CHAPTER 7

DISCUSSION

In this final chapter, the research questions are answered and the major findings of the study discussed. Thereafter the limitations and contributions of the present study are discussed and recommendations for future research are made.

7.1 THE FIRST RESEARCH QUESTION

The first research question enquires about the association between biographical type variables and personal spirituality, organisational spirituality, job satisfaction, and perceptions.

The study investigated the association between personal spirituality, organisational spirituality, job satisfaction, and perceptions with biographical variables such as gender, ethnical grouping, occupational category, strength of religious conviction, age and educational level.

It was found that gender is significantly associated with respondents' level of personal spirituality (p=0.0018). Previous studies found similar associations, indicating that females have higher levels of personal spirituality than males (Trott, 1996:77; Wheat, 1991:83). One possible explanation for this finding is that women establish their identity through relationships, and often begin their caregiving lives as young adults (Wheat, 1991:126). This sense of community and connectedness which females foster during their adult life stage, has been found to be a key component of personal spirituality.

On the other hand, no significant associations were established between gender and organisational spirituality (p=0.3244), as well as gender and job satisfaction (p=0.5390). Inconsistent findings have been obtained in studies examining gender differences in job satisfaction. Some studies have found job satisfaction and gender to be related (Al-Ajmi, 2006:838), whilst others have found the opposite, viz. that job satisfaction is not statistically related to gender (Mottaz, quoted by Al-Ajmi, 2006:839). One may therefore conclude that the relationship between gender and job satisfaction remains uncertain.

Gender showed no significant association with perceptions that personal spirituality and job satisfaction are related (p=0.4766). Previously it was stated that most respondents (88%) perceived personal spirituality and job satisfaction to be related. It was also stated that female respondents have higher levels of personal spirituality than males, but interestingly enough this difference was not apparent when investigating their perceptions regarding the relationship between personal spirituality and job satisfaction.

Organisational spirituality differed between the private hospital and educational organisation for both sexes (p=0.0076). Female respondents working at the educational organisation measured the highest on organisational spirituality, followed by male respondents working at the same organisation. Thus, male and female respondents working at the educational organisation perceived their organisation as having stronger spiritual values than the private hospital. One possible explanation for this finding can be that the educational organisation has a more spiritually-based philosophy, vision, mission statement, and core-values, or, that the organisational leaders of this organisation are more committed to these spiritual values. These assertions may have led to respondents working at the educational organisation being more aware of the organisation's spiritual values, therefore reporting higher levels of organisational spirituality.

It was found that ethnical grouping is significantly associated with personal spirituality (p=0.0096). People of colour showed higher levels of personal spirituality than white people. (The category, people of colour, consists mainly of Africans.) This finding may be explained by the differences which exist between the African and European perspectives of spirituality. Wheeler *et al.* (2002:77) stipulate that spirituality is deeply entrenched in African people's development, and that an awareness of spirituality is inspired from an early age and reinforced through daily practices, rituals and ceremonies. This shows that spirituality is central to Africans' existence.

Differences also exist in terms of the values which are fostered by Africans and Europeans. African values include being a good member of the community, living and enjoying life, belonging to a group, group recognition, accountability towards the community, *ubuntu* (a person can only be a person through other people), supportiveness, cooperation, and solidarity (Du Plessis & Rousseau, 2003:401). These mentioned values are very much in line with spiritual values previously mentioned. Contrary to African values, European or westernised values focus on individualism, materialism, achievement, success, self-reliance, self-interest, self-confidence, self-esteem, and self-fulfilment (Du Plessis & Rousseau, 2003:401). Although some of these values (such as self-fulfilment) may be equated to spiritual values, most of these mentioned values have a Protestant work ethic undertone, indicating that hard work will be sufficient, wholesome, spiritually rewarding, and an appropriate end in itself (Du Plessis & Rousseau, 2003:402). These differences in cultural values support the finding that Africans (or people of colour) have higher levels of personal spirituality than white people.

