

TABLE OF CONTENTS

	<u>PAGE</u>
CHAPTER 1: RESEARCH PROBLEM AND REASON FOR THE RESEARCH PROJECT	
1.1 INTRODUCTION	1
1.2 DEFINITION OF CONSTRUCTS	4
1.2.1 SPIRITUALITY	4
1.2.2 JOB SATISFACTION	11
1.3 RESEARCH OBJECTIVES	18
1.4 DISSERTATION STRUCTURE	19
 CHAPTER 2: SPIRITUALITY	
2.1 INTRODUCTION	21
2.2 MULTI-DISCIPLINARY NATURE OF SPIRITUALITY	25
2.3 SPIRITUALITY: AN ORGANISATIONAL BEHAVIOUR PERSPECTIVE	28
2.4 SYSTEMIC NATURE OF WORKPLACE SPIRITUALITY	33
2.5 WORKPLACE SPIRITUALITY AND VALUES	34
2.6 PERSPECTIVES ON WORKPLACE SPIRITUALITY	37
2.6.1 RELIGIOUS PERSPECTIVE	38
2.6.2 INTRINSIC-ORIGIN PERSPECTIVE	42
2.6.3 EXISTENTIAL PERSPECTIVE	43
2.7 BENEFITS OF HAVING A SPIRITUAL WORKPLACE	46
2.8 IMPLEMENTING SPIRITUALITY IN THE WORKPLACE	49
2.9 PREVIOUS RESEARCH FINDINGS REGARDING PERSONAL SPIRITUALITY AND WORKPLACE SPIRITUALITY	51
2.10 SPIRITUALITY MEASURES	56
2.11 CONCLUSION	60

	PAGE
<hr/>	
CHAPTER 3: JOB SATISFACTION	
3.1 INTRODUCTION	61
3.2 PERSPECTIVES ON JOB SATISFACTION	62
3.2.1 DISPOSITIONAL PERSPECTIVE TO JOB SATISFACTION	62
3.2.2 SITUATIONAL PERSPECTIVE TO JOB SATISFACTION	67
3.2.2.1 JOB CHARACTERISTICS PERSPECTIVE	69
3.2.3 PERSON-ENVIRONMENT FIT PERSPECTIVE TO JOB SATISFACTION	70
3.3 MOTIVATIONAL THEORIES	72
3.3.1 CONTENT THEORIES	73
3.3.1.1 MASLOW'S NEED HIERARCHY THEORY	74
3.3.1.2 ALDERFER'S EXISTENCE, RELATEDNESS AND GROWTH THEORY	76
3.3.1.3 HERZBERG'S "TWO-FACTOR" THEORY	77
3.3.2 PROCESS THEORIES	78
3.3.2.1 EXPECTANCY THEORY	79
3.3.2.2 GOAL SETTING THEORY	80
3.3.3 INTRINSIC MOTIVATION	82
3.4 JOB SATISFACTION AND ITS RELATIONSHIP WITH OTHER ORGANISATIONAL OUTCOMES	83
3.4.1 JOB SATISFACTION AND ORGANISATIONAL COMMITMENT	84
3.4.2 JOB SATISFACTION AND JOB INVOLVEMENT	85
3.4.3 JOB SATISFACTION AND TURNOVER	87
3.4.4 JOB SATISFACTION AND ABSENTEEISM	89
3.4.5 JOB SATISFACTION AND PERFORMANCE	90
3.4.6 JOB SATISFACTION AND ORGANISATIONAL CITIZENSHIP BEHAVIOUR	91
3.4.7 JOB SATISFACTION AND STRESS	93
3.5 CONCLUSION	94

	<u>PAGE</u>
CHAPTER 4: RELATIONSHIP BETWEEN SPIRITUALITY AND JOB SATISFACTION	
4.1 SPIRITUALITY AND ITS RELATION TO JOB SATISFACTION MODELS	96
4.1.1 SPIRITUALITY AND THE DISPOSITIONAL MODEL OF JOB SATISFACTION	98
4.1.2 SPIRITUALITY AND THE NEED FULFILMENT MODEL OF JOB SATISFACTION	100
4.2 INTEGRATION OF PERSONAL SPIRITUALITY, WORKPLACE SPIRITUALITY AND JOB SATISFACTION	101
4.3 RESEARCH PROPOSITION	104
4.4 RESEARCH QUESTIONS	107
 CHAPTER 5: RESEARCH METHODOLOGY	
5.1 INTRODUCTION	109
5.2 SAMPLE AND PARTICIPANTS	109
5.3 MEASURING INSTRUMENTS	119
5.3.1 HUMAN SPIRITUALITY SCALE (HSS)	120
5.3.2 MINNESOTA SATISFACTION QUESTIONNAIRE (MSQ)	123
5.3.3 ORGANISATIONAL SPIRITUAL VALUE SCALE (OSVS)	125
5.3.4 PERCEPTIONS QUESTIONNAIRE (PQ)	125
5.4 PROCEDURES	126
5.4.1 QUESTIONNAIRE ADMINISTRATION	126
5.4.2 HANDLING OF DATA AND RETURNED QUESTIONNAIRES	128
5.4.3 FACTOR STRUCTURE	130
5.4.3.1 FACTOR STRUCTURE OF HSS	131
5.4.3.2 FACTOR STRUCTURE OF OSVS	137

	PAGE
5.4.3.3	FACTOR STRUCTURE OF MSQ 141
5.4.3.4	ITEM ANALYSIS OF PQ 145

CHAPTER 6: RESULTS

6.1	LEVEL OF PERSONAL SPIRITUALITY, JOB SATISFACTION, ORGANISATIONAL SPIRITUALITY, AND PERCEPTIONS IN PRESENT SAMPLE	149
6.2	ASSOCIATION BETWEEN BIOGRAPHICAL VARIABLES AND PERSONAL SPIRITUALITY, ORGANISATIONAL SPIRITUALITY, JOB SATISFACTION AND PERCEPTIONS	151
6.2.1	PERSONAL SPIRITUALITY AND BIOGRAPHICAL VARIABLES	151
6.2.1.1	PERSONAL SPIRITUALITY AND GENDER	152
6.2.1.2	PERSONAL SPIRITUALITY AND ETHNICAL GROUPING	153
6.2.1.3	PERSONAL SPIRITUALITY AND STRENGTH OF RELIGIOUS CONVICTION	154
6.2.1.4	PERSONAL SPIRITUALITY: INTERACTION BETWEEN ORGANISATIONS AND STRENGTH OF RELIGIOUS CONVICTION	156
6.2.1.5	PERSONAL SPIRITUALITY AND EDUCATIONAL LEVEL	158
6.2.1.6	PERSONAL SPIRITUALITY, AGE AND OCCUPATIONAL CATEGORY	160
6.2.2	ORGANISATIONAL SPIRITUALITY AND BIOGRAPHICAL VARIABLES	160
6.2.2.1	ORGANISATIONAL SPIRITUALITY AND ORGANISATION	161
6.2.2.2	ORGANISATIONAL SPIRITUALITY AND AGE	162

	PAGE
6.2.2.3 ORGANISATIONAL SPIRITUALITY: INTER-ACTION BETWEEN ORGANISATIONS AND GENDER	163
6.2.2.4 ORGANISATIONAL SPIRITUALITY, GENDER ETHNICAL GROUPING, OCCUPATIONAL CATEGORY, AND STRENGTH OF RELIGIOUS CONVICTION	165
6.2.3 JOB SATISFACTION AND BIOGRAPHICAL VARIABLES	165
6.2.4 PERCEPTIONS AND BIOGRAPHICAL VARIABLES	166
6.3 THE RELATIONSHIP BETWEEN PERSONAL SPIRITUALITY, ORGANISATIONAL SPIRITUALITY, JOB SATISFACTION AND PERCEPTIONS	170
6.4 PERCEPTIONS REGARDING THE RELATIONSHIP BETWEEN PERSONAL SPIRITUALITY AND JOB SATISFACTION	173
 CHAPTER 7: DISCUSSION	
7.1 THE FIRST RESEARCH QUESTION	174
7.2 THE SECOND RESEARCH QUESTION	183
7.3 THE THIRD RESEARCH QUESTION	184
7.4 THE FOURTH RESEARCH QUESTION	186
7.5 THE FIFTH RESEARCH QUESTION	191
7.6 THE SIXTH RESEARCH QUESTION	194
7.7 CONTRIBUTIONS OF THE PRESENT STUDY	195
7.8 LIMITATIONS OF THE PRESENT STUDY	198
7.9 RECOMMENDATIONS FOR FUTURE RESEARCH	200
 8. LIST OF REFERENCES	 204

LIST OF FIGURES

Figure 1	THEORETICAL MODEL OF SPIRITUALITY ACCORDING TO CONTENT THEORIES OF MOTIVATION	100
Figure 2	THEORETICAL MODEL: PERSONAL SPIRITUALITY, WORKPLACE SPIRITUALITY AND JOB SATISFACTION	102
Figure 3	THE INDIRECT RELATIONSHIP BETWEEN JOB SATISFACTION AND SPIRITUALITY	106

		PAGE
LIST OF TABLES		
Table 1	DEFINITIONS OF SPIRITUALITY	5
Table 2	DEFINITIONS OF JOB SATISFACTION	12
Table 3	APPLICABLE RESEARCH FINDINGS REGARDING FACTORS RELATING TO SPIRITUALITY	52
Table 4	CLASSIFICATION OF CONTENT THEORIES OF MOTIVATION	78
Table 5	CONCEPTUAL RELATIONSHIP BETWEEN JOB SATISFACTION MODELS AND DIMENSIONS OF INDIVIDUAL SPIRITUALITY	97
Table 6	QUESTIONNAIRE RESPONSE RATES	111
Table 7	GENDER DISTRIBUTION OF RESPONDENTS (N=242)	113
Table 8	ETHNICAL GROUPING OF RESPONDENTS (N=242)	113
Table 9	OCCUPATIONAL CATEGORY OF RESPONDENTS (N=242)	114
Table 10	RELIGIOSITY OF RESPONDENTS (N=242)	115
Table 11	RELIGIOUS ORIENTATION OF RESPONDENTS (N=242)	116
Table 12	STRENGTH OF RELIGIOUS CONVICTION OF RESPONDENTS (N=242)	117
Table 13	AGE DISTRIBUTION OF RESPONDENTS (N=242)	118
Table 14	EDUCATIONAL LEVELS OF RESPONDENTS (N=242)	119
Table 15	FINAL FORM: HSS	121
Table 16	EIGENVALUES WITH ALL ITEMS OF HSS (N=238)	131
Table 17	ROTATED FACTOR LOADING PATTERN – THREE FACTOR SOLUTION: HSS (N=238)	132
Table 18	INTERCORRELATIONS OF ROTATED FACTORS OF THE HSS (N=238)	133
Table 19	SORTED ROTATED FACTOR LOADING PATTERN – ONE FACTOR SOLUTION: HSS – 20 ITEMS (N=238)	134

	PAGE
Table 20	136
Table 21	138
Table 22	139
Table 23	140
Table 24	142
Table 25	143
Table 26	144
Table 27	146
Table 28	147
Table 29	149
Table 30	152
Table 31	153
Table 32	153
Table 33	155
Table 34	156
Table 35	159
Table 36	161

	PAGE
Table 37	ORGANISATIONAL SPIRITUALITY AND ORGANISATION (N=212) 162
Table 38	ORGANISATIONAL SPIRITUALITY AND AGE (N=212) 162
Table 39	ORGANISATIONAL SPIRITUALITY: INTERACTION BETWEEN ORGANISATIONS AND GENDER (N=212) 164
Table 40	JOB SATISFACTION AND BIOGRAPHICAL VARIABLES (N=211) 166
Table 41	PERCEPTIONS AND BIOGRAPHICAL VARIABLES (N=211) 167
Table 42	RESULTS FROM PEARSON'S CORRELATION COEFFICIENTS BETWEEN INSTRUMENTS 170
Table 43	VISIONS, MISSION STATEMENTS AND CORE VALUES OF THE PRIVATE HOSPITAL AND EDUCATIONAL ORGANISATION 188

		PAGE
LIST OF ANNEXURES		
Appendix A	RESEARCH QUESTIONNAIRE	237
Appendix B	INTRODUCTORY LETTER	243
Appendix C	REMINDER LETTER	245

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"> • inner experience • connection to Higher Being • meaning and purpose in life • larger context • behavioural dimension • connectedness
Ellison (1983:338)	“... the capacity to find purpose and meaning beyond one’s self and the immediate ...”	<ul style="list-style-type: none"> • meaning and purpose • connectedness • self-transcendence • larger context
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"> • meaning • connectedness • behaviour dimension • self-transcendence

Author	Definition: Spirituality is	Key factors
Moberg (1984:351)	“... 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 ...”	<ul style="list-style-type: none"> • meaning and purpose in life • connectedness • self-transcendence • behavioural dimension • values
Booth (1984:141)	“... 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 ...”	<ul style="list-style-type: none"> • values • connectedness • community • connectedness to Higher Being • oneness
Shafranske and Gorsuch (1984:233)	“... a unique, personally meaningful experience which although positively related to specific forms of religiosity was not reliant upon any given form or appearance ...”	<ul style="list-style-type: none"> • meaning • related to religion

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"> • meaning and purpose • connectedness • self-transcendence • oneness
Helminiak (1987:35)	“... an intrinsic principle of authentic self-transcendence... a strictly human reality ...”	<ul style="list-style-type: none"> • self-transcendence • connectedness
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"> • self-transcendence • values • connectedness • connectedness to Higher Being • larger context
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"> • connectedness • self-transcendence • connectedness to Higher Being • larger context

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"> • values • connectedness to Higher Being • meaning • larger context
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"> • connectedness to Higher Being • self-transcendence • values • larger context
Kelly (1995:4)	“... a personal affirmation of a transcendent connectedness in the universe ...”	<ul style="list-style-type: none"> • self-transcendence • connectedness • larger context
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"> • values • connection to Higher Being
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"> • connectedness • oneness • larger context

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"> • inner experience • meaning • connectedness • community
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"> • meaning and purpose in life • values • larger context

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

Author	Definition: Job satisfaction is
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 21st 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

Variables investigated in study		Nature of relationship	Researcher
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.

CHAPTER 3

JOB SATISFACTION

3.1 INTRODUCTION

Work-related attitudes is an important concept which has been studied extensively in organisational behavioural literature. This is mainly due to the impact it has on various organisational outcomes. Work-related attitudes refer to "... the lasting feelings, beliefs and behavioural tendencies toward various aspects of the work itself, the setting in which the work is conducted, and/or the people involved..." (Greenberg & Baron, 2000:170). Work-related attitudes is a broad concept which includes specific outcomes such as job satisfaction, job involvement, organisational commitment and prejudice. In this study specific reference is made to the attitude of individuals towards the various aspects of their work, thus job satisfaction.

Job satisfaction is a complex concept which has been the focus of numerous publications in organisational behaviour literature. According to Mettle (2001:311), over 3 000 studies have been conducted regarding job satisfaction, and it is regarded as one of the most widely studied topics in the management field. Although it has been thoroughly studied, researchers are still not in agreement regarding the factors which cause job satisfaction to prevail, as well as the impact thereof on various organisational outcomes. Job satisfaction has been found to have an impact on outcomes such as job

involvement (Brown, 1996:244), motivation (Pool, 1997:271), organisational commitment (Capelleras, 2005:156) etc. On the other hand, some of these factors have been found to influence job satisfaction (Pool, 1997:271). Previously much of the research on job satisfaction investigated the relationship between this concept and other more concrete organisational factors. This study attempts to explain job satisfaction from a more non-concrete perspective.

3.2 PERSPECTIVES ON JOB SATISFACTION

Job satisfaction has been studied from different perspectives: the dispositional perspective, situational perspective, and person-environment fit perspective.

3.2.1 DISPOSITIONAL PERSPECTIVE TO JOB SATISFACTION

Explaining job satisfaction from a dispositional perspective has a long history. In studies dating back as far as 1913, job satisfaction has been studied in relation to personality (Staw & Cohen-Charash, 2005:60). Fisher and Hanna (1931:vii-viii) determined a strong relationship between dissatisfaction and emotional maladjustment. In 1935 Hoppock (quoted by Staw, Bell & Clausen, 1986:59) established a strong relationship between employees' emotional adjustment and job satisfaction. During the 1970s and early 1980s the dispositional approach lost its momentum. By the mid-80s, the dispositional perspective regained some interest viz. studies examining the sources of stability in job satisfaction (e.g. Levin & Stokes, 1989:752-758; Pulakos &

Schmitt, 1983; Staw *et al.*, 1986; Staw & Ross, 1985). Davis-Blake and Pfeffer (1989:385) have criticised these studies extensively, indicating that dispositional research is an empirical “mirage”. They further argue that there may be some dispositional effects on job satisfaction, but these are not as important as situational effects (Davis-Blake & Pfeffer, 1989:386).

Although the dispositional theory has been extensively criticised, it seems to be a well-constructed theory which provides an interesting and acceptable explanation of job satisfaction. In terms of this perspective, job satisfaction is regarded both as a personal trait and one determined by genetic factors (Kreitner & Kinicki, 2001:226). Therefore, some people are more satisfied with life in general (and their work) than others. A person who is disposed to being generally more satisfied with life and work, will experience job satisfaction because of individual differences which prevail.

Research has indicated that some personality traits are related to the tendency to be satisfied with a job. These traits include, *inter alia*, self-esteem (Locke, 1976:1297), coping with stress (Scheier *et al.*, 1986:156), locus of control (Stout *et al.*, 1987:124), patience or tolerance (Bluen, Barling & Burns, 1990:212), social trust (Liou, Sylvia & Brunk, 1990:77), and self-efficacy (Judge, Locke & Durham, 1997:162).

