



An investigation into organisational commitment to spirituality in the workplace.

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PhD

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Declaration

This submission is my own work and contains no material previously published or written by another person nor material which has been accepted for the award of any other degree or diploma of the University or other institute of higher learning, except where due acknowledgement has been made in the text, in the United Kingdom or overseas.

Signature_____

Date_____

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Abstract

This study examined the emerging debate on spirituality in the workplace. As spirituality gains impetus, organisations have proactively accommodated the needs of their multi-ethnic and multi-faith workforce and have started integrating spirituality into their policies. The study sought to gauge the employees and managers' perceptions of the importance of spirituality in the workplace. Spirituality represents a complex phenomenon that embraces an awareness of others, coupled with a sense of fulfilment and values, which add meaning to life. Overall, a lack of clear policy and acknowledgment regarding spirituality within organisations is apparent.

The extant literature suggests that spirituality as a research topic suffers from fragmentation, dearth, and confusion which sometimes makes it difficult to propose a comprehensive theory. The complexity and ambiguity of spirituality as a concept means it is often confused with religious rituals. Spirituality is not the same as religion, although religion can be the focus of an individual's spirituality or the way in which an individual's spirituality is recognised and expressed. Both spirituality and religion can operate independently from each other. As a result, many scholars have realised the need for a more unified interpretation of the term spirituality.

Adopting a predominantly positivist stance, two organisations in England were surveyed. Using a purpose-designed questionnaire, a return of 628 was achieved, with a reliability of 0.87 (Cronbach Alpha). Analysis was undertaken as a data set using independent variables which related to biographical factors, including a person's faith and their organisation. This was supported by qualitative data using semi-structured interviews with senior management in both organisations.

Findings and analysis highlighted that employees did not feel comfortable discussing spirituality; nor did they feel it was appropriate to practise spirituality within the workplace. In their perceptions of spirituality policies, both organisations proffered initiatives that, in the absence of a coherent policy, employees struggled to accommodate employee spiritual needs. Overall, the findings revealed that the limited policies or procedures that were in place often left the employees ambivalent as to whether the organisation had any genuine interest in their spiritual well-being.

Since employee spirituality is under-researched, this study investigated the nature of workplace spirituality to benefit academic research through expanding the knowledge in this area, to produce a model of spirituality. The study findings will lead to new knowledge on spirituality that can assist in the formulation of suitable strategies to enhance employee spiritual well-being. This study is pertinent in the current economic recession, whereby employees of different ethnic backgrounds may feel vulnerable, with the possibility of spirituality manifesting itself in the workplace as a source of conflict. To address the issue of potential spiritual conflict, organisations will need to build high-trust relationships in the workplace.

Outputs and dissemination of research

The following presents the outputs the author has produced or contributed to during the course of the doctoral research.

Publications under review or forthcoming

Foster, S. and Menacere, K. (2013), Spirituality is an inside job not a workplace manifestation, *Journal of Management, Spirituality and Religion*. (Submitted 01 February 2014)

Participation in academic events and external dissemination

Doctoral conference poster presentation - 17th October 2012 - LJMU

Merseyside Employee Relations Forum (MERF) conference 15th May 2013, delivered at the Liverpool Anglican Cathedral. Presentation given on spirituality within the workplace.

PhD Doctoral conference at Cumberland Lodge Programme, 12-14 August 2013, presentation on 'An investigation into organisational commitment to spirituality in the workplace'.

BBC Merseyside - open mic discussion to the public regarding Spirituality and the impact employers understanding has on the employee within the workplace - 18 August 2013

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Chapter One: Introduction

1.1 Purpose of the study.

The study relates to the current issues of spirituality, the link between individual perceptions and the managerial commitment to spirituality in the workplace. Malik *et al.* (2011) suggest that spirituality has gained greater purpose in organisation and management development circles. However, Bishnoi *et al.* (2012) point out that because spirituality is a personal characteristic, it means different things to different people and everyone possesses a form of spirituality, even if it is a pessimistic or money oriented spirituality. The Royal College of Psychiatrists (2013) state that spirituality is a “*personal and interpersonal dimension, which integrates and transcends the cultural, religious, psychological, social and emotional aspects of the person or more specifically concerned with soul or spirit.*” Therefore, this current study seeks to determine the extent to which organisations create and provide an appropriate environment for their employees to practice spirituality.

The current study examines the present day issues relating to spirituality, such as whether it is an asset to the organisation or a source of conflict within the workplace. It aims also to find out whether employees feel able to express and observe their spiritual beliefs and whether it is embedded into organisational culture through dialogue, policies and procedures. Sedikides (2009) suggests that in recent times, the association between spiritual beliefs, management practices and organisational outcomes has been conspicuously ignored in the mainstream management research, despite there being a large number of people worldwide reporting that spirituality is an important part of their daily lives (Ali 2010). Panda, (2011:201) argues that:

“Spirituality in the workplace is an opportunity for an individual or organisation to grow and to contribute to society in a meaningful way about care, compassion, support of others, integrity, people being true to themselves and others. It means individuals and organisations attempting to live their values more fully in the work they do.”

Sedikides (2009) highlights that the lack of acknowledgment for any potential association between spirituality and managerial practices is in direct conflict with the views of a suggested eighty percent of people worldwide. Consequently, the current study seeks to investigate the perceptions of the workforce towards spirituality, including the variety of cultures and beliefs that co-exist. Conversely, Marques (2005) refers to spirituality in the workplace as an experience of interconnectedness and trust among those involved in a work situation. The process is engendered by an individual goodwill that can lead to a collective creation of a motivation within the organisation (Bello, 2012). Following the same line of thought, Benefiel (2007) explains that a positive approach to spirituality can enhance overall performance, which can ultimately lead to lasting organisational excellence.

Biagini *et al.* (2012) (Figure 1) have further elaborated on Benefiel’s (2007) view by proposing a model that attempts to create wholesome and rounded workers who are not only knowledgeable, skilful and possess professional skills, but also have strong spiritual beliefs, are ethical and have social awareness in conducting their duties. Consequently, by ensuring potential shortcomings of the organisation are identified and acted upon, business leaders can develop strategies that ensure employees’ well-being and spiritual practices are maximised. In Sembuk’s model (Biagini *et al.* 2012), spirituality is at the centre of an organisation. Because spirituality is potentially central to an individual, an organisation which adapts itself to support an employee’s spirituality can benefit through increased

productivity and motivation (Beheshtifar and Zare, 2013). Although organisations may incorporate current legislation into their policies and procedures which they feel addresses spirituality, the current study aims to examine the extent to which Sembuk’s model (Biagini *et al.* 2012) reflects the reality of spirituality and its role within an organisation.

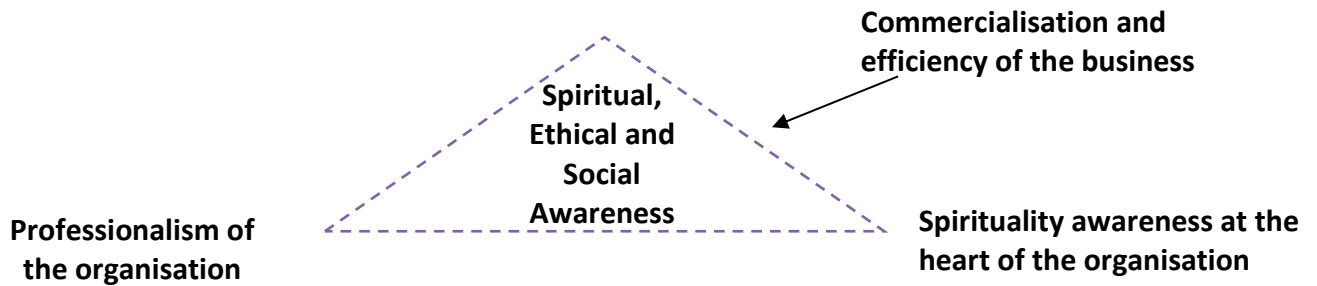


Figure 1 - 'Sembuk's Model' adapted from Biagini *et al.* (2012:32)

In a time of public debate about spiritual tolerance and cultural freedom in a multicultural society, it is important to gain a true understanding of how different religions can manifest themselves within an organisation (Bello, 2012). In the main, cultural and religious acceptance within the workplace is becoming part of everyday life for the employer and employee (Jones, 2006). Although this acceptance need not be an admission that discrimination is, or was, tolerated in the first place, it does indicate that spirituality in the workplace is a sensitive area, which should be treated with caution. Research undertaken by Forstenlechner and Al-Waqfi (2010) suggests that the perceived views of Muslim workers is that discrimination exists within the workplace. However, their findings indicate that this is to the contrary, whereby employers showed a high level of commitment to respecting the traditions and beliefs of the Muslim faith, with little evidence of discrimination against employees being apparent. The disparity between the findings outlined in Forstenlechner and Al-Waqfi's (2010) research is something that the current study aims to investigate. The view is taken that the conflicting perceptions and expectations regarding spirituality could be

associated with limitations within policies and procedures currently being adopted within business; therefore, in investigating this area, the current study contributes to theoretical knowledge by addressing the issues that relate to spirituality in the workplace.

1.2 Statement of the Problem

An attempt by employers to understand and fulfil employees' needs of spirituality in the workplace has increased over recent years (Mitchell 2013). The rationale behind this interest in spirituality is less than clear; however, theories that attempt to account for the sudden rise in spiritual awareness are becoming widely accepted. Through academic research, the spirituality debate is gaining ground and numerous studies have emerged (Van Tonder and Ramdass, 2009; Bishnoi *et al.* 2012). Although previous studies have dealt with spirituality, the topic of spirituality in the workplace has become more prevalent in recent years (Mitroff, *et al.* 2009). Furthermore, with organisations conducting a greater number of mergers and acquisitions, it implies that employees and employers from different ethnic backgrounds and faiths are now required and expected to work with managers from a different faith, or of no faith at all. This has led several segments of the population to question the meaningfulness of life and its purpose and particularly, how an individual can practice their spirituality within the workplace (Panda, 2011).

One of the most commonly debated perspectives is that social trends are a prime root for this growing interest in the spirituality phenomenon (Gotsis and Kortezi, 2008). Gotsis and Kortezi (2008) explain that spiritual practices draw upon prominent ethical and moral principles. These views are deliberated from a different perspective, with an individual's spirituality being a defining factor when understanding and interpreting their ethical behaviour (Ali, 2010). Subsequently, it should not be underestimated that the workplace can

bring communities closer by adding a sense of togetherness and as a result, the workplace can be viewed as a substitute for communities outside of the workplace (Van Tonder and Ramdass, 2009). This view on communities has prompted some organisations to integrate spirituality into their strategies, especially within their framework of corporate social responsibility. One such business is The Body Shop, founded by Dame Anita Roddick in 1976, which contributes to the community within Glasgow through social responsibility projects. These projects focus on solving some of the issues surrounding high levels of unemployment and crime in the region, by investing a quarter of Body Shop's net profit back into the community to *"keep the soul of the company alive"* (Karakas, 2010:92). It should not, however, be seen that such initiatives are purely philanthropic acts. Many organisations choose to give back to the community through donations of money, labour or other resources. Whilst such acts can benefit the community or group selected for support, it also needs to be acknowledged that it provides a business opportunity for the organisation, in that it raises their profile within the community and generates free publicity, which can be promoted widely at limited cost (Goldstein-Gidoni *et al.* 2009).

It has been observed that organisations such as Coca-Cola and Boeing have introduced spirituality into their workplaces (Bishnoi *et al.* 2012). Initiatives include the implementation of strategies that allow spiritual individuals to practice Bible, Quran, or Torah study groups, to conduct voluntary prayer groups and interfaith dialogue groups, as well as meditation exercises. Nonetheless, whilst spirituality is beginning to be acknowledged in the world of work, Bishnoi *et al.* (2012:5) argue that:

"Spirituality is neither a business opportunity nor a management tool and should not be used to develop corporate reputation because it is essentially a free, non-utilitarian option."

An alternative view is that organisational commitment to spirituality in the workplace is likely to promote feelings of equality and greater job satisfaction amongst its employees (Marschke, 2011). In light of these conflicting positions and perspectives regarding spirituality, the researcher seeks to find out the extent to which the following assumptions reflect the management and employee thinking within the workplace:

1. There is an apparent lack of understanding as to what constitutes spirituality
2. It is apparent that, following an absence of clear work legislation in the UK, organisational commitment towards the spiritual well-being of employees is not high on the agenda
3. With regard to their spirituality there is little apparent parity between employees of different ethnic backgrounds and faith denomination
4. Spirituality is often viewed as a sensitive workplace topic wherein people can be judged implicitly by their need to practice spirituality.

1.2.1 The nature of the problem

The integration of spirituality into effective management and organisations has been regarded as incongruous or, as Goldstein-Gidoni *et al.* (2009:600) put it, “unnatural”. Nonetheless, Ashmos and Duchon, (2000:598) argue that workplace spirituality is however, a basic right:

“Workplace spirituality is generally based on the same general ideas, including recognition that employees have inner lives and an assumption that employees desire to find work meaningful and a commitment by the company to serve as a context or community for spiritual growth.”

In contrast, organisations aim to concentrate more on outcomes, such as returning a profit and sustaining the longevity of the business, instead of being caught in a competitive struggle to facilitate human activity in the organisation (Goldstein-Gidoni *et al.* 2009), as opposed to intangibles.

Despite the importance of religious beliefs to people in the United Kingdom, employers and employees traditionally regard the workplace as off-limits for any demonstration of faith (Ali, 2010). However, the separation of spirituality and business, for both the private and public sectors, is becoming blurred and as such, the workplace is being transformed into an environment where expressions of spirituality and practices are now regarded as more commonplace (Abuznaid, 2006). Consequently, employees' job satisfaction sought through spiritual and cultural satisfaction is a worthwhile endeavour that can enhance an organisation's longevity, perceived excellence and their retention of staff. It has, however, been identified that the beliefs and values of non-Muslim religions are felt to be marginalised within an organisation and ignored worldwide because these religions tend not to be as politically supported as Islam (Williams *et al.* 2010). There is also evidence that ethnic faith groups express spirituality in the workplace differently, which presumes that certain groups are disadvantaged within an organisational setting.

The role of an organisation can be seen as crucial to the development of its employees' spiritual needs (Ali, 2010). If business leaders want to enhance employee performance, improve the efficiency and effectiveness of their staff, then they may have to seek a leader who is spiritual and who can help reduce uncertainty, ambiguity and insecurity within the organisation (Conger, 1994). When the leader exhibits the 'human' qualities of creativity, honesty, truthfulness and trust, employees may feel the power of human bondage and

connectedness to the organisation (Panda, 2011), along with a feeling of greater satisfaction, although this would represent an ideal world.

1.2.2 The impact and gravity of the problems

Management within an organisation may assume they can enhance employee commitment by adopting motivational strategies. However, this approach requires a clear understanding of the spirituality groups present. For example, in Muslim countries, cultural values and beliefs have been shaped by Islamic teachings and principles and as such, individual values have been instilled since early childhood. This in turn enables a greater awareness of and sensitivity to, what is commonly defined as socially and religiously sanctioned (Ali, 2010). The same principle would apply to a cultural situation where, say, the Roman Catholic ethos was strongly embedded in the community.

The spirituality debate is evolving, as an increasing number of organisations seek a greater understanding of spirituality in the workplace. At the same time, employees are practicing spirituality in the workplace more frequently. Employers are equally facing situations where employees discuss religious tenets, wear religious symbols or object to employers' decisions based on their faith (Morgan, 2005). Therefore, as Panda (2011:191) suggests:

“Does it mean that employers will have to be flexible and conform to their policies so that Sikhs will be allowed to wear a turban and carry a ‘kirpan’ to the office and that Muslims should be allowed to go to a Mosque to chant holy Quran on all Fridays at a given time?”

Panda's (2011) choice of the word 'chant' is, however, misleading, as Muslim worshipers invariably recite the Quran.

The challenge of integrating spirituality policies and procedures into the organisation is now becoming even more complex, due to the wide range of religions being practised. Furthermore, the continued emergence of spirituality movements has led to employers and employees being uncertain of their professional responsibilities, which challenges management decision-making about workplace spirituality. With respect to religious expansion, Sedikides (2010) claims that Islam is the fastest growing religion worldwide. However, within any population, a number of affiliated subcultural groups exist that are based upon religious or other beliefs (Hayward, 2000). The diversity of beliefs, in their broadest term, provides considerable scope for research to examine the wider issue of spirituality in the workplace, particularly from the perspective of those working within the organisation, rather than focusing upon a particular religious or spiritual group.

The current research topic is important, not just to organisations but to society in general, with spiritual well-being being viewed as a high level of faith and commitment to a belief that provides a sense of meaning and purpose to an individual's existence (Heintzman and Mannell, 2003). In addition, it is possible that employees who are content in their work will transfer such happiness to outside work and vice versa, thus making the individual more content with life (Jurkiewicz and Giacalone, 2004).

1.2.3 The feasibility criteria for the research problem

Spirituality plays an important part within an organisation and therefore can influence the attitude the workforce shows towards management (Beheshtifar and Zare, 2013). Research suggests that job satisfaction is linked to the extent to which an employer meets the psychological needs of their employees, which embraces spirituality fulfilment within the workplace (Badrinarayanan and Madhavaram, 2008). Van Tonder and Ramdass (2009)

equally highlight the growing significance of spirituality to organisational constructs and employee satisfaction. Consequently, a key purpose of the current research is to explore the multi-facets and complex nature of spirituality in the world of work and to evaluate the role and importance of spirituality within business constructs. The outcomes of such an approach could assist businesses to facilitate greater discourse and understanding between employers and employees on spirituality, thereby leading to greater stability, sustainability and competitive advantage. Thus, the study examines and analyses the impact of spirituality on the business and work environment.

1.3 Background of the Study

So far, research has broadly examined spirituality in the workplace, with an early researcher being Renesch (1992), who published an article: *'How Do We Put Our Spiritual Values to Work?'* The study explored how organisations address real human values, which included the meaning and resemblance with an individual's innermost source of power. The approach contrasted the established internal organisational reputation, of being an uncaring establishment, with an adoption of a profit-driven strategy. More recently, Forstenlechner and Al-Waqfi (2010), Ali (2010) and Mitroff and Denton, (2009) have emerged as key researchers within the spirituality field. Their research, however, has primarily focused on the Islamic faith, although other faiths such as Hinduism and Christianity are visited. Despite these useful insights, faiths tend to be discussed comparatively against their values and beliefs, rather than any attempt to understand how different religions are perceived, accepted and practised within the workplace.

The key issues and debates surrounding spirituality within the workplace are often driven by what is regarded as topical issues in society at the time (Young, 2007). As such, when a

public debate focuses on workplace related issues, such as spirituality, it can generate a political or emotional discussion, before the detail on discrimination or implications are sought (Marques, 2005). One example of an unfocused investigation concerned the perceptions Muslim jobseekers had towards the opportunities available to them within the UK job market (Forstenlechner and Al-Waqfi, 2010). The outcomes suggested that some Muslim citizens encounter treatment in the workplace that they perceive to be discriminatory and unacceptable, whilst on the other hand the authors conclude that there was little or no evidence of discriminatory incidents. Indeed, many employers go out of their way to accommodate employee beliefs and values, which runs contrary to the employee expectations that management would discriminate against them (Morgan, 2005). The current research mirrors the wider public debate into the significance that spirituality has upon employability (De Klerk, 2005).

1.3.1 Rationale for selecting populations and sample for data collection

In the private and public sector, employees are often put under pressure to perform work activities that may contradict or infringe on their own ideals and values. The contradiction can be as simple as an individual's desire to do well for the business, which may persuade the person to compromise their spiritual beliefs (Alvesson and Willmott, 2002). For example, Mamady Sidibe, a former striker at Stoke Football Club, choose not to fast on match days during Ramadan as it may have diminished his footballing performance (Cowling, 2013). Alternatively, the recent case of Newcastle Footballer, Papiss Cisse, who was concerned about promoting the club's sponsor Wonga as he felt it would compromise his Muslim beliefs but eventually chose to wear the club's shirt (Taylor, 2013). Thus, it is

apparent that the success of an organisation can depend on the ability of management to facilitate their employees' spiritual belief system (Gagnon, 2012).

For the purpose of the current study, the decision to select two different organisations within two sectors was taken for a variety of reasons. Firstly, as a previous General Manager in the private sector for Furniture City, this prior knowledge facilitated access to the human resource department and personal information, which allowed data to be collected from the organisation. Secondly, a family member, who also worked for Housing Organisation, was able to get access to the employees' and management details within the organisation; therefore, the selection of the two organisations is based on practical reasons and the convenience of accessing data. However, due to the sensitive nature of the topic of Spirituality, both organisations requested that their organisational names be kept anonymous when presenting personal information so that the organisation was not directly recognised or identified. For that reason, the decision to use pseudonyms was chosen by the researcher to prevent identification of the selected organisations. Subsequently, in order to provide a strong analysis on the issues relating to spirituality in the workplace, data representing both the third sector and private sector will be collected. Each organisation provides sector data on employers and employees' perceptions, with respect to attitudes, policy and provision regarding spirituality in the workplace.

The key focus concerned access and those companies that were amenable to the investigation of their perceptions and policies on spirituality. The company labelled 'Furniture City' was first contacted, owing to previous employment with the company as a General Manager, which facilitated a more open dialogue. The second organisation, labelled

‘Housing Organisation’ was, however, a relatively unknown situation, other than a personal contact within the Human Resource team.

1.3.2 Furniture City profile

Furniture City is a well-established retail business, which is moving into its twenty-third year of trading. Starting as a one-store set-up in Abingdon, the company has grown from a twelve member of staff business to its current position of over six hundred staff across forty stores. The Managing Director’s ethos is to provide every customer who visits any of the forty stores with ‘an awesome experience’, thus making customer retention more likely and enhancing reputation, longevity and financial security for all employees. Subsequently, Furniture City has established itself as the fourth biggest direct furniture retailer in England. With an annual delivered turnover of over £220 million, it is continuing to grow, with five new store openings planned between the period of 2012 to 2015. As a national organisation, the profile of its employees can vary between stores due to its geographical positioning throughout the United Kingdom. Indeed, over fifteen spiritual and religious beliefs are represented in the organisation, with the same number of ethnic backgrounds equally being present. Within the company as a whole, the current staff profile in relation to disability, ethnicity and religion is as follows:

Number of staff listing no disability	662
Number of staff where disability status has not been listed or is unknown	18
Number of staff who are currently listed as having a disability	49

Table 1 - Furniture City Employees’ Disability Status

Asian other	90	Not Stated	31
Black other	13	Other	39
Black African	7	Pakistani	35
Black Caribbean	18	White	340
Black British	23	White/Black African	4
Chinese	9	White/Black Caribbean	1
Indian	39	White Other	0
Irish	40		

Table 2 - Furniture City Employees' Ethnicity

Table 3 illustrates the religious or spiritual background of Furniture City employees'. This information was provided by the Human Resources department of the organisation and therefore utilises the categories defined within their equal opportunities data.

Agnostic	6	Methodist	15
Atheist	8	Muslim	80
Catholic	130	Protestant	2
Christian	114	Roman Catholic	40
Church of England	93	Sikh	25
Hindu	45	Spiritual	95
Humanist	1	Not Stated	16
Jehovah Witness	3		
Jewish	20		

Table 3 - Furniture City Employees' Religious/Spiritual Background

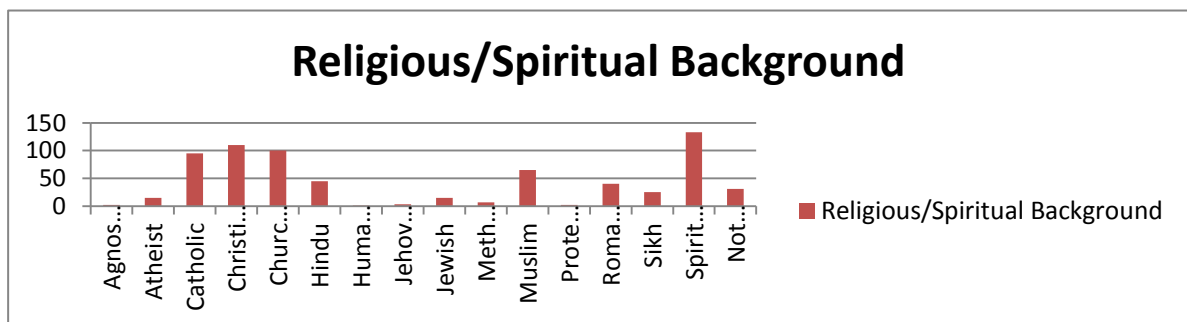


Table 4 - Furniture City Employees' Religious/Spiritual Background Graph

Table 4 illustrates clearly the diversity of the faith groups within Furniture City. As evidenced, the range of groups enables a variety of spiritual beliefs to be considered as part of this study.

1.3.3 Housing Organisation profile

Housing Organisation is a Neighbourhood Investor company. The company works closely with the public sector to provide social housing but also *“trades commercially to generate income, provide jobs and direct wealth into neighbourhoods with the aim of creating and sustaining vibrant places to live”* (Housing Organisation, 2012). The company has over fifteen thousand homes in ownership and management across Merseyside and Cheshire. An Investor in People organisation, they have been ranked as one of Britain’s Top 100 companies to work for in both 2010 and 2011, as well as one of Britain’s Top 75 Places to Work in the Public Sector (Times and The Sunday Times, 2012). Employing over five hundred people (including temporary staff), they have an asset value in excess of £500m, a combined development fund in excess of £210m and a turnover of over £50m. Similarly to Furniture City, over twelve ethnic backgrounds are represented, along with fifteen religions and spiritual groups.

In addition, data taken from Housing Organisation’s personnel database and diversity monitoring forms indicates that of the five hundred and fifty seven employees currently employed by the company, the current staff profile in relation to disability, ethnicity and religion is as follows:

Number of staff listing no disability	557
Number of staff where disability status has not been listed or is unknown	25
Number of staff who are currently listed as having a disability	30

Table 5 - Housing Organisation Staff Disability Status

Asian	20	Not Stated	21
Black other	1	Other	3
Black African	9	Pakistani	30
Black Caribbean	2	White	422
Black British	1	White/Black African	4
Chinese	12	White/Black Caribbean	2
Indian	20	White Other	3
Irish	12		

Table 6 - Housing Organisation Staff Ethnicity

Agnostic	13	Methodist	7
Atheist	7	Muslim	84
Catholic	52	None	92
Christian	51	Protestant	2
Church of England	95	Roman Catholic	40
Hindu	15	Spiritual	1
Humanist	1	Not Stated	91
Jehovah Witness	1	Wiccan	1
Jewish	2		

Table 7 - Housing Organisation Staff Religious/Spiritual Background

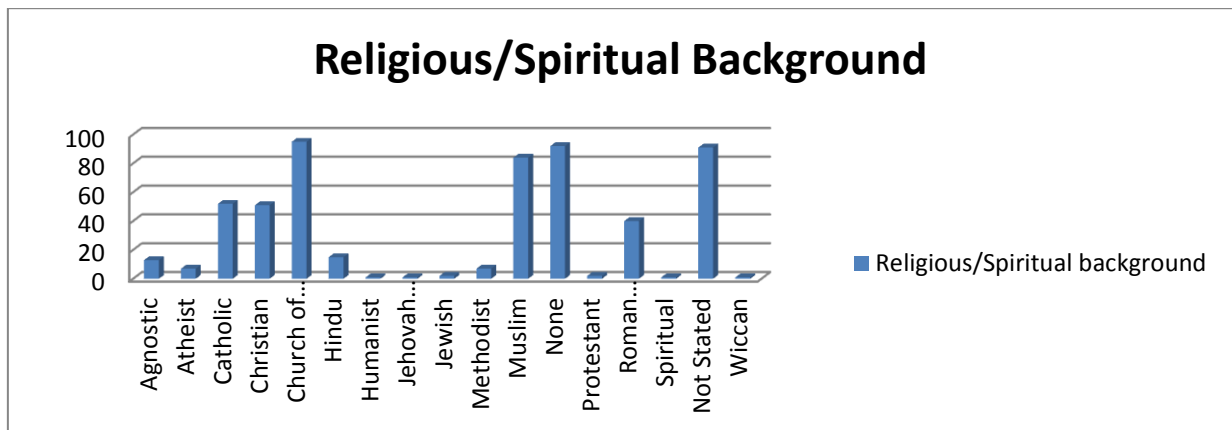


Table 8 - Housing Organisation Staff Religious/Spiritual Background Graph

Table 8 shows the range of the faith groups within Housing Organisation; the categories used to define spiritual or religious background for this purpose was determined by the categories used within the organisation's equal opportunities data. As evidenced, the varied groups allow a variety of spiritual beliefs to be considered for this study.

1.4 Rationale of the Study

The ethical climate is intrinsically linked to spirituality within the workplace as ethical issues can contravene an individual's spiritual belief. Praveen and Cullen (2003:138) view an ethical climate as:

“A construct that delineates a group of prescriptive climates reflecting prevailing organisational policies with moral consequences ethical climates also help employees identify ethical issues within the organization.”

However, an egotistical organisation that generally supports the satisfaction and self-interest of its employees can lead to less than desirable tolerance and trust (Jurkiewicz and Giacalone, 2004). Therefore, if an employee enters the workplace with a specific ethical belief, then their experience within the job is likely to be influenced by the extent to which the organisation's behaviour, whether in relation to policies, procedures or practices, matches that belief. For example, an employee who believes it is always unethical to state falsehoods, is likely to find conflict in a role where he or she is required to mislead customers in some way. The concept can equally apply to a person's spiritual background, which is based on their own internal nature and which is likely to direct the employee's path within the organisation (Javanmard, 2012). Nevertheless, the ethical climate within an organisation may alter depending on global pressures, such as politics, where a specific viewpoint from a leading politician may force an organisation to change their ethical stance and conform to the current social or political norms.

The ethical climate is sometimes viewed as being more to do with workplace spirituality than rooted in business economics. The approach has been seen as an attempt by Western world business leaders to accommodate the expression of spiritual consciousness in the workplace,

in accordance with the demands of the emergent economic development (Fahey, 2007). Conversely, organisations can be seen as part of society, with their survivability and sustainability being drastically dependent on their ability to adjust to the external socio-economic environment. Therefore, to align themselves to the world's view, organisations are endeavouring to make room for spiritual measurement in the business environment, with this having less to do with policies and procedures and more to do with the meaning, purpose and a sense of community (Bishnoi *et al.* 2012).

Bishnoi *et al.* (2012:5) further elaborate on their point by stating that:

“Workplace Spirituality is neither anti-business nor practice of personal spirituality at workplace, as believed by some. It is harnessing the characteristics of the “spirit” in the work environment and conducting business in a socially responsible manner which promotes internal and external co-creation and development.”

Research studies published between 1972 and 2002 demonstrate a positive correlation between an organisation's socially responsible behaviour and its financial performance. Such findings may suggest that workplace spirituality is of increasing importance to operational management. The current display of workplace spirituality suggests that organisations are attempting to retrofit spirituality into their business ethos by endorsing spirituality within the organisation. Such an approach utilises the organisation's commitment to spirituality as an instrument with which to improve leadership, motivation and productivity issues, rather than as a scaffold to structure the business and enhance sustainability (Alvesson and Willmott 2002).

The desire of an organisation to conform to current social norms and to be seen as politically correct, can lead to difficulties if it does not fully understand the premise on which those norms are constructed (Abuznaid, 2006). One example is the previously cited disproportionate focus on integrating and supporting the Muslim faith within the workplace (Forstenlechner and Al-Waqfi, 2010). However, in reality, it may be extremely challenging for both employers and employees of non-Islamic faiths to truly understand the belief and practices of Muslim employees or indeed other spiritual backgrounds that differ from their own personal beliefs. The perceptions of both employees and management to such practices will be investigated as part of the current study to determine the extent to which employers believe they are aware of all their employees' spiritual needs and whether employees perceive their spiritual needs are being met.

1.5 Research Aim

The current research examines employees' perceptions on how their spirituality is supported within the workplace and identifies wider issues of spirituality, from both an employer's and employees' perspective. A critical review of the literature identified specific gaps that form the basis for the key research question of this thesis. A key limitation of the current literature is that the majority of literature is predominately focused upon Islam, which partly stems from the availability of research into the relationship between the Islamic faith and attitudes and practices within the workplace. Indeed, the literature suggests that Islam is the preferred religion explored within research. In addition, excessive media attention has tended to suppress interest in other spiritual denominations, which have been under-researched and in some cases overlooked. However, the increase in negative media attention on Islam has furthered a more general public discussion on spirituality (Meer, 2009). Indeed, in recent years, individual attitudes towards specific faith groups have

remained unsettled, with the increased debate surrounding the awareness of Islam being quite distinct.

1.5.1 Research Objectives

In order to achieve the aims of the research, this study will address the following objectives:

1. To analyse the problems concerning employer's current policies and procedures within an organisation.
2. To critically assess the extent to which policies and procedures link to the literature and theories relating to spirituality within the workplace.
3. To examine employee and employer attitudes towards policies and procedures associated with spirituality.
4. To determine what factors constrain employees from fulfilling their spirituality within the workplace.
5. To evaluate and compare employee and employer perceptions toward spirituality at work.
6. To assess the rationale behind workplace initiatives and measures which aim to support the spirituality of employees.
7. To appraise employees and employers perceptions on how effectively spirituality are managed.

1.6 Structure of the Research

This chapter provides a brief background about spirituality and the role it plays in today's organisations. It sets the research objectives and highlights the nature of the problem that the current study addresses. The practical implications and benefits of addressing spirituality are embraced within the main aims and objectives of the research.

1.6.1 Chapter Two: Literature Review

The second chapter critically reviews the literature on key concepts, such as conceptual thinking, that underpin spirituality in the workplace, spiritual fulfilment and employee performance, the existence of spirituality in the workplace, legislation of spirituality within the workplace, policies surrounding spirituality in the workplace, conflict at work through individual perceptions and strategic plans that address spirituality. Recent literature has been critically assessed and the views of numerous authors cited, in order to identify those gaps, which the current study explored and addressed.

1.6.2 Chapter Three: Methodology and Methods

This chapter discusses the research methodologies appropriate for this study and the methods used to collect the data in order to carry out the research. The chapter also presents the population and subject groups, followed by the methods of data analysis. In addition, this chapter also illustrates the instruments of data collection which are namely the pilot test, questionnaire administration and the conduct of semi-structured interviews.

1.6.3 Chapter Four: Questionnaire results

Chapter Four presents the findings of data collected from the questionnaire survey. It gives the background of the participant groups in this study. This chapter also analyses the

collected data about the perception of spirituality within Housing Organisation and Furniture City and the factors that may affect each organisation.

1.6.4 Chapter Five: Semi-structured Interview results

The next chapter, Chapter Five, provides the results of the qualitative data from the semi-structured interviews. This chapter presents the interviewees' background information. Furthermore, it provides the analysis of the collected data obtained from the questionnaire.

1.6.5 Chapter Six: Discussion of the findings

Chapter Six provides the discussion of the findings of the questionnaire survey and semi-structured interviews for Furniture City and Housing Organisation.

1.6.6 Chapter Seven: Conclusions, recommendations and limitations

Chapter Seven is the final chapter and is devoted to a summary of this study. It draws conclusions and highlights the contribution to knowledge. It also addresses the limitations of the study, provides recommendations and presents suggestions for further research.

1.7 Chapter Summary

This chapter presented the relevant background information to the current study. An overview about spirituality in the workplace was introduced, which helped set the key research questions. The formulation of the research problem was addressed, along with a focus on organisational commitment to spirituality in the workplace. A central focus was provided through the management and employees' perceptual awareness of policies, provision and practice from a private and public sector perspective. Similarly, the benefits associated with the introduction of new policies and procedures for an organisation, such as enhance employee spiritual well-being, were highlighted, with some areas being identified as needing wider exploration. To position the debate, gaps in the literature were identified, as it is only in recent years that society has begun to consider fully the notion of individual spiritual beliefs and the workplace. By highlighting the determinants of employees' job satisfaction through spiritual and cultural satisfaction, the accommodation of spirituality remains a worthwhile endeavour for an organisation, as it can lead to increased performance and motivation, which in turn can enhance the progression and longevity of an organisation..

Having highlighted the key areas and purpose of the current study, attention now turns to the important area concerning the literature, where differing views of spirituality are addressed.

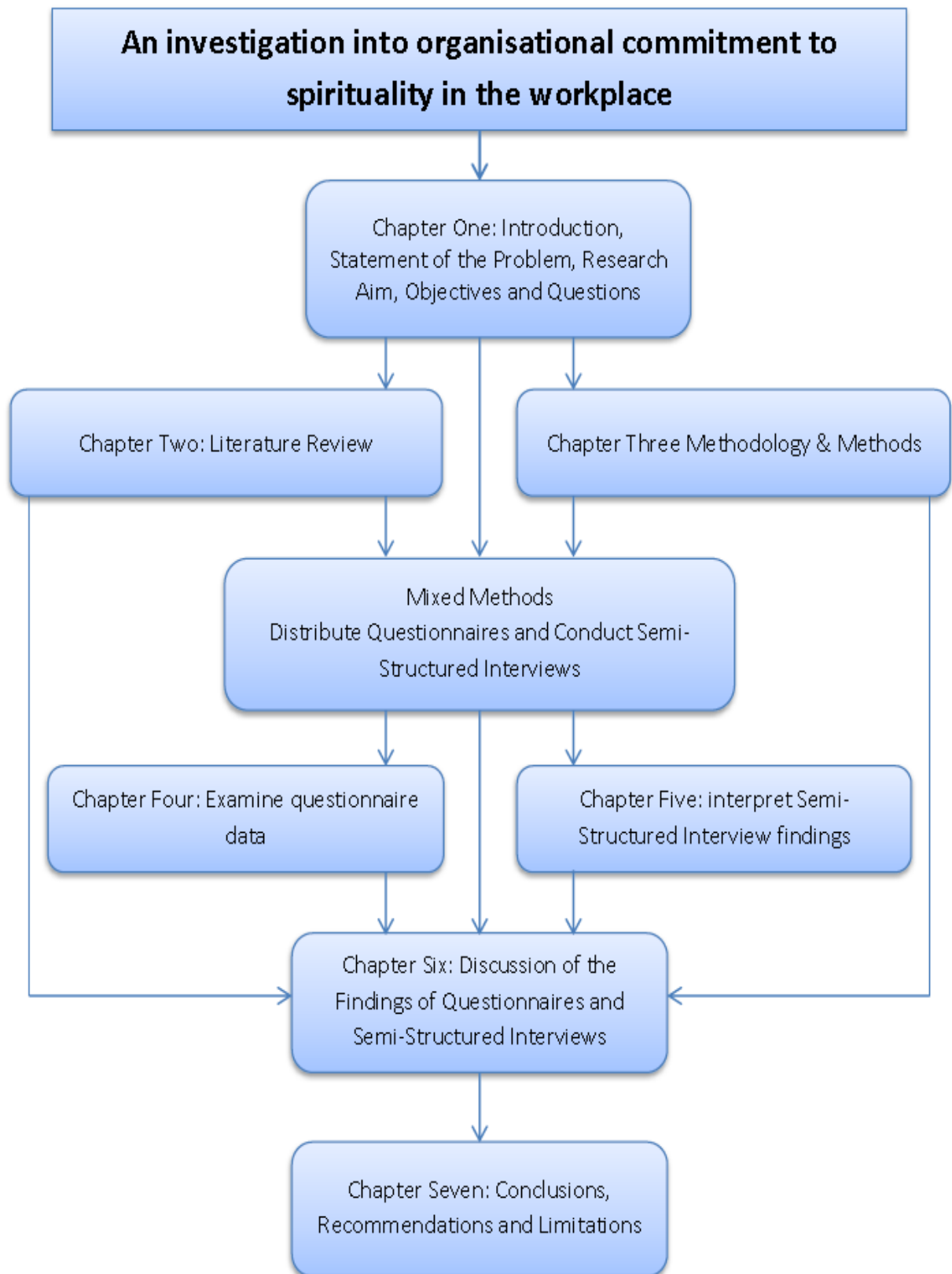


Figure 2 - Structure of the study – developed by the current researcher

Chapter Two: Literature Review

2.1 Introduction

This chapter critically reviews the current literature relevant to spirituality in the workplace. This chapter is divided into eight sections: 2.2 discusses and defines the concept of spirituality; whilst 2.3 highlights key theories and concepts relating to spirituality in the workplace and analyses the approaches used in identifying the nature and form of spirituality employed within the business environment. The evaluation of employee performance through spiritual fulfilment is visited in 2.4, whereby 2.5 assesses the extent to which spirituality policies and procedures form part of the management agenda and the extent to which these reflect current theories and match employee expectations. In 2.6, the ways in which management addresses spirituality in the workplace are addressed, whilst the penultimate section establishes the extent to which spirituality is perceived as a source of conflict in the workplace. Finally, section 2.8 explores current organisation initiatives and strategies that support how spirituality is managed within the workplace.

Organisations play a powerful part in positive economic and social change and should therefore contribute further to financial and social progress, which includes human rights and the welfare of its employees (Khaled *et al.* 2012). Thaker (2009:186) further argues that:

“Management discourse and practices that have prevailed in organisations focused on maximising profits, owners’ interests and short-run goals and objectives and stressing physiological, psychological and recently emotional well-being of employees as if they have no spiritual needs.”

Therefore, in order for an organisation to cope successfully with the complex challenges regarding an individual’s spirituality, management and business leaders need to make a

fundamental shift towards a new business model, which facilitates a spiritually based organisation (Ali, *et al.* 2011). Indeed, for organisations to be perceived as understanding of their employees' spirituality, they need to introduce spirituality-based facilities within their organisations, which support an individual's right to practise their beliefs within the workplace. Although a theory of workplace spirituality is emerging, there is still some way to go, due to the sensitive nature of the subject, before a universal holistic debate emerges. Hence, additional empirical research and theoretical debate are required (Khaled *et al.* 2012). The present study makes a significant contribution towards an awareness and understanding of spirituality in the workplace.

2.2 Distinguishing between spirituality and religion

The term spirituality elicits numerous reactions and apprehensions because it is neither standardised nor a user-friendly term. Spirituality is given a broad range of meanings depending on who you ask to define it. For many, spirituality is an intriguing, touchy and complex phenomenon, which has led to numerous definitions and conceptual facets (Ali, *et al.* 2011). The extant literature suggests that, as a research topic, spirituality suffers from fragmentation, dearth and incomprehensibility, which makes it difficult to identify a fully accepted theoretical framework. Nonetheless, scholars and researchers have strived for a more unified interpretation of the term spirituality, whilst remaining cognisant of the phenomenon's multi-faceted nature. Spirituality has been viewed as an essential function within religion (Hill *et al.* 2000), with the two terms representing over-lapping concepts. However, whilst a person can be deemed spiritual, although not religious and vice versa (Ho and Ho, 2007), the high level of common ground which exists between the two presents difficulties in identifying two completely separate definitions. Consequently, researchers,

along with media, have used the terms interchangeably within literature (Mitchell *et al.* 2013). The current study proffers that the complexity and ambiguity of spirituality as a concept, is invariably confused with religious rituals, making it a challenging exercise to identify clear concepts in the literature. It is apparent that the relationship between religion, spirituality and workplace has been under-researched.

Over recent years, there have been several endeavours by academics to develop a more comprehensive understanding of spirituality and its effects within the workplace. The process of conceptualisation has produced tentative definitions of spirituality. Spirituality has been identified as important as it can provide a sense of belonging and hope, as well as assisting with coping strategies and a sense of control (Mental Health Foundation, 2008). However, studies on spirituality have resulted in various terms of emphasis, focus, components and level of analysis, which is predominately due to the considerable subjectivity of the topic (Fry, 2003). Kourie, (2006:19) points out that:

“The term spirituality is difficult to define, given the equivocal meanings attributed to it and the tendency to equate this phenomenon with “piety” or “other worldliness”. Such an approach is far too narrow and does not take into account that “spirituality” needs to be seen in a much wider context. Spirituality refers to the raison-d’être of one’s existence, the meaning and values to which one ascribes.”

The above statement by Kourie (2006) suggests that all individuals express some form of spirituality whether it be nihilistic, materialistic, humanistic or religious.

Spirituality can be polarised into two extreme views (Marques, 2005). Firstly, the traditional perspective views religion as an expression of spirituality in search of the sacred, whilst the opposing of the continuum is represented by a humanistic view of spirituality, with little or

no religious connotations (Fisher, 2011). The importance of spirituality can apply equally to those who do not identify with, or have a connection with organised religion, as much as to those who do (Mental Health Foundation, 2008). Consequently, in the latter terms, spirituality can be defined as:

“That aspect of human existence that gives it its ‘humanness’. It concerns the structures of significance that give meaning and direction to a person’s life and helps them to deal with the vicissitudes of existence. As such it includes such vital dimensions as the quest for meaning, purpose, self-transcending knowledge, meaningful relationships, love and commitment, as well as (for some) a sense of the holy amongst us.”

(Foskett *et al.* 2004:14)

The current study takes the view that spirituality constitutes the individual’s ‘black box’, which embraces their views, beliefs, external rituals, dress code and behavioural patterns. Therefore, spirituality is a package, often full of inexplicable signs and symbols and behaviour patterns which vary from one ethnic group to another. Furthermore, spirituality is not entirely the same as religion, although religion can be the focus of an individual’s spirituality or the way in which an individual’s spirituality is recognised and expressed. Both spirituality and religion can operate independently from each other. Spirituality represents whatever gives an individual’s life meaning, purpose and fulfilment; it is what makes life worth living or meaningful to live.

A range of spiritual practices may be important to an individual, although these may not necessarily manifest in the traditional attendance of a place of worship. The Royal College of Psychiatrists (2013) define spiritual practices to include a wide range of activities, from religiously orientated through to secular spiritual activities. These activities may include belonging to a faith tradition or participating in community-based activities. Practice can also involve ritual or symbolic worship, along with events such as pilgrimages, retreats,

meditation and prayer, the reading of scriptures and listening to or singing, chanting or playing sacred music. However, spirituality can also include acts of compassion (including work), deep reflection or contemplation and practices such as yoga, Tai Chi or similar activities. Spirituality for an individual may involve engaging with and enjoying nature, contemplative reading of literature and poetry or engaging in creative activities, such as art, cookery, gardening. It may also comprise of maintaining stable family relationships and friendships, especially those involving high levels of trust and intimacy and in the participation of group or team sports and recreational activities.

The extensive array of factors that contribute to an individual's spirituality essentially means that it constitutes different things to different people. Whilst one individual may define their spirituality in terms of religious beliefs, another may define themselves as spiritual, but not religious. On the other hand, an individual may consider themselves to be non-spiritual and yet still be guided by an internal set of goals, values and beliefs, which theorists such as Samah *et al.* (2012) and Forstenlechner and Al-Waqfi, (2010) consider to be key components of spirituality. Consequently, the current study utilises Kourie's (2006) assertion that spirituality should be defined as the *raison-d'être* of one's existence. As such, it becomes an umbrella term for individual components that both influence and drive the psyche of the individual. Although the degree to which each component contributes to an individual's psyche will vary, common features are highlighted within the literature (Myers *et al.* 2000; Moulton, 2010; and Soltani *et al.* 2012). Therefore, for the purpose of the current study, spirituality has been identified by the researcher as consisting of the following: beliefs, values, ethics, fulfilment, meaning of work, honesty and trust, creativity, sense of worth, conflict and resolution, faith in organisations or community (sense of belonging) and identity.

Spirituality is the means by which people explore and discover life's meaning, bring meaning to life events and gain a sense of being a part of something greater than themselves (Cacioppo, 2005; Richards *et al.* 2009; Ruddock and Cameron, 2010). As such, the approach includes the value that an individual places on their work and their role within the workplace. Although spirituality does not necessarily involve religious beliefs, spiritual people can be unreligious and conversely religious people can be unspiritual (Wolf, 2004). Furthermore, it is limiting to the understanding of spirituality to describe the term as interchangeable with religion (Wolf, 2004). Hall *et al.* (2004) viewed religion and spirituality as distinct yet overlapping. Whereas spirituality relates to a deep sense of wholeness and connectedness with the world, religion is a construct that is limited by the cultural and social boundaries defined as acceptable by a religious group. Consequently, religion points people towards a specific higher power, whereas spirituality moves them to understand purpose and meaning in life (Hall *et al.* 2004). The current study views spirituality as the perception of value and meaning of life, both within work and outside, which can support a set of religious practices. The rationale behind this is that, whilst the accommodation of religious beliefs or practices may enhance some employee's sense of spiritual fulfillment at work, the approach is limited in scope and ignores those employees whose spirituality forms the extensive array of alternative avenues already discussed within this chapter.

In conclusion, spirituality is an evolving concept, which embraces multiple nuances and ambiguous shades of meaning, within today's complex world. For the purpose of the current study, spirituality is identified as how an individual establishes and defines themselves within the world around them; essentially the things which give them purpose and meaning at work. The study takes a particular focus upon both the internal and external resources that

employees utilise in order to cope and make sense of their perceptions within the workplace. Furthermore, the study looks beyond religion and focuses on the wider construct of spirituality within the workplace. However, as acknowledged by Miller and Thoresen (2003), religion is to spirituality as medicine is to health, although whilst, for many people, the two concepts are closely linked for many people, religion is only one expression of spirituality. With this in mind, the strong focus on religiosity identified in the current literature (Mitchell *et al.* 2013), together with the knowledge that spirituality can be defined by a person's religion, questions on religion will be raised with participants.

2.3 Spirituality in the workplace

Despite the importance of spirituality in the workplace, it is often seen as a paradox. Research which investigates both the effects and consequences of employees' spiritual well-being remains scarce. To date, little is known about the psychology, dynamics and consequences of expressing and fulfilling spiritual needs. Theories in the area of spirituality have been viewed as existing in their embryonic stage, with a need for further theory development. According to Wong, (2003:1)

"A healthy dosage of spirituality and meaning at the workplace is good for business, because it improves morale and productivity. This view is gaining currency among management consultants, human resources professionals and mainstream business schools. The movement to bring spirit and soul to business is no passing fad; it continues to grow and with no signs of abating. Clearly, something significant and enduring is stirring the corporate world."

The business world is experiencing an economic downturn and government austerity measures, whilst research and debate on spirituality is tending to expand (Richards *et al.* 2009). The term spirituality, however, is full of ambiguous nuances and both organisations

and individuals remain confused, often not knowing how to deal with or manage the phenomena.

A consensus argues that workplace spirituality encompasses an element of awareness and interconnectedness with one another or a higher existence; it embraces a sense of fulfilment and value, which provides meaning to an individual's vocation (Bodla and Ali, 2012); Karakas, 2010; Brown, 2012; Lundrigan *et al.* 2012. Within the framework, factors exist such as ethics, trust and fairness of decisions, respect, honesty and the integrity of actions. It is apparent that, in recent times, spirituality in the workplace has reached greater prominence (Badrinarayanan and Madhavaram, 2008). The reasons for this interest in the spiritual world, however, are less clear, although theories that attempt to account for the rise in awareness are becoming widely acknowledged (Van Tonder and Ramdass, 2009). In contrast, Bodla and Ali (2012) suggest that the majority of academics and business leaders are often confused and fail to distinguish the difference between spirituality and religion; this is mainly because spirituality and religion are invariably expressed implicitly, are considered a private matter and are subjective.

In an investigation carried out by Fry and Slocum (2008), it was apparent that one reason for the rise in awareness was that organisations were focusing on the development of models of spirituality leadership, which emphasise spiritual well-being, without sacrificing the organisation's performance. However, whilst organisations are attempting to take on board the concept of spirituality, it is apparent that there is still some way to go (Karakas, 2010). Lundrigan *et al.* (2012) argue that for an organisation to succeed, management needs to develop their ability to identify unpleasant or awkward interrelations with individuals who practise their spiritual beliefs in the workplace, thus helping to avert a breakdown of team

unity. Brown, (2012:22) supports this claim by arguing that, *“as an individual in a leadership position, it is the leader’s responsibility to inspire and engage their employees.”*

Consequently, experienced managers may refocus conflict from an obstacle to an opportunity, by providing a platform for the employees, to help them understand the different types of spirituality within their organisation. This in turn may then strengthen team cohesion, irrespective of whether the teams are comprised of a diverse array of employees, who have varying ethnic heritages or spiritual beliefs (Lundrigan *et al.*, 2012). However, in reality this may not be easy to maintain because the views of the more vocal employees would come to the forefront, thereby quashing the original objectives of creating an open and tolerant work environment.

Another commonly held perspective is that social trends are primarily responsible for the growing interest in spirituality, with Gotsis and Kortezi (2008) arguing that spiritual practices draw heavily on ethical theories, coupled with moral principles. Ali (2010) comes from a different perspective, pointing out that an individual’s spirituality is a defining factor when understanding and interpreting their ethical behaviour. It may be that whilst the workplace brings communities closer, in a sense of togetherness workplace spirituality is emerging as a substitute for their communities outside of work (Van Tonder and Ramdass, 2009). Despite such positive insights, these viewpoints do not go far enough and no empirical evidence has been provided to explain how the workplace actually contributes towards bringing communities together through the open expression of spiritual beliefs.

Further research conducted into management paradigms and philosophies, has identified individual spirituality as being important; for example, an ageing workforce has been found to seek greater engagement and yearn for more meaningful self-expression in the

workplace. Moore and Moore (2012) state that there is an increasing number of the workforce that wants to remain productively employed and in meaningful jobs, well beyond their sixties. Therefore, the desire to stand for something more than just work is considered increasingly important to an employee, because they are searching for careers that offer more than just a salary. However, the younger employees' views should not be ignored and business leaders need to consider the impact their views may have on the organisation (Matiaske and Grozinger, 2010).

Due to global competitiveness, economic hardship and government cuts, it is assumed that a clear spirituality workplace policy would secure a competitive advantage for an organisation. Indeed, it is argued that engaging the full potential of employees, creates a content and successful workforce (Zohar and Marshall, 2004). Javanmard (2012) developed this point further by using Duhon and Plowmans' (2005) conceptual model (Figure 3), to analyse a number of variables which may impact on spirituality. These variables include: organisational leadership, which seeks to identify the organisation's vision; altruism, which refers to an individual's unselfish concern for the welfare of others within the workplace and faith in the organisation, which highlights the belief the employee has in their employers. The variables associated with spirituality at work relate to an employee's rich inner life, meaningful employment and an individual's sense of community. The model suggests that these variables feed into the organisation's main output, which is performance.

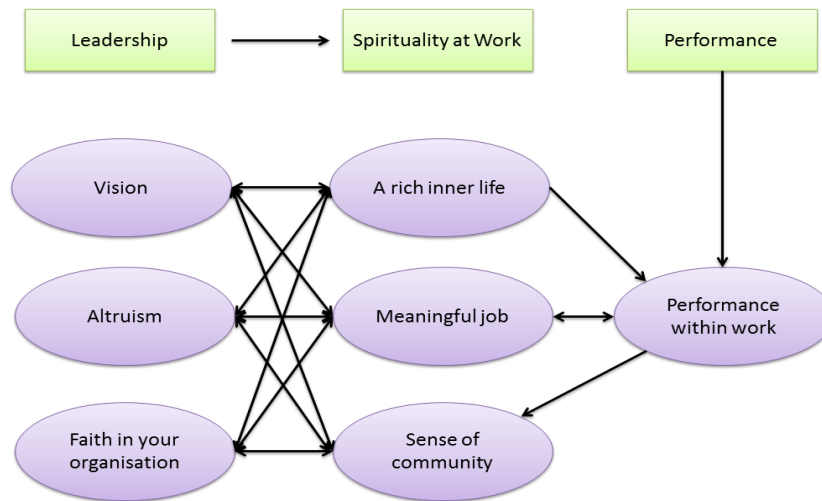


Figure 3 - Conceptual framework model adapted from Duhon and Plowman (2005:825)

Sparks and Schenk (2001) contend that workplace spirituality can be examined empirically, by arguing for a workplace spirituality model that includes workplace spirituality as a mediator in models of organisational behaviour. However, Pawar (2008) argues that it is necessary to develop specific testable propositions that can address the concerns of academics, before such models are implemented, to which Marshak (2006) adds that organisational development generally embraces a number of theories and as such, religion tends to represent just one of them.

The potential benefits of workplace spirituality to employees, versus the consequences of a lack of workplace spirituality, have been tested through corresponding research propositions. Badrinarayanan and Madhavaram (2008) investigated specific propositions objectively, by researching the behaviour of supervisors. They reported that behaviour has a significant effect on employees' psychological well-being, which tends to include their spiritual well-being. This argument is supported by Dent *et al.* (2005) who stress that when management inspire and energise employees' behaviour and attitudes, it generally gives the workforce meaning and purpose. However, Singh and Singh (2011) argue that if a business

leader chooses to pursue an unethical direction, they develop a bunker mentality, which tends to ignore employee values, deny mistakes made by the organisation and break the rules, for the purpose of organisational or personal achievement. Such an approach can impact adversely on staff morale and performance. Whilst Singh and Singh's (2011) views may be valid, it is rational for an organisation to adopt humanistic values in policies and practices, thereby recognising the dignity and worth of employees (Badrinarayanan and Madhavaram, 2008).

Humanistic values in the organisation can potentially help the growth and development of employees, which in turn can sustain greater productivity than organisations with weaker values and beliefs (Jurkiewicz and Giacalone, 2004). The humanistic approach suggests that all employees need to be treated equally, with this being embedded into the organisation's policies and practices, although this is not always the case. Whilst the humanistic approach perceives that all employees are treated equally, an earlier investigation by Digh (1999) revealed that, depending upon their particular belief system, employees feel their spirituality was observed to differing degrees:

"...insensitive and inconsiderate management practices can lead companies into unwanted litigation. Claims of religious discrimination have in fact been increasing. The equal employment opportunity commission reported more than 1800 religious discrimination cases in 1999. And the number of such cases has increased by 43% within the last decade."

(Digh, 1999:87)

The current study assesses the extent to which Digh's (1999) earlier conclusions, regarding employees' perceptions of spirituality, have progressed. Despite increased legislation to support spiritual beliefs within the workplace (Zohar and Marshall, 2004), there still appears to be a discrepancy in the extent to which differing beliefs are accommodated. An example

is provided by Christians having time off over Christmas and Easter, whilst other faith groups are required to use their holiday entitlement to observe significant dates in their own religious calendar:

“...20 percent of the surveyed population from the US reported having been a victim of religious bias such as not being allowed to take time off to observe particular holidays or for prayer time or being afraid to ask for time off work to observe these.”

(Lips-Wierma and Mills, 2002:184)

The situation is not as straightforward as it may seem, as it may not be feasible for an organisation to observe all spiritual practices or occasions. Due to the individualised nature of spirituality, organisations can experience difficulty in demonstrating fairness and equality within a diverse workforce. In addition, employees belonging to the same religion may exhibit significant differences in how they demonstrate or observe their beliefs. A topical example is taken from the English Premier Football League where Muslim players have demonstrated differing perspectives on whether to fast during match days during Ramadan (Cowling, 2013). As a result, employers can struggle to produce policies and procedures that support the complex spiritual requirements of employees.

Spiritual well-being has been defined as a high level of faith and commitment to a belief that provides a sense of meaning and purpose to existence (Heintzman and Mannell, 2003). Such thinking is concurred by Jurkiewicz and Giacalone (2004), who state that content employees invariably transfer their happiness to outside work and vice versa, which contributes towards a greater work-life balance. This argument is valid to a point, although it fails to take into account an employee's personal circumstances. For example, whilst an employee may be spiritually fulfilled at home, work fulfilment does not necessarily follow as there may be issues concerning working in teams comprising other spiritual groups.

“The scope of spirituality must be enlarged. Spirituality must include all of life, not only that which we generally think of as religious. It must include our homes and our jobs...many employees perceive their jobs negatively due in large part to their lack of purpose or spirituality in work.”

(Neck and Milliman, 1994:9)

There is another angle to spirituality that considers ethical behaviour and which influences workplace spirituality by raising ethical standards (Marques, 2005). Jurkiewicz and Giacalone (2004) elaborate by explaining that it is often management that set the standards for ethical conduct. An alternative view put forward by Badrinarayanan and Madhavaram (2008), argues that management influence may not always enhance ethical behaviour amongst all employees, with the possibility existing that it could lower ethical standards and create disharmony.

Job commitment within an organisation can enhance an individual’s psychological identification, with committed employees enjoying higher levels of performance and being more willing to make personal sacrifices, such as working additional hours or days (Bashaw and Grant, 1994). In such a situation, it is less likely that an employee whose spirituality is accepted will leave the organisation, thereby enhancing longevity for both employee and the business (Dent *et al.* 2005). However, Jones (2006) warns that, although research has been conducted into spirituality in the workplace, there is only moderate evidence to support the link between spirituality satisfaction and its stimulus for actual job performance.

The conclusion that can be drawn from the above debate is that, despite making an interesting contribution to spirituality, many of the concepts proffered are limited in scope and rarely present evidence with regards to an individual’s spiritual needs. Javanmard, (2012) points out that spirituality in the workplace links with elements of the organisation’s ethos, which are contained within items such as the mission statement or policies and

procedures. From an employee perspective, when spirituality is permitted to thrive within the workplace, they feel work and life balance are more meaningful. Indeed, in allowing them to realise their values and beliefs and use their creativity, feelings and intelligence, work performance is likely to increase (Ali, 2010).

Many traditional approaches that have addressed spirituality in the workplace have under-achieved, due to a dearth of empirical evidence, particularly with respect to understanding individual spiritual needs (Jurkiewicz and Giacalone, 2003). Lund *et al.* (2010) concur, stressing that many legitimate research methods are inappropriate for studying workplace spirituality, due to the personal, experiential and even supernatural nature of spirituality, which is further supported by Badrinarayanan and Madhavaram (2008). To overcome some of these concerns, the use of sense making questionnaires is a helpful heuristic for understanding the social psychological processes that occur when an organisation decides to put in place spirituality initiatives.

The existence of workplace spirituality has been described as a framework of organisational values, evidenced in an ethos that promotes employee experiences of transcendence through the work process (Jurkiewicz and Giacalone, 2003). This approach builds on Burr and Thomson's (2002) view, which emphasises the need for all employees to be included in the psychological contract, in order to acknowledge connections with community, humanity, selflessness and integrity. Importantly *"part of spirituality in the workplace is about organisations promoting a sense of meaning and interconnectedness"* (Geroy, 2005:69). Indeed, Cavanagh and Bandsuch (2002:111) believe that:

"...the existence of spirituality in the workplace has also been linked to ethics and values, typically in a way that allows for people to align

organisational values to their own particular philosophical or religious roots."

Weston (2002) reinforces ethical stance by arguing that spirituality can determine how individuals understand and interpret ethical behaviour. Caution is offered in that interest in workplace spirituality has moved beyond the capacity of scholars to keep pace, either theoretically or methodologically (Jurkiewicz and Giacalone, 2003).

Elementary attempts at a basic understanding of workplace spirituality began in the early 1990s (Briskin, 1998). At that time, business leaders embraced the value of workplace spirituality, yet whilst some decided to take a more pragmatic approach, other leaders provided training seminars on the topic. Research from the 1990's, such as Hendricks and Ludeman (1996), suggest that corporate leaders of the 21st century will need to be comfortable with their own spirituality and understand how to nurture spirituality in others. Conversely, Hofstede (1997) argues that corporate leaders were already fully aware that spirituality in the workplace constituted a vital element of growth and sustainability. An opposing argument states the need for alternate approaches to studying workplace spirituality, along with the criticism of mainstream approaches overlooked alternative narratives and critical perspectives (Bell and Taylor, 2003).

It would appear that an important insight into the in-depth study of workplace spirituality is yet to be made. Indeed, very few researchers have used such a perspective and even fewer have specifically applied the spiritual properties to analyse individual engagement, when trying to understand spirituality in the workplace (Lips-Wiersma and Mills, 2002).

In a multicultural society, it is important that there is a recognition of how different concepts of spirituality can relate to an organisation. It is only in recent years that the association

between spirituality, managerial practices and organisational outcomes have emerged (Badrinarayanan and Madhavaram, 2008) and consequently, employers need to be aware of the development needs of such concepts.

However, Sedikides (2010) argues that, in reality, eighty percent of people worldwide believe religion constitutes an important part of their lives personally and during work; consequently, when conducting research, there may be two possible directions in which to proceed. One direction leans towards a focus upon the employee to find out what they think about the way in which their spirituality is acknowledged within the workplace (Dent *et al.* 2005), whilst the other direction examines spirituality from the employer's perspective (Jurkiewicz and Giacalone, 2010). This study attempts to bridge the gap and aims to address the different perspectives and approaches about spirituality in the workplace. The purpose is to find out whether an investigation into one perspective, be it an employer's or employee's, will adequately give a comprehensive overview. Whilst both perspectives can be viewed to be equally valid, this study argues that it is only by investigating the views of both employees and employers within the same organisation that a clear understanding can be obtained. This will be done by identifying areas of common ground and highlighting key issues or contentious points, which may lead to conflict, for example, the need for time within the day to observe a spiritual practice by the employee clashing with the need to meet deadlines by the employer. The main aim of this study is to explore an under-researched area, which could in turn lead to the development of strategies that better accommodate and satisfy the needs of both the individual and the organisation.

In considering a research approach, it is important to investigate the extent to which spirituality counts within an organisation and who determines if the phenomena should be

an acceptance. There has been scepticism about spirituality and religion within the workplace (Benefiel, 2007), which has developed into cynicism as to the significance and impact spirituality can have on an individual, and how this transfers to workplace behaviour (Matiaske and Grozinger, 2010). An alternative perspective is to view the organisation as a neutral sphere (Sedikides, 2010), where employees and employers are expected to leave their spiritual or religious belief upon entering the workplace, or at least leave it outside the organisational walls (Matiaske and Grozinger, 2010). Where greater religious diversity exists, the workplace ethos can run counter to current beliefs:

“Culture precedes religion and putting that religious affiliation by itself is less culturally relevant than is often assumed; if we trace the religious histories of countries, then the religion that a population has embraced along with the version of that religion seem to have been a result of previously existing cultural value patterns.”

(Hofstede, 1997:16)

It is apparent that conflicting views exist, which focus on different shades of religion and spirituality, although with a tendency to overlook employee well-being and any sense of justice. Christmas and Easter are national holidays, whilst other religious holidays such as, Eid ul-Fitr and Pesach are not, which can result in employees feeling that double standards exist within the organisation. The literature suggests that little research has investigated religious rituals, such as group prayers, and organisational outcomes and yet, without a true understanding of the subject, spirituality may be considered a phenomenon entirely separate from religion. As Marques (2005:893) argues:

“It is perceived that it is a human being’s desire to do well that drives success within business rather than their beliefs, culture or spirituality, such as a firm moral belief.”

Furthermore studies undertaken on Muslim management and Muslim employees suggest that they are strongly influenced by their personal religious beliefs (Abuznaid, 2006), wherein decision-making can be based on moral stances, rather than best business practices.

2.4 Maintaining employee performance through spiritual fulfilment

The conceptualisation of how management understands spirituality is invariably constructed through their own personal makeup, whether from nature or nurture (Wennes and Quinn, 2008). This view underpins the operational dimensions of many management models. However, by subscribing to these models of management it is important that, within the complex nature of spirituality, employers accept that a range of knowledge and skills are required to be a competent manager. However, as Ali (2010:693) cautions:

“Unlike Christianity and Judaism, Islam, since its inception, has placed clear and considerable emphasis on work. Work is viewed as a necessary means for achieving equilibrium in life. That is, Islam treats work as an obligatory activity and a virtue in light of the needs of human beings and the necessity to establish equilibrium in one’s individual and social life.”

Thus, whilst employers may assume that they can use motivational approaches to get the most from employees, this may not succeed unless a clear understanding of spirituality is held. For example, in Muslim countries the cultural values and beliefs have been shaped by their Islamic teachings and principles. Consequently, the majority of individual viewpoints and codes of conduct have been developed and taught since early childhood. In turn, this enables a better understanding and awareness of the sensitivity to what is commonly defined as socially and religiously sanctioned (Ali, 2010) within this religion. However, it should be acknowledged that not all spiritual or religious beliefs are so clearly defined; therefore, this thesis seeks to establish whether spirituality is or can be openly debated. It

aims also to determine the potential conflict that may exist between spirituality and performance.

For some, spiritual beliefs such as Islam, work and performance, are actually a way of life and religion is a code of conduct contributing towards an integral part of culture and, by necessity, manifests itself through the prevailing of the cultural and societal norms. For others, as Marques (2005) states, terms such as spiritual leadership are just one of the many ways that the implementation of a spiritual mind-set within an organisation is proclaimed as being a leadership responsibility rather than the obligation of all employees who can also influence spiritual understanding throughout an organisation. However, it can also be argued that no individual, irrespective of their spirituality or culture, is in a job without conflicting demands whether they are based upon financial stability, a better quality of life or short or long-term goal objectives (Kriger and Hanson, 1999). The question therefore relies upon an individual's perceptions and how they balance the demands of the workplace with their own inner needs and values, for either gratification or spiritual purposes. It is argued that spirituality is marginalised and at times misrepresented when an employee's focus is on the material gains that can be reaped by integrating it into their organisational life (Rego and Cunha, 2008), thus making spirituality one of the main performance drivers.

The importance an employer can give towards promoting better performance from employees through spirituality should not be dismissed. Neck and Milliman (1994) point out that in management discourse, commitment can often be a central variable when taking into account the fact that more committed employees tend to devote higher efforts at work and therefore contribute to a better organisational performance. Subsequently, when the organisation performs to a required level or above, employers are more able to improve the

internal working conditions for all of their employees, contributing to a better quality of life through allowing spirituality to be expressed freely at work. However, it is an open debate as to whether this reward model can realistically be achieved, because the approach would depend on the continued success of the organisation and the satisfaction of shareholders.

The impact of spirituality on performance is likely to be appealing to the some employees (Mitroff, 2003), although a counter-argument is that, as Rego and Cunha (2008) observe, it is not easy to instigate spiritual richness in the workplace, as not all employees will be spiritually fulfilled. There is nothing untoward in promoting workplace spirituality, to improve an individual's organisational commitment (Abuznaid, 2006), as long as it respects the dignity of people. Therefore, as Bello (2012:229) explains:

“Leaders cannot shrink from their obligations to set a moral example for their followers; formal ethical codes and ethic training have little chance of success unless the ethical actions and behaviour of top management are consistent with what they teach.”

As a result and in relation to employee spiritual needs, management needs to operate in a moral and ethical manner. Leaders are equally key in setting the tone for employee behaviour, which embraces organisational goals, promotion and strategies (Brown and Mitchell, 2010). Indeed, organisational leaders need to encourage employees, by example, as they are responsible for defining organisational norms and values, living up to expectations and encouraging employees to approach work positively. Often, people *‘hypothetically only bring their arms, legs and brains [to work], but not their souls’* (Mitroff, 2003:54), although this may be too simplistic when considering religious and spiritual groups. For instance, a Muslim's whole day is wrapped up in religious rituals and prayers, at least verbally so to suggest that these employees *‘leave the souls’* outside the office door,

Mitroff (2003:54) is failing to recognise the complexity of religious and spiritual practices and the intrinsic links it has within the individual. Mitroff's (2003) research does however, indicate that some organisations view spirituality as being alien to the workplace, yet an understanding of just the physical and not spiritual presence of the employee, could be detrimental. A lack of acknowledgement towards the spiritual well-being or needs of the employee can lead towards a propensity for employers not creating an environment that allows their employees' creativity and potential to grow; this in turn does not enable them, as spiritual human beings, to succeed.

It can be assumed that if inappropriately managed, workplace spirituality may indeed disrupt organisational structure, which may then lead to spiritual qualities that serve as a new and more sophisticated form of dominance (Rego and Cunha, 2008). For example, if a Muslim employee states that within their religious beliefs breaks at specific times of day for prayer are sanctioned, it then becomes the norm and can lead to dissatisfaction amongst other employees of different spiritual viewpoints. This contradicts an earlier argument by Kriger and Hanson (1999) who investigated whether an individual's spiritual values determine that, within an organisation, it is necessary to consider both the economic and spiritual stance in order to enable the business to thrive and grow. King and Crowther (2004) support Kriger and Hanson (1999) by emphasising that spirituality has always been a significant influence on an individual's attitude and behaviour. This debate is in direct contrast to Mitroff's (2003:54) findings that employee's '*leave their souls at home*'. King and Crowther (2004) present the view that spirituality should be embedded within the organisation because essentially it is part of every employee, though the nature of the spirituality itself and the extent to which it manifests itself within the workplace will of course vary significantly between individual employees. The spirituality of the employees will not always have

significance upon organisation performance, if for instance the employer and employees all have similar spiritual backgrounds. However, in organisations where there is diversity amongst the spiritual backgrounds of employers or employees, discussion, understanding and support of the various spiritual needs can alleviate conflict (Rego and Cunha, 2008) and consequently maximise organisational performance. However, it remains to be proven whether spirituality in the workplace is a source of conflict or constitutes a performance driver.

2.5 Policies and legislation regarding spirituality in the workplace

Spirituality is seen as a topical issue (Young, 2007) and therefore the increased debate surrounding the topic is something that leads organisations to address the spiritual needs of employees within their business. When a public debate focuses on workplace related issues like spirituality or culture, it generally becomes political or emotional before going into detail on discrimination or discussion of the implications (Forstenlechner and Al-Waqfi, 2010). This in turn can push organisations to make policy decisions based on current trends (Bashaw and Grant, 1994).

It has been recorded that, since the industrial revolution, economic reality has become one of the more dominating factors that have shaped current Human Resource policies and practices (Ali, 2010). These factors could in fact be considered as a trend, one that has become apparent in the Western world and subsequently, with the integration of developing countries, one that has helped these countries challenge their traditional organisations' concepts and practices. However, it is debatable as to whether this is as advanced as Ali (2010) suggests. Khaled, *et al.* (2012:74) point out that:

“Organizations have brought and provided many great blessings and outcomes to society. But no one can deny or ignore that organizations have also brought so many issues and unfortunate outcomes such as alienation and inequality to their employees’, stakeholders and broader societies.”

In relation to spirituality, organisations are invariably reluctant to address their policies and procedures for fear of upsetting or disrupting their employees. Furthermore, because organisations have faced unprecedented challenges, such as economic pressures and demands from both the broader community, business leaders are expected to influence positive social change (Khaled, *et al.* 2012).

There is evidence that spirituality has not moved significantly forward, on how to respond to the growing presence of religion in the workplace was best described as vague, complicated and vastly ineffective (Morgan, 2005). Historical attempts to define religion by how it is perceived from an organisational viewpoint have represented a considerable hurdle, which has complicated policy-making. The argument is supported by Khaled *et al.* (2012), who feel that there is little agreement within organisations as to whether spirituality even exists. Indeed, Laabs (1995:60) argues that *“It is much easier to explain what spirituality is not than it is to define what spirituality in business is”*. Thus, with limited understanding and the extremely sensitive nature of spirituality the confusion and dilemma are not unexpected.

This suggestion has led to further studies on spirituality within the workplace by questioning the effectiveness of the concept of equality from an employer’s perspective by addressing employment disadvantages (Williams *et al.* 2010). However, when approaching the concept of spirituality, there should not be a ‘one fits all’ interpretation and as such, Pauly (2004) asserts that it has only been reported in recent years that Muslims have experienced unemployment levels reaching as high as four to five times the national average when

considering the statistics of both France and Great Britain. This phenomenon has also been observed elsewhere in Europe, where countries such as Germany have witnessed Muslim unemployment levels that are more than double the national average. Williams *et al.* (2010) argue that it should not be interpreted that there are higher levels of discrimination within other countries as many other factors such as educational background and overall skill-set may contribute to job opportunities. Nevertheless, the findings suggest a need for further research to shed light on the implications of such statistics, in particular investigating whether there is an empirical link between the level of understanding employers have towards their employee's spirituality and the spiritual diversity of employees within the organisation. Any discussion, however, would need to be prudently managed, with organisations carefully selected and monitored over an extended period, as the question essentially relates back to the 'chicken and the egg' debate. Whether an employer's depth of understanding determines the spiritual diversity of the organisation, or if in fact the diversity of the employees causes an increase in knowledge and therefore greater willingness to employ staff from an ever-increasing pool of faiths and spiritual backgrounds, it is difficult to determine and unlikely to be consistent across a wide range of organisations.

Research suggests that traditional viewpoints are still in existence and therefore employees may struggle to balance their work and spiritual commitments:

"I overheard the owner saying that he has two kinds of Muslims on the payroll: The ones that are integrated and get drunk and eat Bratwurst at company parties and the anti-social ones like myself. So, clearly, in order to be a good Muslim employee, I cannot be a good Muslim".

