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THE ROLE OF SPIRITUALITY IN ETHICAL DECISION- MAKING AND BEHAVIOUR AND THE BENEFITS TO ORGANISATIONS: A CRITICAL REALIST ANALYSIS

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Abstract

In the last three decades, there has been a shift towards embracing spirituality in the workplace (hereafter SWP). This shift is, at least in part, a response to several sociocultural and demographic changes in Western society combined with a growing distaste among many for the morally questionable actions of numerous organisations. The consequence of this movement is a plethora of literature extolling the benefits of individuals exercising their spirituality at work. Indeed, research has found that spirituality enhances various constructs such as organisational commitment, job satisfaction, teamwork, creativity, organisational-based self-esteem and so on. Much of this writing also promulgates the idea that spiritual individuals are moral and therefore, are valuable ethical assets to any organisation. However, there has been negligible research verifying this claim.

This study investigated how spirituality influences ethical decision-making and behaviour in work-related contexts. Following a critical realist methodology, which allows for the exploration of underlying mechanisms such as spirituality using multiple methods, this research consisted of two phases. The extensive (quantitative) phase, which surveyed 321 people from four organisations using various measurement scales, determined what spirituality was, how it differed from religion and how it positively related to respondents' moral judgement and their likelihood of behaving ethically. While valuable in furnishing a broad picture of the sample, such an approach was unable to contextualise spirituality in real-life situations. To do this required an intensive (qualitative) research phase using semi-structured interviews of 31 highly spiritual cases taken from the survey. Thematic analysis of 80 critical ethical incidents found five global themes that represented how participants enacted their spirituality to be ethical in their organisations. In summary, participants' other-oriented consciousness enabled them to act in ways that transcended their organisational conditions in order to be authentic to their spirituality. When participants reported doing this, they felt increased well-being; when they were unable to enact their spirituality, they suffered a variety of negative feelings. Additional questions asking about the value of SWP were also thematically analysed and two global themes emerged which supported these earlier findings.

In conclusion, this research demonstrates that spiritual individuals are of significant ethical benefit to their workplaces. Not only are they likely to make more ethical judgements and act accordingly, they are also more likely to overcome work contexts that inhibit moral praxis and diminish long-term sustainability while ultimately influencing the culture of the organisation for the better.

Acknowledgments

No man is an island, entire of itself; every man is a piece of the continent, a part of the main –

John Donne, *No Man Is an Island*

The above quotation seemed apt to begin the acknowledgment section in a PhD about spirituality. The truth of the matter is that one accomplishes nothing worthwhile without help. We all need assistance in a myriad of ways, some seen and some unseen, to achieve something as challenging as a PhD. Therefore, it is imperative to recognise several groups of people that have aided in this endeavour.

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Soli Deo Gloria

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CHAPTER 1: INTRODUCTION

All great truths begin as blasphemies –

George Bernard Shaw, *Annajanska*

This chapter introduces the thesis. It begins by setting the context for the research and provides background to the broad domain in which this research is situated. It then briefly outlines the significance of the research and the research objectives and provides an overview of the thesis structure.

§1.1 Setting the Context

An old Chinese proverb states, “May you live in interesting times”. Our times surely meet this criterion. We live in a Western society dominated by a paradigm that emphasises increasing economic growth as the panacea for all that ails us (Hamilton, 2003) and by global multinationals that influence, some might say control, various areas of our lives (Bakan, 2004). While combined, these factors have improved the living standard of many (in the West at least), at the same time they have contributed to significant societal, environmental and indeed, economic harms (Korten, 2001).

The majority of the organisations within our Western democratic, capitalist societies reflect this underlying paradigm. They have been set up in such way as to maximise return on investment whether they be for-profit organisations or not (e.g., a hospital is required to use government money as efficiently and effectively as possible). As a result of this, conditions within these organisations are likely to reinforce conduct that enhances these economic goals and constrain behaviours that do not (Lips-Wiersma & Nilakant, 2008). Consequently, we are forever reading about this organisation or that organisation being involved in unethical practice, as individuals within are acculturated into decision-making and behaviours that prioritise the bottom line often at the expense of “being a good person” or “doing the right thing” (Anand, Ashforth, & Joshi, 2004; Darley, 1996; Rozuel, 2011).

In recent times, spirituality both in general (Havel, 1995) and in work contexts (Howard & Welbourn, 2004; Marques, Dhiman, & King, 2007; Neal, 2013) has been advocated as a way of resolving some of these concerns and ensuring the long-term sustainability of organisations. In

particular, this discourse claims that spiritual individuals are more ethical than non-spiritual persons and therefore, are of significant value to an organisation, and by default society, in ensuring their long-term sustainability (Berry, 2013; Cavanagh & Bandsuch, 2002). The thesis explores these ideas within the New Zealand Business context.

This introductory chapter provides background to the broad domain in which this research is situated. It then briefly outlines the significance of the research and the research objectives and provides an overview of the thesis structure.

§1.2 Spirituality in the Workplace – The State of the Field

Spirituality is mystery (Marcel, 1950). Consequently, it resists exact classification. As a construct, spirituality is broader and different than religion (Nelson, 2009), although for many people it encompasses religious aspects (Hill et al., 2000). Spirituality has something to do with connectedness, with community and a focus on the other including one's Ultimate Other (Gibbons, 2000). Spirituality is also a meaning-making framework that enables individuals to make sense of their world while providing direction often in relationship to something greater than the self (Elkins, Hedstrom, Hughes, Leaf, & Saunders, 1988). Transcendence is another common theme in the spirituality literature (Ashforth & Pratt, 2003). This consists of overcoming psychological and physical conditions, about going beyond the self to achieve one's spiritual goals. Finally, spirituality is concerned with one's inner life, a life that develops towards a more mature spirituality. In this way, spirituality is often conceived of as a journey towards some improved *eudaimonic* (i.e., flourishing) state (Cottingham, 2005; Van Dierendonck & Mohan, 2006).

A central idea within this spirituality literature is that individuals are physical, mental and spiritual beings (Cottingham, 2005; Emmons, 1999; Frohlich, 2001; Wilber, 1998). A consequence of this, is that the whole person, including their spirituality, reports for work (Sheep, 2006). Work is an essential aspect of being human and can enhance the value of our lives. It is not surprising then that these two distinct areas (i.e., spirituality and work) are related. Certainly, this idea has existed for a long time. For example, in the 6th century, St Benedict wrote a rule for monastic life that integrated work and prayer. Both Martin Luther and John Calvin, during the Protestant Reformation, reaffirmed the spirituality of work performed by ordinary people (Jensen, 2006). This connection was not limited to the West alone. In the Bhagawad Gita (circa 5th-4th century B.C.E.), for example, the author admonishes people to “strive constantly to serve the welfare of the world

[since] by devotion to selfless work one attains the supreme goal in life” (Nandram & Vos, 2010, p. 235).

During the industrial revolution, Max Weber’s *Protestant Work Ethic* (1905/1976) became the basis for working whereby “people had a primary responsibility to do their best at whatever worldly station they found themselves rather than withdrawing from the world to seek perfection” (Buchholz & Rosenthal, 2003, p. 152). Unfortunately, as Benefiel and Fry (2011) note, once this worldview became disconnected from any higher objective good, it made the pursuit of economic well-being an end in itself. The result of which is an fiscal model obsessed with growth and a consumer culture infatuated with goods that provide short-lived hedonistic pleasures (Hamilton, 2003; Hamilton & Denniss, 2005).

Since the late 1980s, there has been growing awareness of the need for humanity to move beyond this limited perspective. Neal (2013) suggests this is an evolution that provides a larger context in the world that “allows for the emergence and expression of higher consciousness in our institutions and workplaces” (p. 15). The spirituality in the workplace (hereafter SWP) phenomenon is an outworking of ideas that reflect this growing consciousness (King, 1996). These ideas include people wanting to bring their whole person to work and desiring meaningful employment, where they are inspired and can live out their values. Giacalone and Jurkiewicz (2003b) note several major trends have expedited this process. First, mergers, acquisitions and subsequent downsizing in the 1980s and 1990s shifted the focus from work as a means of external fulfilment to looking inward, examining one’s inner life to find meaning. Second, the change in values mentioned by Neal (2013) above, has led to a quest for post-materialist assets (e.g., self-actualisation) as opposed to material security (Tischler, 1999). This is perhaps reflective of a wider societal shift towards postmodernism (Biberman & Whitty, 1997) Finally, Eastern philosophies have become more prevalent in the West along with socio-demographic changes including increasing diversity and interest in other cultures (Nadesan, 1999). All these changes suggest a shift in perspective among modern Western capitalist societies which perhaps reflects a larger socio-cultural trend away from institutionalisation (Butts, 1999).

Whatever the cause, SWP has “spurred curiosity beyond the capacity of scholars to keep pace either theoretically or methodologically” (Giacalone & Jurkiewicz, 2003b, p. 4). While early attempts to define SWP began in the 1990s, much of the work in this area is still in the initial concept/elaboration phase of development (Pawar, 2009b; Sass, 2000). Several definitions of SWP

exist which incorporate the major ideas inherent within the spirituality literature discussed earlier. These include such notions as self-workplace connectedness, meaningful work, transcendence and employee inner development (Duchon & Plowman, 2005; Giacalone & Jurkiewicz, 2003b; Sheep, 2006), although finding a conclusive definition is proving elusive. Given spirituality's mysterious and multifaceted nature, a definitive characterisation may remain undiscovered. Hence, the need in any research on SWP is to utilise measurements of spirituality that are multidimensional with experiential, relational and behavioural components.

Mitroff & Denton (1999) were among the first to conduct empirical research on SWP. Their book, *A Spiritual Audit of Corporate America* used a variety of research methods to determine, "Why should spirituality be integrated into organisations?" They found that the more spiritual the organisation, the more likely respondents would label it "more profitable", "more caring" and "more ethical" (p. 39, 50). Since this ground breaking research, the connection between SWP and organisational performance has been further investigated. While not comprehensive, the research in this area has demonstrated consistent and positive relationships between SWP and a variety of organisational constructs (Karakas, 2010b). Moreover, the implications of SWP for organisational leadership have contributed to this becoming a fast growing area of study by academics and practitioners (Benefiel & Fry, 2011). To date, the most developed and tested theory has been Fry's (2003, 2005) spiritual leadership theory (SLT).

In 2003, Giacalone and Jurkiewicz edited a book called the *Handbook of Workplace Spirituality and Organizational Performance*, the largest collection of essays on the topic up to that point. In this book, Giacalone and Jurkiewicz wrote a seminal essay arguing for scientific inquiry into SWP in order for it to be separated from "soaring rhetoric" (Sass, 2000, p. 198). They made a case for the objective study of SWP to ascertain its utility to organisations and to ensure that understandings of SWP were different from religious and faith-based initiatives. Countering this argument, Fornaciari and Dean (2001) asserted such scientific investigation is improbable and "prevents spirituality, religion, and work researchers from accurately detailing both theoretical and behavioural understanding" (p. 338). Despite this counter claim, the majority of research in the SWP field is positivist in epistemology and quantitative in method. While qualitative studies are increasing (Benefiel, 2007), the emphasis on organisational utility ensures that precise measurement using validated instruments are the norm (Ashmos & Duchon, 2000; Duchon & Plowman, 2005; Milliman, Czaplewski, & Ferguson, 2003). This, however, begs the question, "Can spirituality be quantified?" In order to be of use to organisations, SWP needs to have a sound theoretical justification.

