

# CHAPTER 1

## RESEARCH PROBLEM AND REASON FOR THE RESEARCH PROJECT

### 1.1 INTRODUCTION

Organisational behaviour may be regarded as an interdisciplinary field of study which is dedicated to an improved understanding and management of people at work (Kreitner & Kinicki, 2001:10). In order to achieve this objective, behaviour should be studied using a holistic approach. This implies that an individual should be studied from diverse perspectives, taking the individual's various dimensions into consideration.

From a systems perspective, an individual may be regarded as a system consisting of various subsystems such as physical, psychological (including cognitive and emotional dimensions), and spiritual subsystems (Giacalone & Jurkiewicz, 2003a:14-15). Although the impact of the physical and psychological subsystems of individuals has been thoroughly studied within the context of the workplace, until recently the spiritual dimension has received little attention. Whatever the reason is for this shortcoming, spirituality is fundamental to the human experience and, in accordance with a holistic perspective, it should be studied within the organisational context.

Existing research regarding spirituality in the workplace has a number of limitations (Milliman, Czaplewski & Ferguson, 2003:427). Firstly, the focus of much of the research is on describing personal spiritual experiences at work, without addressing the impact of spirituality on individual work attitudes and behaviours. Secondly, previous research which has focussed on employee attitudes often leads to the assumption that spirituality at work always has a positive impact, in preference to conducting empirical studies confirming such an assumption.

The field of workplace spirituality is in need of well-constructed scientific research. One reason for the lack of empirical research investigating this topic is the existing perception that spirituality is a soft, nebulous, and ill-formed phenomenon, and therefore not applicable to serious academic study (Mitroff & Denton, 1999:84). This, moreover, is one of the main reasons for the limited number of theories that currently exist regarding spirituality in the context of the workplace, and which have not yet been critically analysed. All these contributing factors emphasise the need to conduct a scientific study regarding spirituality in the context of the workplace.

Wheat (1991:92) offers a thorough definition of spirituality, indicating that spirituality consists of three main components, namely a larger context or structure in which to view the events of one's life (which includes a sense of meaning and purpose in living); awareness of life, and compassion. Although these main components of spirituality as identified by Wheat (1991:92) have not been studied extensively in the workplace, meaning and purpose in life (as

a subcomponent of spirituality) have provided the focus of some empirical studies in organisational behavioural literature.

Earlier studies on meaning and purpose in life, found positive relationships between these concepts and work motivation and positive work attitudes (Sargent, 1973:109-110). Moreover, meaning and purpose in life have been found to be positively related to aspects such as self-esteem, internal locus of control (Reker, 1977:688), general life satisfaction (Reker & Cousins, 1979:90), coping with stress (Moomal, 1999: 42-49), career commitment and work motivation (De Klerk, 2001:i). These mentioned factors have also been found to be positively related to job satisfaction (Iris & Barrett, 1972:301-304; Locke, 1976:1297; Scheier, Weintraub & Carver, 1986:156; Stout, Slocum & Cron, 1987:124-137). It is postulated that meaning and purpose in life are positively related to job satisfaction and healthy work orientations that are operationalised through these constructs. It is therefore assumed that spirituality will likewise be positively related to job satisfaction. The research question of this study is whether a relationship exists between spirituality, and job satisfaction.

## **1.2 DEFINITION OF CONSTRUCTS**

### **1.2.1 SPIRITUALITY**

In order to understand the construct of spirituality and its applicability to the workplace, it is assumed that a logical starting point will be to accurately define the construct which is being investigated. Unfortunately, no clear and generally accepted conceptual and operational definition of the spirituality construct currently exists. Dent, Higgins and Wharff (2005:4) agree with this view, indicating that theory development of workplace spirituality is in its infancy and as a result, construct clarity is lacking. Although several definitions and measures of workplace spirituality have been proposed, they are based on different definitions of spirituality, which are often inconclusive and vague (Kolodinsky, Giacalone & Jurkiewicz, 2004:3).

For the purpose of this study, it is accepted that Wheat's (1991:92) definition of spirituality is adequate in scope. The proposed study attempts to expand and improve existing knowledge regarding the operation of spirituality, rather than an endeavouring to redefine the spirituality construct or to prove the correctness of Wheat's (1991:92) definition of the construct.

Several definitions are being used for the spirituality construct. Table 1 summarises some of the definitions offered by different authors, as well as the key factors which arise from these definitions.

**TABLE 1**     **DEFINITIONS OF SPIRITUALITY**

Author	Definition: Spirituality is	Key factors
Clark (quoted by Lewis & Geroy, 2000:684)	“... the inner experience of an individual when he or she senses a beyond, especially as evidenced by the effect of this experience on his or her behaviour when he or she actively attempts to harmonise his or her life with the beyond ...”	<ul style="list-style-type: none"> <li>• inner experience</li> <li>• connection to Higher Being</li> <li>• meaning and purpose in life</li> <li>• larger context</li> <li>• behavioural dimension</li> <li>• connectedness</li> </ul>
Ellison (1983:338)	“... the capacity to find purpose and meaning beyond one’s self and the immediate ...”	<ul style="list-style-type: none"> <li>• meaning and purpose</li> <li>• connectedness</li> <li>• self-transcendence</li> <li>• larger context</li> </ul>
Legere (1984:378)	“... the attempt to give ultimate meaning to things. It is the ultimate context for humanity to understand itself. It is that interior quest for meaning in life which expresses itself in both contemplation and action, and through which its divine presence is felt and understood ...”	<ul style="list-style-type: none"> <li>• meaning</li> <li>• connectedness</li> <li>• behaviour dimension</li> <li>• self-transcendence</li> </ul>

Author	Definition: Spirituality is	Key factors
<p>Moberg (1984:351)</p>	<p>“... man’s inner resources especially his ultimate concern, the basic value around which all other values are focused, the central philosophy of life, whether religious, anti-religious, or nonreligious – which guides a person’s conduct, the supernatural and nonmaterial dimensions of human nature .... spiritual activities and perspectives are interwoven with all other aspects of life and hence are found in a wide range of contexts, not just those related to institutional religion ...”</p>	<ul style="list-style-type: none"> <li>• meaning and purpose in life</li> <li>• connectedness</li> <li>• self-transcendence</li> <li>• behavioural dimension</li> <li>• values</li> </ul>
<p>Booth (1984:141)</p>	<p>“... that which enables the growth of positive and creative values in the human being...Spirituality recalls the oneness and wholeness of Creation and demands bridges of understanding between different people and cultures ...”</p>	<ul style="list-style-type: none"> <li>• values</li> <li>• connectedness</li> <li>• community</li> <li>• connectedness to Higher Being</li> <li>• oneness</li> </ul>
<p>Shafranske and Gorsuch (1984:233)</p>	<p>“... a unique, personally meaningful experience which although positively related to specific forms of religiosity was not reliant upon any given form or appearance ...”</p>	<ul style="list-style-type: none"> <li>• meaning</li> <li>• related to religion</li> </ul>

Author	Definition: Spirituality is	Key factors
Canda (quoted by Wheat, 1991:12)	“... the conceptual gestalt of the total process of human life and development, the central dynamic of which is the person’s search for a sense of meaning and purpose through relationships between self, other people, the nonhuman world, and the ground of being (as described in theistic, nontheistic, or atheistic terms) ...”	<ul style="list-style-type: none"> <li>• meaning and purpose</li> <li>• connectedness</li> <li>• self-transcendence</li> <li>• oneness</li> </ul>
Helminiak (1987:35)	“... an intrinsic principle of authentic self-transcendence... a strictly human reality ...”	<ul style="list-style-type: none"> <li>• self-transcendence</li> <li>• connectedness</li> </ul>
Elkins, Hedstrom, Hughes, Leaf and Saunders (1988:10)	“... a state of being and experiencing that comes about through awareness of a transcendent dimension and that is characterized by certain identifiable values in regard to self, others, nature, life, and whatever one considers to be the Ultimate ...”	<ul style="list-style-type: none"> <li>• self-transcendence</li> <li>• values</li> <li>• connectedness</li> <li>• connectedness to Higher Being</li> <li>• larger context</li> </ul>
Miller and Martin (1988:200)	“... the inner experience of acknowledging a transcendent being, power or reality greater than ourselves ...”	<ul style="list-style-type: none"> <li>• connectedness</li> <li>• self-transcendence</li> <li>• connectedness to Higher Being</li> <li>• larger context</li> </ul>