Although ethnical grouping differed in terms of personal spirituality, a significant association was not found between ethnical grouping and organisational spirituality (p=0.7698). Ethnical grouping also did not show to be associated with job satisfaction (p=0.9212). Contradictory results were found in studies measuring these variables: some studies found ethnical differences in job satisfaction, whilst others found no ethnical differences in job satisfaction (Gold *et al.*, 1982:255). One may therefore conclude that the

relationship between ethnical groupings and job satisfaction remains uncertain.

Ethnical grouping did not show an association with perceptions that personal spirituality and job satisfaction are related (p=0.4516). It was previously indicated that people of colour have higher levels of personal spirituality than white people, but interestingly enough this difference was not apparent when investigating their perceptions regarding the relationship between personal spirituality and job satisfaction.

Occupational category was found not to be significantly associated with personal spirituality (p=0.8021), or organisational spirituality (p=0.0610). Reed (1992:349) postulates that spirituality is central to the nursing profession, and because a large amount of respondents are from the nursing profession, it was assumed that occupational category and organisational spirituality would be related. Cartwright and Holmes (2006:204) confirm this assumption, stating that jobs such as doctors and healthcare professionals (which constitute the largest category of this sample) are offering employees a greater opportunity to achieve a sense of meaning, thus organisational spirituality. It is therefore interesting to find that occupational category is not associated with organisational spirituality. This raises a question as to whether the postulation can be made that some jobs (such as nursing) are inherently more spiritual than others.

Occupational category was found not to be significantly associated with job satisfaction (p=0.1758). Contrary to this finding, Metle (2001:325) found that job satisfaction is associated with educational field. Thus, the relationship between occupational category and job satisfaction remains uncertain. Occupational category was also found not to be significantly associated with respondents' perceptions that personal spirituality and job satisfaction are related (p=0.2404).

Strength of religious conviction was found to be significantly associated with personal spirituality (p=0.0005). It was determined that people with very strong religious convictions had the highest levels of personal spirituality. De Klerk (2001:233) found similar results, indicating that meaning is significantly associated with strength of religious conviction. It was previously indicated that religion and spirituality are not necessarily inclusive of each other. In terms of this sample, one may conclude that people who have strong religious convictions are also spiritual. This shows that the theological structure which religion provides to people with strong religious convictions may enhance their experience of personal spirituality.

The association between strength of religious conviction and personal spirituality differed significantly between the private hospital and educational organisation (p=0.0127). Respondents working at the educational organisation showed a stronger association between strength of religious conviction and personal spirituality than respondents working at the private hospital. People working at the educational organisation who have very strong

religious convictions had the highest level of personal spirituality. One possible explanation for this may be that the educational organisation has a more conducive supporting structure than the private hospital which allows these employees to realise their spiritual and religious values at work.

Strength of religious conviction was not found to be significantly associated with organisational spirituality (p=0.6047). This finding is supported by Garcia-Zamor (2003:358) who state that although people view spirituality as appropriate in the context of the workplace, religion is not. Strength of religious conviction was also not found to be significantly associated with job satisfaction (p=0.2864). This shows that job satisfaction exists independently from people's strength of religious convictions for this sample. Strength of religious conviction was also found not to be significantly associated with perceptions that personal spirituality and job satisfaction are related (p=0.4546). The only variable which showed a significant association with strength of religious conviction is therefore personal spirituality. This shows that although religion, as well as the practice thereof, seems to be important to the well-being of people and therefore personal spirituality, it seems not to be appropriate when discussing work-related phenomena. This questions the importance of a specific religious domination and the practice of religion in the context of the workplace. From these findings one may conclude that personal spirituality may be enhanced by religious practices and experiences, but in the context of the workplace, it seems appropriate for spirituality not to have a religious connotation and undertone.

In terms of age, it was found that age is not significantly associated with personal spirituality (p=0.9746). Previous studies also did not find significant associations between age and purpose in life (Reker, 1977:692), and age and meaning (De Klerk, 2001:227). It was previously indicated that Westernised females develop personal spirituality as young adults, whilst Westernised males develop their spirituality in mid to later adulthood. African people, on the other hand, develop their spirituality from childhood. This shows that people develop their spirituality at different ages.