However, if researchers want to understand the contextual enactment of SWP, they must take more holistic interpretivist approaches. Unfortunately, much of the literature in this field employs an either/or approach instead of both/and (Benefiel, 2005a). In addition to this methodological schism, most of the research carried out in the SWP field occurs in the US and to a lesser extent in Europe. Within a local context, only a few scholars are exploring this increasingly relevant area in New Zealand organisations (Lips-Wiersma, 2001, 2002; Pavlovich & Corner, 2009, 2013).

Notwithstanding these challenges, SWP does not appear to be the latest management fad (Mitroff & Denton, 1999). Several major journals including the *Journal of Organisational Change Management* (1999, 2003) and *Leadership Quarterly* (2005) have published special issues on SWP. Other journals such as the *Journal of Business Ethics* and the *Journal of Management Inquiry* publish regular articles in the field. In 1999, the Academy of Management (AOM) established a *Management, Spirituality and Religion* (MSR) interest group with over 600 current members, while in 2004 the *Journal of Management Spirituality and Religion* began. More recently, the release of several edited books by prominent publishing houses (e.g., *The Palgrave Handbook of Spirituality & Business* (2011) by Palgrave MacMillan; *Spirituality & Business* (2010) and the *Handbook of Faith & Spirituality in the Workplace* (2013) by Springer) continue to develop this field. SWP is not a whim; rather, it is a fundamental part of being a human at work (Gotsis & Kortezi, 2008; Howard & Welbourn, 2004; Sheep & Foreman, 2012) and perhaps one of the few legitimate solutions to our current organisational and societal predicament (Laszlo et al., 2012).

§1.3 Significance of the Research

Historically, spirituality and morality¹ are strongly connected. Religious, philosophical and psychological approaches to spirituality have each advocated for a maturing process of spiritual growth culminating in increased ethical action (Ferguson, 2010; Nelson, 2009; Smith, 1988). The relationship mentioned earlier between SWP and organisational utility provides the *raison d'être* for this present study. If SWP has practical utility in work-related processes that provide tangible outcomes, then it is feasible, given the apparently strong association between spirituality and morality, that it could enhance ethical utility in organisations also (Giacalone & Jurkiewicz, 2003b).

¹ It has become a common habit of philosophers to differentiate between morality or ethics (Piercey, 2001). However, more often than not the two terms are used interchangeably (Fisher, 2004) and this thesis adopts this position.

Most of the research to date has focussed on the relationship between religion and ethics in the workplace (Craft, 2013; O'Fallon & Butterfield, 2005). However, within the SWP literature, the claim that spirituality (as a broader construct than religion) and ethics are connected is also widespread. This association presents primarily in two ways. Firstly, spiritual individuals are perceived to be especially ethical in work contexts (Garcia-Zamar, 2003; Gull & Doh, 2004). This is not surprising since inherent within many understandings of SWP are various ethical norms and values (Dyck & Wong, 2010; Gotsis & Kortezi, 2008; Jurkiewicz & Giacalone, 2004). Secondly, spiritual persons are significant ethical assets to an organisation. They supposedly contribute positively to a number of areas such as an ethical culture, citizenship behaviour, social responsibility and so on (Crawford, Hubbard, Lonis-Shumate, & O'Neill, 2009; Fry, 2005; Pawar, 2009b). Furthermore, contained within this idea is the notion that the culture/climate of the organisation can enhance or inhibit SWP and therefore affect these organisational contributions (Guillory, 2000; King & Nichol, 2000; Parboteeah & Cullen, 2003).

A review of the burgeoning literature of SWP revealed three basic types of research exploring the association between SWP and ethics. The first of these are theoretical. These authors postulate a constructive connection between these two constructs (Cunha, Rego, & D'Oliveira, 2006; Jackson, 1999; McKee, 2003; Neck & Milliman, 1994). Indeed, Fornaciari and Dean (2009) contend the bulk of the writings on SWP and ethics are of this type. The second group consist of case studies conceptualising the link between these two variables without necessarily explaining causality (Benefiel, 2005b; Burack, 2000; Krishnakumar & Neck, 2002; Milliman, Ferguson, Trickett, & Condemni, 1999). Finally, studies investigating why and how individual spirituality actually affects ethical decision-making and behaviour at work are rare. Those that exist are limited in scope (Comer & Vega, 2011) being primarily quantitative studies utilising limited measures of spirituality and ethical decision-making (Beekun & Westerman, 2011; Giacalone & Jurkiewicz, 2003a). Moreover, studies using scales and statistical analysis cannot determine or evaluate actual ethical behaviour. This requires in-depth analysis of a qualitative nature. While the uses of qualitative methods researching SWP are common, studies examining the spirituality/ethical behaviour connection are atypical (Koenig, 2005). Given that most, if not all, of these are socially constructionist and phenomenological in nature, they tend to focus on participants' subjective experiences without properly addressing spirituality's contributory influence in their behaviours. Within New Zealand organisational contexts, the number of studies exploring this nexus between spirituality, as a broader construct than religion, and ethics using either quantitative or qualitative methods has been minimal.

This research is distinctive in that it employs a critical realist methodology that argues for different ontological levels of reality, each having emergent causal powers as the result of the interactions between underlying mechanisms (e.g., spirituality) and individuals' conscious choices in an open system (e.g., an organisation) (Danermark, Ekstrom, Jakobsen, & Karlsson, 1997). This approach may be an improvement to much of the methodology used in SWP research to date which is either positivist and therefore, limited in its ability to understand social reality, or social constructionist and therefore, inadequate in explaining spirituality's real-life causal power. As a philosophical position about ontology, critical realism advocates using methods that match the level of reality investigated. Consequently, both extensive (i.e., quantitative) and intensive (e.g., qualitative) complementary approaches are used to convey knowledge about spirituality and its relationship to ethical behaviour. The extensive focuses on the regularities and distinctive aspects of the larger sample whereas the intensive asks, "How does a process work in a particular case or small number of cases?", "What produces a certain change?" and "What did the agents actually do?" A critical realist philosophy meets Benefiel's (2003a, 2003b) requirement for methodologies that bridge the irreconcilable nature of spirituality and organisational discourse.

This research addresses the lacuna in the literature discussed above. The extensive phase measures the relationship between spirituality and ethical decision-making using broad multidimensional scales that enhance understanding about respondents' spirituality (Howden, 1992) and their rationale for making moral choices (Hudson & Miller, 2005). It does this within a New Zealand context using workers within New Zealand organisations. This differs from the majority of research in this area that occurs in the US and primarily, according to Hudson & Miller, utilises university students. The intensive phase explores how individuals enact their spirituality in their workplaces using real-life critical ethical incidents. To date, no studies have attempted to capture this process. One reason for this may be the inherent ontological and epistemological limitations of phenomenological SWP studies. Critical realism, however, posits a spiritual reality exists, even if only known critically, and argues that underlying mechanisms such as spirituality have causal power that explains emergent outcomes. Moreover, any causal relations discovered will exist wherever spirituality is present because they are the necessary features of spirituality. In this sense the results may be generalisable but not necessarily representative (Danermark et al., 1997)

What initially sparked interest for this particular research were the repeated moral failings of New Zealand organisations despite regulatory reform (Grant, 2013; Lockhart, 2014) and a continuing focus on ethics in the New Zealand business (Back, December, 2012; Macfie, March 13, 2010;

McIvor, December 1, 2013) and academic literature (Brunton & Eweje, 2010; Collins, Dickie, & Weber, 2011; Wright & Bennett, 2011). As discussed above, some authors argue that the underlying economic paradigm and the resultant organisational forms encourage such failings. The SWP literature suggests that an increased spiritual consciousness in organisations may be a means of countering these inherent flaws and producing praxis that is more ethical and sustainable (Berry, 2013). This research's primary significance comes from its attempt to explain how spirituality may do this within the New Zealand context and the benefits that would bring to New Zealand organisations.

§1.4 Objectives of the Research

The objectives of this research are to understand the role spirituality may play in work-related contexts in relationship to ethical behaviour. It involves two phases. The *Extensive Phase* examines what respondents thought spirituality is, how it differs from religion and morality and whether a relationship exists between spirituality and ethical decision-making in organisations. This last requirement means using psychometric scales to measure spirituality, moral judgement and respondents' intention to behave ethically. This phase answers the first research question:

RQ1: What is the relationship between spirituality and ethical decision-making?

This *Intensive Phase* explores why and how spirituality, as an underlying mechanism, influences ethical behaviour in real-life work-related contexts. It does this using critical ethical work incidents from participants in a variety of organisational and role contexts. The second part of this intensive phase explores the potential ethical benefits of allowing individuals to exercise their spirituality in the workplace. This phase answers the second and third research questions:

RQ2: Why and how does spirituality influence ethical behaviour in the workplace?

RQ3: What are the ethical benefits of allowing individuals to exercise their spirituality in the workplace?

§1.5 Structure of the Thesis

The next chapter reviews the spirituality literature. It commences with a brief discussion of the contemporary spirituality scene while observing the mystery and complexity of spirituality. It then provides a snapshot of religious, philosophical and psychological approaches to spirituality noting

that no matter the paradigm, all share the common idea that spirituality inherently connects with ethics and that the more spiritual a person, the more likely they are to demonstrate moral praxis. Highlighting the inherent limitations of viewing spirituality too narrowly (e.g., from a theistic perspective) or too broadly (e.g., anything goes), the chapter identifies several common themes from the literature that it utilises as a basis for further exploration of SWP and its relationship to ethical decision-making and behaviour.

Chapter 3 considers the SWP literature. The chapter begins by setting the SWP context and discusses the reasons for recent interest in this area. The next section defines SWP and relates it back to the themes identified in Chapter 2. Following these thematic threads through the SWP literature provides a survey of positive organisational outcomes, both from a quantitative and qualitative perspective. The chapter concludes by observing that although managers can co-opt SWP for their own purposes, it can enhance work outcomes. Therefore, and given the relationship between spirituality and morality discussed in Chapter 2, SWP may have significant ethical outcomes for an organisation as well.

Given the deepening focus of the research, Chapter 4 then explores the literature covering organisational ethics and spirituality. It documents how organisations (whether for-profit or not-for-profit) operate within a market system that has several underlying premises and ideas about work, society and human beings. This paradigm, the chapter contends, contributes to organisational features that may, at best, constrain ethical conduct and, at worst, encourage immoral action. Spirituality is therefore offered as a means of understanding why and how people might overcome these conditions and be ethical at work. The rest of the chapter provides hypotheses based on the literature as to how this might occur.