Author	Definition: Spirituality is	Key factors
Block (1993:48)	“... the process of living out a set of deeply held personal values, of honouring forces of a presence greater than ourselves. It expresses our desire to find meaning in, and to treat as an offering, what we do ...”	<ul style="list-style-type: none"> <li>• values</li> <li>• connectedness to Higher Being</li> <li>• meaning</li> <li>• larger context</li> </ul>
Conger and Associates (1994:10)	“... experienced in those moments when we literally transcend ourselves (exceed the usual limits of our self-interests), such as in selfless love or social justice, or when we are able to extend our vision and feelings beyond the ordinary to discern an extraordinary, godly presence in our lives and universe ...”	<ul style="list-style-type: none"> <li>• connectedness to Higher Being</li> <li>• self-transcendence</li> <li>• values</li> <li>• larger context</li> </ul>
Kelly (1995:4)	“... a personal affirmation of a transcendent connectedness in the universe ...”	<ul style="list-style-type: none"> <li>• self-transcendence</li> <li>• connectedness</li> <li>• larger context</li> </ul>
Laabs (1995:64)	“... about knowing that every person has within him or herself a level of truth and integrity, and that we all have our own divine power...”	<ul style="list-style-type: none"> <li>• values</li> <li>• connection to Higher Being</li> </ul>
Mitroff and Denton (1999:83)	“... the basic feeling of being connected with one’s complete self, others, and the entire universe ...”	<ul style="list-style-type: none"> <li>• connectedness</li> <li>• oneness</li> <li>• larger context</li> </ul>



Author	Definition: Spirituality is	Key factors
Ashmos and Duchon (2000:140)	“... the recognition of an inner life that nourishes and is nourished by meaningful work that takes place in the context of community ...”	<ul style="list-style-type: none"> <li>• inner experience</li> <li>• meaning</li> <li>• connectedness</li> <li>• community</li> </ul>
McClain, Rosenfeld and Breitbart (2003:1603)	“... the way in which people understand their lives in view of their ultimate meaning and value...”	<ul style="list-style-type: none"> <li>• meaning and purpose in life</li> <li>• values</li> <li>• larger context</li> </ul>

From Table 1 it is clear that although most authors are in agreement on certain key components of spirituality, the construct may be interpreted differently by different people. For now it seems appropriate to clearly define the construct of spirituality when working with it. Most authors mentioned in Table 1 are in agreement, for example, that spirituality refers to finding meaning and purpose in living, a value component, self-transcendence, an inner experience of events of living through thoughts, emotions and sensational experiences and the behavioural expression thereof, as well as a connectedness to a Higher Being.

Wheat (1991:92) operationally defines spirituality as “... the personal valuing, experiencing or behavioural expression of (a) a larger context or structure in which to view the events of one’s life, (b) an awareness of and a connection to life itself and other living things, and (c) a relevant compassion for the welfare of others ...”. The three main factors identified by this definition are the larger context, which includes aspects such as altruism or selflessness, truth, justice or morality, and meaning and purpose in life; awareness of life, which includes

personal growth and wholeness, some aspects regarding sacredness or significance of life and a connection with other life dimensions, and compassion, which includes aspects regarding sacredness or significance in life and awareness of pain and suffering (Wheat, 1991:87-88).

The definitions of the various concepts included in Wheat's (1991:139) definition of spirituality are as follows:

- **Personal valuing** refers to the individual subscribing to principles, standards and qualities regarded as worthwhile or desirable, and it may be manifested in beliefs, attitudes and normative expressions.
- **Inner experience** refers to how an individual perceives and receives the events of living including thought, emotion and sensational experiences.
- **Behavioural expression** refers to the manner in which an individual may demonstrate or communicate thoughts, emotions, needs and desires (verbally or non-verbally), as well as overt behaviour.
- **Oneness or unity** refers to an individual's connection with others and with all of life, being an integral part of a universe in which all parts are sacred or significant, a personal responsibility for other living things, as well as a sense of personal wholeness and mutual fulfilment.
- **Larger context or structure** refers to an individual's perspective of life as being greater in scope than just the personal experience of daily events, which includes concepts of abiding truth, compassion, social justice, and moral relationships. It also includes awareness of, and

accommodation of the reality of pain and suffering which refers to the preference for the non-material over material concerns and it may be manifested as altruism or selflessness.

- **Meaning and purpose in life** refers to the individual being able to make sense of life and the world at large (even if individual details or events are not understood), having a goal or goals worthy or pursuing (even if at a high personal risk or cost), as well as commitment to a specific calling or vocation.

Thus, most key factors of spirituality that were identified by authors mentioned in Table 1 are included in the operational definition of spirituality offered by Wheat (1991:92). This shows that Wheat (1991:92) proposed a thorough, encompassing and workable definition of spirituality.

### **1.2.2 JOB SATISFACTION**

According to Cranny, Smith and Stone (1992:xv), job satisfaction is of central importance in the study of behaviour at work. The concept of job satisfaction has been studied over many years and different definitions of job satisfaction have been proposed. Although the wording of these definitions seems to differ, it appears that most authors are in agreement about what the concept constitutes. In order to obtain a thorough understanding of the concept job satisfaction, it seems necessary to take cognisance of the different definitions which have been offered over the years.

**TABLE 2      DEFINITIONS OF JOB SATISFACTION**

<b>Author</b>	<b>Definition: Job satisfaction is</b>
Lofquist and Dawis (1969:53)	“... a function of the correspondence between the reinforcer system of the work environment and the individual’s needs...”
Porter, Lawler and Hackman (1975:53-54)	“... determined by the difference between the amount of some valued outcome that a person receives and the amount of the outcome he feels he should receive...”
Locke (1976:1300)	“... a pleasurable or positive emotional state resulting from the appraisal of one’s job or job experiences...”
Locke (1983:1319)	“... the result from the appraisal of one’s work as attaining or allowing the attainment of one’s important work values in congruence with, or helps fulfil, one’s basic needs ...”
Griffin and Bateman (1986:158)	“...a global construct encompassing such specific facets of satisfaction as satisfaction with work, pay, supervision, benefits, promotion opportunities, working conditions, co-workers, and organisational practices...”
Cranny <i>et al.</i> (1992:1)	“... an affective (that is, emotional) reaction to a job that results from the incumbent’s comparison of actual outcomes with those that are desired (expected, deserved, and so on) ...”
Trett and Meyer (1993:261)	“... one’s affective attachment to the job viewed either in its entirety (global satisfaction) or with regard to particular aspects (facet satisfaction e.g. supervision) ...”

Author	Definition: Job satisfaction is
Ivancevich and Matteson (1999:123)	“... an attitude people have about their jobs ...”
Robbins, Odendaal and Roodt (2003:72)	“... an individual’s general attitude to his or her work. A person with a high job satisfaction holds positive attitudes towards the job, and one who is dissatisfied holds negative attitudes about the job ...”

Most of the definitions mentioned in Table 2, make reference to an attitudinal evaluation of a person’s work, with the exception of Locke’s (1983:1319) definition which focuses rather on the attainment of work values. Values and beliefs have been found to influence attitudes (Furnham, 2005:231). Ronen (1978:80-107) has also found that values and job satisfaction are significantly related. Therefore, although Locke’s (1983:1319) definition does not explicitly make reference to the attitudinal component of job satisfaction, his definition does refer to it indirectly due to the relationship which exists between positive attitudes and values.

It is expected that an individual who has a positive attitude towards his or her work will experience job satisfaction, whilst an individual who holds a negative attitude towards his or her work will experience job dissatisfaction. Positive work attitudes are of great importance to organisations as they have been found to be related to various work behaviours. For example, satisfied employees have been found to be more involved in their work (Brown, 1996:244; Igbaria, Parasuraman & Badawy, 1994:176). Contrary to this,

dissatisfied employees have been found to be absent from work more often (Scott & Taylor, 1985:599).

According to Trett and Meyer (1993:263), job satisfaction may either be viewed globally or with regard to particular aspects of a person's work, such as supervision or the work environment. Common work dimensions which contribute to, or influence job satisfaction are (Locke, 1976:1302):

- **Work:** The extent to which a work provides an individual with stimulating tasks, opportunities to learn and for personal growth, and the opportunity to be responsible and accountable for results.
- **Promotional opportunities:** The opportunity to be promoted and for advancement in the organisation, not essentially associated with hierarchical progress in the organisation, but also opportunities for lateral movement and growth.
- **Supervision:** The abilities of supervisors to provide emotional and technical support and guidance in terms of work-related tasks.
- **Co-workers:** The extent to which fellow employees are technically, emotionally, and socially supportive.
- **Remuneration:** The remuneration received as well as the degree to which this is regarded as equitable when compared to that of another person in a similar position within or outside the organisation.