Although age was found not to be significantly associated with personal spirituality, a significant association was found between age and organisational spirituality (p=0.0166). The age group of 30 to 40 years showed the highest level of organisational spirituality. This age group belongs to Generation X. According to Shelton and Shelton (2006:23), the work-related needs of Generation X include positive work relationships, interesting work, and opportunities to learn. In order to satisfy these higher order needs, it is assumed that Generation X will prefer to work for organisations which exhibit spiritual values. Generation X seems to be concerned with the quality of their lives, focusing on intangibles such as a rich family or spiritual life, a rewarding job, a chance to assist others, and the opportunity for intellectual enrichment (Richardson & Sago, quoted by Mitchell, Hastings & Tanyel, 2001:38). They seem not to be overly concerned with organised religion, but prefer to find spiritual fulfilment in other places, such as the workplace.

Age showed no significant association with job satisfaction (p=0.4995). Although age was previously found to influence job satisfaction, recent research has indicated that age does not influence job satisfaction (Chalofsky, 2003:54). Thus, the relationship between age and job satisfaction remains uncertain. Age was also found not to be significantly associated with perceptions (p=0.5073). Therefore the only variable which showed a significant association with age is organisational spirituality.

It was found that educational level is significantly associated with personal spirituality (p=0.0224). The most qualified people (having a post-matric university qualification) showed the highest levels of personal spirituality. Earlier studies found contradictory results, indicating no significant relationship between purpose in life and educational level (Reker, 1977:692). The present study's finding suggests some form of relationship between cognitive and spiritual development, as it is assumed that people having a post-matric university qualification are cognitively developed. The developmental theory of spirituality is therefore supported, indicating that the cognitive and spiritual dimensions of an individual possibly develop in harmony with each other.

Educational level showed not be significantly associated with organisational spirituality (p=0.8975), or job satisfaction (p=0.2210). A study by Levey (quoted by Dhanasarnsilp, Johnson & Chaipoopirutana, 2006:167) supports this finding, indicating that no significant relationship exists between job satisfaction and years of education. In contrast to this, Metle (2001:324) found a negative association between educational background and job satisfaction,

whilst Dhanasarnsilp *et al.* (2006:168) found a positive association between educational level and job satisfaction. One may therefore conclude that the relationship between educational level and job satisfaction remains uncertain, if in fact such a relationship exists. For this sample, it is suggested that no association exists between education level and job satisfaction. Educational level was also found not to be significantly associated with people's perceptions that personal spirituality and job satisfaction are related ($p=0.4738$).

7.2 THE SECOND RESEARCH QUESTION

The second research question enquires about the relationship between personal spirituality (and its sub-components) and job satisfaction (and its sub-components). As the factor analysis identified only one factor for both personal spirituality and job satisfaction, only the relationship between personal spirituality and job satisfaction could be explored and not the sub-components thereof.

A negative relationship was established between personal spirituality and job satisfaction ($r=-0.30$, $p<0.0001$). Respondents who measured high on personal spirituality showed a tendency to be dissatisfied with their work. One may speculate that when people are spiritual, they would expect the organisation to satisfy their spiritual needs, such as caring about their well-being, providing them with meaningful work, establishing a sense of community at work, and affording them the opportunity to grow as individuals.

The inability of organisations to satisfy these spiritual needs may possibly lead to them feeling dissatisfied with their work. One may envisage that spiritual employees may be more aware of spiritual-related issues, and would therefore expect their organisations to exhibit spiritual values in order for them to be satisfied with their work.

7.3 THE THIRD RESEARCH QUESTION

The third research question enquires about the relationship between personal spirituality (and its sub-components) and organisational spirituality (and its sub-components). As the factor analysis identified only one factor for both personal spirituality and organisational spirituality, only the relationship between personal spirituality and organisational spirituality could be explored, and not the sub-components thereof.

Personal spirituality showed a negative relationship with the respondents perceptions of their organisations' spiritual values (r=-0.25, p<0.0001). In general, the sample was found to measure high on personal spirituality, and low on their perceptions of their organisation's spiritual values. Kinjerski and Skrypnek (2004:38) came to a similar conclusion, postulating that workers may be spiritual while the organisation is not, or that the organisation can be spiritual when individuals are not.

