirm data validity. In addition a convergent validity test was conducted to ensure variables map to the predefined factors independently.

Factor analysis has origins dating back more than 100 years through the work of Spearman (as cited in Podsakoff, Scott, Podsakoff & Lee, 2003), is commonly used in the fields of psychology and education research, and is considered the method of choice for interpreting self-reporting questionnaires. It is a multivariate statistical procedure that has many uses, three of which are that it: reduces a large number of variables into a smaller set of variables, which are also referred to as factors; establishes underlying dimensions between measured variables and latent constructs, thereby allowing the formation and refinement of theory; and provides construct validity evidence of self-reporting scales (Hair, Black, Babin & Anderson, 2010).

The exploratory factor analysis used in the research, as explained by Podsakoff et al. (2003), is a technique that should be used when there exists insufficient theoretical basis for hypothesizing the number of common factors or the specific measured variables these factors influence.

Exploratory factor analysis using reflective indicators usually includes constructs with attitudes that are generally viewed as predispositions to respond in a consistently favourable or unfavourable manner toward an object. These are usually measured in multi-item scales such as the nine-point scale used in the *Spiritual Value Compass Inventory* (Jarvis, MacKenzie & Podsakoff, 2003).

Once the significant factor loading was determined a scree plot test was conducted to verify the findings of the factor loading. The Kaiser-Meyer-Olkin measure of sampling adequacy and Bartlett's test of sphericity was also used to test for validity.

b) Part two: Confirmatory factor analysis

According to DeVellis (2003), the terms exploratory and confirmatory factor analysis refer to the intent of the data analyst rather than to computational methods. Therefore, the same analysis may be used on the same set of items, either to determine what the underlying structure is (exploratory) and/or to confirm a particular pattern of relationships predicted on the basis of theory of previous analytic results

(confirmatory). In exploratory factor analysis (EFA), the factor structure model was determined and the exploratory factor analysis allowed the researcher to explain the maximum amount of variance. However, the researcher was interested in finding the fewest number of most information-laden factors rather than accounting for the maximum amount of variance possible. In order to find the fewest number of the most information-laden factors, a confirmatory factor analysis (CFA) was conducted.

In confirmatory factor analysis, the researcher is required to specify both the number of factors that exist for a set of variables as well as which factor each variable will load on before the results can be computed. In this case, the factors and set of variables that load onto each factor was determined from the EFA and computed accordingly. CFA was used to verify the factor structure of the set of observed variables in the exploratory factor analysis. The confirmatory factor analysis allowed the researcher to test the assumption that a relationship between the observed variables and their underlying latent constructs existed (Hair et al, 2010).

Traditional statistical methods normally utilise one statistical test to determine the significance of the analysis. However, CFA relies on several statistical tests to determine the adequacy of model fit to the data. The chi-square test indicates the amount of difference between expected and observed covariance matrices. The Comparative Fit Index (CFI) is equal to the discrepancy function adjusted for sample size. Root Mean Square Error of Approximation (RMSEA) is related to residual in the model. These are just some of the most widely used statistical tests to determine model fit as mentioned in Hair, Black, Babin and Anderson (2010). If model fit is acceptable, the parameter estimates are examined. The ratio of each parameter estimate to its standard error is distributed as a z-statistic (Hoyle, 1995).

After having found the most parsimonious number of factors and a model fit, the data analysis involved understanding the Cronbach Alpha to determine reliability of each key factor.

4.4 Research limitations

Limitations for this study are hereby acknowledged and were identified as follows:
- o The sample was restricted to business professionals and managers that have completed or are completing their MBA, and therefore the findings cannot be assumed to be generalizable to the entire population.
- o Potential response and non-response biases may appear from both the word association test conducted and the questionnaire distributed.
- o The outcome of the research is highly dependent on the understanding of the proposed values by the respondents. Hence, the word association test was conducted before distributing the questionnaire.
- o It must be understood that the use of confirmatory factor analysis could be impacted by the interpretation of model fit indices.

4.5 Conclusion

The two phases of the research methodology were intended to meet the requirements and objectives established in the previous chapters. The research drew on insights from recent empirical studies and extended and enhanced insights to allow for the development of the *Spiritual Values Compass Inventory.* The inventory assisted in measuring the spiritual values of businesspeople. By obtaining the maximum loaded factors through an exploratory factor analysis and describing the spiritual value compass of businesspeople in South Africa, a model fit was identified through confirmatory factor analysis.

CHAPTER 5: RESEARCH RESULTS

5.1 Introduction

The concept "spiritual anchor", as outlined in the existing literature, was suggested to be a deeply held spiritual motive, value and attitude that directs and provides meaning and connectedness to a person's life and work. The framework proposed in the literature reviewed was designed so that diverse forms of value compasses of individuals in organisations could be captured and analysed. Through awareness of and openness towards the diversity of spiritual value compasses, business leaders will be able to create supportive teams and work environments for employees.

However, a generalizable measurement to capture and analyse spiritual values does not seem to exist in the literature. The current research sets out to determine what the spiritual anchors of businesspeople in South Africa are. A two-phased methodology has been implemented, as discussed in Chapter 4, to guide the research. This chapter discusses the findings and results of the research conducted. Phase 1 was a qualitative phase, which involved word analysis testing; and phase 2 was a quantitative phase, in which an inventory measurement was developed and analysed in two parts.

5.2 Phase 1: Qualitative analysis

The first phase of the research methodology consisted of word association tests conducted among six South African business school students. These students have been managing teams locally, within their respective organisations, for more than five years. The rationale behind using these individuals was to ensure that the calibre of words collected during the test would be driven by the respondents' experiences with working in teams and, more generally, in the "South African workplace".

A WAT was conducted on the nine spiritual values: perfection, compassion, passion, inspiration, investigation, dedication, appreciation, determination and cooperation. The WAT sought to understand what the key descriptions of the spiritual values were to South African business managers. Analysis of the test was used to align the theoretically developed value inventory with the understanding of the South African

business managers. The key response words and ideas that were identified from the responses of the participants were used to further develop the inventory and are depicted in Table 5. For details on the feedback received from the WAT conducted on the six participants please refer to Appendix 1.

Table 5

Key response words obtained from the WAT[a]

Spiritual Anchors	Value 1	Value 2	Value 3
SA1	Control	Order	Self-discipline
SA2	Empathy	Love	Kindness
SA3	Ambition	Diligent	Drive
SA4	Reflection	Creativity	Self-expression
SA5	Curious	Insight	Comprehension
SA6	Commitment	Loyalty	Devoted
SA7	Grateful	Thankful	Hopeful
SA8	Decisive	Willpower	Confident
SA9	Accepting	Tolerance	Harmony

Note. [a] Full responses may be found in the appendix

5.3 Phase 2: Quantitative analysis

The second phase of the research methodology involved quantitative analysis, which was conducted in two parts, as per the research questions set out in Chapter 3.

5.3.1 Results for research question

Part one involved the electronic distribution of 1 551 e-mailed links of the *Spiritual Value Compass Inventory*, 350 responses were received, representing a 22.57% response rate. Nonresponses were only found to have occurred in section C of the inventory. In this section the following non-response rates were reported, 3% for questions 6 and 7; 4% for questions 8 and 9; and 5% for questions 10 and 11. These nonresponses within the completed SCVI were eliminated from the study.

The overall questionnaire approach required respondents to rate values on a nine-point rating scale as to how deeply they held each of the 27 values. The factors of the questionnaire were based on Karakas' (2010) spiritual anchors. The identified 27 values from the word analysis test were divided into three subsections. After completing each of the three subsections, the respondent was asked to rank the value that was held the most strongly per section. The respondent eventually rated 27 values on a rating scale of one to nine and ranked their three most deeply held values in a text box provided within the inventory.

Before conducting an analysis on the data, it was coded accordingly. The nine-point scale used in the inventory was coded, as outlined in Table 6.

Table 6

Numeric conversion of nine point scale descriptions table

Description	Rating
Not Held	1
2	2
3	3
4	4
Indifferent (Neutral)	5
6	6
7	7
8	8
Extremely Strongly Held	9

The demographic section of the inventory was analysed using descriptive statistics, while the rating scale section was analysed using exploratory factor analysis. The ranking section was not analysed in this study, as it was included as a control measure for anticipated response bias. A detailed description of the results for the research question posed in Chapter 3 is described in the sections below.

5.4 Demographic section analysis

The five demographic areas that were reflected in the questionnaire in section one of three were: age, nationality, ethnicity, gender and job designation. This section was included to get a better description of the respondents in the sample and therefore descriptive analysis was used for this section.

5.4.1 Age of respondents

The age categories of responses specified in the questionnaire were between 21 and 60-plus years. 59.1% of the respondents were between the ages of 30 and 39, and only 4.3% of the respondents were 50 years and older. The detailed response rates for the sample age are illustrated in Table 7.