Chapter 5 is the methodology chapter. As already stated, this thesis utilises a philosophical methodology called critical realism that allows for the stratification of knowledge and the use of methods that match the ontology of the phenomena under investigation. Extensive (i.e., quantitative) methods describe the nature of spirituality and its characteristics across a large sample. Intensive (i.e., qualitative) methods explore the actualisation of the spirituality in real-life cases. Critical realism is a meta-theory that views quantitative and qualitative data as two ways of exploring the same phenomena. This chapter argues that critical realism is a useful means of examining a complex construct such as spirituality and its causal nature.

Following this methodology, Chapter 6 is the extensive research design and results chapter. A survey of 321 respondent answers to various demographic and psychometric scales is statistically analysed and the results reported. This extensive approach examines formal relations of similarity but offers limited explanatory power. Chapter 7 is the intensive research design and results chapter. It explores 31 cases of highly spiritual people in a variety of organisational contexts elected from the extensive sample. Participant semi-structured interviews are thematically analysed and the results provided. This intensive approach explores substantial relations of connections and helps explain the causal power of spirituality. Both chapters also address research validity and ethics. Given the emphasis on the intensive in any critical realist analysis, Chapter 8 provides the data extracts supporting the inductive interview themes determined in Chapter 7.

Chapter 9 offers an interpretation of both the extensive and intensive results. Specifically, it finds that there is a relationship between spirituality and ethical decision-making. Moreover, it provides a process answering why and how individuals enact their spirituality within organisations to overcome conditions and behave ethically. The chapter finishes by discussing the benefits of having such persons in the workplace. Chapter 10 reviews the research and critically evaluates its scope and findings. Implications for organisations are included in this chapter along with a discussion of various future opportunities for research in this area.

CHAPTER 2: APPROACHES TO SPIRITUALITY

“When I use a word,” Humpty Dumpty said in rather a scornful tone, “it means just what I choose it to mean neither more nor less”. “The question is”, said Alice, “whether you can make words mean so many different things”. “The question is”, said Humpty Dumpty, “which is to be master – that’s all” –

Lewis Carroll, *Through the Looking Glass, and What Alice Found There*

This chapter provides a general overview of ways in which spirituality has been understood. It does not claim to be comprehensive but offers several common themes from the literature that present a broad understanding of spirituality. Furthermore, and given the emphasis of this thesis, this chapter will demonstrate the strong relationship between spirituality and ethics as historically understood. The chapter begins by setting the current spiritual context. It then provides relevant perspectives of spirituality from religion, philosophy and psychology. The chapter next answers the question, “What is spirituality?” noting the difficulty in providing a singular definition and promoting the notion of four spiritual themes common to the literature. It concludes by summarising this material and asks how this understanding of spirituality might apply within the modern workplace.

§2.1 Setting the Context

Spirituality has become a popular feature of our modern society. It proliferates in the media, academia, and is used in countless contexts by ordinary people in their everyday lives. A web search using the key word “spirituality” generated over 5 million hits. Keying the same term into Amazon produced 216,214 titles. Book headings such as: *Essential Spirituality: The 7 Central Practices to Awaken Heart and Mind*, *Integral Spirituality: A Startling New Role for Religion in the Modern and Postmodern World*, and *Practical Spirituality: How to Use Spiritual Power to Create Tangible Results* fill the shelves of bookshops around the world. At local halls, gymnasiums and churches people participate in an eclectic range of spiritual offerings ranging from Feng Shui, meditation sessions and Tarot readings through to Buddhist retreats. Many university courses now involve a spiritual aspect or component (see, for example, *Spirituality and Business Leadership* at the Santa Clara University, *Spirituality in Medicine* at the University of Oklahoma and *Spirituality in the Workplace* at

the University of Canterbury). Indeed, spirituality is a common theme in the educational (Hoppe & Speck, 2005), medical (Milstein, 2008) and business literature (Nash, 2003).

Interestingly enough, as spirituality's popularity increases, the number of adherents to organised religion, at least in the West, has declined (Heelas, Woodhead, Seel, Szerszynski, & Tusting, 2005). New Zealand reflects this trend also. A poll carried out by the *New Zealand Herald* in 2005 found 67.7% of people said they believed in God and 68% said they prayed – even though only 20.6% regularly attended church (Harvey, December 31, 2005). In the same article, a cited study of values in New Zealand found 61% of its 1000 respondents said spirituality was important, while only 47% replied similarly for religion. More recently, research from the *New Zealand Attitudes and Values Survey* suggests while religion is on the decline, spiritual beliefs are increasing (Hoverd cited in Heather, March 4, 2013). The 2013 census data collaborates with such findings. It reported the number of respondents affiliated with a Christian religion decreased 6% from the 2006 Census, while those who indicated “no organised religion” increased by 26% (Jones, December 11, 2013). At the same time, there was growth in less traditional expressions of religion including New Age, nature worship and spiritualism, and Eastern religions like Buddhism, Islam and Hinduism.

Even though it may have become unfashionable to declare oneself a believer of any established faith, spirituality, on the other hand, appears to be alive and well. These figures indicate a significant decline in religious affiliation but they do not show a decline in spirituality. The great variety of ways in which people are satisfying their spiritual hunger, this smorgasbord approach, has led to widespread disagreement about spirituality. Given this thesis' purpose, which is to investigate the effect of an individual's spirituality on their ethical behaviour in the workplace, it becomes imperative to usefully unpack this fashionable, and yet, nebulous term. That is the purpose of this chapter and it begins by using the insights of the French philosopher Gabriel Marcel as its foundation.

In a series of lectures given in 1950, Gabriel Marcel spoke of two contrasting attitudes a person may possess when approaching questions. Marcel held that we could approach a field of inquiry as either a problem or a mystery. He was critical of the modern mentality that approached every intellectual endeavour as a solvable predicament. He was also disapproving of the general attitude partnered with this approach, that one was examining some detached state of affairs, which could be coldly dissected and systematically analysed to produce complete and comprehensive knowledge. Marcel argued some fields of human enquiry are not fully understandable, and in fact,

they become distorted, when approached as problems. Rather, they must be approached under the rubric of mystery which “by definition, transcends every conceivable technique” (p. 211). Human beings are, for Marcel, a mystery and the essential concerns of human beings are mysteries. This allows one to say a great deal about human beings and the fundamental issues that surround them, but no matter how much one says and no matter how true it may be there is always more to understand and articulate. We may come to a greater understanding of the mystery of human life, but we never come to a complete comprehension of it.

While Marcel was primarily concerned to distinguish the problems of scientific enquiry and the mysteries of philosophic enquiry, his distinction between problem and mystery is relevant for our understanding of spirituality. We tend to view spirituality as a solvable issue and not as an apprehensible mystery. This mentality, birthed in the Enlightenment, which views intellectual advancement as consisting of solving problems using concise, rational, and mechanistic methods, often applies to our understanding of spirituality (Hunter, 1994). We want precise and final definitions where there is none. We want to reduce, classify and recognise spirituality and spiritual people like any other thing in nature. However, the true goal of spiritual inquiry should not be the resolution of problems, but rather the perspicacity of mystery. Spirituality is difficult to define because its enigmatic nature resists complete comprehension and control. We must understand spirituality as a process of mystery discernment not problem solving. With this idea as its basis, this chapter explores the literature on spirituality and attempts to discern some key themes and/or elements. It does this in a Marcelian spirit, recognising any meaning arising from the literature cannot be the end all of spirituality but merely a guide to further understanding.

Defining spirituality is challenging. While it differs from religion, spirituality often occurs within a religious context. Moreover, we often use the word “spirit” (the etymological source of “spiritual” and “spirituality”) outside of the context of belief. For example the “spirit of fair play”, “public spirit”, “school spirit”, “I am with you in spirit”, “she is a very spiritual person”, “they are very spirited”, and “he has low spirits” (Smith, 1988, p. 51). In the Western tradition, the modern term spirituality emerged during the 17th century. It comes from the Latin *spiritualitas*, a neologism of *spiritus* (spirit = breath or life) and *spiritulis* (spiritual = a person of the spirit) which, in turn, comes from the Greek *pneumatikos* as it appears in the New Testament of the Christian Bible (Principe, 2000). *Pneumatikos* was originally contrasted with *sarx* (flesh = a worldly person). Hence, a spiritual person was one who sought to live influenced by God as opposed to a “worldly” person who pursued hedonistic material success (Sheldrake, 2012).

Spiritus is one of the many words like *atman* (Sanskrit), *ruach* (Hebrew) and *psyche* (Greek) associating breath with life (Smith, 1988). For these ancient writers, the spirit was about inhaling the immaterial into the material – it was the animating life-force sustaining human beings. It was the unseen behind the reality; a reality that left upon death and returned to the spiritual dimension (Fontana, 2003). Consequently, spirit had something to do with “the life of all things” and the “inner self” (p. 11). It integrated the unseen and the seen dimensions. Certainly, these ancient understandings give us an early clue about the relationship between spirituality and ethical praxis. They suggest spirituality is something intrinsic to human beings that enable them to live in a particular way.

We see some of these ideas in indigenous spirituality. For example, in the New Zealand Māori Tradition, *Mauri* represents spiritual power permeating all of creation. As Spiller, Erakovic, Henare and Pio (2011) note, “*Mauri* philosophically speaking is a life-force and gives uniqueness and being to each individual object and is immanent in all things, knitting and bonding them together thus bringing unity in diversity and ascribing intrinsic worth to all” (p. 158). For Maori, humans connect to each other and to the world. This relational view ensures people see themselves as “agents in an evolving cosmological community” (p. 159) where they exist through their relationship with others and with the world. This, in turn, encourages the promotion of an ethical way of life, as values such as *kotahitanga* (unity), *aroha* (love) and *manaaki* (respect and kindness) flow naturally from a worldview empowered by *Mauri*.

§2.2 Religious Approaches to Spirituality

The Christian theologian Alastair McGrath (1999) proposes a useful generic definition of spirituality from a religious perspective:

Spirituality concerns the quest for a fulfilled and authentic religious life, involving the bringing together of the ideas distinctive of that religion and the whole experience of living on the basis of and within the scope of that religion (p. 2).

Drawing on this definition, spirituality involves using the elements of a chosen religious tradition to live an abundant life. This definition also implies a striving for something, a quest for authenticity, for a full life, or for something beyond the self. Ferguson (2010) is also helpful here. He notes that while the language may be different, one could argue that spiritual quests have comparable means to achieve those ends. He offers the following directional metaphor of “reaching upward, opening inward, and expanding outward” (p. 16) as a way of understanding commonalities between differing spiritual traditions. We reach upward in our desire to be in

harmony with the divine or to be integral with the universe. As we strive upwards, we open inwardly and begin to discover a sense of wholeness. This, in turn, ensures we expand outwards to connect with others. We gain a sense of attachment to and integration with all life.

These spiritual functions of reaching upwards, opening inwardly, and expanding outwards exist in transcendent monistic faiths such as Hinduism and Buddhism. Although these traditions resist exact definition and they emphasise different practices, at the heart of each is “a deep human struggle to find personal serenity and overcome the sense of being in bondage to human impulses” (Ferguson, 2010, p. 84). The means of overcoming this struggle is through techniques of self-examination and self-control. The outcomes of this bring greater moral awareness and behaviour. In Hinduism for example, states Ferguson, one transcends the self by acquiring divine knowledge (*jnanamarga*). This insight gives an understanding of human existence and the means to find release from the bondage of an earthly life. An integral part of this is the notion of reincarnation (*samsara*) whereby human beings are reborn repeatedly to lives determined by the moral quality of their current life. This doctrine (*karma*) provides a reason for explaining one’s station in life and a motivational means for living a life of high moral quality (Sharma, 1993).