Later research indicated that job satisfaction should rather be viewed as consisting of two dimensions, i.e. extrinsic and intrinsic job satisfaction. Intrinsic job satisfaction refers to the individual's satisfaction with the job itself, viz. autonomy, recognition, responsibility, skill or ability utilisation, achievement, and variety (Warr, Cook & Wall, 1979:130). Extrinsic job satisfaction aims at discovering how satisfied people are with other aspects which have little to do with the job tasks or content of the work itself, such as physical working conditions, colleagues, supervisors, and remuneration.

It seems that viewing job satisfaction from a materialistic or extrinsic perspective is outdated. It is generally felt that it is time to move beyond these materialistic factors to more intangible and intrinsic factors (such as spirituality) in order to obtain a better understanding of the contemporary meaning of work and how it can influence people's experience of satisfaction. The meaning of work has changed extensively, and it is today viewed as a means to discover one's life purpose and a mode of self-expression (Schreuder & Coetzee, 2006:4).

Some aspects of job satisfaction still remain uncertain (such as causal relationships, direction of influence, etc.), and this therefore justifies further research into job satisfaction. Due to its relationship with various organisational outcomes such as organisational citizenship behaviour (Bateman & Organ, 1983:587), performance (Bateman & Organ, 1983:594; Petty, McGee & Cavender, 1984:719), absenteeism (Scott & Taylor, 1985:599), organisational commitment (Glisson & Durick, 1988:61), turnover

(Wright & Bonett, 1992:603-615), and job involvement (Brown, 1996:244; Igbaria *et al.*, 1994:176), it is appropriate to extend the body of research regarding job satisfaction.

The focus of the study is not only on satisfaction gained from a job, but also on satisfaction with work in general. However, empirical studies indicating the difference between work and job satisfaction are few and non-explanatory. It appears that the two concepts are used interchangeably (e.g. Mitchell, Smyser & Weed, 1975:625), and consist largely of the same dimensions (e.g. Olsen, 1993:453-471; Wright & Bonett, 1992:605,608). It does, however, appear that work satisfaction is a broader concept than job satisfaction, as it includes aspects such as an individual's perceptions regarding the various aspects of work (Biton & Tabak, 2003:156), and the entire work experience (Lee & Teo, 2005:29-30).

Conceptually, job satisfaction and work satisfaction differ. Grobler, Wörnich, Carrell, Elbert and Hatfield (2006:136) appropriately distinguish between the concepts of job and work, by stating that "... work is effort directed towards producing and accomplishing results...", whereas a job is "... a grouping of tasks, duties and responsibilities that constitute the total work assignment for employees..." These tasks require the individual to perform narrowly defined duties which require specific knowledge, skills and abilities in order to execute them effectively. The term "work" seems to be a much more encompassing and empowering concept, addressing the needs of the modern employee, such as him or her being intrinsically satisfied and happy.



Work satisfaction does not only refer to a person's satisfaction with a job, but also to the larger organisational context within which work exists (Büssing, Bissels, Fuchs, Perrar, 1999:1001). Work satisfaction seems to consist of two operating factors, namely positively perceived work characteristics, and work values, which should be in harmony with each other. A spiritual individual will value work characteristics such as meaningful work, because this may advance the individual's experience of meaning and purpose in life (and thus spirituality). Organisations may fulfil these intrinsic and spiritually-based needs and expectations of modern employees by providing them with meaningful work, responsibility, autonomy, etc.

It was decided to empirically determine the relationship between job satisfaction (rather than work satisfaction) and spirituality. The reasons for this were that job satisfaction has been the focus area of many empirical studies, allowing the researcher to theoretically link job satisfaction to spirituality, whilst few studies have been done regarding work satisfaction. In addition, various valid and reliable instruments are available to measure job satisfaction, whilst few are available to measure work satisfaction. Most of those that are available have not yet proven to be sufficiently valid and reliable (e.g. Biton & Tabak, 2003:156). Note should also be taken that, of the few studies measuring work satisfaction, many have used job satisfaction type questionnaires in order to measure work satisfaction (e.g. Landeweerd & Boumans, 1994:211; Mitchell *et al.*, 1975:625; Olsen, 1993:453-471; Perrone, Webb, Wright, Jackson & Ksiazak, 2006:258; Wright & Bonett, 1992:605,608).

For the purpose of this study, job satisfaction will be regarded as “... a pleasurable or positive emotional state resulting from the appraisal of one’s job or job experiences...” (Locke, 1976:1300).

### **1.3 RESEARCH OBJECTIVES**

Spirituality, general life satisfaction and job satisfaction seem to be related. General life satisfaction has been found to be related to job satisfaction (Orpen, 1978:530-532, Schmitt & Mellon, 1980:81-85). A relationship was also established between quality of life (or life satisfaction) and spirituality (Sawatzky, Ratner & Chiu, 2005:153). It is therefore possible that spirituality assists individuals to experience life satisfaction, which in turn impacts on the individual’s experience of job satisfaction.

The first objective of this research project is to determine whether a relationship exists between spirituality and job satisfaction. Secondly, employees’ perceptions will be established to determine whether they perceive spirituality and job satisfaction to be related.

The research study will be of theoretical value and practical relevance to organisations. When organisations understand the value that spirituality may add to their organisations, the necessity of creating new organisational processes to facilitate spiritual development will be understood (Haroutiounian, Ghavam, Gomez, Ivshin, Phelan, Freshman, Griffin & Lindsay, 2000:662-682). This in turn, may lead to organisations creating

“spirited” cultures which are proposed to be positively related to organisational profitability (Garcia-Zamor, 2003:361).

#### **1.4 DISSERTATION STRUCTURE**

The focus areas of this study are human spirituality, organisational spirituality and job satisfaction. Firstly, a literature review will be presented which will be regarded as the foundation on which the study is based. The literature study consists of two themes, i.e. spirituality and job satisfaction. In Chapter 2, human spirituality and organisational or workplace spirituality are discussed.

Chapter 3 will consist of a literature review of job satisfaction. As job satisfaction is a phenomenon which has been studied extensively in organisational behaviour literature, only relevant theories and research findings are included in the literature review. Chapter 4 is an integrative unit, theoretically establishing the relationship between spirituality and job satisfaction. This is followed by the research proposition and research questions of the study.

Chapter 5 consists of a description and explanation of the methodology which was employed in the research project. In this chapter various topics are discussed, including sample selection, collection of data and statistical methods employed. In Chapter 6, the results are described, analysed and interpreted. Chapter 7 consists of a discussion of the research questions.

Furthermore, conclusions are drawn and possible recommendations are made based on the research findings.

# CHAPTER 2

## SPIRITUALITY

*“...Labor is not merely an economic means; it is a spiritual end...”*

**Weber, 1930:4**

### 2.1 INTRODUCTION

The construct “spirituality” is receiving increasing attention, particularly in the context of the workplace. The following factors have contributed to this recent interest from management and academics, which is suggested to be a manifestation of broader societal concerns (Bell & Taylor, 2001:A1). Organisations seek increased commitment from their employees, which cannot be realised without caring for the entire person. Changes in the global economy, such as restructuring, globalisation, diversity, competition, downsizing, re-engineering, aging populations, as well as environmental pollution, have led to the realisation at organisational level that current structures, policies and processes are no longer appropriate in the 21<sup>st</sup> century. These factors are leaving workers demoralised, alienated and unable to cope with the compartmentalised nature of their work and non-work lives. The community structures given to employees, formerly provided them with a source of meaning, but are now viewed by some as less relevant. Furthermore, work is replacing the role that community structures fulfilled previously (Gill, 1999:726), and is becoming increasingly central to employees’ personal growth (Dehler & Welsh, 2003:118).

Organisations are currently undergoing extensive and permanent changes in response to changes taking place within the dynamic environment in which it operates. Modern organisations are forced to re-examine their current states of existence to ensure organisational effectiveness and competitiveness in this ever-changing external environment. In response, modern organisations are becoming much flatter and flexible, placing more emphasis on employee empowerment and collaborative employee relationships (Burack, 1999:282). For individuals to embrace these organisational changes and challenges facing them successfully, they need to be focused, fulfilled, productive, creative, happy and motivated. Having these types of employees in the workplace may be the most important factor which will eventually distinguish an organisation from its competitors in an increasingly competitive environment.

Unfortunately, employees possessing these characteristics are not easily come by in today's organisations. Due to the changing environment employees are feeling stressed, anxious, insecure, demoralised, unfulfilled and fearful, with a need to be spiritually fulfilled (Rutte, 2003). It appears that this sense of emptiness, frustration and unfulfilled needs motivates people to find meaning in their lives. In order to achieve meaning in life (and therefore in the individual's working life), the introduction of spirituality into the workplace may be a means and source of creating this meaning (Haroutiounian *et al.*, 2000:662-682).