Table 7

Response rates by Age

Age range	Response rate frequency	Response rate frequency Percentage
21-29	40	11.4
30-39	207	59.1
40-49	88	25.1
50-59	9	2.6
60 plus	6	1.7
Total	350	100.0

5.4.2 Respondents' nationality

Question two of the questionnaire requested that the respondents declare whether or not they were South African nationals. The majority of respondents were South African, accounting for 94% of all respondents; while 6% of the respondents classified themselves as belonging to other nationalities. Non-South African nationals were not eliminated from the study as their responses only amounted to 6%. This was not believed to have a significant impact on the research findings.

5.4.3 Respondents' ethnicity

The 11 official South African languages, as outlined in the literature review, represent the 11 African ethnic groups that reside in South Africa. These 11 ethnic groups were included in this question and were subdivided where necessary to include all races. Other ethnic groups that were also included in this section were Asian, Coloured, Indian and other. These other ethnic groups were included as they were made mention of in the South African Census 2011 (StatsSA, 2011).

All 11 official language groups were represented in the response sample. The African (black) ethnic group made up 22.5% of the respondents, while the European (white) ethnic group made up 50% of the respondents.

5.4.4 Respondents' gender

Male respondents were in the majority, with a response rate of 62.3%, and outnumbered female responses with a ratio of 1.7: 1. This question was answered by all respondents and response rate frequencies can be viewed in table 8.

Table 8

Response rates by Gender

Gender	Response rates frequency	Response rate percentages
Female	132	37.7
Male	218	62.3
Total	350	100.0

5.4.5 Respondents' job designations

72.7% of the respondents were managers or in leadership positions within their respective organisations. A small percentage (11.4%), as illustrated in Figure 1, comprised employees within organisations, and an even smaller percentage (6.9%) formed part of the "other" category.

Figure 1: Response rate of job designation
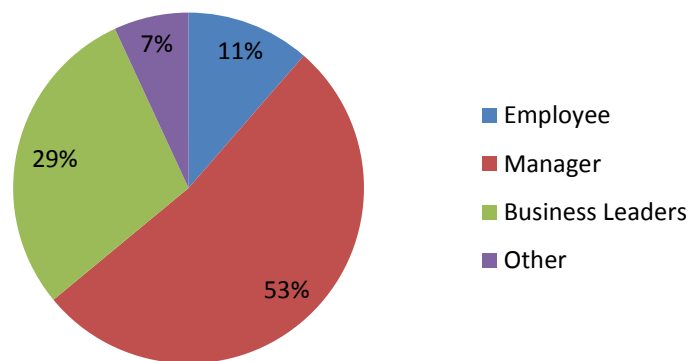
The item means and standard deviations for question 3 of the inventory are presented in Table 9, while the inter-item correlation matrix for the inventory of values is presented in Appendix 5. These data were subjected to factor analyses using the extraction method with a varimax rotation.

Table: 9

Descriptive statistics for listed values

Values [a]	N	Minimum	Maximum	Mean	Std. Deviation
Control	334	1	9	7.38	1.387
Empathy	334	2	9	7.13	1.442
Ambition	334	2	9	7.80	1.289
Reflection	334	2	9	7.40	1.427
Curious	334	2	9	7.70	1.227
Commitment	334	2	9	7.66	1.328
Grateful	334	1	9	7.31	1.645
Decisive	334	2	9	7.25	1.465
Accepting	334	1	9	4.81	2.192
Order	334	1	9	6.72	1.571
Love	334	2	9	7.49	1.455
Diligent	334	3	9	7.74	1.186
Creativity	334	1	9	7.01	1.465
Insight	334	2	9	7.50	1.261
Loyalty	334	1	9	7.50	1.549
Thankful	334	1	9	7.39	1.561
Willpower	334	1	9	7.87	1.223
Tolerance	334	1	9	6.98	1.503
Self-discipline	334	1	9	7.37	1.435
Kindness	334	3	9	7.43	1.294
Drive n	334	3	9	7.84	1.099
Self-expression	334	1	9	6.79	1.553
Comprehension	334	3	9	7.48	1.146
Devoted	334	2	9	7.21	1.385
Hopeful	334	1	9	7.08	1.477
Confident	334	1	9	7.49	1.326
Harmony	334	1	9	6.86	1.704

Note. N = number of responses (all responses exclude missing data)
a = values are listed here as they appear on the questionnaire found in Appendix 2

5.5 Part one: exploratory factor analysis

5.5.1 Factor validity

In order to ensure that the predefined factors were valid, an exploratory factor analysis was conducted. The data set was tested for validity using the Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy, as well as Bartlett's test of sphericity. Table 7 outlines the results of these tests.

Table 10

Results of KMO and Bartlett's test

Test		Values
Kaiser-Meyer-Olkin measure of sampling adequacy.		0.879
Bartlett's test of sphericity	Approx. Chi-Square	3668.056
	df	351
	Significant.	p-value <0.001

Note. df = degrees of freedom

Hair et al. (2010) suggested that sample sizes should be 100 or greater. This study's sample size was 339 (excluding incomplete questionnaires), and according to the value reported by the KMO measure, the sample was seen as adequate to carry out an exploratory factor analysis. Bartlett's test of sphericity should be significant (p<.05) for factor analysis to be suitable.

5.5.2 Factor Loading

A convergent validity approach was adopted as part of the factor analysis. This approach tested if indicators (variables) mapped to each factor independently. The first factor loading resulted in six factors emerging with "Hopeful" (variable 25 on questionnaire) rendering a factor loading level of less than 0.4. However, loadings greater than 0.35 were embedded within factors two and four. According to Podsakoff et al. (2003), dropping a variable from the measurement of a reflective exploratory factor analysis should not alter the meaning of the construct. On this advice, variable 25 was discarded and a second exploratory factor analysis was conducted.

The second exploratory factor analysis yielded only five factors, and the Eigen values derived from it were all greater than 0.4, suggesting that all five factors were valid. The results from the second factor analysis are reflected in Table 8 below. For a detailed report on the rotated component matrix of factors and observed variables, refer to Appendix 3.

Table 11

Results of second exploratory factor analysis

Factor	No. of Significant Factor Loadings	Related Spiritual anchor	Observed Variables	Eigen values
		SA 3	Diligent	0.745
		SA 1	Self-discipline	0.702
		SA 3	Drive	0.686
		SA 3	Ambition	0.639
		SA 1	Control	0.628
		SA 8	Willpower	0.608
		SA 1	Order	0.598
		SA 6	Devoted	0.547
1	9	SA 6	Commitment	0.511
		SA 2	Kindness	0.775
		SA 2	Love	0.660
		SA 2	Empathy	0.651
		SA 9	Tolerance	0.633
2	5	SA 9	Harmony	0.513
		SA 5	Insight	0.763
		SA 4	Reflection	0.690
		SA 5	Curious	0.641
		SA 4	Creativity	0.611
3	5	SA 5	Comprehension	0.539
		SA 7	Grateful	0.733
		SA 7	Thankful	0.673
		SA 9	Accepting	0.598
4	4	SA 6	Loyalty	0.484
		SA 8	Confident	0.801
		SA 4	Self-expression	0.621
5	3	SA 8	Decisive	0.463

A scree plot in descending order of magnitude, of the Eigen values was drawn as illustrated in Figure 2. The scree plot assist to visualise the relative importance of the factors in that a sharp drop in the plot signals that subsequent factors are ignorable. In this case the factors after factor 5 could be ignored.

Figure 2: Scree plot of exploratory factor analysis II
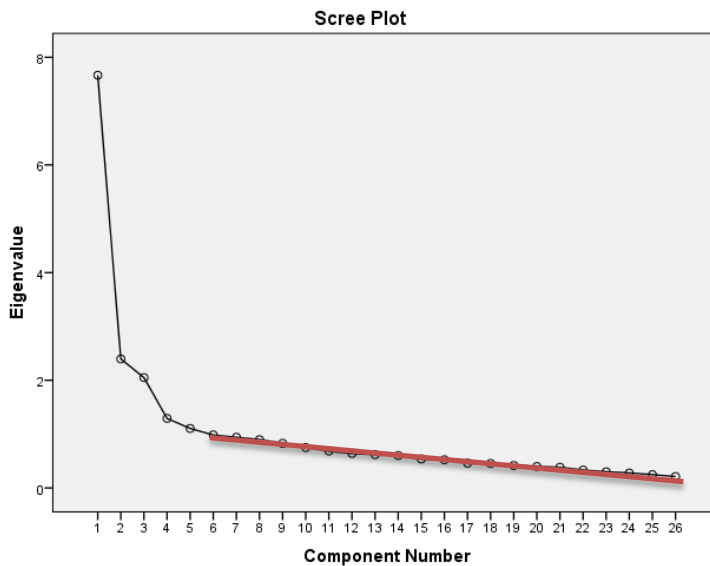
The values proposed in the inventory to the respondents, as identified through the word analysis test and analysed through an exploratory factor analysis, resulted in five key factors emerging.