(Interviewee 32, cited in Forstenlechner and Al-Waqfi, 2010:767)

The recent rise of interest in the Islamic faith throughout the media, (Badrinarayanan and Madhavaram, 2008) has also accelerated debate surrounding spirituality and work. Scholars

have examined the association between religion and management due to the increasing number of articles currently published on the relationship between religious management and organisational performance in academic outlets (Mellah and Budhwa, 2010). The investigation of non-Islamic faiths and beliefs, however, is much less covered. Sedikides (2010) argues that religion within the workplace is still not given sufficient attention and lacks any form of standardisation from employers within an organisation.

Debates often take place about how relevant religious or spiritual discrimination has become within the workplace and consequently how difficult it has become to identify or resolve. This debate mainly emerges because of the lack of presence or absence for measuring reliable documentation (Pager, 2007), which can often lead to most cases going unreported, especially within societies or organisations without long standing traditions of anti-discrimination legislation or policies (Forstenlechner and Al-Waqfi, 2010). However, although data may not always be readily available, the rise in interest suggested by Badrinarayanan and Madhavaram (2008) should ensure that there are sources of data available. Though empirical data may at times be lacking, this should surely be viewed as a gap in the literature and one that can only be closed through greater research. As such, the limitations outlined by Pager (2007) and Forstenlechner and Al-Waqfi (2010) could encourage many more cases of religious or spiritual discrimination to go unreported, with limited debate viewed as a permissive act, whereas wider research could stimulate discussion and support better understanding, which in turn could promote better provision and management of spirituality within the workplace.

Studies on workplace spirituality have focused on the importance of spirituality's role in organisational performance and enhancement (Bell and Burack, 2001). However, current

theories have concluded that there is little integration of spirituality into the organisational landscape (Mitroff, 2003), yet have not provided sufficient empirical data to evidence this claim. Badrinarayanan and Madhavaram (2008) point out that one of the main issues is that it is necessary to examine spirituality from the perspective of an employee's or employer's perception before moving to the level of organisational practice and enhancement. Therefore, the obstacles hindering spirituality's integration into the workplace can vary due to the fluctuating perceptions that people have about the subject and their inability to find common ground by which to meaningfully integrate it (Gibbons, 2000).

Marques *et al.* (2005) challenge the mainstream literature and argue that, within the workplace, spirituality has very little to do with the performance of an employee, but everything to do with organisational behaviour which involves its implementation of humane approaches towards one another. However, it should not be underestimated that if the organisation is to address spirituality within the workplace through the implementation of its policies and legislation then there must be an understanding from the employees that performance is also key to its development, both from a sustainability and competitive advantage perspective. As Marques *et al.* (2005:83) point out:

“Good organizational performance and, a better positioning of the organization will mean, a better, more stable, more reliable workforce and greater returns on investments as a logical consequence to increased organizational performance.”

It should not be undervalued that policies and legislation within the workplace have made huge progress in many parts of the globe. For example, when comparing legislation about discrimination within the European Union, it has been suggested that, on Europe's part, there is definitely a lag behind when measuring current policies and legislation against

realism towards discrimination in the workplace (Forstenlechner and Al-Waqfi, 2010). However, as previously stated, this is not indicative of all countries as there is legislation already in place that has the tradition of anti-discrimination, for instance in North America, where such laws have been in place and implemented for over forty years (Goldman *et al.* 2008). Despite this, it should not be regarded as a 'working' legislation that is necessarily effective or has been implemented; this legislation may not truly indicate that there is a better status for the minority employee within the workplace. In fact, it may just be that there is a legislation in place to accommodate employees but this does not necessarily allow, as Pager (2007) argues, the opportunity for better knowledge and monitoring of this issue.

Close examination of UK legislation practices and the way its policies are currently adopted allows a different insight into legislation. Since the early 1990s, there has been a vast increase in equity legislation. This has been implemented through the system so that a reduction would occur in the disadvantages that may arise from an individual's spiritual beliefs by promoting a greater equality when looking for employment (Williams *et al.* 2010). Bradley and Healy (2008) highlight that there is still a lot of scepticism around this matter; it should therefore be investigated as to what extent these policies have been applied within an organisation and whether they influence and deliver better equality. Furthermore, it should be questioned as to whether the legislation actually works within specific organisations and it should not be overlooked that interventions by employers are often underpinned by a cultural belief within the workplace for tackling inequality (Hofstede, 1997).

The existence of the cultural belief outlined by Hofstede (1997) generally signifies a willingness of the organisation to adhere to legislation, thus ensuring that the establishment

benefits through better staff retention rates (Williams *et al.* 2010). Changes in legislation have led employers to improve the way in which they tackle equality and diversity issues by underpinning a minimum expectancy. As such, the key aim of cultural change amongst employers should be adopted, thus engendering a greater receptiveness about the matter of ethnicity and diversity within the workplace. This consequently coincides with the Equality Act 2010 amendment (Government Equalities Office, 2012) which was introduced by the current government to ensure consistency in the workplace and therefore a fair environment for all employees.

Since the 1964 elections there have been different Acts of Parliament introduced to protect the rights of individuals within the workplace regardless of race, colour or creed. This legislation is of paramount importance, for as well as offering legal protection the legislation also states a moral principle of British society (Simmonds, 1986) which Morgan (2005:249) supports, claiming that, *“The law is not just a long list of established rules, but a body of rules together with a wider conception of justice that they embody.”* However, Jones and Welhengama (2000) underline that the British legal system is based on Christian values and the judiciary use a set of Christian values to vilify certain customs, classify them as obscene and consequently refuse to recognise them. Therefore, the supposed supremacy of English or British concepts and of the Christian religion and its values, has hindered the development of religious tolerance and understanding throughout organisations (Zohar and Marshall, 2004), though no empirical evidence has however been produced to support this.

Glazer and Young (1983), express their concern that the legal system has failed to respond to a multi-faith society and describe the limitations of the legal recognition of specific groups. It has been suggested by Morgan (2005) that the consequent restrictive interpretation of the

term 'racial group' has meant that of the many new ethnic groups now present in the United Kingdom, only Sikhs and Jews have been entitled to some recognition as a racial group within the provisions of the Race Relations Act (UK Equality Act 2010). Hofstede (1997) argues in favour of a multi-faith approach and subsequently states that, whether people like it or not, it is advisable for lawmakers and the judiciary to come to terms with the new demographic and religious developments because, without supporting and encouraging other various religious groups, the social fabric in a modern multicultural society may be divisive or unstable.

In conclusion, despite making valuable contributions and providing useful insights into the spirituality debate within an organisation, most of the thinking surrounding current policies and procedures is not fit for purpose and has fallen short of addressing an individual's spiritual needs. In contrast, research conducted by Khaled, *et al.* (2012:76), argues that spirituality in the workplace should have the following themes and notions:

- A truly meaningful job and work
- People working together communally toward commonly held vision and goals
- Integration and alignment of personal values and beliefs with organisational and professional values and job performance
- Integrating personal growth and long-term character development and learning with job performance.

Nevertheless, the above viewpoints are limited in scope. Spirituality is personal and subsequently there is little consensus about how to define it at work as well as a lack of agreement about the appropriate models or measures to employ. Subsequently, the task for

leaders to decide upon and implement new policies within an organisation is difficult. However, the measures provided by Khaled *et al.* (2012) lean heavily towards the employee's needs and consequently do not take into account the practicality of implementing these initiatives from the employer's perspective. Furthermore, for the business leaders and managers who would be willing and encouraged to build and sustain a spiritual workplace, it would require that spirituality is compatible and aligned with the organisation's mission, vision and goals (Neck and Milliman, 1994). The importance of this statement is something that is supported by Chand and Koul, (2012) who indicate, that if management buy-in to the change in current policies and procedures within the organisation then it would meet a desire to help employees express their values within the business, learn and thrive, thus providing job satisfaction.

2.6 Perceptions of how spirituality leadership is addressed in the workplace

"The beginning of the 21st century sees new realities in the world of leadership studies that leads to organisational effectiveness," (Samah *et al.* 2012:25). Over a decade before the emergence of such leadership studies, Davis and Davidson (1991) argued that the future tends to shift from one topical issue to another in the form of changes, which relates to moving from glory to obscurity in the media. There is evidence in support of this, put forward by Karakas (2010), who argues that because of the sudden and rapid change in awareness and the emergence of terms like 'moral duty' and 'ethical values', the topical shift has continued to move forward. Consequently, as the human resources within organisations have developed, a major transformation within the workplace has emerged, that makes room for a wider spiritual dimension that embodies the search for meaning and purpose.

Spirituality has developed and been extensively debated, mainly due to the upsurge of moral consciousness that affects organisational sustainability (Aburdeen, 2005). This view is supported by Ary (2009), who explains that spiritual awareness, knowledge and commitment, have started to find their position within those organisations which strives to achieve through dedicated leaders and effective human capital.

The importance of supporting and developing individuals from a holistic perspective is something that is gaining credence. As Samah *et al.* (2012:30) explain:

“With the updated emphasis of human resource development, terms like knowledge worker aim to improve performance, productivity, competitive edge and product quality level.”

This point supports the significance of spirituality at work put forward by Hendricks and Ludeman (1996), who state that the concern of big organisations towards the ethical and spirituality element of their workforce has grown rapidly in the global market place. Furthermore, Samah *et al.* (2012) indicate that because of these concerns, there has been a large increase of effort made by organisations towards spirituality in their human resource development.

Building upon Samah’s *et al.* (2012) views, the role of an organisation is seen as crucial to the development of employee spiritual needs. Fry and Slocum (2008) point out that spiritual leadership also involves motivating and stimulating employees by instilling a vision and organisational culture based on altruistic values. This in turn will produce a highly enthused, committed and industrious workforce where most of the employees will have a sense of belonging. In agreement, Kolodinsky *et al.* (2008) claim organisational spirituality was found to be more positively related to job involvement, organisational identification and work

satisfaction and negatively related to organisational frustration. Therefore, business leaders who have attempted to provide goods and services that typically enhance quality of life often do this without considering the impact on the spiritual well-being of their employees and stakeholders, or even the broader community (Collins, 2010).

One suggestion for organisations is that, as the words spirituality, ethics and religion tend to overlap, the terms should be clarified (Giacalone and Jurkiewicz, 2003). The confusion relating to ethics normally differentiate between right and wrong, whilst spirituality tends to refer to an individual's determination to experience a deeper meaning to life, through the way in which they live and work. Essentially, spirituality is seen as a code of conduct. Religion is concerned with beliefs and ritual prayers, along with related formalised practices and ideas (Snyder and Lopez, 2008).

Despite the prevalence of spiritual beliefs within United Kingdom organisations, the predominant driving force of spiritual leadership is to assimilate the fundamental needs of employees, for spiritual survival. Such an approach can create a vision across employees, which can provide increased levels of organisational commitment and productivity (Javanmard, 2012). Furthermore, for the way organisations conduct their business globally there is a critical need for management to review their leadership style. In order for the business to be successful in the corporate world, a business leader is expected to be prepared and hold the necessary skills and qualities to be aware and knowledgeable about the many faith systems within and around their organisation (Charan, 2007 and Hamel, 2007).

This approach represents a view, which is supported by Pal and Kapur, (2011) who elaborate on this point further by highlighting management should have a range of qualities which

include a passion for dynamism and entrepreneurship in addition to loyalty, integrity, honesty, accountability and trustworthiness. Managers should also provide scope for improving the organisational culture by maintaining a healthy balance between organisational culture, values and ethics and growth and profitability. It is important that those in managerial positions have desire and adaptability for change as well as a desire and capability of handling risks. Management should also demonstrate clear and consistent communication skills, including good receptive skills, which will facilitate the empowerment, engagement and retention of employees, thus improving the loyalty of employees towards the organisation, particularly when there is no job guarantee.

However, it is unrealistic to expect business leaders to possess all of these qualities and skills whilst remaining focused on the organisational goal. Yeo (2003) advises that the key issue today's organisations are facing is how to improve performance under difficult circumstances whilst encouraging employees to practise their beliefs in the workplace, at the same time as being determined to remain competitive and simply survive due to economic uncertainty and instability. Javanmard (2012) argues that spiritual leaders must have vision and whilst moving the organisation forward, management should perform actions such as synchronisation of all aspects of their role to accomplish the organisation's vision. In fact, spiritual leaders with these unique characteristics can envisage the future of the organisation and inspire employees in a way that they believe in the direction of the business and the organisation's vision, thus becoming committed to the organisation's future and sustainability (Ziaee *et al.* 2008).

The key argument surrounding the spirituality leadership debate for management and business leaders has prompted various journals to be produced, such as Change

Management and the Leadership Quarterly Journal (Herman, 2008). Furthermore, earlier dated journals that examined spirituality and leadership were produced to support management decisions by enhancing their understanding regarding potential issues within the organisation and to get a better understanding of spirituality and the effects it has on their employees (Jurkiewicz and Giacalone, 2004). However, Herman (2008) points out that earlier management journals, although useful, lack depth and substance as to how the issue can be addressed within an organisation.

Laub (2004) reveals that there are two types of leader in a business, a servant leader and an inspiring leader. A servant leader values people, builds community, displays authenticity and provides leadership continuously, whereas an inspiring leader is more focused on organisational integrity, personal fulfilment and a solid organisational foundation. Therefore, it is interesting to ascertain whether management see themselves as either leaders or managers before they can address the issue of spirituality within the organisation (Herman, 2008).

In conclusion, organisations are usually far from homogenous in terms of leadership and normally work environments are melting pots for different spiritual groups and religions along with various other human values. Furthermore, unprepared leaders and managers may be unfamiliar with the issues that could arise from the confluence of diverse religious faith groups (Lundrigan *et al.* 2012).

Rosinski (2003) supports this line of thought by stating that organisations have learned that diversity should not be prevented, but embraced. Whilst it is important for businesses and management to understand and respect all demographic groups in the workplace, emotions shown, such as empathy, can be very rewarding and in fact for most companies, the mixture

of different perspectives and skills that are part of a diverse workplace are essential to remain competitive and move the company forward. Additionally, leaders who adopt a positive attitude towards others equally, will have a much greater wealth of human resources and a more content workforce; this transforms into greater productivity, more satisfying job relationships, longer employee retention and a stronger supply of fresh and innovative ideas. Prudent leaders realise that utilising all demographic groups effectively will increase the organisation's numbers and strengthen the business long term (Lundrigan *et al.* 2012).

2.7 Spirituality as a source of conflict in the workplace?

As spirituality is often considered a controversial area and a source of conflict, it has emerged as a topic for debate. Young (2007:8) argues that:

“In the 1960s and 1970s blacks and women fought for their rights. In the 1980s and 1990s, it was gays and lesbians. Now it has turned into employers and employees and the battlefield is spirituality in the workplace.”

Growing numbers of spiritual people are beginning to speak out in the workplace, with employees pressing employers for greater freedom to express their spirituality (Wennes and Quinn (2008), a point echoed by Zohar and Marshall (2004). Indeed, diverse workforces are urging organisations, on a global basis, to accommodate a wide variety of workplace issues, including religious expression. Whilst employers may be aware of discrimination based on race, gender and even disability, religion is not so prominent, with knowledge and process lacking (Young, 2007).

As management is often unfamiliar with the concept of spirituality, cases or signs of religious discrimination may be increasing as the employer struggles with the growing variety of

religions and cultures acknowledged (Van Tonder and Ramdass, 2009). Morgan (2005) suggests that there are many ways to discriminate against people. Some examples of spirituality discrimination can be outlined as follows: firing an employee or loss of promotion due to the employee's spiritual beliefs; failure to give an employee a pay rise until the employee no longer spends time discussing spiritual beliefs with co-workers; harassment of employees because they wear religious clothing or visible signs of their faith. Furthermore, Green (2003) argues that discrimination does not need to be overt or even consciously done. Instead it can be identified as the following:

"...a subtle, often unintentional, form of bias that characterizes many white individuals who possess strong egalitarian values and who believe that they are non-prejudiced. Aversive racists do not wish to discriminate against members of minority groups; in fact, quite the opposite, they honestly believe in equality in employment."

(Green, 2003:97)

One problem is that aversive racism is entrenched in normal, often adaptive, psychological processes which involve the desire to maintain power, processed through an the internalisation of societal values and beliefs (Dovidio and Gaertner, 1998).

Due to the focus on the conflict perspective, most researchers use scales that highlight only the negative implications (Kossek and Ozeki, 1998). However, Marks (1977) stresses that rather than experiencing only conflict, facilitation between roles may occur which, is defined as occurring when participation in one role is made better or easier by virtue of participation in the other role. Sieber, (1974) reveals that researchers and predominantly sociological theorists, have persuasively argued for the benefits of numerous role occupations such as providing security, a sense of purpose in life, enhanced self-esteem, social support and buffering against role failure.

Kossek and Ozeki (1998) further state that the degree to which an employee experiences conflict is likely to be influenced by their personality. It would therefore be enlightening to examine the personality backgrounds, which inform the consequences of facilitation on work and family outcomes. However, Conlin (1999) argues that conflict is inevitable when it comes to religion and consequently there has never been complete peace and cooperation between opposing beliefs, especially in the workplace.

Similarly, as Steinberger (2008) points out, if an employer finds that an employee's religious or spiritual activities damage or hinder the organisation in ways which cause higher financial costs, loss of efficiency, or discrimination against other employees, the employer does not have to accommodate them. Grozinger and Matiaske (2010) validate this point by claiming that organisations have been more focused on how to take better care of the spiritual needs of all their employees. However, these claims are based on the idea that an individual's spirituality and organisational profit form a win-win situation for both the organisation and employee.

Subsequently, Steinberger (2008) advocates that it is important for employees who wish to take specific time off for their spiritual needs always to notify the employer of their religious motives to justify their absences because if an employer is not notified that the absence is religion related, employment could be terminated regardless. Additionally, Weller *et al.* (2001) argue that religious holidays can sometimes be a source of conflict with mandatory or key days within the workplace. Employees are often forced into a position of having to choose between their religion and important work based events, such as working on a bank holiday if in a retail environment, which in turn may contravene the organisation's directives or guidelines.

This position is supported by Conlin (1999) who stresses that it is important that employers be warned to always offer options to its employees in these circumstances to help remedy any potential problems that may arise before claiming any hardship to the company. In this way, the employee is given a fair and reasonable solution and if taken to court, the employer can prove that they offered accommodations and are flexible and tolerant. However, Steinberger (2008) claims that this advice is not always followed through and in many situations, if a problem does indeed arise within the organisation, the employer and the employee may both offer numerous ways of accommodating the problem, which may not be suitable for either party.

2.7.1 The conflict surrounding the spirituality debate in the workplace

The number of discrimination cases filed against private and public sector employers relating to spirituality has been rising over recent times and different spiritual court cases work their way through the system all the time (Moulton, 2010). One such organisation was General Motors who successfully won a litigation filed by a worker who wanted to establish a Christian employee network within the workplace. General Motors turned down the employee's request and, although it improved relationships amongst the employees that belonged to various ethnic groups, it was not deemed beneficial to the organisation to have such a network established (Wolfe 2006).

Weller *et al.* (2001) conducted a survey, which examined why ethnic groups complained about conflict and discrimination in the workplace. The findings showed that Muslims predominately reported the highest level of complaints, both in terms of the proportion of respondents indicating that some unfair treatment was experienced and by the proportion indicating that these experiences were frequent rather than occasional. However, Christians

were generally much less likely to report unfair treatment than Muslims, Sikhs and Hindus and nearly all the unfairness they reported was occasional rather than frequent. However, black-led Christian organisations and those representing groups such as Mormons and Jehovah's Witnesses were much more likely to report unfair treatment in nearly all occupations than organisations in what is often seen as the mainstream Christian traditions. As such, it should be investigated whether these findings can be effectively attributed to the workplace, or whether in fact they indicate general societal perceptions towards these specific groups. This is a far wider issue, which is unlikely to be challenged in the workplace if it is still being exhibited in the wider community and particularly if these views are being promoted within the media (Badrinarayanan and Madhavaram, 2008). Furthermore, the nature of the conflict outlined by Weller *et al.* (2011) has not been clearly identified; therefore, it is not possible to ascertain the legitimacy of the perceptions of conflict or to determine whether any of these complaints led to direct action, either by the company or by individuals with respect to policies and procedures or through litigious action.

The validity of this argument is something that is supported by Zafar (2010), who suggests that these internal issues in the workplace have led to further studies being conducted within organisations. Furthermore, the debate does not examine the situation from all employees' perspectives and companies are finding it very difficult to avoid conflict and cater for everyone's needs, such as respecting all employees' viewpoints. Wolfe (2006) follows the same line of thought by arguing that, in many incidences, employers have to restrict employees who want to create a spiritual presence in their working environment or organise a place within the workplace where groups can get together in a spiritual setting. Moreover, Moulton (2010) points out that the issue of spirituality does not stop within the

employee environment and there are plenty of examples where an individual's spiritual beliefs can also affect the organisation's customers, for example:

"When owners or employees refuse to serve gay couples or where a couple was refused service at a hotel because the man and woman did not share the same last name."

(Moulton, 2010:40)

This, however, is the exception not the rule; such incidents are rare and whilst an individual's spiritual belief can play a significant role in the products or services offered by the organisation, it should not discriminate against customers who do not share their views as that will no doubt deter future business and subsequently hinder the organisation's longevity.

Wolfe (2010) claims that when a large number of customers are of a certain set of beliefs and values, it may become difficult for employees to be tolerant of these differences. As a result, this brings direct conflict and problems to the organisation. Nevertheless, management by requirement are bound to try to resolve these conflicts for the best interests of the business. Furthermore, according to Weller *et al.* (2001), traditional spiritual values and beliefs are still very much restricted within an organisation and therefore employees may struggle to balance their work and spiritual commitments:

"For 8 years, it was never a problem. Then, for one and a half years, they picked on this (Sikh) woman for wearing her bangle. Finally, they moved her to a different part of the organisation. They said she must take it off, but she said no. Representatives from the Sikh temple had a meeting with Personnel to explain, but they said no because it was classed as jewellery. This controversy had important knock-on effects for other Sikh women who came forward in support of this woman to state that they themselves also wore bangles and who then also became subject to harassment by other employees' as well as by the management."

(Interviewee, Weller *et al.* (2001:55)

However, Long and Mills (2010) argue that the overall responsibility of management is to define the reality of their employees and not the other way around, concluding that the workforce need to accept the organisation's definition of reality and use this '*as a frame of reference for orienting their own activity irrespective of their own values,*' (Long and Mills, 2010:238). This element of organisational control comes from the inherent and complicated conflicts associated within organisations. In the unlikelihood that employees and management will reach a consensus of values, it is perceived as important that management take the lead in aligning employees' beliefs with those of the organisation (Bell and Taylor, 2003; Willmott, 1993). Karakas (2010) indicates that employees should be able to speak out openly and express their feelings, values and spirituality, regardless of fear, alienation or exclusion from the organisation. However, Karakas' (2010) view is too prescriptive. In reality, spirituality remains taboo; it is something felt, but never overtly discussed. Spirituality in the workplace is essentially like a Chinese whisper, along the way it inevitably loses its original message and meaning and subsequently becomes distorted and exaggerated.

The gist of the above debate is, that whilst it is possible for some employees to resist the organisational meaning given to spirituality that is imposed by management, an appropriate social reality is more readily defined by decision makers with power and strengthened by their policies and procedures (Long and Mills, 2010). Weller *et al.* (2001) disagree with Long and Mills' (2010) argument by claiming that organisations, which do not allow their employees to express even some of their beliefs, are indeed discriminating against them, which in turn creates unnecessary conflict. Organisations which encourage workplace spirituality tend to out-perform those that suppress employee beliefs (Jawahar, 2012).

Building on from Weller's *et al.* (2001) view, research conducted by Thompson (2005), investigated the Pepsi Company. This organisation introduced an approach that sought to identify the benefits of having diversity in their workforce and reported that, in 2003, around \$250 million of Pepsi's revenue growth was from new products inspired by ethnic diversity efforts.

The Chairman for the Pepsi Company suggests that organisations that appreciate the diversity challenge will have a competitive advantage, whilst narrow-mindedness is not only a sign of weakness, it also undermines the organisation (Wall Street Journal, 2005). Furthermore, when an organisation limits the workforce they are willing to hire or restrict how individuals express their spirituality in the workplace, they reduce the available talent pool they draw from. The subsequent conflict and discrimination, which can arise from such tactics, can lower the productivity of the organisation, prospects for growth and survival (Thompson, 2005).

Lundrigan *et al.* (2012) suggest that management should stress the importance and advantages of having a diverse workforce because when an organisation does not close the door to any particular ethnic group of people, they will benefit from a large range of ideas, creativity and innovation that come from having this diverse group. However, it is worth noting that diversity programmes may not work for all organisations. As Michele *et al.* (2004) suggest, although diversity initiatives are likely to strike a good balance between employees and management requirements, increasingly these programmes do not always build employee commitment, enhance their motivation or reduce conflict throughout the organisation. In addition, there is another misconception, which is that a happier and more harmonious workplace will result from diversity whereas the diversification of the workforce

often has the opposite effect. Research conducted by Riordan (2000); Williams and O'Reilly (1998) concludes that individual employees react differently in work situations in which they must work with individuals who are demographically similar to themselves in terms of ethnic background or origin, as opposed to situations in which they must work with individuals who have a dissimilar ethnic background. Where significant differences in employee backgrounds occur, it was found that this was often associated with negative outcomes to the workforce.

2.8 Strategic plans and the Corporate Social Responsibility (CSR) that addresses spirituality in the workplace

The development of spiritual awareness across a wider community has produced a series of changes and aroused academic and practitioner interest in management (Baker *et al.* 2011). However, because of the dominance and influence of modernisation for much of the twentieth century, there has been a tendency to show corporations as being preoccupied with a range of performance metrics such as profit, turnover and market dominance.

Throughout management discourse, performance metrics are often termed as the minimum expectation of the organisation. These dimensions and their effective management are important in the running of any operation, but it is equally recognised that it is important to pay due diligence to what are called the soft factors in business, which includes human resources management (Stokes, 2011). Therefore, for an organisation to continually succeed and prosper in today's harsh economic climate it is important that the moral and ethical strategies promote its foundations. Lips-Wiersma and Nilakant (2008:61) stipulate that:

“Spirituality at work needs to ‘work with and give meaning to the tensions that arise from acting in accordance with a purpose beyond profit in a neo-liberal business climate.”

Furthermore, Soltani *et al.* (2012) argue that a successful business requires an outstanding performance in their ethical conduct because the company's ethical conduct strategy should be the foundation for their employees and managers within the business. However, considering the practical approaches to workplace spirituality, a note of caution is offered by Lipps-Wiersma and Mills (2002) advising that consideration should be given to the difficulties of getting people to enact spiritual beliefs in the workplace.

Hans-Ruediger (2007) points out that current research has revealed a frequent reference to a lack of safety in expressing spirituality in the workplace and consequently goes on to identify several principles that could be utilised to encourage spiritual expression. This lack of safety can arise from a variety of factors, such as fear of expressing views which are seen as outside the norm, for example a Wiccan amongst a heavily Christian organisation, or the perception that the organisation's ethos differs significantly from the beliefs of the individual.

Although it should be considered that for an employee to be able to express their spirituality in the workplace it must first be accepted by the organisation, Wang (2007) suggests that in order for an employee to be encouraged by management to express their spirituality there must be a business-driven initiative that supports this organisational strategic plan. Furthermore, because today's strategic management is based on personnel retention, business leaders are able to act as coaches, counsellors and mentors, which can be applied practically through one-to-one Performance Management meetings. Managers therefore help motivate all of their employees and encourage their loyalty through implementation by the Human Resource Manager, who will promote and fight for an individual's values, ethics, beliefs and spirituality within the organisation. However, realistically this may not work

effectively in practice if managers are ignorant of the diverse range of values and beliefs that cover an individual's spirituality. In addition, even the desire to encourage employees in this way may well be pushed aside by the more pressing day-to-day concerns of a tough economic climate, which sees targets and material concerns dominate the organisational culture.

Soltani *et al.* (2012) agree with Hans-Ruediger (2007), pointing out that one of the issues that currently faces organisations is the inability to allow an individual to express their beliefs in the workplace. Therefore, the important issue in the strategic management process should be down to implementing new strategies, although failure by the employers is not related to their reluctance in formulating a strategy but is generally due to their failure in strategy implementation barriers, such as lack of employee alignment and lack of management commitment. This therefore indicates that at present more could be done to facilitate greater engagement with implementation from both the workforce and managers. This study will therefore aim to identify what the specific barriers towards the implementation of strategies which focus upon spirituality are and address ways in which these could be removed in order to facilitate greater dialogue about spirituality within the workplace. Hans-Ruediger (2007:13) states that:

"It is necessary to recognise that because spirituality is at the heart of many people's sense of identity, its expression is perceived to be risky. Spirituality comprises a sense of personal vulnerability which is magnified for those who perceive themselves to be spiritually different to the majority or norm."

Lips-Wiersma and Nilakant (2008) recommend several strategies to rectify these shortcomings. Unfortunately, however, each of these strategies is managerially imposed from the top down and whilst in agreement with the move towards practical compassion, a

sustainable spiritual framework should start with individual spirituality, that is, from the bottom up. However, this argument does not go far enough and as Srinivasan (2011) indicates, the employees should not confine empowerment to decision-making. Subsequently, if the strategy-making decisions are not made at the higher management level and the employees demand a complete democracy of strategy discussions as a result, this can lead to a disproportionate share of voice to the people who until now have been ignored by the strategy-making process. It is clear therefore, that the dialogue needs to be managed sensibly. Employees should feel that they are represented at strategy level; however a 'free for all' discussion is likely to stagnate progress within organisational strategy meetings and instead, a period of consultations with the workforce or discussion with a panel of representatives may prove to be more effective.

Similarly, Wennes and Quinn (2008) argue that workers are concerned with the outcome or consequences of embracing such a quest in the workplace and the organisation should seek ways in which it unconsciously supports the expression of spirituality to the exclusion of intimacy and work to eliminate these. This is in agreement with Lipps-Wiersma and Mills (2002) who state that any action taken by an organisation to enhance trust and relationship development should reduce the potential for spirituality to be a source of marginalisation in the workplace. Thus, spirituality is such a personal choice for many individuals, employees sometimes tend to keep their beliefs to themselves for fear of adverse consequences. For those individuals holding beliefs that are different to the majority, the process of encouraging workplace spirituality can appear threatening. Consequently, the introduction of spirituality into an organisation needs to be handled with great sensitivity and empathy if employees and employers buy-in is to occur without objection (Hans-Ruediger, 2007).

Wong (2003) states that simply imposing policies relating to spirituality on employees would be counter-productive, as most organisations encourage religious expressions within the workplace and make some resources available to help meet employees' spiritual needs where possible, although there is no empirical data or evidence to support these claims. However, as Hans-Ruediger (2007) argues, for an organisation to be effective, the spirituality requirements of its employees need to be integrated into the corporate culture and reflected in organisational policies and practices on a daily basis. This can be done only when senior management embrace it as part of their vision. Garcia-Zamor (2001) indicates that organisations need to establish themselves as worthy organisations with respect to spirituality and culture. Wong (2003), however, advocates that a worthy organisation will generally have a higher sense of business purpose. This then enables the business to create a new organisational culture in which employees feel happier and perform better. Employees find meaning in belonging to a work community that helps when things get tough. At the same time, a culture of sharing and caring will eventually reach all of the organisation's stakeholders, suppliers and customers; therefore, in such a humanistic work environment, employees are perceived to be more creative and have higher morale, two factors closely linked to good organisational performance (Garcia-Zamor, 2003).

Howard (2002) concludes that organisations are showing many transformation characteristics when they attempt to use processes that engage people in communication such as instituting real-time strategic change, the use of open space technology and lastly, encouraging a culture of appreciative enquiry. This is supported by Hans-Ruediger (2007:25) who states that these strategies show a move towards *'honouring the core spirit of an enterprise or community'*. Howard (2002) stresses, however, that the exploration of spirituality within organisations is still at an early stage and that the benefits or conflicts this

might create are, yet, uncertain. Garcia-Zamor (2003) goes on to suggest that continued research is required into how spirituality can underpin transformation at all levels, including the role of leaders in this strategic process. Additionally, Dent *et al.* (2005) and Fry (2003) echo the same thought and stress that further studies are required to advance and develop spirituality conceptual distinctions because, whilst spirituality can potentially make lives more meaningful, promote connection and generally make the world a better place, more research and theoretical classification is needed to prevent spirituality from becoming just another management fad and transient phenomenon.

2.9 Summary

The conclusion that can be drawn from the above literature is that spirituality as a topic is a relatively recent phenomenon and there is little consensus on how spirituality affects employees or how it can be managed within the workplace. The literature has shown that spirituality has become a significant issue, both within research and in the media. However, there are a number of aspects of spirituality which have been overlooked, such as is spirituality an individual's right within the workplace? In subsection 2.2, spirituality was defined as an individual's religious values and beliefs. Consequently, although certain religious practises, such as prayer, might be something which employees could be expected to do in their own time, it is unrealistic to expect staff to leave their beliefs and values at the organisational door.

With this in mind, the question as to whether it is an employer's obligation to cater for its employees' spiritual needs and how should spirituality receive adequate coverage in terms of policies and procedures within the organisation, are something that needs to be addressed. Where it is unrealistic to expect employees to separate their values and beliefs

from their work, the employer might endeavour to offer practical support. Such support might include the allocation of private space in which an individual can engage in religious practises or by encouraging open debate on spirituality that gives staff the opportunity to raise concerns, thereby increasing both an awareness and understanding of their spiritual needs. Such support can facilitate a sense of spiritual well-being whilst at work and create an environment where employees feel respected and valued as individuals. With such benefits attributed to developing the link between spirituality and work, it would appear advantageous to embed spirituality into policies and procedures, which would provide clarity and the confidence to address spirituality within the workplace. Spirituality is generally observed and discussed only within the anti-discriminatory legislation. However, many researchers, such as Benefiel (2007), have concluded that the satisfaction employees' gain from feeling that their spirituality is respected and accommodated at work, creates a positive impact upon performance and productivity. Conversely, as indicated by Biagini *et al.* (2012), where the employee perceives that their beliefs are not valued or accommodated, job satisfaction and subsequently morale are negatively impacted. The conclusion is that there is a definite need for empirical data to be provided, which offer greater guidance on how to support individuals to fulfil their spirituality, irrespective of their particular gender, race or background.

It is apparent that the literature is somehow limited because it tends to focus upon Islam, within this particular field of research. However, other faiths have been utilised only as a comparative measure and not investigated discretely (Ali *et al*, 2011), which leads to an unbalanced view of how spirituality is managed within organisations. Thus, the current literature fails to go far enough in evaluating the extent to which the spiritual needs of all

employees are met, thereby indicating a clear direction for progression of the current study of employee perceptions.

The topic of spirituality has been identified as an important issue for management within an organisation, especially for organisations with a strong vision and clear objectives. Furthermore, the promotion of shared organisational spirituality to employees can provide a mechanism for facilitating integration and in motivating employees commitment towards the organisation's values and objectives (Wong and Hu, 2011). However, as Bodla and Ali (2012) point out, it is only in recent years that society has begun to consider bringing spirituality into the workplace. As indicated by Neck and Milliman (1994), uncovering the determinants of employees' job satisfaction through spiritual satisfaction is a worthwhile endeavour for an organisation as it can lead to increased performance, employee motivation and organisational sustainability, thereby facilitating the longevity of the organisation. However, research such as that by Williams *et al.* (2010) has revealed that the values and beliefs of employees within an organisation have been largely overlooked. Additionally, the literature tends to be more directed at the perception and understanding of discrimination, more than an individual's spiritual beliefs. This focus could ultimately lead to employers overlooking the impact that can be created through supporting employees' spirituality beyond what is legally required.

According to Marques (2005), spiritual fulfilment is increasingly considered a contributing factor in employee performance. Indeed, those who have the opportunity to gain spiritual fulfilment at work tend to feel valued and are generally more content, as they believe their work is not at odds with their own values and beliefs. However, as suggested by Kriger and Hanson (1999), within the modern workplace there are many conflicting demands on both

employers and employees. The literature indicates that spirituality in the workplace has not been investigated adequately. Current research fails to meet the needs of employers or employees who need to navigate the current legislation and find practical ways to embed spirituality into policies and practices.

Green (2003) states that conflict within the workplace has now shifted and is no longer demonstrated through overt discrimination. In attempting to make everyone equal, the policies and procedures put in place to protect employees against discrimination do not allow for the needs of the individual or provide suitable, accessible avenues for dialogue. This can be viewed in the standardisation of holiday entitlement, which may not allow for the employee who wishes to work over Christmas, but finds their organisation closed. Alternatively, an organisation may have a fixed perception of the different religions, which leads them to believe that the needs of all employees within a specific faith group can be met through provision of a narrowly fixed range of facilities, which does not encompass the different traditions, values or beliefs that may co-exist within the same ethnic group. This one-size-fits-all approach is one which employees may find constricting or even ignorant of their personal needs, subsequently leading to less motivation and diminished performance amongst some staff.

It is becoming increasingly important for an organisation to develop strategic plans that will address the spirituality of its diverse workforce, but first it needs to understand the employees' perceptions. As suggested by Lipps-Wiersma and Mills (2002), spirituality awareness is something required by both employers and employees, but it needs to be handled with sensitivity. The current study therefore investigated the perceptions of spirituality that existed within Housing Organisation and Furniture City. Furthermore,

because work can be physically strenuous and stressful for an employee, the opportunity to express their spirituality has been recognised as being a way of dealing with the pressure of day-to-day workloads (Ashmos and Duchon, 2000). Consequently, allowing an individual to express their spirituality is likely to ground people in their work and allow them to connect with their transcendent beliefs in all they do.

2.9.1 Gaps in the Literature

A review of current literature on spirituality has revealed a range of limitations in the scope, depth and focus of existing research. Firstly, defining spirituality remains shrouded in confusion, ambiguity and lack of consistency. The literature is largely anecdotal and lacks empirical data from which to draw accurate conclusions on the key issues of spirituality. The current research aimed at producing findings and analysis obtained through questionnaires and semi-structured interviews. Furthermore, this study sought to propose and determine a link between spirituality and policies and procedures so that employees might understand the measures taken by the organisation and how such strategies might support the well-being of the individual, regardless of their spiritual or cultural background.

There is a predominant discussion of Islam within research into spirituality in the workplace, which subsequently falls short of addressing the complex range of issues which can be associated with the spiritual beliefs of all employees regardless of specific cultural background. Whether an employee defines themselves as belonging to a particular spiritual group, or identifies their values and beliefs as operating outside of the traditional religions, all have an equal right to feel valued and considered within their organisation. As current literature does not fully acknowledge this aspect, it is the aim of this research to explore existing methods utilised within organisations to cater for diverse employee spiritual needs

and identify new methods, which may go further towards facilitating the understanding of the topic of spirituality in the workplace.

Finally, the current literature on spirituality suggests that key authors hold conflicting views, with the evidence to support their arguments being predominately superficial and anecdotal. Spirituality has been identified as a relatively recent development and one that encompasses religion, values and beliefs of the individual. However, as religion itself has been an intrinsic part of society for thousands of years, it is questionable as to whether it is only recently that it has had a significant impact upon organisations. Societal changes and media attention may have brought such issues to the forefront, but successive governments have been ambivalent in terms of policies and clear legislation, with spirituality within the workplace being viewed with suspicion. At present there is little formal support for those wishing to engage with spirituality at work. Nonetheless, the spirituality of the individual is likely to be a much more enduring construct and therefore the perception of spirituality will be investigated further through semi-structured interviews with employees and management from two organisations operating in two different sectors.

2.9.2 Conceptual Framework

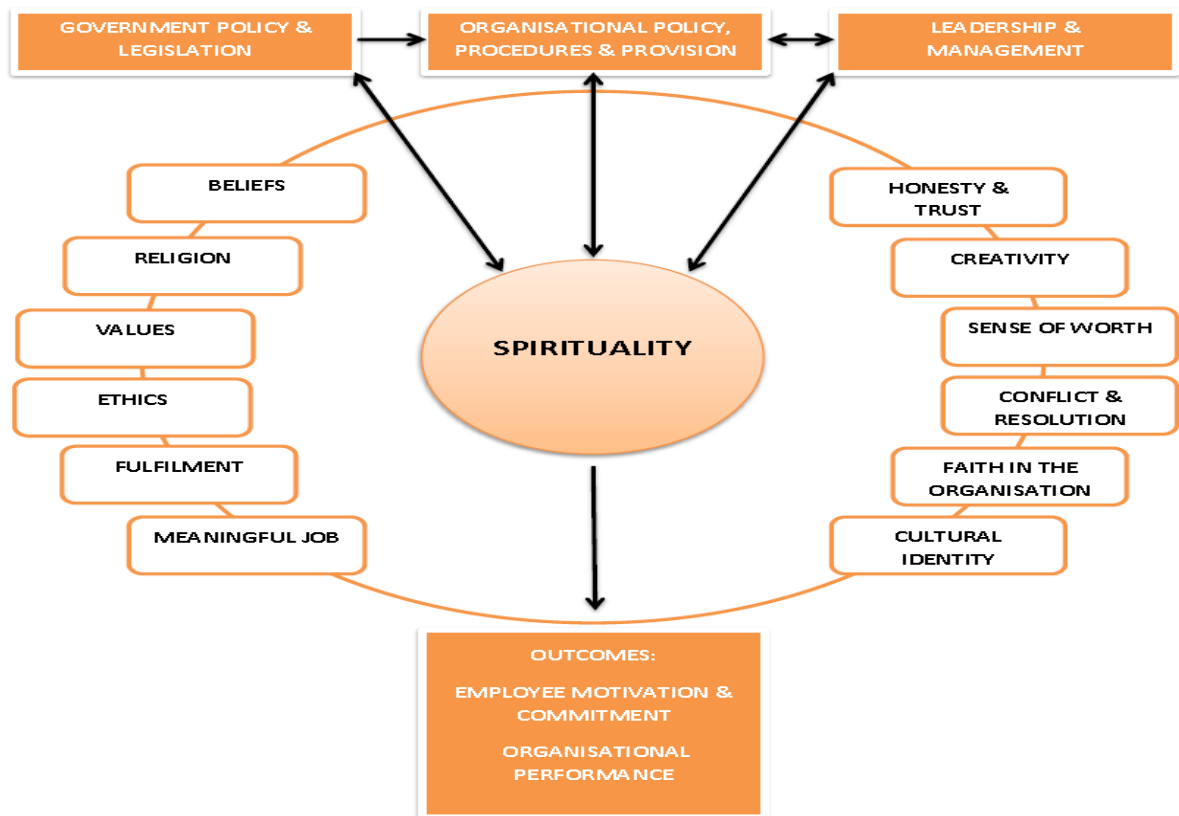


Figure 4 - Conceptual Framework developed by the researcher

The conceptual framework depicted above is adapted from Myers *et al.* (2000), Duhon and Plowman (2005) and Karakas (2010). Whilst these earlier models gave some insight into how spirituality links to the workplace, the models were somewhat dated when considered against the findings of more recent literature (Ali *et al.* 2011; Javanmard, 2012). Consequently, the new model provides a more comprehensive depiction of the various facets of spirituality within the workplace. The model incorporates factors which may affect perceptions of spirituality in the workplace. Indeed, the framework suggests that spirituality at work is broad and is intrinsically linked to the individual's sense of self. Although the specific components of spirituality are unique to the individual, several common influences tend to affect the employee's spirituality within the workplace. These are Government policies and legislation, which will directly influence the organisational policies and

procedures, which are in place. Policies are equally influenced by and contribute to the approach of organisational leadership and to some extent employees. As a result, the literature suggests that with spirituality in place employees will feel valued as individuals and confident in their right to express themselves without judgement or reprisal. It is argued therefore that spirituality can contribute to increased motivation amongst employees and consequently, improve organisational performance.

2.9.3 Summary of key authors within the current literature

It is apparent that the empirical literature on perceptions of spirituality, which is summarised below, is under-researched. Furthermore, the literature on spirituality remains out of touch with today's volatile world, as it is often dated and therefore less able to reflect societal changes.

Author	Date	Focus of Study	Country of Study
Beheshtifar, M and Zare, E.	2013	A review of literature to discuss spirituality and its link with employee performance and organisational profitability	Iran
Mitchell, R. K.	2013	Argues that the spiritual identity of members of a family business can positively or negatively impact the salience of stakeholders to the complex coalition of decision-makers that comprises managers in that business	United States of America
Moghaddampoura, J and Karimianb, M. V.	2013	Investigates the effect of workplace spirituality on customer-oriented organisational citizenship behavior by considering the role of spiritual intelligence	Iran
Javanmard, H.	2012	Discusses the impact of spiritual leadership and spirituality at work for performance improvement	India
Khaled, M. T. Banyhamdan, H. H. and Mohi- Adden, Y. A. (2012)	2012	Presents an integrated framework leading towards building and maintaining a spirituality- based workplace.	Jordan
Samah, S. A. Silong, A. D. Jusoff, K. and Ismail, I. A.	2012	Explores and extricate the key competencies necessary for university to select academic leaders, who will be appointed to lead the institution to find out if there is relationship between spiritual capability and competency of academic leaders to ensure their effective leadership	Malaysia
Soltani, I. Bahrami, R. and Joneghani, N.	2012	Discusses the concepts of moral, professional ethics and spirituality to develop an operational model of cascading values and professional ethics	Iran
Ali, B., Malik, M. and Naeem, B.	2011	Investigates whether or not organisational citizenship behaviours' (OCB) constructs and workplace spirituality constructs influence the FMCG sales force sales performance.	Pakistan
Baker, C. Stokes, P. Lichy, J. Atherton, J. and Moss, D.	2011	Explores notions of the post-secular and spiritual capital, and to suggest possible ways in which these key ideas, the role and contribution of spiritual capital shape business ethos and practice in France and Britain	France and Britain
Singh, R. K. and Singh, A. V.	2011	Investigates the interaction between the roles of leadership, power and spirituality to understand the reasons for leaders to fail or succeed	India
Ali, A. J.	2010	Discussed the challenges in accommodating Islamic beliefs within human resources	Muslim majority countries

Forstenlechner, I. and Al-Waqfi, M. A.	2010	Examines workplace discrimination in the context of immigrant employees and job seekers, with a specific focus on perceived discrimination resulting from affiliation with a specific religious group	Austria & Germany
Karakas, F.	2010	Reviews spirituality at work literature and to explore how spirituality improves employees' performances and organizational effectiveness	United States of America
Sedikides, C.	2010	Explores the potential of social and personality psychology theories to account for the phenomenon of religiosity and why it persists within society	United States of America
Mitroff, I. I., Alpasland, C. M. and Denton, E. A.	2009	10-year follow up study of the authors' 1997–1999 study of spirituality in the workplace analysing the respondents' views and feelings with regard to a variety of items pertaining to religion and spirituality	United States of America
Van Tonder, C. L. and Ramdass, P.	2009	Explores the meaning of workplace spirituality among a group comprising 31 employees of a South African manufacturing concern	South Africa
Badrinarayanan, V. and Madhavaram, S.	2008	Draws on existing theoretical foundations to propose a conceptual framework that illustrates the role of workplace spirituality in selling organisations	United States of America
Fry, L. W and Slocum, J. W.	2008	Explores how to simultaneously maximise employee well-being, sustainability, and financial performance using the Spiritual Leadership Balanced Scorecard Business Model	United States of America
Pawar, B. S.	2008	Places workplace spirituality in the larger context of Organisational Behaviour theory and outlines the associated research and practice implications associated with it	India
Kolodinsky, R., Giacalone, R. A. and Jurkiewicz C. L.	2008	Examines previously unexplored workplace spirituality outcomes using data collected from five samples consisting of full-time workers taking graduate coursework	United States of America
De Klerk, J. J.	2005	Explores work-wellness from a spiritual framework through the construct of meaning in life by focusing on the contribution that a person's sense of meaning in life can play to improve work-wellness and wellness in general	South Africa
Marques, J. F.	2005	Describes ways in which non-managerial workers could contribute toward establishing spirituality at work	United States of America
Jurkiewicz, C. L. and Giacalone, R. A.	2004	Reviews and analyses relevant spiritual research to present a framework for workplace spirituality and provide the groundwork for empirical testing	United States of America
Lund, D. K., Fornaciari, C. J. and McGee, J. J.	2003	Discusses spirituality and religion in work (SRW) as an inquiry field and explores the tension between relevance and legitimacy, focusing on research methods, models, and traditions	United States of America
Ashmos, D. P and Duchon, D.	2000	Explores the shift towards meaning, purpose and a sense of community at work to offer a conceptualisation and definition of spirituality at work and present empirical support in favour of it	United States of America
Neck, C. P. and Milliman, J. F.	1994	Offers a number of insights into the nature of spirituality in organisations and how employees can gain greater spirituality and purpose in their work	United States of America

Following on from the literature review, the current study sought to address the gap by examining other religions, faiths and belief perceptions in the workplace. A clear aim was to extend the knowledge on spirituality as a concept, rather than providing an insight into one core group. The current study places great emphasis on the research objectives, that have been derived from the literature and which were presented in Chapter One.

Having reviewed the literature and identified the gap that is to be addressed, attention now turns to the approach used to gather the primary data, the methodology and methods that were adopted.

Chapter Three: Research Methodology and Methods

3. Introduction

In this chapter the research approach, design and rationale behind adopting a specific research method are discussed, along with a justification of the chosen methods. The chapter considers the methodologies used, as a foundation for conducting the research and examines the underlying philosophies which underpin the current study. Ryan *et al.* (2002) highlight that the selection of a suitable research methodology depends on the nature of the phenomenon being studied. Importantly, the nature of a phenomenon's reality (ontology) affects the way in which knowledge is produced about that phenomenon (epistemology), which in turn, impacts on the way that research is conducted (Bryman and Bell, 2007). Research is influenced therefore by epistemology, ontology, theory, values and practical considerations. Thus, the choice of an appropriate methodology for the current study has taken into consideration the ontological and epistemological assumptions that support it.

This chapter is divided into eight sections: 3.1 provides a discussion defining the methodologies and methods in this chapter; 3.2 highlights the research questions and objectives for the study; 3.3 evaluates the research philosophy utilised for the study; 3.4 assesses the methodological approach taken; 3.5 explores the research strategy and triangulation; 3.6 establishes qualitative and quantitative as the chosen methods 3.7 establishes the chosen method for sample selection and finally, 3.8 explores the data collection approach selected for obtaining the relevant data.

3.1 Methodologies and Methods

Methodologies and methods are often confused as being the same thing and often used interchangeably although they are not synonymous. Methodology is the study of methods and deals with the philosophical assumptions underlying the research process, while a method is a specific technique used to collect data. Churchill and Lacobucci, (2009) suggest that a methodology is a system of methods that is used in the study of a particular phenomenon, whereas methods refer to a specific instrument or technique, for example interviews, focus group, observation, survey or questionnaire used to collect data.

3.2 Research Objectives

The main aim of this study is an investigation into organisational commitment to spirituality in the workplace. The study collects empirical evidence based on the participants' perceptions, by exploring some contingent key factors that may have an impact on different policies and procedures relating to spirituality. The study seeks to reach a conclusion about what needs to be taken into account when applying policy measures within the workplace. In order to achieve the aims of this study, a number of key objectives have been formulated:

1. To analyse the problems concerning employers current policies and procedures within an organisation.
2. To critically assess the extent to which policies and procedures link to the literature and theories relating to spirituality within the workplace.
3. To examine employee and employer attitudes towards policies and procedures associated with spirituality.

4. To determine what factors constrain employees from fulfilling their spirituality within the workplace.
5. To evaluate and compare employee and employer perceptions toward spirituality at work.
6. To assess the rationale behind workplace initiatives and measures which aim to support the spirituality of employees.
7. To appraise employees' and employers perceptions on how effectively spirituality is managed.

In order to achieve these objectives the study will address the following questions:

1. What policies and procedures relating to spirituality are currently in place within an organisational setting?
2. Are employees within each organisation aware of the policies and procedures on spirituality and how do they feel they work in practice?
3. Does an employee's perception of how spirituality is dealt with within the organisation differ from senior management perceptions?
4. In what ways and to what extent does employers address spirituality in the workplace?
5. To what extent are diverse perceptions on spirituality the source of employee conflict in the workplace?
6. What strategies, if any, are currently being deployed with the organisation that support and encourage an individual to practice their spirituality?

3.3 Research Philosophy

The term research philosophy can be defined as *“the development of the research background, research knowledge and its nature”* Weber (2004:231). The nature and purpose of research itself is something that can have many different interpretations. In today’s society, the term research is one that is frequently used, but not always in the correct way (Walliman, 2011).

Research is defined by Walliman (2011:8) as one:

“loosely used in everyday speech to describe a multitude of activities such as collecting masses of information, delving into theories and producing wonderful new products.”

However, in academic research, a more fitting definition could be *“seeking through methodical processes to add to one’s own body of knowledge and to that of others, by the discovery of non-trivial facts and insights,”* (Sharp *et al.* 2002:7). Creswell (2009) suggests that research philosophies have fundamental assumptions and implications concerning how research should be carried out. On the whole, Easterby-Smith *et al.* (2002) assert that establishing the most suitable philosophy is still under discussion between researchers. Many other authors, such as Jankowicz (2000) and Robson (2002) emphasise that there is no straightforward rule which obliges the researcher to choose one philosophy for one investigation and another for another investigation.

Research philosophies are also concerned with the progression of scientific practice based on people’s views and assumptions regarding knowledge and its inherent nature (Collis and Hussey, 2009). The philosophy is essentially the background knowledge which drives the research forward (Cresswell, 2009). A research paradigm is *‘a theoretical model within*

which the research is being conducted; it organises the researcher's view of reality' (Birley and Moreland, 1998:30), acting as a filter for the researcher as to what they saw within the data (Smith, 1981). Although it should not be confused with the methodology, the research paradigm can be defined as the broad framework, comprising of perception, beliefs and understanding of several theories and practices used to conduct a study and therefore fundamental to the research philosophy. The research paradigm is characterised as a precise procedure, which involves various steps by which a researcher creates a relationship between the research objectives and questions (Cohen *et al.* 2000). As Gliner and Morgan (2000:17) state, a "paradigm is a way of thinking about and conducting a research. It is not strictly a methodology, but more of a philosophy that guides how the research is to be conducted". Within social science, there are two main research paradigms, interpretivism and positivism:

"Positivists seek objectivity while interpretivists believe in subjectivity; positivists tend to model their research on the natural sciences while interpretivists believe there is a clear distinction to be made between the natural and the social world."

(Grix, 2004:82)

Therefore, in the light of the objectives of this study, the paradigm that will be used will be predominantly positivism rather than interpretivism, based on the nature of the problem and the research objectives to be achieved (Table 9).

Metatheoretical Assumptions About	Positivism	Interpretivism
Ontology	Person (researcher) and reality are separate	Person (researcher and reality are inseparable (life-world)
Epistemology	Objective reality exists beyond the human mind	Knowledge of the world is intentionally constituted through a person's lived experience.
Research Object	Research object has inherent qualities that exist	Research object is interpreted in light of meaning structure of

	independently of the researcher.	person's (researcher's) lived experience.
Method	Statistics, content analysis	Hermeneutics, phenomenology, etc.
Theory of Truth	Correspondence theory of truth: one-to-one mapping between research statements and reality.	Truth as intentional fulfilment: interpretations of research object match lived experience of object.
Validity	Certainty: data truly measures reality.	Defensible knowledge claims.
Reliability	Replicability: research results can be reproduced	Interpretive awareness: researchers recognise and address implications of their subjectivity.

Table 9 - Methodologies (Weber, 2004:232)

Discussions relating to the benefits of positivism versus interpretivism are interesting as many academics, such as Bryman and Bell, (2007) Lee and Lings, (2008) and Sekran (2003), claim that no one method is better than the other. For example, from an ontological point of view, positivism is based upon the premise that the person or researcher conducting the study recognises that reality and the researcher are separate, whereas an interpretivist engages with the reality of the research participant, attempting to see the world from the perspective of participants. Weber (2004:231) stipulates that differences between positivist and interpretivist paradigms can be considered in a number of ways and subsequently states that:

“Positivists prefer experimental methods as they allow them to test a hypothesis in the most systematic and controlled way, whereas interpretivists reject the logic and methods of the natural sciences arguing that to discover the meanings people give to their actions we need to see the world from their point of view.”

3.3.1 Positivist and Interpretivist paradigms

A research philosophy is defined with the help of a research paradigm. Cohen, *et al.* (2000), suggest that a research paradigm can be defined as the broad framework, which comprises

of the perception, beliefs and understanding of several theories and practices that are used to conduct research. A paradigm is not just a philosophy of science, such as positivism or interpretivism; it is also the related social science theory and the associated research framework. As such, at the basic or fundamental level, there is a philosophy of science that makes a number of assumptions about issues such as the nature of truth (ontology) and what it means to know (epistemology). Although many researchers and practitioners ignore this foundational layer of assumptions, it is an essential aspect of a paradigm (Jackson, 2007).

The research paradigm and philosophy comprises various factors such as an individual's mental model, different perceptions and variety of beliefs (Lee and Lings, 2008). This concept influences the beliefs and value of the researchers, so that they can provide valid arguments and terminology to give reliable results. A research paradigm is the underpinning belief that informs the research philosophy (Guba and Lincoln, 1994). Henning *et al.* (2004) define a paradigm as either a theory or hypothesis. A paradigm is a framework within which theories are built that fundamentally influence how a person views the world, defines their perspective and shapes their understanding of how things are connected.

Holding a particular worldview influences personal behaviour, professional practice and ultimately the position taken with regard to the subject of research. Guba and Lincoln (1994) point out that the basic beliefs that define a particular research paradigm may be summarised by the responses given to three fundamental questions. Firstly, the ontological question, what is the form and nature of reality? Then the epistemological question, what is the basic belief about knowledge? (I.e. what can be known) Finally, the methodological question, how can the researcher go about finding out whatever they believe can be known?

The ontological position of this study is one that believes generalisations can be made about human behaviour in relation to spirituality within the workplace. This is a rational perspective which works under the basic premise that human behaviour, in this case specific to the workplace, will be affected by policies and procedures relating to the observation or support of their spirituality within the context of the organisation (Schwandt, 1994). This assumption is supported by the work of Forstenlechner and Al-Waqfi (2010) who found common perceptions existing, with Muslim employees suggesting that the employees' beliefs were not time or context bound as would be expected in an interpretivist model, thus indicating a positivist ontological paradigm.

This study aimed to discover if a causal relationship between specific policies and practices exists within the workplace, using questionnaires to investigate common perceptions and ultimately present a model reflecting the current observations of spirituality within the workplace (Jurkiewicz and Giacalone, 2010). The epistemology, which supports this approach, is therefore predominately a positivist paradigm as it follows the belief that the data collected will provide comprehensive statistical information. Finally, the empirical nature of the research design, which predominantly focuses upon the use of questionnaires to gather large-scale data, further supports the positivist paradigm and strengthens the body of data currently available, thereby contributing hard empirical data to answer the questions set by the current study.

3.4 Inductive and deductive approaches

Easterby - Smith *et al.* (2002) point out that, generally, there are two approaches to reasoning which can result in the procurement of knowledge. The inductive approach begins with an observation of a specific instance and subsequently seeks to establish

generalisations, whereas the deductive approach commences with generalisation and looks to ascertain if these generalisations apply to specific instances (Table 10).

Deductive	Inductive
Deductive reasoning works from the more general to the more specific	Inductive reasoning works the other way, moving from specific observations to broader generalisations and theories
Sometimes this is informally called a "top-down" approach	Informally, we sometimes call this a "bottom up" approach
Conclusion follows logically from premises (available facts)	Conclusion is likely based on premises Involves a degree of uncertainty

Table 10 - Adapted from Burney (2008)

When viewed individually, deductive reasoning is a theory testing process, which commences with an established theory or generalisation and seeks to investigate whether the theory applies to specific instances or populations. Robson (2002) suggests that the progression of deductive research contains a progressive five-stage process that seeks to test theory. Bryman and Bell, (2007) elaborate on these stages by claiming that following the five-stage process will allow for the basis of explanation, anticipate the phenomena and therefore enable the theory to be developed. The five-stage process involves firstly deducing theories which arise from the current literature. The theory is then expressed in operational terms, proposing a relationship between two specific concepts or variables. From this, an appropriate method is determined, which for the purpose of this current study will be predominantly using questionnaires with additional information to inform discussion of the questionnaires provided through semi-structured interviews. Once the data has been collected, the information will be examined to determine specific outcomes of the enquiry. Finally, if necessary, the theory will be modified in the light of the findings.

In contrast to the deductive approach, the assumption behind the inductive approach is socially constructed and subject to alterations, depending on time and the environment concerned (Collis and Hussey, 2003). This can also be known as the interpretivist approach, which *“translates, into gathering ‘deep’ information and perceptions through inductive, qualitative methods such as interviews, discussions and participant observation and representing it from the perspective of the research participant”* (Lester, 1999:8). Weber (2004:231) suggests that, interpretivism *“refers to the way in which we as humans make sense of the world around us”*. Moreover, the interpretivist needs an individual to engage with the phenomena so that it makes sense directly and immediately (Crotty, 1998). Therefore, inductive reasoning relates to a theory-building process, starting with observations of specific instances, to establish wider trends surrounding the research problem. However, according to Collis and Hussey (2003) the inductive approach considers that social reality depends on the researcher’s inner mind and feelings and therefore this approach tends to follow an inductive process, although in most instances theory developed from qualitative investigation is untested theory.

3.5 Research Strategies

There is no research strategy that is more superior or less inferior to any other strategy (Churchill and Iacobucci 2009). Yin (2003:20), defines a research design as:

“A logical plan for getting from here to there, where here may be defined as the initial set of questions and there is the conclusions to these questions.”

There are several strategies, which can be adopted for collecting data. Grounded theory is a hybrid of inductive and deductive strategies in which data is gathered without reference to

existing theory and then these theories are generated and explain what is observed (inductive aspect). These theories may then be further tested (deductive aspect) (Birks and Mills, 2011). However, as this study aims to build upon existing theories, such as those put forward by Ali (2010), Matiaske and Grozinger, (2010) the current study contributes further to the understanding of spirituality by providing hard empirical data to examine perspectives on spirituality within two UK workplaces; thus it falls into the positivist paradigm and therefore, Grounded Theory was rejected as a suitable strategy.

Other strategies require personal involvement within the study. For example, Ethnography involves the researcher becoming a participant in what is observed to understand what is going on 'through the eyes' of those involved (Atkinson and Hammersley, 2007) and Action Research utilises participant researchers who try to understand the nature of a situation from the inside as a way to change an organisation (McNiff, 2013). As two separate organisations were chosen for the purpose of this study in order to provide opportunities for comparison between perspectives in the private and third sector, it was not feasible for the researcher to act as a participant. Furthermore, as the study aims to examine perceptions of spirituality from both the employers' and employees' points of view, the researcher would not be able to investigate all of these aspects from within the organisations involved; consequently, both Ethnography and Action Research were rejected as possible research strategies.

The choice of the research strategy is based on the research questions, objectives, the extent of the existing knowledge, time and other resources. (Bryman and Bell, 2007). Furthermore, Robson (2002) points out that the consensus is that the research strategies and methods employed need to be appropriate for the questions being answered.

Therefore, as this study seeks to investigate organisational commitment to spirituality in the workplace and factors that influence employees' perceptions, Churchill and Iacobucci's, (2009) approach to questionnaire design is pertinent for this study.

Surveys are a popular strategy in business and management studies. Sarantakos (1998:223) states:

“Surveys are the most commonly used method of data collection in the social sciences, especially in sociology; so common that they are quite often taken to be the research method of social sciences.”

They are often used to measure the frequency of attitudes, beliefs and behaviours of individuals. This is relevant to this study's objectives, which aim to measure the perceptions and beliefs of respondents in line with the research objectives and questions (1.5.1). In general, surveys are popular because they allow gathering of large amounts of data from a sizable population in a highly economical (Gill and Johnson, 2010) way through distributions of questionnaires or interviews.

3.5.1 Triangulation

One of the advantages of using a combined method or what is commonly known as triangulation (Robson, 2002) is, according to Sarantakos (1998), that triangulation allows the researcher to gather a variety of information, on the same issue, to achieve a higher degree of validity and reliability and overcome the deficiencies of employing a single method. Triangulation uses two or more independent sources of data collection methods to support the research findings from the study (Walliman, 2011). Using multiple methods can help to address different questions but are complementary with one another. According to Lee and Lings, (2008) multiple methods are divided into multi method and mixed method. Multi

method includes various quantitative and qualitative study methods. Both methods use more than one data collection technique or research strategy. Mixed methods use quantitative and qualitative data collection methods and analysis techniques but do not combine them; therefore, due to the nature of the required data, the research objectives and the research questions, mixed methods are suitable in this research as discussed in chapter 3.6.1.

3.6 Qualitative and quantitative analysis

The approach that will be taken towards this research problem is driven by the distinction between qualitative and quantitative studies (Table 11). Qualitative research methods are essentially descriptive in their approach, exploring the experiences, meanings and perceptions of participants. Additionally, a qualitative approach is used to inductively understand human experiences in an environmental setting (Patton, 1990). Denzin and Lincoln (2000:13) state that:

“The word qualitative implies an emphasis on the qualities of entities and on processes and meaning that are not experimentally examined or measured in terms of quantity, amount, intensity or frequency.”

Furthermore, the philosophy which underpins the use of quantitative research, is that of positivism (Kumar, 2005), a theory which is based upon deductive reasoning (Bernard, 1994) and is reliant upon a structured approach to research which can be used to quantify the extent of a situation or an issue. Quantitative research, however, generates statistics through the use of large-scale survey research using methods such as questionnaires or semi-structured interviews. This type of research reaches many more people and the contact with those people is much quicker than it is with qualitative research (Dawson, 2002). Due

to the size of the sampled population within the two organisations chosen to participate in the research, it is important to ascertain the true understanding of spirituality within the organisations from the employers' and employees' perspective; therefore, the researcher believes it would be constructive to adopt a mixed method approach.

As pointed out by Jankowicz (2000), there is no straightforward decision that forces the researcher to choose a different specific method of investigation for each separate study they conduct. However, by combining different methods to include both quantitative and qualitative methods within the same study, it can actually enhance the accuracy of the data of the study and can strengthen the research design (Patton, 1990). This allows the researcher to take the strengths of each separate method and utilise them to offset some of the weaknesses associated with following a strictly qualitative or quantitative route. The research design adopted for this study will be the cross-sectional research design model. This design is a basic type of research method in which a large cross-section of the population is studied at one specific time and the differences between individual groups within the population compared (Creswell, 2009). In short, this study will adopt the quantitative method because quantitative research is concerned with numbers and data that can be easily quantified. A quantitative study is an enquiry into a research problem composed of variables, measured with numbers and analysed with statistical procedures. It is a standardised and scientific method of research which contains an objective analysis; the results are, therefore, easy to summarise and analyse and compare between groups, locations and times and can be measured for differences (Weber, 2004).

It is important however to stress that quantitative and qualitative approaches have advantages and disadvantages in the research and as such, these research methods have

different strengths, weaknesses and requirements that can affect the outcome. Like Patton (1990), Weber (2004) explains that when several methods are used in the research process, the strength of each data collection method can be used to minimise the weak points, which can increase the validity and accuracy of the information obtained. Patton, (1990:39) argues that:

“Rather than believing that one must choose to align with one paradigm or the other, I advocate a paradigm of choices, the issue then becomes not whether one has uniformly adhered to prescribed logical – positivism or phenomenology but whether one has made a sensible method decision given the purpose of the inquiry, the questions being investigated and the resources available.”

In addition, a study that uses only one method is potentially more vulnerable to errors linked to that particular method than a study that uses mixed methods in which different types of data provide cross data validity checks. However, a study could employ more than one data collection method producing quantitative data and qualitative data (Robson, 2002).

	Qualitative Methods	Quantitative Methods
Basic beliefs about the nature of reality	There are multiple realities; reality is not purely objective, and does not exist independent of the people who interpret it	There is one objective reality that is not dependent on human interpretation. <i>For the purpose of investigating spirituality, the researcher aims to discuss the reality of spirituality in the workplace. This involves examining individual perspectives and combining this data with policy and procedural documents for each organisation to determine the overall reality of how spirituality is observed within the company as a whole</i>
Main paradigms	Interpretivism	Positivism
Common research methods	Grounded theory Action research Ethnography Case study	Experiment Survey – <i>The investigation will utilise questionnaires to gather data</i>
Quality assurance	Construct validity, confirmability, internal validity/credibility, external validity/transferability, reliability/dependability Sampling: purposeful	Reliability: internal and external Validity: construct and context Sampling random and deliberate <i>Discussed in Chapter Three</i>
Key differentiating characteristics	Primarily inductive process used to formulate theory More subjective: describes a problem or condition from the point of view of those experiencing it	Primarily deductive process used to test pre-specified concepts, constructs and hypotheses More objective: provides observed effect (interpreted by researcher) of a problem or condition

Text-based	Number-based
In-depth information on a few cases	Less in-depth but more breadth of information across a large number of cases. <i>Due to large populations in each organisation (500+) and the need to gather data on a range of spiritual beliefs this approach supports the requirements of the study to a greater extent than that of qualitative</i>
Unstructured or semi-structured response options	Fixed response options <i>Questionnaires will utilise the Likert scale to standardise the response options</i>
No statistical tests	Statistical tests used for analysis <i>SPSS will be used to generate statistical data in order to analyse data and quantify results</i>
Can be valid and reliable: largely depends on the skill and rigour of the researcher	Can be valid and reliable: largely depends on the measurement device of instrument used
Less generalisable	More generalisable <i>It is important that, with not all employees participating in the study, the results can be generalised to discuss the organisations as a whole</i>

Table 11 - Qualitative versus Quantitative Research Methods, adapted from Young, (2007:10)

3.6.1 Justification for the choice of Mixed Methods

Diversity in research methods is considered a major strength of research (Lee 1999; Sidorova *et al.* 2008). However, some academics claim the use of mixed methods is a third methodological movement (Venkatesh, *et al.* 2013). Bell (2005) indicates that the benefit of merging qualitative and quantitative techniques within a research method is that, not only does it develop or extend theory and testing its application, but it also achieves method triangulation through enhancing the quantitative output with rich, one-on-one interview data. However, Bryman (2007) points out that:

“Even among mixed methods studies, a common limitation has been the use of qualitative and quantitative approaches in a sequential temporal order, thus limiting the integration of both data forms under a unified process of data analysis.”

Onwuegbuzie and Leech (2005) highlight that, in terms of mixed methods, it is important to note that using a mixed method design is not always the appropriate choice for every type of research. As a result, the research question should dictate which approach is best for that

study. Mixed methods research is not easy and can be challenging for one researcher to carry out both a quantitative and qualitative study, either simultaneously or in succession, as the researcher not only has to be familiar with both types of research methods but also know how to combine them appropriately (Johnson and Onwuegbuzie, 2004). A qualitative method is similar to a mixed methods research design in respect that it is time-intensive and can be quite costly if the study is done correctly. Therefore, it must be planned carefully and have a clear rationale that is defensible, which is part of the time-consuming aspect of this methodology. While it is possible to create a fantastic mixed methods study, this approach is demanding in that it requires flexibility from the researcher to be adaptive to the needs of the problem being studied (Sidorova *et al.* 2008).

Mixed methods are a general type of research that includes quantitative and qualitative research data, techniques and methods (Boynton, 2005). Further support for Patton's (1990) and Webber's (2004) view on mixed methods is put forward by Johnson and Onwuegbuzie (2004). They state that although traditional research has taken a purist approach whereby only one paradigm, either positivist or interpretivist has been followed, the goal of mixed methods research is not to replace either approach but rather to draw from the strengths and minimise the weaknesses of both in single research studies and across studies. Mixed methods are essentially, "*method pluralism or eclecticism, which frequently results in superior research (compared to monomethod research)*" (Johnson and Onwuegbuzie, 2004:14).

This mixed methods design involves research that uses mixed data (numbers and text) and additional means (statistics and text analysis). Therefore, due to the strengths of this method and the fact that these two approaches produce highly accurate data (Bryman and

Bell, 2007), the approach will be adopted for data collection within the proposed study. Furthermore, Gill and Johnson (2010) state that it is important to use a mixed research method for detailed research, as the advantages of a mixed research can be that the use of multiple methods that help to research a process or a problem from all sides. Usage of different approaches helps to focus on a single process and confirms the data accuracy. A mixed methods approach complements a result from one type of research with another. This research reduces the possibility of missing any available data.

3.7 Population sample selection for this study

The cost of studying an entire population to answer a specific research question is usually unreasonable in terms of time, money and resources, therefore, a subset of individuals representative of the given population is often selected (Lunsford and Lunsford, 1995).

Kumar (2005:162) argues that:

“Sampling is a process of selecting units, for example people or organisations from a population of interest, so that by studying the sample it will enable the researcher to generalise the results back to the population from which they were chosen.”

Sekaran, (2000) indicates that a sample refers to a subset of the population and it consists of some members selected from the population and for that reason, it is possible to extrapolate the collected data to the entire population for research. Although it should not be assumed that this provides many more results than collecting the data from a sample which represents the research population (Creswell, 2009). Bartlett *et al.* (2001:43) state that:

“A common goal of survey research is to collect data representative of a population. The researcher uses information gathered from the

survey to generalise the findings from a drawn sample back to a population within the limits of random error.”

A sample generally has some advantages and disadvantages. The main advantages are that it usually saves time and has low cost with minimum human resources. The disadvantages are that the researcher may not ascertain the full facts about the populations’ characteristics; therefore, the research may only estimate or predict them which consequently allows for the possibility of an error in the researcher’s estimation to exist (Yin, 2003).

Lunsford and Lunsford (1995) claim that there are generally two types of sampling strategies, these are: probability and non-probability sampling (Figure 5).

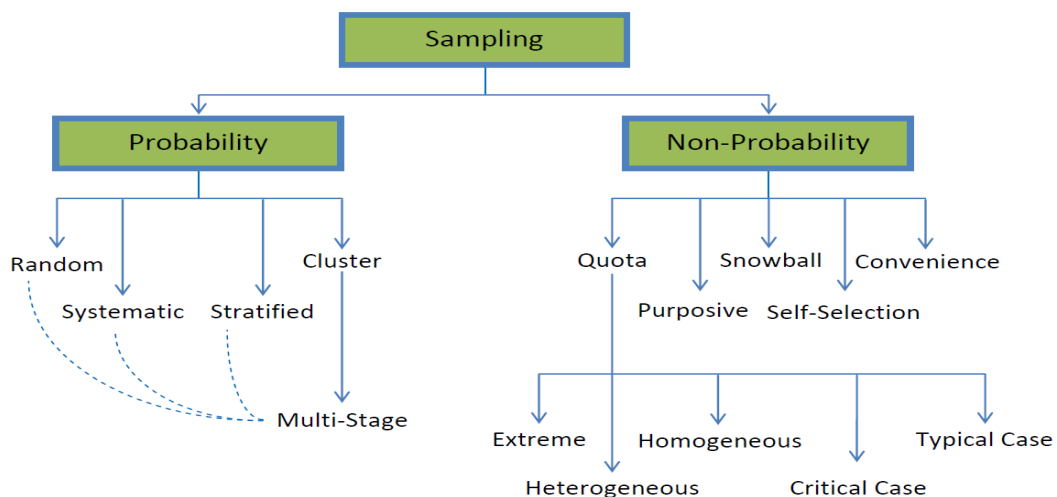


Figure 5 - The common sampling techniques and types. Saunders, et al. (2009:213)

For a sampling design to be called a probability sample, it is imperative that each element in the population has an equal and independent chance of selection in the sample. Weber (2004) suggests that, probability sampling is most commonly associated with survey based research strategies where inferences need to be made from the sample about a population to answer the research questions or to meet the objectives.

As indicated within the two organisational profiles discussed in Chapters 1.3.2 and 1.3.3, the majority of the population within both companies consists of white British employees who have religious or spiritual beliefs based on Christianity. Due to the majority of employees coming from a similar ethnic and spiritual background, it is highly likely that non probability sampling, where the sample is completely obtained by convenience, would improve the scope of the research by enabling a significant proportion of those participating to be of a similar background and belief system, whilst potentially capturing other minority groups entirely. As a result of this concern, a decision was made to utilise a convenience technique to ensure accurate and diverse sample selection. (Trochim and Donnelly, 2006). This will facilitate better comparison across strata and enable a differentiated response, thus giving a more accurate account of the varying perceptions towards spirituality that exist within each workplace. However, due to the significant difference in the number of employees available within each spiritual strata, such as only one Wiccan employee across the entire population of both companies, it is deemed appropriate to engage in disproportionate sampling because of the difficulty in making a comparison with such significantly lower proportions of minority spiritual groups represented.