Therefore, organisations have to rethink their current approach to work and employees. This requires organisations to institute new systems in order to successfully embrace the changes which can be achieved with the introduction of spirituality to the workplace. In the context of the workplace, spirituality does not necessarily imply that the organisation itself should be of a spiritual nature, but merely that the organisation should allow and encourage employees to experience spirituality within the working environment. It is, however, assumed that when the organisation is spiritual as well as its employees, value congruence might occur, which may imply even greater organisational outcomes, such as quality, productivity and profitability.

Apart from these changes which have taken place in the workplace there has also been an increased academic interest in the topic of spirituality. Recently, there have been an increased number of publications and conferences on workplace spirituality. These include the establishment of the Journal for Management, Spirituality and Religion; academic articles published on spirituality in mental health journals, and organisational behavioural journals, such as the Journal of Managerial Psychology (e.g. Neck & Milliman, 1994:9-16), Journal of Organizational Change Management (e.g. Cavanagh, 1999:186-199; King & Nicol, 1999:234-243, Konz & Ryan, 1999:200-210; Milliman *et al.*, 2003:426-447; Milliman, Ferguson, Trickett & Condemi, 1999:221-233), Journal of Management Inquiry (e.g. Ashmos & Duchon, 2000:134-146), International Journal of Value-based Management (e.g. Ottaway, 2003:23-35), and The Leadership Quarterly (e.g. Benefiel,

2005:723-747; Dent *et al.*, 2005:625-653; Duchon & Plowman, 2005:807-833; Fry, 2005:693-727; Reave, 2005:655-687).

Apart from journal publications, numerous books on workplace spirituality have been published (e.g. Handbook of Workplace Spirituality and Organizational Performance) (Giacalone & Jurkiewicz, 2003a). Furthermore, spirituality has been discussed at the World Economic Forum and various conferences, while an interest group has been formed within the Academy of Management in the field of management, spirituality and religion.

Although the study of spirituality in the context of the workplace still appears to be in its infancy, new groundbreaking work is being conducted confirming significant relationships between spirituality and work-related phenomena, such as organisational performance (Neck & Milliman, 1994:10; Tompson, 2000:18-19), organisational commitment, job involvement (Milliman *et al.*, 2003:440), ethicality (Giacalone & Jurkiewicz, 2003b:85), emotional intelligence, self-efficacy (Hartsfield, 2003:20), as well as intrinsic, extrinsic and total work rewards (Kolodinsky *et al.*, 2004:1). These findings will eventually lead to a new science which views the organisation and its members from a new revived spiritual perspective, which in turn will provide valuable insight into understanding the behaviour of people in the context of the workplace.



## **2.2 MULTI-DISCIPLINARY NATURE OF SPIRITUALITY**

Traditionally, spirituality has mainly been studied in disciplines such as psychology, sociology and theology. Theologians who have studied spirituality, regard spirituality as part of religion. From the work of some authors (e.g. Bell & Taylor, 2001:A2; McClain *et al.*, 2003:1606; Mitroff & Denton, 1999:86; Newman, 1993:28) it appears that two perspectives exist regarding the study of spirituality and religion. Firstly, religion and spirituality are related to each other, and when studying spirituality it should not be done in isolation. Secondly, religion and spirituality are not related to each other and the two constructs may therefore be studied separately.

The former religious perspective of spirituality is no longer applicable (Milliman *et al.*, 2003:427). For many people spirituality at work does not have a religious connotation and is rather based on their own personal values and philosophy (Cavanagh 1999:198; Mitroff & Denton, 1999:90). For the purpose of this study, spirituality is not viewed as a construct inclusive of religion. This is also indicated by the operational definition of spirituality which is used in this study. Due to the interconnectedness between religion and spirituality, a thorough explanation of the two constructs will be given in section 2.6.1.

Wilson (1975) who studied spirituality from a socio-biological perspective, acknowledges that spirituality is genetically determined, and evolutionary factors underpin spiritual beliefs. He advances the theory that spirituality develops through religious practice, which enhances the likelihood of survival of those who practise religion (Dacey & Travers, 1996:548). In accordance with the socio-biological perspective of spirituality, it appears that spirituality is a personal belief system which is determined genetically. This is an interesting perspective on spirituality, postulating that generally some people will be more spiritual than others. The socio-biological perspective of spirituality seems to be similar to the dispositional perspective of job satisfaction.

From a developmental psychological perspective, Fowler (1981) argues that cognitive and emotional needs are inseparable in the development of spirituality or religiosity. He argues that religious development advances in a uniform manner across a series of universal, hierarchical and irreversible stages (Day, 2001:173). This theory is in contrast with later findings by Reich (1993:63), indicating that it is conceptually not evident that the various dimensions of an individual develop in harmony with one another. A study by Young, Cashwell and Woolington (1998) confirms this finding in exploring the relationship between spirituality, cognitive and moral development and purpose in life. In this study it was found that spirituality is positively related to both moral development and purpose in life, and that no relationship exists between spirituality and cognitive development (Young *et al.*, 1998).

Religion and spirituality can make a contribution to emotional well-being, indicating a possible link between emotional and spiritual dimensions (Davis, Kerr & Kurpius, 2003:356). This relationship is confirmed by Hartsfield (2003:20), who finds a significant relationship between spirituality and emotional intelligence. From a developmental perspective, it can be argued that individuals' emotional and spiritual dimensions develop in harmony with each other, but not necessarily in harmony with cognitive development. Furthermore, it seems that the developmental theories offered were mainly developed in a Westernised cultural context, and are limited in their application to people of other cultural orientations, such as people from African descent (Wheeler, Ampadu & Wangari, 2002:72). This shows that although the traditional psychological developmental theories made a valuable contribution to the understanding of spirituality, they are limited in scope as spirituality should be studied within different cultural contexts.

Frankl (1984) documents the importance of the psychotherapeutic value of finding meaning and purpose in life and of serving a Higher Being. These aspects may be regarded as fundamental in the study of spirituality, especially in the context of the workplace. However, spirituality is more than finding meaning and purpose in living. It also includes a sense of oneness or unity with the universe and its inhabitants, as well as a larger context or structure in which to view the events of one's life. Although Frankl (1984) made a valuable contribution to the study of spirituality, the construct of spirituality, as summarised in Table 1, is more encompassing than merely finding meaning and purpose in living.

Thus, spirituality is a complex construct which has been studied from various perspectives in different fields of study. The mentioned opinions offered regarding spirituality indicate that spirituality is applicable to various fields of study. Although these theories offered are not entirely accepted, they do offer interesting and useful explanations of spirituality which may be applied when studying spirituality from an organisational behaviour perspective.

### **2.3 SPIRITUALITY: AN ORGANISATIONAL BEHAVIOUR PERSPECTIVE**

Organisational behaviour is an interdisciplinary field of study aiming at understanding individuals' behaviour at work. Not only does this field of study contribute to academic literature but also to the practical application of knowledge in order to contribute to organisational effectiveness. Organisational behaviour has three significant landmarks, namely the human relations movement, the total quality management movement, and the contingency approach to management (Kreitner & Kinicki, 2001:10).

The human relations movement evolved when a shift occurred in theorists' orientation from a scientific management style to a humanistic one in the 1930s (Kreitner & Kinicki, 2001:10). This paradigm shift which occurred is noticeable in the work of Follett (1918), who made a significant contribution with her organisational philosophies and theories on organisational integration, organisational interweaving and coordination, purposeful leadership, and task significance (Quatro, 2004:233). Thinking well ahead of

her time, she made specific reference to the importance of spirituality in order to manage an organisation effectively. She argues that shared governance refers to the "... great spiritual force evolving itself from men, utilizing each, completing his incompleteness by weaving together all in the many-membered community life which is the true theophany..." (Follett, 1918:137). This quotation clearly proposes that the foundation of effective management (or leadership) should be based on spiritual values such as connectedness, self-transcendence, personal growth and wholeness. Although spirituality had not been studied during this period in the development of organisational behaviour, visionary theorists such as Follett (1918) already acknowledged the important role of spirituality in the effective management of a workplace.

After World War II several leadership theories emerged which focussed on follower motivation. These included management approaches such as transactional leadership, transformational leadership, charismatic leadership, servant leadership, and authentic leadership. The main difference between the transactional and transformation theories on leadership seems to be that transactional leaders focus on external, tangible rewards, while transformational leaders focus on intrinsic motivation and the satisfaction of intrinsic needs. According to Bass (quoted by Fry, 2005:702), a transformational leader is attentive to the needs and motives of followers and inspires them to attain their full potential and to go beyond their own self-interest for the good of the group. Values that are nurtured by the transformational leader (such as love, personal growth, wholeness, self-transcendence, and finding meaning and purpose in work) are directly linked

with the values of a spiritual individual. Thus, the transformational leadership theory seems to be spiritually-based.