This finding regarding personal spirituality and organisational spirituality is in line with the postulations of the P-O fit perspective of job satisfaction. According to the P-O fit perspective, people prefer to work for organisations that are congruent with their personal orientations (e.g. being spiritual). Therefore, if individuals are spiritual, and the organisation is perceived to be spiritual (consistent with their spiritual orientation), they will experience job satisfaction. On the other hand, if individuals are spiritual and the organisation is not perceived as spiritual (not consistent with their spiritual orientation), they will experience job dissatisfaction or no satisfaction. Note should be taken that job satisfaction will not necessarily increase when individuals become more spiritual.

Contemporary workers are viewed as being more concerned about achieving meaning in their lives, and therefore being part of something greater than themselves, which will allow them to make a contribution to the world at large. In order to achieve this, they need to be supported by a spiritually-based organisation. Gull and Doh (2004:128) postulate that organisations are generally lacking a spiritual foundation and deny their employees the opportunity to express their spirituality through their work. Today's organisations are still characterised by non-spiritual practices such as excessive individualism, over protectionism, paternalism, authoritarianism and absenteeism, instead of focusing on aspects such as accountability and responsibility, creating productive connectivity, increased accessibility and encouraging authenticity (Marques, 2005:153).

Although non-spiritual practices are still prevailing in many organisations, employees are increasingly relying on organisations to care about them as holistic beings consisting of physical, psychological and spiritual dimensions, as well as providing them with community structures in order for them to find meaning in their lives. This can, however, only be achieved if organisations are spiritually-based. It is hypothesized that respondents having high levels of personal spirituality are dissatisfied with their work because they are not supported by spiritually-based organisations. It is postulated that in order to achieve organisational success, both the individual and organisation should be spiritual.

7.4   THE FOURTH RESEARCH QUESTION

The fourth research question enquires about the relationship between organisational spirituality (and its sub-components) and job satisfaction (and its sub-components). As the factor analysis identified only one factor for both organisational spirituality and job satisfaction, only the relationship between organisational spirituality and job satisfaction could be explored and not the subcomponents.

Organisational spirituality was found to have a positive relationship with job satisfaction (r=0.47, p<0.0001). This finding is supported by previous research indicating that a positive relationship exists between workplace spirituality and intrinsic work satisfaction (Milliman *et al.*, 2003:440). The respondents showed to be dissatisfied with their work and perceived their organisations as not having strong spiritual values. Neither the private hospital nor the educational organisation was perceived by respondents to show strong spiritual values. One may speculate that because respondents are spiritual, they would expect their organisations to have similar spiritual values. Employees who are not necessarily spiritual, may also expect their organisations to display spiritual values.

Although the organisational members of both organisations did not perceive their organisations as spiritual, reference is made to spiritual values in these organisations' mission statements or core values. The visions, mission statements and core values of the two organisations are summarised in Table 43.

TABLE 43   **VISIONS, MISSION STATEMENTS AND CORE VALUES OF THE PRIVATE HOSPITAL AND EDUCATIONAL ORGANISATION**

	EDUCATIONAL ORGANISATION	PRIVATE HOSPITAL
VISION	To be a globally connected African university of technology that focuses on the needs of Southern Africa and supports graduates for citizenship with skills and competencies in appropriate technologies.	To be regarded as the most respected and trusted provider of hospital services by patients, doctors and funders of healthcare.
MISSION STATEMENT	►Deliver high-quality appropriate Science, Engineering and Technology (SET) academic programmes supported by applied research. ►Engage with the community for mutual beneficial development. ►Promote access with success in attracting potentially successful students and support them to become employable graduates. ►Attract and retain expert staff and support their development and well-being. ►Forge strategic partnerships.	►We will focus relentlessly on the needs of our clients ►Every hospital will be the preferred service provider in the community it serves ►We will provide the most cost-effective quality care possible ►We will maintain a contented workforce
CORE VALUES	►Customer service ►Integrity ►Diversity ►Innovation ►Excellence	►Client orientation ►Team approach ►Mutual trust and respect ►Performance driven