3.7.1 The sample size of the organisations

The sample size selected for an investigation relates to the nature of the problem, the size of the target population and its ability to accurately represent the population (O'Brien and Charlton, 2002). Data from positivist studies is considered valid, in terms of probability, if the sample size is sufficiently representative to generalise to the wider population (Gill and Johnson, 2010). The size of the sample depends upon the nature of the problem and the aim

is to obtain a maximum sample size, which will accurately represent the population being surveyed (Kumar, 2005).

Sample size also supports the validity of the research as it is *“the extent to which an account accurately represents the social phenomena to which it refers”* (Hammersley, 1992:57).

Bryman and Bell (2007) identify three types of validity: face and content, concurrent and predictive and construct validity. With face and content validity, each question needs to have a logical link with the research objectives and cover the full range of issues being investigated. Predictive validity, however, judges the degree to which an instrument can forecast an outcome, whilst concurrent validity looks at how well an instrument compares with a second assessment concurrently done. Finally, construct validity is a technique based upon statistical procedures and is therefore determined by ascertaining the contribution of each construct to the total variance observed in a phenomenon. In order to support the validity of the investigation, each question within the survey will be aligned to a theory, or part of a theory, relating to spirituality in the workplace. This helps to ensure validity as all responses given will then parallel the theory, thus enabling valid conclusions to be drawn.

Currently, Furniture City’s total staff population is six hundred and ninety two, with Housing Organisation employing five hundred and fifty seven employees. Therefore, to reflect the populations in both Furniture City and the Housing Organisation would require a sample size of a minimum of two hundred participants in order to achieve validity when drawing conclusions about the entire population within the organisations (Balnaves and Caputi, 2001).

3.7.2 Reliability

Reliability is a vital part of any questionnaire and as such reliability “Refers to the degree of consistency with which instances are assigned to the same category by different observers” (Hammersley, 1992:67). However, the concept of reliability can be looked at from two sides (Livesy, 2006); how reliable is something? or, how unreliable is it? The first question looks at the consistency measurement and the second looks at the inconsistency; therefore the lower the degree of potential error the higher the reliability. However, as Walliman, (2011) states, in social science it is extremely difficult to have a research tool which is 100 percent accurate due to difficulties in controlling certain factors such as ambiguity of the questionnaire or the respondent’s mood. Sekaran (2003:34) explains:

“Reliability points out the extent to which the instrument is without bias (error free) and therefore ensures consistent measurement across time and across the various items in the instrument.”

Throughout this current study, the researcher established the consistency with which the instrument can measure the concept of spirituality in the workplace. To gain an awareness of how much variation can be expected, the reliability coefficient is assessed by the use of Cronbach’s Coefficient Alpha test of inter-item consistency reliability. Oppenheim (2000:118) suggests that:

“Reliability also refers to the purity and consistency of a measure, to repeatability, to the probability of obtaining the same results again if the measures were to be duplicated.”

Hill and Lewicki (2005) suggest that the term reliability is used to describe a probability of failure. Furthermore, it has a mostly true score relative to the error and is typically displayed

either by sum of scales (variance) or the Cronbach's alpha. The Cronbach's alpha is computed by:

$$\alpha = \frac{k}{k - 1} \times \left(1 - \frac{\sum s_i^2}{s_{sum}^2} \right)$$

According to Sekaran (2003:207), "Reliability is established by testing for both consistency and stability." Additionally, reliability also indicates how well the items measuring a concept hang together. Therefore, for this study, the Cronbach's alpha coefficient test will be utilised to measure the reliability. However, as suggested by Nunnally and Bernstein (2004:302), before data analysis can be deemed reliable:

- A value of 0.70 should be considered for exploratory research
- A value of 0.80 should be considered for basic research
- A value of 0.90 is better used in applied settings where important and necessary.

For that reason, to achieve reliability, the researcher will conduct a pilot study, using the questionnaires, on the initial sample for Furniture City employees with the scale analysis which is ultimately to be used in this study.

3.8 Data Collection Approach

For the purposes of this investigation, the primary data collection instrument used was a questionnaire.

"Questionnaires are particularly useful when you want to contact relatively large numbers of people to obtain data on the same issue or issues, often by posing the same questions to all."

(Jankowicz, 2000:222)

Sekaran (2000:233) defines questionnaires as a “*pre formulated written set of questions in which respondents record their answers.*” Henning *et al.* (2004) state that a questionnaire is not an appropriate way to conduct exploratory or other research methods which require a large number of open ended questions; it is more effective with standardised questions that the researcher can be confident will be interpreted the same way by all respondents. For that reason, the questionnaire utilised for this study will employ close-ended questions in order to ask employers and employees to quantify their experiences and perceptions of spirituality within their organisation. Furthermore, it is a very efficient data collection technique where the researcher knows exactly what data is required to answer the research questions and subsequently achieve the study’s objectives, as well as how to measure the research variables (Kumar, 2005).

The advantages of this form of close-ended questioning are that the categorisation of possible answers recorded on the survey itself increases the speed at which data can be analysed. It can also be completed at the convenience of the respondent and the categorisation of answers will generally ensure that all the data required for the research is readily obtained from the participants. However, the disadvantages are that the use of closed questioning can hinder closer interpretation and reasoning relating to participants’ responses as the information obtained can lack depth and variety and the ease of answering a readymade list of responses may encourage participants to answer without fully engaging with the question. Additionally, it does not offer the respondent the opportunity to clarify any questions on the questionnaire and so the researcher will not be aware if the correct answers have been provided by the respondent who have answered the questions. It also does not give an opportunity to collect additional information about the respondent and

because of the lack of supervision, it may be possible for respondents to provide incomplete responses (Kumar, 2005).

With this in mind, it needs to be remembered that the wording of questions should be constructed in such a way as to enable all employees and employers to access the questionnaire effectively. It is also imperative that questions are worded in such a way as to avoid bias from the researcher in order to ensure that questions are answered as honestly and comprehensively as possible. Therefore, as Sarantakos (1998:225) states:

“Regardless of whether the questionnaire is administered personally or by mail it has to be constructed according to certain standards and principles.”

3.8.1 Questionnaires as a means of data collection

The primary data collection instrument will be a questionnaire, as this will enable a large proportion of employees within each organisation to be surveyed at one time and ensure a standardised response between organisations. The questionnaire will predominantly use closed questions requiring both scaled and ranked responses (Hoggarth and Comfort, 2010). Questions will seek employers’ and employees’ experiences and perceptions of spirituality within the organisation. Biographic data will also be gathered to enable statistical analysis to be undertaken between specific groups (Roberts, 2010). One advantage of a questionnaire is that it facilitates the collection of data in a pre-arranged form which can be readily analysed (Table 12). Conversely, closed questions can limit participants’ responses as the information can lack variety and depth (Johnson and Onwuegbuzie, 2004). Thus, it is important that the wording of questions enables all participants to interpret each question accurately (Boynton,

2005). Given the subject area, it is particularly important that questions are worded in a way that avoids bias and which encourages honest responses (Means, 2009).

Strengths	Weaknesses
<p>Usability</p> <p>Questionnaires offer generic usability across multiple professions and industries. This study will investigate perceptions of spirituality in relation to the public and private sectors from frontline staff to management. Therefore, a generic questionnaire will facilitate speedy and accurate correlation of data at all levels.</p>	<p>Content validity</p> <p>Proving content validity is a task which cannot be achieved solely by statistical methods. It is more important to ensure complete coverage of the research questions in the planning of the study</p>
<p>Reliability</p> <p>The data is reliable due to the standardisation of questionnaires.</p>	<p>Lack of personal contact</p> <p>As the questionnaire will be distributed to a large population in both companies, it will not be possible to support or clarify points with individuals or engage in dialogue on the topic which may give details that are more comprehensive as to the rationale behind answers given.</p>
<p>Analysis procedure objectivity</p> <p>The analysis procedure (SPSS) is given by the test author and cannot be altered. Furthermore, the package allows for a range of statistical investigations such as Cronbach’s Alpha to ensure accuracy and reliability of data.</p>	<p>Return of data</p> <p>Though high volumes of questionnaires will be distributed, there is likely to be a high degree of non-return from employees who either opt out of the study, or simply put the questionnaire to one side and forget to complete it.</p>

Table 12 - Strengths and weakness of questionnaires adapted from Polzin *et al.* (2009:17)

The key themes emerged from the extant literature and subsequently were developed into questions and statements for the questionnaire (Appendix 61). This is consistent with studies such as that by Forstenlechner and Al-Waqfi’s (2010) who highlighted issues such as policies and procedures for expressing spirituality being a key area for consideration with regards to spirituality. This led to the formulation of the title for a sub-section of the questionnaire which explains the justification for this approach. The questions within this section were formulated based on the researcher’s interpretation of the findings from studies such as Pager (2007) and Williams *et al.* (2010). This process was also followed for each of the questionnaire section including Conflict at Work and

Management and Support, which utilised the findings of key studies such as Young (2007) and Samah *et al.* (2012) respectively, along with other studies, to justify the questions used within the current study.

3.8.2 Questionnaire administration

The questionnaire completed by the respondents can either be administered personally, by post, by internet or it can be completed by the interviewer (Yin, 2003). The questionnaire is delivered directly to the respondents and then subsequently collected. The postal questionnaire can be distributed in person, who gives the questionnaire to the respondent and on completion is returned to them, although Lee and Lings (2008) suggest that the process of these approaches are very similar. One of the main advantages of e-mailing questionnaires is the ability to reach respondents in numerous locations; it is more cost effective than visiting locations and generally easier to administer (Grix, 2004). In addition, e-mailed questionnaires are more pertinent when the questionnaire is sent internally within an organisation, providing that all of the selected sample has access to it (Easterby - Smith *et al.* 2002).

There are, however, disadvantages to this approach, which can be low response rates, lack of clarification of questions and no opportunity to check incomplete questionnaires (Lee and Lings, 2008). Furthermore, Hoang, (2011) suggests that not handing out questionnaires face-to-face could present less interaction between the researcher and the respondents; for that reason, this method could mean a lack of a friendly, open and trusted process, therefore allowing for a lower chance of the questionnaire being completed in full. Walliman (2011) and Cresswell (2009) argue that the lack of personal interaction when handing out

questionnaires may cause the response rate to be lower, which in turn could possibly create an unacceptable reduction of the sample size, which may cause an element of bias.

3.8.3 Administering questionnaires

Lee and Lings (2008) point out that prior to administering and collecting any questionnaires, there should be a series of stages that are employed. Firstly, it should be ensured that all questionnaires and covering letters are printed and a collection box is ready. Then, the respondents must be contacted, advising them to attend a meeting, held preferably within the organisation’s time. At the meetings, questionnaires should be handed out together with a covering letter to each respondent and an explanation provided as to the anonymity and confidentiality of the questionnaires. The researcher must then allow participants the time to complete the questionnaires before make sure that respondents place their completed questionnaire in a collection box prior to them leaving the meeting.

To ensure that respondents feel confident answering the questionnaires, the researcher should provide a permission letter from the organisation, explaining that the collection of data will be used for academic purposes and for this research only (Henning *et al.* 2004). Subsequently, as pointed out by (Walliman, 2011), failure to convey the correct terminology in the questionnaire covering letter may affect the response rate. Once the questionnaires have been received, it is important to thank the participant for completing the questionnaire and by providing contact details in case of any queries. Table 13 shows the number of distributed and returned questionnaires with their respective response rates.

Group	Population	Number of Distributed questionnaires	Number of returned questionnaires	Number of valid, fully completed questionnaires	Number of invalid, incomplete questionnaires
Furniture City Employees	692	692	393	385 (55.6%)	8

Housing Organisation Employees	557	557	235	231 (41.4%)	4
Grand Total	1249	1249	628	616 (49.3%)	12

Table 13 - The distributed and returned questionnaires response rate

3.8.4 Data analysis from the questionnaire

Data that has not yet been analysed has very little meaning to the majority of people. To be useful and understood data needs to be processed, analysed and interpreted (Bryman and Bell, 2007). Hussey and Hussey (1997:149) go on to suggest that, “*data refer to known facts or things used as a basis for inference or reckoning.*” Hussey and Hussey (1997) further point out that collection of data should be grouped in specific categories prior to the process of analysing the data.

Lee and Lings (2008) stress that generally there are two kinds of statistical techniques that are used to analyse data, parametric and non-parametric testing. However, Kumar (2005) points out that although there are two techniques, the parametric approach is more dominant and Lee and Lings (2008) highlight that parametric techniques compare sample statistics with the general population but can only be used on data that exceeds thirty people or more. In addition, the dependent variable is measured at the interval level, which uses a continuous scale whilst selecting random samples, whereas non-parametric techniques are more general and can be used on data that shows a normal distribution.

Data then collected from the questionnaires will be coded using SPSS (Statistical Package for the Social Sciences). The five point Likert scale will be used in the majority of the questions with the survey. This scale has been selected in order to provide the empirical data found to be limited in the current literature. A five point Likert scale has been utilised based upon the findings of the pilot study (Chapter 3.8.8), where respondents felt this scale provided greater focus and clarity for their opinions.

To achieve the research objectives for the current study and answer the research questions, the researcher will employ five analysis techniques to analyse the data: descriptive statistics, mean scores, one way Anova, Pearson Correlation and the independent *t* - test. Descriptive analysis of the results will provide the frequency, i.e. percentages from the data collected.

Sekaran (2003:206) states that:

“The mean, range, standard deviation and the variance in data will give the researcher a good idea of how the respondents have reacted to the items in the questionnaire and how good the items and measures are, therefore this will indicate whether the responses range is satisfactory over the scale.”

For that reason, the data frequencies will be analysed to detect any discrepancy that may occur due to data entry errors or missing value, using description statistics encompassing frequencies, with a closer analysis through Skewness and Kurtosis. Hair *et al.* (2010) explain that Skewness and Kurtosis values are two basic methods for measuring the normality of a distribution. If a Skewness or Kurtosis value goes beyond the range of plus one or minus one, then this generally indicates non-normal distribution.

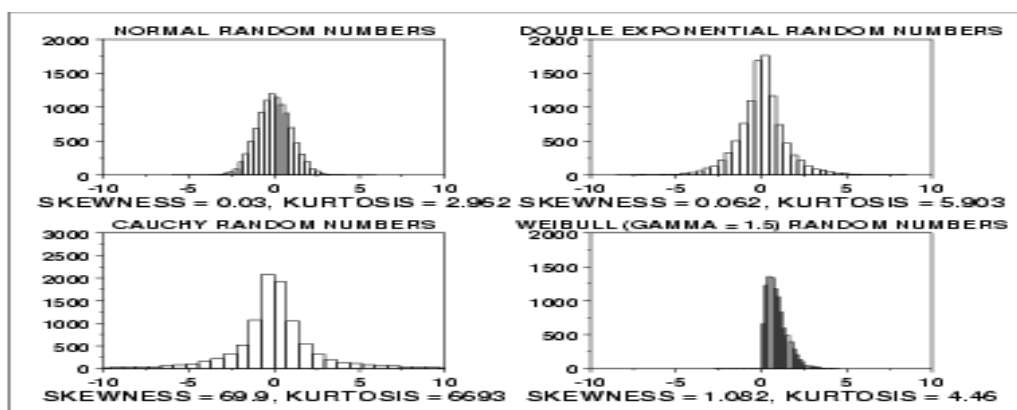


Figure 6 - Frequency distribution. (Hair *et al.* 2010:173)

Additionally, the analysis that will test the means will be utilised to obtain the respondents' perceptions that relate to the research questions. However, Monka and Vob (2002) claim that choosing the correct mean is important to the research because there are six different ways to determine the mean: arithmetic, weighted arithmetic, common modulus median and the geometric mean. For that reason Savage (2009) states it is dangerous to only trust in mean values without using frequency distributions because it can cause false assumptions, which means the more values there are within the analysis, the smaller the uncertainty about the mean (Aistleitner and Berkes, 2010).

Sekaran (2003) also suggests that the frequency distributions, means and standard deviation help the researcher to know how the dependent and independent variables relate to one other. Moreover, the Pearson correlation will be used to quantify the strength of a statistical relationship between two variables. Monka and Vob (2002) recommend the Pearson correlation when analysing scale data and suggest that, at a value of $r = + 1$, there is a maximum high relationship between two variables, whereas $r = -1$ indicates an inverse relationship. As a result, no relationship is shown at a value of $r = 0$.

$$r = \frac{n \sum x_i y_i - \sum x_i \sum y_i}{\sqrt{[n \sum x_i^2 - (\sum x_i)^2][n \sum y_i^2 - (\sum y_i)^2]}}$$

Correlation coefficient Pearson (Monka and Vob, 2002:187)

The one - way Anova, which includes a post Hoc test and independent t - test technique, will be applied to test whether differences between the groups are statistically significant. Bell (2005) suggests that the one - way Anova can also be used to analyse conditions of differences between three or more groups with one independent variable, rather than an

independent t - test technique. Moreover, the independent t - test is used to compare the mean score for two groups, whereas the Anova is primarily used to analyse situations in which there are several independent variables.

3.8.5 Interviews as a means of data collection

Kumar (1999:109) defines an interview as '*Any person to person interaction between two or more individuals with a specific purpose in mind*'. Churchill and Iacobucci (2009), further indicate that the interview process means a purposeful discussion between two or more individuals. Moreover, the purpose of the interview is to provide reliable and valid data which is relevant to the research objectives. Marchall and Rossman (2010:82) support this statement by claiming that:

“An interview is a method of data collection that may be described as an interaction involving the interviewer and the interviewee, the purpose of which is to obtain valid and reliable information.”

The interview process is a widely utilised method for data collection in qualitative research (Lee and Lings, 2008). Interview types can be categorised in one of three ways, semi-structured, structured and unstructured interviews (Gill and Johnson, 2010). The structured interview is a predetermined and standardised interview; it is based on a schedule and strict adherence to the questions. Predominately the researcher reads the questionnaire and whilst there is social interaction with the respondent, each question is recorded on a standardised schedule. As a result of this approach, each respondent receives the same interview incentive as any other individual taking part in the research (Bryman and Bell, 2007).

Easterby - Smith *et al.* (2002) point out that unstructured interviews are sometimes known as in-depth interviews. With this type of interview the interviewer has no predetermined set of questions, although the researcher needs to have a clear idea about the aspect of events, or about behaviour and beliefs in relation to the research topic. As a consequence, this process is generally informal and the structure of this type of interview is flexible and mostly used in a qualitative research (Sarantakos, 1998).

In contrast to a structured interview, the semi-structured interview is a non-standardised interview. The interviewer has a list of questions that are in the schedule, but the questions may vary and specific questions can be omitted from one interview to another depending on the organisational context and the interview condition. The interviewer has the flexibility to add or remove questions to enable the opportunity for further exploration of the research questions and aims (Birley and Moreland, 1998). For the purpose of the current study, the questions compiled for use in the semi-structured interviews were defined by the current literature such as the studies by Karakas (2010) and Myers *et al.* (2000). The semi-structured interview can be employed for both a qualitative and quantitative research method. Furthermore, Churchill and Iacobucci (2009) state that semi-structured interviews create the opportunity for interviewers to establish rapport with the interviewee, as well as the opportunity for clarification as to why the survey is being conducted (Appendix 1). The interviews allow for clarity of the questions if the respondent is confused regarding certain questions in the questionnaire. However, the semi-structured interview approach might introduce bias, which can occur because of the respondent's view of the interviewer or due to the respondent's wish to respond in a way they feel is desired by the interviewer (Bryman and Bell, 2007). Therefore, it is important to ensure that during the interview process, the interviewer does not introduce bias or mislead the respondents.

Like any research technique, the interview has advantages and disadvantages. According to Livesy (2006) and Oppenheim (2000), the advantages are that its association has a high response rate compared to the postal or e-mail questionnaire, which has a response rate usually below 40%. It also provides the researcher with a good opportunity to explain the purpose of the research more convincingly than a covering letter. The technique also offers an opportunity to control the conditions under which the questions are answered and it is possible for the researcher to supply the respondent with more detail, which is not available when utilising a questionnaire. The provision of additional control from the researcher also makes it possible that all questions will be attempted and more questions which are complex can be offered, because the researcher is able to assist in explaining the questions with more clarity. These circumstances offer a guarantee that the data will be collected in conjunction to the conditions outlined initially and allow the researcher to clarify any ambiguity which may arise during the interviews.

However, there are some disadvantages for conducting interviews. Firstly, it is more expensive and time consuming than other methods such as questionnaires, especially if there is a large number of respondents to be interviewed. The process also offers less anonymity as the researcher can know more detail about the respondents, such as their identities, etc. Subsequently, it is less effective than the questionnaire, particularly with sensitive issues, as a lot of people prefer not to talk about these issues but they are prepared to write them down. In addition, the interviewee may be affected by the researcher's mood, which itself can influence the process and subsequently impact on the validity and reliability of the questions being asked.

3.8.6 Conducting Interviews

Churchill and Iacobucci (2009) point out that, there is a chance that where interviews are conducted this may influence the data you collected. Therefore, allowing the participant to have options may increase the accuracy of the results. Interviews can be conducted either by telephone, face to face or via computer-assisted methods such as Skype. The choice of method to conduct interviews can rely on certain factors such as structured interviews. These may be conducted face to face or using the telephone depending on the level of complexity of the topic involved, the duration of the interview, the availability of the interview and interviewer and the geographical area (Sekaran, 2003).

Face to face interviews have disadvantages and advantages. One of the main advantages is: the researcher can amend questions as required, clarify doubts and give assurances so that the responses are understood and, if necessary, repeat any question. Furthermore, the researcher may detect things that could be harder to identify in a telephone interview such as stress, reluctance to answer the question, etc. Problems that the respondent experience could be detected from their discomfort, nervousness and any other body language signal given off. On the other hand, the main disadvantages can be that it is an expensive method to facilitate. For example, additional training may be necessary for computer-based programmes. In addition, if there are a large number of respondents in one area, the respondents may feel less anonymity for their responses (Lee and Lings, 2008). Saunders *et al.* (2009:329) point out that the perception of the researcher may also be a disadvantage for a face-to-face interview:

“Your appearance may affect the perception of the interviewee: where there is an adverse effect on your credibility in the view of the interviewee, or results in a failure to gain their trust and confidence,

therefore, the resulting bias may affect the reliability of the information provided.”

In order to achieve the research objectives, a standard interview information sheet was developed and will be provided to all interviewees (Appendices 2 and 3). Semi-structured interviews will be utilised as the second method for collecting data. These interviews are complementary to the statistical analysis of questionnaire responses; what is more, the semi-structured interviews will be conducted with the key management and decision makers, with both Housing Organisation and Furniture City, in order to gain a deeper understanding regarding the themes that will be utilised to inform the questionnaire. Table 14 shows the list of planned and actual interviews.

Group	Number of planned Interviews	Number of Conducted interviews
Furniture City Management	2	2
Furniture City Employees	4	4
Housing Organisation Management	3	3
Housing Organisation Employees	4	3
Grand Total	13	12

Table 14 - The list of planned and conducted interviews

3.8.7 Data analysis from the interviews

Interview analysis has been defined by Berg (2007:306) as, *“any technique for making inference by systematic and objectivity special characteristics of messages.”* This analysis technique will be employed to analyse the semi-structured interview data. Jankowicz, (2000) suggests that data obtained from interviews are well suited to content analysis in which the categories reflect the major perspectives arising in the interview process. Berg (2007:307) states that:

“In content analysis researchers examine elements of social communication. Typically, these are written documents or transcriptions of recorded verbal communications.”

By utilising this approach, researchers are able to make detailed, systematic examinations and interpretations of a particular body of material in an effort to identify themes, patterns and meanings (Berg, 2007). Patton (2002) points out that interpretation is about making inference, developing insights, drawing conclusions and refining understandings. In these perspectives, numerous materials can be made into text that are amenable to content analysis such as videos etc. Additionally, content analysis can be achieved by seven elements in written messages which are: words, themes, paragraphs, items, concepts, characters and semantics (Berg, 2007).

The main advantage of employing the content analysis technique is that it is useful when analysing data collected from the interview. It is also relatively inexpensive and the main technique associated with semi-structured interviews (Kumar, 1999). However, Sekaran (2003) suggests that the main disadvantage of content analysis is that it may be difficult to

locate unremarkable messages relevant to the research questions and is subsequently limited in the process of examining pre-recorded or written messages (Berg, 2007).

Data collected through the semi-structured interview for this study will be analysed using the content analysis technique, then the data will be recorded, transcribed and analysed using the themes that emerge during the interview process.

3.8.8 The pilot study

Churchill and Iacobucci (2009) state that data collection should not begin without pilot testing the instrument. Questionnaire piloting can help to rectify any inadequacies or discrepancies beforehand (Sekaran, 2003). Saunders *et al.* (2009:394) indicate that:

“Prior to using your questionnaire to collect data it should be pilot tested... the purpose of the pilot test is to refine the questionnaire so that the respondents will have no problem answering the questions and there will be no problem in recording the data.”

Therefore, a preliminary questionnaire was designed and distributed to thirty people in order to ensure that the wording, meaning, flow of questions, instructions, suitability of measurement scales and other aspects of the questionnaire were understandable (Appendix 4). Bell (2005) goes on to suggest that, the researcher should confirm how long the questionnaire took to complete, the clarity of instructions and which, if any, questions were unclear or ambiguous. Discussion should then be had with participants to ascertain, which if any, of the questions respondents felt uneasy about answering and whether, in their opinion, there were any major topic omissions. Finally, the layout should be reviewed to determine if respondents felt it was clear and attractive, before establishing whether they have any further comments to add.

A pilot questionnaire was distributed to the two organisations, fifteen to Furniture City and fifteen to Housing Organisation Housing Group, in order to gauge their reactions and opinions.

3.8.8.1 Pilot Study Findings

Thirty employees filled in the questionnaires and feedback was provided. From their responses, it was apparent that seven questions needed to be made clearer in terms of wording; the participants pointed out that the term spirituality needed to be used more consistently instead of religion, so that the respondents would understand the questions more easily. The Likert scale statements were also reduced from seven to five as the respondents suggested that this would make it easier for them to score as it was less confusing. The decision to alter the Likert scale to a five point scale was also supported by the findings of Finstad (2010:104) who determined that:

“Participants in the 5-point scale condition were more likely than those presented with the 7-point scale to interpolate, i.e., attempt a response between two discrete values presented to them.”

The time taken to complete a questionnaire was calculated and it was found that it took approximately five minutes to complete each questionnaire; respondents highlighted that the questions and wording in most cases were clear and easy to understand. However, the respondents indicated that the wording for three of the questions were targeted more at those with religious beliefs and did not take into account the non-religious groups. Bryman and Bell, (2007), stress that, by conducting a pilot study, this will also ensure that the responses obtained will help provide the researcher with an idea of the reliability and suitability of the questions.

With regards to the overall layout, respondents commented that the questionnaire was slightly confusing in parts, particularly the various sub headings relating to spirituality. Finally, ten respondents were asked if they would participate in an interview at Furniture City in order to acquire data and test their willingness to participate in the survey. Only six employees were willing to take part in the pilot study survey due to time constraints and availability.

3.8.8.2 Pilot Study Conclusions

Burns and Bush (2005) state that a low response rate may occur with face-to-face questionnaires because most potential participants are concerned about revealing personal information and doubt the true purpose of participating in a study. In order to address this issue it was decided that the researcher would explain the ethical considerations at a group discussion, to help allay any fears. Participants were reassured that their answers and identities would remain anonymous and confidential. As thirty questionnaires were given out and all thirty were completed and returned, this practice can be concluded to benefit the response rate and therefore will be adopted within the main study.

The data from the pilot questionnaire was imported into the Statistical Package for the Social Sciences (SPSS) and it was found that the Cronbach’s Alpha for the overall questionnaire was 0.878 for Housing Organisation (Table 15) and 0.815 for Furniture City (Table 16), which exceeded the 0.70 reliability requirement.

Reliability Statistics

Cronbach’s Alpha	No. of Items
.878	80

Table 15 - Reliability Test- Housing Organisation

Reliability Statistics

Cronbach’s Alpha	No. of Items
.815	80

Table 16 - Reliability Test- Furniture City

3.8.9 Ethical Considerations

Considering research ethics is important prior to conducting any research. Lee and Lings (2008) suggest that as the research is developed, the ethical concerns will develop as the research seeks access to organisations, collects, analyses and reports the data.

Society is going through a time of profound change in our understanding of the ethics of applied social research (Brown, 2012). From the time immediately after World War II until the early 1990s, there was a gradually developing consensus about the key ethical principles that should underlie the research endeavour (Trochim and Donnelly, 2006).

When conducting any research it is important to consider the ethical implications of the study (Appendix 5). Being ethical is a core requirement of an evaluation (Henning *et al.* 2004) to determine whether the study should go ahead. Within the context of the current study, the priority issue was to reassure participants what the data was used for, through full disclosure as to the purpose of the questionnaire and to ensure confidentiality when dealing with employees' responses (Appendix 6). Bryman and Bell, (2007), claim that during the research process, numerous ethical issues may arise. These may relate to such things as the privacy of possible and actual participants. Consequently, the voluntary nature of participation and the right to withdraw partially or completely from the process must be made clear. Consent should be obtained and any possible deception of participants avoided. Measures should be taken to ensure the confidentiality of data provided by individuals, identifiable participants and their anonymity. Finally, consideration should be given to the reactions of participants to the way in which data is collected, including embarrassment, stress, discomfort, pain or harm.

Therefore, because ethical issues are likely to be important throughout the research project, it is important that the ethical integrity from the researcher be maintained without question throughout by ensuring employees names and details are kept confidential.

Business and management research is looked at from two dominant philosophical viewpoints: deontological and teleological (Cresswell, 2009). The deontological viewpoint suggests that the potential benefits gained through conducting research can never attempt to justify the use of the methods which may be in anyway immoral or unethical. If the researcher employs this view, then they are unlikely to be deceptive in attempting to obtain the necessary data for the research even at the expense that by doing this will lead to more reliable and valid data (Bell, 2005). On the other hand, the teleological viewpoint suggests that the ends served by the research can in fact justify the means used to gain relevant data. As a result, the benefits of the finding from the research would be weighed against the actual cost of being unethical. For that reason, it is highly unlikely that the comparison between the two viewpoints are beneficial to the researcher; therefore, any deviation from ethical standards will need to be thoroughly thought out and justified extremely carefully (Easterby-Smith *et al.* 2002). For the purpose of this study, a rigorous ethical process has been followed. A Research Ethics Application has been approved by Liverpool John Moores University Ethics Committee. The research was completed with all the ethics regulations as stipulated by the Research Ethics Committee.

3.9 Chapter Summary

Discussion in this chapter appertains to the research methods adopted by the current study. It has also analysed and compared the quantitative and qualitative approaches to research adopted by this study. It also justified the research philosophy. Different groups within

social sciences distinguish between the two main philosophies on the nature of knowledge: the positivist or the deductive and the interpretivist or inductive paradigm. The first uses a quantitative method that involves gathering and analysing of quantitative data using questionnaires, which provides hard empirical data upon which discussion and conclusions can be made. This method will enable a large number of employees within each organisation to be surveyed in a relatively short amount of time and will enable comparisons to be made across the organisations due to the standardised nature of the questionnaire. On the other hand, the second approach uses the qualitative method that involves semi-structured interviews, which provide rich descriptive data. Since the use of one approach in isolation seems to make this approach vulnerable to errors, the use of mixed methods (questionnaire and semi-structured interviews) is justified. This chapter discussed the advantages and disadvantages of the two methods and the development of a questionnaire, which is complemented by semi-structured interviews. It has also examined the statistical techniques utilised in this study to analyse data collected by the questionnaires and semi-structured interviews. Data gathered from these methods will be analysed in the next chapter.

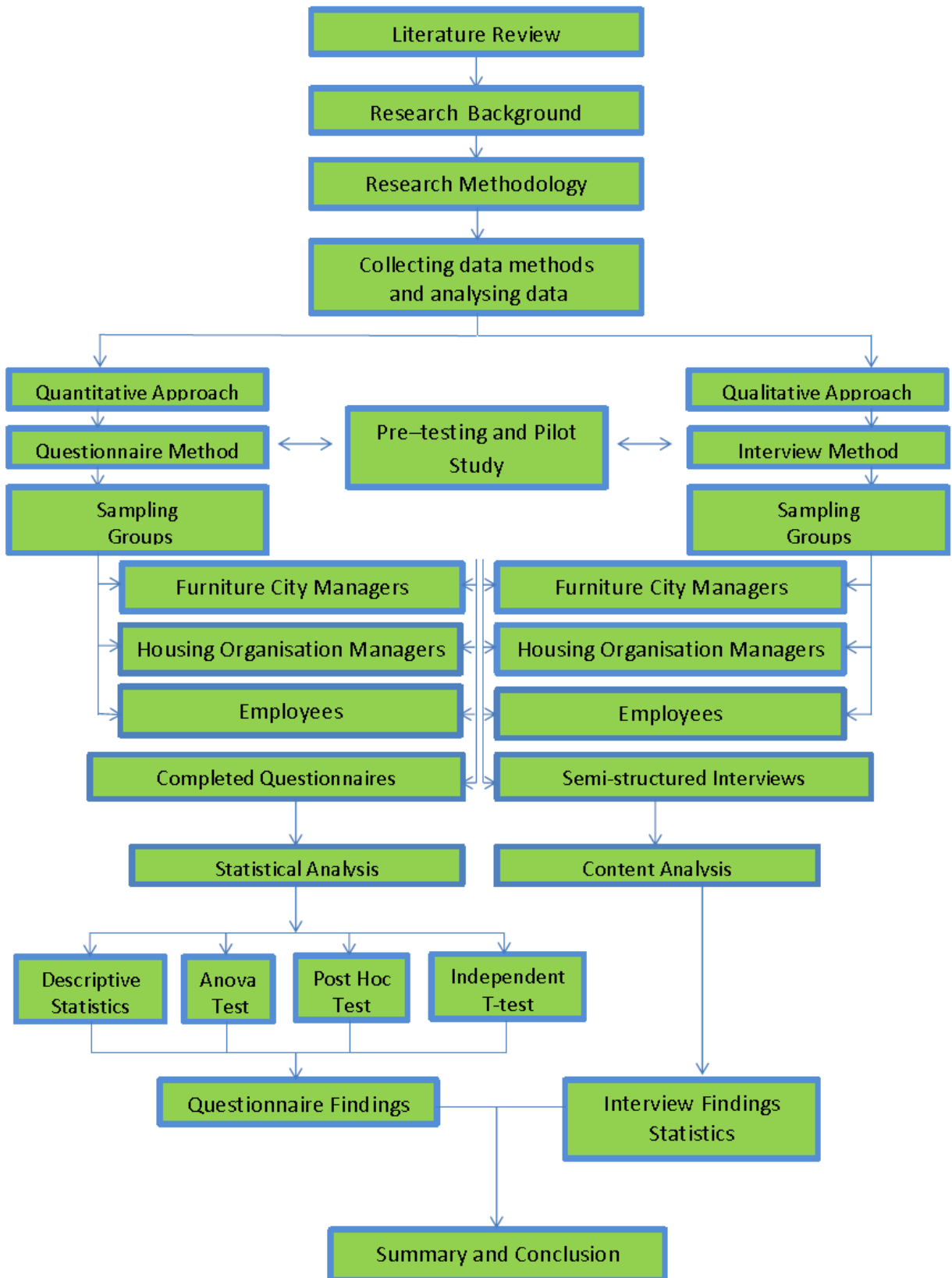


Figure 7 - The Research Process (Developed by the current researcher)

Chapter Four:

Data analysis from the questionnaire

4 Introduction

The current study examined the importance and impact of spirituality in the workplace. To obtain the data, a mixed methods approach was taken incorporating semi-structured interviews and a quantitative questionnaire. As both qualitative and quantitative methods were employed, the findings section has been split into two distinct chapters: Chapter Four will analyse the quantitative data using SPSS and Chapter Five will discuss the qualitative method of semi-structured interviews, which gauged employees' and employers' responses. These chapters have been split into two to provide clear analysis of both methods utilised within the mixed methods approach; however, data will be compared within the Discussion chapter.

The questionnaire is divided into four sections: section 4.2 presents the results of the respondent profiles; section 4.3 explains the collected data about the organisations' understanding of spirituality within the workplace; section 4.4 includes the analysis of collected data about the influential factors that support an individual's spirituality in the workplace; and finally, section 4.5 shows the results regarding respondents' participation in policy and procedural standard setting within the organisation.

Furthermore, this chapter focuses also on the perceptions and perspectives of two groups: (1) Senior Managers (SM) employed by Housing Organisation or Furniture City, who are responsible for enforcing their company's policies and procedures; and (2) the employees

(EE) who work in various positions within the organisations, who implement the policies and procedures of their respective organisations.

4.1 Descriptive statistical analysis and Cronbach's Coefficient Alpha test

Creswell (2009) points out that the purpose of conducting a Skewness and Kurtosis analysis is to present two methods of measuring the normality of distribution of values. As seen in Appendix 7 for Housing Organisation, there are four categories where the Skewness and Kurtosis does not fall between the +/- 1 and in regards to Furniture City, there is one category where the Skewness and Kurtosis does not fall between the expected +/- 1 (Appendix 8). For the purpose of the analysis it was assumed that the data had been entered incorrectly and was therefore changed to missing data. This action brought the Kurtosis and Skewness score generally within acceptable tolerance levels.

In addition, the Cronbach Coefficient Alpha reliability test for Furniture City was 0.804 (Table 17). This result shows that the reliability is above 0.70, which means there is good consistency in the scale data (Brace, *et al.* 2012). The reliability test was also completed for Housing Organisation where the results showed the Cronbach's Alpha to be 0.831 (Table 18). It can therefore be assumed from the results that further parametric and non-parametric analysis can now be conducted.

Cronbach's Alpha	No. of Items
.804	80

Table 17 - Reliability Test: Furniture City

Cronbach's Alpha	No. of Items
.831	80

Table 18 - Reliability Test: Housing Organisation

4.2 Background of the respondents

This part of the research questionnaire is concerned with general information about the participants within this study. A total of one thousand two hundred and forty-nine (1249) questionnaires were distributed to the employees and employers of Housing Organisation and Furniture City, which reflected the complete workforce for the organisations. Six hundred and sixteen (616) questionnaires were returned and analysed, providing a response rate of forty-nine percent (49%). The questionnaire asked the selected sample groups about their gender, age, ethnicity, marital status, religion, geographical location, length of time in their current organisation and highest level of education. Details of the total number of questionnaires distributed to each organisation, together with response rates is recorded in Table 13 (Chapter 3.8.3). The following data shows the background information of the participants of this study as follows:

4.2.1 Respondents' gender

		Frequency	Percentage	Valid Percent	Cumulative Percentage
Valid	Male	239	62.1	62.1	62.1
	Female	146	37.9	37.9	100.0
	Total	385	100.0	100.0	

Table 19 - Furniture City: Gender of employees

Table 19 illustrates frequency and percentages of the participants classified by gender. Among the three hundred and eighty five respondents, 62.1% are male and one hundred and forty-six participants, or 37.9%, are female. This illustrates that males considerably outnumber females, mainly because Furniture City is a furniture retailer and historically the industry has been strongly associated with males.

		Frequency	Percentage	Valid Percent	Cumulative Percentage
Valid	Male	130	56.3	56.3	56.3
	Female	101	43.7	43.7	100.0
	Total	231	100.0	100.0	

Table 20 - Housing Organisation: Gender of employees

Table 20 for Housing Organisation shows that among the two hundred and thirty-one participants only one hundred and one, or 43.7%, were female and one hundred and thirty, or 56.3%, were male. This shows that Housing Organisation is predominately male, which is probably down to the type of work the employees undertake, which includes trade jobs such as plasterers and plumbers.

As both organisations show a dominance of male gendered employees, this is something which must be taken into consideration within the Discussion chapter to evaluate the extent to which this may have affected results.

4.2.2 Respondents' age

Respondents' Ages - Furniture City

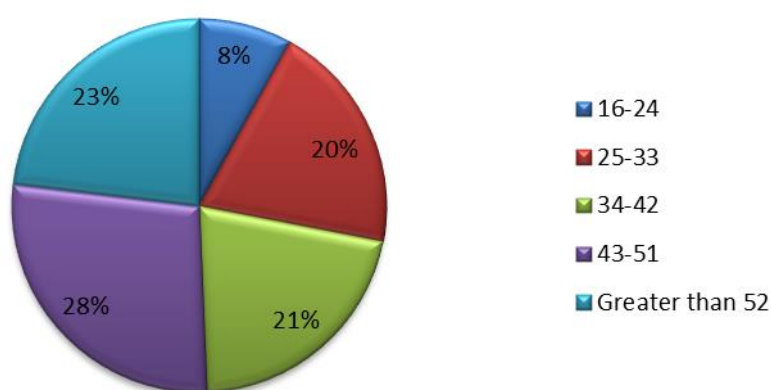


Figure 8 - Age of respondents from Furniture City

The age distribution of the respondents was categorised into five groups (Figure 8): 1) 16-24 year olds (n = 31); 2) 25 – 33 year olds (n = 77); 3) 34 - 42 year olds (n = 82); 4) 43 – 51 year olds (n = 106); 5) greater than 52 (n = 89). The group with the most respondents is the age

group of 43 to 51 (27.5%). The smallest group of respondents were aged 16 to 24 year olds, accounting for only 8.1% of the total. Therefore, from the results it can be assumed that due to the nature of the industry and the demographics that Furniture City targets, middle to high earners, employees who are experienced are more likely to be employed by the organisation.

Respondents' Ages - Housing Organisation

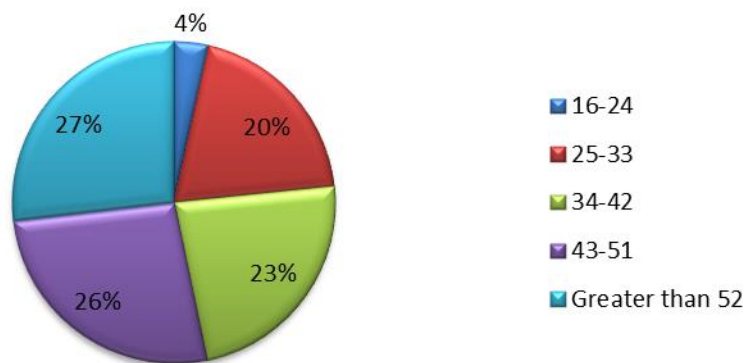


Figure 9 - Age of respondents from Housing Organisation

The age distribution for participants from Housing Organisation was categorised into five groups (Appendix 9): 1) 16 - 24 year olds (n = 8); 2) 25 – 33 year olds (n = 46); 3) 34 - 42 year olds (n = 54); 4) 43 – 51 year olds (n = 61); 5) greater than 52 (n = 62). The group with the most respondents is the age group of older than 52 (26.8%). The smallest group of respondents were 16 - 24 year olds, accounting for only 3.5% of the total. This suggests that due to the nature of the industry of Housing Organisation, employees who are experienced in their respective fields are more likely to be employed by the company (Figure 9). In both companies the age range of respondents tended to be from the more mature end of the working age spectrum. This does give a slightly unbalanced view of the perception of spirituality across the age groups. However, as employee data from both businesses indicate

that their workforce primarily comes from within this age range, it is in fact reflective of the general population within each organisation.

4.2.3 Respondents' ethnicity

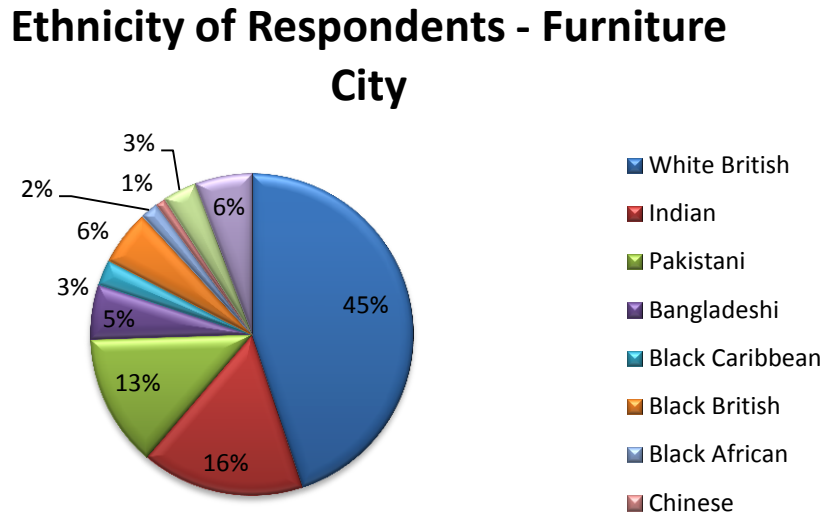


Figure 10 - Furniture City Respondents' Ethnicity

Figure 10 illustrates frequency and percentages of the respondents classified according to their ethnicity at Furniture City. The ethnicity distribution of the respondents was categorised into ten groups: 1) 44.9% White British (n = 173); 2) 16.4% Indian (n = 63); 3) 13.2% Pakistani (n = 51); 4) 5.5% Bangladeshi (n = 21); 5) 2.6% Black Caribbean (n = 10); 6) 5.5% Black British (n = 21); 7) 1.8% Black African (n = 7); 8) 1.0% Chinese (n = 4); 9) 3.4% Irish (n = 13); 10) 5.7% Mixed race (n = 22). The group with most respondents is the ethnic group of White British (44.9%). The smallest group of respondents were Chinese, accounting for only 1% of the total. Therefore, as the stores are spread across the country and are largely situated in close proximity to large towns and cities, there is a diverse ethnic workforce, as indicated within the figures.

Ethnicity of Respondents - Housing Organisation

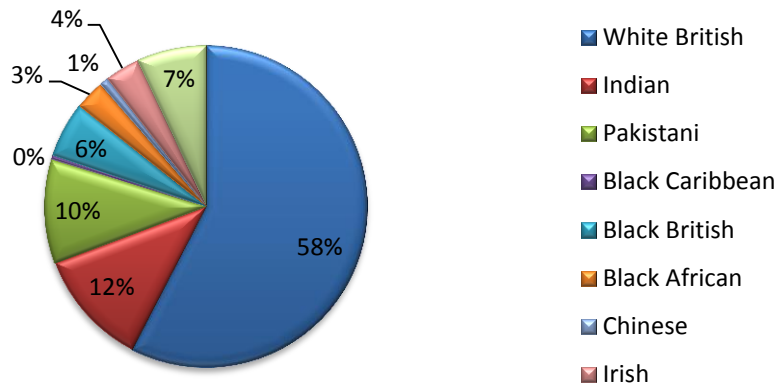


Figure 11 - Housing Organisation Respondents' Ethnicity

Figure 11 presents the ethnicity distribution of the respondents from Housing Organisation as nine groups. 1) 57.6% White British (n = 133); 2) 11.7% Indian (n = 27); 3) 10.4% Pakistani (n = 24); 4) 0.4% Black Caribbean (n = 1); 5) 3% Black African (n =7); 6) 0.9% Chinese (n = 2); 7) 3.5% Irish (n = 8); 8) 6.9% Mixed race (n = 16) and finally 9) 5.6% Black British (n=5.6%). The group with most respondents was the ethnic group of White British (57.6%). The smallest group of respondents were Chinese and Black Caribbean, accounting for only 1.3% of the total. This indicates that the predominant ethnic group is White British.

As indicated in Figures 11 and 12, respondents from both Housing Organisation and Furnitutre Village are predominately White British. As with age, this is a reflection of the range of employees who work within each establishment. However, the small numbers of other ethnic groups will be considered within the analysis and its impact discussed within Chapter Six.

4.2.4 Respondents' marital status

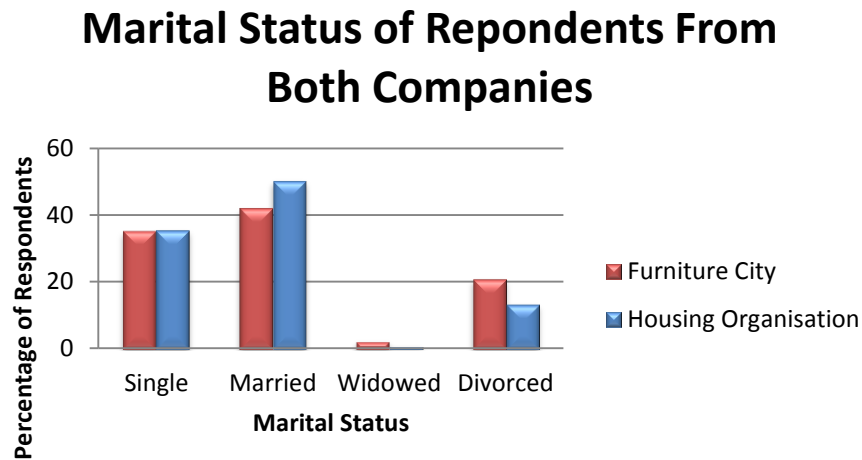


Figure 12 - Marital Status of Respondents from Furniture City and Housing Organisation

In terms of marital status, Figure 12 shows that the largest group of respondents, at one hundred and sixty-one or 41.8%, consisted of those who are married. The second largest group of respondents, at one hundred and thirty-five, or 35.1%, are single, whereas nine respondents, or 2.3%, are widowed; the remaining group of eighty, or 20.8%, was comprised of those who are divorced. In comparison, Figure 12 illustrates that for Housing Organisation, the largest group of respondents at one hundred and sixteen, or 50.2%, are those who are married. The second largest group of respondents at eighty-two, or 35.5%, are single, whereas thirty-one respondents, or 13.4%, are divorced and the remaining group of two, or 0.9%, are those who are widowed. The similarity between the statuses of respondents is depicted below. With respondents from both organisations coming from similar marital backgrounds; this will enable conclusions to be drawn regarding similarities in perspectives within some areas.

4.2.5 Respondents' location

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	North West	112	29.1	29.1	29.1
	South West	102	26.5	26.5	55.6
	North East	84	21.8	21.8	77.4
	South East	87	22.6	22.6	100.0
	Total	385	100.0	100.0	

Table 21 - Furniture City: Respondents' Location

Table 21 shows frequency and percentages of the respondents according to their location. Among the three hundred and eighty-five respondents, 29.1% (n = 112) live in the Northwest, 26.5% (n = 102) live in the Southwest, 21.8% (n = 84) live in the Northeast and finally, 22.6% (n = 87) live in the Southeast of England. Therefore, this shows that due to the spread of stores across England, there is generally an even split. However, because of the organisation's geographical classification of the Midland stores, these have been incorporated within the Northwest region.

Of the two hundred and thirty one participants who completed the questionnaire for Housing Organisation, 100% live in the Northwest of England (Appendix 10). This is due to the fact Housing Organisation are a regional organisation based in the Northwest of England (Figure 13).



Figure 13 - Housing Organisation geographical locations

4.2.6 Respondents' length of time working for their current organisation

Furniture City: Length of time with current organisation

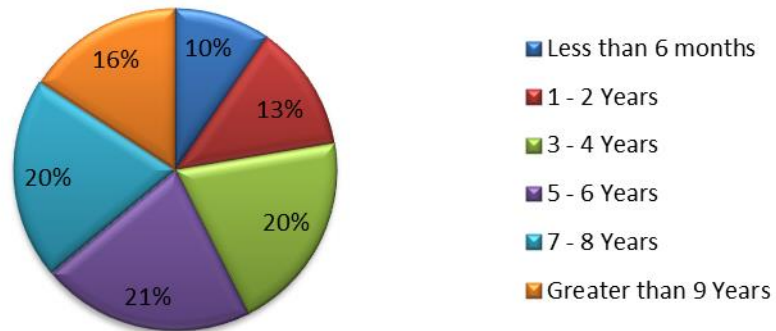


Figure 14 - Furniture City: Length of time working for the current organisation

As shown in Figure 14, a wide range in length of service is presented in the results of the three hundred and eighty five respondents from Furniture City: 9.6% (n = 37) have worked for their organisation for less than six months; 12.7% (n = 49) worked for their organisation for one to two years; 20.3% (n = 78) worked for their organisation for three to four years; 21.3% (n = 82) worked for their organisation for five to six years; 20.3% (n = 78) worked for their organisation for seven to eight years. Finally, there are only 15.8% (n = 61) of employees have worked for Furniture City for more than nine years. Furniture City was established 24 years ago and aims to provide stability for all its staff. However, due to the sale-orientated nature of the business and hard economic times, this has recently resulted in a higher turnover of staff at each bracket of length of service.

Housing Organisation: Length of time with current organisation

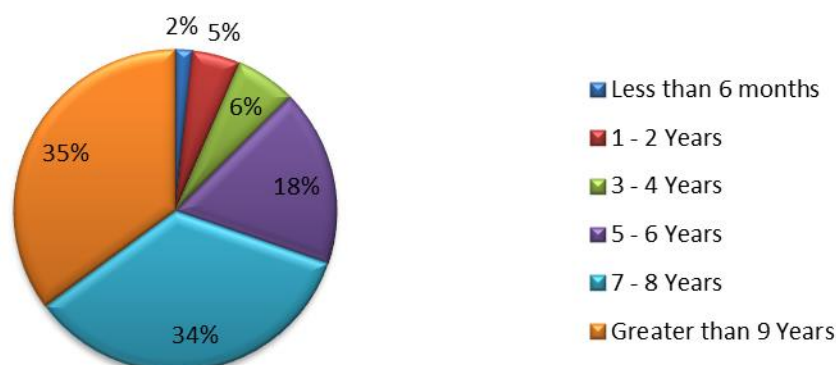


Figure 15 - Housing Organisation: Length of time working for the current organisation

For Housing Organisation (Figure 15), the results of the two hundred and thirty one respondents show that 1.7% (n = 4) worked for their organisation for less than six months, 4.8% (n = 11) worked for their organisation for one to two years, 6.1% (n = 14) worked for their organisation for three to four years, 17.7% (n = 41) worked for their organisation for five to six years and 34.6% (n = 80) worked for their organisation for seven to eight years. Finally, 35.1% (n = 81) of employees have worked for Housing Organisation for more than nine years. This indicates that 70% of the employees have been with the organisation for a long period of time, which suggests the majority of employees are content with their time within Housing Organisation.

4.2.6 Respondents' Religion

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Agnostic	4	1.0	1.0	1.0
	Atheist	6	1.6	1.6	2.6
	Catholic	119	30.9	30.9	33.5
	Christian	109	28.3	28.3	61.8
	Church of England	14	3.6	3.6	65.5
	Hindu	25	6.5	6.5	71.9
	Jewish	18	4.7	4.7	76.6
	Methodist	11	2.9	2.9	79.5
	Muslim	68	17.7	17.7	97.1
	Sikh	11	2.9	2.9	100.0
Total	385	100.0	100.0		

Table 22 - Furniture City: Respondents' religion

Among the three hundred and eighty five responses obtained from Furniture City, all participants selected their religious beliefs (Table 22). The largest group of respondents, 30.9% (n = 119), are Catholics, followed by one hundred and nine (28.3%) who are Christians. The third largest number of respondents are Muslims with 17.7% (n = 68); 6.5% (n = 25) are Hindu, whereas only 4.7% (n = 18) are Jewish. 3.6% (n = 14) of respondents are Church of England, 2.9% (n = 11) follow a Methodist belief; 2.9% (n = 11) is comprised of Sikhs; 1.6% (n = 6) Atheist and the remaining group of 1% (n = 4) are Agnostic. Therefore, this suggests that the religious diversity within Furniture City is high and shows a good representation of the wider population.

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Agnostic	7	3.0	3.0	3.0
	Atheist	22	9.5	9.5	12.6
	Catholic	41	17.7	17.7	30.3
	Christian	44	19.0	19.0	49.4
	Church of England	61	26.4	26.4	75.8
	Hindu	7	3.0	3.0	78.8
	Jewish	1	.4	.4	79.2
	Muslim	45	19.5	19.5	98.7
	Sikh	3	1.3	1.3	100.0
	Total	231	100.0	100.0	

Table 23 - Housing Organisation: Respondents' religion

Housing Organisation (Table 23) reveals the frequency and percentages of the respondents according to their religion. The religious distribution of the respondents was categorised into nine groups. Amongst the two hundred and thirty one responses obtained from Housing Organisation, the highest percentage of respondents, at 26.4% (n = 61), are Church of England. The second largest number of respondents are Muslim with 19.5% (n = 45), with the third largest group of respondents at forty-four (19%) being of other Christian denominations. Following this, 17.7% (n = 41) are Catholic, 9.5% (n = 22) are Atheist; 3% (n = 7) are Agnostic and 3% (n = 7) Hindu. A percentage of 1.3% (n = 3) are Sikh and finally only

0.4% (n = 1) are Jewish. As a result, this indicates that Housing Organisation have a diverse workforce which includes the major religious groups.

4.3 The participants understanding of spirituality within the workplace - cross tab - Gender

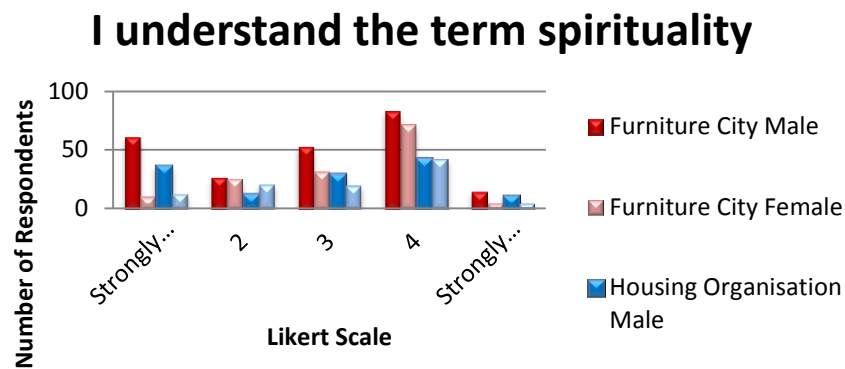


Figure 16 - Furniture City and Housing Organisation: Gender/I understand the term spirituality

Participants were asked to select their preference using a five point Likert scale as to whether they understood what the term spirituality means (Figure 16). One hundred and seventy-five (175), or 45%, of all the respondents at Furniture City stated that they understood the term spirituality, with both males and females closely in agreement. However, one hundred and twenty-five (125), or 32%, indicated that they did not fully understand the term and from this number, more than sixty-one males (61) out of the seventy two (72) male and female participants, (i.e. 83%) disagreed with the statement that they understood the meaning of spirituality. A further eighty-five (22%) of the respondents were neither sure nor unsure of the meaning of the word, suggesting that the majority of employees, both male and female, are in agreement that they understand the term of spirituality.

For Housing Organisation the above chart highlights that from the two hundred and thirty-one (231) completed questionnaires, one hundred respondents (131) or 43% indicated that

they understood the term spirituality, with both male and female agreeing. However, eighty-two responses (82) or 35% showed that they were unsure of the term spirituality and thirty-six males (36), or 74% out of the forty-nine (49) males and females who replied that they strongly disagreed, did not know what the term spirituality meant. Finally, forty-nine (49) or 21% of all the responses showed that they neither strongly agreed nor strongly disagreed that 'I understand what the term spirituality means'. As a result, this illustrates that the majority of Housing Organisation employees agree that they understand what the term spirituality means.

4.3.1 Understanding spirituality within the workplace – Age

		I understand what the term 'spirituality' means					Total
		Strongly Disagree	2	3	4	Strongly Agree	
What is your age?	16-24	2	6	7	7	9	31
	25-33	22	4	3	47	1	77
	34-42	30	8	16	27	1	82
	43-51	12	1	39	45	9	106
	Greater than 52	6	34	20	29	0	89
Total		72	53	85	155	20	385

Table 24 - Furniture City: Age/I understand what spirituality means

Table 24 gives a comparison between respondents' ages within Furniture City and agreement with the statement, 'I understand what the term spirituality means'. Eighty-three (83), or 22% of respondents aged between 43 - 51 or greater than 52 years old, agreed that they understood the term of spirituality. Sixty-four (64) respondents between 16 - 24 and 25 - 33 (17%) also indicated a strong agreement response. Finally, the age group with the highest level of disagreement was the 34 - 42 year olds. This suggests that the majority of all age groups for Furniture City understand what the term spirituality means.

		I understand what the term 'spirituality' means					Total
		Strongly Disagree	2	3	4	Strongly Agree	
What is your age?	16-24	1	0	3	0	4	8
	25-33	14	3	2	24	3	46
	34-42	22	5	9	17	1	54
	43-51	5	4	22	23	7	61
	Greater than 52	7	21	13	20	1	62
Total		49	33	49	84	16	231

Table 25 - Housing Organisation: Age- I understand the term spirituality

As can be seen from Table 25 for Housing Organisation, fifty-one respondents (51) or 22% between the ages of 43 - 51 and greater than 52 years old indicated that they agreed that they understood the term of spirituality, 25 - 33 year olds also strongly agreed, that is twenty-seven (27) or 12%. Finally, the age group with the highest number of disagreement was the 34 - 42 year olds, with twenty-two respondents (22) or 10% who strongly disagreed that they understood the term of spirituality. Therefore, this reveals that the majority of employees of all age groups for Housing Organisation understand the term spirituality.

4.3.2 Understanding spirituality within the workplace - Ethnicity

		I understand what the term 'spirituality' means					Total
		Strongly Disagree	2	3	4	Strongly Agree	
Ethnicity Group	White British	48	30	7	47	41	173
	Indian	5	12	8	17	21	63
	Pakistani	2	3	2	36	8	51
	Bangladeshi	2	1	0	6	12	21
	Black Caribbean	0	1	1	4	4	10
	Black British	5	3	0	4	9	21
	Black African	3	1	0	1	2	7
	Chinese	4	0	0	0	0	4
	Irish	0	0	3	6	4	13
	Mixed race	3	2	0	10	7	22
Total		72	53	21	131	108	385

Table 26- Furniture City: Ethnicity/I understand what the term spirituality means

The results in Table 26 show that two hundred and thirty nine (239), or 63% of the respondents at Furniture City who indicated an ethnicity group, agreed that they understand the meaning of spirituality, whereas only one hundred and thirty (130), or 33% respondents, either strongly agreed or disagreed with the statement. Therefore, this indicates that

irrespective of a particular ethnic group, the majority of employees understood the term spirituality.

		I understand what the term 'spirituality' means					Total
		Strongly Disagree	2	3	4	Strongly Agree	
Ethnicity Group	White British	25	19	5	44	40	133
	Indian	11	8	0	4	4	27
	Pakistani	0	0	0	23	1	24
	Black Caribbean	0	0	0	0	1	1
	Black British	6	3	0	1	3	13
	Black African	3	1	0	1	2	7
	Chinese	2	0	0	0	0	2
	Irish	1	0	0	3	4	8
	Mixed race	1	2	3	8	2	16
Total	49	33	8	84	57	231	

Table 27 - Housing Organisation: Ethnicity/I understand the term spirituality

Similarly for Housing Organisation (Table 27), one hundred and forty one (141) or 61% respondents agreed that they understood the term spirituality, with Pakistani and White British the dominant ethnic groups with 46%, whereas, sixty-three (63) or 27% respondents stated that they did not agree, or strongly disagreed. As a result, this reveals that the great majority of employees understood what the term spirituality means.

4.3.3 Understanding spirituality within the workplace - Religion.

		I understand what the term 'spirituality' means					Total
		Strongly Disagree	2	3	4	Strongly Agree	
Religion	Agnostic	4	0	0	0	0	4
	Atheist	3	1	0	1	1	6
	Catholic	21	16	5	36	41	119
	Christian	6	0	5	74	24	109
	Church of England	1	2	1	7	3	14
	Hindu	5	6	1	1	12	25
	Jewish	5	0	0	6	7	18
	Methodist	6	1	0	1	3	11
	Muslim	0	0	2	1	65	68
	Sikh	0	0	0	0	11	11
Total	51	26	14	127	167	385	

Table 28 - Furniture City: Religion/I understand the term spirituality

The findings in Table 28 reveal that the respondents from Furniture City who are religious strongly agreed or agreed that they understood the term spirituality, that is two hundred and ninety four (294) or 77%. The religious group with the most prominent responses are

Muslim and Christians with 43% of the three hundred and eighty-five (385) questionnaires returned. The group who understood the least was Agnostic, with only four (4) responses or 0.1%. This suggests that the majority of employees who chose a religious or non-religious view understand the term spirituality; however, this assumption must be made with caution due to the small number of respondents holding an Agnostic viewpoint.

		I understand what the term 'spirituality' means					Total
		Strongly Disagree	2	3	4	Strongly Agree	
Religion	Agnostic	2	4	0	0	1	7
	Atheist	22	0	0	0	0	22
	Catholic	9	2	0	13	17	41
	Christian	3	0	3	30	8	44
	Church of England	4	2	1	42	12	61
	Hindu	0	0	0	0	7	7
	Jewish	1	0	0	0	0	1
	Muslim	1	0	0	5	39	45
	Sikh	0	0	0	2	1	3
Total	42	8	4	92	85	231	

Table 29 - Housing Organisation: Religion I understand the term spirituality

In addition, Table 29 for Housing Organisation indicates that out of two hundred and thirty-one (231) religious responses provided, one hundred and seventy-seven (177) or 76% agreed that they understood what the term spirituality meant. Twenty-two (22) Atheist responses were recorded (10%) and all were in agreement that they strongly disagreed that they understood what the term spirituality was. However, the majority of employees, irrespective of their religious or non-religious persuasion, understand the term spirituality.

4.3.4 Organisation has a clear policy on spirituality – Gender

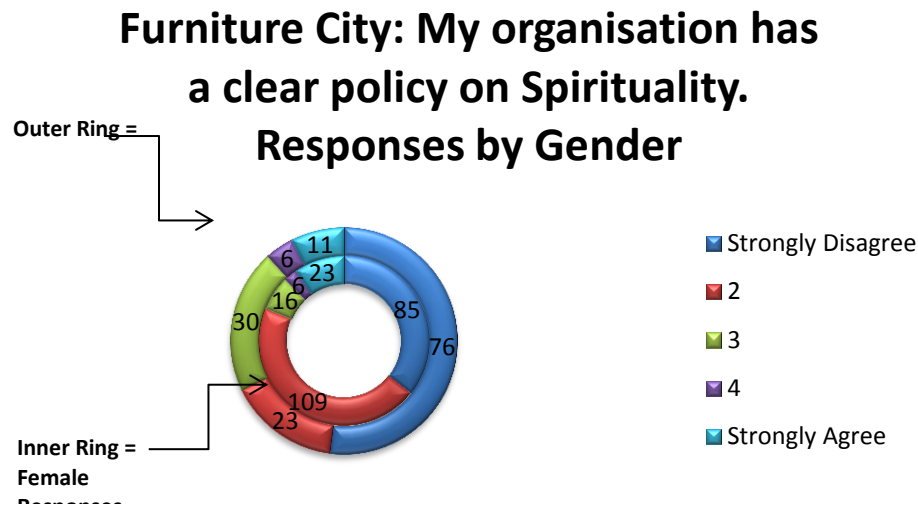


Figure 17 - Furniture City: My organisation has a clear policy on Spirituality - Gender

The results in Figure 17 looked at gender and whether they knew if the organisation had a clear policy on spirituality. The majority of participants at Furniture City indicated that they disagreed with this statement with two hundred and ninety three (293) or 76%, although, forty-six participants (46) or 12% either strongly agreed or agreed that their organisation had a clear policy on spirituality. Therefore, from the findings, this suggests that the employees of Furniture City are mainly in agreement that their organisation does not have or has had a policy that addresses their spirituality within the workplace.



Figure 18 - My organisation has a clear policy on Spirituality - Gender

Furthermore, Figure 18 indicates that one hundred and fifty three (153), or 66% of participants, disagreed that there was clear policy surrounding spirituality within Housing Organisation whereas only thirty-nine (39), or 17% of participants, agreed that there is a clear policy about spirituality within the workplace. For that reason, the findings point out that the majority of the employees who work at Housing Organisation are unaware or uncertain if their organisation employs any clear policy.

4.3.5 I respect and comply with company procedures and rules whether they conform to my personal values and beliefs or not – Religion

Furniture City: I respect and comply with company procedures and rules whether they conform to my personal values and beliefs or not

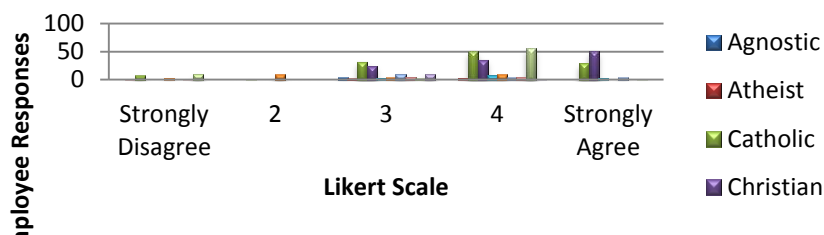


Figure 19 - Furniture City: I comply with company procedures and rules - By religion/view

The results in Figure 19 demonstrate that the majority of employees at Furniture City, irrespective of their religious group, agree with the statement that they respect or comply with the organisation’s procedures and rules whether they conform to their beliefs and values or not, with two hundred and fifty seven (257) or 67% participants. However, thirty-two participants (32), or 8%, either strongly disagreed or disagreed. This suggests that employees are more likely to refrain from expressing their spirituality in the workplace and follow the organisation’s procedures.

Housing Organisation: I respect and comply with company procedures and rules whether they conform to my personal values and beliefs or not

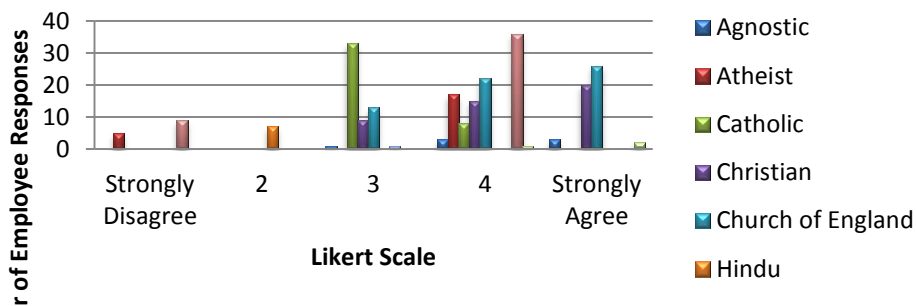


Figure 20 - Housing Organisation: I comply with company procedures and rules - By religion/view

Similarly Figure 20 for Housing Organisation also indicates that the majority of the employees agree that they comply with the organisation’s rules, with one hundred and fifty three (153) or 66% of the participants, although twenty-one employees (21) or 10% disagreed with the question. Therefore, from the findings it can be assumed that for Housing Organisation, employees are more likely to abstain from expressing their spirituality in the workplace and conform to the organisation’s procedures.

4.3.6 Organisation has a clear policy on ethical and spiritual diversity – Gender

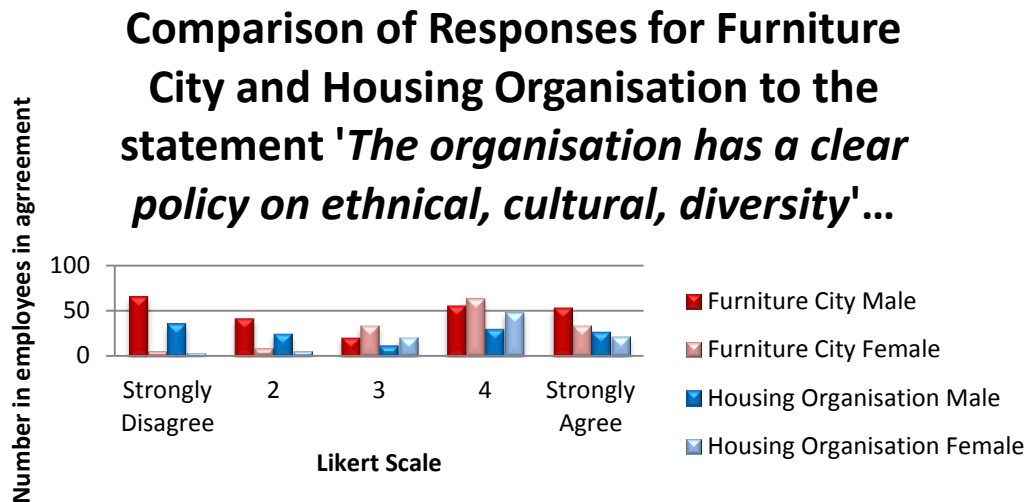


Figure 21 - Responses for Furniture City and Housing Organisation to the statement 'The organisation has a clear policy on ethnical, cultural and diversity' against gender

The response to the statement, 'My organisation has a clear policy on ethnical, cultural and spiritual diversity,' resulted in two hundred and seven (207) or 54% of the overall participants for males and females agreeing that is the case, with a higher percentage of female responses strongly agreeing, with 66%. However, one hundred and twenty three (123) or 32% of the employees disagreed with this statement with males disagreeing the most overall with 45% either disagreeing or strongly disagreeing. Therefore, this suggests that although there may be some sort of policy in place within the organisation, it is unlikely that the policy is clear and that it encompasses ethnic, cultural and spiritual diversity. Furthermore, Figure 21 reveals that for Housing Organisation, the majority of employees agree that the organisation has a clear policy with one hundred and twenty seven (127) or 55% of participants, with females being more in agreement with seventy (70) or 70% of the one hundred and one responses. Subsequently, seventy-one employees (71) who responded involving males and females were in disagreement with the statement, with sixty-one (61) or 86% out of seventy-one responses being males.

4.3.7 Organisation has a clear policy on spirituality - Time in the organisation

		My organisation has a clear policy on spirituality					Total
		Strongly Disagree	2	3	4	Strongly Agree	
How long have you been working with your current organisation?	Less than 6 months	17	12	4	0	4	37
	1 - 2 Years	27	18	2	0	2	49
	3 - 4 Years	29	26	14	0	9	78
	5 - 6 Years	34	28	4	6	10	82
	7 - 8 Years	27	28	9	5	9	78
	Greater than 9 Years	27	20	13	1	0	61
Total		161	132	46	12	34	385

Table 30 – Furniture City: Length of Service ‘My organisation has a clear policy on spirituality’

The results in Table 30 demonstrate that the length of service within the organisation of Furniture City does give longer serving employees a better awareness of whether the organisation has a clear policy on spirituality, which can be assumed is due to the familiarity with policies that length of service can provide.

		My organisation has a clear policy on spirituality					Total
		Strongly Disagree	2	3	4	Strongly Agree	
How long have you been working with your current organisation?	Less than 6 months	2	2	0	0	0	4
	1 - 2 Years	6	5	0	0	0	11
	3 - 4 Years	11	0	2	0	1	14
	5 - 6 Years	20	10	1	5	5	41
	7 - 8 Years	32	23	2	21	2	80
	Greater than 9 Years	18	24	34	5	0	81
Total		89	64	39	31	8	231

Table 31 - Housing Organisation: Length of Service ‘My organisation has a clear policy on spirituality’

However, Table 31 for Housing Organisation shows that although the majority of employees did not agree that their organisation had a clear policy on spirituality, thirty-eight (38), or 16%, of participants who had worked for the organisation in excess of five years agreed that the organisation did in fact have a clear policy in place. This therefore suggests that a policy was in place, although it was not clear enough for all other employees to understand what this policy was.

4.3.8 Management should be aware of my spiritual background - Ethnicity.

Furniture City: 'I feel that my manager should be aware of my spiritual background and beliefs'. Responses by Ethnicity.

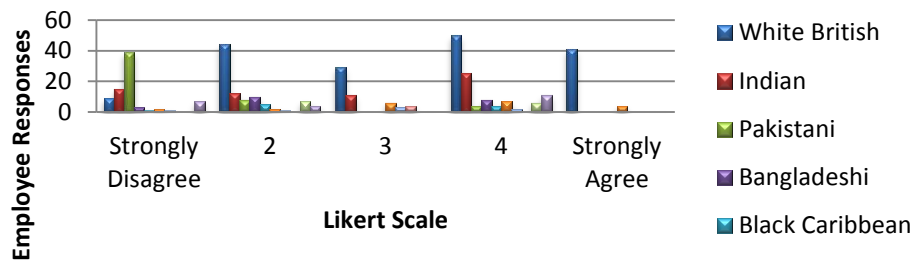


Figure 22 - Furniture City: Management awareness of my spiritual background and beliefs

Figure 22 illustrates frequency and percentages of the respondents classified according to their ethnicity at Furniture City and whether they agree or disagree that management should be aware of employees’ spiritual background and belief. The findings illustrate that the participants were mixed in their response, with one hundred and seventy (170) or 44% disagreeing that management should be aware of the employees’ spiritual beliefs, whereas one hundred and sixty-two (162) or 42% of participants believe that management should be aware. Therefore, this suggests that the importance of management being aware of the spirituality of employees was subjective to the individual and not closely linked to ethnic background.