Hartsfield (2003:20) made a significant contribution to the study of spirituality, finding that spirituality is related to transformational leadership. He found that spirituality, emotional intelligence, and self-efficacy are related to transformational leadership, and may therefore be regarded as motivators of transformational leadership (Hartsfield, 2003:20). It is proposed that transformational leaders should be spiritual persons who can inspire their followers to become more spiritual, which in turn will transform the whole organisation to become more effective, with a spiritual-based philosophy.

Servant leadership focuses on satisfying its followers' higher order needs, as depicted by the work of Maslow (1954), in order to create an environment in which individuals can attain self-actualisation, as well as serving the community at large. Robert Greenleaf (quoted by Kreitner & Kinicki, 2001:576) introduced this management philosophy of servant leadership, indicating that leaders should focus on increased service to others rather to themselves. The characteristics of a servant leader are: listening to identify the needs and desires of a group, empathy, healing, self-awareness, persuasion, conceptualisation, foresight, stewardship, commitment to the personal, professional and spiritual growth of people, building a sense of community, etc. (Kreitner & Kinicki, 2001:577). The deduction can be made that the characteristics of the servant leader are in line with the doctrine of the organisational spirituality movement (Quatro, 2004:239).

Authentic leadership is a leadership theory focusing on the self-awareness and self-determination of leaders and followers to sustain positive behaviour in turbulent times. The concept of authenticity has been studied from various perspectives. From a philosophical perspective authenticity is referred to as a moral virtue and the making of ethical choices (Novicevic, Harvey, Buckley, Brown & Evans, 2006:66). From a psychological perspective authenticity refers to authenticity as an identity as well as a trait or state which includes aspects such as self-awareness, self-determination of behaviour, rational choices, responsibility, self-growth, and truth (Novicevic *et al.*, 2006:66). Authentic leadership is viewed as a leadership tool which invites spiritual engagement, which enables people to build organisations and communities in which personal moral identity is aligned with the organisation's moral identity (Thompson, 2004:36). Thus, the authentic leadership theory acknowledges the importance of spiritual alignment between individuals and organisations in order to sustain positive behaviour of both leaders and followers in uncertain times.

Recently these mentioned follower motivational (and spiritually-based) leadership theories were incorporated into a theory of spiritual leadership formulated by Fry (2005:396-727). Fry (2005:694-695) defines spiritual leadership as "... the values, attitudes, and behaviors necessary to intrinsically motivate one's self and others so that they have a sense of spiritual survival through calling and membership..." Thus, an effective leader should be a spiritual leader focusing on the spiritual needs of his or her followers in order to ensure organisational success. According to Reave

(2005:681), spiritual values have led to leaders being judged as more effective, and these effective leaders have been proven to increase worker satisfaction, motivation, productivity, and profits.

Apart from these theoretical underpinnings of spirituality in organisational behaviour, the relevance of discussing spirituality from an organisational behaviour perspective appears to be extensive. In accordance with the theories of Jung (2004) and Frankl (1984), it is clear that spirituality is concerned with the search for meaning and purpose in life, as well as the establishment of appropriate values to attain this goal. From an organisational behavioural perspective, it is indicated that an individual's work may contribute to him or her finding this meaning and purpose in life. This in turn is expected to impact positively on organisational effectiveness, as these employees will probably be motivated, committed and productive. Current organisational trends, such as focusing on team work, the collective nature of work, as well as regarding the organisation as a community in which social needs are satisfied, are in line with theorists' thoughts on workplace spirituality.

Spirituality (especially in the context of the workplace) has also recently received much attention in empirical research leading to the extension of scientifically based organisational behaviour literature regarding workplace spirituality. This includes studies relating spirituality to organisational development and transformation (e.g. Brandt, 1996:82-84; Konz & Ryan, 1999:200-210), organisational life (e.g. King & Nicol, 1999:234-243; Neck & Milliman, 1994:9-16), career development (e.g. Hansen, 1993:7-24),



leadership (e.g. Benefiel, 2005:723-747; Dent *et al.*, 2005:625-653; Fry, 2005:693-727; Reave, 2005:655-689), and organisational learning (e.g. Bierly, Kessler & Christensen, 2000:595-618). The continued study of workplace spirituality is much needed in order to extend the current body of knowledge on organisational behaviour. Incorporating spirituality as a key focus area in the study of organisational behaviour will lead to a richer and more advanced explanation and understanding of human behaviour at work.

#### **2.4 SYSTEMIC NATURE OF WORKPLACE SPIRITUALITY**

Workplace spirituality should be viewed from an individual, organisational or interactive perspective (Kolodinsky *et al.*, 2004:2). From an individual perspective, spirituality is viewed as the application of an individual's personal spirituality to the working environment. This implies that a person may experience spirituality personally through his or her working environment even though the organisation does not support this experience.

The second perspective of workplace spirituality focuses on the nature of the organisation itself (Kolodinsky *et al.*, 2004:2). In accordance with this perspective the organisation can be regarded as being spiritual even though the members of the organisation are not necessarily spiritually orientated.

The third perspective of workplace spirituality should focus on the interactive nature of spirituality (Kolodinsky *et al.*, 2004:2), which indicates that individual and organisational spirituality should be congruent in order to achieve desirable organisational outcomes, such as job satisfaction. This perspective suggests that both the organisation as well as its employees should be spiritual.

Although more research is needed to determine the relationship between personal spirituality and organisational outcomes, Kolodinsky *et al.* (2004:10) states that future research is also needed to establish a relationship between organisational spirituality (workplace spirituality) and job satisfaction. In this study, the relationship between spirituality and job satisfaction will be analysed from an individual, an organisational and combined perspective (integrating the individual and organisational perspectives).

## **2.5 WORKPLACE SPIRITUALITY AND VALUES**

One aspect which is an essential dimension of wellness is an intrinsically held value system (Westgate, 1996:29). Values are well researched and many definitions of values have been offered (Roe & Ester, 1999:2). Rokeach (1973:5) defines values as "... an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence..." In later years Schwartz (1992:2) offered a more detailed definition of values, indicating that values refer to "... desirable states, objects, goals, or

behaviors, transcending specific situations and applied as normative standards to judge and to choose among alternative modes of behavior ....”

This definition suggests that values are especially relevant to the workplace. The workplace is a situation in which a person operates and where values are applied in order to guide acceptable behaviour.

Over the years numerous studies focused on values and their relation to work (Roe & Ester, 1999:2) Work values “... are expressions of general values in the work setting...” (Ros, Schwartz & Surkiss, 1999:54). Although a distinction can be made between life or general values and work values, they appear to be similar although work values refer specifically to the work situation. For example, finding meaning and purpose in life will be a life value, whilst meaningful work will be regarded as a work value. This indicates the interrelatedness between life and work values, and that the one set of values may be influenced by the other value area.

It is assumed that an individual who has positive life values such as honesty, integrity, selflessness, etc., will be much more beneficial to an organisation than an individual who has contrary values. Furthermore, it is likely that more job satisfaction and productivity will prevail in organisations in which these positive life values are displayed (Kern, 1998:350-352).

Wheat's (1991:92) definition of spirituality includes life values such as compassion, selflessness, truth, justice, personal growth and wholeness. Giacalone and Jurkiewicz (2003b:87) identify ten key values which have been found to be positively related to individual spirituality:

- benevolence - the consistent expression of kindness and consideration towards others;
- generativity - a demonstrated concern for the long-term impact of one's actions;
- humanism - the practice of treating others with dignity;
- integrity - the adherence to a code of conduct;
- justice - the equitable treatment of others;
- mutuality - the recognizing the value of individual contributions in creating the whole;
- receptivity - an open-minded orientation;
- respect - the treating others with esteem and value;
- responsibility - following through on goal attainment, and
- trust - being one on whom others can consistently depend.

According to an explanatory model of workplace spirituality developed by Marques, Dhiman and King (2005:88), employees who espouse the type of life values mentioned above will eventually experience increased job satisfaction and self-esteem.

Various life values have been found to be positively related to spirituality, but work values have been found not to show a significant relation to meaning and purpose in life (De Klerk, 2001:236). This is probably because work values are often equated with the Protestant Work Ethic (PWE). Note should be taken that today work values are viewed differently, and are equated to higher-order values such as personal growth, creativity, self-transcendence, meaningfulness, etc. (Ros *et al.*, 1999:55-56). These work values are similar to the values of a spiritual individual. This relationship between work values and spirituality is confirmed by Giacalone and Jurkiewicz (2003b:18) who state that work values are relevant to spirituality, as they will contribute to the betterment of others, a community orientation and social justice.