The central truth (*dharmā*) of Buddhism is that all appearance is characterised by transience (*anicca*) and, in particular, that narrow understandings of self (*atman*) are simply an illusion (Abe, 1993). This false belief in the self as an ultimate reality “produces harmful thoughts of “me” and “mine”, selfish desire, craving, attachment, hatred, ill-will, conceit, pride, egoism and other defilements, impurities and problems” (p. 76). The way to escape this is through enlightenment via the Four Noble Truths and living according to the Eight-Fold Path. As in Hinduism, *karma* plays an important role in this process. In Buddhism, human beings have free will and the choices they make are self-determinative; that is, we create ourselves through our moral actions (Ward, 1998).

Ferguson’s (2010) spiritual functions are not limited to Eastern religions alone. Christianity and Islam, for example, promote similar notions. Again, each has an ultimate reality; each advocates for inner change; each accentuates connection and integration; and each highlights the need for ethical praxis both individually and communally. In Christianity, for example, God entered the world as Jesus Christ, the incarnation of the second person of the Trinity, to inaugurate an apocalyptic kingdom and new ethical order. The purpose of this new order is to create a community of disciples (the church) who worship God and participate in the Christ’s salvific action and re-creative presence. This is accomplished primarily through service to others (Downey, 1997). In

terms of ethical praxis, this means humanity is encouraged to focus on the welfare of neighbours, to be self-sacrificial, and to establish solidarity with the weak and the oppressed (Bloesch, 2007).

In a similar vein, Islam's ultimate goal is *liqa' Allah* or meeting with God (Ward, 1998). In Islam, we move closer to Allah through our choices here on earth. If we choose a life of hedonistic materialism, we do not understand our true nature and the purpose of our creation. *The Qur'an* teaches that human beings should create a just society, show mercy towards others and contribute to the well-being of the world around us. As in some other major traditions, persons who fail in these areas risk eternal punishment. The human quest in Islam, states Ward, is about returning to the unity of God from the material existence in which we are born. While this goal seems distant, in Islam its achievement begins on earth with actions carried out during one's lifetime. To gain the approval of Allah, one must live a good life now.

What can we learn about spirituality from these diverse traditions? In each instance, spirituality is dynamic. It is a path or process whereby one moves towards a larger, more holistic view of humanity and our place in the cosmos (Washburn, 1990). This progression, states Washburn, involves striving beyond the ego's constraints towards an ultimate end that governs how individuals make sense of their reality, allows them to transcend their environment, and acts as a driving force in the development of a more moral self.

§2.2.1 Spirituality and Religion

It seems pertinent at this stage to explore how spirituality relates to religion. Traditionally, the difference was viewed as negligible (Sheldrake, 1992). Many today, however, view spirituality as broader than religion. Some go as far to assert that spirituality is an independent disposition (Saucier & Skrzypinska, 2006). The difference can be expressed in the statement, "I am a spiritual person on a spiritual journey, but I am not religious (or interested in religion)." The Dalai Lama (1999), for example, differentiates between the two:

Religion I take to be concerned with faith in the claims of one faith tradition or another, an aspect of which is the acceptance of some form of heaven or nirvana. Connected with this are religious teachings and dogma, ritual prayer, and so on. Spirituality I take to be concerned with those qualities of the human spirit – such as love and compassion, patience and tolerance, forgiveness, contentment, a sense of responsibility, a sense of harmony which brings happiness to both self and others (p. 22).

A review article written by Zinnbauer et al. (1999) summarises the differences between these traditional and modern views in Table 1 below.

Table 1: Traditional and Modern Approaches to Religion & Spirituality

Traditional	Modern
Religion as a broad band construct	Spirituality as a broadly defined construct
Spirituality not widely differentiated from religion	Spirituality explicitly differentiated from religion
Emphasis of personal religiousness	Emphasis on personal relational spirituality
Religion includes substantive and functional elements	Substantive religion contrasted with functional spirituality
Religion regarded as positive and negative	Spirituality regarded as positive, religion as negative

Source: Adapted from Zinnbauer et al. (1999, p. 899)

While many today differentiate spirituality from religion, spirituality is a central and essential part of all religions. Moreover, those individuals who practise a type of group spirituality and whose methods and goals receive some support and validation by that group; they also practise a form of religion (Schneiders, 2003). Therefore, spirituality and religion can co-occur. There are a number of individuals who label themselves as spiritual only (Marler & Hadaway, 2002). However, their spirituality did not evolve apart from cultural and social norms. While their practices may differ in that they do not hold to tradition-orientated religion, their sense of and search for an Ultimate Concern still exists. Furthermore, many of the spiritual components this group lay claim to exist in the world's religions. It is not surprising Schneiders (2003) labels such spiritualities "private religions" (p. 177).

Most religions are usually born in some mystical experience of a founding person or group who encounters their Ultimate Concern in some direct manner that leads to a transformed life. Over time, these people institutionalise their spirituality to both safeguard it and to be able to offer it to others (i.e., becomes a religion) (Schneiders, 1986). A classic example of this is the New Age religion that began as an esoteric self-focussed collection of various ideas, concepts and beliefs and slowly has become in many ways institutionalised and religious (Tracey, 2001).

In summary, spirituality is broader than religion and arguably not dependent on religion (Hill & Pargament, 2003). However, most religious individuals would consider themselves spiritual. Aspects of traditional religion (e.g. prayer) can be spiritual if they involve striving towards an Ultimate Concern (Hill et al., 2000). Moreover, many individuals, often unknowingly, associate

with non-traditional religions (e.g. the New Age) while others with no such relationship apply a form of “private religion”. Why is the case? Simply put, both approaches are characterised by many of the same ontological components. Interestingly, both Schneiders (2003) and Boyd (1994) argue spirituality thrives in dialectical tension with religion, one calling for the other. Together they constitute a single reality. In other words, they are two partners in the search for transcendent.

§2.3 Philosophical Approaches to Spirituality

While the great religious traditions have given us much to ponder regarding spirituality, they are not alone in thinking about this phenomenon. Much writing in the field of philosophy addresses spirituality, and indeed the crossover between religion and philosophy has been, until recently, symbiotic throughout the ages (Brown, 1990; Wilkens & Padgett, 2000). As mentioned earlier, it is impossible and impracticable to cover in any real depth all philosophical thought on spirituality. This section provides a brief snapshot of some pertinent philosophers and their ideas. The expectation here is the identification of several key concepts that might better inform our understanding of spirituality.

Smith (1988) provides a helpful summary of key ancient philosophical views on spirituality. He starts by noting the emphasis on moving air, breath and wind in spirit-terms and argues the common idea among ancients was that the spirit was an invisible power that has important visible effects. For example, Philo of Alexandria wrote of spirit derived from an Ultimate Other as the controlling element in authentic human existence. Such thinking influenced early Christian philosophers and theologians such as Augustine, who, convinced by Neo-Platonic arguments for the existence of a spiritual realm, reinforced the view of spirit as an intangible substance separate from the material world but with real outcomes (Brown, 1990).

Unfortunately, states Smith (1988), this spiritual substance proved problematic for rationalists such as Rene Descartes, Gottfried Leibniz and George Berkeley who sought scientific explanations for the physical world. How could spirit possibly influence matter? For both David Hume and Immanuel Kant the answer was simple: it cannot! They ignored the spiritual and focussed solely on the mind. Consequently, reason became the absolute authority for life and discourse during the Enlightenment and this, to a large extent, continues today (Hunter, 1994).

Idealism, the notion that reality is dependent on the mind, challenges the Enlightenment focus on the material and the rational (Evans, 2002). Idealism’s most famous proponent, Georg Hegel,

argued that all movement of thought ultimately results in an end, and for Hegel this was the Absolute Spirit (*Geist*) or Infinite Mind. Consequently, all things that exist are expressions of Spirit, all existence is ultimately spiritual (Wilkins & Padgett, 2000). Ethics plays an important role in this process since, according to Hegel, a person could only achieve “concrete embodiment in the roles of a harmonious ethical life” (cited in Wood, 1993, p. 218). Søren Kierkegaard contested Hegel’s Universalist view arguing that the individual is the source and refiner of spirit. Their choices define who they are and what kind of person they will be (McDonald, 2009). Kierkegaard’s view also has a strong ethical focus. Until we recognise the spiritual void in our lives and the need to find our rest in the infinite being that created us, we are not fully human. Instead we live in “fear and trembling” failing to embrace the ethical (and ultimately the spiritual) while succumbing to the aesthetic, a life full of hedonism (Smith, 1988).

For some philosophers, spirituality was something exterior to the self that conditioned it rather than an interior immaterial substance. Gabriel Marcel, for example, argued that spirit was a separate entity that draws one into a relationship with one’s ultimate reality (Smith, 1988). Ferdinand Ebner was another who exemplified this approach. For Ebner, the human spirit “is essentially determined by its being fundamentally intended for a relation to something spiritual outside it, through which and in which it exists” (cited in Smith, 1988, p. 38). Spirituality, for the significant Jewish philosopher Martin Buber (1970), also exists when meeting and relation are taking place. However, it is only when individuals are truly able to confront another with transparency, when they are able to trust and take responsibility for another, when they meet another *Thou* (as opposed to an *It*), that a person experiences genuine spirituality and, indeed, humanity. For Buber, spirituality is in the relationship between “*I and Thou*”, between oneself and others, when we treat them as ends not means.

For Emmanuel Levinas, the other is not just a philosophical idea; it is an absolute ethical demand (Critchley, 2002). For Levinas, the spiritual life is characterised by the position of the other to the self. Unlike other views, the recognition of the other is not the result of self-transcendence but rather the cause of it. In loving my neighbour like myself, I am connecting with the Infinite. Since the Infinite is essentially beyond the grasp of the self, its transcendent presence is mediated through ethical relations with others. Consequently, how one responds to the other not only reflects one’s spiritual connection to the Infinite but also constitutes it (Waldenfels, 2002). This relationship is primarily ethical not ontological or epistemological. Above all else, Levinas wants to maintain the otherness of the other. He rejects any system that totalises both the self and the

other. To guarantee this occurs, one makes the self a hostage to the other, to respect the other unconditionally (Critchley, 2002).

We can draw several ideas from this brief overview (Smith, 1988). Spirituality may be all of life or just part of it; it may be the *élan vital* (life essence) or simply chosen; it may be divine or human; it may be specific to the individual or a totalising conception that knits all things together. While there is disagreement among philosophers on this, there is accord in that spirituality is something invisible and supra-personal that decisively affects the perceptions, intentions and actions of persons. Moreover, spirituality has something to do with ontology whether is it Being itself (Augustine, Hegel and Kierkegaard), something in between where spiritual being is the highest but not exclusive form of being (Marcel, Ebner and Buber) or “otherwise than Being” (Levinas). Indeed, we may go as far to say that selfhood is contingent upon the spiritual. There is also a strong connection between the spiritual and the ethical in these thinkers. All associate spirituality, albeit in differing ways, with morality positing that spiritual beings are obligated to their fellow human beings.