Housing Organisation: *'I feel that my manager should be aware of my spiritual background and beliefs'.*

Responses by Ethnicity.

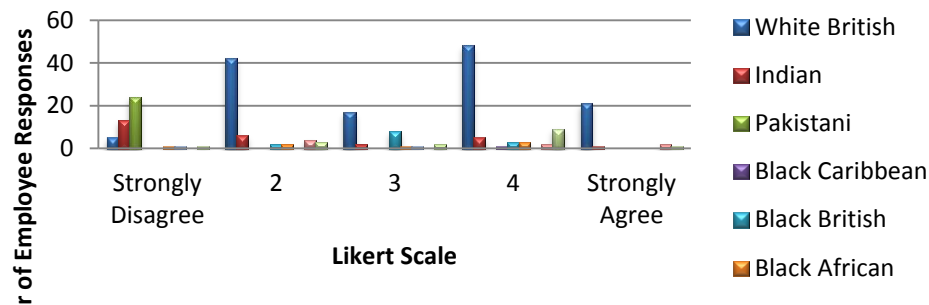


Figure 23 - Housing Organisation: Management should be aware of my spiritual background and beliefs ethnicity

The findings in Figure 23 illustrate that the participants employed by Housing Organisation are also mixed in their response, with ninety-six (96) or 42% agreeing that management should be aware of the employees' spiritual beliefs, whereas one hundred and four (104) or 45% of participants believe that management should not be aware. Therefore, as mentioned above, this suggests that because of the subjectivity of spirituality, it is difficult for management to be aware of all its employees' beliefs within the organisation.

4.3.9 Management should be aware of my spiritual background – Religion

		I feel my manager should be aware of any issues regarding spirituality and work that arise.				Total
		Strongly Disagree	3	4	Strongly Agree	
Religion	Agnostic	0	4	0	0	4
	Atheist	2	1	1	2	6
	Catholic	22	37	18	42	119
	Christian	24	30	5	50	109
	Church of England	2	3	2	7	14
	Hindu	2	7	4	12	25
	Jewish	6	7	0	5	18
	Methodist	2	6	1	2	11
	Muslim	5	9	21	33	68
Sikh	1	10	0	0	11	
Total	66	114	52	153	385	

Table 32 - Furniture City: Management should be aware of issues regarding spirituality

The ten religious/belief groups at Furniture City who responded to the statement, 'I feel my manager should be aware of my spiritual background and beliefs,' (Table 32) were in agreement that management should be aware of their spirituality, with two hundred and five (205) or 54%. The religious group most in agreement is Muslim, with fifty five (55) out of sixty eight (68) who agreed with the question. Sixty-six (66) participants, or 17%, disagreed with the statement. Therefore, this shows that the third largest religious group believe that, although religion is personal, management should be aware of different religious groups within the organisation.

		I feel my manager should be aware of any issues regarding spirituality and work that arise.					Total
		Strongly Disagree	2	3	4	Strongly Agree	
Religion	Agnostic	3	0	2	0	2	7
	Atheist	2	0	3	7	10	22
	Catholic	7	8	25	1	0	41
	Christian	7	1	13	4	19	44
	Church of England	14	5	11	4	27	61
	Hindu	0	0	0	0	7	7
	Jewish	0	0	0	0	1	1
	Muslim	5	0	4	16	20	45
	Sikh	0	0	1	1	1	3
Total	38	14	59	33	87	231	

Table 33 - Housing Organisation: Management would address any issues regarding spirituality

Furthermore, Table 33 indicates that the majority of the religious groups for Housing Organisation agreed that management should be aware of an employee's spiritual beliefs, with one hundred and twenty (120) or 52% of the participants. Participants who disagreed with this statement numbered fifty-two (38) or 23% of the overall responses provided.

4.4 Pearson Correlation analysis

The fourth and fifth objectives of this study aimed to examine several relationships concerning the perceptions of employees and employers' understanding of spirituality within the workplace and the relevant drivers for organisational success in the long term,

evaluating the impact of selected contingent factors on the use of performance measures. In order to achieve these objectives and understand their relationships, the Pearson Correlation is used. Therefore, the findings are split into eight sections: beliefs, work and you, spirituality, spirituality and work, conflict at work, policies and procedures, spiritual fulfilment and finally, management and support. The statistical correlation analysis that has been undertaken to trace the association amongst variables is the Pearson Coefficient Correlation test and as a result, each measure will be discussed separately.

4.4.1 Pearson correlation – Beliefs of employees and employers within the workplace

Independent Variables	Number	Pearson Correlation	Sig. (2-tailed)
Convictions & Rules	321	-.140*	.034
Convictions & Radical Future	321	-.358*	.000
Convictions & Personal Values	321	-.257	.000
Convictions & Own Rationale	321	-.251*	.000
Radical Future & Personal Values	321	.642	.000
Radical Future & Own Rationale	321	.864**	.000
Personal Values & Own Rationale	321	.663	.000

*. Correlation is significant at the 0.05 level (2-tailed). **. Correlation is significant at the 0.01 level (2-tailed).

Table 34 - Housing Organisation Pearson Correlation for beliefs

Through analysis of the responses to the questions on respondents' beliefs at Housing Organisation (Table 34), it is apparent that the most important thing to the majority of employees was their personal convictions, with a modal average of 4 (agree) in response to the statement, 'My personal convictions are the most important thing'. When analysed against the other four statements within the 'Your Beliefs' section of the questionnaire, the Pearson Correlation indicated a negative correction against the other statements. This indicates that, whilst respondents answered favourably by agreeing that their personal convictions were important to them, they either disagreed or strongly disagreed with the other statements. The statement that had significant difference between responses in this

section was between the statements, *'My personal convictions are the most important thing,'* and, *'I feel very satisfied by imagining a radical vision of the future,'* with $r = -.358$, illustrating that the majority of respondents did not feel satisfied by imagining a radical view of the future. However, the Pearson Correlation does reveal a positive correlation in responses to the statements, *'I very much like holding fast to my own personal values and beliefs,'* and, *'I very much like forming my own rationale and interpretation of why bad things happen'.* This highlights that these statements were marked as disagree or strongly disagree by the majority of Housing Organisation employees. Significantly, there was no correlation between the statement, *'Following the rules is the most important thing,'* and the majority of other statements in the 'Your Beliefs' section, suggesting a much wider distribution of responses to this statement.

Independent Variables	Number	Pearson Correlation	Sig. (2-tailed)
Convictions & Rules	385	-.141	.005
Convictions & Radical Future	385	-.309	.000
Convictions & Personal Values	385	-.239	.000
Convictions & Own Rationale	385	-.205	.000
Radical Future & Personal Values	385	.660	.000
Radical Future & Own Rationale	385	.786*	.000
Personal Values & Own Rationale	385	.648*	.000

*. Correlation is significant at the 0.05 level (2-tailed). **. Correlation is significant at the 0.01 level (2-tailed).

Table 35 - Furniture City Pearson Correlation for beliefs

Furthermore, Table 35, suggest that there is a correlation for individuals' beliefs with the variables, *'My personal convictions are the most important thing,'* and, *'I very much like holding fast to my own personal values and beliefs'.* However, both variables are negatively correlated, which shows that the participants who selected agree or strongly agreed with the question of personal convictions disagreed that they choose to hold fast to their own values, with $r = -.239$. Furthermore, personal values and rules also show a negative correlation, $r = -.141$, which again suggests that the stronger the participant agrees with the

rules, the less they agree that holding their personal views is important. In addition, all the other variables correlated except for rules and radical future and rules and personal values, with both correlating > 0.05.

4.4.2 Pearson correlation - Work and You.

Independent Variables	Number	Pearson Correlation	Sig. (2-tailed)
Potential & Future	385	.644*	.000
Potential & Ethics	385	.551*	.000
Potential & Helping Others	385	.503*	.000
Potential & Tasks	385	.792*	.000
Ethics & Conscience	385	.505**	.000
Conscience & Work	385	.567**	.000
Conscience & Financial	385	.776*	.000
Work & Financial	385	.801	.000
Work & Tasks	385	-.510**	.000

*. Correlation is significant at the 0.05 level (2-tailed). **. Correlation is significant at the 0.01 level (2-tailed).

Table 36 - Furniture City Correlation with Work and you

The results in Table 36 show that, for the responses to the questions ‘Work and You’ for Furniture City, it is apparently equally important to the majority of employees that their work is meaningful and interesting, for them to earn a living and having a good working environment, with a modal average of four (agree). These statements all had a positive correlation: ‘The main aim for me at work is to earn a living,’ with a positive Pearson Correlation of $r = .801$ against the statement, ‘It is important for me that my work is interesting or meaningful’, $r = .145$ against the importance of working in a good environment and finally, a correlation of $r = .467$ against working for an ethical organisation. When analysed against the other questions within the ‘Work and You’ section of the questionnaire, the Pearson Correlation indicated a negative correlation against the other statements. The statement of, ‘I enjoy working towards a better future,’ was not correlated with the majority of Furniture City employees, with no correlations between, ‘I aim to help or support others when at work’ (.172), ‘I really enjoy the work place because there is a good rapport,’ (.418)

and the final non-correlated variable of *'Getting life's day to day tasks done is what matters most,'* with a significance of .537 (Appendix 12).

Independent Variables	Number	Pearson Correlation	Sig. (2-tailed)
Potential & Future	231	.600*	.000
Potential & Work	231	.744**	.000
Potential & Helping Others	231	.515*	.000
Future & Ethics	231	.551**	.000
Conscience & Work	231	.540*	.000
Conscience & Financial	231	.772**	.000
Work & Financial	231	.767**	.000
Tasks & Helping Others	231	.593	.000
Environment & Relationships	231	.646*	.000
Relationships & Initiative	231	.508**	.000

*. Correlation is significant at the 0.05 level (2-tailed). **. Correlation is significant at the 0.01 level (2-tailed).

Table 37 - Housing Organisation Correlation with Work and you

Table 37 for Housing Organisation presents that there is more of a correlation for participants who answered 'Work and you' with the variables 'Potential and work', with ten out of twelve questions correlating (Appendix 13). However, it is apparent that the most important thing to the majority of employees was their financial and work correlation ($r = .767$) with a modal average of four showing the employees are in agreement. When analysed against the other four statements within the 'Work and You' section of the questionnaire, the Pearson Correlation indicated a negative correlation against most of the other statements. This shows that, whilst respondents answered favourably by agreeing with the variables for work and you, it was also important to them because they either disagreed or strongly disagreed with some of the other questions. The statements that had significant difference between responses were the statements 'Focus and Future' with a non-correlation of .827, illustrating that the majority of respondents did not feel satisfied by imagining that at work the employee is fully committed and focused physical and mentally with a view of the future. However, the Pearson Correlation does reveal a positive correlation in responses to the statements *'It is important to me to work for an ethical*

organisation' and *'at work I am fully committed and focused physically and mentally'* $r = .551$.

4.4.3 Pearson correlation - Spirituality

Independent Variables	Number	Pearson Correlation	Sig. (2-tailed)
Importance of religion & Importance of Spirituality	385	.655	.000
Regularly attend religious services & I pray to overcome adversity	385	-.504	.000
Regularly attend religious services & Pray for guidance in decision making	385	.686	.000

*. Correlation is significant at the 0.05 level (2-tailed). **. Correlation is significant at the 0.01 level (2-tailed).

Table 38 - Furniture City Correlation with spirituality

The findings from Furniture City showed that there were a total of eighteen correlations in questions relating to the spirituality of employees and employers (Appendix 14). Within these 18 correlations, three of the correlations can be identified as showing a moderate correlation between questions (Table 38). The strongest correlation was between the statements *'I regularly attend religious services,'* and *'I pray for guidance in making difficult decisions'* $r = .686$, thus indicating that there is a link between attending services and feeling the need to pray for guidance in making decisions at work. The second highest correlation was between the statements *'My religion is an important part of my life,'* and *'My spirituality is an important part of my life'* $r = .655$. This correlation shows that, whilst participants responded similarly to the two statements, the responses were not identical therefore highlighting that there is some difference between the perception of spirituality and religion amongst Furniture City employees. This will be discussed further in Chapter Six. In contrast, the statements, *'I regularly attend religious services,'* and, *'I pray to overcome adversity,'* showed a negative correlation $r = -.504$. A score of $-.5$ indicates a moderate correlation and consequently is considered significant. The difference between responses to these statements will be interpreted within the Chapter Six discussion.

Independent Variables	Number	Pearson Correlation	Sig. (2-tailed)
Importance of religion & Importance of Spirituality	231	.617**	.000
I pray to overcome adversity & I pray for guidance in making decisions	231	-.660**	.000
I pray for guidance in making decisions & I pray for co-workers	231	-.660	.000

*. Correlation is significant at the 0.05 level (2-tailed). **. Correlation is significant at the 0.01 level (2-tailed).

Table 39 - Housing Organisation Correlation with spirituality

With respect to the correlations within the statements relating to spirituality, there were twenty-one correlations for participants from Housing Organisation (Appendix 15). As with Furniture City, three correlations can be considered moderate with scores in excess of .5. However, it should be noted that the actual correlations between statements is different to that of the responses given by participants from Furniture City. The two highest correlations within responses from Housing Organisation were, in fact, negative correlations to the statements, *'I pray to overcome adversity'*, *'I pray for guidance in making difficult decisions'*, $r = -.660$ and, *'I pray for guidance in making difficult decisions'*, *'I pray for co-workers going through hard times'*, $r = -.660$. This highlights that where participants agreed with one statement, they were likely to disagree with the other. However, there was also a strong positive correlation to the statements, *'Importance of religion'*, and, *'Importance of spirituality'*, thereby showing a good level of agreement between these two statements $r = .617$ (Table 39).

4.4.4 Pearson correlation – Spirituality and Work

Independent Variables	Number	Pearson Correlation	Sig. (2-tailed)
A co-worker has discussed their spirituality or religion with me & Spirituality is an appropriate topic for discussion within the workplace	385	.535*	.000
Spirituality is an appropriate topic for discussion within the workplace & I feel comfortable discussing my own religion or spirituality at work	385	.700**	.000
I feel comfortable discussing the topic of religion or spirituality at work & I feel comfortable discussing my own religion or spirituality at work	385	.798*	.000
Religion or spirituality has a role within the workplace & I feel spiritually fulfilled at work	385	.566	.000
Religion or spirituality has a role within the workplace & I feel that the level of spiritual fulfilment has a direct impact on my performance at work	385	.575**	.000
I feel spiritually fulfilled at work & I feel that the level of spiritual fulfilment has a direct impact on my performance at work	385	.876	.000

*. Correlation is significant at the 0.05 level (2-tailed). **. Correlation is significant at the 0.01 level (2-tailed).

Table 40 - Furniture City Correlation with spirituality and work

The results in Appendix 16 show that, for the response to the question of ‘Spirituality and work’, there were twenty-two correlations for Furniture City which were significantly below the <0.05. Within these correlations, there were six correlations that were moderate to strong (Table 40). The three correlations that were moderate were: ‘A co-worker has discussed their spirituality with me,’ and, ‘Spirituality is an appropriate topic for discussion in the work place,’ with an $r = .535$, ‘Religion or spirituality has a role within the workplace,’ and ‘I feel spiritually fulfilled at work,’ $r = .566$. Finally, the last moderate correlation was ‘Religion or spirituality has a role in the workplace,’ and ‘I feel the level of spiritual fulfilment has a direct impact on my performance at work,’ $r = .575$. Subsequently, three strong correlations related to the questions ‘Spirituality is an appropriate topic for discussion within the workplace,’ and ‘I feel comfortable discussing my own religion or spirituality at work,’ $r = .700$, ‘I feel comfortable discussing the topic of religion or spirituality at work,’ and, ‘I feel comfortable discussing my own religion or spirituality at work,’ $r = .798$. The strongest correlation with $r = .876$ was the question ‘I feel spiritually fulfilled at work,’ and, ‘I feel that the level of spiritual fulfilment has a direct impact on my performance at work’, therefore

indicating that the more spiritual an individual feels within the workplace the more likely this will have an impact whilst at work.

Independent Variables	Number	Pearson Correlation	Sig. (2-tailed)
Spirituality is an appropriate topic for discussion within the workplace & I feel comfortable discussing the topic of religion or spirituality at work	231	.556*	.000
Spirituality is an appropriate topic for discussion within the workplace & I feel comfortable discussing my own religion or spirituality at work	231	.759*	.000
I feel comfortable discussing the topic of religion or spirituality at work & I feel comfortable discussing my own religion or spirituality at work	231	.770**	.000
Religion or spirituality has a role within the workplace & I feel spiritually fulfilled at work	231	.672	.000
Religion or spirituality has a role within the workplace & I feel that the level of spiritual fulfilment has a direct impact on my performance at work	231	.653	.000
I feel spiritually fulfilled at work & I feel that the level of spiritual fulfilment has a direct impact on my performance at work	231	.908**	.000

*. Correlation is significant at the 0.05 level (2-tailed). **. Correlation is significant at the 0.01 level (2-tailed).

Table 41 - Housing Organisation Correlation with spirituality and work

With regard to the correlations within the statements relating to spirituality and work for Housing Organisation there were twenty-seven correlations that were significant (Appendix 17). Table 41 illustrates that there are three correlations that can be considered moderate with scores in excess of .5. The two highest moderate correlations within responses from Housing Organisation were to the statements *'Religion or spirituality has a role within the workplace'* and *'I feel that the level of spiritual fulfilment has a direct impact on my performance at work'* and also *'Religion or spirituality has a role within the workplace'* and, *'I feel spiritually fulfilled at work'* with a Pearson correlation of $r = .672$ and $r = .653$ respectively. As with Furniture City, three correlations can be considered strong with scores in excess of .6. However, the actual strength of the correlations between statements is different to that of the responses given by respondents from Furniture City. The highest correlations within responses from Housing Organisation were, in fact, *'I feel spiritually fulfilled at work'* and, *'I feel that the level of spiritual fulfilment has a direct impact on my performance at work'*, $r = .908$. Therefore, as with Furniture City, this shows that an

employee's level of spiritual fulfilment can directly influence their performance for an organisation either positively or negatively.

4.4.5 Pearson correlation - Conflict at Work

Independent Variables	Number	Pearson Correlation	Sig. (2-tailed)
I have witnessed conflict at work related to spirituality or religion & I have experienced conflict at work related to spirituality or religion	385	.679**	.000
I have witnessed conflict at work related to spirituality or religion & At times, I have been forced to compromise my personal beliefs or values at work	385	-.547	.000
I have experienced conflict at work related to spirituality or religion & At times, I have been forced to compromise my personal beliefs or values at work	385	.883**	.000
I have experienced conflict at work related to spirituality or religion & I dislike conflict between people	385	-.527	.000
At times, I have been forced to compromise my personal beliefs or values at work & I dislike conflict between people	385	.835*	.000

*. Correlation is significant at the 0.05 level (2-tailed). ** . Correlation is significant at the 0.01 level (2-tailed).

Table 42 - Furniture City Correlation with conflict

Appendix 18 shows that Furniture City has a total of eighteen correlations in questions relating to Conflict at Work. Within these correlations, five correlations are either moderate to strong (Table 42). The question *'I have witnessed conflict at work related to spirituality or religion'* and *'I have experienced conflict at work related to spirituality or religion'* had a moderate positive Pearson Correlation of $r = .679$ with a 0.01 level of significance. In contrast, the statements *'I have experienced conflict at work related to spirituality or religion'* and, *'I dislike conflict between people'* and also, *'I have witnessed conflict at work related to spirituality or religion'* and, *'At times, I have been forced to compromise my personal beliefs or values at work'*, presented a negative correlation of $r = -.527$ and $r = -.547$ respectively. Therefore, this indicates that when the respondents agreed with one statement they were more likely to disagree with the other. In addition, the strongest correlation was between the statements *'At times, I have been forced to compromise my personal beliefs or values at work'* and, *'I dislike conflict between people'*, $r = .835$ and, *'I have experienced conflict at work related to spirituality or religion'* and, *'At times, I have been forced to*

compromise my personal beliefs or values at work with $r = .883$. Both of these strong correlations have a 0.01 significance level. Consequently, the findings below explain that employees often have to suppress their own beliefs in favour of the organisation's viewpoint.

Independent Variables	Number	Pearson Correlation	Sig. (2-tailed)
I have witnessed conflict at work related to spirituality or religion & I have experienced conflict at work related to spirituality or religion	231	-.636*	.000
I have witnessed conflict at work related to spirituality or religion & At times, I have been forced to compromise my personal beliefs or values at work	231	-.558*	.000
I have experienced conflict at work related to spirituality or religion & At times, I have been forced to compromise my personal beliefs or values at work	231	-.750*	.000
I have experienced conflict at work related to spirituality or religion & I dislike conflict between people	231	-.549	.000
At times, I have been forced to compromise my personal beliefs or values at work & I dislike conflict between people	231	.865**	.000

*. Correlation is significant at the 0.05 level (2-tailed). **. Correlation is significant at the 0.01 level (2-tailed).

Table 43 - Housing Organisation Correlation with conflict

With regard to the correlations within the statements relating to conflict at work, there were fourteen Pearson Correlations for participants from Housing Organisation (Appendix 19). As with Furniture City, three correlations can be considered moderate with scores in excess of .5 (Table 43). However, the actual correlations between statements is different to that of the responses given by respondents from Furniture City. All three moderate correlations were negatively correlated; *'I have witnessed conflict at work related to spirituality or religion'* and *'I have experienced conflict at work related to spirituality or religion'*, $r = -.636$; *'I have witnessed conflict at work related to spirituality or religion'* and *'At times, I have been forced to compromise my personal beliefs or values at work'*, $r = -.558$; and finally, *'I have experienced conflict at work related to spirituality or religion'* and *'I dislike conflict between people'*, $r = -.549$. This suggests that respondents were more inclined to answer differently to the aforementioned statements and subsequently, the difference between responses to these statements will be interpreted within Chapter Six Discussion. In addition there were

two strong correlations: the negative correlation was *'I have experienced conflict at work related to spirituality or religion'* and, *'At times, I have been forced to compromise my personal beliefs or values at work'*, $r = -.750$ and a positive correlation, *'At times, I have been forced to compromise my personal beliefs or values at work'* and *'I dislike conflict between people'*, $r = .865$.

4.4.6 Pearson correlation - Policies and Procedures

Independent Variables	Number	Pearson Correlation	Sig. (2-tailed)
My organisation has a clear policy on ethnical, cultural and spiritual diversity & I respect and comply with company procedures and rules whether they conform to my personal values and beliefs or not	385	.501**	.000
My organisation has a clear policy on ethnical, cultural and spiritual diversity & I am offered flexitime within my workplace to fulfil my spirituality	385	.645	.000
My organisation has a clear policy on ethnical, cultural and spiritual diversity & I am aware of prayer or meditation group within my workplace	385	.548*	.000
I am aware of how my organisation's policies and procedures on spirituality influence work on a day-to-day basis & I am offered flexitime within my workplace to fulfil my spirituality	385	.613	.000

*. Correlation is significant at the 0.05 level (2-tailed). **. Correlation is significant at the 0.01 level (2-tailed).

Table 44 - Furniture City Correlation with policies and procedure

To identify patterns surrounding policies and procedures within Furniture City, a series of correlations was undertaken. The Pearson Correlation coefficient identified nine variables which were significant (Appendix 20). Four of the nine correlations were moderate and were at the 0.01 significant level (**) (Table 44). In relation to the statement *'My organisation has a clear policy on ethnical, cultural and spiritual diversity'* and, *'I respect and comply with company procedures and rules whether they conform to my personal values and beliefs or not'*, and *'My organisation has a clear policy on ethnical, cultural and spiritual diversity'* and *'I am aware of prayer or meditation groups within my workplace'* correlated to $r = .501$ and $r = .548$ respectively, indicating that most respondents agreed with both statements. A slightly stronger correlation was between *'My organisation has a clear policy on ethnical, cultural and spiritual diversity'* and *'I am offered flexitime within my workplace to fulfil my spirituality'* $r = .645$ and *'I am aware of how my organisation's policies and procedures on*

spirituality influence work on a day-to-day basis and *'I am offered flexitime within my workplace to fulfil my spirituality'*. This indicates that, as shown in 4.3.7 (Table 30), although the organisation does not have a clear policy in place, the existing policy does tend to be flexible towards its employees' spiritual beliefs.

Independent Variables	Number	Pearson Correlation	Sig. (2-tailed)
My organisation has a clear policy on ethnical, cultural and ethnic spiritual diversity & I am aware of how my organisation's policies and procedures on spirituality influence work on a day-to-day basis	231	.966	.000
My organisation has a clear policy on ethnical, cultural and spiritual diversity & I respect and comply with company procedures and rules whether they conform to my personal values and beliefs or not	231	.521*	.000
My organisation has a clear policy on ethnical, cultural and spiritual diversity & I am offered flexitime within my workplace to fulfil my spirituality	231	.671	.000
My organisation has a clear policy on ethnical, cultural and spiritual diversity & I am aware of prayer or meditation group within my workplace	231	.510*	.000
I am aware of how my organisation's policies and procedures on spirituality influence work on a day-to-day basis & I respect and comply with company procedures and rules whether they conform to my personal values and beliefs or not	231	.562	.000
I am aware of how my organisation's policies and procedures on spirituality influence work on a day-to-day basis & I am offered flexitime within my workplace to fulfil my spirituality	231	.584**	.000

*. Correlation is significant at the 0.05 level (2-tailed). **. Correlation is significant at the 0.01 level (2-tailed).

Table 45 - Housing Organisation Correlation with policies and procedure

The results in Appendix 21 for Housing Organisation show that there were eight correlations. Table 45 highlights that there were five moderate correlations and one strong correlation. The strongest correlation was between the statements *'My organisation has a clear policy on ethnical, cultural and ethnic spiritual diversity'* and *'I am aware of how my organisation's policies and procedures on spirituality influence work on a day-to-day basis'* indicating that there was a strong link between the organisation having a clear policy on spirituality and cultural diversity and how this affects the employee's work on a day to day basis, $r = .966$ and 0.01 significance level. Furthermore, from the five remaining moderate correlations of $r = .521$, $r = .671$, $r = .510$, $r = .562$ and $r = .584$, the strongest of the moderate correlations was the statement *'My organisation has a clear policy on ethnical, cultural and spiritual diversity'* and *'I am offered flexitime within my workplace to fulfil my spirituality'*, $r = .671$.

This therefore demonstrates that respondents were generally in agreement that Housing Organisation were flexible in respects to its employees’ understanding of their spirituality, even if the policy on spirituality was not clearly outlined as presented in 4.3.7 (Table 31).

4.4.7 Pearson correlation - Spiritual Fulfilment

Independent Variables	Number	Pearson Correlation	Sig. (2-tailed)
I feel spiritually fulfilled at work & The attitudes or comments of co-workers impact upon my level of spiritual fulfilment	385	.296*	.000
I feel spiritually fulfilled at work & The level of support and attitude from management is detrimental to spiritual fulfilment		.316**	.000
The attitudes or comments of co-workers impact upon my level of spiritual fulfilment & The level of support and attitude from management is detrimental to spiritual fulfilment	385	.416*	.000
The attitudes or comments of co-workers impact upon my level of spiritual fulfilment & The nature of my work and lack of time available prevent me from fulfilling my spirituality		.314**	.000
Management understanding of my spiritual beliefs enhances my spiritual fulfilment & The nature of my work and lack of time available prevent me from fulfilling my spirituality	385	-.225	.000
The nature of my work and lack of time available prevent me from fulfilling my spirituality & The facilities available at work negatively affects my level of spiritual fulfilment	385	.337*	.000

*. Correlation is significant at the 0.05 level (2-tailed). **. Correlation is significant at the 0.01 level (2-tailed).

Table 46 - Furniture City Correlation with spiritual fulfilment

The Pearson Correlation concentrates on the relationships that are shown in Table 46 for each of the variables surrounding spiritual fulfilment within Furniture City. Appendix 22 illustrates that there are five significant correlations; however, the correlation can be regarded as weak due to it being less than .5. However, the highest correlation within the spiritual fulfilment group was, *‘The attitudes or comments of co-workers impact upon my level of spiritual fulfilment’* and *‘The level of support and attitude from management is detrimental to spiritual fulfilment’*, with a correlation of $r = .416$. Therefore, this indicates that although the respondents are in agreement that comments from co-workers could impact on the level of the employees’ personal fulfilment of spirituality and the management’s attitude, the correlation is comparatively weak.

Independent Variables	Number	Pearson Correlation	Sig. (2-tailed)
I feel spiritually fulfilled at work & The attitudes or comments of co-workers impact upon my level of spiritual fulfilment	231	.322*	.000
I feel spiritually fulfilled at work & The level of support and attitude from management is detrimental to spiritual fulfilment	231	.357**	.000
The attitudes or comments of co-workers impact upon my level of spiritual fulfilment & The level of support and attitude from management is detrimental to spiritual fulfilment	231	.885**	.000
The attitudes or comments of co-workers impact upon my level of spiritual fulfilment & The nature of my work and lack of time available prevent me from fulfilling my spirituality	231	.358*	.000
Management understanding of my spiritual beliefs enhances my spiritual fulfilment & The level of support and attitude from management is detrimental to spiritual fulfilment	231	.250**	.000
The nature of my work and lack of time available prevent me from fulfilling my spirituality & The facilities available at work negatively affects my level of spiritual fulfilment	231	.351**	.000

*. Correlation is significant at the 0.05 level (2-tailed). **. Correlation is significant at the 0.01 level (2-tailed).

Table 47 - Housing Organisation Correlation with spiritual fulfilment

With regard to the statements relating to spiritual fulfilment within the workplace, there were six correlations for respondents from Housing Organisation (Appendix 22). As with Furniture City, five correlations can be considered weak with scores less than .5; $r = .322$, $r = .357$, $r = .358$, $r = .250$ and $r = .351$ respectively (Table 47). However, the highest correlation within responses from Housing Organisation was, *'The attitudes or comments of co-workers impact upon my level of spiritual fulfilment'* and *'The level of support and attitude from management is detrimental to spiritual fulfilment'* $r = .885$. Therefore, this suggests that where respondents agreed with one statement they were likely to agree with the other, thereby showing a good level of agreement between attitudes of co-workers and the level of support afforded by management.

4.4.8 Pearson correlation - Management and Support

Independent Variables	Number	Pearson Correlation	Sig. (2-tailed)
I feel that my manager should be aware of my spiritual background and beliefs & I believe that my manager is aware of my spiritual background and beliefs	385	.704**	.000
I believe that my manager is aware of my spiritual background and beliefs & My manager understands my spiritual beliefs	385	.726**	.000
I believe that my manager is aware of my spiritual background and beliefs & I feel my manager would address any issues regarding spirituality and work that arise	385	-.685**	.000
I believe that my manager is aware of my spiritual background and beliefs & The organisation I work for does its best to support my spirituality	385	-.538**	.000
My manager understands my spiritual beliefs & I feel my manager would address any issues regarding spirituality and work that arise	385	.583**	.000
I would feel comfortable discussing any issues I have relating to work and spirituality with my manager & I feel my manager would address any issues regarding spirituality and work that arise	385	-.501**	.000
I feel my manager would address any issues regarding spirituality and work that arise & The organisation I work for does its best to support my spirituality	385	-.703**	.000

*. Correlation is significant at the 0.05 level (2-tailed). **. Correlation is significant at the 0.01 level (2-tailed).

Table 48 - Furniture City Correlation with management and support

Table 48 presents the results of the Pearson Correlation analysis for management and support within Furniture City. Appendix 24 shows that there were sixteen correlations; however there are only seven items that correlate at a good level, four at moderate and three at strong. Three from the four moderate correlations were negative correlations: ‘I believe that my manager is aware of my spiritual background and beliefs’ and ‘I feel my manager would address any issues regarding spirituality and work that arise’, $r = .685$; ‘I believe that my manager is aware of my spiritual background and beliefs’ and ‘the organisation I work for does its best to support my spirituality’, $r = .538$; ‘I would feel comfortable discussing any issues I have relating to work and spirituality with my manager’ and ‘I feel my manager would address any issues regarding spirituality and work that arise’, $r = -.501$. This indicates that management do not really support the employees’ right to express or converse about their spirituality within the workplace. The four moderate correlations, $r = .583$, indicates a good level of agreement for this statement. In contrast there were three strong correlations, two positive and one negative, $r = .704$, $r = .726$ and $r =$

-.703. Therefore, from the findings it can be suggested that the negative correlation at -.703 shows that the employees feel management would not address or support an issue regarding an employee's spirituality within the workplace.

Independent Variables	Number	Pearson Correlation	Sig. (2-tailed)
I feel that my manager should be aware of my spiritual background and beliefs & I believe that my manager is aware of my spiritual background and beliefs	231	.603**	.000
I believe that my manager is aware of my spiritual background and beliefs & My manager understands my spiritual beliefs	231	.727**	.000
I believe that my manager is aware of my spiritual background and beliefs & I feel my manager would address any issues regarding spirituality and work that arise	231	.701**	.000
I believe that my manager is aware of my spiritual background and beliefs & The organisation I work for does its best to support my spirituality	231	.540**	.000
My manager understands my spiritual beliefs & I would feel comfortable discussing any issues I have relating to work and spirituality with my manager	231	.611**	.001
My manager understands my spiritual beliefs & I feel my manager would address any issues regarding spirituality and work that arise	231	.580**	.000
I would feel comfortable discussing any issues I have relating to work and spirituality with my manager & Organisations should be supportive of their employees' spirituality	231	.507**	.000
I feel my manager would address any issues regarding spirituality and work that arise & The organisation I work for does its best to support my spirituality	231	.625**	.000
Organisations should be supportive of their employees' spirituality & Management is not interested in the spirituality of its employees	231	.538**	.000

*. Correlation is significant at the 0.05 level (2-tailed). **. Correlation is significant at the 0.01 level (2-tailed).

Table 49 - Housing Organisation Correlation with management and support

From the fifteen correlations surrounding the statement of management and how it supports Housing Organisation employees (Appendix 25), nine variables correlated. Seven of the statements correlated at the moderate level ranging from 'I would feel comfortable discussing any issues I have relating to work and spirituality with my manager' and 'Organisations should be supportive of their employees' spirituality, $r = .507$, to the highest statement, 'I feel my manager would address any issues regarding spirituality and work that arise' and 'The organisation I work for does its best to support my spirituality', $r = .625$. In addition, two statements which were strong correlations were, 'I believe that my manager is aware of my spiritual background and beliefs' and 'I feel my manager would address any issues regarding spirituality and work that arise', with a strong correlation of $r = .701$. Also, 'I

believe that my manager is aware of my spiritual background and beliefs' and *'My manager understands my spiritual beliefs'*, $r = .727$. Therefore, this suggests that unlike Furniture City, employees of Housing Organisation tend to be more in agreement with the level of support provided by management.

4.5 Independent sample t - test

An independent sample t - test was conducted to identify the differences in mean scores of employees' gender (independent variable) from the eight core dependent variables taken from the questionnaire. As a result, this test shows significant differences. Furthermore, if the significance level of Levene's t - test is .05 or less, this means that the variances for the two groups for males and females are not the same. Therefore, the data collected will violate the assumption of equal variance. However, SPSS provides an additional statistic that compensates for when variances are not the same, 'equal variances not assumed,' which is an alternative t - value. In the case of Furniture City the gender split was two hundred and thirty-nine males (239) and one hundred and forty-six females (146) and Housing Organisation was split into one hundred and thirty males (130) and one hundred and one females (101).

4.5.1 Independent sample t test – Beliefs

	Levene's Test						
	F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
My personal convictions are the most important thing	5.288	.022	-4.730	318.789	.000	-.31676	.06697
I very much like forming my own rationale and interpretation of why bad things happened	9.916	.002	-3.872	272.135	.000	-.48851	.12617

Table 50 - Furniture City –Independent t test – Beliefs

Group statistics	Gender	N	Mean	Std. Deviation	Std. Error Mean
My personal convictions are the most important thing	Male	239	3.4435	.65781	.04255
	Female	146	3.7603	.62483	.05171
I very much like forming my own rationale and interpretation of why bad things happened	Male	239	2.7992	1.08921	.07046
	Female	146	3.2877	1.26469	.10467

Table 51 - Furniture City - Independent t test – Beliefs

An Independent *t* - test was used to compare the differences of employees' beliefs within Furniture City (Appendix 26). From the five statements relating to beliefs, two statements were statistically significant with respect to gender (Table 50), with females returning higher scores for both statements. Firstly, the statement relating to *'My personal convictions are the most important thing'* ($t = -4.37$, $df = 318$, $p = 000$) returned a statistically significant difference, with female respondents agreeing more with the statement (3.76) than males (3.44) (Table 51). The second statement showing a significant differences was, *'I very much like forming my own rationale and interpretation of why bad things happen'* ($t = -3.87$, $df = 272$, $p = 000$) and again, females were more in agreement (3.28) compared to their male counterparts (2.79). Thus, when things go wrong, it was more important for female respondents to make their own rationale and interpret the reasons behind events.

	Levene's Test			df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
	F	Sig.	T				
My personal convictions are the most important thing	5.644	.018	-4.119	216.397	<u>.000</u>	-.33938	.08238

Table 52 - Housing Organisation - Independent t test - Beliefs

Group Statistics	Gender of employees	N	Mean	Std. Deviation	Std. Error Mean
My personal convictions are the most important thing	Male	130	3.4923	.62563	.05487
	Female	101	3.8317	.61756	.06145

Table 53 - Housing Organisation - Independent t test - Beliefs

In addition, Table 52 presents the independent *t* test for employees' beliefs for Housing Organisation. From the responses obtained relating to the statement of belief for the organisation, only one statement was significant, ($t = -4.11$, $df = 216$, $p = .000$, *'My personal*

convictions are the most important thing' (Appendix 27). As with Furniture City, females were more in agreement with the statement of personal convictions (3.83) compared to males (3.49), therefore indicating that females believe their personal convictions towards their spiritual beliefs are very important compared to the males perception (Table 53).

4.5.2 Independent sample *t* test – Work and You.

	Levene's Test		t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
	F	Sig.					
It is important to me to work for an ethical organisation	1.817	.179	3.904	309.315	.000	.34040	.08718
Being guided by one's conscience is what matters most not spiritual beliefs	18.220	.000	-3.140	262.771	.002	-.39643	.12624
Having a good working environment is important to me	17.967	.000	-6.705	358.464	.000	-.75176	.11212
I really enjoy the work place because there is a good rapport and relationship with co-workers	14.368	.000	-2.875	344.746	.004	-.34083	.11853

Table 54 - Furniture City – Independent *t* - test- Work and You

Group Statistics	Gender of employees	N	Mean	Std. Deviation	Std. Error Mean
It is important to me to work for an ethical organisation	Male	239	3.4226	.83595	.05407
	Female	146	3.0822	.82635	.06839
Being guided by one's conscience is what matters most not spiritual beliefs	Male	239	2.8159	1.05699	.06837
	Female	146	3.2123	1.28229	.10612
Having a good working environment is important to me	Male	239	2.6318	1.21890	.07884
	Female	146	3.3836	.96319	.07971
I really enjoy the work place because there is a good rapport and relationship with co-workers	Male	239	2.7071	1.24262	.08038
	Female	146	3.0479	1.05263	.08712

Table 55 - Furniture City - Independent *t* - test- Work and You

The results in Appendix 28 illustrate that only four statements were statistically significant with the greatest at .004, whilst the rest were all below. The four results that showed significance were '*It is important to me to work for an ethical organisation*' ($t = 3.90$, $df = 309$, $p = .000$), '*Being guided by one's conscience is what matters most not spiritual beliefs*' ($t = -3.14$, $df = 262$, $p = .002$), '*Having a good working environment is important to me*' ($t = -6.70$, $df = 358$, $p = .000$) and finally, '*I really enjoy the work place because there is a good rapport and relationship with co-workers*' ($t = -2.87$, $df = 344$, $p = .004$) (Table 54).

One observation was that it was important for the respondents to work in an

ethical organisation, with males being more in agreement (3.42) compared to females (3.08). However, the respondents were less in agreement towards the statement relating to enjoying the workplace due to the rapport, with males moving towards 'disagree', (2.70), whilst females were neutral in their response (3.04) (Table 55).

	Levene's Test		T	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
	F	Sig.					
It is important to me to work for an ethical organisation	.226	.635	3.657	213.629	.000	.40327	.11026
Getting life's day to day tasks done is what matters most	13.940	.000	2.081	228.820	.039	.38324	.18415
Having a good working environment is important to me	2.056	.153	-4.094	223.814	.000	-.60784	.14849

Table 56 - Housing Organisation - Independent t - test- Work and You

Group Statistics	Gender of employees	N	Mean	Std. Deviation	Std. Error Mean
It is important to me to work for an ethical organisation	Male	130	3.4231	.82467	.07233
	Female	101	3.0198	.83642	.08323
Getting life's day to day tasks done is what matters most	Male	130	3.6308	1.59524	.13991
	Female	101	3.2475	1.20338	.11974
Having a good working environment is important to me	Male	130	2.5308	1.18248	.10371
	Female	101	3.1386	1.06799	.10627

Table 57 - Housing Organisation - Independent t - test- Work and You

The findings in Appendix 29 show that gender had a lower impact within the Work and You section of the questionnaire than is seen in other sections, with only three statements out of thirteen showing a significant difference. The most significant was, 'Getting life's day to day tasks done is what matters most' ($t = 2.08$, $df = 228$, $p = .039$). The remaining two statements relating to Work and You, 'It is important to me to work for an ethical organisation' and, 'Having a good working environment is important to me' had significant values of $t = 3.65$, $df = 213$, $p = .000$ and $t = -4.09$, $df = 223$, $p = .000$ respectively (Table 56). From the findings, it can therefore be assumed that it is important for respondents to get life's day-to-day tasks done, although the males rated higher in agreement with this statement (3.63) compared to females (3.24). However, from the statement relating to having a good working

environment, the responses from males showed disagreement (2.53) whereas females were more positive in their responses, showing agreement (3.13). This indicates that males were less concerned about their working environment as long as they work for an ethical organisation (Table 57).

4.5.3 Independent sample *t* test – Spirituality

	Levene's Test		T	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
	F	Sig.					
I understand what the term 'spirituality' means	26.575	.000	-2.748	365.046	.006	-.37204	.13539
I pray to give thanks for something good that has happened	4.437	.036	2.604	336.555	.010	.27535	.10573

Table 58 - Furniture City - Independent *t* test – spirituality

Group Statistics	Gender of employees	N	Mean	Std. Deviation	Std. Error Mean
I understand what the term 'spirituality' means	Male	239	3.7238	1.50038	.09705
	Female	146	4.0959	1.14065	.09440
I pray to give thanks for something good that has happened	Male	239	3.3849	1.08579	.07023
	Female	146	3.1096	.95501	.07904

Table 59 - Furniture City - Independent *t* test - spirituality

Appendix 30 yielded two significant differences for responses relating to spirituality with Furniture City. Table 58 shows that, 'I understand what the term spirituality' means' and, 'I pray to give thanks for something good that has happened' were significant ($t = -2.74$, $df = 365$, $p = .006$), ($t = 2.60$, $df = 336$, $p = .010$). As a result, the findings in Table 59 highlight that the statement relating to the understanding of the term spirituality for Furniture City reported agreement by males (3.72); however females gave higher agreement responses with a mean score of 4.09. Therefore, one assumption that can be made is that the majority of employees for the organisation have awareness of the term 'spirituality' irrespective of their gender.

	Levene's Test		t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
	F	Sig.					
I regularly attend religious services	2.359	.126	4.197	201.597	.000	.60845	.14496
I often pray or meditate	.024	.878	3.695	207.630	.000	.40107	.10855
I pray for co-workers	.030	.864	2.846	228.664	.005	.30487	.10714
I pray for guidance making decisions	2.591	.109	2.035	193.003	.043	.25575	.12565
I pray to give thanks	.156	.693	2.079	213.894	.039	.25910	.12465

Table 60 - Housing Organisation - Independent t test – spirituality

Group Statistics		N	Mean	Std. Deviation	Std. Error Mean
Gender					
I regularly attend religious services	Male	130	3.9154	1.01946	.08941
	Female	101	3.3069	1.14667	.11410
I often pray or meditate	Male	130	3.4308	.78689	.06902
	Female	101	3.0297	.84209	.08379
I pray for co-workers who are going through difficult times	Male	130	3.8692	.90123	.07904
	Female	101	3.5644	.72685	.07232
I pray for guidance in making tough decisions	Male	130	3.5231	.84647	.07424
	Female	101	4.5248	.71546	.07119
I pray to give thanks for something good that has happened	Male	130	3.4769	.93357	.08188
	Female	101	3.2178	.94450	.09398

Table 61 - Housing Organisation - Independent t test - spirituality

Appendix 31 shows a lower impact towards spirituality within Housing Organisation, with five of the nineteen statements statistically significant. The highest significance was, 'I pray for guidance making decisions' ($t = 2.03$, $df = 193$, $p = .043$) (Table 60). All of the significance levels were at .04 or below. One particular observation was that females were higher in agreement that they felt it necessary to pray for guidance when tough decisions were required (4.52). However, males were also in agreement, with a mean of 3.52 (Table 61). Although, with respect to the statement, 'I pray to give thanks for something good that has happened' ($t = 2.07$, $df = 213$, $p = .039$), it is evident that males were higher in agreement (3.47) than females (3.21), indicating that the males were more likely to pray in gratitude for good things that have occurred in comparison to females.

4.5.4 Independent sample *t* test – Spirituality and Work

	Levene's Test		t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
	F	Sig.					
I have discussed my religion or spirituality with co-workers	63.953	.000	-4.970	376.817	.000	-.54333	.10933
A co-worker has discussed their spirituality or religion with me	32.073	.000	-2.003	243.048	.046	-.21167	.10565
Spirituality is an appropriate topic for discussion within the workplace	9.614	.002	-2.513	274.209	.013	-.32455	.12917
Religion or spirituality has a role within the workplace	33.704	.000	-5.241	262.266	.000	-.89055	.16992

Table 62 - Furniture City - Independent *t* test - Spirituality and Work

Group Statistics	Gender of employees	N	Mean	Std. Deviation	Std. Error Mean
I have discussed my religion or spirituality with co-workers	Male	239	2.8745	1.26397	.08176
	Female	146	3.4178	.87696	.07258
A co-worker has discussed their spirituality or religion with me	Male	239	3.2678	.82213	.05318
	Female	146	3.4795	1.10309	.09129
Spirituality is an appropriate topic for discussion within the workplace	Male	239	2.9289	1.12233	.07260
	Female	146	3.2534	1.29088	.10683
Religion or spirituality has a role within the workplace	Male	239	2.3766	1.42030	.09187
	Female	146	3.2671	1.72723	.14295

Table 63 - Furniture City - Independent *t* test - Spirituality and Work

The findings in Appendix 32 present the results of the Independent *t* - test analysis for spirituality and work within Furniture City. Appendix 32 shows that there were eleven statements and four that were significant. Table 62 demonstrates that, ‘A co-worker has discussed their spirituality or religion with me’ was significantly the highest ($t = -2.00$, $df = 243$, $p = .46$). In addition, the second highest significant statement was, ‘Spirituality is an appropriate topic for discussion within the workplace’ ($t = -2.51$, $df = 274$, $p = 013$). However, one observation from the means (Table 62) is that it is apparent that for the statement that looks at spirituality as an appropriate topic within the workplace, males were neutral in their response that although they can discuss their spirituality in the workplace, generally it is a reserved option (2.92). Females were higher in agreement that they could speak openly about their spirituality with a mean of 3.25. For the statement relating to, ‘Religion or spirituality has a role within the workplace’ males disagreed that spirituality has a role within

the organisation with a mean of 2.37, whereas females showed agreement with this statement, with a mean of 3.26. Therefore, the findings suggest that males generally believe that although they are unsure if spirituality is appropriate for the workplace, they disagreed more strongly that religion or spirituality has a place within the organisation.

	Levene's Test		t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
	F	Sig.					
I have discussed my religion or spirituality with co-workers	21.370	.000	-3.301	228.877	.001	-.48172	.14593
Religion is an appropriate topic for discussion within the workplace	.176	.676	3.549	209.181	.000	.39558	.11147

Table 64 - Housing Organisation - Independent t test - Spirituality and Work

Group Statistics	Gender of employees	N	Mean	Std. Deviation	Std. Error Mean
I have discussed my religion or spirituality with co-workers	Male	130	2.8846	1.26144	.11064
	Female	101	3.3663	.95627	.09515
Religion is an appropriate topic for discussion within the workplace	Male	130	3.4154	.81445	.07143
	Female	101	3.0198	.86000	.08557

Table 65 - Housing Organisation - Independent t test - Spirituality and Work

Table 64 illustrates that there were two significant statements for Housing Organisation: 'I have discussed my religion or spirituality with co-workers' ($t = -3.30$, $df = 228$, $p = .001$) and, 'Religion is an appropriate topic for discussion within the workplace' ($t = 3.54$, $df = 209$, $p = .000$). However, as shown in Appendix 33, a further eight statements were not statistically significant. As with Furniture City, males were less inclined to discuss their spirituality with co-workers (2.88) and subsequently, believe that religion was an appropriate topic for discussion within the organisation. As a result, the findings suggest that although females answered neutrally towards the statement on religion as an appropriate topic within the workplace (3.41), females agreed that they have discussed their spirituality or religion with a work colleague and therefore did not see it as an issue (3.36) (Table 65).

4.5.5 Independent sample *t* test – Conflict at Work

	Levene's Test		t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
	F	Sig.					
I feel spirituality or religion could be a source of conflict at work	24.027	.000	-8.450	352.337	.000	-.94988	.11241
People irritate me when they ask me about my personal beliefs	9.751	.002	-5.724	331.777	.000	-.79710	.13926
I have experienced conflict at work related to spirituality or religion	26.295	.000	-3.724	260.892	.000	-.34751	.09331
At times, I have been forced to compromise my personal beliefs or values at work	20.024	.000	2.788	276.560	.006	.37694	.13520
I have regularly been forced to compromise my personal beliefs or values at work	8.483	.004	-2.599	288.510	.010	-.26260	.10102

Table 66 - Furniture City - Independent *t* test – Conflict at Work

Group Statistics	Gender of employees	N	Mean	Std. Deviation	Std. Error Mean
I feel spirituality or religion could be a source of conflict at work	Male	239	3.2762	1.20184	.07774
	Female	146	4.2260	.98100	.08119
People irritate me when they ask me about my personal beliefs	Male	239	2.7782	1.41309	.09141
	Female	146	3.5753	1.26946	.10506
I have experienced conflict at work related to spirituality or religion	Male	239	2.2552	.77631	.05022
	Female	146	2.6027	.95035	.07865
At times, I have been forced to compromise my personal beliefs or values at work	Male	239	3.3975	1.18328	.07654
	Female	146	3.0205	1.34661	.11145
I have regularly been forced to compromise my personal beliefs or values at work	Male	239	3.1004	.91576	.05924
	Female	146	3.3630	.98877	.08183

Table 67 - Furniture City - Independent *t* test – Conflict at Work

An Independent *t* - test was used to compare the differences regarding conflict at work within Furniture City (Appendix 34). From the seven questions relating to conflict at work, six questions were statistically significant with respect to gender (Table 66), with females returning higher scores for five out of the six questions. Firstly, the question relating to, ‘*I feel spirituality or religion could be a source of conflict at work*’ ($t = -8.45$, $df = 352$, $p = 000$) returned a statistically significant difference, with female respondents showing higher agreement with the statement (4.22) than males (3.27) (Table 67). The second highest statement showing a significant difference was, ‘*People irritate me when they ask me about my personal beliefs*’ ($t = -5.72$, $df = 331$, $p = 000$) and again, females were in higher agreement (3.57) compared to their male counterparts (2.77). However, with regard to the statement, ‘*At times, I have been forced to compromise my personal beliefs or values at*

work' ($t = -2.78$, $df = 276$, $p = .006$) males agreed that they had compromised their beliefs at work (3.39), with a comparatively lower response from females (3.02). Finally, the statement that yielded the lowest response for males and females was, 'I have experienced conflict at work related to spirituality or religion' ($t = -3.72$, $df = 260$, $p = .000$) with males and females mainly disagreeing 2.60 and 2.25 respectively. Therefore, where conflict was evident in the workplace it was apparent that a higher number of female respondents agreed that an individual's spirituality was a potential source of conflict.

	Levene's Test		t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
	F	Sig.					
I feel spirituality or religion could be a source of conflict at work	16.363	.000	-5.820	228.105	.000	-.86276	.14823
People irritate me when they ask me about my personal beliefs	4.036	.046	-4.658	222.626	.000	-.83572	.17941
I have experienced conflict at work related to spirituality or religion	10.317	.002	-2.191	194.441	.030	-.23915	.10915
I have regularly been forced to compromise my personal beliefs or values at work	14.828	.000	-2.189	190.342	.030	-.28713	.13114

Table 68 - Housing Organisation - Independent t test – Conflict at Work

Group Statistics	Gender of employees	N	Mean	Std. Deviation	Std. Error Mean
I feel spirituality or religion could be a source of conflict at work	Male	130	3.2462	1.23302	.10814
	Female	101	4.1089	1.01883	.10138
People irritate me when they ask me about my personal beliefs	Male	130	2.6692	1.41634	.12422
	Female	101	3.5050	1.30095	.12945
I have experienced conflict at work related to spirituality or religion	Male	130	2.3846	.74067	.06496
	Female	101	2.6238	.88149	.08771
At times, I have been forced to compromise my personal beliefs or values at work	Male	130	3.2923	1.25412	.10999
	Female	101	3.0297	1.33758	.13309
I have regularly been forced to compromise my personal beliefs or values at work	Male	130	3.0000	.87160	.07644
	Female	101	3.2871	1.07086	.10655

Table 69 - Housing Organisation - Independent t test – Conflict at Work

Furthermore, Appendix 35 for Housing Organisation shows the significance for conflict at work. From the seven questions relating to conflict at work, four questions were statistically significant (Table 68). Similar to Furniture City results, females returned higher scores for the majority of the statements. Firstly, the statement relating to, 'I feel spirituality or religion

could be a source of conflict at work' ($t = -5.82$, $df = 228$, $p = .000$) returned the highest statistically significant difference, with female respondents agreeing strongly with the statement (4.10) in comparison to males (3.24) (Table 69). The lowest statement showing a significant differences was, 'I have experienced conflict at work related to spirituality or religion' ($t = -2.19$, $df = 194$, $p = .030$), where males disagreed (2.38) compared to their female counterparts (2.62). Therefore, this suggests that although males and females feel that spirituality within the workplace could be a source of conflict, they generally agree that they have personally not experienced an issue within their organisation.

4.5.6 Independent sample *t* test – Policies and Procedures

	Levene's Test		<i>t</i>	<i>df</i>	Sig. (2-tailed)	Mean Difference	Std. Error Difference
	<i>F</i>	Sig.					
My organisation has a clear policy on ethnical, cultural and ethnic spiritual diversity	87.971	.000	-6.064	381.442	.000	-.79527	.13114
I am aware of how my organisation's policies and procedures on spirituality influence work on a day-to-day basis	26.734	.000	-5.313	374.767	.000	-.69367	.13056
I am aware of a health or wellness programme within my workplace	11.215	.001	-3.143	334.982	.002	-.38763	.12332
I respect and comply with company procedures and rules whether they conform to my personal values and beliefs or not	2.598	.108	-3.464	278.603	.001	-.37542	.10838
I am aware of work/life balance programme within my workplace	35.364	.000	-4.649	357.375	.000	-.69499	.14948
I am aware of counselling or psychotherapy within my workplace	21.282	.000	-6.255	337.638	.000	-.90594	.14482
I am offered flexitime within my workplace to fulfil my spirituality	1.834	.176	-6.230	296.007	.000	-.88674	.14233
I am aware of prayer or meditation group within my workplace	.548	.460	-2.419	316.613	.016	-.32533	.13446

Table 70 - Furniture City - Independent *t* test – Policies and Procedures

Group Statistics	Gender of employees	N	Mean	Std. Deviation	Std. Error Mean
My organisation has a clear policy on ethnical, cultural and ethnic spiritual diversity	Male	239	1.9582	1.55782	.10077
	Female	146	1.7534	1.01412	.08393
I am aware of how my organisation's policies and procedures on spirituality influence work on a day-to-day basis	Male	239	2.9707	1.49621	.09678
	Female	146	2.6644	1.05880	.08763
I am aware of a health or wellness programme within my workplace	Male	239	1.0946	1.26142	.08159
	Female	146	1.6822	1.11730	.09247
I respect and comply with company procedures and rules whether they conform to my personal values and beliefs or not	Male	239	4.6109	.95445	.06174
	Female	146	4.9863	1.07630	.08908
I am aware of work/life balance programme within my workplace	Male	239	3.4351	1.62018	.10480
	Female	146	4.1301	1.28795	.10659
I am aware of counselling or psychotherapy within my workplace	Male	239	1.8201	1.49124	.09646
	Female	146	1.7260	1.30527	.10802
I am offered flexitime within my workplace to fulfil my spirituality	Male	239	1.3598	1.31739	.08522
	Female	146	1.2466	1.37746	.11400
I am aware of prayer or meditation group within my workplace	Male	239	1.2623	1.31357	.08497
	Female	146	1.1877	1.25922	.10421

Table 71 - Furniture City - Independent t test – Policies and Procedures

The results in Appendix 36 present statistically significant findings. Gender had a high impact on policies and procedures, with eight questions out of nine showing a significant difference for Furniture City (Table 70). The greatest significance at .016 was the statement, '*I am aware of a prayer or meditation group within my workplace*' ($t = -2.41$, $df = 316$, $p = .016$). All of the remaining seven significance levels were at .016 or below. Moreover, the statement relating to, '*My organisation has a clear policy on ethnical, cultural and ethnic spiritual diversity*' ($t = -6.06$, $df = 381$, $p = .000$), returned a statistically significant difference, with female respondents showing higher disagreement with this statement (1.75) than males (1.95) (Table 71). In addition, to the statement '*I am aware of a health or wellness programme within my workplace*' ($t = -3.14$, $df = 334$, $p = .002$), males disagreed that they had well-being programmes in their workplace (1.09) compared to the female response (1.68). Finally, the statement that yielded one of the lowest significant response for males and females was '*I am offered flexitime within my workplace to fulfil my spirituality*' ($t = -6.23$, $df = 296$, $p = .000$), with males (1.35) and females (1.24) disagreeing with this statement. As a result, it can be suggested that where policies and procedures are evident in the workplace, employees will respectively comply with the organisation's policies and

procedures even if it compromises their values and beliefs, with females being more compliant (4.98) compared to males (4.61) (Table 71), although it is clear that the organisation has little evidence of clear policies within the business.

	Levene's Test		t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
	F	Sig.					
My organisation has a clear policy on ethnical, cultural and ethnic spiritual diversity	59.119	.000	-5.221	221.723	.000	-.87228	.16706
My organisation has a clear policy on spirituality	23.149	.000	-2.027	193.621	.044	-.32125	.15848
I am aware of how my organisation's policies and procedures on spirituality influence work on a day-to-day basis	19.966	.000	-4.483	223.375	.000	-.72391	.16150
I am aware of a health or wellness programme within my workplace	8.820	.003	-2.742	228.737	.007	-.35301	.12875
I am aware of work/life balance programme within my workplace	21.270	.000	-3.585	228.298	.000	-.64752	.18061
I am aware of counselling or psychotherapy within my workplace	22.626	.000	-5.945	228.820	.000	-1.01637	.17096

Table 72 - Housing Organisation - Independent t test – Policies and Procedures

Group Statistics	Gender of employees	N	Mean	Std. Deviation	Std. Error Mean
My organisation has a clear policy on ethnical, cultural and ethnic spiritual diversity	Male	130	2.9000	1.53940	.13501
	Female	101	3.7723	.98875	.09838
My organisation has a clear policy on spirituality	Male	130	2.0154	1.07100	.09393
	Female	101	2.3366	1.28279	.12764
I am aware of how my organisation's policies and procedures on spirituality influence work on a day-to-day basis	Male	130	3.0385	1.47540	.12940
	Female	101	3.7624	.97107	.09662
I am aware of a health or wellness programme within my workplace	Male	130	4.8846	1.11810	.09806
	Female	101	4.2376	.83843	.08343
I am aware of work/life balance programme within my workplace	Male	130	3.6000	1.58285	.13883
	Female	101	4.2475	1.16109	.11553
I am aware of counselling or psychotherapy within my workplace	Male	130	2.8846	1.44477	.12671
	Female	101	3.9010	1.15330	.11476

Table 73 - Housing Organisation - Independent t test – Policies and Procedures

Table 72 presents the independent t test for employees' policies and procedures for Housing Organisation. From the responses obtained relating to the statement of policies and procedures for the organisation, six statements were significant out of eight (Appendix 37). Unlike Furniture City, employees for Housing Organisation were in higher agreement with their understanding of policies and procedures within the organisation. The highest

statistically significant statement, *'My organisation has a clear policy on spirituality'* ($t = -2.02$, $df = 193$, $p = .044$), returned a significant difference, with female respondents showing higher disagreement with the statement (2.33) than males (2.01) (Table 73). However, when it comes to well-being and health programmes, Housing Organisation employees were higher in agreement; therefore, the statement *'I am aware of a health or wellness programme within my workplace'* ($t = -2.02$, $df = 93$, $p = .044$) returned a significant difference, with male respondents agreeing (4.88) compared to their female counterpart (4.23). Like Furniture City, Housing Organisation employees disagree that their organisation has a clear policy surrounding spirituality, although when it comes to programmes and initiatives surrounding well-being, the organisation does try to accommodate their employees ($t = -3.58$, $df = 228$, $p = .000$), with female respondents agreeing with the statement (4.24) in comparison to males (3.60) (Table 73).

4.5.7 Independent sample *t* test – Spiritual Fulfilment

	Levene's Test		t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
	F	Sig.					
The attitudes or comments of co-workers impact upon my level of spiritual fulfilment	6.500	.011	2.498	262.408	.013	.29194	.11685
Management understanding of my spiritual beliefs enhances my spiritual fulfilment	25.095	.000	-7.961	340.500	.000	-.79604	.10000

Table 74 - Furniture City - Independent *t* test – Spiritual Fulfilment

Group Statistics	Gender of employees	N	Mean	Std. Deviation	Std. Error Mean
The attitudes or comments of co-workers impact upon my level of spiritual fulfilment	Male	239	2.7782	.97715	.06321
	Female	146	2.4863	1.18750	.09828
Management understanding of my spiritual beliefs enhances my spiritual fulfilment	Male	239	2.9916	1.03709	.06708
	Female	146	3.7877	.89604	.07416

Table 75 - Furniture City - Independent *t* test – Spiritual Fulfilment

The results in Appendix 38 compare the differences of employee spiritual fulfilment within Furniture City. Six of the statements related to spiritual fulfilment and two statements were statistically significant (Table 74), with both males and females returning higher scores for

each of the statements. Firstly, the statement relating to *'The attitudes or comments of co-workers impact upon my level of spiritual fulfilment'* ($t = 2.49$, $df = 262$, $p = .010$) returned a significant difference, with males respondents giving a more positive response to the statement (2.77) than females (2.48). The second significant statement was *'Management understanding of my spiritual beliefs enhances my spiritual fulfilment'* ($t = -7.96$, $df = 340$, $p = .000$), whereas females were in agreement (3.78) compared to their male counterparts (2.99). Therefore, these findings suggest males generally disagree more than females that comments from co-workers impacted upon their level of spiritual fulfilment because spiritual fulfilment is personal to the individual, whereas females believe that management's understanding of their spiritual belief is important and in fact can enhance their own fulfilment within the organisation (Table 75).

	Levene's Test		t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
	F	Sig.					
Management understanding of my spiritual beliefs enhances my spiritual fulfilment	58.337	.000	-8.417	220.900	.000	-.90213	.10718

Table 76 - Housing Organisation - Independent t test – Spiritual Fulfilment

Group Statistics	Gender of employees	N	Mean	Std. Deviation	Std. Error Mean
Management understanding of my spiritual beliefs enhances my spiritual fulfilment	Male	130	3.0385	.99147	.08696
	Female	101	3.9406	.62963	.06265

Table 77 - Housing Organisation - Independent t - test – Spiritual Fulfilment

Furthermore, Appendix 39 presents the independent t - test for employees' spiritual fulfilment for Housing Organisation. From the statements obtained from the survey relating to spiritual fulfilment, only one statement was significant, *'Management understanding of my spiritual beliefs enhances my spiritual fulfilment'* ($t = -8.417$, $df = 220$, $p = .000$) (Table 76). Like Furniture City, females from Housing Organisation were higher in agreement that the management had an understanding of their spiritual belief, (3.94) compared to males (3.03). Therefore, this indicates that females believe spiritual fulfilment can be affected by

management and. if the contribution is high and positive, then it will enhance performance (Table 77).

4.5.8 Independent sample *t* test – Management and Support

	Levene's Test		t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
	F	Sig.					
I feel that my manager should be aware of my spiritual background and beliefs	.184	.668	-6.712	309.013	.000	-.89557	.13344
I believe that my manager is aware of my spiritual background and beliefs	64.878	.000	-6.473	382.182	.000	-.81444	.12583
I would feel comfortable discussing any issues I have relating to work and spirituality with my manager	1.668	.197	-3.019	285.270	.003	-.40199	.13317
I feel my manager would address any issues regarding spirituality and work that arise.	25.585	.000	-6.302	375.865	.000	-.84181	.13358
The organisation I work for does its best to support my spirituality	26.456	.000	-3.212	275.870	.001	-.56852	.17698
Management is not interested in the spirituality of its employees	2.860	.092	-2.487	329.393	.013	-.34857	.14014
Management is indifferent to any expression of spirituality in the workplace	6.723	.010	3.103	359.450	.002	.36086	.11629
Management is hostile to any expression of spirituality in the workplace	46.739	.000	-2.161	260.941	.032	-.31017	.14354

Table 78 - Furniture City - Independent *t* test – Management and Support

Group Statistics	Gender of employees	N	Mean	Std. Deviation	Std. Error Mean
I feel that my manager should be aware of my spiritual background and beliefs	Male	239	2.5565	1.27844	.08270
	Female	146	3.4521	1.26536	.10472
I believe that my manager is aware of my spiritual background and beliefs	Male	239	3.3431	1.56090	.10097
	Female	146	4.1575	.90735	.07509
I would feel comfortable discussing any issues I have relating to work and spirituality with my manager	Male	239	3.4268	1.19605	.07737
	Female	146	3.8288	1.30970	.10839
I feel my manager would address any issues regarding spirituality and work that arise.	Male	239	3.2678	1.53784	.09947
	Female	146	4.1096	1.07718	.08915
The organisation I work for does its best to support my spirituality	Male	239	2.0753	1.54572	.09998
	Female	146	2.6438	1.76455	.14604
Management is not interested in the spirituality of its employees	Male	239	4.0418	1.41359	.09144
	Female	146	3.3904	1.28317	.10620
Management is indifferent to any expression of spirituality in the workplace	Male	239	2.6485	1.26769	.08200
	Female	146	2.2877	.99626	.08245
Management is hostile to any expression of spirituality in the workplace	Male	239	3.1213	1.19432	.07725
	Female	146	3.4315	1.46173	.12097

Table 79 - Furniture City - Independent *t* test – Management and Support

The results in Appendix 40 show that eight statements were statistically significant. The eight results had varying degrees of significance, with the statement '*Management is hostile to any expression of spirituality in the workplace*' ($t = -2.16$, $df = 260$, $p = .032$) being the greatest (Table 78). As a result, females (3.43) were higher in agreement than males (3.12)

that management were hostile towards their expression of spirituality. However, for the statement *'Management is not interested in the spirituality of its employees'* ($t = -2.48$, $df = 329$, $p = .013$) males were positive in agreement (4.04), compared to females (3.39). In addition, for the statement *'I feel that my manager should be aware of my spiritual background and beliefs'* ($t = -6.71$, $df = 309$, $p = .000$), females showed higher agreement (3.45) in contrast to their male colleagues (2.55). Finally, the statement, *'The organisation I work for does its best to support my spirituality'* ($t = -3.21$, $df = 275$, $p = .001$) had males showing higher disagreement (2.07) in comparison to females (2.64). In conclusion, the findings suggest that, although management are happy to address and discuss issues surrounding an individual's spirituality and religious beliefs within the workplace, the organisation does not go far enough to support their employees and is generally not interested in their spiritual beliefs within the organisation (Table 79).

	Levene's Test		T	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
	F	Sig.					
I feel that my manager should be aware of my spiritual background and beliefs	.125	.724	-5.431	217.029	.000	-.90152	.16599
I believe that my manager is aware of my spiritual background and beliefs	26.025	.000	-5.607	223.300	.000	-.95842	.17092
My manager understands my spiritual beliefs	45.677	.000	-2.278	228.180	.024	-.42003	.18440
I feel my manager would address any issues regarding spirituality and work that arise.	16.213	.000	-5.616	227.282	.000	-.98248	.17494
The organisation I work for does its best to support my spirituality	9.073	.003	-2.069	204.169	.040	-.45446	.21960
Management is not interested in the spirituality of its employees	.567	.452	-2.600	214.231	.010	-.42887	.16495
Management is indifferent to any expression of spirituality in the workplace	7.301	.007	3.331	228.785	.001	.48218	.14476

Table 80 - Housing Organisation - Independent t test – Management and Support

Group Statistics	Gender of employees	N	Mean	Std. Deviation	Std. Error Mean
I feel that my manager should be aware of my spiritual background and beliefs	Male	130	2.4846	1.26512	.11096
	Female	101	3.3861	1.24073	.12346
I believe that my manager is aware of my spiritual background and beliefs	Male	130	3.2000	1.56215	.13701
	Female	101	4.1584	1.02696	.10219
My manager understands my spiritual beliefs	Male	130	2.8077	1.61915	.14201
	Female	101	3.2277	1.18221	.11763
I feel my manager would address any issues regarding spirituality and work that arise.	Male	130	3.8769	1.55327	.13623
	Female	101	4.0594	1.10292	.10974
The organisation I work for does its best to support my spirituality	Male	130	2.1000	1.56438	.13721
	Female	101	2.5545	1.72323	.17147
Management is not interested in the spirituality of its employees	Male	130	1.8385	1.23768	.10855
	Female	101	2.2673	1.24813	.12419
Management is indifferent to any expression of spirituality in the workplace	Male	130	2.7000	1.25538	.11010
	Female	101	2.2178	.94450	.09398

Table 81 - Housing Organisation - Independent t test – Management and Support

Table 80 presents the management and support for Housing Organisation. From the responses obtained relating to the theme of management and support, seven statements were significant out of ten (Appendix 41). In contrast to Furniture City, employees from Housing Organisation were more positive in their agreement with the understanding of the managerial support offered within the organisation. The highest statistically significant statement was, *'The organisation I work for does its best to support my spirituality'* ($t = -2.06$, $df = 204$, $p = .040$). However, the gender response showed disagreement with the statement for both males (2.10) and females (2.55) (Table 81). In response to the statement *'Management is not interested in the spirituality of its employees'* ($t = -2.60$, $df = 214$, $p = .010$), both the males (1.83) and the females (2.26) disagreed, therefore suggesting that management is interested. This is supported by responses to the statement, *'I feel my manager would address any issues regarding spirituality and work that arise'* ($t = -5.61$, $df = 227$, $p = .000$), with males (3.87) and their female counterparts (4.05) agreeing that their manager would address any issue that was raised. However, *'My manager understands my spiritual beliefs'* ($t = -2.27$, $df = 228$, $p = .024$) returned a neutral response for males (2.80) and females (3.22). This suggests that although management support for Housing

Organisation is evident, the understanding of the employees' spiritual beliefs needs to be developed and understood further.

4.6 One-Way Anova Test Involving Means

This part of the study is to investigate the third and fifth objective concerning the current views of Furniture City and Housing Organisation employees towards the policies and procedures associated with spirituality and the employees' general perception. To achieve these objectives and answer them, four target questions were selected. These questions included the support offered by management, whether conflict existed within the workplace because of an individual's spiritual beliefs, whether there are sufficient policies and procedures in place and finally, if spirituality in the workplace can be an open forum for employees to express their personal beliefs. In conclusion, to answer these objectives the One - way Anova analysis was conducted with a Duncan's Post Hoc test which is used to split the groups into homogeneous subsets.

4.6.1 One - Way Anova test – Policies and Procedures

		My company has a clear policy on ethical, cultural and ethnic spiritual diversity	I am aware of how my company's policies and procedures on spirituality influence work on a day-to-day basis	I am aware of a health or wellness programme within my workplace	I respect and comply with company procedures and rules whether they conform to my personal values and beliefs or not	I am aware of work/life balance programme within my workplace	I am aware of counselling or psychotherapy within my workplace	I am offered flexitime within my workplace to fulfil my spirituality	I am aware of prayer or meditation group within my workplace
Age	N	Mean	Mean	Mean	Mean	Mean	Mean	Mean	Mean
16-24	31	3.35	3.32	3.94	3.39	3.55	3.42	3.29	2.87
25-33	77	2.51	3.01	3.49	3.65	2.61	2.25	2.12	2.27
34-42	82	2.41	2.37	3.77	3.33	3.26	2.38	2.09	2.89
43-51	106	4.16	3.77	4.07	4.23	4.44	3.82	3.12	4.01
52+	89	3.58	3.55	3.91	3.80	4.21	3.81	3.04	2.94
Total	385	3.26	3.23	3.84	3.75	3.70	3.16	2.70	3.09
One Way Anova		0.000	0.000	0.031	0.000	0.000	0.000	0.000	0.000

Table 82 - Furniture City – One - Way Anova Policies and Procedures

Appendix 42 shows that there are eight out of nine questions that are statistically significant. The results in Table 82 show that 43 - 51 year olds (n = 106) had the highest means across all questions relating to the policies and procedures within Furniture City. The second highest means was the 52 year olds or over (n=89). However, the group with the lowest means across the majority of questions regarding policies and procedures for Furniture City were the 25 – 33 year olds (n = 77) and the 34 - 42 year olds (n = 82). The results show that there were statistically significant differences amongst the age groups, which is supported by the results from the One - Way Anova (p = .031 and below .05) (Appendix 50). Based on the findings it can be suggested that the older the employees, the more they agree that the organisation had a policy surrounding spirituality and that the organisation had resources in place to support the employees' spiritual well-being. However, the younger employees disagree that this is the case.

		My organisation has a clear policy on ethical, cultural and ethnic spiritual diversity	My organisation has a clear policy on spirituality	I am aware of how my organisation's policies and procedures on spirituality influence work on a day-to-day basis	I am aware of a health or wellness programme within my workplace	I respect and comply with company procedures and rules whether they conform to my personal values and beliefs or not	I am aware of work/life balance programme within my workplace	I am aware of counselling or psychotherapy within my workplace	I am offered flexitime within my workplace to fulfil my spirituality	I am aware of prayer or meditation group within my workplace
Age	N	Mean	Mean	Mean	Mean	Mean	Mean	Mean	Mean	Mean
16-24	8	2.75	1.75	2.75	2.63	3.63	2.88	2.88	3.13	2.75
25-33	46	4.13	2.05	4.05	4.30	4.36	4.69	4.10	3.33	3.95
34-42	54	2.28	1.78	2.35	3.26	3.81	3.24	2.33	2.04	2.98
43-51	61	2.65	1.96	3.07	3.57	3.65	2.87	2.46	2.35	2.50
52+	62	3.85	2.79	3.84	3.85	4.26	4.53	4.15	3.32	3.18
Total	231	3.28	2.16	3.35	3.73	4.04	3.88	3.33	2.82	3.19
One Way Anova		0.000	0.000	0.000	0.000	0.000	0.000	0.000	0.000	0.000

Table 83 - Housing Organisation – One - Way Anova Policies and Procedures

The findings in table 83 for Housing Organisation indicate that nine statements were statistically significant ($p = .000$) (Appendix 54). The highest means across the majority of questions was the 25 – 33 year olds ($n = 46$) indicating that they are more in agreement than the other groups. The statement with the highest overall mean was, 'I respect and comply with company procedures and rules whether they conform to my personal values and beliefs or not' (4.04). However, the Post Hoc test indicates that the 16 – 24 year olds ($n = 8$), 34 – 42 year olds, ($n = 54$) and 43 -51 year olds ($n = 61$) were all statistically different within the groups (Appendix 46). The lowest mean score was the statement, 'My organisation has a clear policy on spirituality' (2.16), although the Post Hoc test demonstrated that the 16 – 24 year olds (1.75), 34 – 42 year olds (1.77), 25 - 33 year olds (1.95) and 43 - 51 year olds (2.04) all answered significantly differently to the 52 year olds (2.79). Therefore, this suggests that although the group will generally comply with the organisation's procedures and policies, it

is clear that there is no clear policy in place, with the older employees more in agreement than the rest of the group.