## **2.6 PERSPECTIVES ON WORKPLACE SPIRITUALITY**

Workplace spirituality should be studied from an inner-origin perspective and an existential one (Krishnakumar & Neck, 2002:154). Sanders, Hopkins and Geroy (2005:45) agree with this point of view, but identify these dimensions as a transcendent capacity and an existential capacity. For the purposes of this study the transcendent capacity of individuals will be discussed as part of the inner-origin perspective.

Apart from studying workplace spirituality from an existential and inner-origin perspective, it should also be studied from another perspective, namely a religious one (Krishnakumar & Neck, 2002:154). Although diverse opinions exist regarding the relation between spirituality and religion, it appears that in order to obtain a thorough understanding of the concept of workplace spirituality, it is necessary to refer to the relationship between workplace spirituality and religion. The operational definition of spirituality used in this study makes no reference to a religious element, but due to many theorists indicating that spirituality and religion are related (Bell & Taylor, 2001:A2; Davis *et al.*, 2003:358; Moberg, 1984:357), it seems necessary to explore the relationship between spirituality and religion.

### **2.6.1 RELIGIOUS PERSPECTIVE**

In order to form an opinion on whether spirituality and religion are related, it seems appropriate to examine their similarities and differences. Vaughan (1991:105) defines religion as "... subscribing to a set of beliefs or doctrines that are institutionalized..." Although religion and spirituality share many attributes, religion seems to have an additional element of theological structure, such as dogma, rituals and formality (Davis *et al.*, 2003:358). Davis *et al.* (2003:358) are of the opinion that this theological structure may be conducive to enhancing an individual's experience of spirituality. On the other hand, theological structure and formality may often be restrictive and destructive, which is contradictory to the unrestricted nature of spirituality. Thus, spirituality and religion are not synonymous. The construct of spirituality

is much more encompassing than religion and although a person is not necessarily religious, he or she may develop the value system of a spiritual individual, regardless of religious affiliation.

Contrary to these perceptions, it is indicated that spirituality and religion are related and that it is impossible to regard these two constructs independently. Moberg (1984:357), for example, states that one of the core religious goals is to enhance individual spirituality. Bell and Taylor (2001:A2) agree with this statement, indicating that spirituality cannot be defined without referring to religion. Davis *et al.* (2003:358) point out that religion and spirituality are more overlapping than distinct. From a religious perspective, it does appear difficult to distinguish between the constructs of spirituality and religion. However, spirituality, which is a more encompassing construct, is inclusive of aspects such as having a deep sense of wholeness or connectedness to the universe, a sense of existence of, and a connectedness to a Higher Power, or a source of energy. This connectedness that spirituality refers to, can (but not necessarily does) manifest in religious undertones, religious dogmas, rituals and rites. One may therefore conclude that the study of spirituality in the context of the workplace may be inclusive of any form of religion.

The relationship between individual spirituality and religion may be summarised as follows (Mitroff & Denton, 1999:89-90):

- Religion and spirituality are synonymous and inseparable; therefore both are sources of basic beliefs or universal values. An individual who follows this belief will have a positive view of religion and spirituality. Spirituality will therefore be regarded as something that is experienced and developed through religion.
- Religion dominates spirituality and is a source of basic beliefs and values. An individual who follows this belief will be positive about religion and negative about spirituality. Therefore, the individual will focus on religious life and being a member of a religious community.
- Spirituality dominates religion and is the source of basic beliefs and universal values. An individual who follows this belief will have a negative view of religion and a positive view of spirituality. Therefore, religion will be viewed as restricting and intolerable, whilst spirituality is viewed as accessible to all individuals regardless of their religion and personal beliefs.
- Neither religion nor spirituality is primary, and universal values can be defined and attained independently of religion and spirituality. An individual who follows this belief will be negative about both religion and spirituality. Therefore, everything will be worthwhile and possible through the enactment of proper values.



Spirituality in the context of the workplace should be regarded as sensitive, due the multiple views which exist regarding spirituality and its relationship to religion. It would be logical for organisations to indicate that spirituality is not necessarily related to religiosity, because of the negative perspectives some individuals may hold regarding religion in the workplace. Organisations should however not ignore the issue of religion and spirituality, as it may potentially influence workers' positive attitudes and consequently their behaviour.

It should be mentioned that the increasing diverse nature of the modern organisation would make it difficult to increase organisational spirituality by following the religious route. It would be virtually impossible to institute religious practices in the workplace which are not offensive. For example, introducing Christian principles or practices to the workplace may be offensive to other religious groups, such as to Hindus or Buddhists or vice versa. This argument is supported by Garcia-Zamor (2003:358) who states that people view spirituality as appropriate in the context of the workplace, but not religion. Therefore, introducing religious practices or principles to the workplace may easily lead to favouritism accusations or discrimination cases which may cost the organisation a great deal of money. Organisations should therefore deal sensitively with issues concerning spirituality and religion in the context of the workplace.

## **2.6.2 INTRINSIC-ORIGIN PERSPECTIVE**

The intrinsic-origin perspective of workplace spirituality argues that spirituality originates from inside an individual (Krishnakumar & Neck, 2002:154). This view postulates that spirituality implies an inner search for meaningfulness and fulfilment, as well as a feeling of connectedness with others which may be embarked upon by anyone regardless of religion (Krishnakumar & Neck, 2002:154). Milliman *et al.* (2003:429) agree with this perspective of spirituality, indicating that workplace spirituality implies a connection or relation with others which includes, *inter alia*, a deeper connection with people, support, freedom of expression and genuine caring. This statement also corresponds with the definition of the transcendent capacity offered by Sanders *et al.* (2005:46) who state that the transcendent capacity of spirituality "... involves the process of encouraging employees to feel connected to a network beyond themselves, by fostering a sense of community in the workplace...." Brown (quoted by Milliman *et al.*, 2003:431) further stipulates that this sense of community will lead to employees experiencing more satisfaction with the organisation. This view confirms the appropriateness of determining a relationship between spirituality and job satisfaction.

The intrinsic-origin perspective of spirituality is included in the definition of spirituality used in this study. Individuals who are spiritual are those who are connected with others and with all of life, and experience compassion (Wheat, 1991:92). Duchon and Plowman (2005:814) agree with this perspective of spirituality, indicating that being part of a community is a prerequisite in order to have a spiritual-friendly work environment. They further posit that it is not only important that these community structures are provided by the organisation, but also that employees feel part of the working community and identify with that group's purpose (Duchon & Plowman, 2005:815). Thus, a basic need of a spiritual individual is to experience a sense of community or connectedness at work.

### **2.6.3 EXISTENTIAL PERSPECTIVE**

The existential perspective of workplace spirituality refers to an individual's search to find meaning in life and in the workplace. The definition of the existential capacity offered by Bennis and Nanus (quoted by Sanders *et al.*, 2005:46) states that the existential capacity refers to "... the capacity for organizations to influence and organize meaning for their employees..." An individual's search to find meaning in life (and therefore spirituality) may be advanced by having meaningful work. In addition, the organisation can make a deliberate effort to assist individuals in order to find meaning in life (and in the workplace) by providing autonomy, responsibility, task significance, identity, complexity, challenge and variety (Hackman & Oldham, 1976:277). Although meaningful work may assist an individual to advance to a state of

true spirituality (and therefore, finding meaning in life), meaningful work appears to be narrow in scope and may not be regarded as the only prerequisite in order to achieve this state of existence.

Meaning is defined as "... having found or having discovered a reason for "being" and a feeling, experience, or perception that this "being" is of significance ... having found and fulfilling a higher purpose, and having made, or being able to make a difference in the world..." (De Klerk, 2001:5). The concepts of meaning and spirituality are closely related. This connection is confirmed by the definitions offered in Table 1, indicating that one of the key components of spirituality is finding meaning and purpose in life. Today work is viewed as a source of spiritual fulfilment which provides meaning and purpose to people's lives (Brandt, quoted by Bessette, 2003:15). The proposition is made that a relationship should exist between meaning and purpose in life, spirituality, and meaningful work.

It seems important to distinguish between meaning in life, meaningful work and the meaning of work. Meaning of work is concerned with the sociological reasons why people work, whilst meaningful work refers to working conditions which are supposedly motivating, such as autonomy, responsibility, task significance, challenge, identity, complexity and variety (De Klerk, 2005:69). Thus, meaningful work and meaning of work are related to meaning in life, and meaning in life may be achieved through meaningful work.