Demographically some workers are more inclined to be satisfied than others. Weaver (1978:831-840) found that white collar workers tend to be more satisfied with their jobs than blue collar workers. Furthermore, white people have been found to be more satisfied than black people (Gold, Webb & Smith, 1982:255), and older workers are more satisfied than younger workers (Rhodes, 1983:328-367). Job satisfaction has also been found to be related to organisational status and seniority, e.g. the higher an individual's position in the organisational hierarchy, the more satisfied the person is with his or her job (Near, Smith, Rice & Hunt, 1984:33-42). Pond and Greyer (1987:552-557) have found that if employees do not have other career alternatives, they are more satisfied. Surrette and Harlow (1992:92-113) indicate that people are more satisfied with a job if they had the option to choose that job from other alternatives. Oshagbemi (2003:1210) indicates that job satisfaction is positively related to age and job status, and negatively related to length of service. This implies that the longer a person works for an organisation, the less job satisfaction he or she will experience.

Although various physical and psychological characteristics of individuals have been found to be related to job satisfaction, it appears that these findings have not been consistent and therefore they question the importance of these variables to job satisfaction (Schneider, Gunnarson & Wheeler, 1992:60). The question that now arises is, will another belief system such as spirituality not be a more inclusive predictor of job satisfaction?

The dispositional perspective of job satisfaction has recently attracted considerable research interest (Judge *et al.*, 1997:151). This interest has led to the establishment of various diverse theories in order to explain the relationship which exists between job satisfaction and life satisfaction. The spill-over theory suggests a positive association between life satisfaction and job satisfaction, indicating that satisfaction in one area spills over to another. This theory is partially supported, as it seems that life and job satisfaction are interrelated, and satisfaction in one area of life may in fact spill over to satisfaction in another area. However, it does seem that satisfaction in life does not necessarily spill over to job satisfaction. On the other hand, a person who experiences job satisfaction does not necessarily experience life satisfaction.

The compensation theory suggests a negative relationship between life- and job satisfaction, indicating that a person who is dissatisfied in one area will compensate by finding satisfaction in the other area. The opinion is held that a person who is dissatisfied with his or her work will compensate for this state by finding satisfaction outside the organisation. However, it seems unlikely that a person who is dissatisfied with life in general will compensate for this state by finding satisfaction at work.

The disaggregated theory indicates that the importance of a person's work in his or her life moderates this relationship between life satisfaction and job satisfaction. This theory focuses on work as a central life interest. If people view work as a central life interest, their work will be seen as a means to achieve meaning and purpose in life, as well as life satisfaction. On the other hand, life satisfaction will be enhanced if the person (who views work as a central life interest) experiences satisfaction with his or her work.

Contradictory to these theories, the segmentation theory suggests that life satisfaction and job satisfaction are not related. This theory is not supported, as various studies have established a relationship between life satisfaction and job satisfaction. Orpen (1978:530-532) found that job satisfaction influences life satisfaction, whilst Schmitt and Mellon (1980:81-85) found that life satisfaction influences job satisfaction. Smith (1992:9) found job satisfaction to be a sub-component of life satisfaction. Duncan (1995:261) indicates a causal relationship between job satisfaction and life satisfaction. Interesting to note is that life satisfaction has been linked to spirituality.

Although it seems that the dispositional perspective of job satisfaction has made a valuable contribution to the understanding of the complex nature of job satisfaction, it does seem to have limitations. Studies regarding the relationship between job and life satisfaction found it difficult to establish causality between the concepts of job and life satisfaction, and the direction of influence between these two concepts remains uncertain. It therefore seems necessary to view job satisfaction from other perspectives, taking aspects

such as the situation and the match between the individual and his or her job into consideration.

3.2.2 SITUATIONAL PERSPECTIVE TO JOB SATISFACTION

The dispositional approach to job satisfaction assumes consistency in job satisfaction in a variety of settings. Contrary to this assertion, it has been found that work attitudes are only temporarily stable (Schneider & Dachler, 1978:650). The situational approach therefore attempts to explain job satisfaction by referring to the different facets of an individual's work as well as the work environment. According to the situational perspective of job satisfaction, a series of conditions related to an individual's work and working environment should be met in order for the individual to experience a certain level of job satisfaction. This implies that organisations may impose deliberate actions to increase job satisfaction by changing situational factors, such as the individual's remuneration or organisational culture.

Davis-Blake and Pfeffer (1989:387) indicate that organisations are "strong situations", and that individual dispositions have only a limited effect on individual reactions in organisations. For them, the organisational culture and structure have a more profound impact on employee attitudes and behaviour (Davis-Blake & Pfeffer, 1989:389). Previously it was indicated that changes which are taking place in the modern organisation, such as restructuring, re-engineering and downsizing, are leaving workers feeling demoralised and unable to cope with their working lives (Bell & Taylor, 2001:A1). This indicates

that the situation may have an impact on employees' experience of job satisfaction, and therefore situational factors should be taken into consideration when investigating a concept such as job satisfaction.

The most commonly identified facets of which job satisfaction consists, are work itself, promotional opportunities, supervision, co-workers, working conditions, and remuneration (Blau, 1999:1101). This approach focuses on the different components of an individual's work or working environment which should be satisfied in order for the individual to experience job satisfaction (thus intrinsic and extrinsic job satisfaction). According to a study by Bibby (quoted by Cartwright & Holmes, 2006:200), today's employees value aspects such as interesting work, a feeling of accomplishment, friendly and helpful colleagues, as well as adding something to people's lives, as more important than pay and job security. The contemporary employee is thus more concerned with the intrinsic aspects of his or her work and the working environment, rather than with the materialist aspects thereof (extrinsic satisfaction).

3.2.2.1 JOB CHARACTERISTICS PERSPECTIVE

One of the facets of job satisfaction mentioned previously, viz. the individual's work itself, has been studied extensively and this has led to the formulation of the job characteristics model. Hackman and Oldham's (1975, 1976) job characteristic model shows that five core job characteristics can be identified which have been shown to predict outcomes such as internal job motivation (and intrinsic job satisfaction), job involvement and job satisfaction (Rentsch & Steel, 1998:165). These five core job characteristics are: skill variety, task identity, task significance, autonomy and feedback. These job characteristics influence three psychological states, namely experienced meaningful work, experienced responsibility for work outcomes, and knowledge of the actual results of work activities (Hackman & Oldham, 1976:256-257).

The job characteristics approach to job satisfaction focuses on the importance of establishing enriched jobs. If an individual has an enriched job, he or she uses a variety of skills; a whole task is completed; tasks are meaningful or important; employees make their own decisions, and feedback is provided on individual performance, which will lead to intrinsic satisfaction.

The situational perspective assumes that people possess the same types of needs and are satisfied by the same job dimensions (Judge *et al.*, 1997:152). This assertion may be true for some people. Others, especially those who view their work as central to their existence, will not experience job satisfaction merely because they receive a fair salary or because they have favourable working conditions. For them, work is viewed as a means to achieve something greater and more significant, such as making a difference in the world at large. It therefore seems inconclusive to focus only on situational factors when attempting to explain job satisfaction. A much better explanation of job satisfaction will be obtained when integrating personal characteristics with situational factors.

3.2.3 PERSON-ENVIRONMENT FIT PERSPECTIVE TO JOB SATISFACTION

In response to the shortcomings of the dispositional and situational perspective of job satisfaction, the person-environment (P-E) fit perspective was developed. The P-E fit theory is not a new theory and it has been applied in areas of organisational behaviour, such as vocational choice, employee selection and job satisfaction. This P-E fit perspective of job satisfaction acknowledges both the situational and dispositional perspectives of job satisfaction, indicating that job satisfaction is influenced by both personality factors and the environment. The environment which is referred to does not only include an individual's physical environment, but also his or her

psychological environment. In accordance with the P-E perspective, job satisfaction may either be a consequence or a predicting factor of the P-E fit.

Harrison (quoted by Furnham & Schaeffer, 1984:295) indicates that two kinds of P-E fits exist, i.e. the extent to which the individual's skills and abilities match the job requirements, as well as the extent to which the work environment provides the resources to meet individuals' needs. The latter perspective is also referred to as the Person-Organisation (P-O) fit. According to Kristof (1996:3) the P-O fit may be viewed bi-directionally. Firstly, from a needs-supply perspective, a fit occurs when the work environment provides the resources needed to meet the individual's needs. Secondly, the demands-abilities perspective suggests that a fit occurs when an individual has the necessary abilities and skills to meet the organisation's demands (Kristof, 1996:3).

In terms of the discussed perspectives of job satisfaction (dispositional, situational and P-E perspectives), the following propositions can be made:

- Dispositional perspective: Spirituality assists individuals to experience life satisfaction which positively influences individuals to experience of job satisfaction.

- P-E fit perspective: People prefer to work for organisations which are congruent with their personal orientation (e.g. being spiritual). Therefore, if individuals are spiritual, and the organisation is perceived to be spiritual (congruent with their spiritual orientation), they will experience job satisfaction.
- Situational perspective: People who are spiritual will prefer enriched and meaningful jobs which may lead to them experiencing job satisfaction. Or, spirituality and job satisfaction are not necessarily related.

3.3 MOTIVATIONAL THEORIES

Because of the centrality of work to many people's lives, it is necessary for organisations and management to understand how people are motivated. Having motivated workers will imply many benefits to organisations, therefore it is important to create a working environment in which motivation is fostered. In order to create this type of working environment, cognisance should be taken of the various motivational theories which have been developed over the years. Motivational theories have been formulated in order to explain and predict the impact of motivation on organisational variables such as job satisfaction, productivity, absenteeism and labour turnover (Swanepoel, Erasmus, Van Wyk & Schenk, 2003:339).

Motivational theories provide a theoretical foundation to understanding job satisfaction. The different content and process theories of motivation provide an adequate explanation of what causes job satisfaction to prevail. For example, should an employee have a strong social need, but never have the opportunity to affiliate with others in the organisation, this need will remain unfulfilled and may cause the person to be dissatisfied with his or her work.

3.3.1 CONTENT THEORIES

Content theories attempt to explain individual motivation in terms of what arouses and energises employees' behaviour (McKenna, 2000:92). When managers understand that individuals are motivated by different needs, they will be in a position to satisfy these needs in order to attain organisational goals (Pinnington & Edwards, 2000:127). Thus, the content theories of motivation focus strongly on situational factors which the organisation can provide to satisfy the needs of workers. An organisational goal which proves to benefit organisations to a great extent, is job satisfaction.

The content theories which are relevant to this study are Maslow's (1954, 1970) need hierarchy theory, Herzberg's (1966) two factor theory, and Alderfer's (1972) Existence, Relatedness and Growth (ERG) theory. Although McClelland (1961) also formulated a content theory on motivation, it is not applicable to this study and will therefore not be discussed.

3.3.1.1 MASLOW'S NEED HIERARCHY THEORY

Maslow's (1954, 1970) need theory postulates that an employee will experience job satisfaction at a specific time if his or her needs are met. The theory postulates that if an employee's dominant need is met through his or her work, he or she will experience job satisfaction. On the other hand, if an employee's dominant need is not satisfied the employee will experience frustration, conflict and stress (Ivancevich & Matteson, 1999:150), and therefore will not be satisfied.

Maslow (1954, 1970) postulates that individuals have a need to grow and develop until they reach the highest level of the needs hierarchy. This level is referred to as self-actualisation, a state in which an individual experiences complete intellectual, emotional and spiritual fulfilment (Quatro, 2004:228). Although this is not true for all individuals, many people strive towards achieving self-actualisation.

Maslow (1954) distinguished between people achieving self-actualisation as "transcenders" and "merely healthy" (Dye, Mills & Weatherbee, 2005:1380). Achieving self-actualisation as a transcendent (as explained in the context of workplace spirituality) means the achievement of full potential, personal development, and acting with integrity. Maslow (1966:111) further proposes that individuals who reach this state of self-actualisation will be striving towards ultimate and self-transcending values such as truth, goodness, beauty, justice, oneness, order, comprehensiveness, perfection, etc. These

values of transcendent individuals are in line with the previously mentioned values of a spiritual individual. Fernando (2005) confirms this assumption by indicating that "... there seems to be a noteworthy similarity between the value characteristics of self-actualisers of Abraham Maslow and the characterisation of spirituality in contemporary literature..." Thus, in accordance with Maslow's (1954, 1970) need theory; it appears that spiritual individuals will also be those that have a dominant need to achieve self-actualisation, which will lead to their being satisfied.

Schultz, Balgraim, Potgieter, Viedge and Werner (2003:55-56) postulate that self-actualisation will seldom be a final stage of gratification, as the more this need is satisfied, the stronger it becomes. This assumption has important implications for the study of workplace spirituality. People who reach self-actualisation would continually strive to satisfy this increasing strong need, which is spiritually based. Organisations would have to persistently satisfy deeply rooted spiritual needs in order for self-actualisers to experience satisfaction.

3.3.1.2 ALDERFER'S EXISTENCE, RELATEDNESS AND GROWTH THEORY

In response to the criticism of Maslow's (1954, 1970) theory, Alderfer (1972) developed a content theory, named the Existence, Relatedness and Growth (ERG) theory. According to the ERG theory, three major levels of needs are specified: Existence, Relatedness and Growth (Ivancevich & Matteson, 1999:152). Alderfer's (1972) theory is based on the situational perspective of job satisfaction, showing that organisations can deliberately introduce measures such as company policies or change the nature of a person's work to enable him or her to move to higher level needs (such as growth needs).

The main differences between Maslow's (1954, 1970) and Alderfer's (1972) theories are that the ERG theory has fewer levels of needs, and they do not follow one another in logical order. Furthermore, an individual does not necessarily progress from one level of need to the next. The only need level which is applicable to this study is growth needs. Growth needs are higher level needs which are equated to Maslow's (1954) higher order needs such as self-esteem and self-actualisation.

3.3.1.3 HERZBERG'S "TWO-FACTOR" THEORY

According to Herzberg's (1966) two factor theory, job-related factors can be divided into two categories, viz. hygiene factors (extrinsic factors) which do not involve the work itself (such as monetary rewards, security, co-workers, working conditions, company policy and administration, work schedules, and competent supervision), and motivators (intrinsic factors) which involve job related tasks and duties (such as responsibility, growth, challenge, stimulation, independence, recognition, advancement, variety, achievement, control, and interesting work). This theory postulates that hygiene factors are necessary but not sufficient to establish job satisfaction and motivation. Job satisfaction and motivation will only be experienced when hygiene factors as well as motivators are present.

The contemporary employee will not experience job satisfaction and motivation when only receiving a good salary. Furthermore, the same hygiene factors and motivators will not ensure that all employees are satisfied and motivated. It seems that the modern employee is more concerned with intrinsic motivating factors which are spiritually-based, but not at the expense of hygiene factors. It is postulated that hygiene factors should be satisfied by the organisation, but in order to ensure motivation and job satisfaction, intrinsic needs which are spiritually-based should be satisfied by the organisation

The mentioned content theories of motivation show some similarities and differences. The most important similarities of the theories which are relevant to this study are summarised in Table 4.

TABLE 4 CLASSIFICATION OF CONTENT THEORIES OF MOTIVATION

Maslow's Need Hierarchy Theory	Alderfer's ERG Theory	Herzberg's Two Factor Theory
Self-Actualisation	Growth	Motivators
Esteem		

In accordance with Table 4, Maslow's (1954) self-actualisation and esteem needs are equated with Herzberg's (1966) motivators, and Alderfer's (1972) growth need. All these needs have been shown to be related to spirituality.

3.3.2 PROCESS THEORIES

Whilst content theories of motivation focus mainly on the needs and incentives which cause behaviour, process theories attempt to identify the relationship between the variables which constitute motivation (Gerber, Nel & Van Dyk, 1998:269). The focus of the motivational theories is now shifting from the content of the goal or outcome (content theories) towards the process of goal selection and pursuit (Deci & Ryan, 2000:228). The process theories which are most relevant to this study are the expectancy theory and goal setting model. Although Adams (1975) proposed an equity theory of motivation, the focus of this theory is predominantly on materialistic factors which influence

people's satisfaction. This theory is therefore not applicable to this study as more emphasis is placed on non-materialistic outcomes.

3.3.2.1 EXPECTANCY THEORY

Vroom (1964) proposes the expectancy theory of motivation. The expectancy theory asserts that job satisfaction results from expectations which are met. Thus, met expectations represent the difference between what an individual expects from a job and what he or she actually receives (Kreitner & Kinicki, 2001:2425). Thus, if an employee's expectations are met or exceeded, he or she will experience job satisfaction. If not, he or she will not experience job satisfaction.

There are two important variables implied by the expectancy theory. Firstly, directing a certain amount of effort towards an outcome will lead to some form of reward (Lawler, 1969:427). Secondly, that the reward is valued by the individual. Lawler (1969:427) indicates that this value which is attached to the reward stems from the perceived ability to satisfy one or more needs, specifically the list of needs suggested by Maslow (1954, 1970). In accordance with the expectancy theory, an individual who values or strives towards self-actualisation will be intrinsically motivated to work hard in order to achieve this state, if the individual can see the relationship between working hard and achieving self-actualisation. Should the worker not reach this state, he or she will be left feeling demoralised as a result of expectations not being met. Therefore, an organisational culture should exist which supports the

expectations of the individual in order to ensure that workers experience job satisfaction.

The expectancy theory proposes that an individual will exert effort in regard to certain aspects which are expected to lead to valued outcomes (Snead & Harrell, 1994:500). Two levels of outcomes exist, namely first-level outcomes which are the initial outcomes expected from exerting effort, and second-level outcomes, which refer to the outcomes or consequences thought to result from the first-level outcomes (Snead & Harrell, 1994:500).

3.3.2.2 GOAL SETTING THEORY

Locke (1968:157) made a meaningful contribution to the goal setting explanation of motivation, indicating the relationship which exists between conscious goals and intentions, and task performance. The goal setting theory postulates that goals are "... the immediate, though not sole, regulators of human action and that performance will improve when goals are hard, specific and acceptable to individuals..." (Marsh, Robertson, Duff, Phillips, Cooper & Weyman, 1995:5).