Factor one included nine values from the proposed value compasses of four spiritual anchors: passion (diligent, drive and ambition); perfection (self-discipline and order); determination (willpower); and dedication (devoted and committed).

Factor two accounted for five values from the proposed value compasses of only two spiritual anchors: compassion (kindness, love and empathy); and cooperation (tolerance and harmony).

Factor three also accounted for five values from the value compasses of two spiritual anchors: investigation (insight, curious and comprehension); and inspiration (reflection and creativity).

Four values from the value compasses of three spiritual anchors: appreciation (grateful and thankful); cooperation (accepting); and dedication (loyalty) – were identified in factor four.

Two spiritual anchors – determination (confident and decisive) and inspiration (self-expression) – were identified in factor five, with values relating to these spiritual anchors.

5.6 Part two: confirmatory factor analysis

The variables of each of the five factors identified in the EFA analysis were re-specified to include variables with factor loadings of above 0.6, and those variables below 0.6 that were retained were identified as values that added significant value to the value compass. Table 9 represents the re-specified variables that were used for the confirmatory factor analysis.

Table 12

Variables re-specified for confirmatory factor analysis

Factor	Original Variables	Eigen values
	Diligent	0.745
	Self-discipline	0.702
	Drive	0.686
	Ambition	0.639
	Control	0.628
	Willpower	0.608
1	Order	0.598
	Kindness	0.775
	Love	0.660
	Empathy	0.651
2	Tolerance	0.633
	Insight	0.763
	Reflection	0.690
	Curious	0.641
3	Creativity	0.611
	Grateful	0.733
	Thankful	0.673
4	Accepting	0.598
	Confident	0.801
	Self-expression	0.621
5	Decisive	0.463

5.6.1 Developing and designing the measurement model

A path diagram was drawn in a statistical software program called AMOS 20 using both the five factors and the re-specified variables identified in the exploratory factor analysis. Figure 3 is a representation of a path diagram. In the path diagram, the squares represent the observed variables and the circles represent the factors. The single-headed arrows express the direction of assumed causal influence, while the double-headed arrows express covariance between two factors.

Figure 3: Illustration of a Path diagram
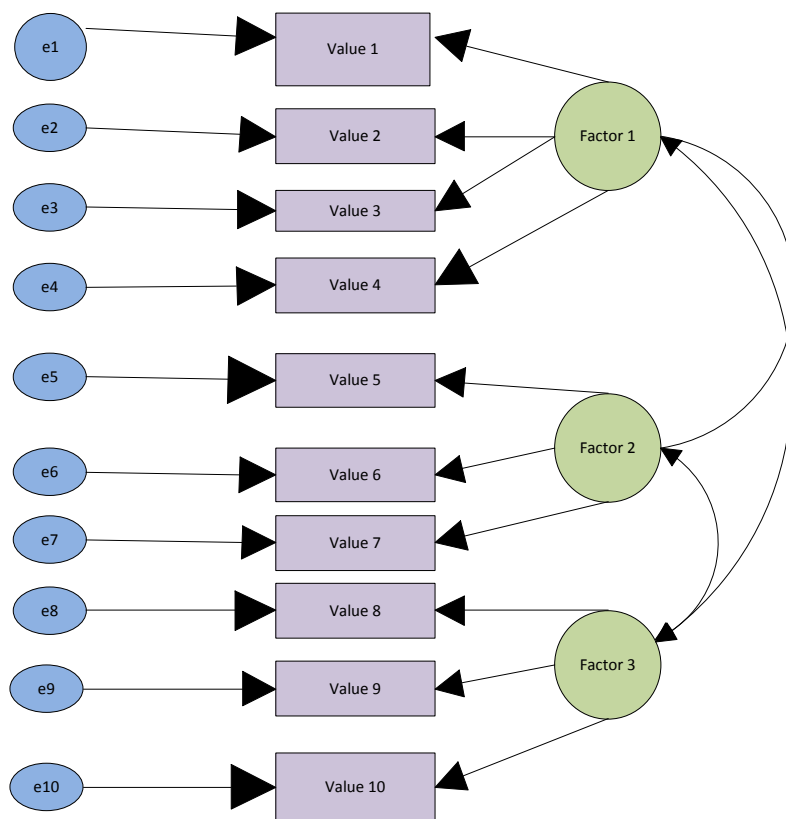
Note: e = error

Once the path diagram was drawn, rotated, resized and named the data from the EFA was transferred into the measurement diagram. All missing data were removed from the study. To carry out the model fit in AMOS, the following analysis properties were applied: standardised estimates, residual moments and modification indices. The initial CFA with the second exploratory factor analysis data was conducted. On conducting a visual inspection of the loadings it was found that the model fit was poor. The p-value was significant, however, the sample size was greater than 300 and p-values with such a big sample size usually yield significant p-values. Both the CFI value and the RMSEA were also unacceptable.

The next step was to firstly review the modification indices and identify error covariances. All variables within a factor that could be covariant were covaried. All items that had a low loading, that is all loadings less than 0.7 were removed. Finally, the standardised residual values were analysed and for values above 0.4 and those variables yielding values of above 0.4 were removed from the model. A sample fit was reached identifying only four key factors, each underpinned by three variables; with factor one yielding four variables. The final model path is illustrated in Figure 4.

Figure 4: Measurement path diagram after confirmatory factor analysis
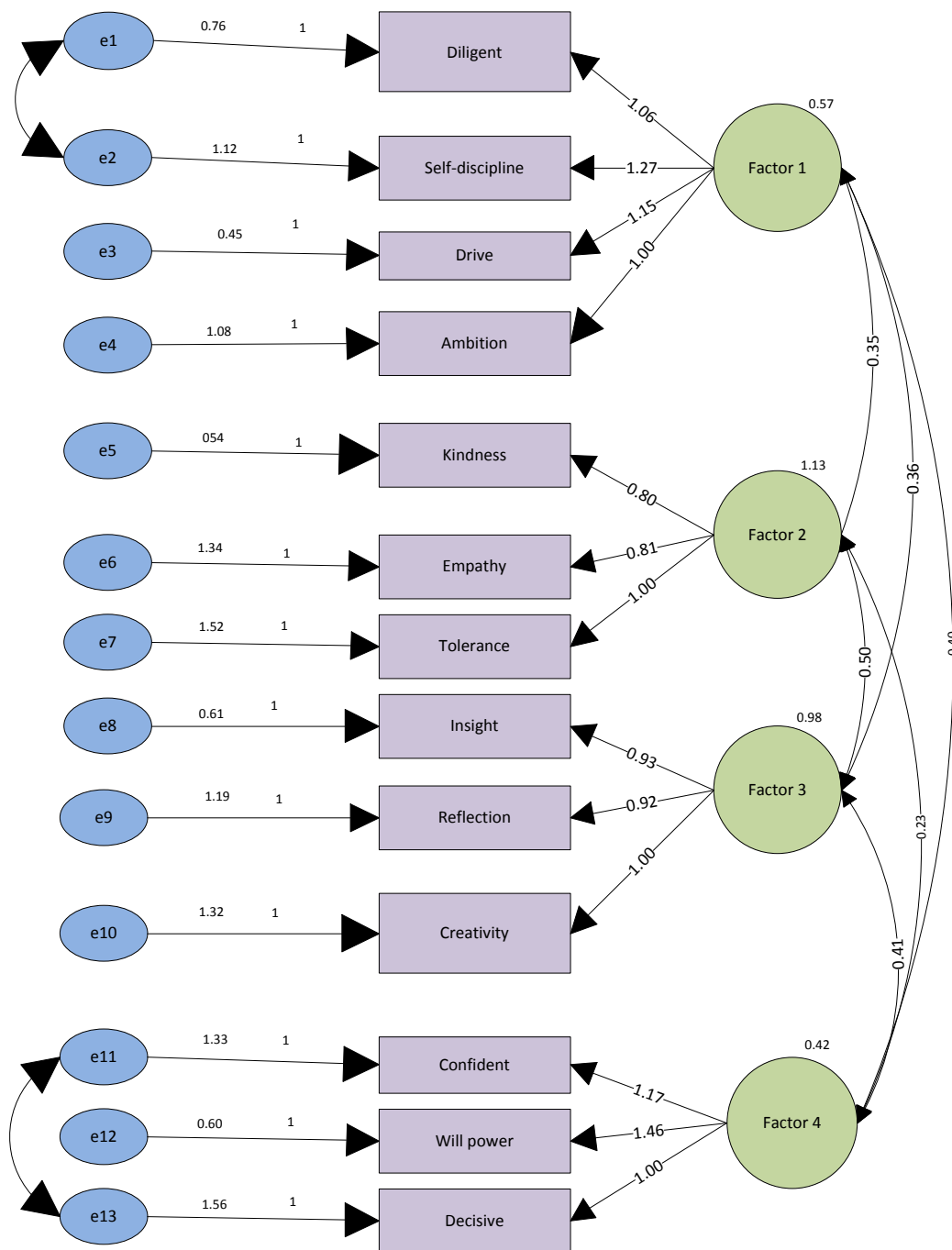
Note: e = error, "1" indicates that the regression coefficient has been fixed to 1.