Finding meaning in life and in the workplace seems to be two aspects that are closely connected. Meaning was found to be significantly associated with career commitment, work motivation and work orientation (De Klerk, 2001:i). Therefore, people do not merely work to receive a fair salary at the end of the month, but also to find meaning in life through their work. This was already established by a study conducted by Morse and Weiss in 1955, indicating that work gives people a sense of purpose in life, justifying their existence (Morse & Weiss, 1955:198). Thus, from an existential perspective, work is regarded as a means to achieve meaning and purpose in life.

In the writer's opinion, the inner-orientation perspective and existential perspective of workplace spirituality should not be regarded as two distinct perspectives, but rather as complementary perspectives, indicating the importance of finding meaning and purpose internally and externally (in life in general and in the workplace). In order to achieve this meaningfulness, an individual should experience a feeling of connectedness with others, including a Higher Being. A combined view of these two perspectives would be in line with the definition of spirituality offered by Wheat (1991:92) which indicates that the three main factors of spirituality are the larger context (existential perspective), awareness of life (intrinsic-origin perspective), and compassion (inner-origin perspective).

## **2.7 BENEFITS OF HAVING A SPIRITUAL WORKPLACE**

Having a spiritual workplace implies numerous benefits to the organisation. Employees will be more creative, which will lead to them making a more effective contribution to the organisation (Rutte, 2003). Neck and Milliman (1994:9) posit that employees become more creative when they have a clear purpose. Therefore, organisations should ensure that clear direction is given to employees in the form of a spiritual-based philosophy, vision, mission, and core-values.

Apart from having a more creative workforce, spirituality has the potential to advance individuals' feelings of intuition (Neck & Milliman, 1994:9). A study by Freshman (1999:318) shows that intuition is identified as a theme related to spirituality. The study also found that intuition supports a person's work and spirituality, it leads to higher purpose, and that awareness (an aspect of spirituality) is an aspect of intuition (Freshman, 1999:318). Neck and Milliman (1994:10) further assert that intuition is an important leadership and management skill which has been found to be related to personal and organisational productivity. Furthermore, having intuitive and creative employees may lead to increased organisational performance, improved problem-solving, financial success, and enhanced organisational competitiveness (Gull & Doh, 2004:135; Krishnakumar & Neck, 2002:157).

Another benefit of a spiritual workplace is increased authenticity in communication, which will allow employees to speak about their spirituality without fear of punishment (Rutte, 2003). This is mainly because a spiritual person will have a sense of connectedness with others and will also be more aware of others' concerns. This improvement in communication will eventually lead to employees being more honest, as well as increased trust amongst organisational members (Rutte, 2003).

A spiritual organisation increases the morale of employees as well as their ethical behaviour which leads to trust not only between employees, but also between employees and employers, and between the organisation and consumers (Rutte, 2003). Trust, in turn, also implies many benefits to the organisation, such as better organisational performance, improved decision-making, communication, and an enhanced focus on customer issues and greater innovation (Krishnakumar & Neck, 2002:157).

Spiritually inclined organisation may also increase employees' growth, development (Neck & Milliman, 1994:10), personal fulfilment, and achievement (Burack, 1999:284). It may also create tolerance for work failure, lower susceptibility to stress, favouring a democratic style of leadership, bring about higher tolerance for human diversity, altruism, citizenship behaviour, as well as increased organisational and workgroup commitment (Mohammed, Wisnieski, Askar & Syed, 2004:104-105).

Although spirituality holds many individual and organisational benefits, it also seems necessary to mention the potential costs and negative effects which workplace spirituality may suggest. Polley, Vora and SubbaNarasimha (2005:50-56) postulate that the negative aspects associated with spirituality in the context of the workplace include costs when attempting to create a spiritual organisation, potential exploitation of workers, manipulative control, increased stress, decreased organisational performance, group cohesiveness, and group think. Therefore, organisations should be aware of, and guard against, the potential disadvantages which may be associated with a spiritual organisation.

Organisations should not view spirituality as a “quick fix” for organisational problems. Spirituality in the context of the workplace requires genuine commitment and understanding in order for organisations to reap the benefits thereof. Should organisations not understand that spirituality is a sensitive concept which should be embraced with care; it may lead to potential costs and negative effects hampering organisational effectiveness.



## **2.8 IMPLEMENTING SPIRITUALITY IN THE WORKPLACE**

Bell and Taylor (2001:A2) indicates that when introducing spirituality into the organisation there is a distinction between those who are of the opinion that workplace spirituality can be deliberately introduced to the organisation to enhance employee commitment and improve performance (Milliman *et al.*, 1999:221-233), and those who regard spirituality as a cultural phenomenon, which has the potential to enhance human understanding and quality of life (Mitroff & Denton, 1990:83-92). Whichever perspective is the ideal, introducing spirituality to the workplace, can be done from two perspectives, viz. an individual or an organisational perspective.

The organisational perspective suggests that spirituality should be implemented in the organisation as a whole (Krishnakumar & Neck, 2002:160). This implies a transformational initiative which will focus on transforming the organisation as a whole to become more spiritual. On the other hand, the individual or micro-perspective, suggests that spirituality should be implemented and encouraged by individual requests (Krishnakumar & Neck, 2002:159-160). Organisations may find a pro-active approach more appropriate, and not necessarily wait for individuals' requesting the implementation of spirituality. The individual perspective focuses on individual differences in terms of the experience and practice of spirituality. Organisations should therefore acknowledge that some employees would prefer not to bring spirituality into their workplaces.

Although Krishnakumar and Neck (2002:159) distinguish between these two perspectives to implement and encourage spirituality in the workplace, the two perspectives appear to complement each other. The opinion is offered that, in order to bring about spiritual transformation in an organisation, spirituality should be implemented and encouraged simultaneously from an organisational and individual level. This includes fundamental changes in the organisation's philosophy, vision, purpose, and mission, as well as changes in its individual members.

Polley *et al.* (2005:61) indicate that, due to the potential disadvantages associated with workplace spirituality, the following key managerial issues need to be taken into consideration when implementing spirituality in the workplace:

- basic skills needed in the areas of diversity and appreciative listening must be incorporated into the introduction of spirituality;
- training and introduction of spirituality may need to be done on the basis of entire work units in order to create the environment in which trust can be developed;
- management must address the manner in which spirituality will be rewarded and acknowledge the importance of fairness in the distribution of economic gains;
- management must be aware of the problems associated with high levels of cohesiveness at both group and organisational level;

- there must be recognition that spirituality will not be without conflict – thought must be given on how religion should be approached, and
- employees who do not wish to bring spirituality into their working environment must be embraced.

Organisations should therefore be well prepared to introduce spirituality to the workplace. Not only should organisations be aware of the benefits associated with workplace spirituality, but also the potential disadvantages thereof. This will force organisations to thoroughly examine the environment and organisation before implementing spirituality in the workplace.

## **2.9 PREVIOUS RESEARCH FINDINGS REGARDING PERSONAL SPIRITUALITY AND WORKPLACE SPIRITUALITY**

Previous empirical research investigating the nature of spirituality has been both quantitative and qualitative. It focused mainly on personal spirituality, workplace spirituality and spiritual well-being. Table 3 summarises research findings most applicable to this study.

**TABLE 3 APPLICABLE RESEARCH FINDINGS REGARDING FACTORS RELATING TO SPIRITUALITY**

<b>Variables investigated in study</b>		<b>Nature of relationship</b>	<b>Researcher</b>
Spiritual well-being	Self-Esteem Loneliness	Positive Negative	Ellison (1983)
Spiritual Well-Being	Negative moods	Negative	Fehring, Brennan and Keller (1987)
Workplace spirituality	Work attitudes Organisational performance	Positive Positive	Neck and Milliman (1994)
Spiritual Well-Being	Organisational openness Self-Efficacy Organisational commitment	Positive Positive Positive	Trott (1996)
Spirituality	Honesty Humility Service to others	Positive Positive Positive	Beazley (1997)
Workplace Spirituality	Increased commitment to organisational goals	Positive	Leigh (1997)
Perception that organisation is spiritual	Perceive organisation as more profitable, caring and ethical	Positive	Mitroff and Denton (1999)
Workplace spirituality	Creativity	Positive	Freshman (1999)