According to the goal setting theory, job satisfaction is related to the extent to which job outcomes are in line with the individual's desires (Greenberg & Baron, 2000:139). Thus the goal setting theory subscribes to the idea that job satisfaction results from the perception that an individual's work allows for the fulfilment of his or her work values (Kreitner & Kinicki, 2001:2260). If an

individual sets goals which are personally desirable, this will lead to higher levels of performance and satisfaction. The goal setting theory assumes that people cognitively follow through on their intention which limits the theory's applicability to the study of spirituality. This is mainly because a person's cognitive ability and spiritually do not necessarily develop in harmony with each other.

De Klerk (2001:90) postulates that goal setting and goal attainment are related to meaning and having purpose in life. In his study it was found that goals and goal orientation are related to meaning and purpose in life, in other words to the spiritual dimension (De Klerk, 2001:241). From this finding, it is deducted that goals and goal orientations can also be spiritually-based, which intrinsically motivates people and improves their work performance. Furthermore, people who are spiritual should manifest higher goal orientations than others, which will lead to intrinsic motivation, and eventually to job satisfaction.

In accordance with the discussion on the process theories of motivation, one may conclude that people are motivated differently, according to their perceptions of a specific situation which influences their behaviour. Although all these mentioned theories are not equally useful to organisations, they all provide valuable explanations as to why and how people are motivated, but not necessarily why they are spiritual or experience job satisfaction. Another important motivational theory which leads to a fuller understanding of job

satisfaction is the intrinsic motivational theory proposed by Deci and Ryan (Deci & Ryan, 2000:227-268).

3.3.3 INTRINSIC MOTIVATION

Intrinsic motivation seems to be related to self-determination. The self-determination theory which explains intrinsic motivation was developed by Deci and Ryan in 1980. This theory employs both aspects of the content and process theories of motivation in order to explain human motivation.

Intrinsic motivation was formally introduced by Lawler (1969), indicating that it refers to "... the degree to which a jobholder is motivated to perform well because some subjective reward or internal feeling that he expects to receive or experience as a result of performing well..." Lawler (quoted by De Klerk, 2001:91). Intrinsically motivated behaviours are therefore based on an individual's need to feel competent and self-determined (Deci & Ryan, 2000:233).

Intrinsic motivation has been found to be associated with meaning (De Klerk, 2001:224), well-being (also referred to as life satisfaction), and job satisfaction (Gagné & Deci, 2005:331-335). This indicates that intrinsic motivation has relevance to the study of job satisfaction, and spirituality, because meaning in life and life satisfaction have previously been related to spirituality.

The various mentioned motivational theories provide an adequate explanation of job satisfaction. Although it was previously believed that job satisfaction is mainly dependent on by materialistic factors, it seems more appropriate to view this concept from a deeper, more inclusive level. This change in perspective is brought about by the changing nature of the contemporary employee. The contemporary employee is no longer satisfied by materialistic factors, but rather by an intrinsic motivation to make a significant contribution to the world at large.

3.4 JOB SATISFACTION AND ITS RELATIONSHIP WITH OTHER ORGANISATIONAL OUTCOMES

Job satisfaction is associated with various organisational outcomes such as organisational citizenship behaviour (Bateman & Organ, 1983:587), performance (Petty *et al.*, 1984:712), absenteeism (Scott & Taylor, 1985:599), organisational commitment (Glisson & Durick, 1988:61), turnover (Wright & Bonett, 1992:603), job involvement (Brown, 1996:244 & Igbaria *et al.*, 1994:176), motivation (Pool, 1997:271), etc. The relationship of job satisfaction with these organisational outcomes may provide valuable theoretical explanations to the understanding of the relationship between job satisfaction and spirituality.

3.4.1 JOB SATISFACTION AND ORGANISATIONAL COMMITMENT

Organisational commitment is a multidimensional construct referring to the extent an individual identifies with an organisation and is committed to the organisation's goals. In short, it refers to an individual's psychological attachment to an organisation (Williams & Anderson, 1991:608). Meyer and Allen (1997:11) indicate that there are three components of organisational commitment. The first is affective commitment, referring to the strength of an individual's involvement in, and identification with an organisation (Trett & Meyer, 1993:261-262). Secondly, continuance commitment refers to the recognition that some benefits (such as a pension) will be lost when leaving the organisation. It is the type of commitment exhibited when there is some form of gain associated with remaining in the organisation, and losses or costs associated with leaving the organisation (Carbery, Garavan, O'Brien, McDonnell, 2003:657). Thirdly, normative commitment refers to the willingness to remain in an organisation due to a feeling of moral obligation (Trett & Meyer, 1993:261-262).

Several studies have found job satisfaction and organisational commitment to be related (Capelleras, 2005:156; Glisson & Durick, 1988:61; Koh & Boo, 2004:677; Porter, Steers, Mowday & Boulian, 1974:608). Clarification has not yet been obtained regarding the causal direction of job satisfaction and organisational commitment. Evidence supporting both causal orderings exists (Glisson & Durick, 1988:61). A study by Bateman and Strasser (1984:95) found organisational commitment to be antecedent to job satisfaction, rather

than an outcome thereof. Contrary to their findings, Koh and Boo (2004:685) found that job satisfaction has a significant impact on organisational commitment. Therefore the question is, should job satisfaction exist in order for an individual to experience psychological attachment to the organisation, or will an individual be psychologically attached to an organisation if he or she experiences job satisfaction?

Today, many organisations are attempting to increase their employees' commitment, but it seems that organisations are more inclined to focus on concrete aspects to increase commitment, rather than acknowledging the role of less concrete aspects, such as emotion (Dehler & Welsh, 1994:22). Dehler and Welsh (1994:22) suggest that organisations should increase their employees' commitment by focussing on emotion-based responses such as intrinsic motivation and spirituality.

3.4.2 JOB SATISFACTION AND JOB INVOLVEMENT

Job involvement appears to be a complex concept which is still being investigated (Carmeli, 2005:457). Kanungo (1982:342) defines job involvement as "... a belief descriptive of the present job and tends to be a function of how much the job can satisfy one's present needs...." Other definitions offered indicate that job involvement refers to the degree of importance of an individual's job to his or her self-image (Igbaria *et al.*, 1994:177) as well as an individuals' ego-involvement, or psychological identification with a job (Mudrack, 2004:490). When these views regarding job

involvement are evaluated, it is clear that reference is only made to a person's job and the importance thereof in order to satisfy his or her present needs, which can either be intrinsic or extrinsic.

A distinction should be made between job involvement and work involvement. Kanungo (1982:342) indicates that involvement in a specific job and involvement with work in general constitute two distinct concepts. De Klerk (2001:78) indicates that work involvement is the result of socialisation and is seen as satisfaction with work in general, as well as the perceptions one holds about the need-satisfaction potential of one's work. Work involvement is a more encompassing concept than job involvement, as reference is made to a person's entire work experience as well as the significance or centrality of work in one's life. A study by Cohen (1995:253) indicates that job and work satisfaction yield similar results with non-work domains. He indicates that, because of these findings, it is difficult to presume that job and work involvement represent two different contexts (Cohen, 1995:253).

Job involvement (like job satisfaction) may be viewed from a situational and/or dispositional perspective (Carmeli, 2005:458). From a situational perspective it is argued that job involvement can be influenced by experiences and psychological reactions to the person's work (Carmeli, 2005:458). The dispositional perspective indicates that job involvement results from socialisation processes and is a personal characteristic which is unlikely to change in response to organisational factors (Brown, 1996:237; Carmeli, 2005:458). The interactional perspective of job involvement postulates that

personality and situational variables jointly influence levels of job involvement (Rabonowitz & Hall, quoted by Brown, 1996:237).

Various studies have indicated that job involvement is positively related to job satisfaction (Brown, 1996:244 & Igbaria *et al.*, 1994:176). The assumption can therefore be made that in order for one identify psychologically with one's work, one has to be satisfied with one's work. Or, that when one is satisfied with one's work, one will identify psychologically with one's work.

3.4.3 JOB SATISFACTION AND TURNOVER

Authors who have reviewed the relationship between job satisfaction and employee turnover agree that a negative relationship exists between these two phenomena (Trevor, 2001:622; Wild, 1970:157). Some have conducted research regarding the impact of job satisfaction on employee turnover, whilst others have investigated the impact of employee turnover on job satisfaction (Wright & Bonett, 1992:603-615).

Employee turnover seems to have an impact not only on those who leave the organisation, but also on those who remain in the organisation when others leave. Krackhardt and Porter (1985:252) propose that employee turnover can result in less satisfaction among those remaining in the organisation when others leave. On the other hand, individuals who have low levels of job satisfaction seem to be those who will be more prone to leave the

organisation than those having high levels of job satisfaction (Mowday, Steers & Porter, quoted by Wright & Bonett, 1992:605).

The relationship between employee turnover and job satisfaction is further complicated by moderator variables. It is indicated that employee turnover is moderated by internal factors such as organisational commitment (Brown, 1996:248), and external factors such as the unemployment rate (Trett & Meyer, 1993:285; Hom & Kinicki, 2001:975). This relationship is explained by Porter *et al.* (1974:604), who indicate that whilst an employee who is dissatisfied with some aspect of his or her work, such as an incompetent supervisor or inadequate remuneration, a high degree of organisational and goal commitment may override such dissatisfaction in the decision to remain in the organisation.

It is also postulated that when an employee experiences job satisfaction, he or she will also be emotionally and psychologically committed to the organisation, which will lead to him or her remaining in the organisation. When an employee is dissatisfied, he or she will withdraw from the organisation psychologically and emotionally and will look for other job opportunities.

3.4.4 JOB SATISFACTION AND ABSENTEEISM

The relationship between absenteeism and job satisfaction appears to be complex, but well researched. Although authors do not agree on the strength of the relationship between these two phenomena, it is agreed by most researchers that some form of relationship exists between job satisfaction and employee absenteeism (Nicholson, Brown & Chadwick-Jones, 1976:728-737; Ilgen & Hollenback, 1977:148-161).

According to Nicholson *et al.* (1976:728-737), and Ilgen and Hollenback (1977:148-161), the relationship between job satisfaction and absenteeism is weak. Contrary to their findings, Scott and Taylor (1985:599) found that a significant negative relationship exists between job satisfaction and absenteeism. Hackett (1989:246) indicates that this relationship between job satisfaction and absenteeism is moderate, whilst Matrunola (1996:827) found that job satisfaction is not related to absenteeism. This shows that organisations are not in a position to reduce absenteeism by deliberately increasing job satisfaction.

3.4.5 JOB SATISFACTION AND PERFORMANCE

According to Petty *et al.* (1984:712), one of the most controversial issues within organisational research centres on the relationship between satisfaction and performance. Performance refers to the behaviour of organisational members which contributes to the achievement of organisational objectives (Pierce & Gardner, 2001:260). The satisfaction-performance relationship has been explained from three different perspectives: satisfaction causes performance, performance causes satisfaction, and the satisfaction-performance relationship is moderated by other variables (Petty *et al.*, 1984:712). Authors who agree with the latter assumption indicate that the performance-satisfaction relationship is moderated by factors such as job level (Petty *et al.*, 1984:719), an employee's motivational processes, employee participation, receiving fair rewards (Greenberg & Baron, 2000:178), and shared values (Ryan, Schmit & Johnson, 1996:853-882).

Earlier studies found little or no correlation between job satisfaction and performance. In fact, as far as could be established, the first study investigating the satisfaction-performance relationship found that an insignificant relationship existed between satisfaction and performance (Lawler & Porter, 1967:21). Lawler and Porter's (1967:22) evidence suggests that there is a low but consistent satisfaction-performance relationship. Later studies indicate a positive relationship between job satisfaction and performance (Bateman & Organ, 1983: 594; Petty *et al.*, 1984:719). Although this relationship between job satisfaction and performance remains uncertain,

the assumption can be made that people who are satisfied with their work, will not necessarily make a substantial contribution towards the achievement of organisational goals.

3.4.6 JOB SATISFACTION AND ORGANISATIONAL CITIZENSHIP BEHAVIOUR

As the performance-satisfaction relationship has not been explained adequately, it is assumed that this relationship should be viewed from another perspective. This perspective implies the investigation of the performance-satisfaction relationship by referring to more salient features of performance (Bateman & Organ, 1983:588). In terms of this renewed perspective, aspects are taken into consideration which was not previously connected to task performance, for instance organisational citizenship behaviour.

Organisational citizenship behaviour is the actions by individuals which enhance social relationships and co-operation within an organisation (e.g. offering help to co-workers when it is requested, demonstrating a cheerful, cooperative attitude, protecting or conserving the organisation's resources, and tolerating temporary inconveniences without complaining) (Greenberg & Baron, 2000:372). The relationship between job satisfaction and organisational citizenship behaviour is well documented and authors seem to agree that there is a positive relationship between job satisfaction and organisational citizenship behaviour (Bateman & Organ, 1983:587; Organ, 1988:43).

Organisational citizenship behaviour has been found to consist of five categories (Organ, 1988:8-13):

- conscientiousness - individual task performance well beyond the minimum required levels;
- altruism - selflessness and that the individual will help others;
- civic virtue - individual responsibility when participating in the political life of the organisation;
- sportsmanship - individuals do not complain, but have positive attitudes, and
- courtesy - treating others with respect.

Apart from organisational citizenship behaviour which is manifested for these reasons, it can also be associated with reasons of self-promotion. Organisational citizenship behaviour manifested for self-promotional reasons will not necessarily imply job satisfaction. It is therefore important to determine what motives people to exhibit such behaviour, as it may either contribute or hamper an organisation's effectiveness (Gagné & Ryan, 2005:351-352).

3.4.7 JOB SATISFACTION AND STRESS

Stress in the workplace is a major problem organisations are currently facing. Individuals in the workplace experience a great deal of stress which may be attributed to characteristics of the modern organisation, such as uncertainty, downsizing, as well as aspects of the work itself, viz. work overload, role overload and role-ambiguity (Fairbrother & Warn, 2002:9). Stress, in turn, has a negative impact on various organisational outcomes such as job satisfaction, production, absenteeism, turnover, and organisational commitment (Naumann, quoted by Fairbrother & Warn, 2002:9; Snelgrove, 1998:97).

Occupational stress is a complex and dynamic process during which various factors or stressors, and modifying variables are interrelated (Siegrist, quoted by Orinska-Bulik, 2005:168). Because various stressors in the workplace will be perceived differently, a similar situation may be perceived differently by individuals. One person may perceive a situation as stressful whilst another may not perceive it as stressful at all. In a study by Orinska-Bulik (2005:173), it was found that work-related factors such as work overload, lack of rewards and social-relations are the biggest stressors in the workplace. This indicates that occupational stress is manifested through various organisational factors and negatively affects organisational effectiveness.

According to Pors (2003:467), job satisfaction is strongly, but negatively related to stress. This shows that a person who experience job satisfaction will have lower levels of stress than a person who experiences job dissatisfaction or no satisfaction. Fairbrother and Warn (2002:9) note that stress is not only an influencing variable of job satisfaction, but also a predictor of job satisfaction. It can therefore be assumed that a person who has high stress levels finds it difficult to cope with stress and is therefore not highly satisfied.

3.5 CONCLUSION

It is postulated that people who are generally satisfied with life in general, should also be satisfied with their work. Unfortunately this is not true for all individuals, as people are too complicated and constantly interacting with the environment. Some people are influenced by situational factors such as friendly and supportive colleagues, opportunities for personal growth, and meaningful work. It does, however, seem more appropriate to view job satisfaction from an integrated perspective, recognising both personal factors as well as situational factors which might influence job satisfaction.

Various motivational explanatory theories of job satisfaction were discussed. The opinion is held that at the time the theories were formulated they provided an adequate theoretical foundation for explaining job satisfaction. The changing nature of the contemporary employee forces organisations to view job satisfaction from a new perspective, focussing on deeply held values and belief systems. Therefore it seems more appropriate to focus on aspects such as intrinsic motivation, because it has been found to be related to meaning (De Klerk, 2001:224) and eventually spirituality, indicating that job satisfaction is potentially rooted in spirituality.

CHAPTER 4

RELATIONSHIP BETWEEN SPIRITUALITY AND JOB SATISFACTION

4.1 SPIRITUALITY AND ITS RELATION TO JOB SATISFACTION MODELS

There are many theories which endeavour to explain job satisfaction. Some of the predominant models of job satisfaction which attempt to explain its causes are the fulfilment, discrepancy, and dispositional or generic models. These models are proposed to be inclusive of some of the main components of spirituality as defined in section 1.2.1. The connection of the various components of individual spirituality with these models of job satisfaction is indicated in Table 5.

TABLE 5 CONCEPTUAL RELATIONSHIP BETWEEN JOB SATISFACTION MODELS AND DIMENSIONS OF INDIVIDUAL SPIRITUALITY

THEORY OF JOB SATISFACTION	MAIN FOCUS OF THE THEORY	CONCEPTUAL RELATION TO SPIRITUALITY
Dispositional/Genetic components	<ul style="list-style-type: none"> ■ Life satisfaction ■ Well-being 	<ul style="list-style-type: none"> ■ Meaningful life
Need fulfilment theories	<ul style="list-style-type: none"> ■ Needs must be fulfilled by an individual's work 	<ul style="list-style-type: none"> ■ Personal valuing and desirability ■ Personal wholeness and fulfilment ■ Meaning and purpose in life ■ Personal growth and achievement
Discrepancy theories	<ul style="list-style-type: none"> ■ Individual expectations must be met 	<ul style="list-style-type: none"> ■ Personal valuing ■ Principles, standards and qualities – worthwhile and desirable ■ Meaning and purpose in life
Value attainment theory	<ul style="list-style-type: none"> ■ Fulfilment of values 	<ul style="list-style-type: none"> ■ Abiding by truth, social justice, compassion and moral relationships

In terms of Table 5, the conclusion may be drawn that the different explanatory models of job satisfaction are connected to some of the key components of spirituality, as indicated in Table 1. It therefore appears worthwhile and legitimate to determine the relationship between spirituality and job satisfaction. Determination and understanding such a relationship will allow organisations to introduce measures to enhance employee happiness, productivity, motivation and fulfilment, which in turn may lead to organisational effectiveness.