§2.4 Psychological Approaches to Spirituality

Psychology has neither the history nor the pedigree of religion or philosophy. Recently, however, it has become the main source of research into spirituality and its consequences. Again, it is not feasible to cover all the material written on spirituality but only to highlight critical observations. Nelson (2009) asserts the literature can be split into several distinct areas: phenomenological (a person’s experience of spirituality), psychodynamic (the mental dynamics within an individual as they relate to spirituality), humanistic/transpersonal (the positive human spiritual qualities including capabilities for self-transcendence and mystical experiences) and social (spirituality as a form of social behaviour). Exemplars taken from these provide further insight into the phenomenon of spirituality.

William James was among the first psychologists to study spirituality phenomenologically. At the beginning of the last century, James wrote in *The Varieties of Religious Experience* (1902/1982) that all spiritual experience causes a restlessness that arises from “a sense that there is something wrong about us as we naturally stand” (p. 508). This sense leads to a need, and therefore to a search, for transcendence when the individual “becomes conscious that this higher part is conterminous and continuous with a more of the same quality, which is operative in the universe outside of him” (p. 508). According to James, the objective truth of the spiritual experience does not occur in some

changeless entity beyond human understanding but involves the interaction between the individual and others through which the individual self expands. This transcendence is the object of the spiritual quest continually provoked by disquiet and dissatisfaction with the status quo. For James, the authenticity of an individual's spirituality was an outcome of three criteria: "immediate luminousness, philosophical reasonableness and moral helpfulness" (p. 18). The last of these included increased compassion, personal responsibility and empathy.

Psychodynamic theories focus on the cognitive dynamics within the individual. Specifically, states Nelson (2009), these include at least one of the following: 1) processes that motivate behaviour, 2) internal personality, or 3) relations between the self and objects. For example, Carl Jung's understanding of spirituality is essentially psychodynamic. He introduced the concept of *individuation* to denote the process by which a person becomes a psychologically healthy individual; that is, a separate, indivisible unity or "whole" (Bennett, 2001). Individuation exists at different stages in life and at critical times when things occur that thwart what the ego wants. At such times, states Bennett, certain ways of thinking and behaving evolve in response to collective archetypes held in our unconscious that challenge us to go beyond the ego. This is a continual process as one develops. Through individuation, there arises a sense of self no longer enslaved to the ego, but that participates in the wider world of the other's interests. According to Fontana (2003), spirituality for Jung was an expression of aspects of an individual's consciousness affected by the experience of the numinosum archetype (God). In this way, our Ultimate Concern acts in a dialectical relationship with an individual, moving them towards a goal of Self-wholeness.

Taking more of a humanistic/transpersonal approach, Victor Frankl (1966), the eminent Austrian psychologist, argued human spiritual existence is characterised by the capacity to transcend the self. In fact, he states, this is "a constitutive characteristic of being human [in] that it always points, and is directed, to something other than itself" (p. 97). Frankl theorised a person's spirit provides an ability to rise above or transcend bodily or psychic conditions, and offers the individual the choice of how to respond to environmental conditions. Ultimately, this spiritual unconscious is what links us to the ultimate search for meaning and it is in these spiritual depths we make the great existential choices (Frankl, 2000). The outcomes of this process come out in an individual's will to meaning, moral comprehension, and self-transcendent values and beliefs.

A contemporary social approach to the psychology of spirituality is that of Kenneth Pargament (1999). He understands religion as "a search for significance in ways related to the sacred" (p. 11).

Spirituality, on the other hand, is a search for the sacred itself. As such, spirituality is the central function of religion. It involves how “people think, feel, act, or interrelate in their efforts to find, conserve, and if necessary, transform the sacred in their lives” (p. 12). The sacred can include concepts such as God but is not limited to these. It can also include sanctified characteristics, qualities and objects because of their association with the sacred. This sanctification process can have important consequences. For example, sanctifying work makes it more than a job and can change one’s approach to work significantly. Concepts such as the search for purpose, connectedness, greater good, and the whole self are transformed when “invested with sacred character” (p. 12). By defining spirituality as a search for the sacred, Pargament contends we avoid restricting the field to narrow theistic conceptions.

The psychological literature validates spirituality as a uniquely human phenomenon. It exists within human experience, thought, and behaviour. It is something potentially intrinsic to all human beings (Moberg, 1984). Spirituality is about authenticity and meaningfulness. It is an aspect of humanity enabling us to make sense of our existence. Spirituality is also a process. Whether through *self-expansion* (James) *individuation* (Jung), *self-transcendence* (Frankl) or a *search for the sacred* (Pargament), spirituality involves diminishing the individual self while integrating with a greater whole. A true spirituality, from a broad psychological perspective, is about becoming more human not less. The outcome of this process appears to be a gradual awareness of others and resultant ethical considerations.

§2.5 What is Spirituality?

It is obvious from the above survey that spirituality is a somewhat ambiguous and varied construct, difficult to define precisely. We know from this review that spirituality has something to do with looking upward towards one’s Ultimate Concern. It also has something to do with looking inward, as one develops and connects with a greater whole. Finally, it has something to do with looking outwards through ethical living. However, this still does not provide us with a definition of spirituality. If we turn to the literature for such a definition, we find little help since it also reveals considerable variation (see for example, Elkins et al., 1988; Emmons, 2000; Fontana, 2003; Nelson, 2009; Schneiders, 1989; Shafranske & Gorsuch, 1984; Tart, 1975). Because of this multiplicity, a broad understanding of spirituality is required – wide enough to incorporate the variety of theistic, non-theistic and humanistic interpretations but focussed enough to discern a common core of shared meaning. As Gibbons (2000) has argued, “some hard choices about what

is not spiritual will have to be made...researchers have an obligation to draw the line somewhere and to decide which concepts are truly spiritual, and which are spiritualizing” (p. 71).

The ideas of the Austrian philosopher Ludwig Wittgenstein (1953) may be of assistance here. In his seminal work *Philosophical Investigations*, Wittgenstein contends the most appropriate method to understand what a word means involves examining its use in a language. To achieve this, one must investigate the rules governing the usage of that word. However, even though language is a rule-governed activity, these rules are not necessarily clear; they have a degree of indeterminacy (Fogelin, 1996). In Section 66 of the *Philosophical Investigations*, Wittgenstein compares the use of the word “language” with the use of the word “game”, claiming games lack any common feature that allows them to be called games. An examination of how this term game is used in everyday communication actually reveals “a complicated network of similarities overlapping and crisscrossing: sometimes overall similarities, sometimes similarities in detail” (p. 32e). Wittgenstein describes these similarities as family resemblances. Terms like game do not pick out a group of things sharing a common feature; rather, the term applies because things in question form a family, interconnected by a number of properties each of which is shared by them. To understand the workings of language we must first recognise its variety and multiplicity.

Consider the significant differences in the definition of the word spirituality and its subsequent use in a variety of disciplines and practices. Is there a single commonality to all definitions and practices of spirituality? Following Wittgenstein, this thesis proposes there is no single commonality; instead, there are only similarities and relationships. Just as family members resemble each other (e.g., in their facial features, eye colour, character traits and so on), so there are similarities between understandings and uses of the word spirituality across the linguistic spectrum. The key, then, to developing a useful understanding of spirituality is to ascertain what these similarities are. The literatures reviewed above suggest four themes common to spirituality. These are rising above the self and/or its context (*transcendence*), a deeper connection with others (*interconnectedness*), finding purpose in life (*meaning*) and a developmental aspect (*innerness*). In addition to these four, spirituality is often directed towards an Ultimate Concern, what Nelson (2009) calls “the broader reality that powers our ability to be transcendent” (p. 8). This concern need not be supernatural; in fact, anything that “qualifies all other concerns as preliminary and which itself contains the answer to the question of the meaning of our life” (Emmons, 2000, p. 4) would be eligible. Just like family resemblances, each of these themes varies

in meaning and application across the multiplicity of spiritualities while at the same time having a degree of similarity. The next section unpacks these four ideas further.

§2.5.1 Spiritual Themes

Ashforth and Pratt (2003) argue that *transcendence* appears in most definitions of spirituality. For example, Benner (1989) describes spirituality as “our response to a deep and mysterious yearning for self-transcendence” (p. 20). Certainly, this idea came through strongly in the approaches to spirituality discussed above. Palmer (cited in Speck, 2005) labels transcendence as the endless human need to be part of something bigger than the self. For Torrance (1994), transcendence is a dynamic process of change. It is not an end or a possession. It has something to do with going beyond ourselves and considering the reasons for and value of our actions beyond our own interests.

All approaches to spirituality have as part of their core this notion of transcendence (Downey, 1997). Transcendence appears to be an intrinsic potential which allows for the cultivation of what Solomon (2002) terms, “a larger sense of life” (p. 23). Emmons (1999) agrees, arguing this may involve more than going beyond our physical context to relate to the divine. It can also entail such effects as increased conscious awareness, peak experiences and being in a state of “flow” (Csikszentmihalyi, 1990; Maslow, 1970; Mayer, 2000).

Interconnectedness is also a common theme in the various approaches discussed above. Indeed, Ashforth and Pratt’s (2003) review lists holism and harmony with the self and others as core dimensions of spirituality. Kale (2004) contends connectedness or its correlates have been used in almost all definitions of spirituality while Sass (2000) observes the literature’s emphasis is “on connection and integration rather than differentiation and separation” (p. 196). How might this interconnectedness be actioned in spiritual individuals? Howard and Welbourn (2004) suggest three ways. First, spiritual individuals connect with others. Spiritual individuals seek to develop genuine relationships with others that ensure an external as well as an internal integration. They understand that as beings-in-communion, we exist and flourish in community. This connection to others requires a lived spirituality; that is, a spirituality cultivated in the living of everyday life (Frohlich, 2001).

Second, spiritual individuals also connect with the world; they see it as an organic whole of which they are part and with which they can identify. Furthermore, this world is worthy of reverence

because it points to the possibility of something more profound. Thus, it is about understanding ourselves as beings-in-the-world, having a sense of wonder and appreciation for the universe and acting responsibly towards and for it (Lapierre, 1994). Finally, spiritual individuals connect to an Ultimate Concern (Emmons, 2000). The interconnected nature of the self with others and the world ultimately points to a transcendent reality. It is this quest or striving for one's Ultimate Concern that enables and enacts one's spirituality.