5.6.2 Measurement model validity

Hair et al. (2010) suggest that measurement model validity depends on two items, firstly, establishing acceptable levels of goodness-of-fit (GOF) for the model, and finding evidence of construct validity.

The chi-square test was examined because it is said to be the fundamental measure of differences between expected and observed covariance matrices. However the actual assessment of GOF with a chi-square value alone is complicated by the sample size. A chi-square value close to zero indicates little difference between the expected and observed covariance matrices. In addition, the probability level must be greater than 0.05 when chi-square is close to zero, but the resulting p-value is suggested to be less meaningful as sample sizes increase, for a sample size greater than 250 and for variables between 12 and 30, a significant p-value is expected. Thus, the p-value in Table 10 was expected and could be deemed tolerable. However, alternative key goodness-of-fit measures were also analysed.

Table 13

Key Model fit measurement indices

Measure	Range of acceptance	Actual Values	Significance
x^2	For N > 250: significant p-values expected	p-value 0.000	Expected
CFI	Above 0.092	0.0943	Acceptable
RMSEA	Values < 0.07 with CFI of 0.092 or higher	0.062	Acceptable

Note. X^2 = chi-square distribution, CFI = comparative fit index; RMSEA = root mean square error

The Comparative Fit Index (CFI) is one of the most widely used indices for GOF. CFI ranges from 0 to 1 where values closer to one indicate better model fit. An acceptable model fit is indicated by a CFI value of 0.090 (Hair al el., 2010). The CFI value for the model was 0.0943.

Root mean square error of approximation (RMSEA) is related to residual within the model and better represents how well a model fits a population. RMSEA values range

from 0 to 1, with a smaller RMSEA value indicating better model fit. Acceptable model fit is indicated by an RMSEA value of 0.07 or less (Hair al el., 2010).

Even though the chi-squared test yielded an expected tolerable probability value, the analysis of other widely used goodness-of-fit measures, like CFI and RMSEA, yielded acceptable model fit results, for a summary of the model fit indices refer to Appendix 4. From these acceptable and tolerable results, it may be inferred that a model fit was established for the data being analysed.

Construct validity in terms of confirmatory factor analysis according to Hair al el. (2010) is made up of four components: convergent validity, discriminant validity, nomological validity and face validity. These four components will be discussed below.

In order to establish that indicators of a construct share a high proportion of variance (convergent validity), factor loadings, average variance extracted and reliability were examined. Factor loadings were deemed statistically significant and all standardised loading estimates were higher than 0.7. A reliability value higher than 0.7 suggests a good reliability, while values between 0.6 and 0.7 are acceptable provided that the other indicators of construct validity are acceptable.

All covariances between constructs were standardised to ensure that significant differences in constructs existed. High covariance existed between factors and high cross loadings between variables or error terms were not represented in the final model. These indicators provide good evidence of discriminant validity.

Face validity was assessed and found to be acceptable in the pretesting stage of the SVCI with a subpopulation of business people who had previous experience with questionnaire development. The construct correlation measure correlates positively in the theoretical assumption with measures of different but related constructs and therefore nomological validity exists for the model.

Since acceptable levels of goodness-of-fit were established through tolerable chi-square analysis and accepted CFI and RMSEA, and there exists evidence of construct validity, measurement model validity could be assumed for the model.

5.7 Conclusion

After developing the *Spiritual Value Compass Inventory* from the literature reviewed and by conducting a word analysis test, the *Spiritual Value Compass Inventory* was distributed and data was collected from 350 respondents. The data was then analysed, the results of which was discussed in this chapter.

A low non-response rate for the *Spiritual Value Compass Inventory* was obtained. The sample could be described through the demographic section of the *Spiritual Value Compass Inventory* as, firstly, a middle-aged sample in which more than half of the respondents were in their 30s. Secondly, more than 90% of the respondents were South African nationals. The majority of the respondents were white males and many of the respondents were in management or leadership positions in their respective workplaces.

Factor validity was established for the exploratory factor analysis conducted on the *Spiritual Value Compass Inventory* data. The exploratory factor analysis loadings generated five key factors. The confirmatory factor analysis results generally supported a model fit in which four key factors and 13 variables were identified. The measurement model yielded probability values for the chi-square test, which were significant. This is not unusual given the sample size of 339. The CFI and RMSEA indices appear to be healthy, suggesting an overall good fit. There also exists evidence of construct validity in terms of convergent, discriminant, face, and nomological validity within the model.

CHAPTER 6: DISCUSSION OF RESULTS

6.1 Introduction

A spiritual anchor is described as a spiritual value that a person holds deeply, and something that anchors the person in his life and work. A spiritual anchor is underpinned by human personal values and each proposed anchor is linked to a value compass. The framework for spiritual anchors proposed in the literature describes the different value compasses of businesspeople and enquires into their spirituality (inner-world) through understanding their value compasses.

The report set out to explore the concept of spiritual anchors among businesspeople in South Africa. A two-pronged methodology was employed to investigate the research question. A robust questionnaire was developed through reviewing the literature and conducting a qualitative word analysis test. The *Spiritual Value Compass Inventory* was distributed to a sample of South African businesspeople. The data gathered from the inventory was analysed in two parts, firstly by conducting an exploratory factor analysis, and secondly by using the information gathered from the exploratory factor analysis to conduct a confirmatory factor analysis. The confirmatory factor analysis resulted in a model fit that assisted in responding to the research question.

The intention of this chapter is to discuss insightful findings of the study in light of both the theory reviewed in the literature and the results obtained from the analysis.

6.2 The Research Question

The research question sought to identify the spiritual anchors of businesspeople in South Africa. In order to respond to the question, it was divided into two parts. The first part was to develop a questionnaire to measure the spiritual anchors of business people, as identified in the literature.

After gathering and analysing the data received from the *Spiritual Value Compass Inventory*, five factors emerged from the EFA. These five factors and 26 variables were

further analysed in the second part to obtain a more parsimonious representation of the spiritual anchors of businesspeople. A confirmatory factor analysis revealed a model with four factors and 13 variables.

a) The Spiritual Value Compass Inventory

There were 93 personal values mentioned in the literature in respect of spiritual value compasses (Karakas, 2010). The final 27 values derived from both the literature and the word analysis test were utilised in the development of a robust questionnaire. The variables within the SVCI represented all nine spiritual anchors accordingly (Karakas, 2010).

Respondents to the SVCI represented more than 20% of the sample. This was viewed as a substantial sample size to conduct meaningful factor analysis; however, the sample size does not permit generalising to the population (Zikmund, 2003).

Table 14

Description of sample

Gender		Average age range	
219	Male	30-39 years	
131	Female		
Ethnicity		Job designation	
79	Black	185	Managers
175	White	102	Business Leaders
96	Other	63	Other

Respondents to the SVCI could be described as young, multicultural business managers of South African businesses. According to a recent census conducted in South Africa, males made up 48% and females 52% of the population. Black people accounted for 79.4% and whites 9.1% of the country's population (StatsSA, 2011).

A recent study on the income demographics of South Africa reported that the majority of economically active South Africans were male and belonged to the white ethnic group, the current study reaffirms these findings. One of the main reasons for the minority race being more economically active than the majority group could be due to the inequality caused by apartheid (Van Aardt, 2011).

The respondents seemed to collectively hold all 27 suggested values. However, some values were more deeply held then others and this was evident from the varying Eigen values derived from the EFA, as illustrated in Table 8.

The EFA yielded valid predefined factors of the SVCI and all variables loaded to each factor independently except the value "Hopeful". Interestingly, the value "Hopeful", loaded low on all six factors of the first exploratory factor analysis conducted. This result could be understood that the members of the cohort were all hopeful in spirit. According to the literature, the individuals in this sample are seemingly confident and optimistic in their inner lives and tend to see matters in a positive light (Karakas, 2010).

The SVCI could be used on two levels to understand spiritual values, at a group level or organisational level. The SVCI could be used to identify the spiritual values in the organisation and then understand the spiritual values of individuals within the workforce collectively; similar to how it was identified in this study that the respondents were a hopeful group of individuals. For individuals to identify and gauge their spiritual value compasses the SVCI could be completed and results determined and reviewed by practitioners, to allow individuals the opportunity to embark on an understanding of their inner self.