The two models of job satisfaction which are most appropriate to this study are the dispositional or genetic components model and needs fulfilment theory. These theories will be discussed in detail in order to establish a theoretical relationship between spirituality and job satisfaction.

4.1.1 SPIRITUALITY AND THE DISPOSITIONAL MODEL OF JOB SATISFACTION

The dispositional perspective regards job satisfaction as a personal trait which is determined by genetic factors (Kreitner & Kinicki, 2001:226). Studies regarding job satisfaction have found that personal determinants such as personality variables, organisational status and seniority, and general life satisfaction, influence an individual's experience of job satisfaction. The personality variables which have been found to be related to job satisfaction include an individual's self-esteem (referring to the extent to which individuals hold a positive or negative view about themselves) (Locke, 1976:1297-1350);

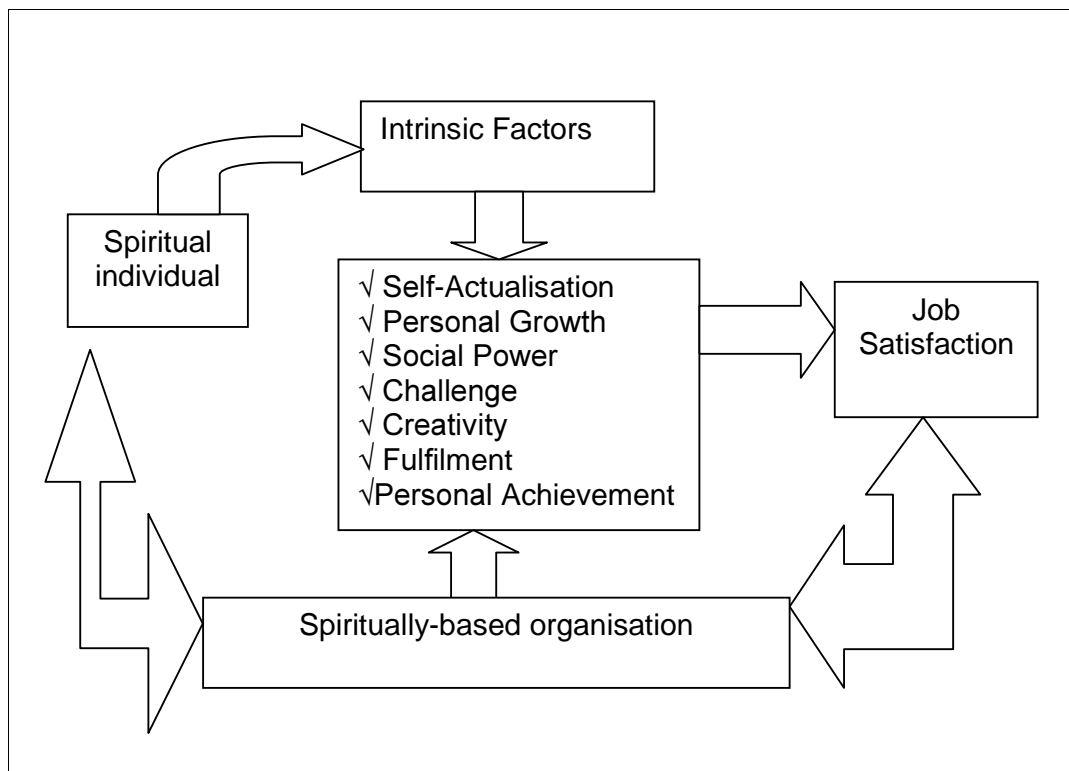
coping with stress (Scheier *et al.*, 1986:156-165); locus of control (referring to an individual's perception of the source of his or her destiny) (Stout *et al.*, 1987:124-137; Surette & Harlow, 1992:92-113); patience or tolerance (Bluen *et al.*, 1990:212-216), and social trust (Liou *et al.*, 1990:77-86). Most of these personality traits are regarded as indicative of people experiencing well-being. Some of these personal determinants have also found to be related to meaning and purpose in living, such as self-esteem, and internal locus of control (Reker, 1977:688). Meaning and purpose in living also advance a person's well-being (or life satisfaction) (Zika & Chamberlain, 1992:133). Thus, spirituality is central to people's wellbeing (or life satisfaction). This assertion is confirmed by Young *et al.* (1998) who found that spirituality assists individuals in maintaining general well-being. It is therefore assumed that a spiritual person will generally be satisfied with life, and will consequently view events differently and behave differently than will a person who is dissatisfied or not satisfied.

The dispositional model posits that a person who is generally satisfied with life will experience job satisfaction regardless of the existence of favourable work-related factors, indicating that job satisfaction is a manifestation of life satisfaction. If this is true, it might imply that job satisfaction is a relatively stable predisposition, e.g. a characteristic which will remain relatively unchanged in different situations (Greenberg & Baron, 2000:172). Experiencing life satisfaction through one's work may lead to one's personally valuing outcomes such as meaning and purpose in life, connectedness, compassion, and eventually spirituality.

4.1.2 SPIRITUALITY AND THE NEED FULFILMENT MODEL OF JOB SATISFACTION

The theoretical relationship between spirituality and job satisfaction can be adequately explained from a needs fulfilment perspective. Figure 1 provides a theoretical model of spirituality according to the need fulfilment theories of job satisfaction.

FIGURE 1 THEORETICAL MODEL OF SPIRITUALITY ACCORDING TO CONTENT THEORIES OF MOTIVATION

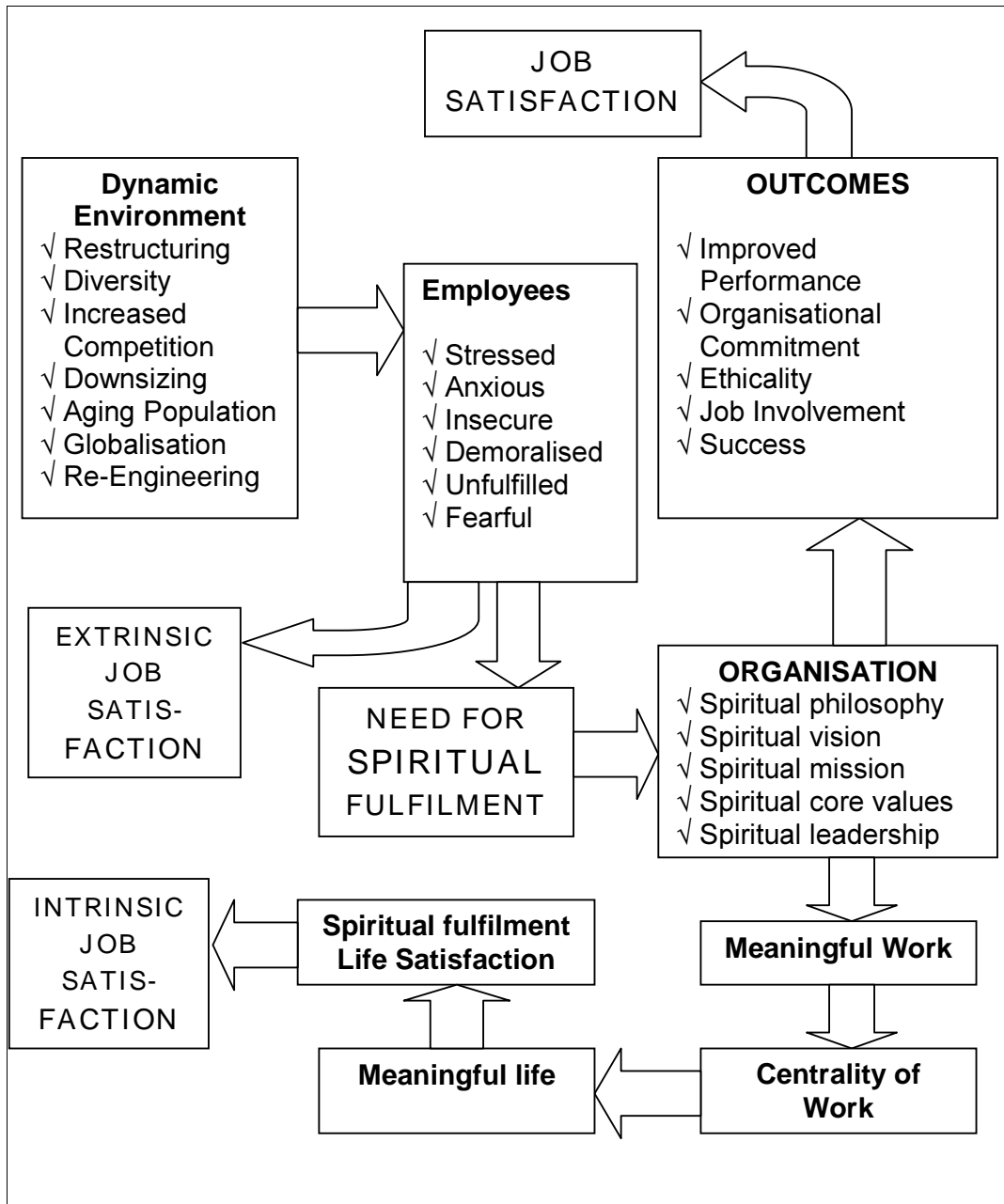


A conceptual model is proposed which explains the relationship between spirituality and job satisfaction by using the content theories (or need fulfilment theories) of motivation as the theoretical foundation. This model suggests that a spiritual person is aroused and energised intrinsically, which leads to self-actualisation, personal growth, personal achievement, fulfilment, creativity, social power, and challenge. Achieving this state of existence means that the spiritual person is satisfied. This is not a static state, because the spiritual individual continually strives towards greater satisfaction through the experience of spirituality, as this need becomes increasingly stronger. The spiritually-based organisation forms the platform for the individual to experience spirituality which allows him or her to experience even more satisfaction.

4.2 INTEGRATION OF PERSONAL SPIRITUALITY, WORKPLACE SPIRITUALITY AND JOB SATISFACTION

The following theoretical model is proposed to explain the integrative nature of personal spirituality, workplace spirituality and job satisfaction.

FIGURE 2 THEORETICAL MODEL: PERSONAL SPIRITUALITY, WORKPLACE SPIRITUALITY AND JOB SATISFACTION



The dynamic environment within which organisations function is characterised by factors such as restructuring, diversity, increased competition, downsizing, aging populations, globalisation and re-engineering. This leaves the contemporary worker feeling stressed, anxious, insecure, demoralised, unfulfilled and fearful. Organisations can deal with these feelings by providing workers with a physically satisfying working environment, supportive supervisors, etc., which will lead to them being extrinsically satisfied. For some employees this materialistic approach addressing their fears and anxieties will not be adequate. For them, a higher level need will become dominant, thus the need for spiritual fulfilment. This need can be satisfied by organisations having a spiritual-based philosophy, vision, mission, core-values, and leadership. Having a spiritually based organisation leads to organisational outcomes such as increased organisational performance, organisational commitment, job involvement, ethicality, and increased organisational success. These factors eventually lead to another organisational outcome, viz. job satisfaction.

The spiritually-based organisation can provide meaningful work to those workers who expect organisations to fulfil their need for spiritual fulfilment. These workers will also view work as central to their lives, thus meaningful work will lead to workers experiencing meaning in life. For them, having a meaningful life will lead to spiritual fulfilment and general life satisfaction, which eventually leads to intrinsic job satisfaction. Note should be taken that the need for spiritual fulfilment will not necessarily lead to job satisfaction.

The argument is tested as follows: Firstly, personal spirituality is measured as the independent variable. Secondly, organisational spirituality is measured. The reason is that, although some people are not necessarily spiritual, they may value working for spiritual organisations. It does appear that even if these people do not value working for spiritual organisations, organisational spirituality may have a positive impact on their working experience. Due to value congruence which might occur between the spiritual individual and the spiritual workplace, it is proposed that increased job satisfaction (which is also measured) will be experienced. The proposition is that job satisfaction is the dependent variable.

4.3 RESEARCH PROPOSITION

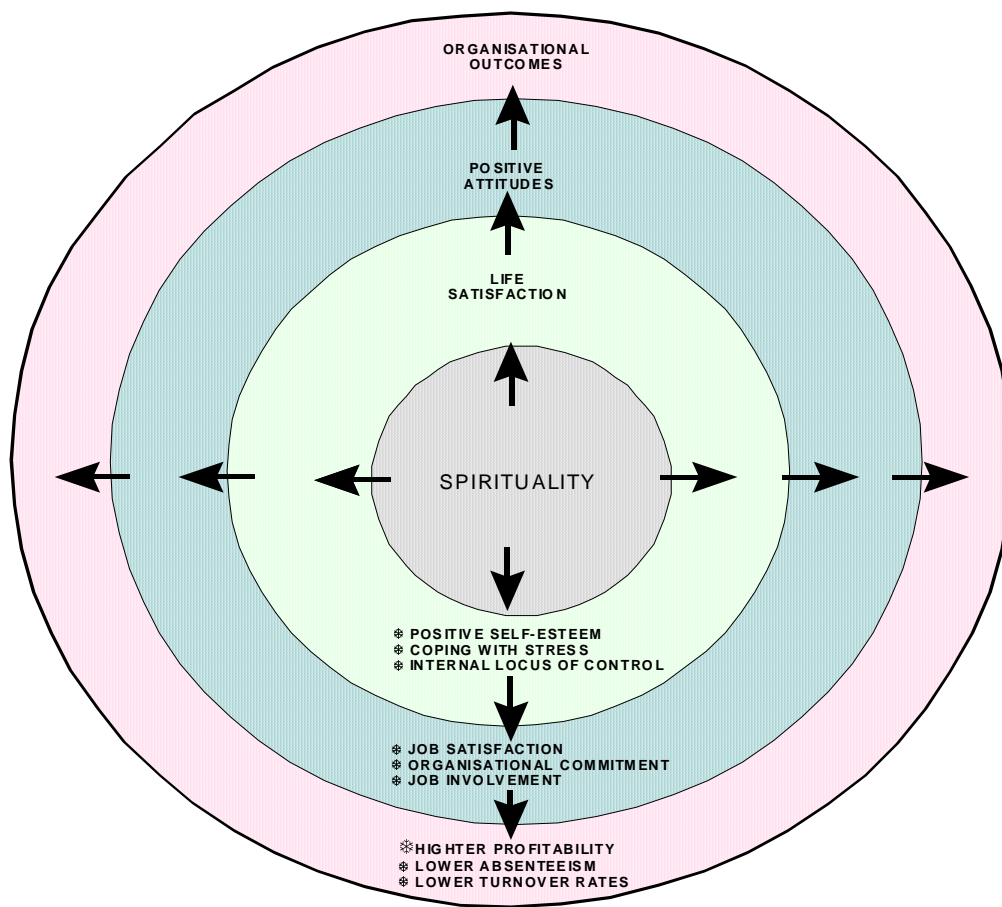
Job satisfaction comprises work-related as well as personal determinants. In accordance with theories regarding job satisfaction as well as research investigating spirituality, it has been found that people regard work as more than a means to achieve an equitable salary at the end of every month. What people do regard as important as well as meaningful and purposeful in their work, is reaching self-actualisation, being associated with a good or an ethical organisation, having interesting work, making money, having good colleagues (serving mankind), and servicing future generations as well as the immediate community (Mitroff & Denton, 1999:85). This statement advances on the earlier proposition that job satisfaction might potentially have a spiritual foundation rather than only a superfluous and “materialistic” one.

Meaning and purpose in life which is a significant component of spirituality, has been used to determine the conceptual relation of spirituality to job satisfaction. Meaning and purpose in life have been found to be positively related with work motivation and positive work attitudes (Sargent, 1973:109-110), which include aspects such as job satisfaction and organisational commitment. Spirituality, on the other hand, has been found to be positively related to positive work attitudes (Neck & Milliman, 1994:9-16) and intrinsic job satisfaction (Davis *et al.*, 2003:356-365). These research findings strengthen the proposition that spirituality and job satisfaction are related because of the positive relationship which exists between positive work attitudes and intrinsic job satisfaction.

The proposition is offered that spirituality, general life satisfaction and job satisfaction are related. General life satisfaction has not only been found to be an outcome of job satisfaction, but also to influence job satisfaction (Orpen, 1978:530-532, Schmitt & Mellon, 1980:81-85). Its relation to spirituality is implied by Garcia-Zamor (2003:362), who postulates that spirituality in the workplace creates a new organisational culture in which individuals feel happier. An empirical study conducted by Sawatzky *et al.* (2005:153) found a relationship between spirituality and quality of life (or life satisfaction). A positive relationship has also been found between meaning and purpose in life and general life satisfaction (Reker & Cousins, 1979:90). From this it appears that a positive relationship should exist between spirituality and general life satisfaction, which have been found to be related to job satisfaction.

Because of the reciprocal nature of job satisfaction, and its relation to general life satisfaction, the possibility exists that job satisfaction might influence general life satisfaction, and eventually spirituality. Job satisfaction will, however, only influence life satisfaction if work is regarded as a central life interest. Intuitively it seems that spirituality should rather influence job satisfaction, than job satisfaction influence spirituality. This relationship is indicated in Figure 3.

FIGURE 3 **THE INDIRECT RELATIONSHIP BETWEEN JOB SATISFACTION AND SPIRITUALITY**



The proposition is, therefore, that a spiritual individual possesses personality traits such as a positive self-esteem, internal locus of control, coping effectively with stress, high levels of tolerance, as well as emotional intelligence. Spirituality is fundamental to the experience of life satisfaction, which will assist people to hold positive attitudes in general. Due to work being a central life interest in the modern employee's life, it is expected that life satisfaction (and thus spirituality) will likewise assist people to hold positive work attitudes. Work-related attitudes include specific attitudes such as organisational commitment, job involvement and job satisfaction. Positive relationships have been established between spirituality, organisational commitment and job involvement. It is therefore assumed that a relationship should also exist between spirituality and another positive work attitude, i.e. job satisfaction.

4.4 RESEARCH QUESTIONS

In accordance with the previous theoretical explanation of the relationship between spirituality and job satisfaction, the following research questions are formulated:

1. Are biographical type variables significantly associated with personal spirituality, organisational spirituality, job satisfaction and perceptions?
2. Is there a relationship between personal spirituality (and its sub-components) and job satisfaction (and its subcomponents)?