Meaning is about trying to making sense of the world and one's place within it. For Baumeister and Vohs (2005), the essence of meaning is connection. It is about linking two or more things as if they belong together. They label this a non-physical process occurring in the human mind. Life, on the other hand, is a biological and hence physical process that is exceedingly complex and changeable. Meaning, therefore, is a way for humanity to impose some sense of stability on life itself. Baumeister and Vohs have observed that meaning occurs on multiple levels. These different levels have different consequences and implications. Low levels of meaning are concerned with answering the questions of "how?" High levels of meaning, on the other hand, try to answer questions that start with "why?" Spirituality, as a higher level of meaning, endows individuals with certain notions that they use to judge their actions and see the "big picture". Spirituality answers humanity's existential questions and helps integrate our lives within a larger context (Elkins et al., 1988; Lips-Wiersma, 1999). These qualities provide a sense of stability to an individual in an ever-changing world (Seidlitz et al., 2002; Silberman, 2003).

Spirituality also has an efficacy aspect. It motivates individuals to cope with and solve problems, and achieve their ends by ensuring spiritual goals are high in the individual's overall cognitive hierarchy (Emmons, 1999). A good example of this process occurs when individuals sanctify work; that is, they see it as a calling. To sanctify is to set apart for a special purpose. It is about recognising the sacred in ordinary activities. In sanctifying their work, spiritual individuals make it part of their reason for living (Novak, 1996).

A final theme reoccurring throughout the spirituality literature is the notion of **Innerness** or inner development. Conger (1994) elaborates on this noting that "spirituality gives expression to the being that is in us; it has to do with feelings, with the power that comes from within, with knowing our deepest selves and what is sacred to us" (p. 9). Many of the approaches discussed earlier imply a pathway of spiritual development from narrow egocentricity to an encompassing larger whole. This process requires self-examination to compare and contrasts one's behaviour against some

internal framework. As Estanek (2006) notes, one looks inwards and seeks personal authenticity as an aspect of identity development. This is an ongoing practice to overcome one's current self-locus and develop a greater connectedness to others.

Nelson (2009) contends this innerness provides a harmonising function involving our internal unity and our relationship with others and to a broader reality (one's Ultimate Concern) that powers our ability to be transcendent and enables us to cope with life. Certainly, this idea has support in the research literature (Emmons, Cheung, & Tehrani, 1998; Rozuel & Kakabadse, 2010). Frohlich (2001) refers to this as *interiority*. This is the capacity to focus on the ultimate or absolute and, at the same time, be the place-in-the-world where this absolute incarnates. In striving to know this transcendent reality, it becomes part of our innermost selves. It manifests internally in such forms as "human love, intuitive knowing and a sense of group solidarity and is experienced extrovertly as a commitment to social justice and involvement with the community" (p. 74).

A recent study conducted by Egan et al. (2013) validates these four themes within a New Zealand context. Egan et al.'s mixed-methods approach included 52 semi-structured interviews and a survey of 642 patients, family and staff from 78% of New Zealand hospices. Across both methods, the majority view was that spirituality is a useful and important construct that is inclusive and broadly defined. Egan et al.'s analysis provided a summative definition of spirituality, reflective of the themes above that is appropriate for the New Zealand context:

Spirituality means different things to different people [*there is no singular definition*]. It may include (a search for): one's ultimate beliefs and values [*ultimate concern*]; a sense of meaning and purpose in life [*meaning*]; a sense of connectedness [*interconnectedness*]; identity and awareness of self [*innerness*]; and for some people, religion. It may be understood at an individual or population level (p. 321).

While this definition does not include transcendence *per se*, Egan et al. note that the issue of transcendence is "an increasingly common descriptor in the literature [and] may be included within or without a religious perspective" (p. 321).

It might appear from the above analysis that we can assume these aspects of spirituality are distinct from one another or that they are sequential. We should dispel such ideas immediately. Spirituality, if it is anything at all, is holistic not reductionist, systemic not rectilinear. Spirituality is an ongoing interactive process occurring consecutively, concurrently, and in a reinforcing manner that

perpetually constructs and transforms the individual. Spirituality is an inseparable part of all we are and do.

§2.6 Précis

A framework is that in virtue of which we make sense of our lives spiritually. Not to have a framework is to fall into a life that is spiritually senseless. The quest is thus always a quest for sense – Charles Taylor, Sources of Self

The above sections have surveyed the term spirituality and explored four common themes within the spirituality literature. These four interrelated aspects of spirituality are an inherently human experience and activity (Frohlich, 2001). Spirituality is also a “real” phenomenon in contrast to an earlier positivistic assumption that saw it as a figment of folklore, myth or the collective imagination (Moberg, 2002). At the same time, spirituality is a social experience since it is cultivated in the practice of everyday living as an ongoing dynamic activity. Spirituality is not just an esoteric personal experience of the divine that has little or no impact on the individual-in-the-world; it is a fundamentally life and world changing concept (Ferrer, 2002).

This review conceives spirituality as an inseparable dimension of a person that provides a harmonising and integrative factor evidenced in certain experiential and behavioural characteristics. These include (but are not necessarily limited to) transcending the limits of psychic and physical conditions, feeling connectedness with others, recognising the existentiality of one’s behaviours, a desire to develop one’s life holistically and a belief in something that ultimately gives value to all else. These incorporate the generally agreed on aspects of spirituality found in the literature. In agreement with Schneiders (1989), such a definition does not reduce spirituality to a single facet like “belief in the Divine”. It also avoids characterisations of spirituality with multiple aspects (often reduced to each other). The “thin” definition above allows individuals to strive for a variety of spiritualities based on their own experiences and Ultimate Concerns. At the same time, it involves a coherent understanding of humanity’s interdependency and supports transcendence, meaning-making and inner self-growth as vital aspects of a healthy spiritual and moral life.

Downey (1997) argues that since spirituality is about Ultimate Concerns, it must relate to morality. Historically, the world’s great religions have all emphasised the need for ethical practice. This notion exists outside religious thought as well. The influential writers discussed earlier all share a general premise: spiritual people have a distinctive quality that, at face value at least, influences

how they act morally. These individuals have, as Emmons (2000) puts it, “the capacity to engage in virtuous behaviour on a consistent basis: to show forgiveness, to express gratitude, to exhibit humility, to be compassionate, and to display sacrificial love” (p.12). Having surveyed and defined spirituality and established at least a theoretical link between spirituality and ethics from the literature, it is the intent of this thesis to examine how spirituality affects such behaviour within an organisational context. While this investigation is empirical in nature, it transpires with a Marcelian appreciation that does not neglect the mystery of spirituality (Marcel, 1950). Thus, the next chapter takes the understanding of spirituality developed here and explores its role and application in the modern workplace.

CHAPTER 3: TAKING SPIRITUALITY TO WORK

The contemporary form of true greatness lies in a civilization founded on the spirituality of work –

Simone Weil, *The Need for Roots*

This chapter discusses spirituality in a workplace context. It begins by setting the scene and asks why the sudden interest in SWP. It defines SWP from an individual perspective and in relation to the themes already discussed. These themes then form the basis for reviewing the benefits of spirituality and its implied association to ethical behaviour in organisations. The chapter concludes by summarising this discussion.

§3.1 Setting the Context

Casey (1995) asserts that “work as we now typically understand it is a modern invention, a product of industrialization and governed by the laws of economic rationality” (p.28). Simply put, these “laws” ensure production is reorganised in the interests of efficiency and profits. Combined, these two characteristics have resulted in a paradigm that views organisations, and the individuals who labour in them, as akin to a machine – instruments created to achieve instrumental ends (Morgan, 1997). Moreover, as Biberman and Whitty (1997) contend, the kind of jobs that most employees have had for the past 100 years have been, and continue to be, primarily based on this machine model. It is not surprising then that a recent survey of the Australasian workforce found more than 60% of respondents “hated their jobs or couldn’t really care less about their work as long as they get a pay cheque” (Ihaka, March 29, 2011).

Perhaps because of such negativity, combined with an increased interest in spiritual concerns, there is a growing recognition by some organisations of their workers’ spiritual natures combined with the possible benefits such employees may embody. A growing academic and practitioner literature (Benefiel, 2005b; Fry & Nisiewicz, 2013; Giacalone & Jurkiewicz, 2003c; Marques et al., 2007; Mitroff & Denton, 1999) is evidence of this. Several courses on SWP in various universities, the publication of special journal issues and the advent of interest groups in academia are all further signs of this growing organisational attentiveness. Indeed, Neal and Biberman (2003) contend that the recent Academy of Management’s approval of a SWP interest group provides “legitimacy and support for research and teaching in this newly emerging field” (p. 363).

Although the majority of increased interest in SWP has occurred within the US and to a lesser extent Europe, these ideas are percolating in New Zealand also. In 2002, *New Zealand Management* published an article by Sue Weston entitled “Faith at Work”. The article describes New Zealand’s first undergraduate university paper on SWP and suggests that the gap between the secular and the sacred was closing within New Zealand organisations. Six years later, such references to spirituality become more commonplace (McCarthy, January 12, 2008). Training organisations and periodicals offer guidelines to employees searching for spiritual meaning in their work (Watkins, July, 2005), other authors propose integrating spiritual teachings into modern management (Mohan, September, 2006), or extol the benefits of spiritual organisations (Anonymous, June, 2007). These ideas are not limited to periodicals alone. The CEO of a large Australasian bank, in a speech to a *National Business Review* breakfast, stated that spirituality is an essential part of delivering sustainable growth for New Zealand in the future (McFarlane, August 10, 2005).

§3.2 Why Spirituality in the Workplace?

Conceivably the origins of SWP can be found in the work of Max Weber (1905/1976) whose Protestant Work Ethic and its underlying religious beliefs and values encouraged the development of Western capitalism (Bell & Taylor, 2004). Mary Parker Follet is another scholar who anticipated current SWP concerns in her work. More than eight decades ago, Follet wrote of “shared managerial governance as a great spiritual force evolving itself from men, utilizing each, completing his incompleteness by weaving together all in the many-membered community life which is the true theophany” (Johnson, 2007, p. 137). According to Johnson, Follet desired a communal approach in organisations whereby workers and management cooperated in ways that enhanced both parties. She also stressed the need for meaningful work as opposed to an instrumental focus alone. Another early advocate for SWP in the management literature was Abraham Maslow (1954) who advocated a theory of motivation culminating in self-actualisation. Several of Maslow’s concepts resonate with current SWP literature. He argued, for example, that spiritual fulfilment is required for an enlightened management style that enhances self-actualisation and improves organisational performance (Maslow, Stephens, & Hill, 1998). For Maslow, enlightened management takes “religion seriously, profoundly, deeply and earnestly” (p. 83).

While these initial theorists were relevant and interesting, it is only recently that SWP has exploded onto the contemporary scene. Since the 1980s, several societal shifts have escalated the pervasiveness of spirituality. Socio-culturally, the rise of SWP may be the result of an increasingly postmodernist worldview (Biberman & Whitty, 1997). Postmodernism espouses connectedness, an

idea strongly resonant with spirituality. With its all-embracing ontology, postmodernism also encourages multiple spiritual beliefs. Moreover, postmodernism challenges the enlightenment ideal of progress, best exemplified through humanity's ever-increasing use of technology to control our environment (Griffin, 1988). In rejecting any central legitimising framework and by spurning ideas of advancement, postmodernism promotes a return to the immaterial over the material, the romantic over the empirical, the communal whole over the egocentric self (Neal, Lichtenstein, & Banner, 1999; Tischler, 1999).