A second exploratory factor analysis was conducted, only this time excluding "Hopeful". From this, only five factors emerged. The five factors could not be identified to form any systematic pattern, this result was expected. In order to provide convincing evidence of the spiritual anchors of businesspeople in South Africa further analysis was required.

b)   Spiritual Value Compass model

In order to gain an understanding and significant evidence of the extremely strongly held spiritual values of the samples of businesspeople, the five factors and 26 variables derived from the second EFA were further analysed by conducting a confirmatory factor analysis.

The model derived from the CFA suggested acceptable levels of goodness-of-fit and evidence of construct validity, and these analyses concluded measurement model validity. As illustrated in Table 15, this model consisted of four key factors: passion,

compassion, investigation and determination. Each of the four factors could be traced back to findings as described in Chapter 2, the literature review. However, the findings of the current studies CFA were not entirely in support of the literature in that the confirmatory factor analysis.

Table 15

Spiritual value compass Model

Factor	Values	Spiritual path	Universal spiritual need	Spiritual anchor
1	Diligent Self-discipline Drive Ambition	Path of work	To succeed	Passion
2	Kindness Empathy Tolerance	Path of love	To belong	Compassion
3	Insight Reflection Creativity	Path of authenticity	To understand	Investigation
4	Confident Will power Decisive	Path of will	To be resilient	Determination

The model concluded that only four spiritual anchors were dominant for the sample and not the suggested nine. The refinement of the spiritual anchor framework was an objective of this study. Through the *Spiritual Value Compass* model, this objective was achieved. The model further creates an understanding of the dominant spiritual anchors, paths and needs of businesspeople within the sample.

The original spiritual anchor framework included 93 human values that were divided into nine sets of value compasses. The SVCI developed in this current study included 27 human values relating to nine spiritual anchors. However, the model generated from the SVCI responses includes only four anchors and 13 values, that is, four parsimonious sets of value compasses for each of the four anchors. Each of the four spiritual anchors found within the spiritual value compass model are discussed below with reference to the literature reviewed in Chapter 2.

Spiritual anchor 1: Passion

Business people that fell into this group were individuals who are following a spiritual path of work and - through the value compass of diligence, self-discipline, drive and ambition - hold very deeply "passion" as a spiritual anchor.

In the literature the spiritual value of passion was assigned to individuals that believed that their work gave meaning to their lives, and contributed to their spiritual wellbeing. The spiritual anchor of "perfection" was ascribed to individuals who were in the pursuit of excellence. However, the *Spiritual Value Compass* (SVC) model seems to make no distinction between workers that are in pursuit of excellence and those who believe that work contributed to their spiritual wellbeing. The value compass of "passion" described in the SVC model is a combination of both spiritual values of "passion" and "perfection" of the spiritual anchor framework.

Individuals that hold the spiritual anchor of "passion" according to the SVC model desire to achieve perfection in their work and this brings spiritual contentment to them. In context of the definition of workplace spirituality adopted from the literature, it could be expressed further that these transcendent beings search for meaning through their work, and they are desirous to succeed or excel in their objectives at work and in life.

Spiritual anchor 2: Compassion

A group of people within the business community need to feel like they belong are loved and that they are interconnected with other people. These individuals form lasting and strong relationships and networks through their value compass of kindness, empathy and tolerance.

This spiritual value is described in a similar manner in previous literature however the value "tolerance" formed part of the spiritual anchor "cooperation" and therefore, spiritual anchor 2 of the SVC model is a combination of "cooperation" and "compassion" of the original spiritual anchor framework.

Individuals who were understood to hold the spiritual anchor of cooperation were apparently leaders that wanted to be connected with everyone and keep consensus while leaders that held the anchor of compassion were caring and kind to people. The SVC model once again differs from the original frameworks value compass for

compassion and is made up of a combination of both spiritual values for the anchors of "compassion" and "cooperation" as described in the literature.

According to the SVC model, individuals that hold the spiritual anchor "compassion" are transcendent beings searching for meaning through their relationships and they are eager to belong to a community, and therefore, will tolerate people to keep consensus as long as within the community or organisation they are permitted to flourish through "compassion".

Spiritual anchor 3: Inspiration

These businesspeople are motivated by understanding the world around them through deeply held values such as insight, reflection and creativity. They are eager to gain and create knowledge through deep thought and search for a deeper meaning. Making sense of the world is important to them, and they are motivated by searching for and discovering knowledge.

This spiritual anchor, seems to also be a combination of two spiritual anchors when compared to the framework proposed by Karakas (2010). It is a combination of "investigation" and "inspiration", where "inspiration" was suggested to mean: individuals had a deep sense of wanting to be authentic, while individuals holding the anchor of "investigation" wanted to know more through finding creative ways of searching for knowledge.

In the SVC model, transcendent beings that were searching for meaning through authentic discovery at work and in life are deemed to hold the spiritual anchor of inspiration.

Spiritual anchor 4: Determination

A group of individuals from the cohort of students were motivated through values such as willpower, confidence and decisiveness. For these individuals, it was important to be confident and decisive in their work and life, and they believe that they need to be resilient in their approach to work and life. "Determination" is what drives these individuals to give their best.

Individuals that possess the spiritual anchor of "determination" search for meaning through their will and they are desirous to succeed in their work and in life through

their "determination". This spiritual anchor appears to be similar to the anchor of "determination" suggested in prior literature.

The *Spiritual Value Compass* model at a first glance might seem similar to the former proposed framework on spiritual anchors. However, upon closer review, there are significant differences. The *Spiritual Value Compass* model appears to be less repetitive of spiritual values and each anchor is seemingly an independent factor. The four spiritual anchors derived from the *Spiritual Value Compass Inventory* are seemingly four independent spiritual anchors and bear little similarity in characterisation to each other. This model could be used by practitioners and professionals without causing any confusion with regards to identifying the spiritual anchors of individuals.

6.3 Review of findings in respect to definitions

6.3.1 Spiritual anchor definition

The findings from the *Spiritual Value Compass* model are markedly different to Karakas (2010) spiritual values framework. Nonetheless, the four factors are understood to conceptually relate to the spiritual anchors described in the literature.

A valid explanation for the difference in frameworks could be explained as a change in context from the past study to the current study. The change from a homogenous sample of 32 Turkish managers to a diverse multicultural sample of 350 South African managers seems to have had a significant effect on the reported spiritual anchors.

However, the concept of spiritual anchors formed the basis of the development of the *Spiritual Values Compass Inventory* and therefore the *Spiritual Value Compass* model is to be considered as yet another spiritual anchor framework derived from a different context. It is suspected that as the context changes so will the framework. The reason for this could be because, the values used in the SVCI would have to be adapted to suit the sample and as the sample interprets the values the framework will change. However, it is understood that the spiritual anchor concept would remain unchanged in the SVCI.

The four spiritual anchors and set of values proposed in the model could be seen as the four compass anchor points: passion, compassion, investigation and determination. A compass point is a growing area of stability in an anchor underpinned by a set of guiding values that form a value system. This leads individuals to a spiritual path with the desire to gain a spiritual outcome. Figure 5 illustrates spiritual anchors. The finding conforms to the definition of a spiritual anchor as suggested by Karakas (2010) through an empirical investigation.

Figure 5: Illustration of a spiritual anchor
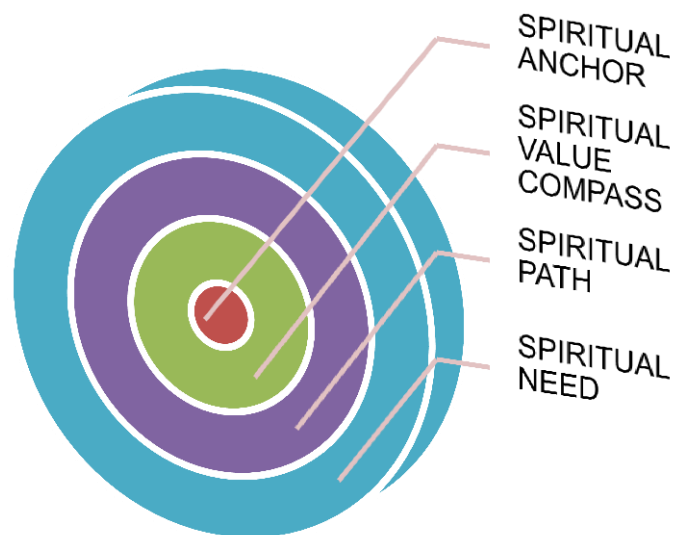
The study did not, however, endeavour to determine whether or not an individual will not give up their spiritual anchor if a choice has to be made. This part of the spiritual anchor definition should be clarified in future research.