Both the educational organisation and private hospital incorporated spiritual values into their mission statements and core values. Often information contained in visions, mission statements and core values are not practically implemented and lived by organisational leaders. This leads to organisational members not perceiving their organisations as being serious about their vision and mission statements. Miller and Skidmore (quoted by Cartwright & Holmes, 2006:204) state that if mission statements are not practically implemented and fail to have authenticity they will result in an unmotivated and uncommitted workforce. One may therefore deduce that although the educational organisation and private hospital do to some extent have spiritually-based values, this is possibly not evident to organisational members because of organisational leaders' non commitment to these values, which may potentially lead to employees being dissatisfied.

The findings of this study support the spiritual-values-based management model proposed by Milliman *et al.* (1999:223). In this model it is indicated that the values of a spiritual organisation influence business and employees' plans. It is also indicated that organisational spirituality influences outcomes such as organisational performance and employee attitudes. It is further revealed that it is not enough to have a spiritual mission statement, but rather that these spiritually-based values should be interwoven into business strategies and practices (Milliman *et al.*, 1999:230).

They further propose the following (Milliman *et al.*, 1999:230-231):

- Organisational spiritual values should tap both the mental and emotional aspects of employees in order for them to be more positively related to employees' work, spiritual attitudes, etc.

- Employees should be truly empowered to participate in company decision-making, as this moderates the linkage from organisational spiritual values to employee attitudes and organisational performance.

- The company's HRM practices should be aligned with the organisation's spiritual values as this moderates the linkage of the organisation's spiritual values to employee attitudes and organisational performance.

Spiritual organisational cultures are said to have a positive impact on employee motivation (Jurkiewicz & Giacalone, 2004:135). A positive relationship has been established between employee motivation and job satisfaction (Pool, 1997:271). This shows that when organisations have spiritually-based cultures, their employees will be motivated and satisfied. Milliman *et al.* (1999:229) came to similar conclusions, indicating that an organisation which is regarded as spiritual has high levels of employee satisfaction and low staff turnover rates. These arguments support the findings of this study, indicating that organisational spirituality is positively related to job satisfaction. It is therefore concluded that organisational

spirituality has a more profound impact on job satisfaction than personal spirituality.

7.5 THE FIFTH RESEARCH QUESTION

The fifth research question investigates people's perceptions regarding the relationship between personal spirituality and job satisfaction. In order to answer this research question, a perceptions questionnaire was constructed consisting of nine true and false statements measuring people's perceptions regarding the relationship between personal spirituality and job satisfaction. This is, however, not a validated instrument and information obtained from this questionnaire is therefore only applicable to the present sample.

It was found that respondents perceived personal spirituality and job satisfaction to be related (88%). Respondents perceived awareness of life to show a strong association with job satisfaction. Awareness of life includes personal growth, wholeness, some aspects of sacredness or significance of life, and connection with other life dimensions. This finding is supportive of the intrinsic-origin perspective of workplace spirituality, stating that spirituality originates from within an individual (Krishnakumar & Neck, 2002:154). From this perspective it is postulated that organisations should provide employees with a sense of community, which will encourage them to feel connected with others (Sanders *et al.*, 2005:46). This in turn may lead to them being satisfied.

In terms of the responses obtained, personal growth was found to be significant in order to experience job satisfaction. This finding is in line with the proposed theoretical model of spirituality according to the content theories of motivation (see Figure 1). The model suggests that a spiritual person is aroused and energised intrinsically, which leads *inter alia* to personal growth. It is postulated that the spiritually-based organisation forms the platform for the individual to experience spirituality (and thus personal growth) which leads to him or her experiencing satisfaction.

This finding regarding personal growth and job satisfaction is supported by the situational perspective of job satisfaction, indicating that one's work should provide one with opportunities to learn and grow as an individual. The opinion is held that today work is becoming increasingly central to employees' personal growth (Dehler & Welsh, 2003:118). It is therefore important that organisations provide workers with meaningful work in order for them to experience personal growth. One may assume that because of organisations' inability to satisfy spiritual people's need for personal growth, they are dissatisfied with their work.