SWP possibly reflects society's current deinstitutionalisation. In the past, institutional religion was the sole source of finding meaning. Consequently, it formed a shared view of the universe (Schein, 1992). In the West, however, the role of religion has shrunk considerably as other meanings have taken hold leading to the demise of religious authority as the interpreter of absolute meaning. Instead, people are increasingly searching for their own meanings, picking and choosing from a variety of sources (Butts, 1999) or alternatively are turning to the one community in which they all still belong, their workplace, for inspiration (Bell & Taylor, 2003). Sweet (1999) views the current attention to SWP as the latest in a series of revitalisation movements punctuating our history. In response to the sense of insufficiency in current institutions, people look for alternative solutions to societal problems. Perhaps, as King (1996) notes, the new interest in spirituality is part of the movement towards a global society and global consciousness. Indeed, a growing interest in spirituality may reflect a solution to the modern pluralistic society if it encourages people to respond positively to different religions and to our shared human nature.

The development of SWP may also be an outcome of socio-demographic shifts. These include economic globalisation (Kale, 2004), the subsequent introduction and proliferation of Eastern religions and alternative religious beliefs to the West (Nadesan, 1999; Pargament, 1999), an aging baby boomer population, more women going back to work, a focus on services within developed countries' economies (Marques et al., 2007), and an increasing pressure from global competition that encourages organisational leaders to nurture employees (Tischler, 1999). As part of this move towards globally competitive service industries, organisations have adopted methods such as redundancy. These actions have led employees to reassess the psychological contract with their organisations and contributed to increased employee distrust as they viewed themselves as expendable resources (Cash & Gray, 2000). Such a view can lead to feelings of disconnectedness and motivate employees to desire greater meaning in what they do. Ashar and Lane-Mahar (2004),

for instance, argue that such a demoralised and alienated workforce wants a deeper work-life based around spiritual values and principles.

§3.3 What is Spirituality in the Workplace?

Providing a definition of SWP is perhaps even more difficult than defining spirituality. As mentioned earlier, spirituality is ambiguous. Throw in the complexity and intricacy of modern organisations and it is not surprising that no agreed theoretical explanation exists (Giacalone & Jurkiewicz, 2003b) and that most of the writing in this field is more shallow than deep (Sass, 2000). Table 2 below provides a representative sample of the many definitions of SWP. Two salient features emerge from the variety of definitions provided in this table. First, their focus is on either individual spirituality and/or organisational spirituality. This begs the question, “Are they the same construct and hence can be treated the same?” Second, despite the divergence in span and in depth, the definitions are characterised by several similarities. Following the argument established earlier, one might state these exemplars are a reflection of familial resemblances.

Table 2: Five Definitions of SWP from the Literature

Workplace Spirituality Definitions
The recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in context of community (Ashmos & Duchon, 2000, p. 137).
Workplace spirituality involves the effort to find one’s ultimate purpose in life, to develop a strong connection to others associated with work, and to have consistency between one’s core beliefs and the values of their organisation (Milliman et al., 2003, p. 427).
A personal set of values that promote the experience of transcendence through the work process, facilitating a sense of connectedness to others in a way that provides feelings of completeness and joy (Giacalone, Jurkiewicz, & Fry, 2005).
SWP is about individuals and organisations seeing work as a spiritual path, as an opportunity to grow and to contribute to society in a meaningful way. It is about care, compassion and support of others; about integrity and people being true to themselves and others. It means individuals and organisations attempting to live their values more fully in the work they do (Smith & Rayment, 2007, p. 221).
We define workplace spirituality as having compassion toward others, experiencing a mindful inner consciousness in the pursuit of meaningful work and that enables transcendence (Petchsawang & Duchon, 2009, p. 465).

In addressing the first feature, the literature advocates differing levels of SWP: individual, collective and organisational (Sass, 2000). At an individual level, research has focussed on

intrapersonal spiritual experiences. Kolodinsky, Giacalone and Jurkiewicz (2008) define this as the “totality of personal spiritual values that an individual brings to the workplace and how such values influence both ethically related and ethically un-related worker interactions” (p. 466). Individual spirituality is largely about individuals “living out” their spirituality in work-related contexts. Such a view presumes one’s spirituality has an effect on behaviour as well as interpretations of, and responses to, the workplace. At this level, authors often detail the ways organisational practices may promote the spiritual experiences of employees (Pfeffer, 2003).

At a collective level, spirituality is analysed in a similar manner to “organisational culture” or “organisational strategy”. Often the use of case studies provides the reflexivity between personal spirituality and organisational spirituality. The definition by Giacalone and Jurkiewicz (2003b) is a good example of this approach:

Workplace spirituality is a framework of organizational values evidenced in the culture that promotes employees’ experience of transcendence through the process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy (p. 13).

Logic dictates, however, such a spiritual culture stems from the worldviews and beliefs of the managers and employees of an organisation. The organisation’s mission, vision, policies and procedures simply reflect this. Consequently, individual or collective spirituality is sourced within a person’s internal substance (Konz & Ryan, 2000; Marques, Dhiman, & King, 2005). It is conceivable for a person to be spiritual in their workplace without their organisation being so but it is implausible that an organisation’s culture would be spiritual without having spiritual individuals functioning within it.

At an organisational level, spirituality is consubstantial with the entity itself. The degree of spirituality emerges as a complex system from the interactions occurring between individuals in the organisation. This phenomenon is untraceable to a single person and has emergent properties that are holistically unique. Organisational spirituality, if used differently from collective spirituality, is more problematic since it requires one to reify the organisation rather than viewing it as a group of individuals engaged purposefully (Morgan, 1997). Consequently, whenever the terms “workplace spirituality” or “spirituality in the workplace” occur in this thesis they refer to a person exercising their spirituality (individual level) and the influence of that spirituality in a work-related context (collective level) unless otherwise stated.

Turning our attention to the second feature emerging from Table 2, that is, the similarity in definitions, we could broadly state that SWP is simply, “The lived experiences and expressions of one’s spirituality in the context of the work” (Sheep, 2006, p. 358). What, however, does this lived spirituality look like? In a recent review of the literature (1994 – 2004), Sheep found a conceptual convergence of as to what SWP entails. While not an acknowledged acceptance, this convergence resulted in four reoccurring themes found throughout the literature (see e.g., Kurth, 2003; Petchsawang & Duchon, 2009; Van Tonder & Ramdass, 2009). Interestingly, these themes mirror the concepts developed in Chapter 2 of this theses, albeit in a work context.

Sheep’s (2006) first dimension, self-workplace integration (*Interconnectedness*), is a “personal desire to bring one’s whole being into the workplace” (p. 360). This is about integrating work into one’s life and connecting with others through that work (Dehler & Welsh, 1994). The second of Sheep’s dimensions, meaningful work (*Meaning*) is a reflection of this desire. However, this is directed at the meaning with which one imbues the work itself rather than the work environment. Ashmos and Duchon (2000), for example, have noted, “Spiritual beings...express inner life needs by seeking meaningful work” (p. 136). Third, *Transcendence* means connecting work to something beyond the ego; it is about subjugating one’s workplace role to an Ultimate Concern. This allows workers to rise above their physical environment to see their organisation as part of a wider community (Mirvis, 1997). Finally, growing the inner self (*Innerness*) inherently links with the other three dimensions. Enacting the three aspects of SWP above ensures a maturing process in the workplace whereby work life and private life become integrated and whole. Such a process ensures one reaches their full potential and engages with their wider community positively.

Such individuals connect with a wider range of stakeholders both in and through their work. Moreover, work becomes the primary way for these individuals to experience and enact their spirituality. Understanding their labour like this should empower spiritual individuals to overcome the egocentricity (and its consequent conditions) frequently found in modern organisations (Mirvis, 1997). Spiritual people want to be involved in work that allows them to exercise their spirituality and one of the primary means of accomplishing this is through enacting moral choices and outcomes. Schmidt-Wilk, Heaton and Steingard (2000) echo this, noting that applied spirituality is manifested intellectually in discussion of moral reasoning and ethics, behaviourally in acts of respect and care for others and emotionally through expressions of love and virtue.

In summarising these aspects of spirituality in work-related settings we can state for purposes of this research that SWP is concerned with how an individual integrates his or her beliefs into their work life, how they match their work to a larger sense of purpose, and the relationship between spirituality and behaviour in the workplace. Furthermore, from an organisational spirituality perspective it is about constructing an organisational culture and community that promotes these things.

§3.4 Outcomes of Spirituality in the Workplace

To date there has been a sizeable amount of research conducted which demonstrates positive associations between spirituality and various organisational constructs. Most of this research has been quantitative with qualitative studies less prominent. Many authors advocate for more qualitative studies while ridiculing the notion that one can “factor analyse God” (Fornaciari & Dean, 2001, p. 35). Despite this disdain, positivist studies are the norm. Consequently, the following section divides into two parts: quantitative and qualitative research. Given the quantity of research available, the material selected in this section by in large reflects the themes of spirituality identified in Chapter 2 and by Sheep (2006) above.

§3.4.1 Quantitative Research

Due to the large volume of quantitative material this is sub-sectioned further according to Karakas’ (2010b) classification: the human resources perspective, the philosophical perspective and the interpersonal perspective. Elaborating on each of these approaches, Karakas states the human resources perspective contends that SWP “increases employees’ well-being by increasing morale, commitment and productivity; and by reducing stress, burnout and workaholism” (p. 93). The philosophical perspective, on the other hand, purports that SWP “provides employees and managers a deeper sense of meaning and purpose at work” (p. 95). Finally, the interpersonal perspective asserts SWP offers “employees a sense of community and connectedness; increasing their attachment, loyalty and belonging to the organization” (p. 96).

§3.4.1.1 Human Resources Perspective

According to Karakas (2010b), work in the 20th century is the *Gemeinschaft* (German = Idealised Community) for most persons. If that community is frequently characterised by workaholism, stress and a resulting sense of detachment, uncertainty and anxiety then the “development and expression of the SWP may indeed solve these problems, as well as have beneficial consequences for the well-being of the employees” (p. 94). Well-being is enhanced when employee motivation,

commitment and productivity increases and stress, burnout and workaholism decreases. Indeed, an early study by Trott (1996) argued that “transcendental/spiritual variables were significant and often times preeminent in influencing worker motivation and commitment to performance” (p. 4). Employing a multivariate correlational design, Trott found workers who reported a high degree of spiritual well-being also had higher levels of affective and normative organisational commitment, general self-efficacy and a positive perception of organisational openness.

More recently, Ashmos and Duchon (2000) conceptualised a measure of SWP composed of three analytical components: the development of an inner life, having meaningful work and gaining a sense of community. Administration of this instrument to 669 participants from four hospitals in the US found that SWP provided the opportunity to express many aspects of a person’s being as opposed to just performing physical and intellectual tasks. Because of these findings, Ashmos and Duchon argue that encouraging the development of an individual’s spiritual self at work leads to a more productive outer life and benefits for the organisation such as increased loyalty and morale.