6.3.2 Workplace spirituality definition

The definitions of workplace spirituality as suggested by Fry (2003) and Ashmos & Duchon (2000), were used in the discussion on the four *Spiritual Value compass* model and added relevant insights to the results of this study.

As discussed under each of the four suggested spiritual anchors, the definition of work place spirituality was used to describe business people's spiritual values. That is,

where a transcendent being searches for meaning through their work and they are desirous to succeed in their objectives at work and in life.

6.4 Importance of the research

6.4.1 The Spiritual Value Compass model

The research conducted in the current study makes a contribution to the concept of spiritual anchors, which are deeply held personal values; and these spiritual values assist individuals in finding meaning in their life and at work. The spiritual anchor and the value system that underpins the spiritual anchor motivate the individual to succeed in their objectives in life at work.

The inner-self, its value system and the need for a spiritual outcome accompany the employee to work each day together with the body and mind, and influence the employee's thoughts and attitudes. If the organisation sees to the needs of the workers body, mind and spirit, the employee is more likely to feel motivated to complete tasks proficiently. For employees spiritual needs to be met, leaders of organisations must accept and understand the concept of workplace spirituality.

The SVC model could be of great assistance to leaders in that it has the ability to identify the spiritual yearning of the workforce, through the concept of spiritual anchors. The model is easy to understand and the framework could be used to determine individuals' spiritual anchors, as well as at an organisational level to determine the spiritual values of the workforce.

6.4.2 The Spiritual value compass inventory

The *Spiritual Value Compass Inventory* was developed in the current study to measure spiritual anchors using Karakas' (2010) framework. Factor validity of the inventory was established as the inventory focused on factor analysis of the questionnaire items, and should be seen as an early phase of the measure's development. Content validity and construct validity of the inventory are issues that must continue to be addressed over time.

Even though the inventory was specifically designed for the South African context – that is, the 27 human values were specifically selected for the South African context from the 93 values of the spiritual anchor framework – the inventory was developed to be flexible in that the 27 values suggested could be replaced for any of the other 93 values from the framework depending on the context in which it is to be used.

Organisational values and personal values of workers are suggested to match in order to achieve organisational goals. Leaders are warned to be mindful of the set of values strongly shared by large groups of workers because these values could become the organisations values regardless of the formerly stated values. This change in values could potentially change the climate of the organisation (Fawcet et al., 2008).

The SVCI could be customised for organisations, and distributed to existing staff or job applicants to identify their deeply held values and compare those to the values of the organisation. If gaps are identified between the organisation values and the individual's values these gaps could be addressed with further intervention. Addressing the gaps in values mismatches at leadership levels is important because personal spiritual values drive individual's decision-making, and expectations about work life. These decisions have an impact on the organisation and its future (Giacalone, Jurkiewicz & Knouse, 2012).

Social sustainability has become an increasingly important issue, and Corner (2008) suggests that success of organisations is no longer seen solely as economic sustainability, it also includes consideration of social sustainability. The *Spiritual Value Compass Inventory* and the S*piritual Value Compass* model, which explores the relationship between workplace spirituality and personal values, has much to offer management theory and practice regarding how business leaders can, through awareness of communities' values, assist the development of the communities by meeting their needs and the needs of future generations. This to maintain a healthy community and, in turn, the business would be able to remain sustainable for generations.

The measurement tool developed and the findings from the spiritual value compass model are tools that assist in preparing business leaders to embrace and understand their spiritual value compasses. Business leaders need to embrace and understand their spiritual value compasses in order to, firstly, flourish personally in the workplace; secondly, to understand the spiritual values of the organisations workforce; and thirdly,

to create organisational climates for this holistic flourishing and finally to emulate social sustainability within communities.

6.5 Conclusive findings for the research question

In summary, the spiritual anchors of a cohort of South African businesspeople are passion, compassion, investigation and determination; where each anchor is coupled to a spiritual path and a spiritual need, and supported by a set of human values.

In support of the existing literature (Karakas, 2010), the findings from part one of research question was that a factor validated measurement tool could be developed to measure spiritual anchors, and that the information retrieved from the tool was worthy of delivering valuable knowledge on the subject of both workplace spirituality and personal values. The inventory assisted in refining the framework suggested in prior research and clarifying definition ambiguities relating to spiritual anchors.

Part two of research question identified that four distinct anchors were prevalent in a sample of multicultural businesspeople in South Africa. The understanding is that the framework developed is context specific and should be tested in other contexts to confirm generalizability.

It is further acknowledged that a good fit model, which was obtained in the current research, is no guarantee that some other combination of 27 different variables would not provide an equal or better fit. The fact that the results are conceptually consistent is of greater importance than the fit results alone.

The following conclusions can be drawn within the context of the study and the relevance to the objectives set for the research:

o   The results obtained from the study cannot be generalised outside of the sample. However, the knowledge gained could be used to understand the concept of spiritual anchors, and its relationship to workplace spirituality and personal values.

o   One of the key objectives of the research was not only to discover new knowledge, but also to confront assumptions and explore what was unknown or

what required further clarification. Through the findings and discussion, the assumptions and unknown matters regarding spiritual anchors were clarified.

o   Gaps were identified in the literature reviewed, where there was a lack of prior research on a measurement tool for spiritual anchors, and that there was very little prior research on spiritual anchors and their relationship to workplace spirituality and personal values. The research attempted to address both these issues by developing a tool to measure spiritual anchors, and then by using the developed tool to generate knowledge on the topic and refine ambiguities around the definition of spiritual anchors.

6.6 Conclusion

The spiritual value compass model reflects an integrated framework that depicts and fosters knowledge on workplace spirituality and personal values by building and adding to the literature presented thus far. With the awareness of spiritual values and the understanding of the importance that personal spiritual values play in the context of the workplace, and the impact of the decisions made due to decision-makers' spiritual values, research in this area is seen to be of importance.

The research objectives, as derived from the research question in Chapter 3, has therefore been met and contributes to the existing body of knowledge, specifically building on and refining the concept of spiritual anchors.

CHAPTER 7: CONCLUSION AND RECOMMENDATIONS

7.1 Introduction

This chapter briefly discusses the findings of the *Spiritual Value Compass Inventory* and the *Spiritual Value Compass model* presented in Chapter 5 and the discussion in Chapter 6. Recommendations for both workers and management are presented based on the findings. Recommendations for future research are also discussed in this chapter.

7.2 Synthesis of research data

The current research combines the foundation literature that has preceded it and integrates the findings with the *Spiritual Value Compass Inventory* and finally builds a model depicting the dominant four spiritual anchors held by businesspeople in South Africa. These are: passion, compassion, investigation and determination. These four spiritual anchors link back to the preceding spiritual anchor concept.

The research findings presented in Chapter 6 are relatively consistent with the existing literature. However, the study contributes to the theory by having developed a measurement tool to measure spiritual anchors using only 27 of the 93 proposed human values, and further refined the nine spiritual anchors through an empirical study to find the dominant spiritual anchors of a cohort of businesspeople.

7.3 Spiritual Value Compass Inventory

The *Spiritual Value Compass Inventory* was developed to measure the nine spiritual anchors, as proposed by Karakas (2010), and illustrated a high level of consistency with the existing literature. It also identified the need to refine the original framework that was proposed, in which 93 human values resided. Essentially, the *Spiritual Value Compass Inventory* used only 27 values but represented all nine of the proposed spiritual anchors.

The values included in the *Spiritual Value Compass Inventory* were customised to suit the context of businesspeople in South Africa and it is believed that the values used could be replaced with any of the other proposed human values, and would still successfully deliver information that is consistent with the literature. That is, as long as the concepts used in the developed *Spiritual Value Compass Inventory* are adhered to.

The study continued by testing the developed measurement and acquiring data from respondents in order to respond to the research question formulated in Chapter 3.

7.4 Spiritual Values Compass model

The data received from the *Spiritual Value Compass Inventory* was further analysed through a confirmatory factor analysis to find a parsimonious set of spiritual anchors within the sample. The model fit assisted in refining the prior framework as discussed in the literature.

The refined model, as discussed in Chapter 6, has practical and academic implications. The academic implications are that there were in fact dominant spiritual anchors within the cohort that related back to the literature, and that there only existed four anchors and not nine, as previously proposed.

The practical implication of the model is that business leaders can use the model with ease to identify their individual spiritual values, paths and needs. When identified, these could be used to achieve inner and outer spiritual goals in an ethical and sustainable manner. The model could be used at the organisational level to identify the workforces' values, and this could form part of the tools used to determine the climate of the organisation.

7.5 Recommendations for businesspeople

It appears from the results obtained from question one that South African businesspeople do hold spiritual anchors as described in the literature. However, through an empirical study, it was found that the sample only possessed four dominant spiritual anchors.