4.6.2 One - Way Anova test - Management and support

Age	N	Mean	Mean	Mean	Mean	Mean	Mean	Mean	Mean	Mean	Mean	Mean
16-24	31	2.84	4.29	3.19	3.19	4.19	1.90	3.65	2.65	2.32	3.10	
25-33	77	2.03	3.18	2.32	2.91	2.35	1.87	2.55	2.14	3.83	3.31	
34-42	82	2.21	2.51	2.24	3.30	3.10	1.87	3.29	1.67	2.20	3.01	
43-51	106	3.60	4.17	3.79	4.37	4.26	3.33	3.26	2.53	2.42	3.88	
52+	89	3.46	4.27	3.10	3.61	4.09	1.94	2.82	2.08	1.83	2.67	
Total	385	2.90	3.65	2.96	3.58	3.59	2.29	3.05	2.17	2.51	3.24	
One Way Anova		0.000	0.000	0.000	0.000	0.000	0.000	0.000	0.000	0.000	0.000	

Table 84 - Furniture City – One - Way Anova Management and Support

As can be seen in Table 84, ten questions regarding management and how it supports their employees’ spirituality had significant differences ($p = .000$) (Appendix 51). The consensus returned an average mean of 3.28 for all questions. The results of the Duncan’s Post Hoc test shows that there was significance for the statement, ‘Management is hostile to any expression of spirituality in the workplace’, with age groups 43 - 51 ($n = 106,$) and greater than 52 year olds ($n = 89$) with means of 3.88 and 2.67 respectively (Appendix 43). Therefore, this indicates that the older employees do not think there is sufficient support given to employees and that if the issue was raised it is highly likely that management would be hostile with regards to expressing their spirituality within the workplace. However, the statement, ‘*Management is indifferent to any expression of spirituality in the workplace*’ yielded a bigger difference in the means, with 25 - 33 year olds (3.83) in agreement that

management is indifferent towards an individual expressing their spirituality, whereas the 52 year olds plus (1.83) believe that management are not indifferent to individuals expressing their spirituality and as stated above, the 52 year olds plus suggest that management would become hostile if an individual did express their spirituality within the workplace.

Age	N	Mean	Mean	Mean	Mean	Mean	Mean	Mean	Mean	Mean	Mean	Mean
16-24	8	1.88	4.00	3.50	2.88	4.00	1.63	4.75	3.50	3.00	3.75	
25-33	46	2.20	3.24	2.52	3.07	2.59	2.00	2.87	2.04	3.61	3.46	
34-42	54	2.13	2.48	2.31	3.20	2.91	1.81	3.19	1.46	2.22	3.04	
43-51	61	3.59	4.16	3.67	4.38	4.11	3.26	3.28	2.44	2.44	3.90	
52+	62	3.47	4.31	3.19	3.58	4.05	2.08	2.89	1.90	1.87	2.76	
Total	231	2.88	3.62	2.99	3.58	3.51	2.30	3.12	2.03	2.49	3.30	
One Way Anova		0.000	0.000	0.000	0.000	0.000	0.000	0.005	0.000	0.000	0.000	0

Table 85 - Housing Organisation – One - Way Anova Management and Support

The results in of the One - Way Anova as shown in Table 85 demonstrate that there was a significant difference amongst the sample groups ($p = .005$ and below $.05$). By using the Post Hoc test it illustrates that all groups agreed with the theme regarding management and support statements (Appendix 55). However, the statement *'I feel that my manager should be aware of my spiritual background and beliefs'* had an overall mean of 2.88. Although the 16 -24 ($n = 8$), 34 – 42 year olds ($n = 54$) and 25 – 33 year olds ($n = 46$) answered significantly differently to the older than 52 year olds ($n = 62$) and the 43 - 51 year olds ($n = 61$) with means of 1.87, 2.12, 2.19 (disagree) and 3.46 and 3.59 (agree) respectively (Appendix 47). Therefore, the findings suggest that the older the employee, the more they believe that

Housing Organisation as an organisation should be more aware of their employees' spirituality and beliefs.

4.6.3 One-Way Anova test – Conflict at Work

Age	N	Mean	Mean	Mean	Mean	Mean	Mean	Mean
16-24	31	4.32	3.13	3.10	2.45	2.26	2.90	2.68
25-33	77	2.77	2.55	2.44	2.03	3.82	3.03	3.77
34-42	82	3.06	2.46	2.71	2.29	3.02	2.77	2.71
43-51	106	3.86	3.62	2.64	2.38	3.32	3.19	2.56
52+	89	4.42	3.45	3.07	2.78	3.25	3.87	3.34
Total	385	3.64	3.08	2.75	2.39	3.25	3.20	3.02
One Way Anova		0.000	0.000	0.001	0.000	0.000	0.000	0.000

Table 86 – Furniture City – One - Way Anova Conflict at Work

The One-Way Anova results reveal that there was a significant difference between the means of the five age groups for Furniture City ($p = .001$ and below $.05$) (Appendix 52). The Duncan Post Hoc test indicates that there is a consensus among the groups towards the question, 'I feel spirituality or religion could be a source of conflict at work' (3.62) (Appendix 44). However, the 25 - 33 ($n = 77$) year olds were less in agreement with this question (2.77) compared to the other age groups. Although the 43 - 51 year olds ($n = 106$) were statistically different to the 16 - 24 year olds ($n = 31$) and the 52 year olds plus employees ($n = 89$) with a mean of 4.32 and 4.41 respectively. In relation to the statement 'At times, I have been forced to compromise my personal beliefs or values at work', (Table 86) showed that employees were mainly in agreement (3.18) and the differences were statistically significant ($p = .000$). However, the Duncan Post Hoc test demonstrates that the 25 - 33 year olds were not

significant with the other groups (3.81) (Appendix 44). Therefore, the 25 - 33 year olds group believe that spirituality can be a source of conflict in the workplace and because of this they have felt it necessary to compromise their personal values or beliefs in order to avoid confrontation or issues by the employees or management within Furniture City.

Age	N	I feel spirituality or religion could be a source of conflict at work Mean	People irritate me when they ask me about my personal beliefs Mean	I have witnessed conflict at work related to spirituality or religion Mean	I have experienced conflict at work related to spirituality or religion Mean	At times, I have been forced to compromise my personal beliefs or values at work Mean	I have regularly been forced to compromise my personal beliefs or values at work Mean	I dislike conflict between people Mean
16-24	8	3.88	2.50	3.50	1.88	1.50	2.00	2.13
25-33	46	2.96	2.65	2.57	2.07	3.70	2.91	3.65
34-42	54	2.85	2.44	2.81	2.31	3.02	2.67	2.70
43-51	61	3.98	3.57	2.85	2.61	3.13	3.20	2.44
52+	62	4.40	3.37	3.21	2.92	3.19	3.76	3.23
Total	231	3.62	3.03	2.90	2.49	3.18	3.13	2.94
One Way Anova		0.000	0.000	0.009	0.000	0.000	0.000	0.000

Table 87 - Housing Organisation – One - Way Anova Conflict at Work

Furthermore, the findings in Table 87 also show that most of the respondents for Housing Organisation believe that there are limited issues surrounding conflict at work because of an employee's spirituality. The One - Way Anova (Appendix 56), shows that there was significant differences amongst the age groups ($p = .000$), although results of the Post Hoc Test (Appendix 48) showed significant differences as to how the 16 -24 year olds ($n = 8$) and 25 – 33 year olds ($n = 46$) answered the statement '*I have witnessed conflict at work related to spirituality or religion*', with a means of 3.50 and 2.56 respectively. Therefore, this suggests that although the majority of the group have not witnessed conflict in the workplace, the 16 – 24 year olds are more aware and have experienced some form of conflict that has occurred due to an employee's spiritual or religious beliefs.

4.6.4 One – Way Anova – Spirituality and Work

Age	N	Mean	Mean	Mean	Mean	Mean	Mean	Mean	Mean	Mean
16-24	31	3.58	2.65	2.84	3.03	2.84	2.19	2.94	3.81	3.10
25-33	77	2.45	3.71	3.42	4.08	4.16	3.03	3.78	4.03	2.95
34-42	82	3.29	3.72	2.91	2.95	3.29	2.30	2.57	3.50	2.55
43-51	106	2.89	2.89	2.58	2.43	2.77	2.65	3.63	3.84	2.61
52+	89	3.48	2.84	3.49	4.13	3.55	2.62	3.54	4.09	3.45
Total	385	3.08	3.20	3.05	3.31	3.35	2.61	3.36	3.86	2.90
One Way Anova		0.000	0.000	0.000	0.000	0.000	0.003	0.000	0.000	0.000

Table 88 - Furniture City – One - Way Anova Spirituality and Work

Appendix 53 shows that there are statistically significant differences amongst the statements surrounding spirituality and work ($p = .003$ and below $.05$). As can be identified in Table 88 the question with a strong agreement across the age groups was *'Spirituality is a personal and individual matter and should not be discussed or practised in the workplace'* (3.86). The 52 year olds plus ($n = 89$) had the highest agreement (4.08) compared to the 34 - 42 year olds ($n = 82$) (3.50). Therefore, as results from the Duncan's Post Hoc Test illustrate, all the age groups were statistically different to the 34 - 42 year olds in relation to this statement (Appendix 45). However, the statement *'I feel comfortable discussing the topic of religion or spirituality at work'* showed that the 25 - 33 year olds (4.08) and the 52 year olds plus (4.13) were more in agreement than the other age groups which were significantly different. However the 43 - 51 year olds ($n = 106$) (2.43) disagreed that they were comfortable with this discussion and were statistically different to all the other groups (Appendix 45). Therefore, this suggests that there is inconsistency in the significance from the age groups, especially the 43 - 51 year olds, as to whether their spirituality should be discussed or

practiced in the work place and as such makes the employee less comfortable in discussing this subject within the organisation.

Age	N	Mean	Mean	Mean	Mean	Mean	Mean	Mean	Mean
16-24	8	3.63	2.75	2.50	2.38	2.50	2.13	3.75	2.75
25-33	46	2.59	3.54	3.20	3.76	3.83	3.46	4.00	3.00
34-42	54	3.20	3.70	2.74	2.96	3.22	2.56	3.46	2.54
43-51	61	2.98	3.10	2.67	2.69	2.85	3.70	3.93	2.51
52+	62	3.42	2.82	3.32	3.97	3.42	3.60	4.06	3.21
Total	231	3.10	3.24	2.96	3.30	3.27	3.30	3.87	2.81
One Way Anova		0.002	0.000	0.004	0.000	0.000	0.001	0.004	0.000

Table 89 - Housing Organisation – One - Way Anova Spirituality and Work

The results of the One - Way Anova for Housing Organisation shows there were nine from eleven statements showing statistical differences amongst the five age groups (Appendix 57). Table 89 indicates that the significance levels were $<.05$ ($p = .004$ and below $.05$). The statement that had the highest mean was *'Spirituality is a personal and individual matter and should not be discussed or practised in the workplace'* (3.87), with the 52 year olds plus employees ($n = 62$) returning the highest mean (4.06). However, the Post Hoc test (Appendix 49) shows that there is a difference from the 34-42 year olds ($n = 54$) and the older than 52 year olds ($n = 62$) towards this statement (3.46 and 4.06 respectively), therefore indicating that older employees believe that discussion of an individual's spirituality is not appropriate within the workplace. The statement 'I feel that the level of spiritual fulfilment has a direct impact on my performance at work' had the lowest mean score (2.13), with 16 – 24 year olds ($n = 8$) (2.12) answering differently to the older than 52 year olds ($n = 62$) (3.59) and the

43 – 51 year olds (n = 61) (3.70). Therefore, this suggest that the younger employees are more concerned with their level of performance at work through their hard work compared to the older employees who believe that if they are spirituality fulfilled then their performance will be improved (Appendix 49).

4.7 Chapter Summary

This chapter has presented the analysed questionnaire data. Data obtained concerned organisational commitment to spirituality in the workplace and was divided into eight themes: Your Beliefs, Work and You, Spirituality, Spirituality and Work, Policies and Procedures, Management and Support, Conflict at Work and Spiritual Fulfilment. In addition, SPSS tests were conducted to evaluate the research objectives, which comprised of Independent *t* - tests, Pearson correlations and One - Way Anova, along with Duncan's Post Hoc Test. The findings suggest that policies and procedures are a key issue. Although policies and procedures were evident within both organisations, the role of spirituality was less clear. Furthermore, although employees from both companies agreed that management were aware of respondents' spirituality, the level of support available from those managers towards the employees' spirituality scored negatively. The issues relating to the data will be discussed in more depth in Chapter Six.

Chapter Five: Data analysis of the semi-structured interviews

5.1 Introduction

Chapter Four presented the statistical significance of the questionnaire results. This chapter examines the results of the qualitative data obtained from the semi-structured interviews. The sample acquired from this research comprised of five senior members of management, three from Housing Organisation and two from Furniture City (SM) and seven employees, four from Furniture City and three from Housing Organisation (EE). Section 5.2 explains the profile of the interviewees. Section 5.3 presents their perceptions towards policies and procedures within the organisations. Section 5.4 identifies staff perceptions towards spirituality and its role within the workplace. 5.5 provides information regarding actual and perceived sources of conflict between spirituality and the workplace.

5.2 Interviewee backgrounds

As outlined in Chapter Three (Table 14), a total of twelve semi-structured interviews were conducted for this investigation, six employees from Furniture City and six employees from Housing Organisation took part. The profile of all those who participated in the interview process is detailed in Table 38.

	Participant	Gender	Age Range	Religious/Spiritual Beliefs
Furniture City	Manager A	Male	42	Christian
	Manager B	Female	55	Muslim
	Employee A	Male	23	Christian
	Employee B	Female	42	Muslim
	Employee C	Male	36	Atheist
	Employee D	Female	29	Catholic
Housing Organisation	Manager C	Male	58	Christian
	Manager D	Female	50	Agnostic
	Manager E	Male	44	Church of England
	Employee F	Female	24	Atheist
	Employee G	Male	58	Catholic
	Employee H	Female	39	Muslim

Table 90 Profile of participants in semi-structured interviews

5.3 Perceptions towards policies and procedures

Within both Furniture City and Housing Organisation there was limited awareness of any specific policies or procedures that aimed to address or accommodate issues relating to spirituality in the workplace. In response to the question 'Do you think your organisation has a clear policy on spirituality and faith issues?' the unanimous answer from all interviewees within both organisations was 'No', with one middle manager within Housing Organisation elaborating further:

"Spirituality and faith issues weren't mentioned at my induction when I joined the company. I'm not aware of any specific policy other than the duties my employer has under the Equality Act 2010: the protected characteristic of religion and beliefs and prior to that the Equality Act 2006."

(Employee A, Housing Organisation)

At senior management level, Manager B of Housing Organisation referenced the company's 'Something for Everyone' policy, stating that staff would be aware of policies which encompass spirituality, but would not name it as such, highlighting the following points:

- They would recognise it as the '*Something for Everyone*' strategy and approach
- This is the approach taken to equality and diversity encompassing those different diversity strands
- Training focuses around this approach
- Diversity awareness training has been implemented for managers
- Further training needs were identified for linking it to customer service delivery

- Housing Organisation has an induction process based around the values of the organisation – one of which is respect

(Manager B, Housing Organisation)

The Managing Director of Furniture City indicated that the organisation had no comparable policy to the ‘Something for Everyone’ offered by Housing Organisation but ensured guidelines disseminated to stores through the company’s Human Resources team did adhere to current legislation relating to equality and diversity. In both organisations, the focus on generalised approaches to equality and diversity rather than specific strategies addressing spirituality dominated; reasons for this and suggested implications will be discussed in Chapter Six.

5.4 Perceptions of spirituality

When discussing whether employees thought their respective organisations have programmes in the workplace which support an individual’s spirituality, the majority of employees within both Furniture City and Housing Organisation felt that they were not aware of any particular programmes. Employee G was the only employee who felt that a programme was in place, stipulating that the employee and diversity training given on induction did offer ‘some’ support by making staff aware of the need to be respectful of the values and beliefs of both colleagues and customers. All three Managers at Housing Organisation referred directly to a range of initiatives such as flexi-time and the company’s Health and Well-being Charter. Although not explicitly targeting the spirituality of employees, these did accommodate some possible aspects as *“flexi-time gives staff the opportunity to take time out to pray and observe their spiritual beliefs in line with their spiritual needs”* (Manager A), whilst *“The Charter generated opportunities to have someone*

come in to offer relaxation massages and meditation” (Manager C). Conversely, Furniture City did not offer such programmes with Managers arguing that the nature of the business did not enable flexible working. However, due to extended hours and the stores being open seven days a week, staff could request a specific shift pattern or day off to accommodate something within their personal lives, which could include things relating to their spiritual beliefs.

The acceptability of discussing spirituality within the workplace showed a variety of perceptions. When answering the question ‘Have you ever discussed issues of spirituality with colleagues?’, four of the six Housing Organisation interview participants said they had discussed spirituality with at least one colleague within the organisation, with Manager C and Employee H claiming that they were aware of the religious backgrounds of several colleagues and had discussed aspects of faith on several occasions. In relation to Furniture City, fifty per cent of employees stated they had discussed spirituality with colleagues, with the three staff who had not had such discussions stating that they would be comfortable in doing so *‘If it came up’* (Employee A, Furniture City).

When asked whether spirituality should be addressed in the workplace, responses were generally positive with five of the six participants within each organisation answering in the affirmative. The reasons for this response were, however, more varied. For Housing Organisation, positive responses tended to focus upon the need to be aware of the spirituality of customers in order to accommodate and meet their service needs effectively. Only one participant commented on the benefits of addressing the spirituality of staff:

“I believe it’s in the best interests of an employer to respect an individual’s right to believe in concepts that are by their very nature unproven. If we, the employees, hide a part of us that is an essential aspect of who we are,

then we are incomplete. If we are incomplete, how can an employer expect to get the best from us?"

(Employee E, Housing Organisation)

Similarly, Furniture City employees also felt it was important to be *"sensitive to the values and beliefs of the customer"* (Employee B). However, Manager B and Employees B and D also felt that addressing the spirituality of employees could *"Add a sense of value* (Employee B) and, *"Make you feel like an individual"* (Employee D).

In response to the question, 'Do you feel that you are forced to compromise your basic values and beliefs at work?', all staff interviewed from Housing Organisation stated that they did not feel their basic values had to be compromised when at work. In contrast, Furniture City's employees gave different responses, where two of the six staff interviewed stated that they did feel the need to compromise their basic values. Employee A stated, *"It can be hard in a sales environment, sometimes you need to say or behave in a way you wouldn't outside work"*. This view was also supported by Employee D who admitted, *"I've lied to get a sale, this goes against the religious values I was brought up to uphold but I have targets to meet and sometimes that overrules my conscience."*

5.5 Conflict between spirituality and the workplace

The majority of staff felt that conflict in relation to spirituality could occur if colleagues did not understand a specific faith properly. Lack of space to accommodate staff wishing to practise their faith within work was also deemed an issue. All Furniture City employees indicated there were no facilities such as prayer rooms available for use. Whilst the two managers within Furniture City stated, employees *were free to use space such as the canteen for the purpose of prayer or mediation"*, there was hesitation amongst three of the four

employees interviewed as to whether this was an appropriate environment. Employee D was the only person interviewed who claimed that they would feel comfortable in using the public space available for prayer, with the other three staff members highlighting they felt it could be a source of conflict, with people feeling *'uncomfortable'* in either practising their faith in such a location or witnessing others doing so.

"Finding appropriate times, places to practice in harmony with the demands of the day to day business this could also lead to distancing and bullying from colleagues."

(Employee C, Furniture City)

Housing Organisation managers highlighted that some privacy could be afforded through use of an empty office; however, they acknowledged that space was at a premium and they could not always guarantee an appropriate space was available. Manager C also stated that:

"A group of employees did ask a few years ago if they could set up a prayer group during lunchtimes but due to staff and location moves since the merger it seems to have stopped. It would be fine if anyone wanted to establish this again but it would be up to individual staff to initiate this"

When it came to questions regarding whether participants felt spirituality was an appropriate topic to discuss within the workplace, responses were very mixed. In both organisations, managers stated they would be happy for employees to have open dialogue with them about their spiritual needs and felt that it was up to individuals as to whether spirituality was discussed with colleagues. Although neither company has established an avenue for open dialogue between colleagues and/or management through such things as discussion groups, Manager A at Housing Organisation felt that this was something, which could be implemented to facilitate greater dialogue, understanding and support. Furniture City managers were less optimistic about the success of such a programme due to

separation of staff between stores, yet were not wholly against increasing dialogue on spirituality in principle.

Of the employees interviewed, staff were divided as to whether spirituality was an appropriate topic. Furniture City Employee D stated that although they had discussed spirituality with colleagues in the past, this had been initiated by the other colleague and it was not something they thought was appropriate. Employee A stated that it *'had never come up'*, whereas Employees B and C highlighted that although it was not something they felt a need to discuss within work, they had no issue with colleagues discussing their spirituality at work.

Housing Organisation employees and managers were generally supportive of acknowledging and discussing faith and spirituality within the workplace.

"If people wish to discuss their spirituality in the workplace I don't see a problem in them doing so as long as they respect that others may not have the same belief."

(Employee F, Housing Organisation)

Only one employee from Housing Organisation felt that, although faith was important to them, it was not something to be discussed at work. Throughout the interview, a previous negative experience within the workplace was established as the cause for this reluctance:

"In 1978 (within hours of starting a new job for the NCB as a mining surveyor) I was asked by a manager if I went to church. I replied that I did. The manager asked me what was my religion. I said I was a Christian. Are you Roman Catholic or Protestant. "I'm a Roman Catholic." This person then proceeded to explain to me that the Pope was the Antichrist and I was a fool to follow Roman doctrine and if I had any sense I should renounce Catholicism.

I said I respected the Protestant point of view, embedded as it was in the Reformation which was a just and worthy cause concerning

important issues that the Roman Catholic Church at that period in time had refused to address. But that was a long time ago - weren't we all brothers and sisters in Christ with some differences of opinion?

I was then subjected to a tirade, which convinced me this person was a bigot. I talked to a senior colleague but was advised to "let it drop" because the manager held a lot of influence with higher management and he could make or break me. "He does it with everyone. It's better to just agree with him." I refused. From then on the manager used to refer to me as "That Roman". When he did, I responded by giving a Roman salute and replying "Hail, Normanus. Dominus Vobiscum." I think he thought I was potty.

I don't think it would happen these days but if it did, my faith in God is more important to me than any job and I hope I would not deny Him."

(Employee G, Housing Organisation)

Although the events detailed by Employee G happened over thirty years ago, the repercussions of this remain until this day. Having gone through such an experience, Employee G's responses to the questions about spirituality revealed a negative perception of discussing spirituality with colleagues. Even though the employee felt such an experience was unlikely to occur today due to greater focus upon equality and diversity and policies and procedures in place to protect staff against such treatment, he felt he was 'guarded' in his approach to discussing spirituality. Subsequently the employee felt this hesitancy itself could be a source of conflict, as it could be perceived as negativity in engaging with the topic in general. Evaluation of the causes of conflict identified in this chapter will be discussed within Chapter Six.

5.6 Summary

Overall, the employees' responses provided in the semi-structured interviews support the findings of the questionnaires and reveal the rationale behind some of the issues such as why spirituality may be seen as a source of conflict. The employee responses were at times

more positive of management's approach to the debate on spirituality than was suggested by the questionnaires. However, these conflicting findings can be attributed to the significant difference in the quantity of responses for each method. Whilst the questionnaires covered a wide range of employees, the small sample used for semi-structured interviews does give only a snapshot of one person's specific experiences and point of view. As not all age groups and backgrounds were examined within the semi-structured interview process, this needs to be taken in to consideration where discrepancies occur. The limitation in range of employees interviewed was caused by constraints of both time and availability of participants. The responses of managers from both companies, however were consistent with both current literature and the findings of the questionnaires, revealing a gap between the perceptions of management and employees as to how effectively spirituality is supported within the workplace. The conclusion that can be drawn from the above findings shows that the spirituality at work debate is still up in the air. Everyone seems to be in search of their spirituality but spirituality continues to be a source of suspicion as no one seems to fully grasp the different nuances and shades of meaning that it embodies. If today is known as the age of spirituality with sectarian and religious conflicts all around the world, spirituality remains a sensitive issue.

Chapter Six:

Discussion of the findings of the questionnaire and semi-structured interviews

6.1 Introduction

The purpose of this chapter is to discuss spirituality, interpret the findings and reflect upon these results in relation to the research objectives set for this study. Firstly, the theories and concepts associated with spirituality within the workplace are summarised in line with the literature. The discussion then proceeds to the employees' perspectives on spirituality and link these to the current issues which they feel prevent them from fulfilling their spirituality within the workplace. The discussion assesses employees' attitudes towards how spirituality is observed within the workplace, contrasting this with the perceptions of senior management. The knowledge and practice of specific initiatives and strategies within each workplace will be reviewed, drawing conclusions as to the accessibility and benefits of such programmes and utilising this to deduce how effectively employees perceive spirituality to be managed within the company. Comparison will then be made between employees in each organisation, as well as for those in different demographic groups within the same organisation, before making conclusions and recommendations.

6.2 Theories and concepts of spirituality within the workplace

Within the Literature Review, it was identified that many studies have identified the term 'spirituality' to be ambiguous. It was found that both organisations and individuals are still unsure and often do not know how to deal with or manage aspects relating to spirituality. However, the true nature of this ambiguity was exacerbated by previous studies due to

inadequate empirical data to substantiate the findings. In Chapter Four, the empirical data from the current study was analysed and illuminated some issues. With respect to Furniture City and Housing Organisation, Chapter 4.3 recognised that the majority of employees within both organisations believed that they understood the term 'spirituality'. However, there was a high level of uncertainty as to whether either company had a clear policy on the topic. The ambiguity discussed within studies such as that by Bodla and Ali (2012), therefore appears to stem from how policies and procedures identify and manage spirituality rather than a lack of understanding about the term or concept by the employees. One possible reason is that although individual employees gave a high level of agreement on the statement, '*I understand the term spirituality*', by its very nature, spirituality is a highly individualised concept and consequently means different things to different people. Subsequently, the generic wording that policies and procedures typically require in order to cover the broad spectrum of issues and cases which may arise within the company may not readily identify themselves as specifically relating to spirituality when read and interpreted by the employee. This could then be exacerbated further by the aforementioned highly individualised perception of spirituality that makes it difficult for policy makers to adequately account for all aspects. For example, a policy which refers to the accommodation of set religious festivals and holidays may involve the broad spectrum of employees who categorise themselves as a specific religion. Consequently, a religion such as Wicca, which has no centralised authority or figure defining it and allows followers to discover their own path (Cantrell, 2004) has by its very nature a fluidity, which may make it challenging for followers to perceive how they fit into the wording of policies. Furthermore, employers may find it difficult to establish guidelines for accommodating requests when followers defining themselves as belonging to the same religion have very different needs

due to the path they have chosen to follow within that religion. However, even with this consideration in mind, it should be established that common features of spirituality can be identified and referenced within policy documents to ensure some focused reference is present. There was unanimous agreement about the lack of any clear policies on spirituality and as such, this is something that organisations need to consider. Means by which policy makers may progress when considering spirituality within their documents will be discussed within the conclusions.

Previous studies (Bodla and Ali 2012; Karakas, 2010; Brown, 2012 and Lundrigan *et al.* 2012) suggest that workplace spirituality involves an element of awareness, interconnectedness with one another and a higher existence, a sense of fulfilment and value and meaning to one's vocation. The basic elements that constitute the framework conducive to this include ethics, trust, fairness of decisions, respect, honesty and integrity of actions. With respect to Furniture City and Housing Organisation, there was some disagreement in the responses to statements relating to these basic elements. Firstly, Chapter 4.5 highlighted the significance of working for an ethical organisation for employees in both organisations. For Furniture City, the statement, "*It is important to me to work for an ethical organisation*" saw the highest level of significance in the "*Work and You*" section of the questionnaire. For males in particular, working in an ethical organisation is deemed important. However, the respondents agreed less towards the statement relating to enjoying the workplace due to the rapport, with males moving towards 'disagree', whilst females were neutral in their response, thus conflicting with the findings of current literature as to the significance of interconnectedness (Bodla and Ali 2012; Karakas, 2010; Brown, 2012; Lundrigan *et al.* 2012). The discrepancy highlights that whilst interconnectedness has been identified as key to employees in the current literature, this is not the case within the two UK workplaces

utilised for this current study. A possible explanation for this discrepancy could be attributed to the limited data available in the current literature for workplaces within the United Kingdom.

In contrast, Housing Organisation respondents indicated the highest level of significance to the statement that it was *'important for them to get life's day-to-day tasks done'*, although working for an ethical organisation was also viewed significant by employees. Similarly to Furniture City, the statement relating to having a good working environment showed responses from males were in disagreement, whereas females were more positive in their responses, showing a low level of agreement. This shows that males were less concerned about their working environment as long as they work for an ethical organisation.

The findings of the 'Work and you' section of the questionnaire indicates the importance of ethics over rapport with co-workers. The ethical background of the company may be perceived as something that is significant as it ties in with the values and beliefs of the individual – a key element of spirituality, yet rapport was deemed to be less important. There are many possible reasons for this, such as the nature of the employee's work, where an individual who spends a large amount of time working autonomously may feel less inclined to identify rapport as important to their needs at work. However, the scale of responses and variety of roles from which respondents were sampled, suggests that it is an unlikely justification. Another possible assertion, therefore, may be that the varying values and beliefs that exist within the workplace may in some way cultivate the perception that rapport amongst colleagues is not significant as colleagues who do not understand one another's values do not fully interact socially when at work. This justification is one which is supported by employees' responses within the semi-structured interviews whereby a

majority of staff felt that conflict in relation to spirituality could occur if colleagues did not understand a specific faith properly. This broad consensus of opinion suggests that as an approach to avoid such conflict, individuals steer clear of the topic of spirituality entirely, something which is supported by both current literature (Morgan, 2005; Bodla and Ali, 2012) as well as the data provided in this current study.

Having established from the findings that working for an ethical organisation is perceived by employees to be important and with the current literature revealing strong links between ethics and the values and beliefs of the individual (Brown, 2012; Lundrigan *et al.* 2012), it is important to investigate the level to which employees felt that attitudes or comments of co-workers impacted upon their level of spiritual fulfilment (Chapter 4.4). Respondents who agreed that comments from co-workers affected their spiritual fulfilment were also in agreement that, *“The level of support and attitude from management is detrimental to spiritual fulfilment.”* This again suggests that although rapport is not a significant factor, comments by both management and employees did have an impact upon the spiritual fulfilment of the individual in some cases.

Ali (2010) points out that an individual’s spirituality is a defining factor when understanding and interpreting their ethical behaviour. Subsequently, it should not be underestimated that the workplace brings communities closer by adding a sense of togetherness; as a result, workplace spirituality is becoming a substitute for communities outside of their place of work (Van Tonder and Ramdass, 2009). As rapport with co-workers is intrinsically linked to positive relationships, it can be argued that the discrepancy between the responses to ‘rapport’ and ‘support from co-workers’ and also to ‘support from management’ lends itself to the argument that employees may, to some extent, devalue rapport with co-workers.

One reason for this could be that they cannot adequately establish rapport if they feel the need to hold back part of their spirituality, which is due to a perceived fear of negativity from colleagues or management, which may impact upon their spiritual well-being. This observation is given with caution as the data is by no means conclusive on this point; yet it does suggest further investigation could be given to this area, the consequences of which will be discussed within the next chapter.

Brown, (2012:22) claims, *“as an individual in a leadership position, it is the leader’s responsibility to inspire and engage their employees.”* Indeed, several studies have stressed that organisations are trying to instil debate, following a rise in the study of spirituality in the workplace. Fry and Slocum (2008) point out that one of the reasons for the rise in awareness in spirituality is that companies were focusing more stringently on the development of models of spirituality leadership, which emphasise spiritual well-being without sacrificing the organisation’s performance. This was taken further by Lundrigan *et al.* (2012), suggesting that, for an organisation to succeed, management should develop their skills to identify possible unpleasant or awkward interrelations involving individuals practising their spiritual belief in the workplace, thus averting the breakdown of team unity. However, although management were aware of possible sources of conflict, both the employees’ responses within the semi-structured interviews and the larger scale responses given through the questionnaires, revealed that a group of employees felt that management do not really support the employees’ perceived right to express their spirituality within the workplace. Furthermore, although a degree of management support for spirituality was evident, there was disagreement that management truly understood employees’ spiritual beliefs.

In their study investigating the workplace spirituality within sales orientated businesses, Badrinarayanan and Madhavaram (2008) examined the behaviour of supervisors in the workplace and explained that this has a significant effect on employees' psychological well-being, which included their spiritual well-being. This argument is supported by Dent *et al.* (2005) who stress that when management inspire and energise their employees' behaviour, this generally gives them meaning and purpose. Lundrigan *et al.* (2012) state that experienced and trained managers may be able to overturn conflict from obstacle to opportunity by providing a platform for employees so that they can understand the differences between spirituality from individual to individual within their organisation. This in turn may then strengthen team cohesion, irrespective of whether the teams are comprised of employees from all corners of the world with various racial heritages or spiritual beliefs. However, the level of training available to managers and the constraints placed upon them by the practicalities and physical requirements of the workplace was called into question. During the semi-structured interview process, managers within Furniture City stated employees were free to use space such as the canteen for the purpose of prayer or meditation, yet there was hesitancy amongst the employees interviewed as to whether this was an appropriate environment for such practices. Indeed, the public use of public space for something such as prayer, which may be seen as a very private interaction between the individual and their God or deity, was one which was questioned. The use of public facilities may prove inappropriate for the worshipper who feels 'on display' and also for any onlookers who might believe they are intruding on something which is private. Lack of a designated space outside a common public area, such as a canteen, can therefore become a contentious issue for spirituality whereby the individual is forced to choose where to pray or meditate in public, or not at all due to a lack of other available options. Action,

naturally, is dependent on the facilities available. One group of managers highlighted that some privacy could be afforded within their organisation through use of an empty office; however, they acknowledged that space was at a premium and they could not always guarantee an appropriate space would be available. Where a company is spread over multiple sites, there is added challenges in accommodating spirituality in the workplace. Such challenges can cause issues for policy makers, as providing for some may upset others.

Management appeared content for staff to have an open dialogue with them about their spiritual needs and felt that it was up to individuals as to whether spirituality was discussed with colleagues. Although neither company has established an avenue for open dialogue between colleagues and/or management through such things as discussion groups, Manager A at Housing Organisation felt that this was something that could be implemented to facilitate greater dialogue, understanding and support. Furniture City managers were less optimistic about the success of such a programme due to separation of staff between stores, yet were not wholly against engaging in increasing the quantity and range of dialogue on spirituality in principle. In summary, managers seemed more positive than the general employee population about the availability and support for spirituality within the workplace. This discrepancy suggests a possible hurdle to establishing the cohesive community outlined by Lundrigan *et al.* (2012). Consequently, approaches which may move managers and employees closer towards a common perception of these issues, together with strategies for moving forward, will be discussed within Chapter Seven.

A generational shift in the perception and value of spirituality in the workplace was discussed by Moore and Moore (2012), who point out that an increasing number of workers wants to remain productively in employment and in meaningful jobs well into their sixties

and beyond, providing they feel their work environment is offering them spiritual space and meeting their material needs. Therefore, the search and desire to stand for something more than just work may now be more important to an employee, because they are searching for careers that offer them more than just a salary. As identified by Fry and Slocum (2008), the rise in awareness towards spirituality is a relatively recent phenomenon and, therefore, the importance of spirituality would be more likely to be apparent in younger workers than those who are older. Comparisons with length of service and the age group of respondents are available to support the contention about wider spirituality. Indeed, participants in the current study showed significant differences for length of service and their perceptions of spirituality, in relation to policies and procedures. Whilst no clear policies were in place, it was found that those with the longest service were more likely to respond positively to the statement that the organisation had a clear policy. One explanation is that familiarity with policies and procedures that is gained during service may provide an increased awareness as to how and where spirituality might be referenced within the company's documents. However, as responses remained inconsistent even for the longest serving employees reveals that policies were not wholly transparent with regards to spirituality.

The age of respondents can also be considered as important in relation to Moore and Moore's (2012) contention. The One - Way Anova tests suggest support for their assertions by highlighting a generational gap in the perceptions of spirituality against aspects of the organisation, its culture, policies and procedures. For Furniture Village, older employees agreed more that the organisation had a policy surrounding spirituality and that the organisation had resources in place to support the employees' spiritual well-being. However, younger employees disagreed that this was the case, revealing a higher level of dissatisfaction amongst younger employees, which may lend support to Moore and Moore's

(2012) argument that employees now require more from their workplace than has been seen with previous generations who are more accepting of the current situation viewing it as an improvement on their previous experience. This does not however contradict the norm. Generational shifts in perceptions are seen in many aspects of life and whilst popular culture may promote the belief that the older generation are more dissatisfied with modern day attitudes and opinions, the *'It wasn't like that in my day'* mentality, in fact, an older employee who has been in work for several decades and has witnessed a shift in organisational culture and increase in policies that focus upon supporting employees, could be more likely to have a positive perspective on the workplace than someone who is new to the workforce and has very little comparable experience. This should not however, be considered as blind loyalty, but rather that having worked in a range of organisations over a number of years will enable the older employees to make comparisons that younger employees cannot. An example of this was seen with Employee G, during the semi-structured interviews. Although, questionnaires and semi-structured interviews revealed several areas of concern in how spirituality was supported by physical space and managerial awareness, Employee G's previous experience of managerial attitudes dating back to 1978, gave them a positive perception of the current situation at Housing Organisation as they no longer experienced the open hostility they had in previous decades and places of employment. The younger employee could be viewed as the person more likely to see the current issues in a more dissatisfied light than those who may take the view that there is still room for improvement, but the current situation is better than it used to be. However, this is a superficial assumption. Improvement in this area is difficult to measure as any suggested improvement is subjective and based on the individual's personal experience. In the case of Employee G, they may feel the lack of open hostility represents an improvement,

yet the fact that the questionnaire data revealed that spirituality is still a source of conflict shows that this is not a consensus across the organisation, but does go some way to rationalising the contradiction between generational responses. Of course, this theory is again stated with caution as a possible reason for the discrepancy between the perspectives of younger and older employees. The knowledge and experience of an older employee who is more likely to have worked in a wider range of organisations due to their time in service than a younger employee, could also have more opportunities to make comparisons between organisations, policies and procedures than a younger employee. Subsequently, the lower age group's limited experience may also encourage satisfaction due to their inability to compare. However, in this study, empirical data indicate that this is not the case and therefore wider discussion of the higher dissatisfaction rates amongst younger employees should be investigated further; avenues regarding how this could be explored will be recommended within Chapter 7.

Although younger age groups may require a more meaningful workplace as they strive for longer careers than ever before, their ability to challenge current practices in order to gain a higher level of meaning at work is questionable. Within the 25 - 33 year old group at Furniture City, there was a significant belief that spirituality can be a source of conflict in the workplace and because of this, they have felt it necessary to compromise their personal values or beliefs in order to avoid confrontation or issues by the employees or management. Across all age groups within the company there was inconsistency in the significance as to whether their spirituality should be discussed or practiced in the work place, especially the 43 - 51 year olds thus indicating that it is not the most significant factor when determining how spirituality is perceived by the employee at work.

At Housing Organisation, perceptions on spirituality were slightly different to Furniture City , with the findings suggesting that the older the employees, the more likely they believe that the organisation should be aware of their employees' spirituality and beliefs suggesting that in this organisation, although the majority of respondents indicated they have not witnessed conflict in the workplace, the 16 – 24 year olds have better awareness and have experienced some form of conflict that has occurred due to an employee's spiritual or religious beliefs. Furthermore, the younger the employees are, the more likely they are to be concerned with their level of performance at work through their hard work compared to the older employees who believe that if they are spirituality fulfilled then their performance will improve. This again reveals a higher degree of dissatisfaction amongst younger workers and highlights a need to address these areas for the benefit of both current and future employees.

Although measures of performance were not investigated within this current study, the elements that feed into performance at work on the conceptual model (Figure 4) were examined in detail. Through analysis of these differing contributing factors such as conflict, trust and ethics, it is apparent that although they may all contribute to some extent, the value which can be attributed to each one is not equal in variance. This should not in itself be considered surprising; by definition, spirituality encompasses the individual's religion, values and beliefs. As such, each individual will place greater values on certain elements outlined within the conceptual model than others, based upon their specific background and beliefs. This was highlighted by the discrepancies in responses discussed in Chapter Five. Although awareness of the model illustrated in Figure 4 should be promoted within organisations, its fluidity when dealing with individuals should also be outlined in an attempt to avoid Digh's (1999) findings that many employees feel their spirituality is observed to

differing degrees within the context of the workplace, depending upon their particular belief system.

6.3 Current problems which prevent employees fulfilling their spirituality.

The study investigated the extent to which employees felt they were under pressure to compromise their basic values at work. In the case of both Housing Organisation and Furniture City, the average response was a rating scale of three (Appendices 7 and 8), indicating that although some give and take towards fulfilling an employee's spirituality was deemed necessary by management, this practise was not consistent with the average rating being the middle of the scale. In addition, the range of response was generally consistent, with both organisations receiving responses just above a rating of three on the Likert scale thus indicating that respondents were largely sitting on the fence.

However, one issue that is still confusing to some employees and management is the term spirituality and what it actually means. Tables 28 and 29 illustrated that there is still some confusion throughout both organisations. When looked at through each religious group, although there is still some inconsistent responses, Furniture City employees had two hundred and ninety four employees (77%) who understood what spirituality meant, whilst Housing Organisation had one hundred and seventy seven (75%). This shows that over three quarters of the employees for both organisations actually do understand the term 'spirituality', which reinforces the position that employers should also be aware of their employees' spirituality. It is also important that the employers themselves understand what the term means because, as indicated from the independent *t* test, both male and female respondents were in agreement that they understood the term, with females returning a mean score of 4.09 and males 3.72. Yet the majority of employees for both organisations felt

that they were forced either regularly or occasionally to compromise their personal spiritual beliefs or values at work. This indicates that employers could be disregarding their employees' values and beliefs in order to meet targets, for example in pressurising the employees to be untruthful to make a sale or attend a work meeting on a day which is significant to the employee's religious or spiritual beliefs. Alternatively, lack of understanding of spirituality and what it consists of may lead employers to make work related requests of employees, unaware that these force them to compromise their spiritual beliefs and values.

When examining the number of respondents who were in agreement that they had to compromise at work, a higher proportion did feel that this happened regularly. Although the questionnaire did not request that respondents elaborate on the reason for this compromise, it is the opinion of the researcher that this may be caused by the nature of the work at Furniture City. As a sales orientated environment, personal experience of target setting, in conjunction with previous investigations by the researcher into the demands and practices associated with working within Furniture City, indicates that these may not be in line with traditional religious practices, which could then account for the sense of compromise amongst employees. This is supported by Neck and Milliman (1994), who point out that conflict between spiritual practices and workplace practices or attitudes can lead to employees compromising their values and beliefs to get ahead and achieve their targets. Therefore, this further supports the empirical results from the Pearson Correlation which shows that it is the nature of the job the employee is doing and lack of time available which prevents an individual from fulfilling their spirituality at work which is the root of the problem rather than direct conflict.

The data from the questionnaires revealed a negative response to the statement, *'Spirituality is an appropriate topic for discussion within the workplace and I feel comfortable discussing my own religion or spirituality at work.'* Housing Organisation respondents did not agree that spirituality was an appropriate topic for discussion within the workplace, with 52% of its employees selecting below the average scale. This signifies that although 48% of employees did feel the topic could be discussed openly, the business may be working towards what they believe the employees want by implementing specific policies relating to various elements of discrimination. However, with a significant number (48%) still uncomfortable with the topic, it can be argued that more could be done to open the debate of spirituality at work.

Furniture City employees, however, also believed that there was no direct policy in place to advise whether or not spirituality was an appropriate topic for discussion in the workplace. The responses showed that employees believed there was not an issue or problem with discussing an individual's spirituality at work, they just did not agree that it was appropriate. Further support for this was provided through a semi-structured interview with the Managing Director of Furniture City who points out that the company had no specific policy surrounding spirituality, or even a policy like Housing Organisation's 'Something for Everyone'. The organisation did however ensure guidelines disseminated to the thirty-nine stores through the company's Human Resources team did adhere to current legislation relating to equality and diversity, thus ensuring employees had the right to openly discuss their beliefs. The guidelines focus on current legislation; however, this means that they are unspecific to spirituality. Guidelines refer to the fact that employees should not be discriminated against on the basis of their religion. However, the wider definition of

spirituality and references to values and beliefs are not overtly mentioned within the guidelines' wording. Openness and tolerance is promoted only as far as stating discrimination and bullying will not be tolerated; however, the guidelines cannot be deemed as fit for purpose with respect to giving the employees the right to openly discuss spirituality as nowhere within these guidelines does it specify how this should be facilitated.

Employees from Furniture City and Housing Organisation were also asked about whether discussing their beliefs with co-workers proved to be an issue in the workplace. The results clearly reveal that the respondents from both companies do not feel hesitant in discussing their spiritual beliefs with colleagues. However, male employees from both organisations responded less favourably than their female counterparts (Appendices 32 and 33). Consequently, the conclusion that can be drawn is that females within the organisations generally have a better internal communicative side regarding employees' expression of their spirituality than males, thus signifying a review of the practices used by both organisations may be beneficial in supporting their employees in moving forward with dialogue into this area.

A One - Way Anova test was run to identify if the age of the employees held any significant difference within the workplace for Furniture City and Housing Organisation. The results showed that 26% of the employees who are over the age of fifty-two and those between the ages of thirty-four and forty-two, believe that the workplace is incompatible with spirituality. However, the younger and middle-aged employees answered the same question similarly to each other. It can be argued therefore that older employees believe that debating spirituality is incompatible with the workplace and therefore should not play a role within the organisation. Clarification on what this role may be, whether it be open debate or other

means such as prayer groups, has not however been established through the questionnaire. Furthermore, the reasons for this perception have not been explored; this may be due to the more mature employees having a different work ethic, believing a place of work is for working and not for individuals to express their spiritual beliefs. Should companies wish to address the variations in perceptions here it would be advisable to open discussions into the reasons behind this answer as meaningful dialogue may clarify the situation and help alleviate underlying conflict that this difference in attitudes may cause. However, from the semi-structured interviews it was queried as to whether it was acceptable to discuss spirituality within the workplace and Furniture City and Housing Organisation showed a variety of perceptions. When asked, *'Have you ever discussed issues of spirituality with a colleague?'*, four of the six Housing Organisation interview respondents said they had discussed spirituality with at least one colleague within the organisation, with management and employees alike stating they were aware of the religious backgrounds of several colleagues and had discussed aspects of faith on several occasions. In relation to Furniture City, 50% of employees stated they had discussed spirituality with colleagues, with three other members of staff who had not had such discussions stating that they would be comfortable in doing so 'If it came up', therefore indicating that it was not an issue for the employees. It is acknowledged however that the term 'discussion' is loose and subjective. A discussion can be informal and of an inquisitive nature rather than purposeful debate which utilises set objectives and criteria. Consequently, although employees agreed they had discussed spirituality or would feel comfortable in doing so, the lack of clarity on spirituality within policies and procedures and the suspicion relating to engaging with spirituality at work, highlighted by current literature and supported by the questionnaire data, is something which should be addressed. Therefore, although 'discussion' may take place it

can be argued that in its current form this is not effective and should be addressed through formalised debate of the issues through focus groups and meetings with clearly outlined agendas.

Whilst analysing the responses given to the question, 'Management understanding of my spiritual beliefs enhances spiritual fulfilment,' a clear trend emerged. Although the religious backgrounds within both companies were fairly equal, there was a distinct difference between the companies as to the genders who believed that management's understanding of their employees' spirituality enhanced their spiritual fulfilment. In fact, female respondents at Furniture City and Housing Organisation agree strongly that this is the case (3.9, 3.7) compared to males (2.90, 3.03). Therefore, this suggests that female employees are more likely to feel that management support is important within the workplace, whereas males do not always feel that they are able to practise their spiritual rituals within the workplace, though of course some spiritual beliefs may also not require this form of expression.

A possible reason for the difference between the responses from each company came to light during the semi-structured interviews with managerial staff. Whereas Furniture City have an informal understanding, communicated to all employees, that the staffroom within each store can be used for quiet time, prayer and meditation, however, the staffroom is not discreet and as such not everyone is comfortable with this makeshift arrangement. On the other hand, Housing Organisation have no such arrangement (Appendix 58). In fact, the Managing Director indicated that due to the building's size, no specific room was available; however, staff could make use of any vacant room. Consequently, this puts the onus on the employee to locate a suitable room, which could be a source of conflict, for example if it was

someone else's office. This could make staff reluctant to practise their spiritual beliefs or rituals within the workplace due to the barriers and logistics involved. Furthermore, employees for both organisations are under the impression that management does not go far enough to support the employee's right to practise their spirituality within the workplace by designing a small space or facility for private moments, with the vast majority of employees in agreement. However, the 43-51 year olds disagree with the majority of their colleagues and believe that the organisation is doing its best to support their employees, especially in tough economic times when facilities are not easily available. Again, these responses reiterate the earlier discussion of Employee G's responses (Chapter 6.2). The blind loyalty suggested by this age group can be attributed to the subjective nature of what constitutes improvement. As previously stated, length of time within the UK workforce allows for greater opportunity to either witness or experience hostility or discrimination linked to spirituality. As data indicates, this no longer happens overtly. This could lead to the belief amongst this age group that this constitutes improvement. However, the fact that this age group contradict the responses of co-workers reveals that this is at odds with the general consensus of respondents and in fact, managers are currently not doing enough and this could subsequently have a negative impact on employee performance (Ali, 2010).

In order to determine whether a correlation existed between spiritual fulfilment and whether the employee felt the topic of spirituality was a source of conflict within the workplace, a One -Way Anova test was run for employees' religious backgrounds. Although results were on the whole positive, with a mean Likert scale rating of 3.63 for Furniture City and 3.62 for Housing Organisation, there was some discrepancy between spiritual groups. Overall, the groups that answered most positively towards this statement, indicating they felt little conflict existed due to having a diverse spiritual workforce within the workplace,

were the Christian groups. There was, however, a significant difference in the responses given by Muslim employees within each organisation. Although Furniture City showed a very positive response with a mean of 3.60, some Muslim employees disagreed, lowering the mean score for those stating they were Muslim to 3.52, with one respondent giving a rating of 5 indicating they felt that spirituality was 'very much' a source of hostility. This finding does suggest that in comparison to all respondents, Muslim employees are more likely to feel spirituality is a source of conflict; however, as the reduction in agreement is small, it is certainly not an endemic concern for Muslim employees. The fact that only one Muslim employee gave a rating of five indicates that this respondent is likely to have experienced a specific incident or issue which they have reflected in their response. Due to the nature of the questionnaire, it is not possible to clarify the root cause of this response to determine whether it stems from a particular issue between co-workers, managers, etc. However, such a high level of agreement from one employee should not be ignored. The very fact that this rating was recorded reveals that in the case of at least one employee, their spirituality has led to them experiencing some form of hostility from others. This therefore reinforces the fact that policies, procedures and the managerial perception that staff are supported and unconcerned about how they can express their spirituality and the reactions others might have towards this is in fact incorrect.

Although the majority of staff within both organisations did not seem unduly concerned with spirituality being a source of conflict in the workplace, when employees from both organisations were asked if they had witnessed or experienced conflict at work related to spirituality or religion, the results showed that they were in strong agreement that they had, with 16 - 24 year olds claiming to have witnessed conflict because of an employee's spiritual belief. This finding is a direct contradiction of the responses management gave during the

semi-structured interviews where all managers indicated that they did not feel spirituality was a source of conflict. This reveals a strong contrast between managerial perceptions and the reality for employees and highlights that the present situation within the organisation does not support openness or tolerance towards spirituality. Claims made by the company that their guidelines give the employee the right to have open discussion regarding their spirituality are clearly ineffective and greater clarity is needed within the words of policy documents in addition to targeted debate between managers and employees to clarify the issues and address the discrepancy which exists between the two groups.

6.4 Perceptions towards the way spirituality is observed within the workplace.

Spirituality can be defined as religion, values and beliefs. However, this forms a jumble of concepts which is more confusing than enlightening (Jurkiewicz and Giacalone, 2004). Nevertheless, it may be expected that some elements within this definition would be fulfilled within the workplace (Badrinarayanan and Madhavaram, 2008). However, within both organisations there was a limited sense that work did in fact enable spiritual fulfilment, with mean scores of 3.09 for Furniture City and 3.08 for Housing Organisation. As respondents indicated that they understood the term spirituality, it should be questioned as to whether employees fully understand how spirituality could enable spiritual fulfilment. Within both organisations, it is apparent that the present situation does not facilitate such understanding as policies, procedures and perceptions are all at odds with establishing an ethos in which employee spirituality can flourish.

Statement seventy-six looked at the extent to which the attitudes or comments of co-workers can impact upon levels of employees' spiritual fulfilment. The results for both organisations gave very similar points of view with Housing Organisation having an overall

mean of 2.66, whilst Furniture City was 2.67. The highest response from both organisations also indicated that their performance was not affected by whether their spirituality was fulfilled at work, with 34.9% of Housing Organisation employees and 35.4% of Furniture City employees answering negatively towards the impact spirituality has in the workplace. These responses conflict with current literature such as Ali (2010) who believes spirituality does impact upon the workplace. This reveals a contrast between academic opinion and the UK workplace, which can be attributed to the fact that when it comes to the topic of spirituality, the United Kingdom are behind other countries in the approaches taken to support spirituality at work. The suspicion and uncertainty towards spirituality at the level of Government legislation, discussed within Chapter 2, filters down to individual company policies. Which such little support prevalent within UK society, it is unsurprising that the majority of employees show limited awareness of the benefits of exploring their spirituality at work. However, although the data revealed the employees generally disagreed that spirituality had an impact upon work, when examining the responses of specific religious groupings within the respondent cohort, Christians at Housing Organisation and more specifically Catholics at Furniture City, did agree that their spiritual fulfilment had an impact on their performance in the workplace. Conclusions that may be drawn are that obviously the UK is more driven towards Christian beliefs and celebrates more Christian activities such as Christmas and Easter. Therefore, Christian groups are more likely to feel fulfilled within the workplace as they are more likely to feel that their spirituality is accepted by managers and co-workers, with a work schedule which supports their specific religious practices.

Employees within both organisations in their response to statement twenty-three supported this response; *'My spirituality is an important part of my life'*, with employees significantly agreeing that it is important for the individuals from a work and personal perspective. Lack

of significance given by employees to being 'whole' at work, thus encompassing all aspects of their life, including spirituality, indicates that at present employees do not perceive how their spirituality can aid them at work, if they are in fact spiritual. This goes against the work of Garcia-Zamor (2003); Krishnakumar and Neck (2002) and Mohan and Uys (2006), who stress the benefits of linking spirituality and work, which is not clearly evidenced by either organisation. Employees do not link interesting or meaningful work to their spirituality; as such this is something that could be developed within both organisations. However, when considering if the organisations should be supportive of their employees' spirituality, employees had a different perspective with males and females disagreeing with the statement within both organisations. However, females were slightly more on the fence than males, indicating that although they appreciate what the organisation is doing to support its employees there still is room for improvement. The difference in gender responses here is consistent with other gender specific responses, such as the data indicating female staff felt a rapport with co-workers was more important than their male counterparts. Gender specific responses have revealed that where statements reflect communication within the workplace, female staff feel place greater significance on the importance of this, which can be considered a societal norm. Consequently, as support for workers relating to spirituality is something that would foster debate and open more avenues for communication on particular concerns, it is not surprising that female staff would be more in favour of this.

The interest shown by management towards the spirituality of their employees yielded a very different response. Housing Organisation employees felt there was a moderately significant correlation between their organisation's level of support and the perception that management were not interested in their spirituality, whereas Furniture City were more

inconsistent with their views. A possible reason for this is the variation that can exist between manager and policy. As data have indicated that policies lack clarity regarding spirituality, responses to statements relating to organisational support are likely to reflect this. However, the perception of management is closely tied to the relationship a respondent has to their specific manager with person-to-person interaction having a much greater effect upon the responses. In essence, even where no clear policy exists, if a manager has a good relationship with the employee and takes an interest in their spiritual well-being, the employee is likely to feel that management takes an interest. Furniture City employees were in agreement that management is not interested in employees' spiritual needs or beliefs, while Housing Organisation employees are more in disagreement and generally believe that management are interested in their spiritual needs. Males at Furniture City were strongly in agreement that management was not interested compared to their counterparts in Housing Organisation, 4.04 and 1.83 respectively, compared to the females, 3.39 and 2.26 respectively. As a result, the findings show that because of the nature of the industry Furniture City employees are in and the fact that sales are key to the survival and longevity in this tough economic climate, the business's current ethos is to take bookings and sales. In some instances, this may override the spiritual needs of the individual, for example, by placing them on the rota during religious holidays, which coincide with periods of sale and therefore higher targets. Conversely, for Housing Organisation, although males are the majority of the workforce, they are generally tradespeople, whereas the females are located within the office and subsequently work closer to middle and senior management. As a result of this division in working environments, it could suggest that they are more likely to debate their spiritual well-being with management within a private and discreet environment in comparison to males who are out on building sites.

This is further supported by statement sixty-seven, 'Management is hostile to any expression of spirituality in the workplace'. Although the statement was not significant with gender for Housing Organisation (.905), the statement was significant for Furniture City (.032). Whilst males agreed more than females for Furniture City, the One - Way Anova showed that it was the 43 - 51 year olds who agreed the most that management were hostile towards an individual expressing their spirituality in the workplace. Interestingly, it was the 52+ age group who did not think this was the case, suggesting that the older employees see management's role as getting the job done rather than trying to adapt their approach to satisfy their employees. These results can also be interpreted by investigating the variance in job roles between the two age groups. Whilst the 43 - 51 age group consisted of both sales and senior sales staff, those aged above 52 were more likely to be in senior positions and consequently more focused on the pressures resulting in driving the business forward to meet targets rather than supporting spirituality, which is consistent with the lack of awareness shown by both management and staff towards the benefits of supporting spirituality in the workplace.

Furthermore, this shows that although Furniture City employees see management as hostile towards expressions of spirituality within the workplace, both Housing Organisation and Furniture City employees thought that management were not indifferent to any expression of spirituality in the workplace. This reveals that although management were not considered to be severely hostile within either organisation, there was a consistent sense of negativity towards expressions of spirituality across both organisations. This essentially leads employees into a 'Catch 22' situation, where a vicious circle is created which encourages the status quo to continue; open hostility is not seen and therefore not challenged, but there is a general feeling of unease and the sense that expressions of spirituality will be frowned upon,

preventing employees from developing their spirituality at work. However, within the 25-33 year old age groups for Furniture City and Housing Organisation, it was believed that management were somewhat indifferent, with average Likert scale ratings of 3.83 and 3.61 respectively. Subsequently, those aged over 52 for Furniture City supported their previous position towards management being hostile by disagreeing more strongly than their colleagues that management were indifferent to allowing their employees the freedom to express their spirituality.

Statement 60, *'My manager understands my spiritual beliefs'*, yielded a moderately significant correlation with statement 62, *'I feel my manager would address any issues regarding spirituality in work that may arise'*. This shows that employees for Furniture City and Housing Organisation were in agreement that there was a link for these statements with a moderate correlation of .583 and .580 respectively. Further support for this is provided by the One - Way Anova for age groups, which implies that the majority of employees across the various ages are generally in agreement that management understands the employees' spiritual beliefs. This reveals that although management is potentially uncomfortable with employees expressing their spirituality, employees did feel that they would be supported by management should they raise a specific concern. This data suggests that managers show some understanding towards the spiritual beliefs of employees; however, the employee interpretation of the statement *'I feel my manager would address any issues regarding spirituality in work that may arise'* should be questioned. Policies within both organisations reflect government legislation on anti-discrimination and therefore, legally, managers must act if an issue arises which contravenes this legislation. The responses to these statements reflect that employees are aware of this; however, as this data contradicts the data relating to management perceptions, it reveals there is a distinct gap whereby both organisations

will do what they have to legally but are not doing all they can physically to support the spiritual well-being of employees where no legal infringement is taking place.

Although the above findings show that management understand their employees' spiritual beliefs in both organisations, the employees also believe that there is a strong link between statement fifty-eight, *'I feel that my manager should be aware of my spiritual background and beliefs'* and statement fifty-nine, *'I believe that my manager is aware of my spiritual background and beliefs'*. This link signals that although management are aware of the backgrounds of their employees, employees also think it is important that management should be aware. However, males were less in agreement within each organisation than females, but males also disagreed more that management should understand their employees' spiritual beliefs better.

Further analysis of the findings also suggests that the majority of employees, when looked at from their age perspective, had a variety of differences within their perceptions. The 16 - 24 year olds disagreed in both Furniture City and Housing Organisation that management should be aware of the employees' spiritual background, (2.84 and 1.88) and yet, they strongly agreed that management is aware of their spiritual backgrounds, indicating that the younger employees are more diverse in their attitudes towards an individual's background but are aware that management makes an effort to understand. This is, however, a minority representation of the respondents with only 8% of the total number of respondents falling within the 16 - 24 year old category at Furniture City and the same group making up only 4% of the total number of participants within Housing Organisation. The fact that this group feel that management is aware of their background can be seen as evidence of each company's equal opportunities practices. As this is the youngest group, in two organisations with a high

proportion of staff with considerable length of service, they are more likely to have been recently employed. Awareness of spiritual background, could therefore be accepted as their knowledge of having filled in an equal opportunities pro-forma which recorded spiritual background. The fact that this group do not feel that managers need to be aware of spiritual background is, however, much more telling. It can be argued that this disagreement indicates that employees are unclear as to how this data is utilised by managers, essentially something managers know but is not relevant on a day-to-day basis. In this situation, it can therefore be argued that this gives further support to the view that policies and procedures relating to spirituality are unclear and that managers are currently not doing enough to support the spiritual well-being of employees and address their concerns.

6.5 Employees' perceptions of how spirituality is managed within the company through the policies and procedures.

Policies and procedures within a company should be clearly defined and understood by all employees (Morgan, 2005). With this in mind, it would be anticipated that responses towards this area should show agreement (ratings 4 – 5 on the Likert scale). However, within the semi-structured interviews the question was asked of employees from Housing Organisation and Furniture City, *'Do you think your organisation has a clear policy on spirituality?'* The unanimous answer from all interviewees within both organisations was *'No'*, with one middle manager within Housing Organisation elaborating further:

"I'm not aware of any specific policy other than the duties my employer has under the Equality Act 2010: the protected characteristic of religion and beliefs and prior to that the Equality Act 2006."

(Interviewee, Housing Organisation)

This therefore indicates that, although there are no clear policies in place, the policies that are in existence within the workplace are vague with respect to spirituality and do not go as far as to support employees and clarify what the organisation's stance is with regards to the present measures and guidelines.

As a result of legislation such as the Equality Act 2010, organisations began to develop their own induction programmes and documentation, such as the 'Something for Everyone' programme at Housing Organisation (Appendix 59), in order to enhance employees' awareness of the legal framework and offer both support and guidelines to their workforce. These programmes, however, focus more upon legislative and regulatory requirements rather than covering all diversity strands such as 'age, sexual orientation, transgender, religion and belief' (Appendix 59). Although there is evidence of internal strategies regarding discrimination, employees within both organisations indicated that there was no clear policy or procedure, which covers specifically the spiritual well-being of employees. Therefore, with the diversity of religions within Furniture City and Housing Organisation, it is important for management from both organisations to try to accommodate these employees' spiritual needs which, as several studies point out, are linked to better performance.

In fact, of all the questionnaires received throughout the study, a total of 76% of Furniture City employees and 66% of Housing Organisation employees were to some extent unclear as to whether there was a clear policy on ethical, cultural and ethnic diversity in place and if so, what this actually entailed. The lack of any clear policy therefore suggests that the management in both organisations is currently deficient in the approach to employees' well-being with policies and procedures tending to focus upon legal requirements, organisation targets and material products. In addition, an independent t - test further analysed this

statement and results indicated that the question was significant for both males and females. However, it was the female employees for Furniture City who disagreed most with the understanding of whether a clear policy or procedure was evident (1.75) compared to the males (1.95). Subsequently, although 66% of Housing Organisation employees were unaware of a clear policy, the remaining percentage indicated that females showed a higher level of agreement (3.77) than males (2.90). This supports the working environment position that the majority of Housing Organisation male employees are located outside of the office and are therefore unable to create an environment where discrimination is accepted or not and employees feel empowered to challenge any current policy in place (Appendix 59). Furthermore, employees of Furniture City look at their policies as a tool to achieve sales targets rather than their rights as an employee and as such, do not feel empowered to challenge any policy outside their sales target remit.

This lack of clear policies relating to spirituality suggests that this is something which needs to be addressed within both organisations, particularly as the semi-structured interviews reveal that employees at Housing Organisation and Furniture City felt that spirituality was a source of conflict within the workplace. This conflict stems from a lack of awareness as to the values and traditions associated with an individual's spiritual beliefs or comments and actions that are felt to be ignorant of those beliefs, which can raise tension within the workplace.

However, the response from the Independent t - test as to whether employees would respect or comply with procedures and rules, whether they conformed to the individual's personal values and beliefs or not, yielded a high level of agreement in responses from Furniture City participants but not Housing Organisation. Furniture City employees agreed

that they would comply to and respect the company's rules and procedures, which was statistically significant for both males and females at the .001 level (4.61 and 4.98 respectively). Therefore, this further indicates that because Furniture City is a retail organisation and primarily target driven, employees are often left feeling that they are more likely to lose their position within the organisation if they do not conform to the organisation's policies and procedures, even if there is conflict of interest, because of the general high turnover of staff. This is further supported by the One - Way Anova test, where the older employees are aged between 43-51 years old or older than 52 years old. In fact, fifty-one per cent of the overall workforce for Furniture City were more in agreement than younger employees that they are more likely to respect and comply with company procedures even if it goes against their personal values and beliefs, indicating that staying in work is more important than challenging the current system. Of course, in the current economic climate these findings are unlikely to be dissimilar to those of other organisations throughout the country. At a time when unemployment is high, employees are likely to feel under greater pressure to toe the party line, conforming to their organisation's current ethos for fear of upsetting the status quo and therefore being labelled as a trouble causer which could affect their own economic future. Attitudes such as not wanting to get involved if not directly affected by a situation, or wanting to just earn a living, thus steering clear of any office politics which a debate on spirituality could involve, are also likely to have a bearing on the responses given by participants in the study.

However, although the rules appear to be adhered to by the majority of employees, there is still unease throughout the organisation as to whether employees should actually follow the rules or their own personal convictions. The Pearson Correlation indicates that employees for Furniture City were statistically significant. In fact, the actual correlation was negative,

therefore suggesting that, although the employees disagreed that their personal convictions are the most important thing to them, they did actually agree that following the rules was their main concern, again supporting the assumption that employees do not wish to get into trouble at work. Likewise, Housing Organisation had a similar outcome with a Pearson Correlation evident but negative and also weak (-.140). In addition, the question as to whether an employee is happy to follow the rules is also dependent on whether the organisation is deemed ethical by the employee. Males and females responded to the question *'It is important to me to work for an ethical organisation'*, with statistically significant results for both Furniture City and Housing Organisation (.000 respectively). This is interesting as it showing some discrepancy between the perceptions of ethics and clear policies. Although employees' within both organisations felt no clear policies were in place in relation to spirituality, employees did agree that working for an ethical organisation was important, thus highlighting that the ethics of an organisation is perceived as a separate issue to spiritual well-being. Ethics is of course a broad term and whether respondents view ethics as covering the approach the company takes to legal matters, attitudes towards customers or the community, etc. has not been determined. However, it is unlikely that the term ethics would solely be interpreted as the approach the company takes towards employees and even is if this was a key factor, spiritual well-being is still only one topic in a much wider range of considerations such as flexibility of working to cover childcare, etc. Nonetheless, males for Furniture City and Housing Organisation responded higher than their female counterparts, showing that it is less important for the female employees to work for an ethical organisation. However, the results for Furniture City indicate that male employees would prefer to work for an ethical organisation, because of the very nature of the sales

environment, compared to the minimal number of female employees doing the same job, which is similar to the position within Housing Organisation and the tradespeople.

The statement '*Having a good working environment is important to me*', further supports the above and as such an independent *t* - test returned a statistically significant result for Housing Organisation and Furniture City (.000 respectively), unlike the above statement that employees think that it is important to work for an ethical organisation where males were more in agreement. Having a good environment showed that actually the females would prefer a good working environment to an ethical organisation; female employees for Furniture City scored a mean of 3.38, whereas the males mean score was only 2.63. This again highlights the fact that the perception of ethics is one which is broad with varying interpretations. Although in one sense, an ethical organisation may be viewed as one which would lead to a friendly and respectful environment, the data reveal that this is an erroneous assumption. Within the context of Furniture City, this is predominantly a sales-driven environment, therefore highly pressurised and target driven. Here, the nature of the business appears to have affected the employees' perceptions of what is a good working environment; they understand that the nature of the business is very competitive and therefore likely to encourage practices which the individual may consider unethical, such as inflating costs to emphasise reductions within sale periods (Hawkes, 2013). Consequently, employees may deem the company to be unethical in some practices, whilst their relationship with co-workers may be positive therefore leading to a disassociation between the working environment and ethics. Why female staff would perceive this differently to their male counterparts is, however, less clear as there is no significant gender variation in the numbers of sales staff within the organisation. In this instance, further investigation into

the interpretations of ethics and working environments amongst male and female employees would be required.

Within Housing Organisation, female employees had a similar response to that of Furniture City, with females again in a lot more in agreement with this statement than the males (3.31 and 2.53 respectively). Yet a potential reason for a lower response from the males could be due to working on or travelling to different houses throughout the Northwest, which could distort their perception of what is a good working environment.

In addition, for practical applications that supported the policies with respect to spirituality, results were as expected: quite inconsistent for staff of both organisations concerning their awareness of how their organisation's policies and procedures on spirituality influence work on a day to day basis, with the mean for Housing Organisation being only 3.03 for males and 3.76 for females. Conversely, the mean for Furniture City was 2.97 for males and 2.66 for their female counterparts. As with the lack of clarity about organisational policies and procedures stated above, it is quite clear that the majority of employees are unaware of any practical applications of spirituality policies and procedures within the business, irrespective of how long they have been with the organisation. As a result, when examining both organisations individually, 51.2% of Furniture City employees responded less favourably, which shows that they are unaware how the organisation's policies and procedures affect their work day to day.

Housing Organisation had a similar response, with 52% of its employees also uncertain of such policies within the workplace. Consequently, employees who had been with the organisation for two years or less for both Furniture City and Housing Organisation, greatly disagreed that the organisation had a clear policy and procedure on spirituality (Appendix

60). Furniture City had fifty-six employees who had been working for the organisation for two years or less and out of that total only sixteen thought there was actually a clear policy or procedure in place. In comparison at Housing Organisation, fifteen members of staff were employed for two years or less, yet only one out of the fifteen indicated that they believed the organisation had a clear policy or procedure. Subsequently, this reveals that the organisations are unsure how to incorporate and implement a policy and procedure within the business so that all the employees who join the organisation can identify what this policy actually is and have a clear understanding. Furthermore, Housing Organisation also had the most negative response, with over 35% of its employees indicating that they felt that implementing policies on spirituality within the company would be difficult in practice. As the semi-structured interviews revealed there is no specific space or debate for employees to express their spirituality within Housing Organisation, this may have some effect on how spirituality is perceived, thus making it more difficult for employees to realise or understand any practical ways or benefits of observing spirituality within the company. Responses given confirm the fact that employees are not only unsure of their organisation's policies and procedures, they are also feel a sense of tension and disinterest from management in supporting an individual's spiritual beliefs. However, 48% of employees for both organisations responded that they were slightly more aware how policies and procedures influence their daily working life, which therefore shows that the awareness of the employees needs to be revisited and more information passed onto staff so that they feel comfortable in expressing their spirituality.

Responses regarding employees' perceptions of how management address issues of spirituality within the workplace also offered some interesting results. When interviewed, senior management were under the impression that management dealt with spirituality or

religion exceptionally well and catered for most beliefs within their organisation (Appendix 58). Results show that Housing Organisation and Furniture City had no employee giving a score of five on the Likert scale for either organisation. In fact, 81.7% of Furniture City employees scored three or less on the Likert scale whereas 81.3% of Housing Organisation employees felt that management did not address spirituality in the workplace, indicating that management is out of touch with reality and there is a gap between the leaders and followers within both organisations regarding spirituality.

6.6 Specific initiatives and strategies aimed at supporting spirituality within the workplace.

In order to answer objective six of this study, the question ascertaining if either Furniture City or Housing Organisation had strategies or initiatives in place to support their employees spirituality needs was put forward. Within both organisations, Furniture City and Housing Organisation, employees were generally aware of a range of programmes aimed at supporting their physical and mental well-being. The content of some of these initiatives touched upon spirituality but lack substance and credibility. Significantly, there were several programmes operating within both companies that all staff were not aware of, ranging from health and well-being, work/life balance, counselling or psychotherapy, flexitime and prayer or meditation groups. In fact, only half of respondents in each organisation were aware of the specific programmes and initiatives available to them. The highest percentage of awareness for a specific programme was the availability of a Health and Wellness programme for Housing Organisation with 77% of their employees and counselling or psychotherapy with 50% of employees within Furniture City who indicated that they knew the business offered such a service or programme.

To the question, *'I am aware of a health or wellness programme within my workplace'*, Furniture City employees responded negatively. Consequently, both males and females thought that there was no clear programme in place (1.09 and 1.68) suggesting that the health and wellness of employees is not a priority as long as the individual is getting the job done. Surprisingly, when analysed by age group, the 43-51 year olds had the highest level of agreement, indicating that they believe that such a programme is actually in place (4.23). In addition, employees from Housing Organisation gave contrasting responses compared to Furniture City, with males and females agreeing that there is a programme in place, although the males were slightly more in agreement than their female counterparts (4.88 and 4.23). The above responses from Housing Organisation reinforce the answers given in the semi-structured interview where although only one employee felt there was such a programme in place, it was made clear that this information was relayed to the individual during their induction. The management of Housing Organisation also pointed out that the organisation does offer a range of initiatives, which can be found in the health and well-being charter supplied by the company. This therefore reveals that although some employees may not be directly aware there is a programme in place, they do have the opportunity to find and read the charter, although the location of this charter may need to be addressed to ensure that it is easily located and understood by all employees. Furthermore, a discussion with the Managing Director of Housing Organisation (Appendix 58) indicated that employees are actively involved in a range of initiatives to support the health and well-being of the company, which may account for the higher percentage of positive responses from employees within the organisation. However, these initiatives are largely based on a framework generated from the Health and Well-being Charter developed by the Primary Care Trust and therefore focuses upon fitness and stress management rather than issues

relating to spirituality. Although some crossover in the provision could be identified, such as with the sporadic availability of meditation sessions, generally there was limited accommodation of spiritual fulfilment within either the wording of documents or services offered to staff.

Generally, the employees at Furniture City were less aware of the programmes and services available to them, with a significant difference in the top rated service of prayer or meditation and counselling or psychotherapy. One possible reason for this is the ethos which exists within Furniture City; as stores have a relatively small number of employees (approximately 29 per store), the stores tend to be relatively 'close-knit' and as such, employees tend to use the General Manager as an informal source of counsel rather than a trained, professional service.

Within both organisations, not all employees were aware of or were on contracts which allowed flexi-time. This is interesting as there is a difference in the contract types offered by the two companies. At Furniture City 'Flexitime' contracts are not offered to any employee; however, due to the nature of the business (retail), employees do generally work outside of the traditional 9-5 working pattern and therefore are afforded some flexibility due to start times of shifts. For example, a shift beginning at 2pm would allow afternoon prayers, etc. On the other hand, Housing Organisation do allow staff to work on 'Flexi' contracts. However this is something which is predominantly utilised by administrative staff rather than service or technical staff, which may account for only 67% awareness recorded for flexitime amongst Housing Organisation employees.