3. Is there a relationship between personal spirituality (and its sub-components) and organisational spirituality (or its subcomponents)?
4. Is there a relationship between organisational spirituality (and its subcomponents) and job satisfaction (or its subcomponents)?
5. Do people perceive personal spirituality and job satisfaction to be related?
6. Is there a relationship between people's perceptions on the relationship between personal spirituality and job satisfaction, and personal spirituality, organisational spirituality, and job satisfaction?

CHAPTER 5

RESEARCH METHODOLOGY

5.1 INTRODUCTION

A research design may be regarded as the strategy the researcher will use to attain the objectives of the study. After careful consideration, it was decided to do a cross-sectional study which was descriptive, exploratory and explanatory in nature. Because of the lack of empirical information available on spirituality, especially in the context of the workplace, it was decided to use descriptive, exploratory and explanatory research because it enabled the researcher to identify, describe and explain the variability in different phenomena.

5.2 SAMPLE AND PARTICIPANTS

The purpose of sampling is to select from the population a set of elements which accurately depict the total population from which the elements were selected (Babbie, 2001:185). The elements or unit of analysis of the study would be working people. The population from which the sample should be drawn is all working people in the world at large. As it was impossible to include all these elements in the population, it was decided to focus on a smaller subset of the larger population. For practical reasons, two organisations from two different industries in South Africa were selected: one

in the private industry (private hospital), and the other in the semi-public industry (educational organisation).

The sample consisted of white collar workers, randomly chosen from two organisations, the one being a private hospital and the other an educational organisation. The study focussed specifically on white collar workers because work centrality and meaningful work seem to be more important to them (Friedman & Havinghurst; Morse & Weiss; Orzack, quoted by De Klerk, 2001:115). Sampling frames were obtained from the two institutions. The Human Resource Departments of both organisations were requested to provide the researcher with a list of white collar workers from which the random sample was drawn.

The total sample consisted of 600 subjects, although the statistical methods employed to analyse the data required only 200 subjects. Babbie (2001:256) indicates that in a mail survey, a response rate of 50 % is adequate for analysis and reporting; a response rate of 60% is good, and 70% is very good. It was decided to send out 600 questionnaires in order to make provision for a low response rate.

Stratified random sampling was used to identify the elements of the sample. Babbie (2001:201) indicates that when using stratified random sampling greater representativeness is ensured and the probability of sampling error is reduced. Elements were selected from the two organisations by using a table of random numbers. The private hospital had 363 individuals on its sampling frame, from which a sample of 243 individuals was drawn. The educational institution had 534 individuals, from which a sample of 357 individuals was drawn. The response rates of the total sample, as well as for the sub-samples from the two different organisations, are indicated in Table 6.

TABLE 6 QUESTIONNAIRE RESPONSE RATES

ORGANISATION	QUESTIONNAIRES		PERCENTAGE	
	DISPATCHED	RETURNED	RESPONSE RATE (%)	TOTAL SAMPLE
PRIVATE HOSPITAL	243	164	67.49	67.77
EDUCATIONAL INSTITUTION	357	78	21.85	32.23
TOTAL	600	242	40.33	100

Although Babbie (2001:256) indicates that a response rate of 50% is adequate for analysis and reporting, the overall response rate obtained in this study (40.33%) is regarded as sufficient to work with.

Of the 600 questionnaires despatched, 242 were returned. The response rate of the private hospital was 67.49%, which nearly falls into the very good range for response rates as indicated by Babbie (2001:256). In terms of the educational organisation, it was established that at the time the questionnaire was distributed, other surveys were also distributed to the same organisational members, which could have led to the sample group not completing the mailed questionnaire. Furthermore, some employees who have conducted survey studies at the same organisation have indicated that a culture of not completing questionnaires exists at this organisation, as they obtained even lower response rates. Taking these factors into consideration, it does seem that the low response rate for the educational organisation should not cause great concern.

The survey group varied in terms of biographic details. These details will be given in accordance with the questions which were asked in Section D of the questionnaire (see Appendix A).

The gender distribution of the respondents is shown in Table 7.

TABLE 7 GENDER DISTRIBUTION OF RESPONDENTS (N=242)

	FREQUENCY	PERCENTAGE
MALE	52	21.5
FEMALE	188	77.7
TOTAL	240	99.2
MISSING	2	0.8

Most respondents provided information on their gender (99.2%). The sample consisted predominantly of females (N=188, 77.7%). The male respondents (N=52) formed 21.5% of the total sample.

Table 8 indicates the respondents' ethnical grouping.

TABLE 8 ETHNICAL GROUPING OF RESPONDENTS (N=242)

	FREQUENCY	PERCENTAGE
AFRICAN	42	17.4
WHITE	177	73.1
COLOURED	17	7.0
ASIAN	4	1.7
TOTAL	240	99.2
MISSING	2	0.8

Most respondents provided information on their ethnical grouping (99.2%). The sample consisted predominantly of white people (N=177, 73.1%). The other respondents were 17.4% African, 7% Coloured and 1.7% Asian. In terms of South Africa's Employment Equity legislation, it seems appropriate to combine Africans, Coloureds and Asians (or Indians) into one category as the Previously Disadvantaged Group, also referred to as people of colour. This respondent group consists of 63 respondents, i.e. 26.9%.

Table 9 indicates the distribution of respondents in terms of occupational category.

TABLE 9 OCCUPATIONAL CATEGORY OF RESPONDENTS (N=242)

	FREQUENCY	PERCENTAGE
ACADEMIC	21	8.7
MANAGERIAL	30	12.4
ADMINISTRATIVE	62	25.6
PROFESSIONAL	84	34.7
TECHNICAL	20	8.3
TOTAL	217	89.7
MISSING	25	10.3

Although a large percentage (89.7%) of the respondents provided information on their occupational category, 25 respondents (10.3%) omitted this question, which constitutes a large number of missing answers. The sample consisted predominantly of professional workers (N=84, 34.7%). This group consists of occupations such as psychologists, pharmacists, doctors, and professional nurses. A large number of workers also fell into the administrative group (N=62, 25.6%). Of the other respondents 8.7% were academic personnel, 12.4% managerial personnel, and 8.3% technical personnel.

Table 10 indicates respondents' religiosity.

TABLE 10 RELIGIOSITY OF RESPONDENTS (N=242)

	FREQUENCY	PERCENTAGE
RELIGIOUS	231	95.4
NOT RELIGIOUS	4	1.7
TOTAL	235	97.1
MISSING	7	2.9

Most respondents provided information on whether they are religious or not (97.1%). The sample consisted predominantly of religious people (N=231, 95.4%). The rest of the sample (1.7%) indicated that they are not religious.

Table 11 indicates respondents' religious orientation.

TABLE 11 RELIGIOUS ORIENTATION OF RESPONDENTS (N=242)

	FREQUENCY	PERCENTAGE
CHRISTIAN	226	93.4
AFRICAN TRADITIONAL	4	1.6
OTHER	7	2.9
TOTAL	237	97.9
MISSING	5	2.1

Most respondents provided information on their religious orientation (97.9%). Although many options were provided, the respondents fell into one of three categories, Christian, Traditional African, and Other. The sample consisted predominantly of Christians (N=226, 93.46%). The other respondents were in the African Traditional (1.6%), and the Other category (2.9%).

Table 12 indicates the respondents' strength of religious conviction.

TABLE 12 STRENGTH OF RELIGIOUS CONVICTION OF RESPONDENTS (N=242)

	FREQUENCY	PERCENTAGE
VERY STRONG	121	50
STRONG	80	33.1
MODERATE	31	12.8
WEAK	2	0.8
VERY WEAK	1	0.4
NOT APPLICABLE	4	1.7
TOTAL	239	98.8
MISSING	3	1.2

Most respondents provided information on their strength of religious conviction (98.8%). The sample consisted predominantly of people with very strong religious convictions (N=121, 50%). Of the other respondents, 33.1% had strong religious convictions, 12.8% moderate religious convictions, 0.8% weak religious convictions, 0.4% very weak religious convictions, and 1.7% indicated that the question was not applicable to them.

This indicates that the sample consisted predominantly of Christians (93.4%) with very strong or strong religious convictions (83.1%). Similar findings were obtained by other researchers conducting studies in South Africa (e.g. De Klerk, 2001:153). These findings indicate that South Africa is a very religious society with people generally having strong religious convictions.

Table 13 indicates the respondents' age groups.

TABLE 13 AGE DISTRIBUTION OF RESPONDENTS (N=242)

	FREQUENCY	PERCENTAGE
19-29	49	20.2
30-40	80	33.1
41-62	106	43.8
TOTAL	235	97.1
MISSING	7	2.9

Most respondents provided information on their age (97.1%). The sample consisted predominantly of people in the age group 41-62 years (N=106, 43.8%). This indicates that the respondents were mostly in their mid- to late life or career stage. Of the other respondents, 33.1% were between the ages of 30 and 40, and 20.2% between the ages 19 and 29.

Table 14 indicates the respondents' educational levels.

TABLE 14 EDUCATIONAL LEVELS OF RESPONDENTS (N=242)

	FREQUENCY	PERCENTAGE
GRADE 10-11	31	12.8
GRADE 12	52	21.5
COLLEGE/ TECHNIKON	83	34.3
POST MATRIC GRADUATE	72	29.8
TOTAL	238	98.4
MISSING	4	1.6

Most respondents provided information on their educational level (98.4%). The sample consisted predominantly of College or Technikon graduates (N=83, 34.3%). Of the other respondents, 12.8% had a Grade 10-11 certificate, 21.5% a Senior Certificate, and 29.8% were post-matric University graduates.

5.3 MEASURING INSTRUMENTS

The aim of the present study is to investigate the relationship between spirituality and job satisfaction. The following instruments were used to measure the variables in the study:

- Personal spirituality:
 - The Human Spirituality Scale (Wheat, 1991:165)

- Job satisfaction:
 - Minnesota Satisfaction Questionnaire (Weiss, Dawis, England & Lofquist, 1967)
- Organisational Spirituality:
 - Organisational Spiritual Values Scale (Kolodinsky *et al.*, 2004:28)
- Perceptions Questionnaire:
 - This is a self-developed section of the questionnaire which measures whether people perceive personal spirituality and job satisfaction to be related. It consists of nine true and false statements which were compiled in accordance with Wheat's (1991:89) definition of spirituality.

5.3.1 **HUMAN SPIRITUALITY SCALE (HSS)**

The Human Spirituality Scale (HSS) was developed by Wheat (1991:166-168). The HSS is a paper and pencil measure of personal spirituality designed for the adult, non-clinical population. The instrument consists of 20 questions in a Likert-type format with items ranging between values of one (never) to five (constantly) for each item. Nineteen of the questions are set positively and one question is set negatively.

During the development of the HSS a pilot study was conducted whereby the scale was administered to 186 adults between 25 and 65 years of age. After obtaining the results, the scale was revised and administered to 36 graduate students. It was again revised and administered to 48 adults between 25 and 65 years of age. Only after obtaining these results was the final form of the HSS prepared. The information regarding this final form of the HSS is contained in Table 15.

TABLE 15 **FINAL FORM: HSS**

Content validity	The content validity is based on content relevance established by the ratings of a panel of five judges, and on the content coverage derived from the use of a table of specifications.
Reliability	The item discrimination index for each item exceeded the minimum desired value of 0.30. Chronbach's Alpha = 0.89.
Construct validity	The following analyses were performed; differentiation between groups, factor analysis and an examination of age and sex differences.

The construct validity was confirmed in three studies. Wheat (1991:89) found that the mean scores of members of spiritual formation groups were significantly higher than those of the reference group (representing the general population). In terms of age and gender differences, Wheat (1991:89) found that women were more spiritual than men. He also found that the age effects were not as strong as gender, with men showing a greater shift towards spirituality at midlife than women (Wheat, 1991:89). These findings are in line with predictions based on the conceptual framework of his study.

Wheat (1991:81) came to the conclusion that the HSS consists of three strong factors, namely larger context, awareness of life, and compassion, which are included in spirituality literature. When analysing the three factors which were identified by Wheat (1991:79), a concern is raised regarding factor distributions of the items on the HSS. The items are not in complete alignment with the three factors predicted, although Wheat (1991:77) indicates that strong parallels were obtained between the proposed factor structure and the one obtained through analysis, and that the content dimensions were held together in general. This questions whether the scale indeed measures larger context, awareness of life and compassion, or merely personal spirituality.

The HSS measures degrees of personal spirituality with scores ranging from 20 to 100. The individual's score is calculated by adding the ratings given to the 20 items, with higher scores indicating higher levels of personal spirituality. It should be mentioned that no precise guidelines are given on what constitutes high levels or low levels of personal spirituality.

Studies by Young *et al.* (2000), Giacalone and Jurkiewicz (2003b), and Kolodinsky *et al.* (2004:5) confirm the instrument's reliability, indicating a Cronbach Alpha reliability coefficient of 0.86, 0.90 and 0.85 respectively. These factors indicate the appropriateness of using this scale in the study in order to measure personal spirituality. According to Young *et al.* (2000), the scores of the HSS obtained in their study are consistent with previous research, adding credibility to the use of the HSS to measure personal spirituality unrelated to religious practice. These findings show the appropriateness of using the HSS in this study to measure individuals' levels of personal spirituality.

5.3.2 MINNESOTA SATISFACTION QUESTIONNAIRE (MSQ)

The Minnesota Satisfaction Questionnaire (MSQ) was developed by Weiss, Dawis, England and Lofquist in 1967 in order to measure an employee's satisfaction with his or her work, e.g. the various job dimensions. The study reported reliability coefficients of between 0.87 and 0.92 and a Cronbach alpha coefficient of 0.91 (Weiss *et al.*, 1967).

There are two forms of the MSQ available, i.e. a short and long form. For practical reasons, it was decided to use the short form. It consists of 20 items measured on a five-point Likert-type scale, ranging between “very satisfied” and “very dissatisfied”. It is a self-report inventory which can be administered to individuals or groups. It takes approximately 5 minutes to complete and measures total (general) job satisfaction, intrinsic job satisfaction, and extrinsic job satisfaction. The questionnaire has been found to be a valid and reliable instrument to measure job satisfaction, and easy to use and understand.

The MSQ has been used for South African samples (e.g. Adonisi, 2003:78; Boshoff & Hoole, 1998:73; Buitendag & De Witte, 2005:30; Kamfer, Venter & Boshoff, 1998:85). In the study by Kamfer *et al.* (1998:94), a two-factor solution was retained for all twenty items of the original instrument. Boshoff and Hoole’s (1998:83) study could not differentiate between the MSQ’s two factors and concluded that the questionnaire is essentially one-dimensional. Adonisi (2003:110) and Buidendach and De Witte (2005:30) showed results similar to Kamfer *et al.* (1998:85), concluding that the MSQ consists of two factors, i.e. intrinsic and extrinsic job satisfaction.

5.3.3 ORGANISATIONAL SPIRITUAL VALUES SCALE (OSVS)

The Organisational Spiritual Values Scale (OSVS) was developed by Kolodinsky *et al.* (2004:5), and it rephrases items from the HSS into statements assessing a person's perceptions of spiritual values exhibited by his or her organisation. Like the HSS, the OSVS consists of 20 items using Likert-type scaling, ranging from one (completely false) to five (completely true). The internal consistency reliability estimate for the scale was 0.93, indicating a strong reliability. As far as it could be established the scale was only used in the study by Kolodinsky *et al.* (2004).

5.3.4 PERCEPTIONS QUESTIONNAIRE (PQ)

Self-formulated true and false statements were included in the final section of the questionnaire to determine people's perceptions regarding the relation between personal spirituality and job satisfaction. Wheat (1991:82) found that personal spirituality consists of three dimensions; i.e. larger context, awareness of life, and compassion. The statements which were formulated were based on these three dimensions. For each dimension, three statements were formulated in order to obtain a proper indication of whether people perceive personal spirituality and job satisfaction to be related.

5.4 PROCEDURES

5.4.1 QUESTIONNAIRE ADMINISTRATION

It was decided to collect data by using self-administered questionnaires. Babbie (2001:267) is of the opinion that self-administered questionnaires are effective to use when collecting data on sensitive issues (such as spirituality). Babbie (2001:250) indicates that it is useful to begin self-administered questionnaires with basic instructions for completing it. This will assist the respondent in completing the questionnaire and may facilitate proper answering.

An introductory letter was attached to the questionnaire which was sent out to the sample (Appendix B). This letter covered the general instructions for completing the questionnaire, which was followed by specific instructions at each instrument. Where possible, exact instructions as in the original instrument, were given.

In order to ensure that the questionnaire was well structured and to minimise error, a pilot study was conducted. The preliminary questionnaire was distributed to ten subjects who were representative of the overall sample to whom the questionnaire was dispatched. These subjects were part of the sampling population, and thus representative of the sampling population, but did not form part of the final sample. Valuable comments and input were

obtained from this group which were used to finalise the questionnaire, specifically with regard to instructions given.

The amended questionnaires were distributed to the sample as hard copies through the internal mail systems of the two organisations. To ensure proper control, the envelopes were marked “Confidential” and addressed to the specific individuals. In the covering letter it was explained why questionnaires should be completed personally. An instruction was also given in the covering letter indicating that the subject should rather not return the questionnaire than have it completed by someone else. This, together with the purpose of the research, was explained in the introductory letter attached to the questionnaire (Appendix B).

Also included in the introductory letter was a request to complete the questionnaires as quickly as possible and to return them to the researcher in the envelopes which were provided with the questionnaires. These envelopes were marked “Confidential” to enhance confidentiality and control. The questionnaires were returned to a centralised point through the internal mail system of the two organisations. After two weeks a letter was sent out to remind respondents to complete and return the questionnaire. The reminder letter is attached as Appendix C.