Respondents perceived larger context or structure to show an association with job satisfaction. 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, and includes concepts of abiding truth, compassion, social justice and moral relationships. It also includes awareness and accommodation of the reality of pain and suffering which refer to the

preference for non-material over material concerns and it may be manifested as altruism or selflessness.

This finding is supportive of the existential perspective of workplace spirituality, referring to a person's search to find meaning in life and the workplace. It was found that organisations can make a deliberate effort to assist individuals to find meaning in life (and in the workplace) by providing them with autonomy, responsibility, task significance, identity, complexity, challenge and variety in their work (Hackman & Oldham, 1976:277). Meaningful work may assist individuals to advance to a state of true spirituality (and, therefore, to find meaning in life), but 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.

The respondents further indicated that they do not necessarily have to share their private thoughts with others at work in order to experience job satisfaction. This implies that although spirituality implies a holistic perspective, people are not always comfortable expressing private thoughts at work. It is assumed that organisations are not yet inclined to allow for private and personal experiences at work, which shows that organisations should improve their levels of spirituality in order to provide individuals with the opportunity to express their whole beings at work. Because of the deeply-seated nature of spirituality, cognisance should be taken that the workplace is not the only place where individuals can express their spirituality. Organisations should therefore ensure that when spirituality is supported and

encouraged in the workplace, it is done in the correct manner, as a superficial commitment thereto will not necessarily benefit the organisation.

7.6 THE SIXTH RESEARCH QUESTION

The sixth research question enquires about the relationships between respondents' *perceptions* regarding the relationship between personal spirituality and job satisfaction, with

- personal spirituality,

- job satisfaction, and

- organisational spirituality.

A positive relationship was found between respondents' perceptions that personal spirituality and job satisfaction are related, and responses on personal spirituality (r=0.29, p<0.0001). In other words, respondents who measured high on personal spirituality, showed a tendency to perceive job satisfaction and personal spirituality to be related. A positive relationship was also established between job satisfaction and respondents' perceptions that personal spirituality and job satisfaction are related (r=0.27, p<0.0001). This shows that the more satisfied respondents are with their work, the more they perceived job satisfaction to be related to personal spirituality. A negative relationship was found between organisational spirituality and respondents' perceptions that personal spirituality and job satisfaction are related (r=-0.22, p<0.0008). This shows that respondents who perceive their organisations as not having strong spiritual values, agree that job satisfaction and personal

spirituality are related. From these findings, one may conclude that workers' job satisfaction levels can be deliberately increased by organisations creating a spiritual organisational culture.

Although strong relationships were not noted between respondents' perceptions regarding the relationship between job satisfaction and personal spirituality, and personal spirituality ($r=0.29$, $p<0.0001$), job satisfaction ($r=0.27$, $p<0.0001$), and organisational spirituality ($r=-0.22$, $p<0.0008$), the results are statistically valid. Caution should, however, be taken when generalising the findings to other samples.

7.7   CONTRIBUTIONS OF THE PRESENT STUDY

The role of spirituality in the context of the workplace has been neglected in Organisational Behaviour research. The study was descriptive, exploratory and explanatory in nature in order to establish relationships and patterns which can be investigated by other research studies.

The findings of this study can be applied practically in the work setting. It provides organisations with an understanding of how organisational spirituality may influence workers' experience of job satisfaction. Furthermore, it is established that the respondents are spiritual and may therefore expect organisations to show genuine care for them and to satisfy their spiritual needs. This can be achieved by having an appropriate vision, mission

statement and core values which should be authenticated by organisational leaders.

In sum, the present study showed that:

- Personal spirituality is significantly associated with biographic variables such as gender, ethnical grouping, strength of religious conviction, and educational level. The association between personal spirituality and strength of religious conviction significantly differed between the two organisations (e.g. private hospital and educational organisation).

- Organisational spirituality is significantly associated with age. The association between organisational spirituality and gender significantly differed between the two organisations (e.g. private hospital and educational organisation).