Moreover, the above statement is supported by analysis conducted through an independent *t* - test. From the findings, it was only Furniture City employees who were statistically

significant (.000). The analysis showed that male and female employees disagreed that there was such 'flexibility' within the organisation in order for them to fulfil their spiritual beliefs and needs and, although the differences between the two gender groups were minimal, females did respond slightly less than their males colleagues with a mean score of 1.24 and 1.35 respectively. In addition, the One - Way Anova also showed that it was younger employees aged between 16 -24 who agreed more than the other age groups that their organisation did offer some form of flexitime (3.42). However, it was not determined whether this was a direct consequence of the employee using this flexitime to express and practice their spirituality or if it is just as an opportunity to take advantage of the organisation offering a form of flexitime. This is further supported by the Pearson Correlation, where there is a clear correlation as to whether the organisation has a clear policy on spirituality and if the organisation actually offers flexitime to enable the employee to practice their spirituality within the workplace. Therefore, this suggests that management not only need to establish clearer policies in relation to spirituality, ethnic and cultural diversity, but they also need to offer the employees the time to practise it.

In the case of Furniture City and Housing Organisation, there was limited awareness of the availability of prayer or mediation groups. At Housing Organisation only thirty-six per cent of employees knew of a meditation group, with the same employees also being aware of a prayer group. In contrast, at Furniture City, there was even less awareness of such groups, with 11% of employees knowing about the presence of meditation and prayer groups. The awareness by staff of such groups may be less at Furniture City because there is no available accommodation to house such groups within the organisation. In support of this, the findings indicate that both males and females were in agreement that they disagreed that the organisation had a prayer or meditation group within the organisation (1.26 and 1.18). In

addition, due to space issues within the stores, Furniture City management finds it difficult to allow such practices to take place and as such, the only workable area for an employee to pray or meditate would be the staff room, which has its own disruptions and can be both inconvenient and indiscreet.

On the other hand, the findings from the One - Way Anova shows that employees for Furniture City aged between 43 - 51 years old were more aware that the organisation had such a group in place compared to the 16 - 24, 25 - 33, 34 - 42 and older than 52 years old. This suggests that although this age group is isolated and different from the remaining groups, it still equates to twenty-eight per cent of the workforce and a particular process must have been in place in order to make the group aware of the prayer or meditation groups at the time. Although Housing Organisation responses were more in agreement than Furniture City, there was still inconsistency from the age groups within the organisation. Conversely, unlike Furniture City, the 43 - 51 year old age group, the same age group at Housing Organisation had the lowest mean score of 2.50, accounting for twenty-six per cent of the overall workforce. In fact, the 25 -33 and older than 52 years old age group employees agreed more than the rest that their organisation had a prayer or meditation group in place and this accounted for more than forty-seven per cent of the overall workforce.

In the case of Housing Organisation, the Managing Director stated that as an organisation they are happy at management level for employees to pray or meditate during working time; however, as previously discussed, one of the key issues faced within the organisational structure is space within the locations for both the tradespeople and office employees. Consequently, their problem is how to make a room more visible and suitable to all of their employees or groups. This is further hindered by the nature of their business and how to go

about finding suitable accommodation in order for their employees to pray or meditate, especially taking into account that the tradespeople are constantly moving from house to house and location to location across the Northwest. Furthermore, the office space has been utilised for desks and storage areas (Appendix 58) thus hindering the availability of flexible space for use by either groups or individuals with diverse spiritual and religious needs. In response the statement, *'I regularly attend religious services'* employees of Housing Organisation responded in agreement with a male mean of 3.91 whilst female employees were 3.30, thus indicating that both genders agreed that they do attend regular services. Subsequently therefore, provision should be in place to allow the employee to practice their spirituality within the organisation. However, because both organisations have more than three quarters of respondents who were unaware of prayer or meditation groups, this could show that there is limited promotion of such groups within the organisations and therefore is something which could be developed.

6.7 Employees' perceptions of the issues of discussing or practising their spirituality in the workplace.

The data showed clear evidence that there is a disagreement as to whether spirituality can link in with work, with little acknowledgement regarding any potential benefits within the workplace. Although section 6.3 indicated that many employees do not see spirituality itself as a source of conflict within the workplace, something which was supported by management (Appendix 58), there is also no clear policy relating to spirituality beyond the legislation provided for the purpose of equality and diversity. The Managing Director of Housing Organisation, for example, indicated that staff would be aware of policies, but they would not recognise it as a spirituality policy, they would recognise it as the *'Something for Everyone'* strategy and approach' (Appendix 58: lines 105-106). This strategy, however,

includes all facets of equality and although it could be extended to employees, the relationship between colleagues was primarily customer service orientated, with the Managing Director highlighting *'It is more about linking it to customer service delivery and what we should and shouldn't do really'* (Appendix 58: lines 111-112).

This is also the case at Furniture City where, through personal experience, the researcher found the ethos to be focused upon not offending customers and ensuring that employees adhered to legislation regarding equality and diversity rather than developing specific policies and procedures to develop the role of spirituality within the business as a tool for motivation or employees' support. As a consequence of this, it can be said that at present, both organisations do not fully appreciate the benefits which may be afforded to both staff and the company by enabling staff to explore and practice their own spirituality at work. However, a key issue of employees is whether they actually consider themselves as a spiritual person and if so, if it has a role within the workplace.

The statement *'Religion or spirituality has a role within the workplace'* showed that Furniture City and Housing Organisation employees look upon this question from differing perspectives. Whilst Furniture City employees were statistically significant in their responses, Housing Organisation employees were not. The analysis showed that males did not think it was appropriate that spirituality has a role in the workplace (2.37), whilst female employees disagreed and responded more positively with a mean of 3.25. This shows that female employees are more open to individuals practicing their spirituality within the organisation compared to males. One such reason could be that, as stated above, although Furniture City is a retail organisation and is open to equality and diversity, because of the lack of facilities available within the stores it becomes difficult for its employees to express their spirituality

within the workplace and thus facilitates the male employees' perceptions that religion or spirituality has no role within the workplace.

This is further supported by the statement, '*Spirituality is a personal and individual matter and should not be discussed or practiced in the workplace*'. When analysed using the One - Way Anova test, similar age groups within both Furniture City and Housing Organisation gave comparable responses. Overall, data indicated that although employees' responses were that they believed the workplace is not incompatible with spirituality (2.94 and 2.90), employees responded that because of the nature of spirituality it should not be openly discussed or practised in the workplace (3.13 and 3.86). However, the responses obtained were quite clear as to what age group stood out regarding the two statements.

The older than 52 years old employees for Furniture City and Housing Organisation had the highest mean score for both questions, whilst the 16 - 24 year olds for Furniture City also thought that spirituality was incompatible in the workplace. The analysis therefore shows that Furniture City employees overall do not think spirituality is linked or should be part of the workplace and the older employees for both organisations take a very traditional attitude that the workplace is for work and not for individuals to express, discuss or practice their spirituality. Furthermore, younger employees aged 16 - 24 and 25 - 33 for Furniture City and Housing Organisation both agreed that the workplace is incompatible with spirituality. This indicates that the 'new breed' of employees, although understanding what the term spirituality means to employees, think it should be left at home and not brought to the workplace, therefore suggesting that employees should not bring their beliefs and views to work. This view is typical of the general workplace for both organisations, because the majority of the employees do not see themselves as spiritual people (Appendix 7 and 8).

The above discussion further reinforces the statement put to employees of both organisations 'I feel spirituality or religion could be a source of conflict at work'. Analysis shows that employees responded statistically significantly for both Furniture City and Housing Organisation. Furniture City male employees agreed with the statement; however, females were a lot more in agreement that they thought spirituality could be a source of conflict (3.27 and 4.22). Housing Organisation employees answered similarly to Furniture City, with female employees agreeing a lot more than their male counterparts (4.10 and 3.24 respectively). These findings were further supported by the semi-structured interviews where employees for both organisations felt the reason spirituality or religion could be a source of conflict in the workplace is because of the subject nature of spirituality; their fellow employees may not understand a specific faith properly and therefore cause upset and potentially discrimination. This is reinforced by the semi-structured interviews where employees who wish to practise their spirituality in the workplace, felt that they would feel comfortable using the public space available for prayer but sensed it could be a source of conflict as their colleagues may feel uncomfortable having to witness this practice.

"Finding appropriate times, places to practise in harmony with the demands of the day to day business this could also lead to distancing and bullying from colleagues."

(Interviewee, Housing Organisation)

However, from the analysis obtained through the semi-structured interview responses and the questionnaire survey, it is clear that employees do need to be wary of conflict that may occur in the workplace if the employees wish to discuss or practice their spirituality. From the statement, 'I have experienced conflict at work related to spirituality or religion' Furniture City and Housing Organisation employees have mostly indicated that they have experienced an issue.

Females from Furniture City were more in agreement than males that they have experienced conflict because of their spirituality (2.60 and 2.25). These findings are similar to that of Housing Organisation, where the females (2.62) also indicated that they had witnessed conflict related to an individual's spirituality or religious beliefs more than the males (2.38). This reveals that because there is no clear policy on ethnical, cultural and spiritual diversity, employees within both organisations are unaware of where the line is so that they do not cause any form of conflict or discrimination within the workplace because of an individual's right to express their spiritual or religious beliefs within the organisation.

This is partially disputed by responses given from the semi-structured interview findings, where an employee felt that it is unlikely that conflict would occur in the workplace in today's society due to the greater focus and media coverage of equality and diversity, which is set up to protect the employees from such treatment. On the other hand, the response also indicated that because employees were less likely to openly discuss their spiritual beliefs within the workplace, this could potentially be perceived as negative because of a lack of engagement with fellow colleagues and the fact that employees who are unaware of a particular religious or spiritual practice may cause upset or distress.

However, this issue could well be partially self-inflicted by employees who are spiritual or religious. Statement sixty-nine, '*People irritate me when they ask me about my personal beliefs*' had a moderate agreement from Furniture City and Housing Organisation employees. Female employees of Furniture City agreed more than males that people do irritate them with regard to asking questions surrounding their personal beliefs (3.57 and 2.77). Housing Organisation employees had a very similar response to Furniture City with the females being more in agreement than their male counterparts (3.50 and 2.66).

As a result, this indicates that conflict is a concern in the workplace and employees have witnessed or experienced some form of issue regarding the practice or discussion of their spiritual beliefs. If a clearer policy or procedure was in place then potentially this could reduce or eliminate any form of conflict within the organisation surrounding an individual's right to express their spirituality. On the other hand however, if employees did not get irritated when fellow colleagues spoke to them about their spirituality or religious beliefs and had a more open dialogue, then this could reduce long-term issues through adversely offending anyone.

6.8 Summary

The findings of both the semi-structured interviews and questionnaires address the objectives stated in chapter 1.5.1. A summary of the findings against the objectives are highlighted in Table 91 below.

Objectives	Questionnaire Findings	Semi-Structured Interview Findings	Summary comments
Problems concerning employer's current policies and procedures	Both Furniture City and Housing Organisation employees were unaware of any clear policies relating to spirituality.	Employees stated that they were unsure as to the whether a policy specifically relating to spirituality existed. Managers believed that spirituality was covered by broader policies relating to anti-discrimination legislation and inclusion policies.	There were clear similarities between the findings of the questionnaires and semi-structured interviews both within and across both organisations. This indicates that in all instances, employees felt that no clear policy or procedure relating specifically to spirituality existed.
Assess the extent to which policies and procedures link to the literature and theories relating to spirituality within the workplace	The questionnaires from both organisations supported the current literature (Karakas, 2010; Mitchell, 2013) in determining that no policies or procedures relating to spirituality were in place.	Managers and employees at Housing Organisation stated that although no clear policy existed, the organisations "Something for Everyone" policy offered a holistic approach to employee well-being an approach highlighted by Samah <i>et al.</i> (2012). No comparable policy was in place at Furniture City.	Although Housing Organisation did show some evidence to support the findings of Samah <i>et al.</i> (2012), the lack of clear policies and procedures within both organisations is consistent with the current literature.
Employee and employer attitudes towards policies and	The questionnaire responses within both organisations indicated that the wording of policies and procedures was	The findings from both organisations were in agreement with the responses from the questionnaires with a clear	There are clear similarities between the findings from both the questionnaires and semi-structured interviews

procedures associated with spirituality	a key issue, with no clear policy in place.	consensus that policies and procedures relating to spirituality were limited and often covered by more general documentation.	highlighting the uncertainty of employees and managers with regards to policies and procedures on spirituality.
What factors constrain employees from fulfilling their spirituality	The findings indicated that employees felt there was a lack of space within both organisations to enable them to practice their spirituality. Responses from each organisation also revealed that employees felt constrained by being unable to discuss their spirituality for fear of conflict.	Management within Housing Organisation stated that they were happy for employees to utilise a vacant room to practice their spirituality, whilst Furniture City managers did not believe there was an appropriate place for employees to do so whilst at work. Employee responses from both organisations did not indicate they felt constrained from discussing their spirituality, although few had actively discussed their spirituality with colleagues.	The findings from both methods are consistent in demonstrating the employees' felt the lack of space was a considerable constraint upon fulfilling their spirituality at work. The discrepancy between the findings of the questionnaires and semi-structured interviews relating to the constraint of open discussion could be related to the personal experiences and small sample size of interview participants.
Compare employee and employer perceptions toward spirituality at work	Within both organisations employees felt that although they had not witnessed spirituality as a source of conflict, they believed it could cause conflict if spirituality was discussed within the workplace.	The findings of the semi-structured interviews were in agreement with the questionnaires at both organisations, with employees and managers stating that they felt conflict could occur in relation to spirituality.	Both methods indicate that employees are hesitant in discussing and exploring theirs or others spirituality at work for fear that it will lead to conflict although there was little evidence that employees had experienced conflict first-hand.
The rationale behind workplace initiatives and measures which aim to support spirituality	The questionnaires revealed limited awareness of any initiatives or measures which aim to support spirituality within either organisation.	Responses from both managers and employees within Housing Organisation indicated that initiatives and measures were conducted under the umbrella of the Something for Everyone policy and were not specific to spirituality. Furniture City managers and employees were not aware of any current initiatives or measures aimed at supporting spirituality at work.	The findings of both the semi-structured interviews and questionnaires were consistent across both organisations in revealing limited support for spirituality through initiatives or specific measures. The rationale behind this did not appear to be a hostile act, but rather one of uncertainty, which again can be attributed to the lack of clear policies and procedures.
Appraise employees and employers perceptions on how effectively spirituality is managed	Within both organisations employees responded negatively towards the level of support offered by management regarding employee spirituality.	Employees within both organisations responded positively towards the level of support they felt managers offered within their respective organisations and the approachability of managers in issues relating to spirituality.	The responses from questionnaires and semi-structured interviews contradict one another, with the interviews scoring more positively; this can be attributed to the small sample size utilised for the semi-structured interviews in comparison to the questionnaires.

Table 91 - Objectives against the main findings from both the quantitative and qualitative data

The findings of this research indicate that at present there is little attempt by either Furniture City or Housing Organisation to provide policies or procedures on spirituality which may support the strategic aims of the business. The study has indicated that there is

significant variation in employees' perceptions as to how well issues relating to spirituality are managed within their organisations and whether they view it as a source of conflict and the extent to which they feel there is adequate provision for them to explore and practice spirituality at work. The businesses themselves have varying provision to support the physical and mental well-being of employees but do not specifically look at spirituality within the initiatives offered and generally focus more upon legal requirements associated with the topic, extending training to develop appreciation of others' beliefs to enhance the customer service provided. However, employees who are spiritual or religious could do more to openly discuss their beliefs within the organisation, which would help policy-makers adapt their current standards in order to facilitate the employees' right of expression.

Consequently, the organisations do not show a full understanding of how facilitating greater expression of an employee's spirituality may enhance their business and with approximately one third of the employees claiming that *'My spirituality is an important part of my life'* it is important that the organisations start to make changes. Therefore, in order for an organisation to successfully cope with the complex challenges ahead regarding an individual's spirituality, business leaders need to make a fundamental shift, transforming to a new business model, which leans towards facilitating a spiritually based organisation (Ali, *et al.* 2011). Currently, the findings have shown that there is a spiritual vacuum, mostly caused by ignorance, confusion or a simple refusal to accept that any human being needs to be connected somehow to some 'spiritual force'. Organisations need to ask genuine questions so as to learn more about spirituality and to create transparency and trust within the workplace. In the next Chapter concluding points are drawn together and a new model for spirituality is presented as an aggregate of all the parts. In addition, practical

considerations that have flowed from the study will be discussed, in an endeavour to provide for the enhancement of the spiritual well-being of employees.

Chapter Seven: Conclusions and Recommendations

7.1 Introduction

The purpose of this chapter is to draw together key points from the discussion and identify trends and patterns that addresses the overall research question on employee perceptions of spirituality and organisational commitment. Thus, employee and managerial awareness towards workplace policies and procedures are discussed, followed by those general perceptions towards spirituality being held.

In order to provide a comprehensive overview of the key issues from the study, the findings are first assessed against the key literature to determine the extent to which they are consistent with other research into spirituality. The discussion then moves to analyse key elements of the discussion. Next, considerations for practice are presented, that will serve to point the way in which organisations might address spirituality issues. Following the contributions to practice, the important contribution to knowledge made by the current study is presented, which is summarised in a new model for spirituality in the workplace, this is followed by the limitations of the current study and the highlighting of areas for future research.

7.2 Conclusions relating to the key literature

The literature raised a number of key issues relating to the management and perception of spirituality within the workplace. The significant role spirituality plays in an organisation, along with the benefits of addressing spirituality at work, are key elements that have been raised by numerous researchers (Bodla and Ali, 2012; Brown, 2012; Lundrigan *et al.* 2012; Bello, 2012; Javanmard, 2012 and Karakas, 2010;). For an organisation to cope successfully

with the complex spirituality challenges ahead, management and business leaders' attitudes would need to make a fundamental shift. In transforming to a new business model, the current study suggests facilitating a spiritually based organisation, which is supported by earlier research. Indeed, employees and managers are making considerable progress towards accommodating spirituality in the workplace, for example in providing a communal space for use in worship. Nonetheless, the subjective nature of spirituality and a lack of common understanding of what spirituality means to an employee, presents challenges in implementing such initiatives.

Workplace spirituality encompasses elements of awareness, interconnectedness with others and a higher existence. There is also a sense of fulfilment and value, which adds meaning to an individual's vocation. The basic elements that constitute the spirituality framework include ethics, trust fairness of decisions, respect, honesty and integrity of actions. However, within the current study it was found that a large proportion of employees were, to some extent, unclear as to whether the policies on ethical, cultural and ethnic diversity existed, or if they did, confusion existed over what they actually entailed. Thus, the current research has highlighted that, in businesses, ethical elements of spirituality are little in evidence and where they do exist, they tend to lack clarity. This lack of clarity can be seen to diminish the effect of any actions an organisation may take to accommodate spirituality within the workplace as their efforts and motivations could be misunderstood, misinterpreted or even missed entirely by the employees. However, the basic principles of spirituality were found to be significant to the employees and in line with the previous literature (Brown, 2012; Lundrigan *et al.*, 2012). With particular respect to the importance of working for an ethical organisation, employees placed considerable value on this element, which supports the ethical practice of management. Furthermore, as ethics is considered to

be a key element of spirituality, its connection with and impact on employees' job satisfaction should not be underestimated. This link with satisfaction supports previous work by Moghaddampoura and Karimianb (2013) and others, who claim that spirituality exerts a positive influence on employees' ethical behaviour in particular through having a greater awareness of the views of others.

Although the current study found that working for an ethical organisation was important, there was disparity with respect to compliance, particularly when procedures and rules were at variance and often in conflict with the individual's personal values and beliefs. This disparity is further illuminated by a gender difference, which demonstrates stronger support for an alignment to spiritual values, which has not been determined previously. One explanation for the general disparity in agreement could be found in a retail environment, where the ethos is primarily target driven. Here, employees often feel that they are in a more vulnerable position if they do not conform to organisational policies and procedures. This pressure to pursue personal monetary values or security has been shown to impact on and subdue personal feelings, when their ethical or spiritual feelings are in conflict with organisational endeavours. Conversely, in the third sector organisation, where there is a greater need to exhibit a service-based culture, there was a wider sense of freedom for employees to be responsible for the environment, which is more conducive to individuals exerting their ethical and spiritual awareness. Here there is a tendency not to comply with policies and procedures which go against their basic values. There may be other explanations for the more positive attitude towards spirituality in the third sector organisation, for example, both management and employees may be more liberal and open-minded in their outlook and therefore provide greater freedom, particularly when compared with a sales orientated environment.

Previous studies also suggests that a sense of well-being and interconnectedness can be generated from incorporating spirituality within organisational setting (Ali and Bodla, 2012; Brown 2012; Karakas, 2010 and Lundrigan *et al.* 2012). Indeed, the absence of a link between enjoying the workplace and the level of rapport suggests that a true level of interconnectedness is absent. The reason for this disconnect amongst employees is not entirely clear. Certainly, employees stated that they do not feel hesitant in discussing their spiritual beliefs with colleagues in the majority of cases, thereby highlighting that a lack of rapport or a depreciation of the value of rapport with employees cannot be attributed to a sense of reluctance in discussing spirituality. Nevertheless, although employees indicated that they did not feel hesitant in discussing spirituality, the acceptability of the topic within the workplace showed greater variety in perceptions. Organisations gave the greatest statistically significant response with the Conflict at Work section of the questionnaire, referring to spirituality being a potential source of conflict at work. This indicates that whilst employees may not hesitate to discuss their own spirituality, they may feel reluctant in discussing the concept of spirituality in more generalised terms for fear of causing conflict. Subsequently, a thorough and productive discussion of how spirituality may be accommodated within the workplace may not be fully understood or discussed. Whilst employees may feel able to communicate specific issues relating to their own spiritual needs, a wider discussion, which could accommodate a range of spiritual needs and maybe prevent issues from occurring, is unlikely to take place if employees feel they cannot discuss spirituality beyond their own personal needs and experiences. This in turn could account for some of the lack of understanding shown as to whether a clear policy on ethical and ethnic diversity was in place, as without everyday application being clear, ambiguous policies can be overlooked by the workforce. On the other hand, where there is a clearer understanding

of these policies, this can improve workplace spirituality, although the organisations' leaders first need to strengthen spirituality values. It should not be underestimated how the workplace can bring communities closer by adding a sense of togetherness. For an organisation to succeed, the management need to develop skills which identify possible unpleasant or awkward interrelations which involve individuals practising their spiritual belief in the workplace, thus averting the potential breakdown of team unity. Indeed, an experienced and trained manager may be able to reverse conflict by providing a platform for employees so that they can understand the differences between individuals' spirituality within their organisation. This in turn may then strengthen team cohesion, irrespective of whether the teams are comprised of diverse employees from different backgrounds or spiritual beliefs.

Although research such as Lundrigan *et al.* (2012) and Van Tonder and Ramdass (2009) highlight the benefits of management engagement and understanding of their employees' spirituality, the findings of the current study illustrate that the participants differed, with one organisation disagreeing that management should be aware of the employees' spiritual beliefs, with the other feeling that management should be aware. Differences were also present with respect to managements' awareness of employees' spiritual beliefs, with opposing views being offered by the two organisation. These conflicting opinions could be attributed to the highly individualised nature of spirituality. Indeed, as spirituality by its very nature varies between individuals, it should not be surprising to see conflicting results in the employees' need or a desire for management to be aware of their individual spirituality.

The discrepancy does not mean that the findings contradict the conclusions of Lundrigan *et al.* (2012). Indeed, employees indicated a strong perception of spirituality through their

responses to spiritual fulfilment. High correlations were found between the notion that the attitudes or comments of co-workers impacts upon the level of spiritual fulfilment and the attitude from management being detrimental to an individual's spiritual fulfilment. Thus, the respondents agree that comments from co-workers can affect an employees' personal fulfilment level of spirituality. However, the relationship between comments from co-workers and management's attitude is comparatively weak. The highest relationship was found between the attitudes of co-workers which impacted upon personal levels of spiritual fulfilment and the attitude from management being detrimental to spiritual fulfilment. There is a suggestion here that where respondents agreed with one statement they were likely to agree with others, with the agreement here being between the attitudes of co-workers and the level of support afforded by management, which has been found in previous work (Lundrigan *et al.*, 2012). Relationships between questions tend to show a strong consensus overall.

When regards to gender unanimous support was received for spiritual fulfilment being achieved through management understanding their charges spiritual beliefs enhances my, although females were more supportive in their perception. This suggests that female employees are more likely to seek management's understanding of their spiritual belief and believe spiritual fulfilment can be affected by management. The feeling of spiritual fulfilment is supported by Badrinarayanan and Madhavaram (2008), who found that supervisor behaviour, had a significant effect on employees' psychological well-being, which includes spiritual well-being. It can therefore be concluded, that where the contribution by management is positive, performance is likely to be enhanced. Nonetheless, although responses from males were still significant, the lower level of agreement suggest that male employees may not perceive the same level of impact. Despite the effect having varying

degrees of significance for the individual, it is unlikely to be detrimental to the employee-manager relationship or the performance of the employee. As with all issues relating to the employee and their personal needs handled, a degree of sensitivity is needed.

Spiritual leadership also encompasses motivating and stimulating employees by instilling a vision and organisational culture based on altruistic values. This outcome is likely to be a highly enthused, committed and industrious workforce, who have a strong sense of belonging. Yet organisations are usually far from homogenous in terms of leadership, with work environments being viewed as 'black boxes' for different spiritual groups and religions. Consequently, unprepared leaders and managers may be unfamiliar with the issues that could arise from the confluence of diverse religious faith groups. Negativity can arise from conflicting managerial styles or a limited awareness of spirituality. Females felt that management was more hostile to an expression of spirituality in the workplace than males.

Conversely, males felt more strongly that management were not interested in the spirituality of its employees. Thus, females were more likely to perceive management as hostile. The reasons for such variations in perceptions is unclear, although the range of locations and managers between the organisations, along with an imbalance in genders working in locations and roles, could account for such a discrepancy. Consequently, it is reasonable to assume that differing responses may be attributed to the way male and female employees perceive management behaviour.

Similarly, with respect to line managers, females showed greater negativity. In addition, the perception is that there is limited organisational support for spirituality. Thus, whilst management are comfortable in discussing issues of spirituality in the workplace, the organisation does not go far enough to support their employees spiritually, leading to a

negative perception. Moghaddampoura and Karimianb (2013) suggested that organisations need to increase their efforts towards spirituality, particularly within their human resources development programmes. Within the current study, there are indications of spiritual awareness, although they are a long way from developing this approach.

It is apparent, that little support was perceived for organisational support for spirituality, with the advancement suggested by Samah *et al.* (2012) not being born out. As the study organisations exist in entirely different sectors, it is apparent that the perception negativity is not specific to a particular sector. However, whilst the study organisations were considered in isolation, it is plausible that the employee perceptions are indicative of a wider approach to workplace spirituality within the United Kingdom, which is not consistent with the Malaysia based study of Samah *et al.* (2012). Moore and Moore (2012) suggest that there is an increasing number of workers who wish to remain productively in employment and in meaningful jobs, well into their sixties and beyond. Therefore, the desire to stand for something more than just work is gaining importance for employees, in that they are searching for careers that offer more than just a salary. Certainly, some older workers in the current study do not feel there was sufficient support for employees' spirituality. In addition, they felt that management would be hostile towards staff who wish to express their spirituality within the workplace. These perceptions lend support to Moore and Moores' (2012) view that if employees are seeking a greater meaning from their work. Then the level of dissatisfaction relating to the spirituality issues outlined in this chapter would indeed be higher.

With respect to age, older employees have a greater perception that management is not indifferent to individuals expressing their spirituality. Indeed, they felt that management

could become hostile if an individual sought to express their spirituality within the workplace. It is clear that older employees support the contention that the organisation needs to raise its awareness of employee spirituality and beliefs, which links with Moore and Moores' (2012) significance of meaningful work. .

Within the aim to identify employee perceptions of spirituality in the workplace, various elements have been supported earlier research, whilst others have run contrary.

7.3 Overall conclusions

The current study represents a rare empirical investigation into spirituality in the work place. Thus, the study provides evidence perspective which has been lacking within previous academic work. The results have enabled the study to gain greater clarity regarding several aspects of how spirituality is interpreted within the workplace. Through research objectives, this study is able to support the findings of several key concepts outlined within academic literature, as discussed earlier in this chapter. For example, the study has shown that spirituality and religion are significant factors in most employees' lives, and whilst employees would prefer to speak openly about spirituality, they do indeed tend to suppress this. The discussion now moves forward the key conclusions which can be drawn from the discussion chapter, which addressed the objectives of the study, to highlight key considerations.

7.3.1 Policies, procedures and spirituality

Employees agreed that they understood what the term spirituality meant, although both organisations and individuals were unsure as to how the concept could be fully integrated within the workplace. Similarly, there was often confusion as to how spirituality should be dealt with or managed. In addition, the general perception was that spirituality was not

clearly identified within policies and procedures and, neither were the practical issues of supporting spirituality.

Ambiguity surrounded the lack of clear policies or procedures, with a particular focus being the lack of understanding of the term spirituality and that the ambiguity stemmed from how the policies and procedures were worded. The generic references that the policies and procedures typically require in order to encompass the broad spectrum of organisational issues that can occur may not readily present themselves as specifically relating to spirituality, as perceived and interpreted by the employee. Furthermore, employers find it difficult to establish guidelines that accommodate spiritual employees who defining themselves as belonging to a set of beliefs, which may vary within the same broad religion. However, even with these limitations in mind, common features of spirituality can be identified and referenced within policy documents, to ensure some reference point. The high level of disagreement on the presence of any clear policies on spirituality suggests strongly the absence of such policies in the study organisations.

The importance of ethics over rapport with co-workers is another issue. The need for the organisation to be seen as ethical was addressed. The ethical background of an organisation is significant and it ties in with the values and beliefs of the individual, which are key elements of spirituality. Nevertheless, although rapport and the sense of community this creates are considered as important factor in creating good morale and a positive working environment, the current study did not support this notion. Employee responses suggested that employees felt that conflict in relation to spirituality could occur if colleagues failed to understand a specific faith properly, therefore they tended not discuss their spirituality with colleagues. Spirituality is intrinsically linked to the sense of self and deeply held personal

values. The perceived need for individuals to hide their personal self or to feel that colleagues are withdrawn within the workplace, can lead to a perception that there is little true rapport between co-workers. Over time, such a situation could devalue the importance of employee rapport. In addition, comments made by both management and co-workers, had a negative impact upon the spiritual fulfilment of some individual. It can therefore be concluded that the discrepancy between rapport and support from management and co-workers, does not support the notion that employees devalue rapport with co-workers because it is difficult to generate adequately in the first place. This apparent reluctance in discussing the spirituality with colleagues may equally relate to a perceived fear of negative comments, possibly through misunderstanding. The reasons why rapport on spirituality has become declined or been devalued are not clear and therefore it is an area that would benefit from further research.

Hesitancy in expressing spirituality within the workplace was also apparent in some employees' dealings with management. Although management appeared to be broadly aware of possible sources of conflict, the employee perception was that management do not openly support their right to express their spirituality. Even where management showed some support for spirituality, it was felt that management did not truly understand the employees' spiritual beliefs.

One reason that could contribute to the employees' perceptions of the limited understanding of the managers' concept of spirituality is the level of training available to managers and the constraints placed upon them by the practicalities and physical requirements of the workplace. Managers claim they would be happy for their employees to have open dialogue with them about their spiritual needs, although they felt that it was up

to individuals as to whether spirituality is discussed with colleagues. That being the case, management had not established an avenue for open dialogue between colleagues or with management, which could have been facilitated through discussion groups. Management seemed more positive than the employees about the availability and support for spirituality within the workplace, which leads to the conclusion that a discrepancy exists between their perceptual frameworks. This separation of perceptions could be due to poor communication on the topic of spirituality. However, where management did refer to the rationale behind why they felt employees would not be comfortable in discussing or expressing their spirituality, they cited relevant organisational policies. However, as previously discussed within this chapter, the employees generally felt these policies were unclear. Furthermore, the space provided for worship was generally perceived as inadequate.

Where policies existed, those with the longest service viewed the most positively. This acceptance may be due to a familiarity with such policies over time years although, as responses were inconsistent, they were not wholly transparent, with regard to spirituality. The inconsistency in employee perception could also be attributed to knowledge and experience. An older employee may have worked in a wider range of organisations, which presents a greater opportunity to make organisational comparisons, which in turn can contribute to a greater understanding of the wording of policies. Furthermore, age provides greater opportunities for extended service within the organisation, which is acknowledged as a further consideration. It is also the case that long-serving employees may show greater loyalty to the organisation and therefore view the organisation's policies in a more positive light. Conversely, comparison between the policies for differing organisations may indeed generate dissatisfaction, particularly if the current policy is perceived to be weaker. The same concept can be applied to younger employees, to explain their higher dissatisfaction

rates. It is unclear, however, whether this dissatisfaction stems from a lack of comparative opportunities or a reduced familiarity with policy wording. Still, it is clear that the disaffection with policies and procedures reaches across gender, age, ethnic and religious groupings.

7.3.2 Barriers to spirituality

The study investigated the extent to which employees felt they were under pressure to compromise their basic values at work. In the case of both Housing Organisation and Furniture City, the average rating was three, which indicates that, although some give and take towards fulfilling an employee's spirituality was deemed necessary by management, it was not a persistent issue. Overall, although basic values were not perceived to be compromised, the majority of employees indicated that they felt they were forced, at times, to compromise their personal spiritual beliefs or values at work. Indeed, some felt they had regularly had to compromise their personal values or beliefs. The nature of the compromise was not indicated within the empirical data, nor was it highlighted through the semi-structured interviews. Compromise, as a subjective construct, can present itself in many forms and whether employees felt their work forced them to compromise morally, for example through being dishonest with a customer, or be physically compromised by not being able to worship when and where they wished to, is unclear. The Pearson Correlation nevertheless suggests that with respect to feeling spiritually fulfilled at work, the nature of the employee's job, along with a lack of time available, are key issues that prevented the individual from fulfilling their spirituality, with this being more so than direct conflict.

The discussion of spirituality itself emerged as an issue that employees perceived as a source of conflict. Whilst almost half of the employees felt that spirituality could be discussed

openly, an equal number were still uncomfortable with the topic. The results indicate that whilst respondents generally do not feel hesitant in discussing their spiritual beliefs with colleagues, the majority had not actually had discussions about their spirituality. Fewer still had discussed spirituality in general, or shared their spirituality with a co-worker. It is apparent that older employees felt that spirituality was incompatible with the workplace and therefore should not play a role within the organisation. Clarification on what this role may be, whether it be open dialogue or other means, such as prayer groups, was not established and could prove fruitful research for the future. The reasons may be due to more mature employees having a different work ethic, possibly believing that a place of work is for working, rather than an express of spiritual beliefs. Thus, although some employees feel confident that they could discuss their spirituality, a number feel repressed and uncomfortable about expressing their beliefs.

Although religious backgrounds within the organisations were broadly similar, there was a distinct difference between with regard to gender. Female employees believed, more than males, that management's understanding of employee spirituality enhanced aided their spiritual fulfilment. The suggestion, therefore, is that female employees are more accepting of management support and its important, within the workplace. Conversely, males felt that they had little support to practise spiritual rituals, although it is apparent that certain spiritual beliefs do not require an open form of expression. The conclusion to be drawn from gender differences is that females generally have a more positive perception of management's understanding of their spirituality, which in turn has a sequential and positive effect upon their spiritual fulfilment. Whilst the reason for gender differences is unclear, it is apparent that it was present in each organisation sampled and as such would appear to be gender, rather than organisationally specific. It is possibly, that females tend to be more

open and communicative than their male counterparts, which may account for the similarities in gender-grouped responses. Rather than different gender treatment from managers, it may be the case that women are more readily seek support on any issues they might face and communicate these more openly. Not all responses expressed similar views. For example, the semi-structured interviews highlighted that one organisation had an informal open understanding, that the store's staffroom could be used for quiet time, prayer and meditation, although no such provision was made in the other organisation. The argument for the lack of facilities, however, was attributed to building size and the unavailability of a suitable location, rather than a disinterest in spirituality. Employees were permitted to make use of vacant spaces, although placing the onus on employees created a source of conflict. Such barriers are set to discourage employees from practicing their spiritual beliefs or rituals at the workplace.

Employee perceptions are influenced by factors such as gender, age, ethnicity or religious background, by the organisation's attitude and environment also play a part. A particularly important area is that of effective communication. A resounding finding related to management not communicating effectively to the workforce or supporting what employee's perceive as their right to practice spirituality. The condemnation is not universal, wherein the 43 - 51 years old group felt that management was doing its best to support their employees, especially in the current economic climate, which highlights the wider perspective held by this group.

Age related variances were equally apparent in relation to how conflict was perceived. Whilst the majority of staff were not seem unduly concerned with spirituality as a source of conflict, although, strangely, many had witnessed or experienced spirituality or religion

related. The 16 - 24 years old age group claimed to have witnessed the most conflict caused by spiritual beliefs. Furthermore, as many employees have witnessed some form of spirituality conflict, this suggests that organisational support or control is not strong. Thus, spirituality is generally perceived as not being a source of conflict, it is not encouraged or negative discriminative behaviour is ignored.

7.3.3 Attitudes towards spirituality

Whilst it can be expected that some elements of spirituality can be met at work, only a limited perception of spiritual fulfilment was apparent. Additionally, the extent to which the attitudes of co-workers influenced levels of spiritual fulfilment was weak. There was, however, variance in how specific religious groups perceived the impact of spiritual influence on their performance. Christians in general and more specifically Catholics were more positive about the degree of impact their spiritual fulfilment had in the workplace, which may have translated towards increased productivity. The United Kingdom is essentially a Christian country with public holidays and government regulations predominately reflecting Christian values, which in turn can be reflected in company policy. Thus, it is perhaps unsurprising that Christian employees feel a greater spiritually fulfilled at work, as there is a perception that the country supports them, with one manifestation being national holidays, such as Christmas Day and Easter Sunday. Conversely, employees from non-Christian faiths can feel alienated or pressured, especially when actions are needed at times that are inconvenient for their role or Christian colleagues.

Employees felt that spirituality was an important part of their lives, yet were not able to feel that they brought their 'whole self' to work. This disparity between important aspects of an individual's sense of self and their perceptions of themselves whilst at work is of concern.

There was an element of employees decoupling meaningful work and their spirituality, with there being little recognition of how spirituality can effectively link to their role at work. The disconnect can be explained by employee responses towards conflict, policies and facilities, with the organisation being seen as an inanimate entity, rather than a caring organisation, despite the rhetoric about employee well-being organisational activity and a strong economic focus can override individual spiritual needs. One example would be the use of a rota system during religious periods such as Ramadan, which may coincide with periods of high sales demand or targets. In this situation, employees may feel that managers hold negative attitudes towards spirituality. In organisations where males predominate, for example tradespeople businesses, they may be more distant from middle and senior management than, say office workers. Where work is located in separate buildings, there can be fewer opportunities to interact with management than a single site.

Strength can be taken from the relationship between managers understanding an employee's spiritual beliefs and a feeling that managers would address any issues regarding workplace spirituality. Managers also showed that they were aware of employee's spiritual background and beliefs, which coincided with employees believing this to be the case. Whilst, in general, employees felt that managers were aware of and supported their spirituality, it was apparent that some managers were perceived as 'hostile'. The attitudes of employees can be dependent on how comfortable they feel discussing issues of spirituality with management.

7.3.4 Employees' perceptions of spirituality

Whilst it is felt that policies and procedures need to be clearly defined and understood a resounding 'No' was given. Indeed, with respect to spirituality, policies were reported as vague and provided little support for employees.

Although the organisations had internal strategies to address discrimination, employees felt there needed to be a specific focus on spirituality. Indeed, the majority of employees critical of a lack of a clear policy on matters such as spirituality, ethics and diversity, which went beyond mere legislative requirements. The discrepancy that females felt can be attributed to the nature of work within each organisation, with one organisation having a greater female variation in role and location.

Policies and procedures themselves were not an issue with, in general terms, employees being happy to abide by company rules and procedures. This suggests that employees respect procedures, even if these go against their personal values and beliefs. Here, it is apparent that complying and staying in work is more important than challenging the system. However, whilst rules are adhered to, there is likely to be unease, as employees' minds and hearts, their own personal convictions, are not following. With respect to the working environment, it is apparent that, for employees, working for an ethical organisation is linked to their spiritual well-being. For females, however, a 'good' working environment was considered superior to one that was ethical. The difference in perspectives can be explained by the stereotypical social characteristics, with a tendency for females to be more communicative in the work environment, which provides for greater social interaction and supports of personal needs. The term 'good' might equally apply to the notion of flexibility, to accommodate childcare. In practical terms, as the organisational policies lacked clarity it

was difficult to assess their influence on day-to-day activities, irrespective of how long employees had been with the organisation. In addition, a perception of any practical application might be influenced by the lack of facilities available in an organisation.

7.3.5 Workplace support for spirituality

On the positive side, employees were generally aware of a range of programmes that supported their physical and mental well-being. Whilst some of the programmes touched upon spirituality, very few focused upon it specifically. Nonetheless, a large number of employees were aware of a range of programmes that included health and well-being, work-life balance, counselling and prayer or meditation groups. The lack of awareness can be attributed to inadequate communication, rather than a lack of programmes, although a specific focus on spirituality was absent.

As with many establishments, one organisation had a charter. Whilst employees had an opportunity to read the charter, it was easily accessible, with respect to either location or understanding. Although some crossover to spirituality can be identified, such as the availability of meditation sessions, there was limited accommodation of spiritual fulfilment, either in the wording or services offered.

With respect to flexible working, confusion existed over contractual requirements, although this varied between the two organisations. Due to the nature of work one organisation did not offer flexitime contracts, although the retail trade required employees to work outside of the traditional 9 - 5 patterns, which afforded a degree of flexibility. For example, a shift beginning at 11am would allow morning prayers and managers are in a position to control this elements, although their actions need to be balanced against an overall fairness for all employees. Where flexi contracts existed the opportunities were predominantly utilised by

administrative staff, rather than service or technical staff, which have skewed the awareness flexitime being in existence. Generally, there was limited awareness of the availability of prayer or mediation groups, which in one case is not surprising as management was not able to accommodate such a facility. Even where facilities exist, that a large proportion of employees were unaware of prayer or meditation groups, suggests ineffective communication. Management also needs to consider the extent to which it allows employees to pray or meditate during working time, without discriminating against those who do not practice their spirituality at work

7.3.6 Employees' perceptions of practising spirituality

It is apparent that a relatively negative perception exists as to how spirituality can connect with the workplace, with few potential benefits being noted. Whilst employees and management do not see spirituality itself as being a strong source of workplace conflict, there is little apparent support for the concept. Attempts to promote an awareness of spirituality beyond the legislation focus predominately upon the needs of the customers, rather than the needs of all stakeholders, including employees.

That there was no strong conclusion on whether religion or spirituality have a role within the workplace. With respect to gender, female employees showed more positive view towards the role of spirituality, indicating that they are more encouraging of individuals practicing their spirituality within the. The male perspective can be seen to be in line with their view that they felt unable to communicate effectively with managers.

Overall, employees generally believed the workplace is not incompatible with spirituality, although it should not necessarily be openly discussed or practiced in the workplace. In particular, older employees adopted the traditional attitude that the workplace is for work

and not for individuals to express, discuss or practice their spirituality. At the opposite end of the age range, the younger 'new breed' of employee, also asserted that spirituality has little place at work. The younger view may be attributed to them themselves, being less spiritual as people.

Responses from the semi-structured interview showed that employees felt that conflict was unlikely to occur in today's workplace, due to the greater focus and media coverage of equality and diversity, which it was felt added protection for employees. Conversely, as employees are less likely to discuss their spiritual beliefs openly, this has the potential to impact negatively on spirituality. A lack of engagement with colleagues and managers means that there is a greater unawareness of a particular religious or spiritual practice, which can cause distress. There are indications that employees did not become overly irritated when colleagues spoke about their spirituality or religious beliefs, yet encouragement of a more open dialogue is likely to facilitate progress on spirituality in the workplace.

7.4 Recommendations

The literature review suggests that when organisations allow employees the opportunity to express their spirituality at work, it could have a positive effect on the business. This effect can be the result of factors such as increased motivation or a greater sense of well-being, that itself can result in increased performance within the organisation. In the main participants in the current study felt that the organisation could have done more to assist them in furthering their spirituality and nurturing their spiritual needs. It is possible, in practical terms, that organisation can employ a wide range of strategies to support employees' spiritual needs and lessen the necessity for compromise.

There was a clear failing in the area of policies or procedures that failed to examine spirituality beyond legal requirements; within an organisation generally, a general policy on discrimination might be all that exists to address issues of spirituality. To provide clarity, it is important for organisations to construct unambiguous policy documents that provide employees with unequivocal guidance. It may be necessary for the organisation to first gain an understanding of the employees' perception of spirituality, as there are significant variations as to how concept is viewed, with some even viewing it as a source of conflict. Indeed, instances of conflict can still occur and therefore, policy documents need to outline how such instances are to be investigated.

In order to extend knowledge and understanding in the area of spirituality, employers need to look at how best to get employees to accept that spirituality is an appropriate topic for discussion within the workplace. Approaches such as discussion or action learning groups might be employed, wherein people of various spiritual beliefs can meet and discuss their own spirituality and the ways in which the organisation can assist them in observing their spiritual beliefs at work. Indeed, through promoting spirituality within the workplace, it is possible that it will become part of the organisation's natural discourse.

Organisations need to embrace the spirituality of employees, whilst at the same time making themselves aware of related issues, for example, in the provision of adequate quiet spaces for meditation, contemplation and prayer, which is in support of the employees' spiritual beliefs. If space is limited, organisations may need to consider a form of rotation, so that it is clear when the quiet area is dedicated to certain rituals. This is likely to encourage employees and make them feel more confident in utilising the facility.

An awareness of spirituality and an organisation's commitment towards it can be disseminated through newsletters, intranet, email or focused events that highlight specific topic or areas. However, it is important that organisational policies and procedures focus on the area of spirituality, rather than treating it as part of discrimination.

As with many organisational issues, effective and positive communication is likely to return the most favourable results. Drawing on the study findings, it is apparent that gender and age differences exist in the perception of spirituality and organisations will need to take this into account in their approach and the communication they deliver. Finally, as the study has demonstrated the fostering of spirituality in the workplace requires more than just policies and procedures; management has to create a climate where employees can express their spirituality freely, without fear of reprisals, from either colleagues or management.

7.5 Limitations of the study

Any research is, by its very nature limited. Indeed, no research is perfect and this study is no exception. Firstly, as the questionnaires used a convenience sampling technique rather than randomly sampling the whole population, responses given may not provide a full representation of all employees' perspectives towards spirituality within the study organisations. This is compounded by the fact that although questionnaires were distributed en masse, not all employees returned them, therefore resulting in very small numbers of respondents from some religious groups, such as Jehovah's Witness, which makes it difficult to determine their views accurately and therefore, to make a definitive generalisation.

Secondly, for the purpose of this research, only two organisations were selected, one a third-sector housing organisation and the other in the private retail sector. Therefore, because of the sectors chosen, it was not possible to get a third viewpoint from the public sector that may have provided different viewpoints.

Finally, as the study primarily utilised questionnaires, it was not possible to determine wider definitive reasons as to why the various spiritual groups responded differently about issues such as conflict within the workplace. However, a series of in-depth interviews with employees and management is likely to provide greater insight as to the rationale behind answers given.

7.6 Contribution to knowledge

This current study contributes to knowledge in several ways. Firstly, in line with the research objectives, a clear contribution has been made to spirituality, with this being summarised in a model for spirituality. The impact of the model is increased by there being only a limited number of empirical studies that have investigated spirituality in the UK workplace. Second, a contribution to practice has been made, with these issues flowing from the empirical findings and discussion and finally a contribution to methodology has been made by presenting and analysing a qualitative (semi structured interviews) and quantitative (questionnaire survey) method.

7.6.1 Contribution to theory

This study contributes to the existing body of literature of spirituality in the workplace. Firstly, it investigated the issues surrounding spirituality within an organisation and the policies and procedures, which allow an individual to practice their belief and values whilst

employed. Furthermore, this study added to the limited empirical data in this research area and thus made a significant contribution to the debate on spirituality.

The study also examined the level of organisational awareness, readiness and preparedness to engage with spiritual individuals, along with the extent to which their leaders approached the subject. In other words, as Ali (2010) points out, organisations are wary of dealing with the issue of spirituality, in case an individual is offended and therefore they are perceived as being discriminatory, which can lead to litigation. The perception of employees has further added to the knowledge on this area of spirituality.

The current study has also reduced the gap that existed between employees' perceptions of practicing their spiritual beliefs within their organisation and has provided the potential for motivating an individual through being adaptable and open in organisational policies and procedures. Previously, these issues have been under-researched, therefore by investigating these concerns, within two sectors, provides a greater awareness of varying perspectives. The current research coincides with research conducted by Bodla and Ali, (2012); Karakas, (2010); Brown, (2012); Lundrigan *et al.* (2012); Bello, (2012); Javanmard, (2012); Van Tonder and Ramdass, (2009) and Beheshtifar and Zare (2013). However, the aforementioned literature offers perspectives from the United States of America, Malaysia and several European countries, and it is noted that the current literature does not address employee perception on spirituality within the workplace within a United Kingdom setting. In addition, much of the previous research has focused on a single religion, with Islam featuring prominently, whilst the current research embraced spirituality in its widest sense and encompassed all religions, along with those who had no religion affinity. This research

therefore offers a contribution to knowledge by detailing the perceptions of British employees on spirituality, in both public and third sector organisations.

The model for spirituality that is presented below and which has been developed from the current study, takes concepts put forward by Kourie, (2006) and Karakas (2012) as its central focus (Figure 24). Thus, spirituality is viewed in its wider context, which embraces the *raison-d'être* of a person's existence and the meaning that an individual ascribes to life. Hence, 'meaningful work' is placed at the centre of the model. There are two sets of factors that feed into an individual's life at work, although there are interrelation and connections between the various elements, which is shown through overlapping ovals in the model. On the one hand, there are elements that are external to the individual which impact on how they interpret meaningful work and their spirituality in the workplace. Elements involving policy and procedures, facilities, organisational support and the organisations ethical stance and conduct, have been found to be important to an individual.

The other set of factors refer to the important internal elements; those which are important to the individuals themselves. Aspects relating to ritual, values, faith and ethical behaviour all form part of spirituality at the workplace and, in contributing to an employee's well-being, make a strong contribution to their work being meaningful, which in turn can result in increased organisational efficiency.

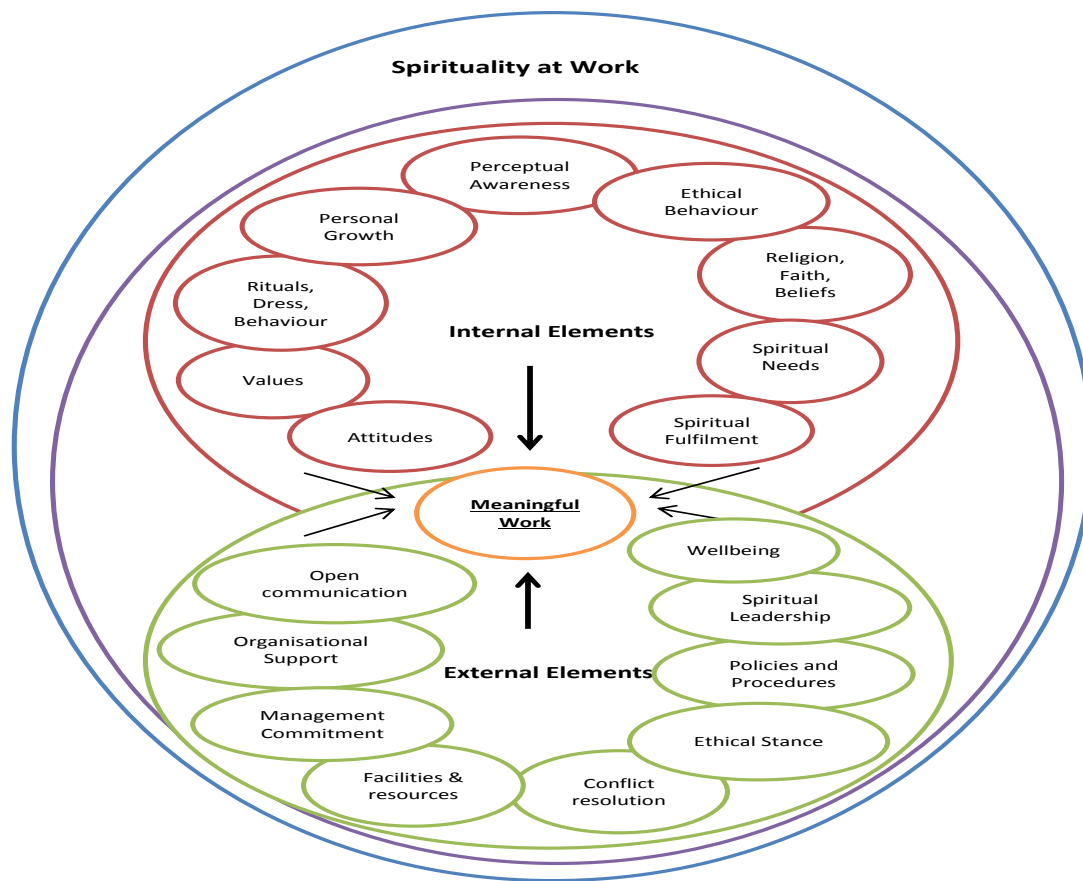


Figure 24 - A Model for Spirituality - the raison-d'être of one's existence

7.6.2 Contribution to practice

Another aim of the current study was to examine the level of awareness, readiness and preparedness, businesses have towards their spiritual employees and how the business leaders approach the subject with their internal strategies. Organisations are often wary of dealing with the issue of spirituality in case an individual is offended and therefore perceives the business leader as discriminatory, which can lead to litigation. This current study aimed to reduce the gap between employee and employers' perceptions of practicing their spiritual beliefs within the organisation and the potential for motivating an individual by being adaptable and open in their awareness of the subject by focusing on current policies and procedures within the organisation. The issues surrounding spirituality have been under-researched, therefore investigating these concerns within two sectors helped raise an

awareness of the level of interest and participation. Moreover, this contribution will also help provide a clearer understanding through empirical data that clearly outlines the issues and difficulties faced by the employees within the organisation.

7.7 Suggestions for further research

The current research has focused on two sectors, one in the North West of England, which was a third sector housing trust and the other a national retail organisation. The research focused on employee perception of spiritual needs in the workplace. Future research would involve extending the geographical areas. Equally, the study could be expanded within both the public and private sectors. A particular focus might relate a wider understanding of policies and practices of spirituality.

Furthermore, future research would also look to identify and clarify management strategic plan that facilitate employees' spirituality, the initiatives currently in operation and the main issues surrounding the perceptions of the employees towards spirituality. The gathering of qualitative data would be useful in exploring areas such as the perceived lack of communication between colleagues and with management on spirituality and in delving further into the reasons behind some of the findings from the current study. In addition, further research will also include focus groups and in-depth interviews within the organisations that support the spirituality concepts that allows for the employees and employers to clarify their spiritual beliefs. This would provide the opportunity for comparing and contrasting views on spirituality with individuals who are already familiar with their spirituality but unsure of different shades of meanings and other relevant values and beliefs that spirituality incorporates. Moreover, future research will also look at an assessment of an individual's spiritual belief and understanding and compare how the age profiles differ

within organisations and how this affects the employees' perceptions of spirituality in the workplace.

Data collection was examined for homogeneity of the sample and clear significant differences were found against dependent variables and gender. The key significant differences for the genders included conflict and policies and procedures, where females returned higher means than their male counterparts in most cases. The dissimilarities between the genders appear pronounced. Therefore, future research should include how each gender influences some of these variables. For example, whether females have more confidence than males with spirituality as a topic, which can be discussed within the organisation, if the expression of spirituality can be a source of conflict and if there are any clear policies within the organisation supporting an employee's spiritual wellbeing.

Further research would also analyse the policies and procedures internationally. As discussed throughout the thesis, The United Kingdom does not have any clear legislation with regards to spirituality, whereas the United States and France do. Consequently, a comparative report could be undertaken to see what current policies and procedures are implemented within these countries and by understanding the complex nature of the legislation regarding spirituality, this will provide a clearer picture and better awareness of the complex issues of the spiritual wellbeing here in the United Kingdom and help formulate the legislation.

7.8 Chapter summary

Overall, the culture within each organisation appears to be one that supports spirituality. However, although the culture itself is both positive and inclusive, there are several issues preventing Furniture City and Housing Organisation from being a truly supportive environment. Perceptions largely depend on how spiritual the employees deemed themselves to be. Areas such as conflict provided varied responses, which generally revealed that employees feared conflict and discrimination from either colleagues or management but in the majority of cases had not personally experienced it, although in many cases they had witnessed spirituality causing conflict for some of their colleagues within the workplace. The only participant to discuss their personal experience of conflict relating to spirituality within the semi-structured interviews referred to historic experience they had had within their career. With respect to managerial attitudes, staff in both organisations generally felt they were supportive, although some respondents disagreed and female staff more than male staff within each organisation feel managers and the workplace contribute more to their spiritual fulfilment. Finally, the lack of clarity of policies and procedures in supporting spirituality in the workplace and the limited availability of adequate facilities to enable staff to express their spirituality through acts of worship or other practices linked to their spirituality, were the areas of most concern and require a clearer outline and strategy by both organisations.

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Appendices

Appendix 1: Strengths and Weaknesses for semi-structured interviews.

Strengths	Weaknesses
<p><u>Detail</u> It enables the researcher to examine the level of understanding a respondent has about the topic, usually in slightly more depth than with a questionnaire</p>	<p><u>Time</u> Can be time consuming if the sample group is very large. The sample size for structured interviews is in fact small within the context of this study, however due to the roles of those being interviewed (managing director) it is conceivable that time limitations will be a factor as it may be difficult to gain a sufficient amount of time with participants.</p>
<p><u>Informative</u> It can be used as a powerful form of formative assessment. Therefore interviews conducted with management prior to the distribution of questionnaires may be utilised to inform the line of questioning on the questionnaires sent out to employees.</p>	<p><u>Quality</u> The quality and usefulness of the information is highly dependent upon the quality of the questions asked. The interviewer cannot add of sub-tract questions, but will utilise the original research questions in the formulation of interview questions to ensure responses are focussed.</p>
<p><u>Replicability</u> All respondents are asked the same questions in the same way. This makes it easy to repeat the interview, thus standardising the data.</p>	<p><u>Planning</u> A substantial amount of pre-planning is required.</p>
<p><u>Reliability</u> Structured interviews provide a reliable source of quantitative data through the coding and correlation of responses.</p>	<p><u>Design</u> The format of the questionnaire design makes it difficult for the researcher to examine complex issues and opinions relating to spirituality. Even when open questioning is used, the depth of answers the respondent can provide can be limited by the regimented nature of the questions i.e. they cannot be re-phrased to encourage a more detailed response.</p>
<p><u>Formality</u> There is a formal relationship between the researcher and the respondent with the later knowing exactly what is required from them in the interview.</p>	<p><u>Bias</u> There is the possibility that the presence of the researcher may influence the way the respondent answers various questions, thereby creating bias in responses.</p>
<p><u>Accuracy</u> The researcher does not have to be concerned with response rates, biased (self-selected) samples or incomplete questionnaires.</p>	<p><u>Pre-determination</u> A problem common to both questionnaires and structured interviews is the fact that by designing a list of questions, a researcher has effectively decided, in advance of collecting any data, the things they consider to be important and unimportant in relation to the topic.</p>

Table 92 - Strengths and weaknesses of structured interviews adapted from Livesy (2006:1-2)



Title of Project: An investigation into organisational commitment to spirituality in the workplace.

Scott Foster, Liverpool Business School, Faculty of Business and Law

1. I have read and understood the information provided for the above study. I have had the opportunity to consider the information, ask questions and have had these answered satisfactorily

2. I understand that my participation is voluntary and that I am free to withdraw at any time without giving a reason and that this will not affect my legal rights.

3. I agree to the interview being audio taped and to its contents being used for research purposes.

4. I understand that any personal information collected during the study will be kept anonymous and remain confidential.

5. I agree to take part in the above study.

Name of Participant

Date

Signature

Name of Researcher

Date

Signature

Name of Person taking consent
(if different from researcher)

Date

Signature

Note: When completed, 1 copy for participant and 1 copy for researcher.



The following themes constitute the main focus of the discussion during the semi-structured interviews.

Purpose of the study:

This study aims to examine the current issues relating to spirituality, such as whether it is a source of conflict within the workplace, whether employees feel able to express and observe their spiritual beliefs and whether it is embedded into organisational culture through dialogue, policies and procedures. It therefore seeks to determine the extent to which organisations create and provide an appropriate environment for employees to practice spirituality, for example by providing appropriate opportunities for discussion of their spiritual beliefs and requirements. The overall purpose of this study therefore is to determine how employers and employees currently view spirituality within the organisation and utilise this to make recommendations on how businesses may better inform policies and procedures to support employees' spiritual needs, thus generating individual goodwill which can lead to a collective creation of a motivational organisational culture

The themes can be summarised as follow:

1. Do you think that your organisation has a clear policy on spirituality and faith issues?
2. In your opinion, should spirituality be addressed in the workplace?
3. Do you believe that discussing spirituality in the workplace is appropriate?
4. Do you feel that you are forced to compromise your basic values and beliefs at work?
5. Have you ever discussed issues of spirituality with colleagues?
6. Does your organisation have programmes in the workplace which support an individuals' spirituality?
7. What types of difficulties do you think employees may encounter by overtly expressing their faith at work e.g. through dress or prayer etc?



Title of Project: An investigation into organisational commitment to spirituality in the workplace.

This study aims to investigate how spirituality is catered for within the workplace and your participation will support the gathering of data on this topic. The purpose of the research is to determine how the spiritual needs of individuals can be accommodated within the workplace and to make recommendations as to how this could be improved, thus supporting the development of future policies and procedures within organisations.

Do I have to take part? No. Participation in this study is voluntary so you do not have to take part. However, if you accept to take part in this study you will be asked to sign a consent form once you have read the information sheet. You are still free to withdraw at any time and without giving a reason.

Are there any risks or benefits involved? All information obtained as part of the study will be anonymous and the opinions of individual participants will be unidentifiable in the final thesis and any further publications. Therefore, I can confirm that there will be no risks or benefits to you due to your participation.

Will my taking part in the study be kept confidential? Yes. Both recordings and transcripts will be coded to ensure anonymity. Any personal information collected as part of the study will be stored securely on password-protected computers or in a locked cabinet. Access to the information will be limited to the researcher and PhD research supervisor.

Personal information collected as part of the study will be retained for a period of 3-5 years following completion of the study after which it will be destroyed.

Contact details of Researcher: If you have any questions regarding your participation in the study or the study itself, please feel free to contact either myself or my supervisor using the details below.

Contact details:

Researcher: **Mr Scott Foster**

Email: s.foster@ljmu.ac.uk

Research Supervisor: **Dr. Karim Menacere**

Email: K. Menacere@ljmu.ac.uk

Senior lecturer Liverpool Business School

Office phone: 0044 (0)151 231 3593

Address:

Liverpool Business School, Faculty of Business and Law, Liverpool John Moores University, Redmonds Building, Clarence Street L3 5US.

Thank you for taking the time to support this project.

SECTION A

In completing this questionnaire, you are confirming that you have read and understood the information provided regarding the purpose of this study and agree to participate.

Your Beliefs

Please tick your answer...

		1 Strongly Disagree	2 Disagree	3 Neutral	4 Agree	5 Strongly Agree
01	My personal convictions are the most important thing	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
02	Following the rules is the most important thing	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
03	I feel very satisfied by imagining a radical vision of the future	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
04	I very much like holding fast to my own, personal values and belief	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
05	I very much like forming my own rationale and interpretation of why bad things happened	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>

Work and You

		1 Strongly Disagree	2 Disagree	3 Neutral	4 Agree	5 Strongly Agree
06	Working and doing something good for the afterlife is what matters most	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
07	At work I aim to achieve my full potential as a person	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
08	I enjoy working towards a better future	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
09	It is important to me to work for an ethical organisation	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
10	Being guided by one's conscience is what matters most not spiritual beliefs	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
11	It is important to me that my work is interesting or meaningful	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
12	The main aim for me at work is to earn a living	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
13	Getting life's day to day tasks done is what matters most	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>

14	I aim to help or support others when at work	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
15	Having a good working environment is important to me	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
16	I really enjoy the work place because there is a good rapport and relationship with co-workers	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
17	I like to be able to be creative and use my initiative in my job	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
18	At work I am fully committed and focused physically and mentally	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>

Spirituality

		1 Strongly Disagree	2 Disagree	3 Neutral	4 Agree	5 Strongly Agree
19	My religion is an important part of my life	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
20	I consider myself a spiritual person	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
21	I have heard of the term 'spirituality'	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
22	I understand what the term 'spirituality' means	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
23	My spirituality is an important part of my life	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
24	I believe in God, a Deity or a Higher Power	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
25	I occasionally attend religious services	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
26	I regularly attend religious services	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
27	I occasionally pray or meditate	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
28	I often pray or meditate	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
29	I pray to get through the day	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
30	I pray to overcome adversity	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
31	I pray to prepare myself for difficult situations	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
32	I pray for co-workers who are going through difficult times	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
33	I pray for guidance in making tough decisions	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>

		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
34	I pray to cope with a bad tempered boss or co-workers	1	2	3	4	5
		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
35	I pray to give thanks for something good that has happened	1	2	3	4	5
		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
36	I pray to help with feelings of loneliness	1	2	3	4	5
		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
37	Spirituality is my own compass to guide my thoughts and beliefs	1	2	3	4	5
		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Spirituality and Work

		1 Strongly Disagree	2 Disagree	3 Neutral	4 Agree	5 Strongly Agree
38	I have discussed my religion or spirituality with co-workers	1	2	3	4	5
		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
39	A co-worker has discussed their spirituality or religion with me	1	2	3	4	5
		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
40	Religion is an appropriate topic for discussion within the workplace	1	2	3	4	5
		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
41	Spirituality is an appropriate topic for discussion within the workplace	1	2	3	4	5
		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
42	I feel comfortable discussing the topic of religion or spirituality at work	1	2	3	4	5
		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
43	I feel comfortable discussing my own religion or spirituality at work	1	2	3	4	5
		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
44	Religion or spirituality has a role within the workplace	1	2	3	4	5
		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
45	I feel spiritually fulfilled at work	1	2	3	4	5
		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
46	I feel that the level of spiritual fulfilment has a direct impact on my performance at work	1	2	3	4	5
		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
47	Spirituality is a personal and individual matter and should not be discussed or practised in the workplace	1	2	3	4	5
		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
48	The workplace is incompatible with spirituality	1	2	3	4	5
		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Policies and Procedures

1 Strongly Disagree	2 Disagree	3 Neutral	4 Agree	5 Strongly Agree
---------------------	------------	-----------	---------	------------------

49	My organisation has a clear policy on ethical, cultural and ethnic spiritual diversity	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
50	My organisation has a clear policy on spirituality	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
51	I am aware of how my organisation's policies and procedures on spirituality influence work on a day-to-day basis	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
52	I am aware of a health or wellness programme within my workplace	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
53	I respect and comply with company procedures and rules whether they conform to my personal values and beliefs or not	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
54	I am aware of work/life balance programme within my workplace	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
55	I am aware of counselling or psychotherapy within my workplace	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
56	I am offered flexitime within my workplace to fulfil my spirituality	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
57	I am aware of prayer or meditation group within my workplace	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>

Management and Support

		1 Strongly Disagree	2 Disagree	3 Neutral	4 Agree	5 Strongly Agree
58	I feel that my manager should be aware of my spiritual background and beliefs	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
59	I believe that my manager is aware of my spiritual background and beliefs	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
60	My manager understands my spiritual beliefs	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
61	I would feel comfortable discussing any issues I have relating to work and spirituality with my manager	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
62	I feel my manager would address any issues regarding spirituality and work that arise.	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
63	The organisation I work for does its best to support my spirituality	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
64	Organisations should be supportive of their employees' spirituality	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
65	Management is not interested in the spirituality of its employees	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
66	Management is indifferent to any expression of spirituality in the workplace	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
67	Management is hostile to any expression of spirituality in the workplace	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>

Conflict at Work

		1 Strongly Disagree	2 Disagree	3 Neutral	4 Agree	5 Strongly Agree
68	I feel spirituality or religion could be a source of conflict at work	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
69	People irritate me when they ask me about my personal beliefs	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
70	I have witnessed conflict at work related to spirituality or religion	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
71	I have experienced conflict at work related to spirituality or religion	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
72	At times, I have been forced to compromise my personal beliefs or values at work	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
73	I have regularly been forced to compromise my personal beliefs or values at work	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
74	I dislike conflict between people	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>

Spiritual Fulfilment

		1 Strongly Disagree	2 Disagree	3 Neutral	4 Agree	5 Strongly Agree
75	I feel spiritually fulfilled at work	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
76	The attitudes or comments of co-workers impact upon my level of spiritual fulfilment	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
77	Management understanding of my spiritual beliefs enhances my spiritual fulfilment	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
78	The level of support and attitude from management is detrimental to spiritual fulfilment	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
79	The nature of my work and lack of time available prevent me from fulfilling my spirituality	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
80	The facilities available at work negatively affects my level of spiritual fulfilment	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>

Please continue to the next page.

The following information will remain confidential and will not be used for any other purpose than to group the results – the questionnaire is anonymous and no individual will be identified.

Gender: (please tick the appropriate box)		Ethnicity: (please tick the appropriate box)				
Male <input type="checkbox"/> Female <input type="checkbox"/>		White British <input type="checkbox"/>	African <input type="checkbox"/>	Caribbean <input type="checkbox"/>	Chinese <input type="checkbox"/>	
		Indian <input type="checkbox"/>	Pakistani <input type="checkbox"/>	Other _____		
Marital Status: (please circle)				Age Group: (please circle)		
Single	Married	Widowed	Divorced	16-24	25-33	34-42
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Religion:				Location:		
				North West	South West	North East
				<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
How long have you been working with your current organisation: (please circle)						
Less than 12 Months	1- 2 years	3-4 years	5-6 years	7-8 years	9 years plus	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Highest Level of Education: (e.g. A level, Degree)						

Thank you for your support and for taking the time to complete this questionnaire.

An investigation into organisational commitment to spirituality in the workplace.

Dear Sir/Madam,

Please find attached a questionnaire on employee perspectives on spirituality in the workplace. This survey is being conducted as part of and support a PhD at Liverpool Business School, Liverpool John Moores University.

It is intended to be an anonymous survey and the results will not be used for anything other than generating statistics on the various viewpoints that currently exist.

The questionnaire should take no longer than a few minutes to complete, so if you could please answer as many questions as you can honestly and openly it will be much appreciated.

Additionally attached is an ethics letter to outline your participation in this survey.

Kind regards,

Scott Foster

Appendix 6: Ethics Letter.

Dear Participant,

You are being invited to take part in a research study. Before you decide it is important that you understand why the research is being done and what it involves. Please take time to read the following information.

Please feel free to ask me if there is anything that is not clear or if you would like more information.

Subsequently, please take time to decide if you want to take part or not, or if you require the information to be presented in another language or format.

What is the purpose of the study?

This study aims to examine the current issues relating to spirituality and their association to organisational culture. It seeks to determine the extent to which organisations create and provide the appropriate environment for their employees to practice their spirituality, for example through the provision of prayer rooms or Halal meals.

The extent to which the workforce perceives spirituality and their open-mindedness is to be investigated, including the variety of cultures and beliefs to co-exist.

Do I have to take part?

No. Participation in this research is entirely voluntary; it is up to you whether you decide to take part. If you do choose to complete the research questionnaire then you are still free to withdraw at any time and without giving a reason.

A decision to withdraw will not affect any of your rights.

What will happen if I take part?

The questionnaire will need to be completed fully and should take no longer than three minutes; the research will take approximately one month to gather all the necessary information.

The method to obtain the data will be by questionnaire only and some semi-structured interviews.

Are there any risks?

There are no risks associated with this questionnaire and all the information retained will only be used in conjunction with the research and not passed to any third party.

Will my taking part in the study be kept confidential?

All information gathered throughout this research will be kept completely confidential and will only be used for the purpose of this study. All data obtained from the study will be shredded six months after the analysis has been completed.

Appendix 7 Skewness and Kurtosis- Housing Organisation.