The questionnaire began with an interesting instrument which is easy to understand (the MSQ). The MSQ was followed by the HSS, because the items of this instrument are more complex and more sensitive than the items of the MSQ. After the HSS, which measures personal spirituality, questions on biographical information were included. These questions were followed by the OSVS, which measures organisational spirituality. In the final section of the questionnaire, the PQ was included to measure people's perceptions. It was thought that this logical flow of questionnaires would allow a natural progression from one questionnaire to another.

5.4.2 HANDLING OF DATA AND RETURNED QUESTIONNAIRES

The analysis of the responses was planned and directed by the present author in collaboration with the promoter, and the statistical analysis was carried out at the Department of Statistics of the University of Pretoria. The responses on the returned questionnaires were coded to compensate for reverse score items, after which the data was entered into the computer. The BMPD and SAS statistical packages were used to analyse the data.

The first step in the analysis was to Factor Analyse the responses to every instrument individually through the procedure of Principal Factor Analysis with Direct Quartimin Rotation. This was done to determine whether the factor structure of each instrument was similar to that described in the theory and/or by previous studies. Eigenvalues were calculated to determine the factor

structure of each instrument. The next step was to verify each item on the factor loadings of the factor structures. Items which did not show acceptable loadings (≥ 0.25) on only one factor were removed after the first round of factor analysis, and the factor analysis was repeated until all the remaining items showed acceptable loadings and thus “clean” structures.

Once the factor structures of the instruments were confirmed, the associations of biographic variables with personal spirituality, organisational spirituality, and job satisfaction were investigated. Analysis of Variance (ANOVA) was considered as the correct statistical procedure for this investigation. In order to use ANOVA, it was assumed that each of the samples was drawn from a normally distributed population.

The next step was to conducting an item analysis of the PQ. The ITEMAN statistical package was used to do the items analysis. Inter-correlations between the scales, total item correlations and Cronbach Alpha Coefficient were determined. The next step was to determine the relationship between personal spirituality, job satisfaction, organisational spirituality (independent variables), and perceptions (dependent variable). The Pearson Correlation Coefficient was used to determine significant correlations between the variables. When investigating the correlations between the independent and dependent variables, two aspects need to be considered. Firstly, correlations with a p-value <0.05 will be considered as acceptable, and secondly the

Pearson Correlation Coefficient (r) will be interpreted. Values closer to 1 will be indicative of strong correlations.

After the correlations between the variables were determined, a multiple regression analysis was conducted in order to determine the combination of independent variables which simultaneously affect a given dependent variable. The regression square (R^2) was calculated in order to explain the variance in the dependent variable.

5.4.3 FACTOR STRUCTURE

The first step in determining the instruments' factor structures was to do a Principal Factor Analysis with Direct Quartimin rotation. This was done to determine the number of factors present in the instruments used in the questionnaire: MSQ, HSS, and OSVS. The PQ and biographic variables were not included in the factor analysis.

A total number of 242 responses were obtained. Respondents who did not complete the particular section relevant to the instrument being analysed, or left out too many responses, were excluded from the factor analysis. It was decided that the sample sizes of the respective instruments were adequate to execute a factor analysis.

5.4.3.1 FACTOR STRUCTURE OF HSS

Five factors had Eigenvalues > 1.0 and the item values obtained indicated that one strong factor could be identified (6.16). The other four factors had Eigenvalues of 1.6, 1.4, 1.2 and 1.1. The Eigenvalues of all items of the HSS are indicated in Table 16.

TABLE 16 EIGENVALUES WITH ALL ITEMS OF HSS (N=238)

FACTOR NUMBER	EIGEN VALUE
B1	6.164
B2	1.588
B3	1.448
B4	1.213
B5	1.083
B6	0.976
B7	0.880
B8	0.819
B9	0.747
B10	0.695
B11	0.628
B12	0.551
B13	0.538
B14	0.500
B15	0.467
B16	0.435
B17	0.380
B18	0.348
B19	0.289
B20	0.252

It was decided to execute a Principal Factor Analysis with Direct Quartimin rotation, on a three-factor solution, in order to determine whether the same factors can be used, as were identified in the original instrument, i.e. larger context, awareness, and compassion. The structure obtained from the three-factor solution is indicated in Table 17.

TABLE 17 ROTATED FACTOR LOADING PATTERN – THREE FACTOR SOLUTION: HSS (N=238)

ITEM NO	FACTOR 1	FACTOR 2	FACTOR 3
B8	0.833	0.000	0.000
B12	0.689	0.000	0.000
B7	0.680	0.000	0.000
B11	0.590	0.000	0.000
B14	0.528	0.000	0.000
B10	0.524	0.256	0.000
B16	0.000	0.578	0.000
B3	0.000	0.550	0.000
B18	0.000	0.542	0.000
B2	0.000	0.000	0.793
B1	0.000	0.000	0.737
B4	0.358	0.000	0.318
B13	0.000	0.000	0.268
B17	0.253	0.000	0.000
B9	0.000	0.493	0.000
B20	0.000	0.405	0.000
B5	0.470	0.000	0.000
B6	0.000	0.415	0.000
B15	0.000	0.351	0.000
B19	0.256	0.000	0.000

The three factors showed Cronbach Alpha Coefficients of 0.81, 0.73 and 0.62. The factor correlations between the factors are indicated in Table 18. These factors explained a total of 37.5 of the total variance in the data space. Factor one explained 27.7 of the total variance, factor two 5.5 of the variance and factor three 4.3 of the total variance.

TABLE 18 **INTERCORRELATIONS OF ROTATED FACTORS OF THE HSS (N=238)**

	FACTOR 1	FACTOR 2	FACTOR 3
FACTOR 1	0.868		
FACTOR 2	0.516	0.765	
FACTOR 3	0.357	0.357	0.801

Table 18 shows that the three factors had correlations varying between 0.357 and 0.868. The correlation between factor one and two is 0.516, which indicates that the two factors are related and may measure the same construct. Factors one and three, as well as factors two and three, have a correlation of 0.357, which indicates that factor three is not closely correlated with these two factors. Due to the unsatisfactory correlations of the individual factors and factor loading of the three factors, it was decided to execute a further Principal Factor Analysis with Direct Quartimin rotation, on a one-factor solution.

Table 19 contains the sorted rotated factor loading patterns of the one-factor solution on all twenty items of the HSS.

TABLE 19 SORTED ROTATED FACTOR LOADING PATTERN – ONE
FACTOR SOLUTION: HSS – 20 ITEMS (N=238)

FACTOR NUMBER	FACTOR ONE
B4	0.669
B8	0.666
B10	0.664
B12	0.636
B7	0.633
B5	0.618
B14	0.608
B11	0.580
B6	0.555
B9	0.524
B2	0.492
B18	0.475
B1	0.459
B20	0.455
B3	0.430
B19	0.410
B17	0.400
B16	0.347
B15	0.342
B13	0.000

All the items, with the exception of item B13 (which showed no loading), showed satisfactory loadings, with the lowest loading being 0.342 and the highest 0.669. Due to the unsatisfactory loading of item B13, it was decided to remove this item and execute a further Principal Factor Analysis with Direct Quartimin rotation, on a one-factor solution.

Table 20 contains the sorted rotated factor loading patterns of the one-factor solution on nineteen items (with item B13 removed) of the HSS.

TABLE 20 SORTED ROTATED FACTOR LOADING PATTERN – ONE
FACTOR SOLUTION: HSS – 19 ITEMS (N=238)

FACTOR NUMBER	FACTOR ONE
B8	0.667
B4	0.666
B10	0.665
B12	0.637
B7	0.634
B5	0.616
B14	0.610
B11	0.578
B6	0.558
B9	0.527
B2	0.488
B18	0.477
B1	0.456
B20	0.455
B3	0.429
B19	0.411
B17	0.400
B16	0.347
B15	0.342

The 19 items on the one-factor solutions showed satisfactory loadings, with the lowest loading being 0.342 and the highest 0.667. This indicates that for the 19 items, one factor can be clearly identified for the purpose of this study. This one factor showed a Chronbach Alpha Coefficient of 0.8795. This one factor (consisting of 19 items) was found to explain 28.7 of the total variance.

The loading patterns indicate that the 19 items of the HSS are strongly associated with this one factor. The only factor which can therefore be measured by the HSS is personal spirituality. Wheat (1991:79) found that the items on the HSS are not in complete alignment with the three factors predicted, which questions whether the HSS indeed measures three factors, or rather only one factor, i.e. personal spirituality. For the purpose of this study (consisting of a South African population), a 19 item HSS will be used to measure personal spirituality.

5.4.3.2 FACTOR STRUCTURE OF OSVS

Two factors had Eigenvalues > 1.0 and the item values obtained indicated that one strong factor could be identified (10.6). The other factor had an Eigenvalue of 1.2. This indicates that a three factor solution, as proposed by the original instrument, is not usable for this sample. The Eigenvalues of all of items of the OSVS are indicated in Table 21.

TABLE 21 EIGENVALUES WITH ALL ITEMS OF OSVS (N=237)

FACTOR NUMBER	EIGENVALUE
1	10.592
2	1.157
3	0.977
4	0.907
5	0.815
6	0.718
7	0.631
8	0.564
9	0.483
10	0.432
11	0.387
12	0.370
13	0.347
14	0.313
15	0.304
16	0.252
17	0.221
18	0.197
19	0.187
20	0.145

Due to the strength of the one factor, it was decided to execute a Principal Factor Analysis with Direct Quartimin rotation on a one-factor solution. The structure obtained from the one-factor solution is indicated in Table 22.

TABLE 22 SORTED ROTATED FACTOR LOADING PATTERN: OSVS -
20 ITEMS (N=237)

ITEM NUMBER	LOADING
D18	0.861
D11	0.855
D10	0.831
D9	0.818
D8	0.813
D4	0.798
D5	0.770
D20	0.739
D15	0.730
D14	0.729
D12	0.722
D2	0.721
D7	0.720
D3	0.696
D19	0.688
D1	0.650
D6	0.642
D17	0.497
D16	0.445
D13	0.000

All the items, with the exception of item D13 (which showed no loading), showed satisfactory loadings, with the lowest loading being 0.445 and the highest 0.861. These findings are similar to the findings of the HSS. Due to the unsatisfactory loading of item D13, it was decided to remove this item and

execute a further Principal Factor Analysis with Direct Quartimin rotation, on a one-factor solution.

Table 23 contains the sorted rotated factor loading patterns of the one-factor solution on nineteen items (with item D13 removed) of the OSVS.

TABLE 23 SORTED ROTATED FACTOR LOADING PATTERN – ONE FACTOR SOLUTION: OSVS – 19 ITEMS (N=237)

FACTOR NUMBER	FACTOR ONE
D18	0.861
D11	0.855
D10	0.832
D9	0.818
D8	0.813
D4	0.798
D5	0.770
D20	0.739
D15	0.730
D14	0.729
D12	0.722
D2	0.720
D7	0.720
D3	0.696
D19	0.688
D1	0.650
D6	0.642
D17	0.498
D16	0.445

All the items on the one-factor solutions showed satisfactory loadings, with the lowest loading being 0.445 and the highest 0.861. This indicates that, for the 19 items, one factor can be clearly identified for the purpose of this study. This one factor showed a Chronbach Alpha Coefficient of 0.9541. This one factor (consisting of 19 items) was found to explain 53.3 of the total variance. This indicates that the 19 items of the OSVS are strongly associated with this one factor. The only factor which can therefore be measured by the OSVS is organisational spirituality. Therefore, for this study (consisting of a South African population) a 19 item OSVS will be used to measure organisational spirituality.

5.4.3.3 FACTOR STRUCTURE OF MSQ

Four factors had Eigenvalues > 1.0 and the item values obtained indicated that one strong factor could be identified (8.6). The other three factors had Eigenvalues of 1.6, 1.5 and 1.2. The Eigenvalues of all of items of the MSQ are indicated in Table 24.

TABLE 24 EIGENVALUES WITH ALL ITEMS OF MSQ (N=238)

FACTOR NUMBER	EIGEN VALUE
A1	8.614
A2	1.592
A3	1.452
A4	1.158
A5	0.833
A6	0.773
A7	0.685
A8	0.644
A9	0.554
A10	0.501
A11	0.466
A12	0.453
A13	0.414
A14	0.395
A15	0.346
A16	0.298
A17	0.269
A18	0.235
A19	0.169
A20	0.150

It was decided to execute a Principal Factor Analysis with Direct Quartimin rotation, on a two-factor solution, in order to determine whether the same factors can be used, as were identified in the original instrument. These factors are intrinsic job satisfaction and extrinsic job satisfaction. The structure obtained from the two-factor solution is indicated in Table 25.

TABLE 25 ROTATED FACTOR LOADING PATTERN – TWO FACTOR SOLUTION: MSQ (N=238)

ITEM NO	FACTOR 1	FACTOR 2
A11	0.803	0.000
A3	0.780	0.000
A15	0.774	0.000
A2	0.747	0.000
A16	0.726	0.000
A10	0.659	0.000
A4	0.652	0.000
A9	0.642	0.000
A20	0.641	0.000
A1	0.598	0.000
A17	0.532	0.000
A6	0.000	0.880
A5	0.000	0.806
A19	0.408	0.401
A12	0.413	0.261
A8	0.412	0.000
A7	0.498	0.000
A13	0.377	0.000
A14	0.356	0.000
A18	0.368	0.000

The two factors showed Cronbach Alpha Coefficients of 0.91 and 0.90. The factor correlations between the two factors are 0.54. This indicates that the two factors are closely related and may measure the same construct. Factor one explained 39.4 of the total variance, and factor two 6.4 of the total variance. Together these factors constitute 45.8 of variance in the data space.

Because of the high correlation which existed between the two factors as well as the great amount of variance explained by one factor, it was decided to execute a further Principal Factor Analysis with Direct Quartimin rotation, on a one-factor solution. Table 26 contains the sorted rotated factor loading patterns of the one-factor solution.

TABLE 26 SORTED ROTATED FACTOR LOADING PATTERN – ONE FACTOR SOLUTION: MSQ (N=238)

ITEM NO	FACTOR 1
A11	0.762
A20	0.741
A4	0.716
A10	0.692
A19	0.689
A17	0.686
A16	0.676
A15	0.676
A3	0.668
A5	0.664
A6	0.651
A9	0.648
A7	0.624
A12	0.599
A2	0.572
A8	0.571
A1	0.546
A13	0.486
A14	0.467
A18	0.425

All the items on the one-factor solution showed satisfactory loadings, with the lowest loading being 0.425 and the highest 0.762. This indicates that one factor can be clearly identified for this purpose of this study. The one factor showed a Cronbach Alpha Coefficient of 0.93, which is slightly higher than the Cronbach Alpha Coefficients of the two factors previously determined (e.g. 0.91 and 0.90). This one factor was found to explain 40.2 of the total variance. This indicates that all the items of the MSQ are strongly associated with this one factor. The only factor which can therefore be measured by the MSQ is general job satisfaction. This conclusion is in line with some of the previous studies measuring the job satisfaction of the South African population (e.g. Boshoff & Hoole's, 1998:83).

5.4.3.4 ITEM ANALYSIS OF PQ

Section E of the questionnaire determined people's perceptions regarding the relationship between personal spirituality and job satisfaction. It consisted of nine true and false statements. These statements were compiled rephrasing questions from the HSS, measuring personal spirituality.

The questionnaire items were divided according to the three components of personal spirituality which are measured by the HSS. These components are:

- Scale 1: Larger context – measured by items E1, E4 and E7;
- Scale 2: Awareness of life – measured by items E2, E5 and E8;
- Scale 3: Compassion – measured by items E3, E6 and E9.

The intercorrelations between the scales measured by the PQ are shown in Table 27.

TABLE 27 INTERCORRELATIONS BETWEEN SCALES OF THE PQ
(N=236)

	SCALE 1	SCALE 2	SCALE 3
SCALE 1	1.000		
SCALE 2	0.500	1.000	
SCALE 3	0.557	0.500	1.000

Table 27 shows that the three scales had acceptable correlations varying between 0.557 and 0.500. This indicates that the three scales are related and measure the same construct.

The results of item analysis for the PQ are presented in Table 28.

**TABLE 28 RESULTS OF ITEM ANALYSIS OF VARIABLES OF PQ
(N=236)**

ITEM	RESPONSE	FREQUENCY	PERCENTAGE	ITEM TOTAL CORRELATION
E1	TRUE	225	95.3	0.32
	FALSE	11	4.7	
E2	TRUE	220	93.2	0.45
	FALSE	16	6.8	
E3	TRUE	214	90.7	0.47
	FALSE	22	9.3	
E4	TRUE	225	95.3	0.35
	FALSE	11	4.7	
E5	TRUE	226	95.8	0.43
	FALSE	10	4.2	
E6	TRUE	205	86.9	0.42
	FALSE	31	13.1	
E7	TRUE	124	52.5	0.18
	FALSE	112	47.5	
E8	TRUE	216	91.5	0.33
	FALSE	20	8.5	
E9	TRUE	208	88.1	0.41
	FALSE	28	11.9	

The statement that most people regarded as true is statement E5 (people who value personal growth are likely to experience greater satisfaction with their jobs). Most respondents (N=226, 95.8%) agreed with this statement. The statement with the fewest positive responses is statement E7 (people who are willing to share their private thoughts with others, even at work, are more inclined to experience job satisfaction). Of the respondents, 52.5% agreed with the statement, and 47.5% disagreed with it. This shows that most respondents perceive personal spirituality and job satisfaction to be related.

The item correlations with the total varied between 0.18 and 0.47. Item E7 (people who are willing to share their private thoughts with others, even at work, are more inclined to experience job satisfaction) showed the weakest correlation with the total, and item E3 (being caring towards other employees can improve your experience of job satisfaction) showed the strongest correlation with the total.

The instrument showed a mean score of 7.829, which shows that the mean is relatively high, taking into consideration that the maximum score is nine. Therefore, most respondents achieved high scores on this instrument. The standard deviation of the instrument is 1.5. This indicates that the respondents' scores were closely distributed around the mean (7.829). The PQ further showed a Cronbach Alpha Coefficient of 0.767, which is regarded as acceptable. This score suggests that all the items of the instrument are related and that one underlying construct is measured.