- Job satisfaction, as well as respondents' perceptions regarding the relationship between personal spirituality and job satisfaction, exist independently from any of the biographical-type variables included in the study.

- There is a negative relationship between personal spirituality and job satisfaction.

- A negative relationship exists between personal spirituality and organisational spirituality.

- Organisational spirituality and job satisfaction are related.

- Respondents perceive personal spirituality and job satisfaction to be related.

- There is a relationship between *perceptions* regarding the relationship between personal spirituality and job satisfaction, with

  - personal spirituality, and

  - job satisfaction.

- A negative relationship exists between perceptions regarding the relationship between personal spirituality and job satisfaction, and

  - organisational spirituality.

The primary finding of the study is therefore the establishment of a relationship between organisational spirituality and job satisfaction. The assumption is made that the more work and the experience thereof is central to people's existence, the more significant will be the role which spirituality plays in organisations. One may therefore conclude that in order for organisations to ensure that workers' deeply held needs are satisfied, emphasis needs to be placed on the creation of spiritual workplaces.

It was established that people are generally spiritual, but that these spiritual individuals do not perceive their organisations to show strong spiritual values. Incongruence between individual and organisational values may potentially lead to workers feeling dissatisfied with their work. In order for organisations to remain effective and competitive in turbulent times, this frustration that employees are currently experiencing needs to be addressed.

Another significant finding of the study is that respondents perceived job satisfaction and personal spirituality to be related. Note should be taken that the questionnaire measuring perceptions was not validated and should therefore be generalised with caution to other samples. Taking this into consideration, this remains an interesting finding, as the study also found a negative relationship between personal spirituality and job satisfaction for the same sample. Thus, although the sample perceived the two constructs to be related, they were found not to be related.

7.8   LIMITATIONS OF THE PRESENT STUDY

Although the present study established interesting relations and tendencies between personal spirituality, organisational spirituality, job satisfaction, and perceptions, single measuring instruments were used to measure these concepts. It would have been more appropriate to have included multiple measures of the same concepts in order to determine whether different perspectives on these concepts would generate the same results.

Although various definitions of the concept of spirituality have been offered, it is a highly personal concept, which may be interpreted differently by different people. The lack of conceptual clarity on the concepts of personal spirituality and workplace or organisational spirituality, is the main reason for the lack of research into spirituality and therefore the formulation of spirituality theories. It is thus imperative to establish a good working definition of the concepts of personal spirituality and organisational spirituality.

Another limitation is the availability of valid and reliable measuring instruments. Theoretical development of spirituality in the context of the workplace will imply improved measuring instruments to measure both personal spirituality and organisational spirituality. Giacalone and Jurkiewicz (2003a:9) state that if workplace spirituality can be precisely measured by validated instruments, it will assist organisations to understand the utility of workplace spirituality.

It appears that Wheat's (1991: 81) HSS as a measure of personal spirituality might not distinguish appropriately between the three dimensions of spirituality, viz. larger context, awareness of life, and compassion. When analysing the factor distributions of the items on the HSS, it becomes clear that they are not in complete alignment with the three factors or dimensions identified. Wheat (1991:95) states that the HSS is not a mature and definite measure of personal spirituality. This questions whether the scale indeed measures distinctive dimensions of spirituality, or merely personal spirituality.

Job satisfaction was measured by the MSQ. The MSQ is based on the situational perspective of job satisfaction. Previously the theoretical link between personal spirituality and job satisfaction was established in accordance with the dispositional perspective of job satisfaction. Therefore, it seems that it would have been more appropriate to measure this construct from a dispositional perspective, instead of a situational perspective. The ideal would have been to have measured job satisfaction from both situational and dispositional perspectives.

The PQ as a measure of people's perceptions regarding the relationship between personal spirituality and job satisfaction, is a self-constructed questionnaire which was not validated as part of the study. One should therefore be careful about generalisations to other groups outside this population.

Although an attempt was made to ensure that the sample was representative and heterogeneous, the sample still appears to be rather homogeneous with regard to religious orientation, and strength of religious conviction. The sample can be described as well educated, professional, white Christian females with strong religious convictions. Although this might be representative of the South African white collar population, care should be taken when generalising results to other populations.