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
My personal convictions are the most important thing	231	2.00	5.00	3.6407	.64328	.302	.160	-.492	.319
Following the rules is the most important thing	231	1.00	5.00	2.5368	1.18218	.787	.160	-.288	.319
I feel very satisfied by imagining a radical vision of the future	231	1.00	5.00	2.6450	1.34954	.593	.160	-1.054	.319
I very much like holding fast to my own, personal values and belief	231	1.00	5.00	2.8485	1.38265	.136	.160	-1.308	.319
I very much like forming my own rationale and interpretation of why bad things happened	231	1.00	5.00	2.9394	1.18533	.402	.160	-.883	.319
Working and doing something good for the afterlife is what matters most	231	1.00	5.00	3.7662	1.09421	-.730	.160	-.296	.319
At work I aim to achieve my full potential as a person	231	1.00	5.00	3.6537	1.01787	-.436	.160	-.720	.319
I enjoy working towards a better future	231	1.00	5.00	3.5411	.86316	-.599	.160	1.014	.319
It is important to me to work for an ethical organisation	231	1.00	5.00	3.2468	.85194	-.752	.160	-.330	.319
Being guided by one's conscience is what matters most not spiritual beliefs	231	1.00	5.00	2.9307	1.17749	.361	.160	-1.229	.319
It is important to me that my work is interesting or meaningful	231	1.00	5.00	3.2857	1.34349	-.349	.160	-1.092	.319
The main aim for me at work is to earn a living	231	1.00	5.00	3.2684	1.10209	-.155	.160	-.907	.319
Getting life's day to day tasks done is what matters most	231	1.00	5.00	3.4632	1.44679	-.613	.160	-1.084	.319
I aim to help or support others when at work	231	1.00	5.00	2.3766	1.24452	.496	.160	-1.111	.319

Having a good working environment is important to me	231	1.00	5.00	2.7965	1.17110	-.253	.160	-1.438	.319
I really enjoy the work place because there is a good rapport and relationship with co-workers	231	1.00	5.00	2.8485	1.22952	-.161	.160	-1.306	.319
I like to be able to be creative and use my initiative in my job	231	1.00	5.00	1.7532	1.01924	1.455	.160	1.855	.319
At work I am fully committed and focused physically and mentally	231	1.00	5.00	2.6667	1.15971	-.284	.160	-1.255	.319
My religion is an important part of my life	231	1.00	5.00	2.7792	1.52621	.200	.160	-1.417	.319
I consider myself a spiritual person	231	1.00	4.00	2.4632	1.04971	.075	.160	-1.182	.319
I have heard of the term 'spirituality'	231	1.00	5.00	2.8139	1.15532	-.450	.160	-1.203	.319
I understand what the term 'spirituality' means	231	1.00	5.00	2.9351	1.27863	-.293	.160	-1.184	.319
My spirituality is an important part of my life	231	1.00	5.00	2.7662	1.28770	.481	.160	-.904	.319
I believe in God, a Deity or a Higher Power	231	1.00	5.00	2.5931	1.18642	.154	.160	-1.207	.319
I occasionally attend religious services	231	1.00	5.00	3.3853	.97960	-.165	.160	-.307	.319
I regularly attend religious services	231	1.00	5.00	3.6494	1.11628	-.295	.160	-.784	.319
I occasionally pray or meditate	231	1.00	5.00	3.5411	.83759	-.444	.160	.828	.319
I often pray or meditate	231	1.00	5.00	3.2554	.83388	-.691	.160	-.263	.319
I pray to get through the day	231	1.00	5.00	2.9654	1.13774	.408	.160	-1.210	.319
I pray to overcome adversity	231	1.00	5.00	3.3333	1.33406	-.397	.160	-1.042	.319
I pray to prepare myself for difficult situations	231	1.00	5.00	3.2554	1.08734	-.093	.160	-.960	.319
I pray for co-workers who are going through difficult times	231	2.00	5.00	3.7359	.84156	-.395	.160	-.326	.319
I pray for guidance in making tough decisions	231	2.00	5.00	3.4113	.93234	.131	.160	-.833	.319
I pray to cope with a bad tempered boss or co-workers	231	2.00	5.00	4.4416	.74297	-1.370	.160	1.719	.319
I pray to give thanks for something good that has happened	231	2.00	5.00	3.3636	.94514	.399	.160	-.728	.319
I pray to help with feelings of loneliness	231	1.00	5.00	3.2944	1.30214	-.334	.160	-.904	.319

Spirituality is my own compass to guide my thoughts and beliefs	231	1.00	5.00	3.0087	1.37680	-.167	.160	-1.287	.319
I have discussed my religion or spirituality with co-workers	231	1.00	5.00	3.0952	1.16078	-.591	.160	-.996	.319
A co-worker has discussed their spirituality or religion with me	231	1.00	5.00	3.2987	.96547	-.104	.160	-.329	.319
Religion is an appropriate topic for discussion within the workplace	231	1.00	5.00	3.2424	.85573	-.656	.160	-.270	.319
Spirituality is an appropriate topic for discussion within the workplace	231	1.00	5.00	2.9610	1.15467	.384	.160	-1.259	.319
I feel comfortable discussing the topic of religion or spirituality at work	231	1.00	5.00	3.2987	1.34551	-.353	.160	-1.075	.319
I feel comfortable discussing my own religion or spirituality at work	231	1.00	5.00	3.2727	1.08311	-.084	.160	-.899	.319
Religion or spirituality has a role within the workplace	231	1.00	5.00	2.7186	1.59443	.411	.160	-1.369	.319
I feel spiritually fulfilled at work	231	1.00	4.00	2.5455	1.25676	-.031	.160	-1.649	.319
I feel that the level of spiritual fulfilment has a direct impact on my performance at work	231	1.00	5.00	3.3030	1.76781	-.325	.160	-1.713	.319
Spirituality is a personal and individual matter and should not be discussed or practised in the workplace	231	1.00	5.00	3.8658	.90130	-.738	.160	1.076	.319
The workplace is incompatible with spirituality	231	2.00	5.00	2.8095	.97717	1.124	.160	.260	.319
My organisation has a clear policy on ethnical, cultural and ethnic spiritual diversity	231	1.00	5.00	3.2814	1.39363	-.427	.160	-1.128	.319
My organisation has a clear policy on spirituality	231	1.00	5.00	3.3203	1.20198	.104	.160	-1.217	.319
I am aware of how my organisation's policies and procedures on spirituality influence work on a day-to-day basis	231	1.00	5.00	3.3550	1.32680	-.574	.160	-.698	.319
I am aware of a health or wellness programme within my workplace	231	1.00	5.00	4.0390	1.01863	-1.124	.160	.903	.319

I respect and comply with company procedures and rules whether they conform to my personal values and beliefs or not	231	1.00	5.00	3.7316	1.03285	-.947	.160	.848	.319
I am aware of work/life balance programme within my workplace	231	1.00	5.00	3.8831	1.44740	-1.174	.160	-.105	.319
I am aware of counselling or psychotherapy within my workplace	231	1.00	5.00	3.3290	1.41574	-.413	.160	-1.165	.319
I am offered flexitime within my workplace to fulfil my spirituality	231	1.00	5.00	2.8225	1.40143	.263	.160	-1.306	.319
I am aware of prayer or meditation group within my workplace	231	1.00	5.00	3.1861	1.21045	-.452	.160	-.789	.319
I feel that my manager should be aware of my spiritual background and beliefs	231	1.00	5.00	2.8788	1.32961	.001	.160	-1.306	.319
I believe that my manager is aware of my spiritual background and beliefs	231	1.00	5.00	3.6190	1.43326	-.738	.160	-.697	.319
My manager understands my spiritual beliefs	231	1.00	5.00	2.9913	1.45659	-.087	.160	-1.511	.319
I would feel comfortable discussing any issues I have relating to work and spirituality with my manager	231	1.00	5.00	3.5758	1.27590	-.620	.160	-.700	.319
I feel my manager would address any issues regarding spirituality and work that arise.	231	1.00	5.00	3.5671	1.41223	-.619	.160	-.767	.319
The organisation I work for does its best to support my spirituality	231	1.00	5.00	2.2987	1.64765	.590	.160	-1.493	.319
Organisations should be supportive of their employees' spirituality	231	1.00	5.00	3.1212	1.40899	-.132	.160	-1.363	.319
Management is not interested in the spirituality of its employees	231	1.00	4.00	2.0260	1.25775	.652	.160	-1.314	.319
Management is indifferent to any expression of spirituality in the workplace	231	1.00	5.00	2.4892	1.15292	.731	.160	.045	.319
Management is hostile to any expression of spirituality in the workplace	231	1.00	5.00	3.2987	1.25523	.191	.160	-1.335	.319

I feel spirituality or religion could be a source of conflict at work	231	1.00	5.00	3.6234	1.21982	-.812	.160	-.272	.319
People irritate me when they ask me about my personal beliefs	231	1.00	5.00	3.0346	1.42604	-.134	.160	-1.411	.319
I have witnessed conflict at work related to spirituality or religion	231	2.00	5.00	2.9048	1.04237	.517	.160	-1.311	.319
I have experienced conflict at work related to spirituality or religion	231	1.00	4.00	2.4892	.81220	.846	.160	-.437	.319
At times, I have been forced to compromise my personal beliefs or values at work	231	1.00	5.00	3.1775	1.29501	-.819	.160	-1.047	.319
I have regularly been forced to compromise my personal beliefs or values at work	231	1.00	5.00	3.1255	.97213	.089	.160	.313	.319
I dislike conflict between people	231	1.00	5.00	2.9437	1.10781	-.527	.160	-.655	.319
I feel spiritually fulfilled at work	231	1.00	5.00	3.7186	1.15854	-.348	.160	-.919	.319
The attitudes or comments of co-workers impact upon my level of spiritual fulfilment	231	1.00	5.00	2.6667	1.09809	.791	.160	.023	.319
Management understanding of my spiritual beliefs enhances my spiritual fulfilment	231	2.00	5.00	3.4329	.96168	-.340	.160	-1.056	.319
The level of support and attitude from management is detrimental to spiritual fulfilment	231	1.00	5.00	2.7706	.95744	-.245	.160	-.030	.319
The nature of my work and lack of time available prevent me from fulfilling my spirituality	231	1.00	4.00	2.8052	1.03888	-.588	.160	-.790	.319
The facilities available at work negatively affects my level of spiritual fulfilment	231	1.00	4.00	3.0866	1.10781	-.772	.160	-.888	.319
Valid N (listwise)	231								

Appendix 8 Skewness and Kurtosis- Furniture City

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
My personal convictions are the most important thing	385	1.00	5.00	3.5636	.66280	.007	.124	.112	.248
Following the rules is the most important thing	385	1.00	5.00	2.5818	1.20294	.794	.124	-.417	.248
I feel very satisfied by imagining a radical vision of the future	385	1.00	5.00	2.6312	1.33427	.612	.124	-1.025	.248
I very much like holding fast to my own, personal values and belief	385	1.00	5.00	2.8649	1.36070	.134	.124	-1.291	.248
I very much like forming my own rationale and interpretation of why bad things happened	385	1.00	5.00	2.9844	1.18135	.411	.124	-.971	.248
Working and doing something good for the afterlife is what matters most	385	1.00	5.00	3.7844	1.07421	-.728	.124	-.275	.248
At work I aim to achieve my full potential as a person	385	2.00	5.00	3.7039	.98985	-.383	.124	-.860	.248
I enjoy working towards a better future	385	1.00	5.00	3.6312	.86245	-.435	.124	.708	.248
It is important to me to work for an ethical organisation	385	1.00	5.00	3.2935	.84754	-.704	.124	-.216	.248
Being guided by one's conscience is what matters most not spiritual beliefs	385	1.00	5.00	2.9662	1.16208	.416	.124	-1.270	.248
It is important to me that my work is interesting or meaningful	385	1.00	5.00	3.3143	1.35878	-.383	.124	-1.092	.248
The main aim for me at work is to earn a living	385	1.00	5.00	3.3195	1.07735	-.098	.124	-.966	.248
Getting life's day to day tasks done is what matters most	385	1.00	5.00	3.4623	1.44311	-.640	.124	-1.056	.248
I aim to help or support others when at work	385	1.00	5.00	2.3351	1.19436	.556	.124	-.985	.248

Having a good working environment is important to me	385	1.00	5.00	2.9169	1.18513	-.291	.124	-1.283	.248
I really enjoy the work place because there is a good rapport and relationship with co-workers	385	1.00	5.00	2.8364	1.18442	-.172	.124	-1.337	.248
I like to be able to be creative and use my initiative in my job	385	1.00	5.00	1.8182	1.03490	1.192	.124	.770	.248
At work I am fully committed and focused physically and mentally	385	1.00	5.00	2.7532	1.20065	-.250	.124	-1.122	.248
My religion is an important part of my life	385	1.00	5.00	2.8779	1.54386	.103	.124	-1.460	.248
I consider myself a spiritual person	385	1.00	5.00	2.6026	1.08277	.012	.124	-1.037	.248
I have heard of the term 'spirituality'	385	1.00	4.00	2.8701	1.12674	-.533	.124	-1.124	.248
I understand what the term 'spirituality' means	385	1.00	5.00	2.9948	1.22473	-.435	.124	-1.056	.248
My spirituality is an important part of my life	385	1.00	5.00	2.8805	1.27527	.399	.124	-1.012	.248
I believe in God, a Deity or a Higher Power	385	1.00	5.00	2.6727	1.21703	.125	.124	-1.209	.248
I occasionally attend religious services	385	1.00	5.00	3.3662	1.07694	-.229	.124	-.491	.248
I regularly attend religious services	385	1.00	5.00	3.6286	1.16803	-.407	.124	-.692	.248
I occasionally pray or meditate	385	1.00	5.00	3.5221	.97369	-.658	.124	.701	.248
I often pray or meditate	385	1.00	5.00	3.2571	.96223	-.640	.124	-.190	.248
I pray to get through the day	385	1.00	5.00	2.9662	1.16208	.416	.124	-1.270	.248
I pray to overcome adversity	385	1.00	5.00	3.3143	1.35878	-.383	.124	-1.092	.248
I pray to prepare myself for difficult situations	385	1.00	5.00	3.3195	1.07735	-.098	.124	-.966	.248
I pray for co-workers who are going through difficult times	385	1.00	5.00	3.5922	1.05200	-.798	.124	.249	.248
I pray for guidance in making tough decisions	385	2.00	5.00	3.4208	.92679	.154	.124	-.813	.248

I pray to cope with a bad tempered boss or co-workers	385	1.00	5.00	4.2156	1.14917	-1.702	.124	2.106	.248
I pray to give thanks for something good that has happened	385	1.00	5.00	3.2805	1.04546	.092	.124	-.525	.248
I pray to help with feelings of loneliness	385	1.00	5.00	3.3117	1.31160	-.368	.124	-.892	.248
Spirituality is my own compass to guide my thoughts and beliefs	385	1.00	5.00	2.9506	1.38450	-.130	.124	-1.319	.248
I have discussed my religion or spirituality with co-workers	385	1.00	5.00	3.0805	1.16201	-.588	.124	-1.035	.248
A co-worker has discussed their spirituality or religion with me	385	1.00	5.00	3.3481	.94285	-.090	.124	-.231	.248
Religion is an appropriate topic for discussion within the workplace	385	1.00	4.00	3.2000	.90944	-.865	.124	-.243	.248
Spirituality is an appropriate topic for discussion within the workplace	385	1.00	5.00	3.0519	1.19783	.320	.124	-1.364	.248
I feel comfortable discussing the topic of religion or spirituality at work	385	1.00	5.00	3.3143	1.35878	-.383	.124	-1.092	.248
I feel comfortable discussing my own religion or spirituality at work	385	1.00	5.00	3.3455	1.09337	-.117	.124	-1.003	.248
Religion or spirituality has a role within the workplace	385	1.00	5.00	2.7143	1.60125	.390	.124	-1.389	.248
I feel spiritually fulfilled at work	385	1.00	5.00	2.6078	1.28470	-.067	.124	-1.612	.248
I feel that the level of spiritual fulfilment has a direct impact on my performance at work	385	1.00	5.00	3.3584	1.76374	-.389	.124	-1.666	.248
Spirituality is a personal and individual matter and should not be discussed or practised in the workplace	385	1.00	5.00	3.8597	.87860	-.649	.124	.947	.248
The workplace is incompatible with spirituality	385	2.00	5.00	2.8987	1.05209	.986	.124	-.268	.248

My organisation has a clear policy on ethnical, cultural and ethnic spiritual diversity	385	1.00	5.00	3.2597	1.42889	-.378	.124	-1.216	.248
My organisation has a clear policy on spirituality	385	1.00	5.00	3.2260	1.23464	.139	.124	-1.154	.248
I am aware of how my organisation's policies and procedures on spirituality influence work on a day-to-day basis	385	1.00	5.00	3.2338	1.38722	-.425	.124	-1.011	.248
I am aware of a health or wellness programme within my workplace	385	1.00	5.00	3.8416	1.22191	-1.046	.124	.221	.248
I respect and comply with company procedures and rules whether they conform to my personal values and beliefs or not	385	1.00	5.00	3.7532	1.01750	-.952	.124	.926	.248
I am aware of work/life balance programme within my workplace	385	1.00	5.00	3.6987	1.53861	-.869	.124	-.845	.248
I am aware of counselling or psychotherapy within my workplace	385	1.00	5.00	3.1636	1.48840	-.269	.124	-1.382	.248
I am offered flexitime within my workplace to fulfil my spirituality	385	1.00	5.00	2.6961	1.40631	.382	.124	-1.222	.248
I am aware of prayer or meditation group within my workplace	385	1.00	5.00	3.0857	1.30121	-.345	.124	-1.071	.248
I feel that my manager should be aware of my spiritual background and beliefs	385	1.00	5.00	2.8961	1.34420	-.016	.124	-1.314	.248
I believe that my manager is aware of my spiritual background and beliefs	385	1.00	5.00	3.6519	1.40624	-.765	.124	-.601	.248
My manager understands my spiritual beliefs	385	1.00	5.00	2.9610	1.46168	-.048	.124	-1.521	.248
I would feel comfortable discussing any issues I have relating to work and spirituality with my manager	385	1.00	5.00	3.5792	1.25399	-.591	.124	-.711	.248

I feel my manager would address any issues regarding spirituality and work that arise.	385	1.00	5.00	3.5870	1.43916	-.642	.124	-.815	.248
The organisation I work for does its best to support my spirituality	385	1.00	5.00	2.2909	1.65314	.603	.124	-1.478	.248
Organisations should be supportive of their employees' spirituality	385	1.00	5.00	3.0545	1.40299	-.063	.124	-1.375	.248
Management is not interested in the spirituality of its employees	385	1.00	5.00	2.1740	1.37438	.615	.124	-1.218	.248
Management is indifferent to any expression of spirituality in the workplace	385	1.00	5.00	2.5117	1.18387	.725	.124	-.078	.248
Management is hostile to any expression of spirituality in the workplace	385	1.00	5.00	3.2390	1.30904	.146	.124	-1.307	.248
I feel spirituality or religion could be a source of conflict at work	385	1.00	5.00	3.6364	1.21309	-.796	.124	-.318	.248
People irritate me when they ask me about my personal beliefs	385	1.00	5.00	3.0805	1.41284	-.177	.124	-1.393	.248
I have witnessed conflict at work related to spirituality or religion	385	1.00	5.00	2.7506	1.09457	.495	.124	-1.044	.248
I have experienced conflict at work related to spirituality or religion	385	1.00	4.00	2.3870	.86201	.684	.124	-.327	.248
At times, I have been forced to compromise my personal beliefs or values at work	385	1.00	5.00	3.2545	1.25940	-.969	.124	-.769	.248
I have regularly been forced to compromise my personal beliefs or values at work	385	1.00	5.00	3.2000	.95142	-.008	.124	.286	.248
I dislike conflict between people	385	1.00	5.00	3.0208	1.07751	-.644	.124	-.452	.248
I feel spiritually fulfilled at work	385	1.00	5.00	3.7299	1.13870	-.328	.124	-.931	.248

The attitudes or comments of co-workers impact upon my level of spiritual fulfilment	385	1.00	5.00	2.6675	1.06976	.848	.124	.162	.248
Management understanding of my spiritual beliefs enhances my spiritual fulfilment	385	1.00	5.00	3.2935	1.05800	-.409	.124	-.871	.248
The level of support and attitude from management is detrimental to spiritual fulfilment	385	1.00	5.00	2.8156	1.05562	-.013	.124	-.210	.248
The nature of my work and lack of time available prevent me from fulfilling my spirituality	385	1.00	5.00	2.9247	1.08831	-.410	.124	-.586	.248
The facilities available at work negatively affects my level of spiritual fulfilment	385	1.00	5.00	3.1325	1.17065	-.651	.124	-.870	.248
Valid N (listwise)	385								

Appendix 9 - Age of respondents - Housing Organisation

What is your age

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 16-24	8	3.5	3.5	3.5
25-33	46	19.9	19.9	23.4
34-42	54	23.4	23.4	46.8
43-51	61	26.4	26.4	73.2
Greater than 52	62	26.8	26.8	100.0
Total	231	100.0	100.0	

Appendix 10- Location - Housing Organisation

location

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid North West	231	100.0	100.0	100.0

Appendix 11- Length of time with current organisation- Housing Organisation

How long have you been working with your current organisation

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Less than 6 months	4	1.7	1.7	1.7
1 - 2 Years	11	4.8	4.8	6.5
3 - 4 Years	14	6.1	6.1	12.6
5 - 6 Years	41	17.7	17.7	30.3
7 - 8 Years	80	34.6	34.6	64.9
Greater than 9 Years	81	35.1	35.1	100.0
Total	231	100.0	100.0	

Appendix 12- Pearson Correlation- Furniture City - Work and you

Work and You Correlations - Furniture City												
Independent Variables	Potential		Future		Ethics		Conscience		Work		Financial	
	Pearson Correlation	Sig. (2-tailed)	Pearson Correlation	Sig. (2-tailed)	Pearson Correlation	Sig. (2-tailed)	Pearson Correlation	Sig. (2-tailed)	Pearson Correlation	Sig. (2-tailed)	Pearson Correlation	Sig. (2-tailed)
Potential	1		.644**	.000	.551**	.000	.258**	.000	-.364**	.000	-.172**	.001
Future	.644**	.000	1		.494**	.000	.419**	.000	.128*	.012	.124*	.015
Ethics	.551**	.000	.494**	.000	1		.505**	.000	.130*	.011	.467**	.000
Conscience	.258**	.000	.419**	.000	.505**	.000	1		.567**	.000	.776**	.000
Work	-.364**	.000	.128*	.012	.130*	.011	.567**	.000	1		.801**	.000
Financial	-.172**	.001	.124*	.015	.467**	.000	.776**	.000	.801**	.000	1	
Tasks	.792**	.000	.424**	.000	.134**	.009	-.189**	.000	-.510**	.000	-.481**	.000
Helping Others	.503**	.000	.070	.172	.060	.244	-.146*	.004	-.439**	.000	-.322**	.000
Environment	.208*	.000	.370**	.000	.037	.465	.283**	.000	-.045	.377	.145*	.004
Relationships	-.064	.213	-.041	.418	-.370**	.000	-.265**	.000	-.146**	.004	-.157**	.002
Initiative	-.218**	.000	-.032	.537	-.266**	.000	-.176**	.001	.239**	.000	.034	.512
Focus	-.020	.696	.121*	.018	-.126*	.014	-.303**	.000	-.197**	.000	-.245**	.000
	Tasks		Helping Others		Environment		Relationships		Initiative		Focus	
	n Correlation	Sig. (2-tailed)	n Correlation	Sig. (2-tailed)	n Correlation	Sig. (2-tailed)	n Correlation	Sig. (2-tailed)	n Correlation	Sig. (2-tailed)	n Correlation	Sig. (2-tailed)
Potential	.792**	.000	.503**	.000	.208*	.000	-.064	.213	-.218**	.000	-.020	.696
Future	.424**	.000	.070	.172	.370**	.000	-.041	.418	-.032	.537	.121*	.018
Ethics	.134**	.009	.060	.244	.037	.465	-.370**	.000	-.266**	.000	-.126*	.014
Conscience	-.189**	.000	-.146**	.004	.283**	.000	-.265**	.000	-.176**	.001	-.303**	.000
Work	-.510**	.000	-.439**	.000	-.045	.377	-.146**	.004	.239**	.000	-.197**	.000
Financial	-.481**	.000	-.322**	.000	.145*	.004	-.157**	.002	.034	.512	-.245**	.000
Tasks	1		.602**	.000	.157**	.002	.299**	.000	.102*	.046	-.011	.835
Helping Others	.602**	.000	1		-.028	.582	.061	.233	.075	.143	-.389**	.000
Environment	.157**	.002	-.028	.582	1		.578**	.000	.217**	.000	.251**	.000
Relationships	.299**	.000	.061	.233	.578**	.000	1		.415**	.000	.261**	.000
Initiative	.102*	.046	.075	.143	.217**	.000	.415**	.000	1		.106*	.037
Focus	-.011	.835	-.389**	.000	.251**	.000	.261**	.000	.106*	.037	1	

Appendix 13 - Pearson Correlation- Work and You

Work and You Correlations - Housing Organisation												
Independent Variables	Potential		Future		Ethics		Conscience		Work		Financial	
	Pearson Correlation	Sig. (2-tailed)	Pearson Correlation	Sig. (2-tailed)	Pearson Correlation	Sig. (2-tailed)	Pearson Correlation	Sig. (2-tailed)	Pearson Correlation	Sig. (2-tailed)	Pearson Correlation	Sig. (2-tailed)
Potential	1		.600**	.000	.505**	.000	.256**	.000	-.366**	.000	-.153	.020
Future	.600**	.000	1		.551**	.000	.362**	.000	.140	.034	.103	.120
Ethics	.505**	.000	.551**	.000	1		.481**	.000	.136	.039	.452**	.000
Conscience	.256**	.000	.362**	.000	.481**	.000	1		.540**	.000	.772**	.000
Work	-.366**	.000	.140	.034	.136	.039	.540**	.000	1		.767**	.000
Financial	-.153	.020	.103	.120	.452**	.000	.772**	.000	.767**	.000	1	
Tasks	.744**	.000	.467**	.000	.122	.064	-.195**	.003	-.467**	.000	-.441**	.000
Helping Others	.515**	.000	.085	.200	.027	.685	-.119	.072	-.434**	.000	-.286**	.000
Environment	.189**	.004	.281**	.000	.007	.916	.270**	.000	-.057	.390	.150	.022
Relationships	-.011	.870	-.033	.618	-.363**	.000	-.208	.001	-.118	.072	-.150	.023
Initiative	-.259**	.000	-.292**	.000	-.385**	.000	-.156	.018	.271**	.000	.048	.472
Focus	.005	.941	-.014	.827	-.097	.142	-.307**	.000	-.237**	.000	-.270**	.000
Independent Variables	Tasks		Helping Others		Environment		Relationships		Initiative		Focus	
	Pearson Correlation	Sig. (2-tailed)	Pearson Correlation	Sig. (2-tailed)	Pearson Correlation	Sig. (2-tailed)	Pearson Correlation	Sig. (2-tailed)	Pearson Correlation	Sig. (2-tailed)	Pearson Correlation	Sig. (2-tailed)
Potential	.744**	.000	.515**	.000	.189**	.004	-.011	.870	-.259**	.000	.005	.941
Future	.467**	.000	.085	.200	.281**	.000	-.033	.618	-.292**	.000	-.014	.827
Ethics	.122	.064	.027	.685	.007	.916	-.363**	.000	-.385**	.000	-.097	.142
Conscience	-.195**	.003	-.119	.072	.270**	.000	-.208	.001	-.156	.018	-.307**	.000
Work	-.467**	.000	-.434**	.000	-.057	.390	-.118	.072	.271**	.000	-.237**	.000
Financial	-.441**	.000	-.286**	.000	.150	.022	-.150	.023	.048	.472	-.270**	.000
Tasks	1		.593**	.000	.197**	.003	.277**	.000	.116	.078	-.019	.774
Helping Others	.593**	.000	1		.023	.728	.117	.076	.183	.005	-.334**	.000
Environment	.197**	.003	.023	.728	1		.646**	.000	.074	.261	.161	.014
Relationships	.277**	.000	.117	.076	.646**	.000	1		.508**	.000	.297**	.000
Initiative	.116	.078	.183**	.005	.074	.261	.508**	.000	1		-.029	.656
Focus	-.019	.774	-.334**	.000	.161	.014	.297**	.000	-.029	.656	1	

Appendix 14 - Pearson correlation-Spirituality - Furniture City

Independent Variables	Number	Pearson Correlation	Sig. (2-tailed)
Importance of religion & Understanding of spirituality	385	.305*	.000
Importance of religion & Importance of Spirituality	385	.655*	.000
Importance of religion & Pray to overcome adversity	385	-.153*	.003
Importance of religion & Pray for guidance	385	.318**	.000
Importance of religion & I pray to cope boss or co-workers	385	.192**	.000
Understanding of spirituality & Pray to prepare for difficult situations	385	.160**	.002
Understanding of spirituality & Pray for guidance	385	.144*	.005
Importance of Spirituality & I often pray or meditate	385	.233*	.000
Importance of Spirituality & I pray to overcome adversity	385	-.261**	.000
Importance of Spirituality & Pray for co-workers	385	.146**	.004
Importance of Spirituality & Pray for guidance	385	.459**	.000
Regularly attend religious services & I pray to overcome adversity	385	-.504**	.000
Regularly attend religious services & Pray for guidance in decision making	385	.686**	.000
I often pray or meditate & I pray to get through the day	385	.478**	.000
I often pray or meditate & I pray to overcome adversity	385	.207**	.000
I often pray or meditate & Pray to prepare for difficult situations	385	.453**	.000
I pray to cope with a boss or co-workers & Spirituality is my compass	385	-.319**	.000
Spirituality is my compass & I pray to get through the day	385	-.257**	.000

*. Correlation is significant at the 0.05 level (2-tailed). **. Correlation is significant at the 0.01 level (2-tailed).

Appendix 15 - Pearson correlation-Spirituality - Housing Organisation

Independent Variables	Number	Pearson Correlation	Sig. (2-tailed)
Importance of religion & I pray for co-workers	231	.330**	.000
Importance of religion & Importance of Spirituality	231	.617**	.000
Importance of religion & I pray for guidance	231	.278**	.000
Importance of religion & I pray to cope boss or co-workers	231	.454**	.000
Importance of spirituality & I pray to overcome adversity	231	-.319**	.000
Importance of spirituality & I pray for guidance in making decisions	231	.400**	.000
Importance of spirituality & I pray to cope with a boss or co-workers	231	.456**	.000
My spirituality is an important part of my life & I often pray or meditate	231	.238**	.000
My spirituality is an important part of my life & I pray to overcome adversity	231	-.256*	.000
My spirituality is an important part of my life & I pray for guidance in making decisions	231	.417**	.000
I pray to overcome adversity & My spirituality is an important part of my life	231	-.256**	.000
I pray to overcome adversity & I pray for guidance in making decisions	231	-.660*	.000
I pray to overcome adversity & I pray to cope with a boss or co-workers	231	.193**	.003
I pray for co-workers & I pray for guidance in making decisions	231	.206*	.002

I pray for co-workers & I pray to cope with a boss or co-workers	231	.201**	.002
I pray for guidance in making decisions & My spirituality is an important part of my life	231	.417**	.000
I pray for guidance in making decisions & I often pray or meditate	231	.261**	.000
I pray for guidance in making decisions & I pray for co-workers	231	-.660**	.000
I pray for guidance in making decisions & I pray to overcome adversity	231	.206**	.002
I pray to cope with a boss or co-workers & I pray to overcome adversity	231	.193*	.003
I pray to cope with a boss or co-workers & I pray for co-workers	231	.201*	.002

*. Correlation is significant at the 0.05 level (2-tailed). **. Correlation is significant at the 0.01 level (2-tailed).

Appendix 16 - Pearson correlation for Spirituality and Work – Furniture City.

Independent Variables	Number	Pearson Correlation	Sig. (2-tailed)
I have discussed my religion or spirituality with co-workers & I feel comfortable discussing the topic of religion or spirituality at work	385	-.184**	.000
I have discussed my religion or spirituality with co-workers & I feel comfortable discussing my own religion or spirituality at work	385	-.370**	.000
I have discussed my religion or spirituality with co-workers & Religion or spirituality has a role within the workplace	385	.144**	.005
I have discussed my religion or spirituality with co-workers & I feel that the level of spiritual fulfilment has a direct impact on my performance at work	385	-.235**	.000
A co-worker has discussed their spirituality or religion with me & Spirituality is an appropriate topic for discussion within the workplace	385	.535*	.000
A co-worker has discussed their spirituality or religion with me & I feel comfortable discussing my own religion or spirituality at work	385	.275**	.000
A co-worker has discussed their spirituality or religion with me & Religion or spirituality has a role within the workplace	385	-.203**	.000
A co-worker has discussed their spirituality or religion with me & Spirituality is a personal and individual matter and should not be discussed or practised in the workplace	385	-.324**	.000
Spirituality is an appropriate topic for discussion within the workplace & I feel comfortable discussing my own religion or spirituality at work	385	.700**	.000
I feel comfortable discussing the topic of religion or spirituality at work & I feel comfortable discussing my own religion or spirituality at work	385	.798*	.000
I feel comfortable discussing the topic of religion or spirituality at work & Religion or spirituality has a role within the workplace	385	-.205**	.000
I feel comfortable discussing the topic of religion or spirituality at work & I feel spiritually fulfilled at work	385	.227**	.000
I feel comfortable discussing the topic of religion or spirituality at work & I feel that the level of spiritual fulfilment has a direct impact on my performance at work	385	.228**	.000
I feel comfortable discussing the topic of religion or spirituality at work & Spirituality is a personal and individual matter and should not be discussed or practised in the workplace	385	.303**	.000
I feel comfortable discussing the topic of religion or spirituality at work & The workplace is incompatible with spirituality	385	.381**	.000
I feel comfortable discussing my own religion or spirituality at work & I feel spiritually fulfilled at work	385	.214**	.000
I feel comfortable discussing my own religion or spirituality at work & I feel that the level of spiritual fulfilment has a direct impact on my performance at work	385	.164**	.001
Religion or spirituality has a role within the workplace & I feel spiritually	385	.566**	.000

fulfilled at work			
Religion or spirituality has a role within the workplace & I feel that the level of spiritual fulfilment has a direct impact on my performance at work	385	.575**	.000
I feel spiritually fulfilled at work & I feel that the level of spiritual fulfilment has a direct impact on my performance at work	385	.876**	.000
Spirituality is a personal and individual matter and should not be discussed or practised in the workplace & The workplace is incompatible with spirituality	385	.278**	.000

*. Correlation is significant at the 0.05 level (2-tailed). **. Correlation is significant at the 0.01 level (2-tailed).

Appendix 17 - Pearson correlation for Spirituality and Work – Housing Organisation

Independent Variables	Number	Pearson Correlation	Sig. (2-tailed)
I have discussed my religion or spirituality with co-workers & I feel comfortable discussing my own religion or spirituality at work	231	-.322**	.000
I have discussed my religion or spirituality with co-workers & I feel that the level of spiritual fulfilment has a direct impact on my performance at work	231	-.213**	.001
I have discussed my religion or spirituality with co-workers & The workplace is incompatible with spirituality	231	-.195**	.003
A co-worker has discussed their spirituality or religion with me & Spirituality is an appropriate topic for discussion within the workplace	231	.553**	.000
A co-worker has discussed their spirituality or religion with me & I feel comfortable discussing my own religion or spirituality at work	231	.317**	.000
A co-worker has discussed their spirituality or religion with me & I feel spiritually fulfilled at work	231	-.332**	.000
A co-worker has discussed their spirituality or religion with me & I feel that the level of spiritual fulfilment has a direct impact on my performance at work	231	-.216**	.001
A co-worker has discussed their spirituality or religion with me & Spirituality is a personal and individual matter and should not be discussed or practised in the workplace	231	-.279**	.000
A co-worker has discussed their spirituality or religion with me & The workplace is incompatible with spirituality	231	-.492**	.000
Spirituality is an appropriate topic for discussion within the workplace & I feel comfortable discussing the topic of religion or spirituality at work	231	.556**	.000
Spirituality is an appropriate topic for discussion within the workplace & I feel comfortable discussing my own religion or spirituality at work	231	.759**	.000
Spirituality is an appropriate topic for discussion within the workplace & The workplace is incompatible with spirituality	231	-.230**	.000
I feel comfortable discussing the topic of religion or spirituality at work & I feel comfortable discussing my own religion or spirituality at work	231	.770**	.000
I feel comfortable discussing the topic of religion or spirituality at work & I feel spiritually fulfilled at work	231	.273**	.000
I feel comfortable discussing the topic of religion or spirituality at work & I feel that the level of spiritual fulfilment has a direct impact on my performance at work	231	.262**	.000
I feel comfortable discussing the topic of religion or spirituality at work & Spirituality is a personal and individual matter and should not be discussed or practised in the workplace	231	.313**	.000
I feel comfortable discussing the topic of religion or spirituality at work & The workplace is incompatible with spirituality	231	.483**	.000

I feel comfortable discussing my own religion or spirituality at work & I feel spiritually fulfilled at work	231	.232**	.000
I feel comfortable discussing my own religion or spirituality at work & I feel that the level of spiritual fulfilment has a direct impact on my performance at work	231	.195**	.003
Religion or spirituality has a role within the workplace & I feel spiritually fulfilled at work	231	.672**	.000
Religion or spirituality has a role within the workplace & I feel that the level of spiritual fulfilment has a direct impact on my performance at work	231	.653**	.000
Religion or spirituality has a role within the workplace & Spirituality is a personal and individual matter and should not be discussed or practised in the workplace	231	.173**	.008
Religion or spirituality has a role within the workplace & The workplace is incompatible with spirituality	231	-.238**	.000
I feel spiritually fulfilled at work & I feel that the level of spiritual fulfilment has a direct impact on my performance at work	231	.908**	.000
I feel spiritually fulfilled at work & Spirituality is a personal and individual matter and should not be discussed or practised in the workplace	231	.349**	.000
I feel spiritually fulfilled at work & The workplace is incompatible with spirituality	231	.354**	.000
I feel that the level of spiritual fulfilment has a direct impact on my performance at work & Spirituality is a personal and individual matter and should not be discussed or practised in the workplace	231	.432**	.000
I feel that the level of spiritual fulfilment has a direct impact on my performance at work & The workplace is incompatible with spirituality	231	.265**	.000
Spirituality is a personal and individual matter and should not be discussed or practised in the workplace & The workplace is incompatible with spirituality	231	.292**	.000

*. Correlation is significant at the 0.05 level (2-tailed). **. Correlation is significant at the 0.01 level (2-tailed).

Appendix 18 - Pearson correlation for conflict at work – Furniture City

Independent Variables	Number	Pearson Correlation	Sig. (2-tailed)
I feel spirituality or religion could be a source of conflict at work & People irritate me when they ask me about my personal beliefs	385	.405**	.000
I feel spirituality or religion could be a source of conflict at work & I have experienced conflict at work related to spirituality or religion	385	.257**	.000
I feel spirituality or religion could be a source of conflict at work & At times, I have been forced to compromise my personal beliefs or values at work	385	-.166**	.001
I feel spirituality or religion could be a source of conflict at work & I have regularly been forced to compromise my personal beliefs or values at work	385	.305**	.000
I feel spirituality or religion could be a source of conflict at work & I dislike conflict between people	385	-.199**	.000
People irritate me when they ask me about my personal beliefs & I have witnessed conflict at work related to spirituality or religion	385	-.157**	.002
People irritate me when they ask me about my personal beliefs & I have experienced conflict at work related to spirituality or religion	385	-.184**	.000
People irritate me when they ask me about my personal beliefs & I have experienced conflict at work related to spirituality or religion	385	.209**	.000
I have witnessed conflict at work related to spirituality or religion & I have experienced conflict at work related to spirituality or religion	385	.679**	.000
I have witnessed conflict at work related to spirituality or religion & At times, I have been forced to compromise my personal beliefs or values at work	385	-.547**	.000
I have witnessed conflict at work related to spirituality or religion & I have regularly been forced to compromise my personal beliefs or values at work	385	.156**	.002

I have witnessed conflict at work related to spirituality or religion & I dislike conflict between people	385	-.397**	.000
I have experienced conflict at work related to spirituality or religion & At times, I have been forced to compromise my personal beliefs or values at work	385	-.883**	.000
I have experienced conflict at work related to spirituality or religion & I have regularly been forced to compromise my personal beliefs or values at work	385	.264**	.000
I have experienced conflict at work related to spirituality or religion & I dislike conflict between people	385	-.527**	.000
At times, I have been forced to compromise my personal beliefs or values at work & I have regularly been forced to compromise my personal beliefs or values at work	385	.225**	.000
At times, I have been forced to compromise my personal beliefs or values at work & I dislike conflict between people	385	.835**	.000
I have regularly been forced to compromise my personal beliefs or values at work & I dislike conflict between people	385	.174**	.001

***. Correlation is significant at the 0.05 level (2-tailed). **.** Correlation is significant at the 0.01 level (2-tailed).

Appendix 19 - Pearson correlation for conflict at work – Housing Organisation.

Independent Variables	Number	Pearson Correlation	Sig. (2-tailed)
I feel spirituality or religion could be a source of conflict at work & People irritate me when they ask me about my personal beliefs	231	.392**	.000
I feel spirituality or religion could be a source of conflict at work & I have experienced conflict at work related to spirituality or religion	231	.292**	.000
I feel spirituality or religion could be a source of conflict at work & I have regularly been forced to compromise my personal beliefs or values at work	231	.315**	.000
I feel spirituality or religion could be a source of conflict at work & I dislike conflict between people	231	-.215**	.001
People irritate me when they ask me about my personal beliefs & At times, I have been forced to compromise my personal beliefs or values at work	231	.199**	.002
I have witnessed conflict at work related to spirituality or religion & I have experienced conflict at work related to spirituality or religion	231	-.636**	.000
I have witnessed conflict at work related to spirituality or religion & At times, I have been forced to compromise my personal beliefs or values at work	231	-.558**	.000
I have witnessed conflict at work related to spirituality or religion & I have regularly been forced to compromise my personal beliefs or values at work	231	.286**	.000
I have witnessed conflict at work related to spirituality or religion & I dislike conflict between people	231	-.389**	.000
I have experienced conflict at work related to spirituality or religion & At times, I have been forced to compromise my personal beliefs or values at work	231	-.750**	.000
I have experienced conflict at work related to spirituality or religion & I have regularly been forced to compromise my personal beliefs or values at work	231	.417**	.000
I have experienced conflict at work related to spirituality or religion & I dislike conflict between people	231	-.549**	.000
At times, I have been forced to compromise my personal beliefs or values at work & I have regularly been forced to compromise my personal beliefs or values at work	231	.224**	.001
At times, I have been forced to compromise my personal beliefs or values at work & I dislike conflict between people	231	.865**	.000

***. Correlation is significant at the 0.05 level (2-tailed). **.** Correlation is significant at the 0.01 level (2-tailed).

Appendix 20 - Pearson correlation for policies and procedures – Furniture City.

Independent Variables	Number	Pearson Correlation	Sig. (2-tailed)
My organisation has a clear policy on ethnical, cultural and spiritual diversity & I am aware of how my organisation's policies and procedures on spirituality influence work on a day-to-day basis	385	.260**	.000
My organisation has a clear policy on ethnical, cultural and spiritual diversity & I am aware of a health or wellness programme within my workplace	385	.361**	.000
My organisation has a clear policy on ethnical, cultural and spiritual diversity & I respect and comply with company procedures and rules whether they conform to my personal values and beliefs or not	385	.501**	.000
My organisation has a clear policy on ethnical, cultural and spiritual diversity & I am offered flexitime within my workplace to fulfil my spirituality	385	.645**	.000
My organisation has a clear policy on ethnical, cultural and spiritual diversity & I am aware of prayer or meditation group within my workplace	385	.548**	.000
My organisation has a clear policy on spirituality & I am aware of how my organisation's policies and procedures on spirituality influence work on a day-to-day basis	385	.187**	.000
I am aware of how my organisation's policies and procedures on spirituality influence work on a day-to-day basis & I respect and comply with company procedures and rules whether they conform to my personal values and beliefs or not	385	.480**	.000
I am aware of how my organisation's policies and procedures on spirituality influence work on a day-to-day basis & I am offered flexitime within my workplace to fulfil my spirituality	385	.613**	.000
I am aware of how my organisation's policies and procedures on spirituality influence work on a day-to-day basis & I am aware of prayer or meditation group within my workplace	385	.432**	.000

*. Correlation is significant at the 0.05 level (2-tailed). **. Correlation is significant at the 0.01 level (2-tailed).

Appendix 21- Pearson correlation for policies and procedures – Housing Organisation

Independent Variables	Number	Pearson Correlation	Sig. (2-tailed)
My organisation has a clear policy on ethnical, cultural and ethnic spiritual diversity & I am aware of how my organisation's policies and procedures on spirituality influence work on a day-to-day basis	231	.966**	.000
My organisation has a clear policy on ethnical, cultural and spiritual diversity & I respect and comply with company procedures and rules whether they conform to my personal values and beliefs or not	231	.521**	.000
My organisation has a clear policy on ethnical, cultural and spiritual diversity & I am offered flexitime within my workplace to fulfil my spirituality	231	.671	.000
My organisation has a clear policy on ethnical, cultural and spiritual diversity & I am aware of prayer or meditation group within my workplace	231	.510**	.000
I am aware of how my organisation's policies and procedures on spirituality influence work on a day-to-day basis & I am aware of a health or wellness programme within my workplace	231	.376**	.000
I am aware of how my organisation's policies and procedures on spirituality influence work on a day-to-day basis & I respect and comply with company procedures and rules whether they conform to my personal values and beliefs or not	231	.562	.000
I am aware of how my organisation's policies and procedures on spirituality influence work on a day-to-day basis & I am offered flexitime within my workplace to fulfil my spirituality	231	.584**	.000
I am aware of how my organisation's policies and procedures on spirituality influence work on a day-to-day basis & I am aware of prayer or meditation group within my workplace	231	.378**	.000

*. Correlation is significant at the 0.05 level (2-tailed). **. Correlation is significant at the 0.01 level (2-tailed).

Appendix 22 - Pearson correlation for Spiritual Fulfilment – Furniture City.

Independent Variables	Number	Pearson Correlation	Sig. (2-tailed)
I feel spiritually fulfilled at work & The attitudes or comments of co-workers impact upon my level of spiritual fulfilment	385	.296**	.000
I feel spiritually fulfilled at work & The level of support and attitude from management is detrimental to spiritual fulfilment		.316**	.000
The attitudes or comments of co-workers impact upon my level of spiritual fulfilment & The level of support and attitude from management is detrimental to spiritual fulfilment	385	.416**	.000
The attitudes or comments of co-workers impact upon my level of spiritual fulfilment & The nature of my work and lack of time available prevent me from fulfilling my spirituality		.314**	.000
Management understanding of my spiritual beliefs enhances my spiritual fulfilment & The nature of my work and lack of time available prevent me from fulfilling my spirituality	385	-.225**	.000
The nature of my work and lack of time available prevent me from fulfilling my spirituality & The facilities available at work negatively affects my level of spiritual fulfilment	385	.337**	.000

*. Correlation is significant at the 0.05 level (2-tailed). **. Correlation is significant at the 0.01 level (2-tailed).

Appendix 23 - Pearson correlation for Spiritual Fulfilment – Housing Organisation.

Independent Variables	Number	Pearson Correlation	Sig. (2-tailed)
I feel spiritually fulfilled at work & The attitudes or comments of co-workers impact upon my level of spiritual fulfilment	231	.322**	.000
I feel spiritually fulfilled at work & The level of support and attitude from management is detrimental to spiritual fulfilment	231	.357**	.000
The attitudes or comments of co-workers impact upon my level of spiritual fulfilment & The level of support and attitude from management is detrimental to spiritual fulfilment	231	.885**	.000
The attitudes or comments of co-workers impact upon my level of spiritual fulfilment & The nature of my work and lack of time available prevent me from fulfilling my spirituality	231	.358**	.000
Management understanding of my spiritual beliefs enhances my spiritual fulfilment & The level of support and attitude from management is detrimental to spiritual fulfilment	231	.250**	.000
The nature of my work and lack of time available prevent me from fulfilling my spirituality & The facilities available at work negatively affects my level of spiritual fulfilment	231	.351**	.000

*. Correlation is significant at the 0.05 level (2-tailed). **. Correlation is significant at the 0.01 level (2-tailed).

Appendix 24 - Pearson correlation for Management and support – Furniture City.

Independent Variables	Number	Pearson Correlation	Sig. (2-tailed)
I feel that my manager should be aware of my spiritual background and beliefs & I believe that my manager is aware of my spiritual background and beliefs	385	.704**	.000
I believe that my manager is aware of my spiritual background and beliefs & My manager understands my spiritual beliefs	385	.726**	.000
I believe that my manager is aware of my spiritual background and beliefs & I would feel comfortable discussing any issues I have relating to work and spirituality with my manager	385	.211**	.000
I believe that my manager is aware of my spiritual background and beliefs & I feel my manager would address any issues regarding spirituality and work that arise	385	.685**	.000

I believe that my manager is aware of my spiritual background and beliefs & The organisation I work for does its best to support my spirituality	385	-.538**	.000
I believe that my manager is aware of my spiritual background and beliefs & Organisations should be supportive of their employees' spirituality	385	-.228**	.000
I believe that my manager is aware of my spiritual background and beliefs & Management is not interested in the spirituality of its employees	385	.304**	.000
My manager understands my spiritual beliefs & I would feel comfortable discussing any issues I have relating to work and spirituality with my manager	385	.257**	.000
My manager understands my spiritual beliefs & I feel my manager would address any issues regarding spirituality and work that arise	385	.583**	.000
My manager understands my spiritual beliefs & The organisation I work for does its best to support my spirituality	385	.467**	.000
I would feel comfortable discussing any issues I have relating to work and spirituality with my manager & I feel my manager would address any issues regarding spirituality and work that arise	385	.501**	.000
I would feel comfortable discussing any issues I have relating to work and spirituality with my manager & Organisations should be supportive of their employees' spirituality	385	.466**	.000
I feel my manager would address any issues regarding spirituality and work that arise & The organisation I work for does its best to support my spirituality	385	-.703**	.000
I feel my manager would address any issues regarding spirituality and work that arise & Organisations should be supportive of their employees' spirituality	385	.152**	.003
Organisations should be supportive of their employees' spirituality & Management is not interested in the spirituality of its employees	385	.427**	.000
Organisations should be supportive of their employees' spirituality & Management is hostile to any expression of spirituality in the workplace	385	.481**	.000

***. Correlation is significant at the 0.05 level (2-tailed). **.** Correlation is significant at the 0.01 level (2-tailed).

Appendix 25 - Pearson correlation for Management and support – Housing Organisation.

Independent Variables	Number	Pearson Correlation	Sig. (2-tailed)
I feel that my manager should be aware of my spiritual background and beliefs & I believe that my manager is aware of my spiritual background and beliefs	231	.603**	.000
I believe that my manager is aware of my spiritual background and beliefs & My manager understands my spiritual beliefs	231	.727**	.000
I believe that my manager is aware of my spiritual background and beliefs & I would feel comfortable discussing any issues I have relating to work and spirituality with my manager	231	.189**	.004
I believe that my manager is aware of my spiritual background and beliefs & I feel my manager would address any issues regarding spirituality and work that arise	231	.701**	.000
I believe that my manager is aware of my spiritual background and beliefs & The organisation I work for does its best to support my spirituality	231	.540**	.000
I believe that my manager is aware of my spiritual background and beliefs & Organisations should be supportive of their employees' spirituality	231	-.233**	.000
I believe that my manager is aware of my spiritual background and beliefs & Management is not interested in the spirituality of its employees	231	.360**	.000
My manager understands my spiritual beliefs & I would feel comfortable discussing any issues I have relating to work and spirituality with my manager	231	.611**	.001
My manager understands my spiritual beliefs & I feel my manager would address any issues regarding spirituality and work that arise	231	.580**	.000
My manager understands my spiritual beliefs & The organisation I work for does its best to support my spirituality	231	.468**	.000
I would feel comfortable discussing any issues I have relating to work and spirituality with my manager & I feel my manager would address any issues regarding spirituality and work that arise	231	.460**	.000
I would feel comfortable discussing any issues I have relating to work and spirituality with my manager & Organisations should be supportive of their employees' spirituality	231	.507**	.000
I feel my manager would address any issues regarding spirituality and work that arise & The organisation I work for does its best to support my spirituality	231	.625**	.000

Organisations should be supportive of their employees' spirituality & Management is not interested in the spirituality of its employees	231	.538**	.000
Organisations should be supportive of their employees' spirituality & Management is hostile to any expression of spirituality in the workplace	231	.471**	.000

*. Correlation is significant at the 0.05 level (2-tailed). ** Correlation is significant at the 0.01 level (2-tailed).

Appendix 26 - Independent t - test- Furniture City - Beliefs

	Levene's Test			t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
	F	Sig.						
My personal convictions are the most important thing	5.288	.022	-4.730	318.789	.000	-0.31676	.06697	
Following the rules is the most important thing	23.545	.000	-0.770	379.512	.442	-0.08887	.11536	
I feel very satisfied by imagining a radical vision of the future	67.773	.000	-1.826	240.263	.069	-0.27417	.15017	
I very much like holding fast to my own, personal values and belief	32.740	.000	-0.568	262.062	.570	-0.08517	.14994	
I very much like forming my own rationale and interpretation of why bad things happened	9.916	.002	-3.872	272.135	.000	-0.48851	.12617	

Group Statistics	Gender of employees	N	Mean	Std. Deviation	Std. Error Mean
My personal convictions are the most important thing	Male	239	3.4435	.65781	.04255
	Female	146	3.7603	.62483	.05171
Following the rules is the most important thing	Male	239	2.5481	1.35224	.08747
	Female	146	2.6370	.90881	.07521
I feel very satisfied by imagining a radical vision of the future	Male	239	2.5272	1.15514	.07472
	Female	146	2.8014	1.57401	.13027
I very much like holding fast to my own, personal values and belief	Male	239	2.8326	1.25240	.08101
	Female	146	2.9178	1.52454	.12617
I very much like forming my own rationale and interpretation of why bad things happened	Male	239	2.7992	1.08921	.07046
	Female	146	3.2877	1.26469	.10467

Appendix 27 - Independent t - test- Housing Organisation- Beliefs

	Levene's Test			t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
	F	Sig.						
My personal convictions are the most important thing	5.644	.018	-4.119	216.397	.000	-0.33938	.08238	
Following the rules is the most important thing	16.660	.000	-0.209	225.362	.835	-0.03138	.15003	
I feel very satisfied by imagining a radical vision of the future	14.967	.000	-0.177	191.135	.859	-0.03260	.18390	
I very much like holding fast to my own, personal values and belief	15.633	.000	1.097	192.715	.274	.20579	.18763	
I very much like forming my own rationale and interpretation of why bad things happened	2.491	.116	-1.450	201.589	.148	-0.23085	.15916	

Group statistics	Gender of employees	N	Mean	Std. Deviation	Std. Error Mean
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My personal convictions are the most important thing	Male	130	3.4923	.62563	.05487
	Female	101	3.8317	.61756	.06145
Following the rules is the most important thing	Male	130	2.5231	1.35381	.11874
	Female	101	2.5545	.92169	.09171
I feel very satisfied by imagining a radical vision of the future	Male	130	2.6308	1.22720	.10763
	Female	101	2.6634	1.49851	.14911
I very much like holding fast to my own, personal values and belief	Male	130	2.9385	1.26217	.11070
	Female	101	2.7327	1.52244	.15149
I very much like forming my own rationale and interpretation of why bad things happened	Male	130	2.8385	1.11927	.09817
	Female	101	3.0693	1.25903	.12528

Appendix 28 - Independent t - test- Furniture City - Work and You

	Levene's Test		t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
	F	Sig.					
Working and doing something good for the afterlife is what matters most	9.817	.002	-1.882	245.740	.061	-.22591	.12007
At work I aim to achieve my full potential as a person	1.825	.178	.287	284.378	.774	.03055	.10651
I enjoy working towards a better future	15.837	.000	-.792	258.310	.429	-.07557	.09540
It is important to me to work for an ethical organisation	1.817	.179	3.904	309.315	.000	.34040	.08718
Being guided by one's conscience is what matters most not spiritual beliefs	18.220	.000	-3.140	262.771	.002	-.39643	.12624
It is important to me that my work is interesting or meaningful	6.575	.011	.890	276.507	.374	.13114	.14728
The main aim for me at work is to earn a living	5.539	.019	.770	338.841	.442	.08434	.10951
Getting life's day to day tasks done is what matters most	52.183	.000	1.312	377.971	.190	.18207	.13878
I aim to help or support others when at work	14.684	.000	.085	350.515	.933	.01015	.11992
Having a good working environment is important to me	17.967	.000	-6.705	358.464	.000	-.75176	.11212
I really enjoy the work place because there is a good rapport and relationship with co-workers	14.368	.000	-2.875	344.746	.004	-.34083	.11853
I like to be able to be creative and use my initiative in my job	1.048	.307	1.627	340.286	.105	.17052	.10477
At work I am fully committed and focused physically and mentally	.302	.583	-.177	304.264	.860	-.02235	.12657

Group Statistics	Gender of employees	N	Mean	Std. Deviation	Std. Error Mean
Working and doing something good for the afterlife is what matters most	Male	239	3.6987	.94449	.06109
	Female	146	3.9247	1.24892	.10336
At work I aim to achieve my full potential as a person	Male	239	3.7155	.95410	.06172
	Female	146	3.6849	1.04883	.08680
I enjoy working towards a better future	Male	239	3.6025	.78654	.05088
	Female	146	3.6781	.97510	.08070
It is important to me to work for an ethical organisation	Male	239	3.4226	.83595	.05407
	Female	146	3.0822	.82635	.06839
Being guided by one's conscience is what matters most not spiritual beliefs	Male	239	2.8159	1.05699	.06837
	Female	146	3.2123	1.28229	.10612
It is important to me that my work is interesting or meaningful	Male	239	3.3640	1.28882	.08337
	Female	146	3.2329	1.46707	.12142

The main aim for me at work is to earn a living	Male	239	3.3515	1.13107	.07316
	Female	146	3.2671	.98465	.08149
Getting life's day to day tasks done is what matters most	Male	239	3.5314	1.61338	.10436
	Female	146	3.3493	1.10543	.09149
I aim to help or support others when at work	Male	239	2.3389	1.27607	.08254
	Female	146	2.3288	1.05117	.08700
Having a good working environment is important to me	Male	239	2.6318	1.21890	.07884
	Female	146	3.3836	.96319	.07971
I really enjoy the work place because there is a good rapport and relationship with co-workers	Male	239	2.7071	1.24262	.08038
	Female	146	3.0479	1.05263	.08712
I like to be able to be creative and use my initiative in my job	Male	239	1.8828	1.08605	.07025
	Female	146	1.7123	.93925	.07773
At work I am fully committed and focused physically and mentally	Male	239	2.7448	1.19774	.07748
	Female	146	2.7671	1.20939	.10009

Appendix 29 – Independent t test - Housing Organisation – Work and You

	Levene's Test		t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
	F	Sig.					
Working and doing something good for the afterlife is what matters most	20.843	.000	.277	170.789	.782	.04204	.15193
At work I aim to achieve my full potential as a person	5.433	.021	1.029	200.264	.305	.14113	.13717
I enjoy working towards a better future	9.355	.002	.097	186.190	.923	.01150	.11817
It is important to me to work for an ethical organisation	.226	.635	3.657	213.629	.000	.40327	.11026
Being guided by one's conscience is what matters most not spiritual beliefs	9.292	.003	-1.767	191.432	.079	-.28142	.15928
It is important to me that my work is interesting or meaningful	2.804	.095	.472	202.225	.637	.08545	.18104
The main aim for me at work is to earn a living	5.854	.016	.749	226.926	.455	.10746	.14346
Getting life's day to day tasks done is what matters most	13.940	.000	2.081	228.820	.039	.38324	.18415
I aim to help or support others when at work	15.317	.000	.986	228.126	.325	.15903	.16121
Having a good working environment is important to me	2.056	.153	-4.094	223.814	.000	-.60784	.14849
I really enjoy the work place because there is a good rapport and relationship with co-workers	12.497	.000	-1.693	227.452	.092	-.26923	.15903
I like to be able to be creative and use my initiative in my job	.139	.710	.140	217.633	.888	.01896	.13504
At work I am fully committed and focused physically and mentally	3.971	.047	-1.464	220.805	.145	-.22285	.15227

Group Statistics	Gender of employees	N	Mean	Std. Deviation	Std. Error Mean
Working and doing something good for the afterlife is what matters most	Male	130	3.7846	.90635	.07949
	Female	101	3.7426	1.30118	.12947
At work I aim to achieve my full potential as a person	Male	130	3.7154	.95831	.08405
	Female	101	3.5743	1.08946	.10841
I enjoy working towards a better future	Male	130	3.5462	.76868	.06742
	Female	101	3.5347	.97534	.09705

It is important to me to work for an ethical organisation	Male	130	3.4231	.82467	.07233
	Female	101	3.0198	.83642	.08323
Being guided by one's conscience is what matters most not spiritual beliefs	Male	130	2.8077	1.06455	.09337
	Female	101	3.0891	1.29691	.12905
It is important to me that my work is interesting or meaningful	Male	130	3.3231	1.27720	.11202
	Female	101	3.2376	1.42933	.14222
The main aim for me at work is to earn a living	Male	130	3.3154	1.17490	.10305
	Female	101	3.2079	1.00316	.09982
Getting life's day to day tasks done is what matters most	Male	130	3.6308	1.59524	.13991
	Female	101	3.2475	1.20338	.11974
I aim to help or support others when at work	Male	130	2.4462	1.34142	.11765
	Female	101	2.2871	1.10758	.11021
Having a good working environment is important to me	Male	130	2.5308	1.18248	.10371
	Female	101	3.1386	1.06799	.10627
I really enjoy the work place because there is a good rapport and relationship with co-workers	Male	130	2.7308	1.31059	.11495
	Female	101	3.0000	1.10454	.10991
I like to be able to be creative and use my initiative in my job	Male	130	1.7615	1.03282	.09058
	Female	101	1.7426	1.00651	.10015
At work I am fully committed and focused physically and mentally	Male	130	2.5692	1.18739	.10414
	Female	101	2.7921	1.11639	.11109

Appendix 30 – Independent *t* - test- Furniture City - Spirituality

	Levene's Test			t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
	F	Sig.						
My religion is an important part of my life	13.544	.000	.152	332.008	.879	.02402	.15819	
I consider myself a spiritual person	.570	.451	.672	300.073	.502	.07700	.11457	
I have heard of the term 'spirituality'	1.125	.290	-1.914	283.115	.057	-.23127	.12080	
I understand what the term 'spirituality' means	26.575	.000	-2.748	365.046	.006	-.37204	.13539	
I believe in God, a Deity or a Higher Power	.290	.591	.019	316.543	.985	.00241	.12671	
I regularly attend religious services	.901	.343	4.787	286.800	.000	.58225	.12164	
I pray to overcome adversity	6.575	.011	.890	276.507	.374	.13114	.14728	
I pray to prepare myself for difficult situations	5.539	.019	.770	338.841	.442	.08434	.10951	
I pray for co-workers who are going through difficult times	3.359	.068	2.564	346.646	.011	.26990	.10527	
I pray for guidance in making tough decisions	3.717	.055	1.572	266.611	.117	.15925	.10130	
I pray to cope with a bad tempered boss or co-workers	1.172	.280	-1.543	325.551	.124	-.18232	.11819	
I pray to give thanks for something good that has happened	4.437	.036	2.604	336.555	.010	.27535	.10573	
I pray to help with feelings of loneliness	108.658	.000	1.138	380.445	.256	.13799	.12130	
Spirituality is my own compass to guide my thoughts and beliefs	.025	.875	1.231	332.013	.219	.17427	.14160	

Group Statistics	Gender of employees	N	Mean	Std. Deviation	Std. Error Mean
My religion is an important part of my life	Male	239	2.8870	1.60612	.10389
	Female	146	2.8630	1.44141	.11929
I consider myself a spiritual person	Male	239	2.6318	1.07218	.06935
	Female	146	2.5548	1.10192	.09120
I have heard of the term 'spirituality'	Male	239	2.7824	1.07821	.06974
	Female	146	3.0137	1.19185	.09864
I understand what the term 'spirituality' means	Male	239	3.7238	1.50038	.09705
	Female	146	4.0959	1.14065	.09440
My spirituality is an important part of my life	Male	239	2.8703	1.20743	.07810
	Female	146	2.8973	1.38330	.11448
I believe in God, a Deity or a Higher Power	Male	239	2.6736	1.23762	.08005
	Female	146	2.6712	1.18676	.09822
I occasionally attend religious services	Male	239	3.3933	1.12465	.07275
	Female	146	3.3219	.99610	.08244
I regularly attend religious services	Male	239	3.8494	1.09732	.07098
	Female	146	3.2671	1.19361	.09878
I occasionally pray or meditate	Male	239	3.4854	.92058	.05955
	Female	146	3.5822	1.05541	.08735
I often pray or meditate	Male	239	3.3975	.95978	.06208
	Female	146	3.0274	.92435	.07650
I pray to get through the day	Male	239	2.8159	1.05699	.06837
	Female	146	3.2123	1.28229	.10612
I pray to overcome adversity	Male	239	3.3640	1.28882	.08337
	Female	146	3.2329	1.46707	.12142
I pray to prepare myself for difficult situations	Male	239	3.3515	1.13107	.07316
	Female	146	3.2671	.98465	.08149
I pray for co-workers who are going through difficult times	Male	239	3.6946	1.10898	.07173
	Female	146	3.4247	.93097	.07705
I pray for guidance in making tough decisions	Male	239	3.4812	.85912	.05557
	Female	146	3.3219	1.02342	.08470
I pray to cope with a bad tempered boss or co-workers	Male	239	4.1464	1.18086	.07638
	Female	146	4.3288	1.08982	.09019
I pray to give thanks for something good that has happened	Male	239	3.3849	1.08579	.07023
	Female	146	3.1096	.95501	.07904
I pray to help with feelings of loneliness	Male	239	3.3640	1.52477	.09863
	Female	146	3.2260	.85315	.07061
Spirituality is my own compass to guide my thoughts and beliefs	Male	239	3.0167	1.43769	.09300
	Female	146	2.8425	1.29022	.10678

Appendix 31 – Independent t test – Housing Organisation- Spirituality

	Levene's Test						Mean Difference	Std. Error Difference
	F	Sig.	t	df	Sig. (2-tailed)	Mean Difference		
Importance of religion	14.416	.000	-.026	226.967	.979	-.00526	.19888	
I consider myself a spiritual person	.006	.937	-.279	214.609	.780	-.03899	.13960	
I have heard of the term 'spirituality'	8.384	.004	-.202	194.858	.840	-.03168	.15687	
Understand what 'spirituality' means	.958	.329	-.154	220.635	.878	-.02940	.19116	
Importance of spirituality	.789	.375	.040	213.008	.968	.00685	.17160	
Belief in God, a Deity or a Higher Power	.623	.431	-.124	221.568	.902	-.01935	.15630	
I occasionally attend religious services	.732	.393	1.501	224.101	.135	.19200	.12788	
I regularly attend religious services	2.359	.126	4.197	201.597	.000	.60845	.14496	
I occasionally pray or meditate	9.041	.003	-.207	187.179	.836	-.02369	.11455	
I often pray or meditate	.024	.878	3.695	207.630	.000	.40107	.10855	
I pray to get through the day	6.916	.009	-1.425	191.092	.156	-.21988	.15433	
I pray to overcome adversity	4.633	.032	.357	197.577	.721	.06451	.18063	
I pray to prepare for difficult situations	8.511	.004	.723	228.075	.470	.10198	.14101	
I pray for co-workers	.030	.864	2.846	228.664	.005	.30487	.10714	
I pray for guidance making decisions	2.591	.109	2.035	193.003	.043	.25575	.12565	
I pray to cope with a boss or co-workers	1.685	.196	-1.516	220.712	.131	-.14783	.09753	
I pray to give thanks	.156	.693	2.079	213.894	.039	.25910	.12465	
I pray to help with feelings of loneliness	48.939	.000	1.370	220.867	.172	.22399	.16344	
Spirituality is my own compass	.089	.766	1.848	223.024	.066	.33206	.17964	

Group Statistics		N	Mean	Std. Deviation	Std. Error Mean
Gender					
Importance of religion	Male	130	2.7769	1.62950	.14292
	Female	101	2.7822	1.38999	.13831
I consider myself a spiritual person	Male	130	2.4462	1.04963	.09206
	Female	101	2.4851	1.05465	.10494
I have heard of the term 'spirituality'	Male	130	2.8000	1.06676	.09356
	Female	101	2.8317	1.26546	.12592
I understand what the term 'spirituality' means	Male	130	3.7231	1.48906	.13060
	Female	101	3.7525	1.40290	.13959
My spirituality is an important part of my life	Male	130	2.7692	1.27916	.11219
	Female	101	2.7624	1.30498	.12985
I believe in God, a Deity or a Higher Power	Male	130	2.5846	1.22496	.10744
	Female	101	2.6040	1.14087	.11352
I occasionally attend religious services	Male	130	3.4692	1.02063	.08951
	Female	101	3.2772	.91781	.09133
I regularly attend religious services	Male	130	3.9154	1.01946	.08941
	Female	101	3.3069	1.14667	.11410
I occasionally pray or meditate	Male	130	3.5308	.74904	.06570
	Female	101	3.5545	.94314	.09385
I often pray or meditate	Male	130	3.4308	.78689	.06902
	Female	101	3.0297	.84209	.08379
I pray to get through the day	Male	130	2.8692	1.02970	.09031
	Female	101	3.0891	1.25777	.12515
I pray to overcome adversity	Male	130	3.3615	1.24517	.10921
	Female	101	3.2970	1.44599	.14388
I pray to prepare myself for difficult situations	Male	130	3.3000	1.17236	.10282
	Female	101	3.1980	.96974	.09649
I pray for co-workers who are going through difficult times	Male	130	3.8692	.90123	.07904
	Female	101	3.5644	.72685	.07232
I pray for guidance in making tough decisions	Male	130	3.5231	.84647	.07424
	Female	101	3.2673	1.01874	.10137
I pray to cope with a bad tempered boss or co-workers	Male	130	4.3769	.76010	.06667
	Female	101	4.5248	.71546	.07119
I pray to give thanks for something good that has happened	Male	130	3.4769	.93357	.08188
	Female	101	3.2178	.94450	.09398
I pray to help with feelings of loneliness	Male	130	3.3923	1.51220	.13263
	Female	101	3.1683	.95989	.09551
Spirituality is my own compass to guide my thoughts and beliefs	Male	130	3.1538	1.42220	.12474
	Female	101	2.8218	1.29920	.12928

Appendix 32 – Independent t test – Furniture City – Spirituality and Work

	Levene's Test						
	F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
I have discussed my religion or spirituality with co-workers	63.953	.000	-4.970	376.817	.000	-.54333	.10933
A co-worker has discussed their spirituality or religion with me	32.073	.000	-2.003	243.048	.046	-.21167	.10565
Religion is an appropriate topic for discussion within the workplace	3.234	.073	3.687	313.541	.000	.34424	.09336
Spirituality is an appropriate topic for discussion within the workplace	9.614	.002	-2.513	274.209	.013	-.32455	.12917
I feel comfortable discussing the topic of religion or spirituality at work	6.575	.011	.890	276.507	.374	.13114	.14728
I feel comfortable discussing my own religion or spirituality at work	6.903	.009	.938	340.182	.349	.10412	.11094
Religion or spirituality has a role within the workplace	33.704	.000	-5.241	262.266	.000	-.89055	.16992
I feel spiritually fulfilled at work	.144	.705	-1.578	306.793	.116	-.21253	.13465
I feel that the level of spiritual fulfilment has a direct impact on my	.318	.573	-2.230	295.499	.027	-.41560	.18638

performance at work

Spirituality is a personal and individual matter and should not be discussed or practised in the workplace	2.622	.106	-1.851	303.813	.065	-.17077	.09225
The workplace is incompatible with spirituality	22.844	.000	.493	256.535	.623	.05749	.11668

Group Statistics	Gender of employees	N	Mean	Std. Deviation	Std. Error Mean
I have discussed my religion or spirituality with co-workers	Male	239	2.8745	1.26397	.08176
	Female	146	3.4178	.87696	.07258
A co-worker has discussed their spirituality or religion with me	Male	239	3.2678	.82213	.05318
	Female	146	3.4795	1.10309	.09129
Religion is an appropriate topic for discussion within the workplace	Male	239	3.3305	.90491	.05853
	Female	146	2.9863	.87876	.07273
Spirituality is an appropriate topic for discussion within the workplace	Male	239	2.9289	1.12233	.07260
	Female	146	3.2534	1.29088	.10683
I feel comfortable discussing the topic of religion or spirituality at work	Male	239	3.3640	1.28882	.08337
	Female	146	3.2329	1.46707	.12142
I feel comfortable discussing my own religion or spirituality at work	Male	239	3.3849	1.14969	.07437
	Female	146	3.2808	.99477	.08233
Religion or spirituality has a role within the workplace	Male	239	2.3766	1.42030	.09187
	Female	146	3.2671	1.72723	.14295
I feel spiritually fulfilled at work	Male	239	2.5272	1.28268	.08297
	Female	146	2.7397	1.28146	.10605
I feel that the level of spiritual fulfilment has a direct impact on my performance at work	Male	239	3.2008	1.72276	.11144
	Female	146	3.6164	1.80520	.14940
Spirituality is a personal and individual matter and should not be discussed or practised in the workplace	Male	239	3.7950	.87196	.05640
	Female	146	3.9658	.88212	.07300
The workplace is incompatible with spirituality	Male	239	2.9205	.95594	.06183
	Female	146	2.8630	1.19557	.09895

Appendix 33 – Independent t test – Housing Organisation – Spirituality and Work

	Levene's Test		t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
	F	Sig.					
I have discussed my religion or spirituality with co-workers	21.370	.000	-3.301	228.877	.001	-.48172	.14593
A co-worker has discussed their spirituality or religion with me	22.067	.000	-.373	174.998	.710	-.04981	.13351
Religion is an appropriate topic for discussion within the workplace	.176	.676	3.549	209.181	.000	.39558	.11147
Spirituality is an appropriate topic for discussion within the workplace	7.371	.007	-1.340	190.878	.182	-.20998	.15675
I feel comfortable discussing the topic of religion or spirituality at work	4.791	.030	.209	197.905	.834	.03816	.18216
I feel comfortable discussing my own religion or spirituality at work	8.393	.004	1.196	227.586	.233	.16794	.14045
I feel spiritually fulfilled at work	1.846	.176	-1.249	208.350	.213	-.20952	.16778
I feel that the level of spiritual fulfilment has a direct impact on my performance at work	.301	.584	-1.450	210.123	.148	-.34120	.23527
Spirituality is a personal and individual matter and should not be discussed or practised in the	2.933	.088	-.817	215.083	.415	-.09772	.11964

workplace

The workplace is incompatible with spirituality	14.621	.000	-.292	178.789	.770	-.03938	.13467
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Group Statistics	Gender of employees	N	Mean	Std. Deviation	Std. Error Mean
I have discussed my religion or spirituality with co-workers	Male	130	2.8846	1.26144	.11064
	Female	101	3.3663	.95627	.09515
A co-worker has discussed their spirituality or religion with me	Male	130	3.2769	.81664	.07162
	Female	101	3.3267	1.13233	.11267
Religion is an appropriate topic for discussion within the workplace	Male	130	3.4154	.81445	.07143
	Female	101	3.0198	.86000	.08557
Spirituality is an appropriate topic for discussion within the workplace	Male	130	2.8692	1.04465	.09162
	Female	101	3.0792	1.27815	.12718
I feel comfortable discussing the topic of religion or spirituality at work	Male	130	3.3154	1.25775	.11031
	Female	101	3.2772	1.45684	.14496
I feel comfortable discussing my own religion or spirituality at work	Male	130	3.3462	1.15947	.10169
	Female	101	3.1782	.97361	.09688
Religion or spirituality has a role within the workplace	Male	130	2.4385	1.45210	.12736
	Female	101	3.0792	1.70108	.16926
I feel spiritually fulfilled at work	Male	130	2.4538	1.22070	.10706
	Female	101	2.6634	1.29829	.12918
I feel that the level of spiritual fulfilment has a direct impact on my performance at work	Male	130	3.1538	1.72740	.15150
	Female	101	3.4950	1.80900	.18000
Spirituality is a personal and individual matter and should not be discussed or practised in the workplace	Male	130	3.8231	.90190	.07910
	Female	101	3.9208	.90203	.08976
The workplace is incompatible with spirituality	Male	130	2.7923	.84171	.07382
	Female	101	2.8317	1.13198	.11264

Appendix 34 – Independent t – test - Furniture City – Conflict at work

	Levene's Test		t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
	F	Sig.					
I feel spirituality or religion could be a source of conflict at work	24.027	.000	-8.450	352.337	.000	-.94988	.11241
People irritate me when they ask me about my personal beliefs	9.751	.002	-5.724	331.777	.000	-.79710	.13926
I have witnessed conflict at work related to spirituality or religion	.280	.597	-1.702	322.722	.090	-.19204	.11283
I have experienced conflict at work related to spirituality or religion	26.295	.000	-3.724	260.892	.000	-.34751	.09331
At times, I have been forced to compromise my personal beliefs or values at work	20.024	.000	2.788	276.560	.006	.37694	.13520
I have regularly been forced to compromise my personal beliefs or values at work	8.483	.004	-2.599	288.510	.010	-.26260	.10102
I dislike conflict between people	7.096	.008	1.140	278.071	.255	.13277	.11652

Group Statistics	Gender of employees	N	Mean	Std. Deviation	Std. Error Mean
I feel spirituality or religion could be a source of conflict at work	Male	239	3.2762	1.20184	.07774
	Female	146	4.2260	.98100	.08119
People irritate me when they ask me about my personal beliefs	Male	239	2.7782	1.41309	.09141
	Female	146	3.5753	1.26946	.10506
I have witnessed conflict at work related to spirituality or religion	Male	239	2.6778	1.11933	.07240
	Female	146	2.8699	1.04561	.08653
I have experienced conflict at work related to spirituality or religion	Male	239	2.2552	.77631	.05022
	Female	146	2.6027	.95035	.07865
At times, I have been forced to compromise my personal beliefs or values at work	Male	239	3.3975	1.18328	.07654
	Female	146	3.0205	1.34661	.11145
I have regularly been forced to compromise my personal beliefs or values at work	Male	239	3.1004	.91576	.05924
	Female	146	3.3630	.98877	.08183
I dislike conflict between people	Male	239	3.0711	1.02447	.06627
	Female	146	2.9384	1.15802	.09584

Appendix 35 – Independent t – test - Housing Organisation – Conflict at Work

	Levene's Test		t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
	F	Sig.					
I feel spirituality or religion could be a source of conflict at work	16.363	.000	-5.820	228.105	<u>.000</u>	-.86276	.14823
People irritate me when they ask me about my personal beliefs	4.036	.046	-4.658	222.626	<u>.000</u>	-.83572	.17941
I have witnessed conflict at work related to spirituality or religion	1.811	.180	-1.236	221.451	.218	-.16923	.13690
I have experienced conflict at work related to spirituality or religion	10.317	.002	-2.191	194.441	<u>.030</u>	-.23915	.10915
At times, I have been forced to compromise my personal beliefs or values at work	4.593	.033	1.521	208.023	.130	.26260	.17266
I have regularly been forced to compromise my personal beliefs or values at work	14.828	.000	-2.189	190.342	<u>.030</u>	-.28713	.13114
I dislike conflict between people	1.553	.214	.156	211.065	.876	.02315	.14796

Group Statistics	Gender of employees	N	Mean	Std. Deviation	Std. Error Mean
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I feel spirituality or religion could be a source of conflict at work	Male	130	3.2462	1.23302	.10814
	Female	101	4.1089	1.01883	.10138
People irritate me when they ask me about my personal beliefs	Male	130	2.6692	1.41634	.12422
	Female	101	3.5050	1.30095	.12945
I have witnessed conflict at work related to spirituality or religion	Male	130	2.8308	1.07212	.09403
	Female	101	3.0000	1.00000	.09950
I have experienced conflict at work related to spirituality or religion	Male	130	2.3846	.74067	.06496
	Female	101	2.6238	.88149	.08771
At times, I have been forced to compromise my	Male	130	3.2923	1.25412	.10999

personal beliefs or values at work	Female	101	3.0297	1.33758	.13309
I have regularly been forced to compromise my personal beliefs or values at work	Male	130	3.0000	.87160	.07644
	Female	101	3.2871	1.07086	.10655
I dislike conflict between people	Male	130	2.9538	1.09163	.09574
	Female	101	2.9307	1.13364	.11280

Appendix 36 – Independent t test – Furniture City – Policies and procedures.