CHAPTER 6

RESULTS

6.1 LEVEL OF PERSONAL SPIRITUALITY, JOB SATISFACTION, ORGANISATIONAL SPIRITUALITY, AND PERCEPTIONS IN PRESENT SAMPLE

Before the results of the relationship between personal spirituality and the dependent variables are presented or further analysed, it is necessary to assess the level of the scores of the respondents in the present sample on personal spirituality, job satisfaction, organisational spirituality, and perceptions regarding the relationship between personal spirituality and job satisfaction. The mean, standard deviation, maximum and minimum scores of the respondents on these variables of the present study are shown in Table 29.

TABLE 29 DATA ON LEVELS OF SCORES

	N	Mean	SD	Minimum	Maximum	Items
HSS	239	77.6	9.1	46	95	20
MSQ	238	45.7	13.1	26	100	20
OSVS	239	45.7	16.0	21	91	20
PQ	238	7.8	1.5	0	9	9

Table 29 shows that the HSS had a mean score of 77.6 and a standard deviation of 9.1. This is comparable to previous findings, which showed mean scores of 76.04 (standard deviation, 11.59), 76.42 (standard deviation, 9.16), 77.94 (standard deviation, 9.0), and 77.15 (standard deviation, 8.63) (Kolodinsky *et al.*, 2004:14-20; Young *et al.*, 1998). The mean score of the HSS indicates that, on average, the respondents had a high level of personal spirituality.

The MSQ had a mean score of 45.7 and a standard deviation of 13.1. The mean score of the MSQ indicates that, on average, the respondents were not satisfied with their jobs. A study by Buitendach and De Witte (2005:31) show a means score of 34.7 for the MSQ for the South African population. Thus, it appears as if the South African population are mostly dissatisfied with their jobs. The OSVS had a mean score of 45.7 and a standard deviation of 16. The mean of the OSVS indicates that, on average, the respondents had a slightly below average level of organisational spirituality. The PQ had a mean score of 7.8 and a standard deviation of 1.5. The mean score of the PQ indicates that most respondents perceived personal spirituality and job satisfaction to be related.

6.2 ASSOCIATION BETWEEN BIOGRAPHICAL VARIABLES AND PERSONAL SPIRITUALITY, ORGANISATIONAL SPIRITUALITY, JOB SATISFACTION AND PERCEPTIONS

This section represents the results of the analysis in order to answer research question 1. ANOVA was used to determine the association between the biographical variables and the scores of the four instruments used.

The sample which was used to determine the association between personal spirituality, organisational spirituality, job satisfaction, and perceptions with biographical variables, consisted of respondents who completed the instruments in full as well as their biographical information.

6.2.1 PERSONAL SPIRITUALITY AND BIOGRAPHICAL VARIABLES

The association of biographical variables with personal spirituality is shown in Table 30.

TABLE 30 PERSONAL SPIRITUALITY AND BIOGRAPHICAL VARIABLES (N=211)

BIOGRAPHICAL VARIABLE	p value	F value
Organisations	0.1047	2.66
Gender	0.0018 *	9.99
Ethnical grouping	0.0096 *	6.85
Occupational category	0.8021	0.41
Strength of religious conviction	0.0005 *	7.83
Age	0.9746	0.03
Educational level	0.0224 *	3.27
Interaction between organisation and ethnical grouping	0.1685	1.91
Interaction between organisations and gender	0.5826	0.30
Interaction between organisations and strength of conviction	0.0127 *	4.46
Interaction between organisations and age	0.5953	0.52

* $p \leq 0.05$

Table 30 shows that gender, ethnical grouping, strength of religious conviction, and educational level are significantly associated with personal spirituality at the 5% significance level. The interaction between strength of religious conviction and organisation also showed a significant association with personal spirituality at the 5% significance level. These significant associations will be discussed in detail.

6.2.1.1 PERSONAL SPIRITUALITY AND GENDER

Gender shows a difference regarding personal spirituality. This significant association is explained in Table 31.

TABLE 31 PERSONAL SPIRITUALITY AND GENDER (N=212)

GROUP	N	MEAN	SD
Males	46	75.35	9.02
Females	166	78.43	8.99

Table 31 shows that the mean score for females (N=166) is 78.43, with a standard deviation of 8.99. The mean score for males (N=46) is 75.35, with a standard deviation of 9.02. Females thus have slightly higher levels of personal spirituality than males, although both groups obtained high scores on personal spirituality. Wheat (1991:94) found similar results, indicating that females are more spiritual than males.

6.2.1.2 PERSONAL SPIRITUALITY AND ETHNICAL GROUPING

Ethnical groupings differentiate between white people and people of colour, namely Africans, Coloureds and Indians or Asians. Ethnical grouping shows a difference in terms of personal spirituality. This significant association is explained in Table 32.

TABLE 32 PERSONAL SPIRITUALITY AND ETHNICAL GROUPING
(N=212)

GROUP	N	MEAN	SD
People of Colour	57	79.28	7.37
White people	155	77.20	9.57

Table 32 shows that the mean score for people of colour (N=57) is 79.28, with a standard deviation of 7.37. The mean score for white people (N=155) is 77.20, with a standard deviation of 9.57. People of colour thus have slightly higher levels of personal spirituality than white people, although both groups obtained high scores in respect of personal spirituality.

6.2.1.3 PERSONAL SPIRITUALITY AND STRENGTH OF RELIGIOUS CONVICTION

In the questionnaire, respondents had five possible options when answering the question on strength of religious conviction (e.g. very strong, strong, moderate, weak, very weak, and not applicable). Due to the low response rates on the options of moderate, weak, very weak and not applicable, it was decided to combine these options into one category in order to make a proper comparison between the responses obtained.

Strength of religious conviction shows a difference in terms of personal spirituality. This significant association is explained in Table 33.

TABLE 33 PERSONAL SPIRITUALITY AND STRENGTH OF RELIGIOUS CONVICTION (N=212)

GROUP	N	MEAN	SD
Very strong religious conviction	109	79.89 **	8.59
Strong religious conviction	73	75.88 *	8.98
Other	30	74.60 *	9.29

The means which differ significantly on a 5% level in terms of strength of religious conviction are indicated with different asterisks.

Table 33 shows that the mean score for people with a very strong religious conviction (N=109) is 79.89, with a standard deviation of 8.59. The mean scores for people with a strong conviction (N=73) is 75.88, with a standard deviation of 8.98. The other group (N=30), consisting of people with a moderate or weaker strength of religious conviction, as well as people to whom the question was not applicable, showed a mean score of 74.60, with a standard deviation of 9.29.

The very strong religious conviction group differed significantly from the other two groups (strong religious conviction and the Other group) in terms of personal spirituality. These two groups (strong religious conviction and the Other group) did not differ significantly in terms of their personal spirituality.

6.2.1.4 PERSONAL SPIRITUALITY: INTERACTION BETWEEN ORGANISATIONS AND STRENGTH OF RELIGIOUS CONVICTION

The association between strength of religious conviction and personal spirituality differed significantly between the private hospital and educational organisation. This significant association is explained in Table 34.

TABLE 34 PERSONAL SPIRITUALITY: INTERACTION BETWEEN ORGANISATIONS AND STRENGTH OF RELIGIOUS CONVICTION (N=212)

RELIGIOUS CONVICTION	GROUP 1: EDUCATIONAL ORGANISATION			GROUP 2: PRIVATE HOSPITAL		
	N	MEAN	SD	N	MEAN	SD
Very strong	36	80.61 **	8.68	73	79.53 *	8.58
Strong	25	73.24 ***	7.88	48	77.25 *	9.29
Others	7	73.14 */***	9.04	23	75.04 */**/**	9.52

The means which differ significantly on a 5% level in terms of the interaction between strength of religious conviction and organisation, are indicated with different asterisks.

The group which showed the highest level of personal spirituality, comprised people working at the educational organisation who had very strong religious convictions (N=36). This group showed a mean score of 80.61 and a standard deviation of 8.68. The group which showed the second highest level of personal spirituality was people working at the private hospital who had a very strong religious conviction (N=73). This group showed a mean score of 79.53, with a standard deviation of 8.58. This group was followed by people working at the private hospital who has strong religious convictions (N=48). This group showed a mean score of 77.25 and a standard deviation of 9.29. The group which showed the fourth highest level of personal spirituality, was the “others” group working at the private hospital (N=23). This group showed a mean score of 75.04 and a standard deviation of 9.52. The group that obtained the second lowest score for personal spirituality was people working at the educational organisation who had strong religious convictions (N=25). This group showed a mean score of 73.24 and a standard deviation of 7.88. The group which showed the lowest level of personal spirituality was the “others” group working at the educational organisation (N=7). This group showed a mean score of 73.14 and a standard deviation of 9.04.

People with strong religious convictions working at the educational organisation differed significantly from people who had very strong religious convictions working at the same organisation, as well as people working at the private hospital, who had very strong or strong religious convictions. People with strong religious convictions working at the educational organisation did not differ significantly from “others” working at both organisations (e.g.

educational organisation and private hospital). The “others” group working at the private hospital did not differ significantly from people with very strong or strong religious convictions working at the educational organisation and people working at the private hospital who had very strong religious convictions. “Others” working at the educational organisation did not differ from people with very strong and strong religious convictions working at the private hospital. The educational organisation showed a more significant association between personal spirituality and strength of religious conviction than did the private hospital.

6.2.1.5 PERSONAL SPIRITUALITY AND EDUCATIONAL LEVEL

Educational level is divided into the following categories: Grade 10-11, Grade 12, post-matric College or Technikon qualification, and post-matric University qualification. Educational level shows a difference regarding personal spirituality. This significant association is explained in Table 35.

TABLE 35 PERSONAL SPIRITUALITY AND EDUCATIONAL LEVEL
(N=212)

QUALIFICATION	N	MEAN	SD
Grade 10 to 11	22	73.73 *	12.64
Grade 12	46	77.22 *	7.33
Post Matric – Technikon or College	78	78.10 *	8.57
Post Matric – University	66	79.08 **	9.12

The means which differ significantly on a 5% level in terms of educational level are indicated with different asterisks.

Table 35 shows that people who have a post-matric University qualification have the highest levels of personal spirituality. The mean score for this group (N=66) is 79.08, with a standard deviation of 9.12. The mean score for people with a post-matric University or Technikon qualification (N=78) is 78.10, with a standard deviation of 8.57. This group showed the second highest level of personal spirituality. People with a senior certificate (Grade 12) (N=46) showed a mean score of 77.22 and a standard deviation of 7.33. The lowest qualified group, i.e. people who completed Grade 10 to 11 (N=22), showed the lowest mean score (73.73), with a standard deviation of 12.64.

No significant difference was detected between people with a Grade 10 – 11 certificate, senior certificate (Grade 12), and College or Technikon qualification in terms of personal spirituality. The highest qualified group (people having a post-matric University qualification) differed significantly from the other groups in terms of personal spirituality.

6.2.1.6 PERSONAL SPIRITUALITY, AGE AND OCCUPATIONAL CATEGORY

The biographical variables which did not show any statistically significant association with personal spirituality are age and occupational category. No statistically significant association was found in personal spirituality and gender, ethnical grouping and age between the organisations (e.g. private hospital and educational organisation).

6.2.2 ORGANISATIONAL SPIRITUALITY AND BIOGRAPHICAL VARIABLES

The association between biographical variables and organisational spirituality is shown in Table 36.

TABLE 36 ORGANISATIONAL SPIRITUALITY AND BIOGRAPHICAL VARIABLES (N=212)

BIOGRAPHICAL VARIABLE	p value	F value
Organisations	<0.0001 *	17.70
Gender	0.3244	0.98
Ethnical grouping	0.7698	0.09
Occupational category	0.0610	2.29
Strength of religious conviction	0.6047	0.50
Age	0.0166 *	4.19
Educational level	0.8975	0.20
Interaction between organisations and ethnical grouping	0.7522	1.10
Interaction between organisations and gender	0.0076 *	7.28
Interaction between organisations and strength of conviction	0.2888	1.25
Interaction between organisations and age	0.5928	0.52

$p \leq 0.05$

Table 36 shows that the organisation and age are significantly associated with organisational spirituality at the 5% significance level. The association between gender and organisational spirituality also shows to differ between the private hospital and educational organisation at the 5% significance level. These significant associations will be discussed in detail.

6.2.2.1 ORGANISATIONAL SPIRITUALITY AND ORGANISATION

The private hospital and educational organisation differed in terms of organisational spirituality. This relationship is explained in Table 37.

TABLE 37 ORGANISATIONAL SPIRITUALITY AND ORGANISATION
(N=212)

GROUP	N	MEAN	SD
Group 1: Educational Organisation	68	57.35	14.83
Group 2: Private Hospital	144	39.80	13.37

Table 37 shows that the mean score for the educational organisation (N=68) is 57.35, with a standard deviation of 14.83. The mean score for the private hospital (N=144) is 39.80, with a standard deviation of 13.37. The educational organisation is thus perceived by its organisational members as having more spiritual values than the private hospital.

6.2.2.2 ORGANISATIONAL SPIRITUALITY AND AGE

Age shows a difference regarding organisational spirituality. This relationship is explained in Table 38.

TABLE 38 ORGANISATIONAL SPIRITUALITY AND AGE (N=212)

GROUP	N	MEAN	SD
19-29 years	46	39.41 *	13.44
30-40 years	78	49.33 **	16.33
41-62 years	88	45.11 *	16.26

The means which differ significantly on a 5% level in terms of age are indicated with different asterisks.

Table 38 shows that the mean score for the age group 30-40 years (N=78) is 49.33, with a standard deviation of 16.33. The age group 41-62 years (N=88) has a mean score of 45.11, with a standard deviation of 16.26 and the age group 19-29 years (N=46) has a mean score of 39.41, and a standard deviation of 13.44. The age group 30-40 years measured the highest in terms of organisational spirituality, followed by the age groups 41-62 years, and 19-29 years.

The age group 30 – 40 years differed significantly from the other two groups, i.e. 41-62 years and 19-29 years, in terms of their experience and therefore perceptions of organisational spirituality. These two groups (41-62 years and 19-29 years) did not differ significantly in terms of organisational spirituality.

6.2.2.3 ORGANISATIONAL SPIRITUALITY: INTERACTION **BETWEEN ORGANISATION AND GENDER**

The association between gender and organisational spirituality differed significantly between the private hospital and educational organisation. This significant association is explained in Table 39.

**TABLE 39 ORGANISATIONAL SPIRITUALITY: INTERACTION
 BETWEEN ORGANISATIONS AND GENDER (N=212)**

GENDER	GROUP 1: EDUCATIONAL ORGANISATION			GROUP 2: PRIVATE HOSPITAL		
	N	MEAN *	SD	N	MEAN **	SD
MALE	31	52.38 *	16.20	15	46.07 **	17.03
FEMALE	37	61.43 *	12.36	129	39.07 ***	12.77

The means which differ significantly on a 5% level in terms of the interaction between organisation and gender, is indicated with different asterisks.

Females working at the educational organisation (N=37) showed a mean score of 61.43, with a standard deviation of 12.36. Males working at the educational organisation (N=31), had a mean score of 52.38, with a standard deviation of 16.20. Males working at the private hospital (N=15) had a mean score of 46.07, with a standard deviation of 17.03. Females working at the private hospital (N=129) had a mean score of 39.07, and a standard deviation of 12.77.

Males and females working at the educational organisation as well as males working at the private hospital, differed significantly from females working at the private hospital in terms of organisational spirituality. A difference was also detected in organisational spirituality between females working at the educational organisation, and males and females working at the private hospital. No significant difference was detected between males and females working at the educational organisation. Females working at the educational

institution had the highest level of organisational spirituality, followed by males working at the same organisation. Thus, males and females working at the educational organisation showed higher levels of organisational spirituality, than males and females working at the private hospital.

6.2.2.4 ORGANISATIONAL SPIRITUALITY, GENDER, ETHNICAL GROUPING, OCCUPATIONAL CATEGORY, AND STRENGTH OF RELIGIOUS CONVICTION

The biographical variables which did not show any statistically significant association with organisational spirituality are gender, ethnical grouping, occupational category, and strength of religious conviction. The association between organisational spirituality and ethnical grouping, and strength of religious conviction did not significantly differ between the private hospital and educational organisation.

6.2.3 JOB SATISFACTION AND BIOGRAPHICAL VARIABLES

The association between biographical variables and job satisfaction is shown in Table 40.

TABLE 40 JOB SATISFACTION AND BIOGRAPHICAL VARIABLES
(N=211)

BIOGRAPHICAL VARIABLE	p value	F value
Organisations	0.1162	0.1162
Gender	0.5390	0.5390
Ethnical grouping	0.9212	0.9212
Occupational category	0.1758	0.1758
Strength of religious conviction	0.2864	0.2864
Age	0.4995	0.4995
Educational level	0.2210	0.2210
Interaction between organisations and ethnical grouping	0.6579	0.6579
Interaction between organisations and gender	0.6513	0.6513
Interaction between organisations and strength of conviction	0.8224	0.8224
Interaction between organisations and age	0.8800	0.8800

Table 40 shows that the biographical variables are not significantly associated with job satisfaction. The results of this table suggest that the biographical variables did not show any statistically significant difference in term of job satisfaction, and therefore it is concluded that job satisfaction is independent of biographical type variables.

6.2.4 PERCEPTIONS AND BIOGRAPHICAL VARIABLES

The associations between biographical variables and perceptions are shown in Table 41.

TABLE 41 PERCEPTIONS AND BIOGRAPHICAL VARIABLES (N=211)

BIOGRAPHICAL VARIABLE	p value	F value
Group	0.7083	0.14
Gender	0.4766	0.51
Ethnical grouping	0.4516	0.57
Occupational category	0.2404	1.39
Strength of religious conviction	0.4546	0.79
Age	0.5073	0.68
Educational level	0.4738	0.84
Interaction between organisations and ethnical grouping	0.6904	0.16
Interaction between organisations and gender	0.1629	1.96
Interaction between organisations and strength of conviction	0.2140	1.55
Interaction between organisations and age	0.0989	2.34

Table 41 shows that the biographical variables are not significantly associated with people's perceptions. The results of this table suggest that biographical variables did not show any statistically significant difference in terms of perceptions, and therefore it is concluded that people's perceptions are independent of biographical type variables.