Variables investigated in study		Nature of relationship	Researcher
Workplace spirituality	Honesty Trust	Positive Positive	Wagner-March and Conely (1999)
Workplace spirituality	Personal Fulfilment of employees	Positive	Burack (1999)
Workplace spirituality	Increased commitment to organisational goals	Positive	Delbecq (1999)
Organisations that encourage spirituality	Enhanced organisational performance	Positive	Turner (1999)
Spirituality	Psychological adjustment	Positive	Young, Cashwell and Shcherbakova (2000)
Spirituality	Organisational learning	Positive	Bierly <i>et al.</i> (2000)
Organisations that encourage spirituality	Enhanced organisational performance	Positive	Tompson (2000)
Spirituality	Organisational commitment Individual's intention to quit Intrinsic work satisfaction Job involvement Organisational-based self-esteem	Positive Negative Positive Positive Positive	Milliman <i>et al.</i> (2003)

Variables investigated in study		Nature of relationship	Researcher
Spirituality & Religion Spirituality	Mental health Psychological outcomes: Subjective well-being Physical health Marital satisfaction	Positive	Davis <i>et al.</i> (2003)
Individual Spirituality	Ethicality	Positive	Giacalone and Jurkiewicz (2003b)
Spirituality	Transformational leadership, Emotional intelligence, Self-efficacy	Positive	Hartsfield (2003)
Spiritual well-being	End-of-life despair Desire for hastened death Suicidal ideation	Negative	McClain <i>et al.</i> (2003)
Spirituality	Intrinsic work rewards Extrinsic work rewards Total work rewards	Positive	Kolodinsky <i>et al.</i> (2004)
Spirituality	Success	Positive	Ashar and Lane-Maher (2004)

In terms of Table 3, earlier studies regarding spirituality were mostly concerned with the psychological impact of spirituality. Although it had been shown previously that organisational behaviour visionaries already understood the importance of spirituality in achieving various organisational outcomes, the phenomenon of spirituality in the context of the workplace has only been studied empirically for the past decade. This confirms that much is still unknown regarding the impact of spirituality on various organisational outcomes.

Table 3 further indicates that positive relationships have been found between individual spirituality, spiritual well-being or workplace spirituality and important psychological (individual) outcomes, such as self-esteem (Ellison, 1983:330), success (Ashar & Lane-Maher, 2004:249), honesty and mutual trust (Wagner-Marsh & Conley, 1999:292). Individual spirituality, spiritual well-being or workplace spirituality was also found to be positively related to organisational outcomes, such as work attitudes (Milliman *et al.*, 2003:440), transformational leadership (Hartsfield, 2003), and organisational performance (Neck & Milliman, 1994:10-11). These relationships indicate that researchers who have studied spirituality in the context of the workplace have analysed spirituality on individual, group and organisational levels.

Apart from the positive relationships between spirituality and various psychological and organisational outcomes, spirituality has also been found to be negatively related to aspects such as loneliness (e.g. Ellison, 1983:330), negative moods (e.g. Fehring *et al.*, 1987:391), end-of-life despair, desiring hastened death, suicidal ideation (e.g. McClain *et al.*, 2003:1575), as well as an individual's intention to quit (Milliman *et al.*, 2003:440). These findings indicate the significant role which spirituality plays in a person's psychological well-being. This relationship is confirmed by De Klerk (2005:68), who indicates that meaning in life relates to almost every aspect of psychological well-being. Due to the centrality of work in people's lives, meaning in life may be achieved through a person's work, thus indicating the value of a person's well-being in the context of the workplace.

## **2.10 SPIRITUALITY MEASURES**

Only a few empirically tested scales have been developed to measure spirituality, workplace spirituality and spiritual well-being. As far as could be established, the first scale measuring spirituality is The Spirituality Assessment Scale, which was developed by Beazley in 1977 (Beazley, 1977). This scale consists of two definite dimensions, i.e. living the faith relationship with the transcendent and prayer and meditation (Rojas, 2002:92). In 1980, Tubesing (1980) developed a Spiritual Outlook Scale. According to Tubesing (1980:17), people's perceptions are based on their spiritual outlook. The scales are based on a theory of spiritual outlook which is explained by five



questions. What is the aim of life? What beliefs guide me? What is important to me? What do I choose to spend myself on? What am I willing to let go?

In 1982, the Spiritual Well-Being Scale was developed in order to determine United States citizens' quality of life. This scale is based on the work of Moberg (1978) and has two dimensions, namely a vertical dimension, measuring a person's relations with God (religious dimension) and a horizontal dimension, measuring a person's relations with others and one's sense of personal satisfaction and meaning (socio-psychological dimension) (Ellison, 1983:331; Scott, Agresti & Fitchett, 1998:314). The Spiritual Well-Being Scale is a 20 item self-report instrument consisting of 10 items covering the religious dimension and 10 items focussing on the socio-psychological dimension (Bufford, Paloutzian & Ellison, 1991:57).

In 1984, Whitfield developed the Spiritual Self Assessment Scale (Whitfield, 1984:52-53). The Spiritual Self Assessment Scale is based on three dimensions of spirituality; relationship with the universe, with other people and with one's self. In 1991, the Human Spirituality Scale was developed by Wheat (1991:166-168). As indicated previously, the Human Spirituality Scale measures three dimensions of spirituality, viz. larger context, awareness of life and compassion. Research found the scale to be valid and reliable (Wheat, 1991:94).

The Spirituality Assessment Scale was developed by Howden in 1992 (Howden, 1992:166B). This scale is based on four attributes: unifying interconnectedness, purpose and meaning in life, innerness of inner resources, and transcendence (Howden, 1992:166B). In 1996, Schaler (2000) developed the Spiritual Belief scale (Schaler, 2000:78). It is based on Alcoholics Anonymous literature and measures four spiritual elements, i.e. release, gratitude, humility and tolerance. It is therefore limited to recovering alcoholics.

Ashmos and Duchon (2000:143) developed the Finding Meaning and Purpose at Work instrument in order to measure spirituality at work. The instrument measures spirituality on three levels, viz. individual, group (work unit), and organisational level. It appears to be a well-constructed instrument that has been used in previous studies measuring spirituality (e.g. Milliman *et al.*, 2003:435). According to Ashmos and Duchon (2000:143), more research is needed regarding the instrument's convergent and discriminant validity. In the study by Milliman *et al.* (2003:436), it was found that the measure is valid and reliable.

Rojas (2002:122) developed a valid and reliable instrument to measure spirituality, namely the Independent Spirituality Scale (ISAS). This scale was specifically developed to meet the empirical research needs of management theory development in spirituality (Rojas, 2002:ii). In a study conducted by McClain *et al.* (2003:1575), the Functional Assessment of Chronic Illness Therapy - Spiritual Well-Being Scale (FACIT-SWB) was used to measure spirituality. This scale measure spiritual well-being and consists of two subscales, measuring meaning (the extent to which an individual feels inner harmony and feels at peace with themselves) and faith (the extent to which they find comfort and strength in their religious beliefs). McClain *et al.* (2003:1607) are, however, of the opinion that this scale does not measure spirituality itself but rather the extent to which one finds support through spirituality. In 2004, Kolodinsky *et al.* (2004) amended the wording of the Human Spirituality Scale in order to measure organisational spirituality. The Organisational Spiritual Values Scale measures individuals' perceptions of the spiritual values evident within the organisational setting (Kolodinsky *et al.* (2004:2).

Apart from the quantitative instruments which have been developed to measure spirituality, many theorists have also used qualitative techniques in their empirical research when relating spirituality to work (Tischler, Biberman & McKeage, 2002:210). These qualitative techniques include case studies, in-depth interviews, storytelling, photographs, diaries, journals and mixed media. The Delphi-technique has also been used effectively in spirituality studies (Jacobsen, 1994:1019A).

Some of the mentioned scales measuring spirituality seem to be well constructed and usable in the workplace, whilst others were developed for specific populations (e.g. the Spiritual Belief Scale) and therefore not usable for this particular study. The statistical validations of some studies mentioned in Table 3 show that spirituality can be measured qualitatively and quantitatively. The scales which appear to be most appropriate to use in this study which will quantitatively measure personal spirituality, are Wheat's (1991) Human Spirituality Scale, and the Organisational Spiritual Values Scale developed by Kolodinsky *et al.* (2004) in order to measure organisational spirituality .

## **2.11 CONCLUSION**

Spirituality has previously been studied in disciplines such as psychology, sociology, and theology. Extending the investigation of spirituality to a discipline such as organisational behaviour will allow a more profound explanation and understanding of people's behaviour at work.

Spirituality has been found to be related to life satisfaction (Sawatzky *et al.*, 2005:153), and positive work attitudes such as job involvement (Milliman *et al.*, 2003:440), and organisational commitment (Trott, 1996:72). Life satisfaction and positive work attitudes have also been found to be related to positive work attitudes such as job satisfaction. It was therefore decided to investigate job satisfaction in order to establish whether it is also rooted in spirituality.