	Levene's Test			df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
	F	Sig.	t				
My organisation has a clear policy on ethical, cultural and ethnic spiritual diversity	87.971	.000	-6.064	381.442	.000	-.79527	.13114
My organisation has a clear policy on spirituality	7.945	.005	.442	291.705	.659	.05706	.12901
I am aware of how my organisation's policies and procedures on spirituality influence work on a day-to-day basis	26.734	.000	-5.313	374.767	.000	-.69367	.13056
I am aware of a health or wellness programme within my workplace	11.215	.001	-3.143	334.982	.002	-.38763	.12332
I respect and comply with company procedures and rules whether they conform to my personal values and beliefs or not	2.598	.108	-3.464	278.603	.001	-.37542	.10838
I am aware of work/life balance programme within my workplace	35.364	.000	-4.649	357.375	.000	-.69499	.14948
I am aware of counselling or psychotherapy within my workplace	21.282	.000	-6.255	337.638	.000	-.90594	.14482
I am offered flexitime within my workplace to fulfil my spirituality	1.834	.176	-6.230	296.007	.000	-.88674	.14233
I am aware of prayer or meditation group within my workplace	.548	.460	-2.419	316.613	.016	-.32533	.13446
Group Statistics							
	Gender of employees	N	Mean	Std. Deviation	Std. Error Mean		
My organisation has a clear policy on ethical, cultural and ethnic spiritual diversity	Male	239	1.9582	1.55782	.10077		
	Female	146	1.7534	1.01412	.08393		
My organisation has a clear policy on spirituality	Male	239	2.0502	1.18001	.07633		
	Female	146	1.9932	1.25669	.10400		
I am aware of how my organisation's policies and procedures on spirituality influence work on a day-to-day basis	Male	239	2.9707	1.49621	.09678		
	Female	146	2.6644	1.05880	.08763		
I am aware of a health or wellness programme within my workplace	Male	239	1.0946	1.26142	.08159		
	Female	146	1.6822	1.11730	.09247		
I respect and comply with company procedures and rules whether they conform to my personal values and beliefs or not	Male	239	4.6109	.95445	.06174		
	Female	146	4.9863	1.07630	.08908		
I am aware of work/life balance programme within my workplace	Male	239	3.4351	1.62018	.10480		
	Female	146	4.1301	1.28795	.10659		
I am aware of counselling or psychotherapy within my workplace	Male	239	1.8201	1.49124	.09646		
	Female	146	1.7260	1.30527	.10802		
I am offered flexitime within my workplace to fulfil my spirituality	Male	239	1.3598	1.31739	.08522		
	Female	146	1.2466	1.37746	.11400		
I am aware of prayer or meditation group within my workplace	Male	239	1.2623	1.31357	.08497		
	Female	146	1.1877	1.25922	.10421		

Appendix 37 – Independent t test – Housing Organisation – Policies and Procedures.

	Levene's Test		t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
	F	Sig.					
My organisation has a clear policy on ethnical, cultural and ethnic spiritual diversity	59.119	.000	-5.221	221.723	.000	-.87228	.16706
My organisation has a clear policy on spirituality	23.149	.000	-2.027	193.621	.044	-.32125	.15848
I am aware of how my organisation's policies and procedures on spirituality influence work on a day-to-day basis	19.966	.000	-4.483	223.375	.000	-.72391	.16150
I am aware of a health or wellness programme within my workplace	8.820	.003	-2.742	228.737	.007	-.35301	.12875
I respect and comply with company procedures and rules whether they conform to my personal values and beliefs or not	1.817	.179	-1.665	201.525	.097	-.23062	.13849
I am aware of work/life balance programme within my workplace	21.270	.000	-3.585	228.298	.000	-.64752	.18061
I am aware of counselling or psychotherapy within my workplace	22.626	.000	-5.945	228.820	.000	-1.01637	.17096
I am aware of prayer or meditation group within my workplace	1.822	.178	-1.919	223.539	.056	-.30259	.15771

Group Statistics	Gender of employees	N	Mean	Std. Deviation	Std. Error Mean
My organisation has a clear policy on ethnical, cultural and ethnic spiritual diversity	Male	130	2.9000	1.53940	.13501
	Female	101	3.7723	.98875	.09838
My organisation has a clear policy on spirituality	Male	130	2.0154	1.07100	.09393
	Female	101	2.3366	1.28279	.12764
I am aware of how my organisation's policies and procedures on spirituality influence work on a day-to-day basis	Male	130	3.0385	1.47540	.12940
	Female	101	3.7624	.97107	.09662
I am aware of a health or wellness programme within my workplace	Male	130	4.8846	1.11810	.09806
	Female	101	4.2376	.83843	.08343
I respect and comply with company procedures and rules whether they conform to my personal values and beliefs or not	Male	130	3.6308	.97359	.08539
	Female	101	3.8614	1.09572	.10903
I am aware of work/life balance programme within my workplace	Male	130	3.6000	1.58285	.13883
	Female	101	4.2475	1.16109	.11553
I am aware of counselling or psychotherapy within my workplace	Male	130	2.8846	1.44477	.12671
	Female	101	3.9010	1.15330	.11476
I am offered flexitime within my workplace to fulfil my spirituality	Male	130	2.3846	1.32586	.11629
	Female	101	3.3861	1.29592	.12895
I am aware of prayer or meditation group within my workplace	Male	130	3.0538	1.25328	.10992
	Female	101	3.3564	1.13652	.11309

Appendix 38 – Independent t test – Furniture City – Spiritual Fulfilment.

	Levene's Test		t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
	F	Sig.					
I feel spiritually fulfilled at work	4.980	.026	-.482	268.889	.630	-.06001	.12455
The attitudes or comments of co-workers impact upon my level of spiritual fulfilment	6.500	.011	2.498	262.408	.013	.29194	.11685
Management understanding of my spiritual beliefs enhances my spiritual	25.095	.000	-7.961	340.500	.000	-.79604	.10000

fulfilment							
The level of support and attitude from management is detrimental to spiritual fulfilment	13.832	.000	.947	253.393	.345	.11117	.11738
The nature of my work and lack of time available prevent me from fulfilling my spirituality	6.906	.009	.000	297.798	1.000	.00003	.11549
The facilities available at work negatively affects my level of spiritual fulfilment	26.917	.000	-.737	368.730	.462	-.08451	.11470

Group Statistics	Gender of employees	N	Mean	Std. Deviation	Std. Error Mean
I feel spiritually fulfilled at work	Male	239	3.7071	1.06412	.06883
	Female	146	3.7671	1.25419	.10380
The attitudes or comments of co-workers impact upon my level of spiritual fulfilment	Male	239	2.7782	.97715	.06321
	Female	146	2.4863	1.18750	.09828
Management understanding of my spiritual beliefs enhances my spiritual fulfilment	Male	239	2.9916	1.03709	.06708
	Female	146	3.7877	.89604	.07416
The level of support and attitude from management is detrimental to spiritual fulfilment	Male	239	2.8577	.95081	.06150
	Female	146	2.7466	1.20809	.09998
The nature of my work and lack of time available prevent me from fulfilling my spirituality	Male	239	2.9247	1.07423	.06949
	Female	146	2.9247	1.11470	.09225
The facilities available at work negatively affects my level of spiritual fulfilment	Male	239	3.1004	1.28598	.08318
	Female	146	3.1849	.95414	.07897

Appendix 39 – Independent t - test – Housing Organisation – Spiritual Fulfilment.

	Levene's Test		t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
	F	Sig.					
I feel spiritually fulfilled at work	2.705	.101	-.831	194.795	.407	-.13054	.15709
The attitudes or comments of co-workers impact upon my level of spiritual fulfilment	14.765	.000	1.318	174.690	.189	.19939	.15132
Management understanding of my spiritual beliefs enhances my spiritual fulfilment	58.337	.000	-8.417	220.900	.000	-.90213	.10718
The level of support and attitude from management is detrimental to spiritual fulfilment	15.705	.000	.373	168.744	.709	.04973	.13317
The nature of my work and lack of time available prevent me from fulfilling my spirituality	12.413	.001	-.458	192.697	.648	-.06466	.14130
The facilities available at work negatively affects my level of spiritual fulfilment	16.225	.000	-1.652	228.500	.100	-.23321	.14115

Group Statistics	Gender of employees	N	Mean	Std. Deviation	Std. Error Mean
I feel spiritually fulfilled at work	Male	130	3.6615	1.06788	.09366
	Female	101	3.7921	1.26741	.12611
The attitudes or comments of co-workers impact upon my level of spiritual fulfilment	Male	130	2.7538	.92394	.08104
	Female	101	2.5545	1.28433	.12780
Management understanding of my spiritual beliefs enhances my spiritual fulfilment	Male	130	3.0385	.99147	.08696
	Female	101	3.9406	.62963	.06265
The level of support and attitude from management	Male	130	2.7923	.78450	.06881

is detrimental to spiritual fulfilment	Female	101	2.7426	1.14589	.11402
The nature of my work and lack of time available prevent me from fulfilling my spirituality	Male	130	2.7769	.95044	.08336
	Female	101	2.8416	1.14658	.11409
The facilities available at work negatively affects my level of spiritual fulfilment	Male	130	2.9846	1.23253	.10810
	Female	101	3.2178	.91218	.09077

Appendix 40 – Independent t test – Furniture City – Management and support

	Levene's Test			t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
	F	Sig.						
I feel that my manager should be aware of my spiritual background and beliefs	.184	.668	-6.712	309.013	.000	-.89557	.13344	
I believe that my manager is aware of my spiritual background and beliefs	64.878	.000	-6.473	382.182	.000	-.81444	.12583	
My manager understands my spiritual beliefs	83.290	.000	-1.693	374.893	.091	-.23930	.14133	
I would feel comfortable discussing any issues I have relating to work and spirituality with my manager	1.668	.197	-3.019	285.270	.003	-.40199	.13317	
I feel my manager would address any issues regarding spirituality and work that arise.	25.585	.000	-6.302	375.865	.000	-.84181	.13358	
The organisation I work for does its best to support my spirituality	26.456	.000	-3.212	275.870	.001	-.56852	.17698	
Organisations should be supportive of their employees' spirituality	41.724	.000	-1.294	371.215	.196	-.17694	.13674	
Management is not interested in the spirituality of its employees	2.860	.092	-2.487	329.393	.013	-.34857	.14014	
Management is indifferent to any expression of spirituality in the workplace	6.723	.010	3.103	359.450	.002	.36086	.11629	
Management is hostile to any expression of spirituality in the workplace	46.739	.000	-2.161	260.941	.032	-.31017	.14354	

Group Statistics	Gender of employees	N	Mean	Std. Deviation	Std. Error Mean
I feel that my manager should be aware of my spiritual background and beliefs	Male	239	2.5565	1.27844	.08270
	Female	146	3.4521	1.26536	.10472
I believe that my manager is aware of my spiritual background and beliefs	Male	239	3.3431	1.56090	.10097
	Female	146	4.1575	.90735	.07509
My manager understands my spiritual beliefs	Male	239	2.8703	1.62048	.10482
	Female	146	3.1096	1.14545	.09480
I would feel comfortable discussing any issues I have relating to work and spirituality with my manager	Male	239	3.4268	1.19605	.07737
	Female	146	3.8288	1.30970	.10839
I feel my manager would address any issues regarding spirituality and work that arise.	Male	239	3.2678	1.53784	.09947
	Female	146	4.1096	1.07718	.08915
The organisation I work for does its best to support my spirituality	Male	239	2.0753	1.54572	.09998
	Female	146	2.6438	1.76455	.14604
Organisations should be supportive of their employees' spirituality	Male	239	2.9874	1.54616	.10001
	Female	146	3.1644	1.12665	.09324
Management is not interested in the spirituality of its employees	Male	239	4.0418	1.41359	.09144
	Female	146	3.3904	1.28317	.10620
Management is indifferent to any expression of spirituality in the workplace	Male	239	2.6485	1.26769	.08200
	Female	146	2.2877	.99626	.08245
Management is hostile to any expression of spirituality in	Male	239	3.1213	1.19432	.07725

the workplace	Female	146	3.4315	1.46173	.12097
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Appendix 41 – Independent t test – Housing Organisation – Management and support.

	Levene's Test		t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
	F	Sig.					
I feel that my manager should be aware of my spiritual background and beliefs	.125	.724	-5.431	217.029	.000	-.90152	.16599
I believe that my manager is aware of my spiritual background and beliefs	26.025	.000	-5.607	223.300	.000	-.95842	.17092
My manager understands my spiritual beliefs	45.677	.000	-2.278	228.180	.024	-.42003	.18440
I would feel comfortable discussing any issues I have relating to work and spirituality with my manager	.816	.367	-1.427	204.938	.155	-.24364	.17077
I feel my manager would address any issues regarding spirituality and work that arise.	16.213	.000	-5.616	227.282	.000	-.98248	.17494
The organisation I work for does its best to support my spirituality	9.073	.003	-2.069	204.169	.040	-.45446	.21960
Organisations should be supportive of their employees' spirituality	28.691	.000	-.463	228.709	.644	-.08370	.18068
Management is not interested in the spirituality of its employees	.567	.452	-2.600	214.231	.010	-.42887	.16495
Management is indifferent to any expression of spirituality in the workplace	7.301	.007	3.331	228.785	.001	.48218	.14476
Management is hostile to any expression of spirituality in the workplace	24.236	.000	.120	186.549	.905	.02056	.17179

Group Statistics	Gender of employees	N	Mean	Std. Deviation	Std. Error Mean
I feel that my manager should be aware of my spiritual background and beliefs	Male	130	2.4846	1.26512	.11096
	Female	101	3.3861	1.24073	.12346
I believe that my manager is aware of my spiritual background and beliefs	Male	130	3.2000	1.56215	.13701
	Female	101	4.1584	1.02696	.10219
My manager understands my spiritual beliefs	Male	130	2.8077	1.61915	.14201
	Female	101	3.2277	1.18221	.11763
I would feel comfortable discussing any issues I have relating to work and spirituality with my manager	Male	130	3.4692	1.22119	.10711
	Female	101	3.7129	1.33669	.13301
I feel my manager would address any issues regarding spirituality and work that arise.	Male	130	3.8769	1.55327	.13623
	Female	101	4.0594	1.10292	.10974
The organisation I work for does its best to support my spirituality	Male	130	2.1000	1.56438	.13721
	Female	101	2.5545	1.72323	.17147
Organisations should be supportive of their employees' spirituality	Male	130	3.0846	1.57024	.13772
	Female	101	3.1683	1.17532	.11695
Management is not interested in the spirituality of its employees	Male	130	1.8385	1.23768	.10855
	Female	101	2.2673	1.24813	.12419
Management is indifferent to any expression of spirituality in the workplace	Male	130	2.7000	1.25538	.11010
	Female	101	2.2178	.94450	.09398
Management is hostile to any expression of spirituality in the workplace	Male	130	3.3077	1.11957	.09819
	Female	101	3.2871	1.41659	.14096

Appendix 42 – One-Way Anova – Furniture City Policies and Procedures: Age

My organisation has a clear policy on ethnical, cultural and ethnic spiritual diversity

Duncan

What is your age	N	Subset for alpha = 0.05		
		1	2	3
34-42	82	2.4146		
25-33	77	2.5065		
16-24	31		3.3548	
Greater than 52	89		3.5843	
43-51	106			4.1604
Sig.		.676	.297	1.000

I am aware of a health or wellness programme within my workplace

Duncan

What is your age	N	Subset for alpha = 0.05	
		1	2
25-33	77	3.4935	
34-42	82	3.7683	3.7683
Greater than 52	89	3.9101	3.9101
16-24	31	3.9355	3.9355
43-51	106		4.0660
Sig.		.059	.209

My organisation has a clear policy on spirituality

Duncan

What is your age	N	Subset for alpha = 0.05	
		1	
16-24	31		1.8387
Greater than 52	89		1.8989
25-33	77		2.0130
43-51	106		2.0943
34-42	82		2.1707
Sig.			.171

I respect and comply with company procedures and rules whether they conform to my personal values and beliefs or not

Duncan

What is your age	N	Subset for alpha = 0.05		
		1	2	3
34-42	82	3.3293		
16-24	31	3.3871		
25-33	77	3.6494	3.6494	
Greater than 52	89		3.7978	
43-51	106			4.2264
Sig.		.076	.385	1.000

I am aware of how my organisation's policies and procedures on spirituality influence work on a day-to-day basis

Duncan

What is your age	N	Subset for alpha = 0.05		
		1	2	3
34-42	82	2.3659		
25-33	77		3.0130	
16-24	31		3.3226	3.3226
Greater than 52	89			3.5506
43-51	106			3.7736
Sig.		1.000	.176	.062

I am aware of work/life balance programme within my workplace

Duncan

What is your age	N	Subset for alpha = 0.05		
		1	2	3
25-33	77	2.6104		
34-42	82		3.2561	
16-24	31		3.5484	
Greater than 52	89			4.2135
43-51	106			4.4434
Sig.		1.000	.230	.345

I am aware of counselling or psychotherapy within my workplace

Duncan

What is your age	N	Subset for alpha = 0.05	
		1	2
25-33	77	2.2468	
34-42	82	2.3780	
16-24	31		3.4194
Greater than 52	89		3.8090
43-51	106		3.8208
Sig.		.571	.102

I am offered flexitime within my workplace to fulfil my spirituality

Duncan

What is your age	N	Subset for alpha = 0.05	
		1	2
34-42	82	2.0854	
25-33	77	2.1169	
Greater than 52	89		3.0449
43-51	106		3.1226
16-24	31		3.2903
Sig.		.893	.325

I am aware of prayer or meditation group within my workplace

Duncan

What is your age	N	Subset for alpha = 0.05		
		1	2	3
25-33	77	2.2727		
16-24	31		2.8710	
34-42	82		2.8902	
Greater than 52	89		2.9438	
43-51	106			4.0094
Sig.		1.000	.739	1.000

Appendix 43 – One - Way Anova – Furniture City Management and Support - Age

I feel that my manager should be aware of my spiritual background and beliefs

Duncan

What is your age	N	Subset for alpha = 0.05		
		1	2	3
25-33	77	2.0260		
34-42	82	2.2073		
16-24	31		2.8387	
Greater than 52	89			3.4607
43-51	106			3.6038
Sig.		.379	1.000	.487

I would feel comfortable discussing any issues I have relating to work and spirituality with my manager

Duncan

What is your age	N	Subset for alpha = 0.05		
		1	2	3
25-33	77	2.9091		
16-24	31	3.1935	3.1935	
34-42	82	3.3049	3.3049	
Greater than 52	89		3.6067	
43-51	106			4.3679
Sig.		.063	.052	1.000

I believe that my manager is aware of my spiritual background and beliefs

Duncan

What is your age	N	Subset for alpha = 0.05		
		1	2	3
34-42	82	2.5122		
25-33	77		3.1818	
43-51	106			4.1698
Greater than 52	89			4.2697
16-24	31			4.2903
Sig.		1.000	1.000	.601

I feel my manager would address any issues regarding spirituality and work that arise.

Duncan

What is your age	N	Subset for alpha = 0.05		
		1	2	3
25-33	77	2.3506		
34-42	82		3.0976	
Greater than 52	89			4.0899
16-24	31			4.1935
43-51	106			4.2642
Sig.		1.000	1.000	.455

My manager understands my spiritual beliefs

Duncan

What is your age	N	Subset for alpha = 0.05		
		1	2	3
34-42	82	2.2439		
25-33	77	2.3247		
Greater than 52	89		3.1011	
16-24	31		3.1935	
43-51	106			3.7925
Sig.		.731	.694	1.000

The organisation I work for does its best to support my spirituality

Duncan

What is your age	N	Subset for alpha = 0.05	
		1	2
34-42	82	1.8659	
25-33	77	1.8701	
16-24	31	1.9032	
Greater than 52	89	1.9438	
43-51	106		3.3302
Sig.		.797	1.000

Organisations should be supportive of their employees' spirituality

Duncan

What is your age	N	Subset for alpha = 0.05		
		1	2	3
25-33	77	2.5455		
Greater than 52	89	2.8202	2.8202	
43-51	106		3.2642	3.2642
34-42	82		3.2927	3.2927
16-24	31			3.6452
Sig.		.256	.065	.138

Management is indifferent to any expression of spirituality in the workplace

Duncan

What is your age	N	Subset for alpha = 0.05		
		1	2	3
Greater than 52	89	1.8315		
34-42	82		2.1951	
16-24	31		2.3226	
43-51	106		2.4245	
25-33	77			3.8312
Sig.		1.000	.206	1.000

Management is not interested in the spirituality of its employees

Duncan

What is your age	N	Subset for alpha = 0.05		
		1	2	3
34-42	82	1.6707		
Greater than 52	89	2.0787	2.0787	
25-33	77	2.1429	2.1429	
43-51	106		2.5283	2.5283
16-24	31			2.6452
Sig.		.060	.073	.622

Management is hostile to any expression of spirituality in the workplace

Duncan

What is your age	N	Subset for alpha = 0.05		
		1	2	3
Greater than 52	89	2.6742		
34-42	82	3.0122	3.0122	
16-24	31	3.0968	3.0968	
25-33	77		3.3117	
43-51	106			3.8774
Sig.		.068	.199	1.000

Appendix 44 – One - Way Anova - Furniture City Conflict at Work - Age

I feel spirituality or religion could be a source of conflict at work

Duncan

What is your age	N	Subset for alpha = 0.05		
		1	2	3
25-33	77	2.7662		
34-42	82	3.0610		
43-51	106		3.8585	
16-24	31			4.3226
Greater than 52	89			4.4157
Sig.		.107	1.000	.610

I have experienced conflict at work related to spirituality or religion

Duncan

What is your age	N	Subset for alpha = 0.05		
		1	2	3
25-33	77	2.0260		
34-42	82	2.2927	2.2927	
43-51	106		2.3774	
16-24	31		2.4516	
Greater than 52	89			2.7753
Sig.		.069	.310	1.000

People irritate me when they ask me about my personal beliefs

Duncan

What is your age	N	Subset for alpha = 0.05		
		1	2	3
34-42	82	2.4634		
25-33	77	2.5455		
16-24	31		3.1290	
Greater than 52	89		3.4494	3.4494
43-51	106			3.6226
Sig.		.727	.173	.461

At times, I have been forced to compromise my personal beliefs or values at work

Duncan

What is your age	N	Subset for alpha = 0.05		
		1	2	3
16-24	31	2.2581		
34-42	82		3.0244	
Greater than 52	89		3.2472	
43-51	106		3.3208	
25-33	77			3.8182
Sig.		1.000	.190	1.000

I have witnessed conflict at work related to spirituality or religion

Duncan

What is your age	N	Subset for alpha = 0.05	
		1	2
25-33	77	2.4416	
43-51	106	2.6415	
34-42	82	2.7073	2.7073
Greater than 52	89		3.0674
16-24	31		3.0968
Sig.		.189	.052

I have regularly been forced to compromise my personal beliefs or values at work

Duncan

What is your age	N	Subset for alpha = 0.05		
		1	2	3
34-42	82	2.7683		
16-24	31	2.9032	2.9032	
25-33	77	3.0260	3.0260	
43-51	106		3.1887	
Greater than 52	89			3.8652
Sig.		.115	.080	1.000

I dislike conflict between people

Duncan

What is your age	N	Subset for alpha = 0.05		
		1	2	3
43-51	106	2.5566		
16-24	31	2.6774		
34-42	82	2.7073		
Greater than 52	89		3.3371	
25-33	77			3.7662
Sig.		.413	1.000	1.000

Appendix 45 – One - Way Anova - Furniture City Spirituality and Work - Age

I have discussed my religion or spirituality with co-workers

Duncan

What is your age	N	Subset for alpha = 0.05		
		1	2	3
25-33	77	2.4545		
43-51	106		2.8868	
34-42	82			3.2927
Greater than 52	89			3.4831
16-24	31			3.5806
Sig.		1.000	1.000	.163

Spirituality is an appropriate topic for discussion within the workplace

Duncan

What is your age	N	Subset for alpha = 0.05	
		1	2
43-51	106	2.5849	
16-24	31	2.8387	
34-42	82	2.9146	
25-33	77		3.4156
Greater than 52	89		3.4944
Sig.		.125	.697

A co-worker has discussed their spirituality or religion with me

Duncan

What is your age	N	Subset for alpha = 0.05	
		1	2
25-33	77	3.1429	
43-51	106	3.3396	3.3396
34-42	82	3.3659	3.3659
Greater than 52	89	3.4045	3.4045
16-24	31		3.6774
Sig.		.153	.063

I feel comfortable discussing the topic of religion or spirituality at work

Duncan

What is your age	N	Subset for alpha = 0.05		
		1	2	3
43-51	106	2.4340		
34-42	82		2.9512	
16-24	31		3.0323	
25-33	77			4.0779
Greater than 52	89			4.1348
Sig.		1.000	.692	.781

Religion is an appropriate topic for discussion within the workplace

Duncan

What is your age	N	Subset for alpha = 0.05	
		1	2
16-24	31	2.6452	
Greater than 52	89	2.8427	
43-51	106	2.8868	
25-33	77		3.7143
34-42	82		3.7195
Sig.		.108	.971

I feel comfortable discussing my own religion or spirituality at work

Duncan

What is your age	N	Subset for alpha = 0.05		
		1	2	3
43-51	106	2.7736		
16-24	31	2.8387		
34-42	82		3.2927	
Greater than 52	89		3.5506	
25-33	77			4.1558
Sig.		.706	.136	1.000

Religion or spirituality has a role within the workplace

Duncan

What is your age	N	Subset for alpha = 0.05	
		1	2
Greater than 52	89	2.4719	
34-42	82	2.5854	2.5854
25-33	77	2.7273	2.7273
43-51	106	2.8962	2.8962
16-24	31		3.0968
Sig.		.174	.099

I feel that the level of spiritual fulfillment has a direct impact on my performance at work

Duncan

What is your age	N	Subset for alpha = 0.05	
		1	2
34-42	82	2.5732	
16-24	31	2.9355	
Greater than 52	89		3.5393
43-51	106		3.6321
25-33	77		3.7792
Sig.		.232	.459

I feel spiritually fulfilled at work

Duncan

What is your age	N	Subset for alpha = 0.05	
		1	2
16-24	31	2.1935	
34-42	82	2.3049	
Greater than 52	89	2.6180	2.6180
43-51	106	2.6509	2.6509
25-33	77		3.0260
Sig.		.061	.085

Spirituality is a personal and individual matter and should not be discussed or practised in the workplace

Duncan

What is your age	N	Subset for alpha = 0.05	
		1	2
34-42	82	3.5000	
16-24	31		3.8065
43-51	106		3.8396
25-33	77		4.0260
Greater than 52	89		4.0899
Sig.		1.000	.088

The workplace is incompatible with spirituality

Duncan

What is your age	N	Subset for alpha = 0.05			
		1	2	3	4
34-42	82	2.5488			
43-51	106	2.6132	2.6132		
25-33	77		2.9481	2.9481	
16-24	31			3.0968	
Greater than 52	89				3.4494
Sig.		.715	.058	.399	1.000

Appendix 46 - One - Way Anova - Housing Organisation Policies and Procedures - Age

My organisation has a clear policy on ethical, cultural and ethnic spiritual diversity

Duncan

What is your age	N	Subset for alpha = 0.05	
		1	2
34-42	54	2.2778	
25-33	46	2.6522	
16-24	8	2.7500	
Greater than 52	62		3.8548
43-51	61		4.1311
Sig.		.177	.401

I am aware of counselling or psychotherapy within my workplace

Duncan

What is your age	N	Subset for alpha = 0.05	
		1	2
34-42	54	2.3333	
25-33	46	2.4565	
16-24	8	2.8750	
43-51	61		4.0984
Greater than 52	62		4.1452
Sig.		.112	.884

My organisation has a clear policy on spirituality

Duncan

What is your age	N	Subset for alpha = 0.05	
		1	2
16-24	8	1.7500	
34-42	54	1.7778	
25-33	46	1.9565	
43-51	61	2.0492	
Greater than 52	62		2.7903
Sig.		.393	1.000

I am offered flexitime within my workplace to fulfil my spirituality

Duncan

What is your age	N	Subset for alpha = 0.05	
		1	2
34-42	54	2.0370	
25-33	46	2.3478	
16-24	8		3.1250
Greater than 52	62		3.3226
43-51	61		3.3279
Sig.		.393	.602

I respect and comply with company procedures and rules whether they conform to my personal values and beliefs or not

Duncan

What is your age	N	Subset for alpha = 0.05			
		1	2	3	4
16-24	8	2.6250			
34-42	54		3.2593		
25-33	46		3.5652	3.5652	
Greater than 52	62			3.8548	3.8548
43-51	61				4.2951
Sig.		1.000	.251	.277	.099

I am aware of prayer or meditation group within my workplace

Duncan

What is your age	N	Subset for alpha = 0.05		
		1	2	3
25-33	46	2.5000		
16-24	8	2.7500	2.7500	
34-42	54	2.9815	2.9815	
Greater than 52	62		3.1774	
43-51	61			3.9508
Sig.		.146	.197	1.000

Appendix 47 – One -Way Anova - Housing Organisation Management and Support - Age

I feel that my manager should be aware of my spiritual background and beliefs

Duncan

What is your age	N	Subset for alpha = 0.05	
		1	2
16-24	8	1.8750	
34-42	54	2.1296	
25-33	46	2.1957	
Greater than 52	62		3.4677
43-51	61		3.5902
Sig.		.351	.703

I would feel comfortable discussing any issues I have relating to work and spirituality with my manager

Duncan

What is your age	N	Subset for alpha = 0.05	
		1	2
16-24	8	2.8750	
25-33	46	3.0652	
34-42	54	3.2037	
Greater than 52	62	3.5806	
43-51	61		4.3770
Sig.		.051	1.000

I believe that my manager is aware of my spiritual background and beliefs

Duncan

What is your age	N	Subset for alpha = 0.05		
		1	2	3
34-42	54	2.4815		
25-33	46		3.2391	
16-24	8			4.0000
43-51	61			4.1639
Greater than 52	62			4.3065
Sig.		1.000	1.000	.412

I feel my manager would address any issues regarding spirituality and work that arise.

Duncan

What is your age	N	Subset for alpha = 0.05	
		1	2
25-33	46	2.5870	
34-42	54	2.9074	
16-24	8		4.0000
Greater than 52	62		4.0484
43-51	61		4.1148
Sig.		.385	.772

My manager understands my spiritual beliefs

Duncan

What is your age	N	Subset for alpha = 0.05		
		1	2	3
34-42	54	2.3148		
25-33	46	2.5217	2.5217	
Greater than 52	62		3.1935	3.1935
16-24	8			3.5000
43-51	61			3.6721
Sig.		.590	.081	.243

The organisation I work for does its best to support my spirituality

Duncan

What is your age	N	Subset for alpha = 0.05	
		1	2
16-24	8	1.6250	
34-42	54	1.8148	
25-33	46	2.0000	
Greater than 52	62	2.0806	
43-51	61		3.2623
Sig.		.349	1.000

Organisations should be supportive of their employees' spirituality

Duncan

What is your age	N	Subset for alpha = 0.05	
		1	2
25-33	46	2.8696	
Greater than 52	62	2.8871	
34-42	54	3.1852	
43-51	61	3.2787	
16-24	8		4.7500
Sig.		.342	1.000

Management is hostile to any expression of spirituality in the workplace

Duncan

What is your age	N	Subset for alpha = 0.05		
		1	2	3
Greater than 52	62	2.7581		
34-42	54	3.0370	3.0370	
25-33	46		3.4565	3.4565
16-24	8			3.7500
43-51	61			3.9016
Sig.		.402	.208	.209

Management is not interested in the spirituality of its employees

Duncan

What is your age	N	Subset for alpha = 0.05		
		1	2	3
34-42	54	1.4630		
Greater than 52	62	1.9032	1.9032	
25-33	46	2.0435	2.0435	
43-51	61		2.4426	
16-24	8			3.5000
Sig.		.101	.128	1.000

Management is indifferent to any expression of spirituality in the workplace

Duncan

What is your age	N	Subset for alpha = 0.05		
		1	2	3
Greater than 52	62	1.8710		
34-42	54	2.2222		
43-51	61	2.4426		
16-24	8		3.0000	
25-33	46			3.6087
Sig.		.051	1.000	1.000

Appendix 48 - One - Way Anova - Housing Organisation Conflict at Work - Age

I feel spirituality or religion could be a source of conflict at work

Duncan

What is your age	N	Subset for alpha = 0.05	
		1	2
34-42	54	2.8519	
25-33	46	2.9565	
16-24	8		3.8750
43-51	61		3.9836
Greater than 52	62		4.4032
Sig.		.720	.068

I have experienced conflict at work related to spirituality or religion

Duncan

What is your age	N	Subset for alpha = 0.05			
		1	2	3	4
16-24	8	1.8750			
25-33	46	2.0652	2.0652		
34-42	54		2.3148	2.3148	
43-51	61			2.6066	2.6066
Greater than 52	62				2.9194
Sig.		.367	.237	.167	.139

People irritate me when they ask me about my personal beliefs

Duncan

What is your age	N	Subset for alpha = 0.05		
		1	2	3
34-42	54	2.4444		
16-24	8	2.5000		
25-33	46	2.6522	2.6522	
Greater than 52	62		3.3710	3.3710
43-51	61			3.5738
Sig.		.612	.061	.595

At times, I have been forced to compromise my personal beliefs or values at work

Duncan

What is your age	N	Subset for alpha = 0.05	
		1	2
16-24	8	1.5000	
34-42	54		3.0185
43-51	61		3.1311
Greater than 52	62		3.1935
25-33	46		3.6957
Sig.		1.000	.078

I have witnessed conflict at work related to spirituality or religion

Duncan

What is your age	N	Subset for alpha = 0.05		
		1	2	3
25-33	46	2.5652		
34-42	54	2.8148	2.8148	
43-51	61	2.8525	2.8525	
Greater than 52	62		3.2097	3.2097
16-24	8			3.5000
Sig.		.350	.197	.313

I have regularly been forced to compromise my personal beliefs or values at work

Duncan

What is your age	N	Subset for alpha = 0.05			
		1	2	3	4
16-24	8	2.0000			
34-42	54		2.6667		
25-33	46		2.9130	2.9130	
43-51	61			3.1967	
Greater than 52	62				3.7581
Sig.		1.000	.312	.244	1.000

Appendix 49 - One - Way Anova - Housing Organisation Spirituality and Work - Age

I have discussed my religion or spirituality with co-workers

Duncan

What is your age	N	Subset for alpha = 0.05	
		1	2
25-33	46	2.5870	
43-51	61	2.9836	2.9836
34-42	54	3.2037	3.2037
Greater than 52	62		3.4194
16-24	8		3.6250
Sig.		.067	.065

I feel comfortable discussing the topic of religion or spirituality at work

Duncan

What is your age	N	Subset for alpha = 0.05	
		1	2
16-24	8	2.3750	
43-51	61	2.6885	
34-42	54	2.9630	
25-33	46		3.7609
Greater than 52	62		3.9677
Sig.		.111	.551

Religion is an appropriate topic for discussion within the workplace

Duncan

What is your age	N	Subset for alpha = 0.05	
		1	2
16-24	8	2.7500	
Greater than 52	62	2.8226	
43-51	61	3.0984	
25-33	46		3.5435
34-42	54		3.7037
Sig.		.137	.468

I feel comfortable discussing my own religion or spirituality at work

Duncan

What is your age	N	Subset for alpha = 0.05		
		1	2	3
16-24	8	2.5000		
43-51	61	2.8525	2.8525	
34-42	54		3.2222	
Greater than 52	62		3.4194	3.4194
25-33	46			3.8261
Sig.		.224	.064	.161

Spirituality is an appropriate topic for discussion within the workplace

Duncan

What is your age	N	Subset for alpha = 0.05	
		1	2
16-24	8	2.5000	
43-51	61	2.6721	2.6721
34-42	54	2.7407	2.7407
25-33	46		3.1957
Greater than 52	62		3.3226
Sig.		.478	.061

Religion or spirituality has a role within the workplace

Duncan

What is your age	N	Subset for alpha = 0.05
		1
Greater than 52	62	2.5484
34-42	54	2.5556
25-33	46	2.6087
43-51	61	3.0164
16-24	8	3.5000
Sig.		.058

I feel spiritually fulfilled at work

Duncan

What is your age	N	Subset for alpha = 0.05	
		1	2
16-24	8	1.6250	
34-42	54	2.3148	2.3148
Greater than 52	62		2.6129
43-51	61		2.6230
25-33	46		2.7826
Sig.		.050	.229

I feel that the level of spiritual fulfilment has a direct impact on my performance at work

Duncan

What is your age	N	Subset for alpha = 0.05		
		1	2	3
16-24	8	2.1250		
34-42	54	2.5556	2.5556	
25-33	46		3.4565	3.4565
Greater than 52	62			3.5968
43-51	61			3.7049
Sig.		.372	.062	.631

The workplace is incompatible with spirituality

Duncan

What is your age	N	Subset for alpha = 0.05	
		1	2
43-51	61	2.5082	
34-42	54	2.5370	
16-24	8	2.7500	2.7500
25-33	46	3.0000	3.0000
Greater than 52	62		3.2097
Sig.		.090	.101

Spirituality is a personal and individual matter and should not be discussed or practised in the workplace

Duncan

What is your age	N	Subset for alpha = 0.05	
		1	2
34-42	54	3.4630	
16-24	8	3.7500	3.7500
43-51	61	3.9344	3.9344
25-33	46		4.0000
Greater than 52	62		4.0645
Sig.		.072	.252

Appendix 50 – One - Way Anova - Furniture City - Policies and procedures - Age

ANOVA						
		Sum of Squares	df	Mean Square	F	Sig.
My organisation has a clear policy on ethnical, cultural and ethnic spiritual diversity	Between Groups	197.888	4	49.472	32.073	.000
	Within Groups	586.138	380	1.542		
	Total	784.026	384			
My organisation has a clear policy on spirituality	Between Groups	4.749	4	1.187	.812	.518
	Within Groups	555.937	380	1.463		
	Total	560.686	384			
I am aware of how my organisation's policies and procedures on spirituality influence work on a day-to-day basis	Between Groups	105.587	4	26.397	15.837	.000
	Within Groups	633.374	380	1.667		
	Total	738.961	384			
I am aware of a health or wellness programme within my workplace	Between Groups	15.801	4	3.950	2.692	.031
	Within Groups	557.534	380	1.467		
	Total	573.335	384			
I respect and comply with company procedures and rules whether they conform to my personal values and beliefs or not	Between Groups	43.636	4	10.909	11.713	.000
	Within Groups	353.923	380	.931		
	Total	397.558	384			
I am aware of work/life balance programme within my workplace	Between Groups	190.334	4	47.584	25.158	.000
	Within Groups	718.715	380	1.891		
	Total	909.049	384			
I am aware of counselling or psychotherapy within my workplace	Between Groups	200.203	4	50.051	29.239	.000
	Within Groups	650.488	380	1.712		
	Total	850.691	384			
I am offered flexitime within my workplace to fulfil my spirituality	Between Groups	97.481	4	24.370	13.990	.000
	Within Groups	661.963	380	1.742		
	Total	759.444	384			
I am aware of prayer or meditation group within my workplace	Between Groups	147.693	4	36.923	27.923	.000
	Within Groups	502.478	380	1.322		
	Total	650.171	384			

Appendix 51 – One -Way Anova - Furniture City Management and Support - Age

ANOVA						
		Sum of Squares	df	Mean Square	F	Sig.
I feel that my manager should be aware of my spiritual background and beliefs	Between Groups	178.756	4	44.689	32.969	.000
	Within Groups	515.088	380	1.355		
	Total	693.844	384			
I believe that my manager is aware of my spiritual background and beliefs	Between Groups	198.560	4	49.640	33.636	.000
	Within Groups	560.801	380	1.476		
	Total	759.361	384			
My manager understands my spiritual beliefs	Between Groups	150.048	4	37.512	21.264	.000
	Within Groups	670.368	380	1.764		
	Total	820.416	384			
I would feel comfortable discussing any issues I have relating to work and spirituality with my manager	Between Groups	111.366	4	27.842	21.483	.000
	Within Groups	492.467	380	1.296		
	Total	603.834	384			
I feel my manager would address any issues regarding spirituality and work that arise.	Between Groups	219.860	4	54.965	36.295	.000
	Within Groups	575.475	380	1.514		
	Total	795.335	384			
The organisation I work for does its best to support my spirituality	Between Groups	158.320	4	39.580	16.879	.000
	Within Groups	891.098	380	2.345		
	Total	1049.418	384			
Organisations should be supportive of their employees' spirituality	Between Groups	44.964	4	11.241	6.009	.000
	Within Groups	710.891	380	1.871		
	Total	755.855	384			
Management is not interested in the spirituality of its employees	Between Groups	41.841	4	10.460	5.815	.000
	Within Groups	683.500	380	1.799		
	Total	725.340	384			
Management is indifferent to any expression of spirituality in the workplace	Between Groups	185.372	4	46.343	49.912	.000
	Within Groups	352.826	380	.928		
	Total	538.197	384			
Management is hostile to any expression of spirituality in the workplace	Between Groups	76.842	4	19.211	12.561	.000
	Within Groups	581.173	380	1.529		
	Total	658.016	384			

Appendix 52 – One -Way Anova - Furniture City – Conflict at Work - Age

ANOVA						
		Sum of Squares	df	Mean Square	F	Sig.
I feel spirituality or religion could be a source of conflict at work	Between Groups	159.334	4	39.834	37.305	.000
	Within Groups	405.757	380	1.068		
	Total	565.091	384			
People irritate me when they ask me about my personal beliefs	Between Groups	96.611	4	24.153	13.701	.000
	Within Groups	669.893	380	1.763		
	Total	766.504	384			
I have witnessed conflict at work related to spirituality or religion	Between Groups	21.417	4	5.354	4.638	.001
	Within Groups	438.645	380	1.154		
	Total	460.062	384			
I have experienced conflict at work related to spirituality or religion	Between Groups	24.323	4	6.081	8.853	.000
	Within Groups	261.012	380	.687		
	Total	285.335	384			
At times, I have been forced to compromise my personal beliefs or values at work	Between Groups	60.057	4	15.014	10.392	.000
	Within Groups	548.997	380	1.445		
	Total	609.055	384			
I have regularly been forced to compromise my personal beliefs or values at work	Between Groups	59.736	4	14.934	19.714	.000
	Within Groups	287.864	380	.758		
	Total	347.600	384			
I dislike conflict between people	Between Groups	86.244	4	21.561	22.785	.000
	Within Groups	359.590	380	.946		
	Total	445.834	384			

Appendix 53 – One - Way Anova - Furniture City - Spirituality and Work - Age

ANOVA						
		Sum of Squares	df	Mean Square	F	Sig.
I have discussed my religion or spirituality with co-workers	Between Groups	60.023	4	15.006	12.437	.000
	Within Groups	458.481	380	1.207		
	Total	518.504	384			
A co-worker has discussed their spirituality or religion with me	Between Groups	6.922	4	1.731	1.966	.099
	Within Groups	334.439	380	.880		
	Total	341.361	384			
Religion is an appropriate topic for discussion within the workplace	Between Groups	73.801	4	18.450	28.758	.000
	Within Groups	243.799	380	.642		
	Total	317.600	384			
Spirituality is an appropriate topic for discussion within the workplace	Between Groups	53.681	4	13.420	10.255	.000
	Within Groups	497.280	380	1.309		
	Total	550.961	384			
I feel comfortable discussing the topic of religion or spirituality at work	Between Groups	200.247	4	50.062	37.394	.000
	Within Groups	508.725	380	1.339		
	Total	708.971	384			
I feel comfortable discussing my own religion or spirituality at work	Between Groups	97.167	4	24.292	25.508	.000
	Within Groups	361.888	380	.952		
	Total	459.055	384			
Religion or spirituality has a role within the workplace	Between Groups	14.648	4	3.662	1.435	.222
	Within Groups	969.923	380	2.552		
	Total	984.571	384			
I feel spiritually fulfilled at work	Between Groups	26.516	4	6.629	4.148	.003
	Within Groups	607.261	380	1.598		
	Total	633.777	384			
I feel that the level of spiritual fulfilment has a direct impact on my performance at work	Between Groups	80.593	4	20.148	6.873	.000
	Within Groups	1113.942	380	2.931		
	Total	1194.535	384			
Spirituality is a personal and individual matter and should not be discussed or practised in the workplace	Between Groups	17.585	4	4.396	5.991	.000
	Within Groups	278.841	380	.734		
	Total	296.426	384			
The workplace is incompatible with spirituality	Between Groups	47.079	4	11.770	11.833	.000
	Within Groups	377.971	380	.995		
	Total	425.049	384			

Appendix 54 – One - Way Anova - Housing Organisation - Policies and procedures - Age.

ANOVA						
		Sum of Squares	df	Mean Square	F	Sig.
My organisation has a clear policy on ethnical, cultural and ethnic spiritual diversity	Between Groups	139.297	4	34.824	25.602	.000
	Within Groups	307.412	226	1.360		
	Total	446.710	230			
My organisation has a clear policy on spirituality	Between Groups	36.517	4	9.129	7.320	.000
	Within Groups	281.873	226	1.247		
	Total	318.390	230			
I am aware of how my organisation's policies and procedures on spirituality influence work on a day-to-day basis	Between Groups	105.033	4	26.258	19.791	.000
	Within Groups	299.859	226	1.327		
	Total	404.892	230			
I am aware of a health or wellness programme within my workplace	Between Groups	20.255	4	5.064	5.240	.000
	Within Groups	218.394	226	.966		
	Total	238.649	230			
I respect and comply with company procedures and rules whether they conform to my personal values and beliefs or not	Between Groups	43.428	4	10.857	12.151	.000
	Within Groups	201.932	226	.894		
	Total	245.359	230			
I am aware of work/life balance programme within my workplace	Between Groups	143.364	4	35.841	23.931	.000
	Within Groups	338.480	226	1.498		
	Total	481.844	230			
I am aware of counselling or psychotherapy within my workplace	Between Groups	167.604	4	41.901	32.276	.000
	Within Groups	293.391	226	1.298		
	Total	460.996	230			
I am offered flexitime within my workplace to fulfil my spirituality	Between Groups	75.496	4	18.874	11.338	.000
	Within Groups	376.227	226	1.665		
	Total	451.723	230			
I am aware of prayer or meditation group within my workplace	Between Groups	61.113	4	15.278	12.516	.000
	Within Groups	275.882	226	1.221		
	Total	336.996	230			

Appendix 55 – One -Way Anova - Housing Organisation - Management and support - Age.

ANOVA						
		Sum of Squares	df	Mean Square	F	Sig.
I feel that my manager should be aware of my spiritual background and beliefs	Between Groups	112.210	4	28.052	21.535	.000
	Within Groups	294.396	226	1.303		
	Total	406.606	230			
I believe that my manager is aware of my spiritual background and beliefs	Between Groups	125.087	4	31.272	20.344	.000
	Within Groups	347.389	226	1.537		
	Total	472.476	230			
My manager understands my spiritual beliefs	Between Groups	67.736	4	16.934	9.107	.000
	Within Groups	420.246	226	1.859		
	Total	487.983	230			
I would feel comfortable discussing any issues I have relating to work and spirituality with my manager	Between Groups	62.561	4	15.640	11.334	.000
	Within Groups	311.863	226	1.380		
	Total	374.424	230			
I feel my manager would address any issues regarding spirituality and work that arise.	Between Groups	100.999	4	25.250	14.755	.000
	Within Groups	386.741	226	1.711		
	Total	487.740	230			
The organisation I work for does its best to support my spirituality	Between Groups	79.966	4	19.992	8.299	.000
	Within Groups	544.423	226	2.409		
	Total	624.390	230			
Organisations should be supportive of their employees' spirituality	Between Groups	29.269	4	7.317	3.870	.005
	Within Groups	427.338	226	1.891		
	Total	456.606	230			
Management is not interested in the spirituality of its employees	Between Groups	46.037	4	11.509	8.184	.000
	Within Groups	317.808	226	1.406		
	Total	363.844	230			
Management is indifferent to any expression of spirituality in the workplace	Between Groups	87.416	4	21.854	22.624	.000
	Within Groups	218.307	226	.966		
	Total	305.723	230			
Management is hostile to any expression of spirituality in the workplace	Between Groups	46.770	4	11.692	8.372	.000
	Within Groups	315.620	226	1.397		
	Total	362.390	230			

Appendix 56 – One - Way Anova - Housing Organisation - Conflict at Work - Age.

ANOVA						
		Sum of Squares	df	Mean Square	F	Sig.
I feel spirituality or religion could be a source of conflict at work	Between Groups	98.728	4	24.682	22.908	.000
	Within Groups	243.506	226	1.077		
	Total	342.234	230			
People irritate me when they ask me about my personal beliefs	Between Groups	52.569	4	13.142	7.154	.000
	Within Groups	415.154	226	1.837		
	Total	467.723	230			
I have witnessed conflict at work related to spirituality or religion	Between Groups	14.506	4	3.626	3.482	.009
	Within Groups	235.399	226	1.042		
	Total	249.905	230			
I have experienced conflict at work related to spirituality or religion	Between Groups	25.241	4	6.310	11.275	.000
	Within Groups	126.482	226	.560		
	Total	151.723	230			
At times, I have been forced to compromise my personal beliefs or values at work	Between Groups	36.374	4	9.094	5.883	.000
	Within Groups	349.349	226	1.546		
	Total	385.723	230			
I have regularly been forced to compromise my personal beliefs or values at work	Between Groups	48.697	4	12.174	16.313	.000
	Within Groups	168.662	226	.746		
	Total	217.359	230			
I dislike conflict between people	Between Groups	51.811	4	12.953	12.702	.000
	Within Groups	230.457	226	1.020		
	Total	282.268	230			

Appendix 57 – One - Way Anova Housing Organisation - Spirituality and Work - Age.

ANOVA						
		Sum of Squares	df	Mean Square	F	Sig.
I have discussed my religion or spirituality with co-workers	Between Groups	22.038	4	5.509	4.325	.002
	Within Groups	287.867	226	1.274		
	Total	309.905	230			
A co-worker has discussed their spirituality or religion with me	Between Groups	3.225	4	.806	.863	.487
	Within Groups	211.165	226	.934		
	Total	214.390	230			
Religion is an appropriate topic for discussion within the workplace	Between Groups	29.794	4	7.448	12.143	.000
	Within Groups	138.631	226	.613		
	Total	168.424	230			
Spirituality is an appropriate topic for discussion within the workplace	Between Groups	20.049	4	5.012	3.952	.004
	Within Groups	286.601	226	1.268		
	Total	306.649	230			
I feel comfortable discussing the topic of religion or spirituality at work	Between Groups	73.202	4	18.300	12.051	.000
	Within Groups	343.188	226	1.519		
	Total	416.390	230			
I feel comfortable discussing my own religion or spirituality at work	Between Groups	31.107	4	7.777	7.363	.000
	Within Groups	238.711	226	1.056		
	Total	269.818	230			
Religion or spirituality has a role within the workplace	Between Groups	14.082	4	3.520	1.394	.237
	Within Groups	570.628	226	2.525		
	Total	584.710	230			
I feel spiritually fulfilled at work	Between Groups	12.886	4	3.221	2.078	.085
	Within Groups	350.387	226	1.550		
	Total	363.273	230			
I feel that the level of spiritual fulfilment has a direct impact on my performance at work	Between Groups	57.559	4	14.390	4.918	.001
	Within Groups	661.229	226	2.926		
	Total	718.788	230			
Spirituality is a personal and individual matter and should not be discussed or practised in the workplace	Between Groups	12.434	4	3.109	4.028	.004
	Within Groups	174.406	226	.772		
	Total	186.840	230			
The workplace is incompatible with spirituality	Between Groups	21.173	4	5.293	6.028	.000
	Within Groups	198.446	226	.878		
	Total	219.619	230			

Structured Interview With Jane, Director of Housing Organisation

Date: 03/06/13

Time: 11.00

Researcher: The first question is do you feel that spirituality has a part to play within the workplace?

Jane: (...) Well, within the workplace at Housing Organisation (er) although we don't refer to spirituality specifically, we are a very value driven organisation. So our values, one of the key values that we've got is respect and respecting each other as individuals. Obviously, along with that goes (erm) equal opportunities, you know (.) respecting each other for the contribution that we make, religious beliefs, you know (.) anything at all really. So, we do (erm) use the values that we've got in the recruitment process when we appoint people. (erm) We try and embed those values from day one really. So the four values are passion, innovation, excellence and respect (..) the respect one fits more with what you're asking me. (er) it then factors in the induction process as well (er) the Competency Framework, throughout everything we do (.) so in that sense, I think there is (..) yes, yes – it does factor, but we don't mention spirituality in itself it's more about the whole person (.) and (.) I think it's more about balancing that with the culture of the organisation (.) because the approach we've put in place is (..) we like to recruit people whose attitude and behaviour and approach fits with what we're trying to achieve as an organisation whereas (er) previously the more old-fashioned recruitment is about technical skills and knowledge. Although that has got a part to play, erm we feel that we can train people from those things – within reason – we can't train for its more of (erm) what makes a person tick really, so (..) Is that alright?

Researcher: Yes, that's very good - thank you. (erm) Have you ever felt that work practices within the company, such as working hours, may have compromised an employee's spiritual beliefs? So, for example say the Muslim community (.) they require some time off to pray (er) throughout the day (.) has that ever become an issue within the company?

Jane: NO. I think we've got (erm) an equality and diversity strategy called Something for Everyone as well and as part of that, that respect value comes into that and we've got a commitment to (er) taking account of any religious beliefs that people have got and any special requirements that they might have-so we don't have prayer rooms at the moment but, but we're going to be looking at that (erm) as part of an office review that we're doing (.) but if someone did need to amend working hours, for example (er) because they needed to pray or fast then we have adjusted that previously and (hhh) try to be as flexible as we can in work ways, so (..) As part of our overall employment off we've got a commitment to flexibility – it's about treating people as adults really and that's a two way street isn't it? So, if someone needs flexibility whether it's for religious reasons or (..) family (.) childcare, or to cope with a domestic issue we try (.) Obviously you've got to balance that with the needs of the business but we, we try to do whatever we can (erm) to provide that flexibility because (..) I think that pays you back ten-fold if you do really (.) with respect, treat them properly. Yeah.

Researcher: Do you feel that spirituality could play a wider role within the workplace?

Jane: Yeah (erm) Within this workplace or in general?

Researcher: Yeah, in your workplace.

Jane: Ok (.) Right. Within this workplace I think we've got a strong foundation with the flexibility approach that we've got and the (.) the (er) Something for Everyone brand that we've put that approach in place, so (.) (erm) I think we could perhaps do a bit more to raise the profile of it so per-

perhaps practical things such as provision of prayer room facilities and so on (..) (erm) that we could focus on-that we've clocked that and we-we'll look at it as part of the office review strategy. I think there's also more we could do with relation to our customer spirituality so (..) because employees are (..) obviously need to respect that as well as respecting the spirituality of colleagues-you know so that we have people (..) for example the trades team going into people's homes doing repairs and what we've recognised is (..) we need to do a bit more awareness raising and training around (..) you know, some households you need-you'd have to take your shoes off before – that's customer practice that you do that and I think (..) not that our employees would have an issue with doing it, it's more knowing when they've got to do it and (..) when they should do to and when they shouldn't do it really and (hhh) all sorts of other things we think they need to be aware of so that we are building that into the training programme (inaud).

Researcher: That's excellent

Jane: /Yeah

Researcher: That's really good – I'm jealous (laughter) (erm). Is spirituality ever something that is discussed within Housing Organisation? Obviously you mentioned it and it's going to be reviewed in your office structure (..) but is it something that comes up regularly?

Jane: (Yeah) No-no (..) not specifically, I think we(..) we take account of it and other things in the Something for Everyone approach so it'd be mentioned as part of that but I wouldn't say it's a word-that particular word is used all the time but it's more within our overall approach of you know – as I say – of treating everyone with respect. I mean religious beliefs is used and it is part of (..) the Something for Everyone strategy is looked at all aspects of equality and diversity, one aspect of that is religious beliefs and we've looked at what we need to do to improve the provisions that we've got. (erm) Other things that we've got-obviously we recruit people we've got monitoring and we ask the question about religious beliefs – we probably don't use that information to the extent that we could in terms of doing that analysis and looking at provisions that we could put in place so (..) it's just that (inaud) (..) if we want to be really good at it its (..) we gather all the information, we talk about it, it's part of the strategy-which is alright (..) but we probably (..) and it's about time and all the other stuff that's going on isn't it? But (er) we have talked, with the HR team (..) about using that statistical information we've got about our employees to drive (..) improvement in terms of the employment offer and what we've got in place and it's just (..) you know, that analysis of that sort of information – if there is anything I think we could improve on I think it's that but that's not an intentional thing, that we thought it doesn't matter, it's just about other pressures and time and we can't do everything (inaud). Yeah.

Researcher: Do you personally feel that spirituality has a role in work?

Jane: (er) I think it's really important. I think as an employer we need to treat people as individuals and (..) you know places I've worked for don't do that. You become, you know, it's this this about I'm a name not a number now (laughter) you know (..) where my partner works is a large Japanese organisation and it is more (..) a corporate sort of (..) people can lose their identity within that can't they? And I think its people's personality and individual identity (erm) that's so valuable and that-that can help (..) us to deliver the best service we can to customers and – you know –again it goes down to that (inaud) stuff I mentioned that (..) if you can utilise that individual talent and knowledge and characteristics to – then tap into that in a way that you deliver your services then that's great isn't it? So, we can learn (...) for example, we'll have employees with different religious beliefs, we can learn from them in terms of what's right and wrong (er) when we go into customers' homes. We-we probably (..) you know it's that digging underneath the surface bit that I mentioned earlier (..) we don't do enough of that but we – we've clocked it, it's just about having the time to focus on it and that'll probably be the next step really. It's not just about spirituality (..) what we've recognised is

(.) you know (.) sounds a really obvious thing to say doesn't it? But employees are people outside work and they do all sorts of stuff whether that's voluntary work, or church stuff, or school governor, or whatever it might be (.) and how do we tap into that stuff? They-they don't, we should lose them as they walk through the door and go home at night, they do other stuff that I think lends itself very well to (.) what we try to do as an organisation. Yeah.

Researcher: What policies or practices are in place to observe the spiritual needs of employees?

Jane: With the office review we've got this Something for Everyone strategy which we'd called it (.) sort of overcoming obstacles so that's about (..) it tells you a bit about what I've said you know that Something for Everyone underpins our values (erm) and it links to the delivery of services so (erm) (..) it details our approach to delivering equality and diversity – that's within the organisation and to customers as well, so (.) (er) you'll see there [hands a leaflet to researcher] that those are the different strands that we look at, one of which is religious beliefs so (..) that's one of the newer ones that we've only recently started to focus on (erm) by all means keep that. You'll see there it says that it's about treating everyone with fairness and respect, understanding the different needs. This leaflet focuses more on tenants but it operates both within and outside the organisation in that way (.) (erm) it says about demonstrating our response to customers' needs and services – which is the sort of thing that I've mentioned (..) respecting different circumstances so.

Researcher: Do you believe staff are aware of policies and practices relating to spirituality?

Jane: They would be (.) they would be aware but they wouldn't recognise it as a spirituality policy they would recognise it as the Something for Everyone strategy and approach and (..) The reason we produce those leaflets and things and (erm) put it on the internet was to raise that awareness of it so (.) I would say that people would recognise that as our approach to equality and diversity (.) encompassing those different diversity strands that are in that leaflet and we've done lots of training around it then. So we've done (er) diversity awareness for managers (..) (erm) the other training I think we need to do, as I've said, is more about linking it to customer service delivery and what we should and shouldn't do really, so (inaud). We have a detailed induction process and that induction process is based around the values of the organisation that I've mentioned – one of which is respect (..) [presents leaflet] This leaflet here is about the respect indication and gives you an overview of it which is about, you know, the values of the organisation, what they actually mean (er) introduce-introduction to diversity and what that means (erm) (..) the respect agenda (.) that is a key thing that we put in place when people join the organisation. That's about embedding it as soon as people start really, with us, to make sure that it's up there and (.) yeah, it's about setting the standards.

Researcher: What would be the company position of prayer or mediation at work? So for example, if someone did come to you and say they wanted to pray four times a day would that be accepted within the organisation.

Jane: What we try and do in that sort of situation is be as flexible as we could do (.) so (er) we have an issue at the moment with provision of prayer facilities because (erm) (..) in this building for example and others, we're quite short of space (erm) so (.) although we've got staff rooms and areas we've not got a designated prayer room so I think that's something we need to look at as part of this office review but in terms of allowing someone to do it (.) as long as it didn't cause – which I'm sure it wouldn't – but it could work round it, any major issues in terms of delivering the service (.) what we'd do is work with the employee to overcome those. It's just about being flexible with each other really. We've got flexible working so that means that people could (.) I think, it takes up to two and a half hours for their lunch at times so (.) they have to make the time up another time, but I wouldn't see any reason why (.) someone could use their time flexibly to meet the needs that they've got really. But we're not like a shop (..) well we are accountable to customers still (.) but we're not open rigidly from nine to five or nine to eight are we? (Inaud) I think they're a bit rigid about that.

Researcher: Would you or have you encouraged dialogue on spirituality at work amongst employees?

Jane: Only through the training that we do (erm) in the past (erm) this is when I worked at Dane not Housing Organisation – before we merged (.) we did have a group of employees that wanted to set up a prayer group at lunchtimes and (.) they were just let (.) used an office to do that but that (.) we didn't ask them to do that it's for them to say really isn't it? But (.) we've got no issue with that at all, but if (.) again we had a group of people that wanted to do it that would be fine.

Researcher: How would that settle with the rest of the employees, because (.) from an employee's perspective they are taking a room, they're praying, some people who are not religious and then in a room and might find that quite offensive? How would you address that?

Jane: They'd just have to book the rooms (.) they'd use it privately so, we've got a facility where people can book meeting rooms so they would just do that really. That's about respecting each other (.) others might use that room for other things that others may think, well, I'm not interested in that but everyone's different again isn't it? I think it's great that people feel comfortable to do that sort of thing at work if they want to, why should they be (.) why should they feel awkward about it? Or difficult about doing it really? But a lot of that's about perceptions and people making judgements about others that are (.) you know judging what someone else does is right or wrong by your own standards (..) I think that's all about training and the culture that you put in place within the organisation that-that is about respecting each other. It sounds a bit idealistic really doesn't it? I'm not saying everything's rosy (.) it's about what the employer does to try and set the scene properly isn't it? Why would people want to be antagonistic about it (inaud).

Researcher: What would you consider to be the practical applications of observing spirituality at work?

Jane: It's not practical at the moment to have prayer rooms, just because we simply have not got the space to do it (..) this building we've actually not got the space to accommodate people who need a desk (.) you know we're having to look at –just since we've merged (.) parts of the organisation which have grown and that's why we are doing this office review, to make sure the office space we've got keeps pace with the way the organisation's changing. So at the moment we've not got the practical space to do it (.) but that doesn't mean we wouldn't do it in the future when that situation is addressed.

Researcher: Do you feel the topic of spirituality is adequately addressed both at Housing Organisation and in general?

Jane: (4) I think it is here (..) but that's just my view because I'm here, obviously others might look at that and think there's more that we could do and it would be useful to have your feedback about that when you've done analysis really about (..) there's always things you can improve on and I'm open minded about that (.) but I think we've come a long way to try and put stuff in place (..) (erm) from other places that I've worked I don't think they're as value driven as we are (.) perhaps that's just the sort of business that we are – that we are a social housing provider and we are a people focused business (..) which I suppose you become more value driven and so on then (.) I think you mentioned retail for example (.) I would be surprised if they'd got the same approach (.) but that's just because they're in a different sector aren't they? (..)They-they've probably got all sorts of good stuff in place that we haven't got so (..) my view of other organisations in other sectors is that they don't focus on it as much as we do, but (.) I might be wrong there, that's just my perception.

Researcher: Do you feel spirituality is a source of conflict at work?

Jane: I think the way we would approach it with a person with respect to prayer breaks is that they can have that time (.) but they would need to do the hours for that day so they would need to make the time up in other ways (.) which you know, we're not the sort of organisation that counts every minute that people do – we don't clock in and out or whatever (.) it's done on trust in that way – it's done on trust and that's the approach we'd apply to it (.) as long as you know, you're getting the hours in overall in the week that you should be working it's not a problem (hhh) and I think then that part of the issue is about (.) (erm) explaining to colleagues what's happening because I think that's often where misunderstandings occur and if someone is allowed to go and do whatever it is they asked to do, then others are thinking (.) well where's she going again? You know, it's a but (.) you don't know why the person is doing it - if you have that conversation I think with people and explain that Jane's going to go and do this and this is why (..) but it doesn't mean she's having any more time away from the job than others are, then that shouldn't be a problem (..) there's other people who go and do different things 9.) I mean, I know it's not the same things but others who-who smoke. Smokers who nip outside but yeah (erm) we allow them to do that – although we don't encourage it – we encourage them to try and give up, we provide support to help people quit smoking but (..) if there are people who want to smoke we allow that, but we expect them to (.) not to do that excessively but to make the time up as well and (..) it goes back to what I said earlier about individual needs (.) within reason, you've got to put structure in place to deal with that and it's about fairness and consistency as well isn't it (inaud). That pays dividends (.) we used to have some managers that were quite concerned about flexitime thinking well people are going to take advantage but (..) it needs to be managed (.) if it's managed properly it can be to the organisation's advantage not disadvantage. It has got to be managed and if you do find you've got people who are misusing it then you've got to deal with that (.) its there as a thing which people can use if they use it properly. Yeah – that's the thing isn't it – if people know that and if they do misuse it then we'll take it away from people (inaud). We don't really have problems with that because people know what the standards are. In the past we have had problems and have had to say to people, well you can't work flexi anymore and this is why (.) so people recognise that (4) We have had an employee want to work over Christmas and it is a difficult one, you know, the offices are actually closed so (..) we've got health and safety considerations then (.) that we wouldn't want someone for example coming into an office on their own so (.) we have for other reasons had to say (inaud) well sorry you can't – but those are additional days that we are giving off to people (.) so we're not making them use their – if we were forcing them to use their own holidays to cover it that would be different I think, but because we're saying it's extra time off that we're giving to you, you know, yes it's because it's Christmas but (.) you still get the time off whether you believe in Christmas or not really (..) I suppose the purpose, the reason for closing is because it's Christmas and most people would want to be off but (.) if there are those who don't celebrate Christmas they get the extra time off and they can do with that time(.) whatever (.) you know other things, whatever they want to do. As I say I think it would be different if we were asking people to use their own holidays - I wouldn't feel comfortable forcing people to do that at that time of year, but luckily we're not in that situation.

Researcher: What programmes are currently run by Housing Organisation to support the needs of employees? For example, flexitime, stress management.

Jane: Yeah. We have (.) we've just won an award which I was really please about. The PCT had put in place a Health and Well-being Charter (.) because we recognise that we wanted to raise the profile of health and well-being within the workplace (.) so we've got these Charter standards as a framework for that which is really good. Part of that was about how we managed stress (.) so we did a stress audit (..) (erm) and we put in place all sorts of (..) it was a bit of fun in a way but just to raise the profile of health and well-being so (.) we brought someone in to do relaxation massages (er) we've had stress awareness days (.) training – we do that anyway (erm) gym days, we've had a fitness thing in the park with the army, we've had all sorts of stuff but it's been really well received (.) we've put information leaflets in staff rooms about it and (.) a whole range of stuff. We've done something

called Oz Trail where staff (..) we got some pedometers free from the PCT and staff were wearing them for a virtual walk to Australia in teams, so that's been dead good for teamwork as well really but it's all about promoting health and well-being (..) and stress awareness is part of that (..) We do have a bit of an issue and this isn't because we force people to do it like you were saying, with a long hours culture developing at times because (..) (erm) we've got so much going on and people do like working here – they don't mind doing a bit extra but (..) what I think we need to keep an eye on is that it doesn't become a habit – I'm guilty of it myself – we've put these remote working facilities in place where people can log on at home (..) (erm) I do it. I shouldn't do it. You're emailing people, getting your emails out the way at night and (..) if I'm doing it, members of the team think they should be doing it as well and it can be a spiral then can't it? So (..) you've got the flexibility and part of that flexibility is allowing people to work from home but how do you stop that becoming a culture that people feel they've got to do and people become stressed and tired. We look at the impact things have on the person and on the business. What happens if a person gets worn out and stressed out and then they go to work and can't do the job as well as they would have been able to? They might end up taking time off ill because of it.

Researcher: What problems would you foresee in developing the role or provision of spiritual fulfilment at work?

Jane: Apart from space none. That's the only problem at the moment.

Researcher: Does Housing Organisation promote a common goal or ethos within the workplace and is this a key motivator of staff?

Jane: No. I don't think so. Not in relation to [spirituality]. Not apart from that Something for Everyone thing that I've mentioned. We've got a strategy and within that strategy are goals and targets and a vision. I mean we have got, as all organisations do, a vision and a mission for the whole organisation, but that isn't focused on spirituality (..) that's obviously service delivery (inaud).

Researcher: If an employee felt that their spirituality got them through hard times at work, is there a way to support this at work currently?

Jane: We haven't done that specifically but we have got facilities to do it, so (..) we have someone in the Conference Team called an internal reporter so (..) he goes round the whole organisation taking success stories or good news stories and so on (..) So I would hope that, if there was something that somebody did that had made a real difference to them you know, we try and encourage people to be quite open about sharing that with him and he then puts that in the staff newsletter or the intranet or you know (..) does that as a way of sharing (..) but I can't think that's ever happened in relation specifically to spirituality (..) I can't think that it has, but that doesn't mean that it couldn't happen.

Researcher: Do you personally feel that you are a spiritual person?

Jane: I think so (..) I'm a people person I suppose and you've got your own personal values – which everyone has- haven't you? But I'm, you hope you try and apply those at work and it's that typical thing (..) you never treat anyone any different than you'd want to be treated yourself. When you ask people to do things it's always a test of how I would feel if I was asked to do it (..) consistency and fairness are really important, there's nothing worse (..) in an organisation if people feel they've been treated differently or there's double standards in place because that works completely against what you're trying to achieve and teamwork and so on. I try (>) I mean I am a catholic, but I'm not a practicing Catholic so I wouldn't say I bring that particularly into work (..) but whether I go to Church or not what that has taught me, it stays with you (..) how you conduct yourself.

Researcher: What do you see as the most significant issue in motivating staff at work?

Jane: (5) The pace of change at the moment for us (.) with so much going on, we're pursuing new business opportunities (erm) staff can end up feeling a bit (.) when's all this going to stop and when are we going to have a chance to take stock of where we are? So it's simply the pace of change and balancing that with what's going on in the external world and the financial pressures and (.) you know (.) keep the business focused on what we want to achieve and it (.) it's keeping people motivated to do that, but the more we can be fair with people and do some of the things we've mentioned, that helps doesn't it? (inaud) We need to be aware of (._ people can end up feeling God when's this going to stop? So, different priorities and perhaps it's about planning that a bit better, communicating (.) that sort of thing. We need to improve that and we're putting things in place to do that now. We have an overload of emails and it's overwhelming (.) that is something we need to deal with.

Researcher: What do you see as the most significant issue in relation to Human Resource Management at present?

Jane: (4) I think change and financial climate and balancing the two so it puts more pressure on resources (.) we're expecting more of people (..) because that's right that we should do that (.) to remain successful (.) scanning what's going on, looking for new opportunities so we expect more of people (..) but at the same time we've got to balance that with the financial climate. We're still financially strong as an organisation (.) but we wouldn't be if we started employing loads of extra staff to do all of this extra work we need to do *(erm) we've not paid a consolidated pay award for the last two years (.) so I think that's another issue we need to consider this financial year (..) I think that would be pushing it if we tried to do that again this financial year because we want staff to feel valued (.) to say again this year that we're not paying them a consolidated pay award I think would be a bad move, but we've got to balance that against financially what we can afford.

Researcher: That's all the questions I've got – thanks for your time. Is there anything you need to ask me?

Interview concluded

Appendix 59 - Housing Organisation Something for Everyone.



Appendix 60 - Length of time - Policies and Procedures

Furniture City

How long have you been working with your current organisation * My organisation has a clear policy on ethnical, cultural and ethnic spiritual diversity Crosstabulation

Count

		My organisation has a clear policy on ethnical, cultural and ethnic spiritual diversity					Total
		Strongly Disagree	2.00	3.00	4.00	Strongly Agree	
How long have you been working with your current organisation	Less than 6 months	10	6	5	3	13	37
	1 - 2 Years	19	5	6	16	3	49
	3 - 4 Years	10	11	17	27	13	78
	5 - 6 Years	10	9	5	25	33	82
	7 - 8 Years	18	3	3	28	26	78
	Greater than 9 Years	5	17	19	20	0	61
Total		72	51	55	119	88	385

Housing Organisation

How long have you been working with your current organisation * My organisation has a clear policy on ethnical, cultural and ethnic spiritual diversity Crosstabulation

Count

		My organisation has a clear policy on ethnical, cultural and ethnic spiritual diversity					Total
		Strongly Disagree	2.00	3.00	4.00	Strongly Agree	
How long have you been working with your current organisation	Less than 6 months	3	0	0	1	0	4
	1 - 2 Years	11	0	0	0	0	11
	3 - 4 Years	0	0	7	7	0	14
	5 - 6 Years	4	6	0	8	23	41
	7 - 8 Years	22	1	0	31	26	80
	Greater than 9 Years	0	24	26	31	0	81
Total		40	31	33	78	49	231

Appendix 61 – As part of the questionnaire design

Themes	Author	Date	Focus of study
Policies and Procedures	Forstenlechner, I. and Al-Waqfi, M. A.	2010	Examines workplace discrimination in the context of immigrant employees and job seekers, with a specific focus on perceived discrimination resulting from affiliation with a specific religious group
	Williams, S. Abbott, B. and Heery, E.	2010	examine the role played by CSOs in promoting equality and challenging disadvantage at work through engaging with employers; characterise the ways in which they operate as mediating agents; and to reflect on the implications of CSO interventions for understanding how the process of mediating workplace equality operates
	Pager, D	2007	Serves to situate current debates about discrimination within the context of available measurement techniques
Conflict at Work	Ali, A. J.	2010	Discussed the challenges in accommodating Islamic beliefs within human resources
	Van Tonder, C. L. and Ramdass, P.	2009	Explores the meaning of workplace spirituality among a group comprising 31 employees of a South African manufacturing concern
Management and Support	Mitchell, R. K.	2013	Argues that the spiritual identity of members of a family business can positively or negatively impact the salience of stakeholders to the complex coalition of decision-makers that comprises managers in that business
	Samah, S. A. Silong, A. D. Jusoff, K. and Ismail, I. A.	2012	Explores and extricate the key competencies necessary for university to select academic leaders, who will be appointed to lead the institution to find out if there is relationship between spiritual capability and competency of academic leaders to ensure their effective leadership
Spirituality and Spirituality at Work	Khaled, M. T. Banyhamdan, H. H. and Mohi- Adden, Y. A. (2012)	2012	Presents an integrated framework leading towards building and maintaining a spirituality- based workplace.
	Karakas, F.	2010	Reviews spirituality at work literature and to explore how spirituality improves employees' performances and organizational effectiveness
	Ashmos, D. P and Duchon, D.	2000	Explores the shift towards meaning, purpose and a sense of community at work to offer a conceptualisation and definition of spirituality at work and present empirical support in favour of it
Spiritual Fulfilment	Moghaddampoura, J and Karimianb, M. V.	2013	Investigates the effect of workplace spirituality on customer-oriented organisational citizenship behaviour by considering the role of spiritual intelligence
	Fry, L. W and Slocum, J, W.	2008	Explores how to simultaneously maximise employee well-being, sustainability, and financial performance using the Spiritual Leadership Balanced Scorecard Business Model
Beliefs	Soltani, I. Bahrami, R. and Joneghani, N.	2012	Discusses the concepts of moral, professional ethics and spirituality to develop an operational model of cascading values and professional ethics
	Pawar, B. S.	2008	Places workplace spirituality in the larger context of Organisational Behaviour theory and outlines the associated research and practice implications associated with it
Work and you	Sedikides, C.	2010	Explores the potential of social and personality psychology theories to account for the phenomenon of religiosity and why it persists within society
	Lund, D. K., Fornaciari, C. J. and McGee, J. J.	2003	Discusses spirituality and religion in work (SRW) as an inquiry field and explores the tension between relevance and legitimacy, focusing on research methods, models, and traditions