The results presented in Tables 30 to 41 can be summarised as follows:

- Gender differed regarding personal spirituality, with females showing a slightly higher level of personal spirituality than males. Gender was not significantly associated with organisational spirituality, job satisfaction and perceptions. The association between organisational spirituality and gender differed significantly between the educational organisation and private hospital. The

association between personal spirituality, job satisfaction, perceptions and gender did not significantly differ between the educational organisation and private hospital.

- Ethnical grouping differed regarding personal spirituality, with the people of colour showing a slightly higher level of personal spirituality than white people. No statistically significant association was found between ethnical grouping and organisational spirituality, job satisfaction, and perceptions. The association between personal spirituality, organisational spirituality, job satisfaction, perceptions, and ethnical grouping did not differ significantly between the educational organisation and private hospital.
- Occupational category did not show a significant association with personal spirituality, organisational spirituality, job satisfaction and perceptions. The association between personal spirituality, organisational spirituality, job satisfaction, perceptions, and occupational category did not significantly differ between the educational organisation and private hospital.
- Strength of religious conviction differed regarding personal spirituality. People who have stronger religious convictions showed higher levels of personal spirituality than people with weaker religious convictions. The association between personal spirituality and strength of religious convictions differed significantly between the educational organisation and private hospital. The association between organisational spirituality, job satisfaction, perceptions, and

strength of religious convictions did not differ significantly between the educational organisation and private hospital.

- Age differed regarding organisational spirituality, with the age group 30-40 years showing the highest level of organisational spirituality, followed by the age groups 41-62 years and 19-29 years. Age did not show a statistically significant association with personal spirituality, job satisfaction, and perceptions. The association between personal spirituality, organisational spirituality, job satisfaction, perceptions, and age did not significantly differ between the educational organisation and private hospital.
- Educational level differed regarding personal spirituality, with the highest qualified group (post-matric University graduates) showing the highest level of personal spirituality. Educational level showed no significant association with organisational spirituality, job satisfaction, and perceptions. The association between personal spirituality, organisational spirituality, job satisfaction, perceptions, and educational level did not significantly differ between the educational organisation and private hospital.

6.3 THE RELATIONSHIP BETWEEN PERSONAL SPIRITUALITY, ORGANISATIONAL SPIRITUALITY, JOB SATISFACTION AND PERCEPTIONS

This section presents the results of research questions two, three, four and six. In other words, this section analyses the relationship between personal spirituality, organisational spirituality, job satisfaction and people's perceptions regarding the relationship between personal spirituality and job satisfaction.

In order to investigate the relationship between personal spirituality (independent variable), and job satisfaction, organisational spirituality and perceptions (dependent variables), the Pearson Correlation Coefficients were determined.

TABLE 42 RESULTS FROM PEARSON'S CORRELATION COEFFICIENTS BETWEEN INSTRUMENTS

		MSQ	HSS	OSVS	PQ
MSQ	r value	1.0000			
	P				
HSS	r value	-0.30	1.0000		
	P	< 0.0001			
OSVS	r value	0.47	-0.25	1.0000	
	P	< 0.0001	< 0.0001		
PQ	r value	0.27	0.29	-0.22	1.0000
	P	< 0.0001	< 0.0001	0.0008	

Table 42 shows a negative relationship between personal spirituality (independent variable), and job satisfaction (dependent variable) ($r=-0.30$, $p<0.0001$). This shows that respondents who have high levels of personal spirituality have a tendency to be dissatisfied with their jobs. A negative relationship was also established between personal spirituality and organisational spirituality ($r=-0.25$, $p<0.0001$). This shows that people who are spiritual, do not perceive their organisations as having spiritual values. A relationship was determined between organisational spirituality and job satisfaction ($r=0.47$, $p<0.0001$). From these findings the conclusion can be drawn that people who have high levels of personal spirituality, are possibly dissatisfied with their work because organisations are not perceived to have spiritual values.

A relationship was established between personal spirituality and people's perceptions regarding the relationship between personal spirituality and job satisfaction ($r=0.29$, $p<0.0001$). A relationship was also established between job satisfaction and people's perceptions regarding the relationship between personal spirituality and job satisfaction ($r=0.27$, $p<0.0001$). This implies that people who have high levels of personal spirituality show a tendency to perceive that a relationship should exist between personal spirituality and job satisfaction. One could argue that this tendency exists merely because spiritual people will perceive job satisfaction to be spiritually-based, because it will be in line with their personal belief system. On the other hand, it was found that people who are generally dissatisfied with their jobs show a tendency to perceive that a relationship should exist between personal

spirituality and job satisfaction. This finding may imply that people are generally dissatisfied with their work, because their spiritual needs are not satisfied by their work.

A negative relationship was established between organisational spirituality and people's perceptions regarding the relationship between personal spirituality and job satisfaction ($r=-0.22$, $p<0.0008$). This indicates that people who perceive that a relationship should exist between personal spirituality and job satisfaction, do not perceive their organisations to show spiritual values. This may imply that in order for spiritual workers to become more satisfied, the organisation needs to have spiritual values.

The multiple regression analysis showed that, together, personal spirituality, organisational spirituality and perceptions explained 27.6% of the variance in job satisfaction. Organisational spirituality explained 22.7% of the total variance in job satisfaction. Personal spirituality explained another 3.16% of the total variance in job satisfaction, and perceptions explained 1.84% of the total variance in job satisfaction. This indicates that organisational spirituality explains most of the variance in job satisfaction. Therefore one may speculate that in order to improve workers' general dissatisfaction with their work, they need to perceive that their organisations are spiritual. Organisational spirituality it however more than a mere statement on its spiritual values, it requires organisational leaders to show genuine commitment towards these values in order for employees to perceive the organisation to be truly

spiritually-based. This in turn may potentially lead to them being satisfied with their work.

6.4 PERCEPTIONS REGARDING THE RELATIONSHIP BETWEEN PERSONAL SPIRITUALITY AND JOB SATISFACTION

This section presents the results of research question five. In other words, this section analyses people's perceptions regarding the relationship between personal spirituality and job satisfaction. This research question was answered by responses obtained from the final section of the questionnaire (section E), which consisted of true and false statements regarding this relationship. Most respondents (88%) indicated that they perceive personal spirituality and job satisfaction to be related. This is an interesting finding, as the results of this study show the opposite; a negative relationship between personal spirituality and job satisfaction.

The study found that people are generally dissatisfied with their work, and one possible explanation for this can be that organisations still regard job satisfaction as consisting mainly of materialistic components which can be manipulated by organisations in order to ensure satisfaction. It seems that organisations need to realise that job satisfaction is rather spiritually-based, and because of organisations' inability to satisfy people's spiritual needs, they are potentially experiencing job dissatisfaction.

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	<ul style="list-style-type: none"> ▶ 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. 	<ul style="list-style-type: none"> ▶ 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	<ul style="list-style-type: none"> ▶ Customer service ▶ Integrity ▶ Diversity ▶ Innovation ▶ Excellence 	<ul style="list-style-type: none"> ▶ 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.

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APPENDIX A RESEARCH QUESTIONNAIRE

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QUESTIONNAIRE: SPIRITUALITY AND JOB SATISFACTION

Please complete the following questionnaire by placing a cross in the space provided.
There are no right or wrong answers.

1. Respondent number						V			
Section A Ask yourself, how satisfied am I with these aspects of my job? 5. Very satisfied means I am very satisfied with this aspect of my job 4. Satisfied means I am satisfied with this aspect of my job 3. Neutral means I can't decide whether I am satisfied or not with this aspect of my job 2. Dissatisfied means I am dissatisfied with this aspect of my job 1. Very dissatisfied means I am very dissatisfied with this aspect of my job						For office use only			
In my present job, this is how I feel:									
	Very Dissatisfied	Dissatisfied	Neutral	Satisfied	Very Satisfied				
1. Being able to keep busy all the time	1	2	3	4	5				
2. The chance to work alone on the job	1	2	3	4	5				
3. The chance to do different things from time to time	1	2	3	4	5				
4. The chance to be "somebody" in the community	1	2	3	4	5				
5. The way my supervisor handles his/her work	1	2	3	4	5				
6. The competence of my supervisor in making decisions	1	2	3	4	5				
7. Being able to do things that don't go against my conscience	1	2	3	4	5				
8. The way my job provides for steady employment	1	2	3	4	5				
9. The chance to do things for other people	1	2	3	4	5				
10. The chance to tell people what to do	1	2	3	4	5				
11. The chance to do something that makes use of my abilities	1	2	3	4	5				
12. The way policies are put into practice	1	2	3	4	5				
13. My pay and the amount of work I do	1	2	3	4	5				
14. The chances for advancement in this job	1	2	3	4	5				
15. The freedom to use my own judgement	1	2	3	4	5				
16. The chance to try my own methods of doing the job	1	2	3	4	5				
17. The working conditions	1	2	3	4	5				
18. The way my colleagues get along with each other	1	2	3	4	5				
19. The praise I get for doing a good job	1	2	3	4	5				
20. The feeling of accomplishment I get from the job	1	2	3	4	5				
						A1			
						A2			
						A3			
						A4			
						A5			
						A6			
						A7			
						A8			
						A9			
						A10			
						A11			
						A12			
						A13			
						A14			
						A15			
						A16			
						A17			
						A18			
						A19			
						A20			

Section B

Your honest answer to each item is very important. There is no agreement as to what are right and wrong responses to these items, but if the scale is to be useful, you should respond to each item to the best you can. Please select the one response which is most true for you and place a cross (x) in the space provided.

	Constantly/Almost constantly	Frequently	Occasionally	Seldom	Never/ Almost never
1. I experience a sense of sacredness in living things					
2. I experience a sense of connection with other living things					
3. I set aside time for personal reflection and growth					
4. I value the relationships between all living things					
5. Being truthful is important to a successful life					
6. I find meaning in life by creating close relationships					
7. We should give to others in need					
8. It is important that we be sensitive to pain and suffering					
9. I experience a feeling of being whole and complete as a person					
10. It is important that each of us find meaning in our lives					
11. All forms of life are valuable					
12. I feel sad when I see someone else in pain					
13. I find the world of nature boring					
14. I listen closely when people tell me their problems					
15. I read articles on health and inner peace					
16. I share my private thoughts with someone else					
17. I put the interests of others before my own when making a decision					
18. I actively seek a sense of purpose in my life					
19. I feel guilty when I don't tell the truth					
20. I enjoy guiding young people					

B1	
B2	
B3	
B4	
B5	
B6	
B7	
B8	
B9	
B10	
B11	
B12	
B13	
B14	
B15	
B16	
B17	
B18	
B19	
B20	

Section C: Biographical details

Please use a cross to indicate your particulars

1. Gender

Male	<input type="checkbox"/>
Female	<input type="checkbox"/>

C1	<input type="checkbox"/>
----	--------------------------

2. Ethnical grouping (for statistical purposes only)

Black/African	<input type="checkbox"/>
White	<input type="checkbox"/>
Coloured	<input type="checkbox"/>
Indian/Asian	<input type="checkbox"/>

C2	<input type="checkbox"/>
----	--------------------------

3. Job Title

--

C3	<input type="checkbox"/>	<input type="checkbox"/>
----	--------------------------	--------------------------

4. Are you a religious person?

YES	<input type="checkbox"/>	NO	<input type="checkbox"/>
-----	--------------------------	----	--------------------------

C4	<input type="checkbox"/>
----	--------------------------

5. Religious orientation

Christian	<input type="checkbox"/>
Jewish	<input type="checkbox"/>
Islamic/Muslim	<input type="checkbox"/>
African Traditional	<input type="checkbox"/>
Hindu	<input type="checkbox"/>
Buddhist	<input type="checkbox"/>
Sikh	<input type="checkbox"/>
Other	<input type="checkbox"/>
Agnostic/Non-believer	<input type="checkbox"/>

C5	<input type="checkbox"/>
----	--------------------------

6. Religious: Strength of conviction

Very strong	<input type="checkbox"/>
Strong	<input type="checkbox"/>
Moderate	<input type="checkbox"/>
Weak	<input type="checkbox"/>
Very weak	<input type="checkbox"/>
Not applicable	<input type="checkbox"/>

C6	<input type="checkbox"/>
----	--------------------------

7. My age is _____ years.

C7	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
----	--------------------------	--------------------------	--------------------------

8. Educational level

Grade 10-11/Standard 8-9	<input type="checkbox"/>
Grade 12/Standard 10	<input type="checkbox"/>
Post matric college/Technikon qualification	<input type="checkbox"/>
Post matric University graduate	<input type="checkbox"/>

C8	<input type="checkbox"/>
----	--------------------------

Section D

We would like to ask you some questions about the general climate in your company. Using the choice list below, please answer the following in terms of how it really is in your company, not how you would prefer it to be. Please be as candid as possible, remember, all your responses will remain strictly anonymous. Please select the response which is most true for you and place a cross(x) in the space provided.

	Completely false	Somewhat false	Neither true nor untrue	Somewhat true	Completely true
1. In this organisation there is a sense of sacredness of life					
2. In this organisation there is a real sense of connection with the world at large					
3. We are urged to set aside time for personal reflection and growth in this organisation					
4. This organisation values the relationships among everyone who works here					
5. Being truthful is important to a successful life in this organisation					
6. In this organisation, one can find meaning in life by creating close relationships with those working here					
7. This organisation fosters giving to others in need					
8. This organisation is sensitive to the pain and suffering of others					
9. It is important to this organisation that employees are whole and complete people					
10. The organisation encourages each of us to find meaning in our lives					
11. In this organisation, all forms of life are valuable					
12. There is an overall sense of sadness when someone in this organisation is in pain					
13. The world of nature is ignored in the daily functions of this organisation					
14. In this organisation, people listen closely when others tell them their problems					
15. This organisation promotes health and inner peace					
16. It is common for individuals who work here to share their private thoughts with someone else in the organisation					
17. The organisation encourages us to put the interests of others before our own when making a decision					
18. In this organisation, we are encouraged to actively seek a sense of purpose in our lives					
19. In this organisation, it is expected that everyone tells the truth					
20. We are encouraged to mentor and help new people entering the organisation					

D1	
D2	
D3	
D4	
D5	
D6	
D7	
D8	
D9	
D10	
D11	
D12	
D13	
D14	
D15	
D16	
D17	
D18	
D19	
D20	

Section E

Please indicate whether you think the following statements are true or false by placing a cross (x) in the appropriate space.

	True	False
1. People who have meaningful lives, are more likely to experience job satisfaction		
2. Setting time aside for personal reflection can improve your experience of job satisfaction		
3. Being caring towards other employees can improve your experience of job satisfaction		
4. Being truthful may have a positive impact on one's experience of job satisfaction		
5. People who value personal growth are likely to experience higher satisfaction with their jobs		
6. Being sensitive to the pain and suffering of others may positively influence one's experience of satisfaction at work		
7. People who are willing to share their private thoughts with others, even at work, are more inclined to experience job satisfaction		
8. Being concerned with your personal health and inner peace can improve one's experience of job satisfaction		
9. People who value all forms of life are more inclined to experience job satisfaction		

E1	
E2	
E3	
E4	
E5	
E6	
E7	
E8	
E9	

Feedback slip:

Feedback regarding the research results should be forwarded to the following address:

-END OF QUESTIONNAIRE-



University of Pretoria
Faculty of Economic and
Management Sciences
Pretoria, 0002

SPIRITUALITY AND JOB SATISFACTION

A research project by the University of Pretoria

Dear Respondent

Have you ever wondered what causes people to be satisfied with the work they do? Is it materialistic factors such as receiving a good salary or more spiritual related factors such as having meaningful and purposeful work? The purpose of this study is to examine the relationship between spirituality and job satisfaction. Being spiritual means that you are aware of the significance of life, view the events of your life within a larger context and, are compassionate.

You are a member of a carefully chosen random sample to participate in this research project which has been endorsed by your organisation's top management. Please be so kind as to participate in this important research project by completing the attached questionnaire which will take you approximately 15 minutes to complete. Be assured that any information provided in this questionnaire will be treated in strict confidence and will be used for the research purposes only. Please answer all the questions in an honest manner. There are no right or wrong answers to any of the questions. The researcher is only interested in your personal view.

Take note that your participation is voluntary and you have the right not to respond. You are requested to personally complete the questionnaire. Should it not be possible to complete it personally, rather do not return it at all. Handing it to someone else for completion will affect the validity of the results and conclusions. Please return the questionnaire that you have completed anonymously via internal mail to _____. Should you be interested in receiving feedback regarding the findings of this study, please complete the relevant section at the end of the questionnaire. The results of the study will then be sent to you.

Your time and input is valued and appreciated.

RESEARCHER

Freda van der Walt
Faculty of Economic and Management
Sciences
University of Pretoria
Contact no: 0834590351

STUDY LEADER

Dr Mias de Klerk
Faculty of Economic and Management Sciences
University of Pretoria

ANNEXURE C

REMINDER LETTER



SPIRITUALITY AND JOB SATISFACTION

A research project by the University of Pretoria

13 August 2006

Reminder

Dear participant

We recently sent a letter and a questionnaire to you on spirituality and job satisfaction. In the letter we explained that you had been included in a carefully selected sample who are to take part in a large research project on spirituality and job satisfaction. We hope that you have received this letter dated 17 July 2006 by now.

This letter serves as a further request to you to complete the questionnaire and to return it to _____ in the enclosed envelope at your earliest convenience.

If you did not receive the previous letter and questionnaire or have any questions about the study, please contact us at the following address or telephone numbers:

RESEARCHER

Freda van der Walt
Faculty of Economic and Management
Sciences
University of Pretoria
Contact no: 0834590351
Fax: 057 x 3554454
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STUDY LEADER

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We are entirely in your hands as far as success of this project is concerned. Please assist us by completing the questionnaire.

Yours sincerely,
Freda van der Walt

Dr. Mias de Klerk