Given these results, workers can leverage off the model by using it to identify individuals' value sets and their spiritual needs and, in doing so, they would be able to find their purpose in both their work and lives. Once a purpose is found, the individual will be guided and motivated to achieve their inner and outer goals.

The current research in personal spiritual values is to create awareness and reflection in workers, and give them a tool to be able to understand what drives their decision-making. In understanding this, they will be able to make decisions aligned to their values and the values of the organisation.

7.6 Recommendations for management

An important part of building a healthy and consistent organisational culture is for organisations to find a match of employee and organisational values. This because most managers' and business leaders' training and development leave them unprepared to be instrumental or even supportive of employees' search for meaning or transcendence, or to serve as spiritual guides in the workplace.

The research conducted will prepare managers and help them to be sensitive of their value compass and spiritual anchors, and to appreciate that employees have their own value compasses and spiritual anchors.

If managers are equipped with the tools to identify their own spiritual needs and those of their employees, they would be self-motivated and will be able to motivate others within the organisation. The model provides a bird's-eye view of spirituality, values and leadership dimensions in organisations, and is simple to use and easy to understand.

The research conducted in this study provides managers with a simple framework that can be used as a tool to identify their own spiritual values and needs and, in doing so,

will be able to motivate themselves and others towards generating consistently positive results.

The *Spiritual Value Compass Inventory* is a practical and easy to use measurement tool that could be used in organisations to assist managers in understanding themselves and employees better, and that this understanding will lead to inner and outer self-awareness. The findings of the inventory will further assist to motivate and guide individuals in their search for meaning in their work lives.

7.7 Recommendations for future research

This study had its limitations and it would be beneficial for future studies to address some of these limitations. While the area of spiritual anchors is relatively new in academic terms, future research could perhaps focus on the following five areas:

1. Investigate whether or not an individual will not give up the spiritual anchor if a choice had to be made. This notion forms part of the definition of a spiritual anchor and should be researched in future.

2. The *Spiritual Value Compass Inventory* questionnaire included a section for individuals to rank their most strongly held values. However, the ranking questions were used as a control and not analysed in this study. In future studies, the ranking questions should be analysed as it is believed that they could provide rich and insightful findings if analysed.

3. The *Spiritual Value Compass Inventory* content validity and construct validity are issues that must continue to be addressed systematically over time by future researchers.

4. By making use of the *Spiritual Value Compass Inventory,* an examination of differences and similarities of spiritual values between workers of different organisations within a similar industry could prove to be an interesting study, and the findings from such a study would provide industry experts with valuable insights into the type of employees attracted to a particular industry or job.

5. The influence of demographic variables on spiritual values should be addressed in future research. Demographic variables such as gender, age, nationality and culture could be addressed in research on spiritual values as there seems to be some studies that believe that human values are influenced by demographic variables.

7.8 Conclusion

This study has contributed to the body of research around spirituality in the workplace and personal values, thereby extending the existing understanding of spiritual anchors. The research findings have contributed to providing a measurement tool for spiritual anchors and a refined model of spiritual values. Presenting the results from this research in a *Spiritual Values Compass* model offers a graphic and integrated representation for businesspeople who are focused on developing and understanding themselves and those they interact with.

The *Spiritual Value Compass Inventory* provides a means of measuring individuals' spiritual anchors, and the *Spiritual Value Compass* model provides insights into the results that can be achieved from the *Spiritual Value Compass Inventory.*

An individual's spiritual value compass is an attitude and decision driver, and is therefore a very important area of research. Not much research on business people's spiritual value compasses has been conducted and it is hoped that this research will motivate future research in this area.

"It is the spirit that motivates, that calls upon a man's reserves of dedication and effort, that decides whether he will give his best or just enough to get by" (Dracker, 1954, p. 144).

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APPENDICES

Appendix 1

Table 16

Participants Feedback from Word Analysis Test

Spiritual Anchors	Participants					
	P1	P2	P3	P4	P5	P6
SA1	Excellence, brilliance, classy and beauty.	Flawless, complete, seamless, fussy and proud	Flawless, pure, untainted, zero defect and ultimate	Control freak, planner, order, discipline and pedantic.	Completed, flawless, precision and finished.	Flawless, accurate, ideal
SA2	Caring, respect, generosity and giving.	Caring, understanding, empathy	Love, care, tenderness, appreciation and kindness	Understanding, tolerant, human, kind natured and feeling	Sympathy, empathy, understanding and feel sorry for.	Sympathy, sympathetic, sensitive, emotional. Pity and empathy
SA3	Feeling, emotion, drive and blind	Fired-up, emerged, emotive and caring	Drive, dedication, enthusiasm, seal and enjoyment	Feelings, warmth, strong minded and dedicated	Zealousness, excitement, eager to do.	Affection, warm and loving
SA4	Motivation, determination, vision, invocation	Motivation, ready to get going, energised	Motivation, infusion, encouragement and energising	Friends, surroundings, religion, seasons, events	Stimulated, enthusiastic, motivated to do.	Motivated, driven and energised.
SA5	Inquiry, expose, analysis, exemption	Inspection, getting to the bottom of, curiosity, focused on detail	Audit, examination, inquiry and quest.	Detail, examine, police, corruption, crime	Enquire, dig deeper, explore, find out, in depth enquiry.	Enquire, question, inquisitive and probe
SA6	Adherence, allegiance, commitment and devotedness	Loyalty, tribute, perseverance, motivation	Interrogation, giving, commitment, loyalty, passion and faithful	Hard work, commitment, devoted, religious leaders, patience.	Committed, faithful and devoted.	Commit, compromise, to pledge, effort and devote.
SA7	Acknowledgement, gratitude, indebtedness, gratefulness	Gratitude, thankfulness, recognition and praise.	Gratitude, receptiveness and acceptance.	Acceptance, expression, thoughtful, gratitude and reward.	Gratitude, thankful and grateful.	Grateful, thankful and grace.
SA8	Assurance, backbone, boldness and bravery.	Steadfast, unwavering and goal orientated	Stubbornness, drive, purposefulness, willpower and decisive.	Strong-willed, perseverance, never give up, character and boldness.	Wanting to do, focus and devoted to the cause.	Committed, motivated, devoted and driven.
SA9	Aid, alliance, assistance and cahoots.	Willingness, need to work together, common goal and productive	Kumbaya, blue, co-creation, collaboration, joint effort.	Agree, accommodate, considerate, team work and oblige.	agreeable	Collaboration, proactive and participate.

Appendix 2

Spiritual Value Compass Inventory

<table>
<tr><td colspan="1">Introduction to Questionnaire – Section A</td></tr>
<tr><td>

I am doing research on business peoples' personal value compasses. To that end, you are asked to complete a survey about your personal value compass. This will help individuals better understand their value compass, and should take no more than 10 minutes of your time.

Your participation is voluntary and you can withdraw at any time without penalty. All information provided will be kept confidential and therefore this questionnaire does not require your name. No personal particulars are stored by www.surveymonkey.com, so all responses are anonymous. By completing the survey, you indicate that you voluntarily participate in this research.

If you have any concerns, please contact myself or my supervisor. Our details are provided below.

Researcher name: Khadija Mayet
Email: khadija.mayet@covidien.com
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Research Supervisor Name: Gavin Price
Email: priceg@gibs.co.za
Phone: 0117714223

Please continue and complete Section B

</td></tr>
</table>

	Questionnaire- Section B	
	How to complete the questionnaire	
	Please choose an answer to the questions from the drop down menu provided.	
	Question	Drop down menu options
Q1	Which category below includes your age?	1-29 30-39 40-49 50-59 60 or older
Q2	What is your nationality?	South African Other
Q3	Which race/ethnicity best describes you? (Please choose only one.)	African - Zulu African - Xhosa African - Ndebele African - Venda African - Swati African - Sesotho African - Sepedi African - Tsonga African - Tswana Asian (other than Indian) Coloured European - English European - Afrikaans Indian Other
Q4	What is your gender?	Male Female
Q5	What is your current designation/job title?	Employee Manager Director Chief executive officer Vice President President Owner Other

Questionnaire- Section C

Section C is the last section of this survey and extends over 3 pages.

How to complete the questionnaire

Q6. This section requires you to rate on a scale of 1-9 (where 1 is Never held and 9 is Extremely Strongly Held) how **deeply** you hold the following values as part of your personal life.

No	Values	Never Held	2	3	4	Indifferent (Neutral)	6	7	8	Extremely Strongly held
1	**Control (**Make it work)									
2	**Empathy (**Understand others feelings)									
3	**Ambition (**Desire for success)									
4	**Reflection (**Deep thinking)									
5	**Curious (**Desire to know)									
6	**Commitment (**Belief in an idea or system)									
7	**Grateful (**Glad you have it)									
8	**Decisive (**Make decisions firmly and quickly)									
9	**Accepting (**Belief it is true and cannot be changed									

Q7. Please select from question 6 your most Extremely Strongly Held value and type it in the text box provided.