7.9   RECOMMENDATIONS FOR FUTURE RESEARCH

The present study has revealed the importance of spirituality in the context of the workplace. However, because the topic did not receive adequate attention in previous research, the nature of the present study was essentially descriptive, exploratory and explanatory. More confirmative empirical studies are thus needed to confirm results obtained in the present study. This will lead to more integrated and solid theories on the role of personal spirituality in the work setting, as well as organisational spirituality. Having a more solid theoretical foundation will also imply the evaluation of the suitability of current measures to measure personal spirituality and organisational spirituality.

In order to formulate improved theories on personal spirituality and organisational spirituality, research should be extended to more heterogeneous samples, especially individuals with non-religious backgrounds. Research also needs to be extended to other faith traditions in order to understand spirituality from different world-views.

It seems that some aspects regarding work attitudes, with specific reference to job satisfaction, are still unknown. Although cognisance is taken of the traditional perspectives of job satisfaction, it is possible that the concept consists of more deeply held spiritual values and beliefs. It is therefore important to extend research in this area, in order to establish whether job satisfaction, as experienced by the contemporary worker, is indeed measured by instruments such as the MSQ.

One aspect which has not been covered in depth in the present study is why people are dissatisfied with their work. Having knowledge about workers' level of job satisfaction seems meaningless if insight is not obtained as to why people are dissatisfied with their work experiences. Future research will make a valuable contribution if it can prove that employees are dissatisfied because their spiritual needs are not fulfilled by their work. This might mean that organisations need to consider redesigning jobs in order to become more meaningful, and should re-evaluate their visions, mission statements and core values.

Furthermore, future research may explore why employees view their organisations as not having spiritual values, when these values indeed appear to be included in their visions, mission statements, core values and beliefs. This might include investigating the valuable role of having spiritual leaders in the organisations in order to ensure that spirituality is successfully integrated into the organisation; in addition how different workers experience workplace spirituality as well as the impact thereof on their work satisfaction.

The role of spirituality on other work related attitudes, such as work commitment, job involvement and organisational citizenship behaviour, was not addressed in this study and warrants future research. It is suggested that future research should investigate all aspects which influence work-related values and attitudes.

Future research can also explore the existence of potential causal relationships between spirituality, life satisfaction, and job satisfaction. Previous studies have found relationships between spirituality and quality of life (Sawatzky *et al.,* 2005:153) as well as between life and job satisfaction (Orpen, 1978:530-532, Schmitt & Mellon, 1980:81-85). Meaning and purpose in life (a significant component of spirituality) have been found to be positively related to personality characteristics such as self-esteem, internal locus of control (Reker, 1977:688), and coping with stress (Moomal, 1999: 42-49). These mentioned characteristics have also been found to be positively related to job satisfaction (Iris & Barrett, 1972:301-304; Locke, 1976:1297; Scheier *et al.*, 1986:156; Stout *et al.*, 1987:124-137). It will be interesting to determine

whether certain personality types will be more inclined to experience job satisfaction and spirituality, thus, confirming that both job satisfaction and spirituality are relatively stable belief systems which are not necessarily determined by situational factors; or, that the relationship between spirituality and job satisfaction is moderated by factors such as life satisfaction or personality characteristics.

Research into people's perceptions regarding the relationship between personal spirituality and job satisfaction should be extended. It was previously mentioned that the PQ which was used to measure perceptions was not validated, and this restricted the generalisation of the present study's results to other populations. It is suggested that the measure should be validated and improved in order to obtain an improved understanding of people's perceptions regarding spirituality and its relation to various organisational outcomes, such as job satisfaction.

The role of spirituality in the context of the workplace has been neglected in previous Organisational Behaviour research. The present study confirmed that organisational spirituality plays a significant role in terms of workers' satisfaction. However, much remains unknown regarding the relationship between job satisfaction and personal spirituality. One can thus conclude that future research possibilities into workplace spirituality and the impact of personal spirituality on work-related outcomes are at present almost unlimited.