Value 1	*(text box provided to respondent to type in their value)*

Questionnaire- Section C continued . . .

Q8. This section requires you to rate on a scale of 1-9 (where 1 is Never held and 9 is Extremely Strongly Held) how **deeply** you hold the following values as part of your personal life.

No	Values	Never Held	2	3	4	Indifferent (Neutral)	6	7	8	Extremely Strongly held
10	**Order (**Correct place/correct time)									
11	**Love (**Emotional feeling of affection)									
12	**Diligent (**Hard working, conscientiousness)									
13	**Creativity (**Development of original ideas)									
14	**Insigh**t (Deep understanding)									
15	**Loyalty (**Firm in your support)									
16	**Thankful (**Happy and relieved)									
17	**Willpower (**Determined to do something)									
18	**Tolerance (**Allow others to have their own attitudes and beliefs)									

Q9. Please select from question 8 your most Extremely Strongly Held value and type it in the text box provided.

Value 2	*(text box provided to respondent to type in their value)*

Questionnaire- Section C continued . . .

This is the last page of the survey.

Q10. This section requires you to rate on a scale of 1-9 (where 1 is Never held and 9 is Extremely Strongly Held) how **deeply** you hold the following values as part of your personal life.

No	Values	Never Held	2	3	4	Indifferent (Neutral)	6	7	8	Extremely Strongly held
19	**Self-discipline (**Behave and work in ordered way)									
20	**Kindness (**Considerate, generous)									
21	**Drive (**Energy and determination)									
22	**Self-expression (**Showing your ideas or feelings)									
23	**Comprehension (**Understand, appreciate)									
24	**Devoted (**Give all resources to it)									
25	**Hopeful (**Feeling of desire and expectation)									
26	**Confident (**Sure of oneself)									
27	**Harmony (**State of peaceful, agreement and cooperation)									

Q11. Please select from question 10 your most Extremely Strongly Held value and type it in the text box provided.

Value 3	*(text box provided to respondent to type in their value)*

Appendix 3

Table 17

Rotated factor matrix for variables

Observed Variables	Factors				
	1	2	3	4	5
Diligent	.745	.200	.101	.141	
Self-discipline	.702	.196			
Drive	.686	.104	.310	-.140	.249
Ambition	.639		.165		
Control	.628				
Willpower	.608		.335		.231
Order	.598	.197	-.103	.270	
Devoted	.547	.332	.260	.267	
Commitment	.511	.163		.407	
Kindness	.193	.775	.206		
Love	.213	.660		.181	
Empathy		.651	.162	.222	
Tolerance		.633	.204	.104	.208
Harmony		.513		.280	.457
Insight	.155		.763	.103	.187
Reflection	.140		.690	.194	
Curious	.258	.106	.641		
Creativity		.258	.611		
Comprehension	.214	.278	.539	.134	.215
Grateful	.150	.205	.278	.733	
Thankful		.416	.240	.673	
Accepting	.101	.138	-.147	.598	.325
Loyalty	.288	.401	.104	.484	-.147
Confident	.262		.108		.801
Self-expression		.228	.421		.621
Decisive	.363	-.221	.230	.341	.463
Percentage of variance	29.489	9.219	7.882	4.967	4.248

Note: Only factor loadings of .100 or higher are reported. Factor loadings greater than .400 are highlighted. Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization.

Appendix 4

Table 18

Detailed tables of model fit indices

CMIN

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	47	130.445	57	.000	2.289
Saturated model	104	.000	0		
Independence model	26	1362.583	78	.000	17.469

Baseline Comparisons

Model	NFI Delta1	RFI rho1	IFI Delta2	TLI rho2	CFI
Default model	.904	.869	.944	.922	.943
Saturated model	1.000		1.000		1.000
Independence model	.000	.000	.000	.000	.000

Parsimony-Adjusted Measures

Model	PRATIO	PNFI	PCFI
Default model	.731	.661	.689
Saturated model	.000	.000	.000
Independence model	1.000	.000	.000

NCP

Model	NCP	LO 90	HI 90
Default model	73.445	44.021	110.590
Saturated model	.000	.000	.000
Independence model	1284.583	1168.559	1408.007

FMIN

Model	FMIN	F0	LO 90	HI 90
Default model	.392	.221	.132	.332
Saturated model	.000	.000	.000	.000
Independence model	4.092	3.858	3.509	4.228

RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	.062	.048	.076	.075
Independence model	.222	.212	.233	.000

AIC

Model	AIC	BCC
Default model	224.445	228.570
Saturated model	208.000	217.129
Independence model	1414.583	1416.865

ECVI

Model	ECVI	LO 90	HI 90	MECVI
Default model	.674	.586	.786	.686
Saturated model	.625	.625	.625	.652
Independence model	4.248	3.900	4.619	4.255

HOELTER

Model	HOELTER .05	HOELTER .01
Default model	194	217
Independence model	25	27

Appendix 5

Table 19

Inter-item correlation matrix

Values listed as per questionnaire	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
2	.543																									
3	.323**	.118*																								
4	.125*	.267**	.277**																							
5	.243**	.192**	.296**	.398**																						
6	.257**	.268**	.279**	.243**	.225**																					
7	.123*	.299**	.202**	.307**	.224**	.347**																				
8	.301**	.072	.264**	.191**	.207**	.333**	.264**																			
9	.024	.245**	.147**	.128*	.030	.302**	.328**	.191**																		
10	.419**	.188**	.310**	.140*	.198**	.384**	.208**	.240**	.277**																	
11	.129*	.456**	.147**	.157**	.155**	.332**	.327**	.073	.143**	.305**																
12	.347**	.198**	.429**	.168**	.229**	.437**	.305**	.259**	.222**	.445**	.279**															
13	.057	.227**	.092	.389**	.292**	.094	.171**	.168**	.076	.036	.175**	.171**														
14	.147**	.173**	.134*	.502**	.409**	.246**	.257**	.360**	.066	.129*	.101	.275**	.495**													
15	.235**	.289**	.157**	.160**	.201**	.375**	.426**	.165**	.224**	.304**	.403**	.318**	.145**	.186**												
16	.081	.419**	.151**	.248**	.215**	.230**	.704**	.195**	.287**	.256**	.381**	.270**	.138*	.266**	.471**											
17	.338**	.172**	.438**	.347**	.286**	.327**	.314**	.364**	.120*	.259**	.164**	.426**	.235**	.360**	.219**	.263**										
18	-.038	.355**	.021	.195**	.206**	.147**	.244**	.104	.202**	.097	.324**	.124*	.203**	.288**	.289**	.377**	.169**									
19	.287**	.128*	.368**	.248**	.162**	.405**	.252**	.239**	.203**	.442**	.156**	.586**	.148**	.263**	.250**	.210**	.460**	.177**								
20	.062	.488**	.134*	.237**	.264**	.274**	.338**	.048	.175**	.220**	.432**	.290**	.293**	.254**	.381**	.434**	.225**	.463**	.330**							
21	.378**	.118*	.468**	.239**	.313**	.264**	.224**	.380**	.057	.239**	.172**	.511**	.217**	.350**	.168**	.163**	.627**	.169**	.484**	.299**						
22	.137*	.227**	.146**	.292**	.280**	.167**	.282**	.283**	.179**	.106	.232**	.121*	.508**	.369**	.117*	.228**	.275**	.265**	.135*	.249**	.355**					
23	.220**	.258**	.206**	.333**	.367**	.302**	.308**	.255**	.123*	.236**	.199**	.276**	.341**	.517**	.233**	.337**	.281**	.333**	.225**	.367**	.340**	.407**				
24	.304**	.292**	.286**	.297**	.312**	.491**	.383**	.310**	.233**	.360**	.325**	.501**	.221**	.295**	.467**	.360**	.440**	.264**	.436**	.416**	.457**	.296**	.437**			
25	.167**	.316**	.220**	.358**	.323**	.277**	.433**	.250**	.160**	.260**	.341**	.201**	.242**	.312**	.280**	.520**	.270**	.344**	.180**	.404**	.230**	.378**	.429**	.492**		
26	.216**	.068	.283**	.188**	.156**	.237**	.202**	.411**	.182**	.155**	.168**	.158**	.245**	.270**	.089	.094	.364**	.185**	.262**	.152**	.353**	.484**	.292**	.223**	.349**	
27	.127*	.338**	.073	.248**	.174**	.199**	.319**	.186**	.314**	.266**	.301**	.163**	.266**	.236**	.272**	.436**	.223**	.390**	.221**	.450**	.148**	.305**	.333**	.292**	.438**	.375**

Note: **correlation is significant at the 0.01 level

*Correlation is significant at the 0.05 level

Listed values may be found in Appendix 2