Harrington, Preziosi and Gooden (2001) validated Ashmos and Duchon’s (2000) scale with 103 students in an MBA course. Assessing spirituality at the individual level, they found positive relationships with individuals, finding meaning at work, and conditions for community all had the highest mean scores implying individuals “will work with a spirit of ‘oneness’ when they have meaningful experiences at work and where the work environment is conducive to personal growth and advancement” (p. 160). Extrapolating this finding’s application to a wider context, Harrington et al. suggest a positive spiritual congruence between individuals within their work units and their organisation.

Further research confirms these insights. For instance, Milliman et al.’s (2003) study found spirituality improved organisational commitment and reduced intention to quit. Duchon and Plowman (2005) examined the effect of spirituality on the performance of six work units in a hospital. Their results demonstrated that higher performing work units had higher spirituality scores than the poorer performing units. Nur and Organ’s (2006) research indicated a positive difference in terms of affective commitment and job satisfaction between 10 firms in which managers imbued Ashmos and Duchon’s spiritual values and 16 firms where they did not. Finally, Rego and Cunha (2007) empirically tested whether an employee’s perception of workplace spirituality predicted their commitment to their organisation. They found SWP correlated positively with affective and normative organisational commitment and negatively with

continuance commitment. Rego and Cunha concluded, “People seem to develop stronger affective and normative commitment and weaker continuance commitment when they perceive a stronger presence of spirituality in the organisation, the team and the job” (p. 64).

Other studies using slightly different measures of SWP report similar findings. For example, Pawar (2009a) studied 156 managers from various organisations in India. He hypothesised that an individual’s spirituality and an organisation’s spiritual culture would both relate positively to employee job satisfaction, job involvement and organisational commitment. Pawar also postulated that individual spirituality would moderate manager’s views of SWP and their attitude towards work. In this study, individual and workplace spirituality were measured using the *Daily Spiritual Experiences Scale* (Underwood, 1999) and the “meaningful work” and “community” scales from Ashmos and Duchon (2000) along with a 4-item scale measuring positive organisational purpose. Pawar found partial support for the direct effect on job satisfaction and positive organisational purpose and complete support for the direct effect on commitment. Interestingly, he found no significant relationship between individual spirituality and any of the three independent work variables. Hierarchical multiple regression analysis tested the final hypothesis. Only positive organisational purpose and job satisfaction were moderated by individual spirituality significantly. Consequently, Pawar concluded that the “association with work attitudes remains even after accounting for the effect on individual spirituality on work attitudes” (p. 773). This may support the notion postulated above that differences between individual spirituality at work and the spiritual workplace are negligible.

Marschke, Preziosi and Harrington (2011) defined SWP as “the effort to find one’s ultimate purpose in life, to develop a strong connection to coworkers and other people associated with work, and to have consistency or alignment between one’s core beliefs and values of their organization” (p. 75). Surveying 125 sales personal, they found that spirituality predicted intrinsic job satisfaction. However, statistical analysis did not demonstrate any relationship between spirituality and extrinsic job satisfaction. According to Marschke et al. intrinsic job satisfaction is about people’s feelings towards their roles, in relationship to their sense of achievement and self-actualisation. SWP appears to enhance these feelings as individuals seek to find meaning in what they do.

As a rule, allowing individuals the opportunity to express their SWP and designing organisational cultures, policies and procedures that encourage the expression of spirituality appears to improve

certain organisational constructs significantly (Kutcher, Bragger, Rodriguez-Srednicki, & Masco, 2010). These variables are in turn linked to higher levels of employee motivation and sense of workplace well-being (Karakas, 2010b).

§3.4.1.2 Philosophical Perspective

According to Victor Frankl (1966; 2000), the primary motivation in an individual's life is their search for meaning. Since most of us spend a significant portion of our life in the workforce, work itself becomes either a source or lack of meaning. Organisations of the 20th century with their focus on efficiency, rationality and the bottom line have largely ignored social, interpersonal and spiritual concerns of individuals in organisational life. Karakas (2010b) contends that many employees in the modern day workplace often feel psychologically isolated, alienated from their labour and lack purpose in their work life. Indeed, a common theme in the SWP literature is the search for meaning and completeness. For example, Ashmos and Duchon's (2000) research, at both an individual and work-unit level, found employees' expressions of SWP meant recognising people want to be involved in meaningful work. Similar findings emerge in other work utilising Ashmos and Duchon's scale (Harrington et al., 2001; Milliman et al., 2003).

This claim is not surprising, state Emmons, Cheung and Tehrani (1998), given that "spirituality does appear to be a motivating force in people's lives and that such motivational concerns would find expression in the goals which people report that they are typically trying to seek in their everyday life [e.g. at work]" (p. 403). Mitroff and Denton's (1999) seminal study of SWP supports this. They found,

With a few notable exceptions, the quantitative results from the questionnaire generally reveal that, on every dimension, the people who see their organization as being spiritual also see them as being better than their less spiritual counterparts [at creating meaningful work] (p.91).

Biswas and Biswas (2007) provide further backing, arguing that spirituality encourages intrinsic motivation and goal orientation. After surveying 150 managers from a wide variety of service organisations in India, Biswas and Biswas found spirituality moderately related to learning goal orientation, performance goal orientation, competence and autonomy. Interestingly, religion did not relate significantly to or predict any of the motivational variables.

Starting with the premise that the work climate is a reflection the employees' spirituality, Pandey et al. (2009) developed and validated the spiritual climate inventory (SCI). Factor analysis of 56 items

administered to 162 respondents resulted in a five-factor solution for the SCI which explained 58% of the variance. Of these five factors, four (meaningful work, authenticity, *Loksangrab* and meditative work) associated strongly with the notion of meaning. The first implies working for life not just for material ends. Authenticity is about aligning one's actions with personal core values in the workplace. *Loksangrab* captures the ultimate reality of spirituality as individuals strive to view their work as part of a larger picture. The final aspect involves peak experiences as employees transcend the self through their activity. Applying the SCI, Pandey et al. found customer's experience of employees' service was predicted positively by an organisation's spiritual climate.

Another well cited empirical approach in this area is Fry's (2003) spiritual leadership theory (SLT) which is defined as "comprising the values, attitudes, and behaviors [sic] that are necessary to motivate intrinsically one self and others so that they have a sense of spiritual survival through calling and membership" (p. 711). Fry constructed an intrinsic motivational causal model whereby the leader empowers followers by providing a vision that produces a sense of calling in their work. The goal of SLT is to create congruence between this vision and values across all levels of the organisation. This ultimately fosters increased commitment and improved performance.

Fry (2005) later argued that appropriate spiritual leadership can also enhance the ethical and spiritual well-being of employees as well improving the organisation's capacity to be socially responsible. For Fry, ethical well-being is "authentically living one's values, attitudes, and behaviour from the inside out in creating a principled-centre congruent with the universal consensus values inherent in spiritual leadership theory" (p. 68) and is an inherent requirement for spiritual well-being. Fry believed that SLT transformed organisations from formalised bureaucracies into learning organisations that ultimately fostered corporate social responsibility. SLT does this, stated Fry, because leaders and followers action choices with a wider range of stakeholders in mind, all of which have valid stakes in the organisation's performance.

Several empirical studies provide support for Fry's (2003, 2005) approach. For example, Markow and Klenke (2005) tested the connection between personal meaning, calling and organisational commitment as conceptualised in SLT. Using the religion and self-transcendence subscales from Wong's (1998) *Personal Meaning Profile*, Markow and Klenke found that personal meaning derived from transcendence, a central aspect of spirituality, was positively related to work as a calling while such meaning derived from religion was not significant. Moreover, transcendence negatively correlated with viewing work as just a job. Finally, work as a calling was a significant predictor of

organisational commitment and mediated the relationship between meaning and commitment. These findings imply that spiritual leaders impart a sense of personal meaning to followers. This empowers followers' sense of work as a calling, which in turn, mediates commitment to the organisation. Other studies using Fry's SLT (2003, 2005) reported similar findings (Duchon & Plowman, 2005; Fry, Hannah, Noel, & Walumbwa, 2011; Fry, Vitucci, & Cedillo, 2005).

Paloutzian, Emmons and Keortge (2003) report that viewing one's work as a means to serve a higher purpose ensures that it takes on a new meaning. Such rationale encourages increased motivation to perform leading to improved productivity and creativity. Perhaps more importantly, organisations that enhance meaning and provide a sense of membership within the organisation may encourage moral behaviour as individuals seek to live out their spiritual values through their work. Certainly, management has a significant role to play in the process of ensuring the right environment exists for these values to come to fruition.

§3.4.1.3 Sense of Community Perspective

Citing recent corporate scandals and their damaging effects on society, Karakas (2010b) calls for an urgent focus on community in business. Because of corporate failure, employees are "searching for a sense of community, high quality connections and compassion at work" (p. 96). From reviewing the literature, Karakas contends these communal values have something significant to offer organisations. In Mitroff and Denton's (1999) seminal study of SWP, they argue spirituality is "a fundamental important human experience" (p. 84). After analysing data from 131 questionnaires, they partially defined spirituality as "the deep feeling of the interconnectedness of everything" (p. 24). When taken into a work context, Mitroff and Denton contend all employees want to be part of something that matters; they want to connect with others and their organisations at more than an economic level and they want to view their work in terms of their Ultimate Concern.

Two studies by Kolodinsky et al. (2008) of postgraduate students in two universities in the US provide support for the above claim. Utilising personal and organisational spirituality as separate measures, Kolodinsky et al. found organisational spirituality positively correlated with both job involvement and organisational identification while personal spirituality was only a predictor in the second study. From these findings, Kolodinsky et al. postulate that spiritual organisations provide the sense of community workers seek and they reduce organisational frustration thereby limiting employee withdrawal behaviours. An organisational culture in which frustration, disempowerment

and withdrawal are the norm may be a precursor for unethical behaviour (Trevino, Butterfield, & McCabe, 1998). Spirituality, on the other hand, encourages organisational membership and empowerment thereby fuelling worker motivation, productivity and commitment. This, in turn, decreases the likelihood of moral disengagement (Bandura, 2002). Of further interest is the minimal evidence of interaction between personal and organisational spirituality. This may provide support for the notion discussed earlier that individual spirituality and organisational spirituality are similar constructs. An organisation's spirituality is the result of its constituents living out their personal spirituality through their work and in their workplace (see also for example, Pawar, 2009a).

Organisation-based self-esteem (OBSE) is the degree to which individuals feel an organisation is meeting their needs through the roles in which they participate. It is a strong indicator of how persons perceive their value to an organisation and how they feel they fit within it. Consequently, individuals with high OBSE will "perceive themselves as important, meaningful, effectual and worthwhile within their employing organization" (Pierce, Gardner, Cummings, & Dunham, 1989, p. 625). In this way, OBSE is a good measure of social connectedness. Research demonstrates OBSE is positively related to job performance, job satisfaction, organisational citizenship behaviour (OCB) and commitment (Pierce et al., 1989). Organisational citizenship behaviours include such things as altruism, conscientiousness, sportsmanship, courtesy and civic virtue (Geh, 2009).

Theoretically, enhancing SWP, with its emphasis on community, meaning and the inner life of employees, should improve overall OBSE and ultimately enhance OCBs (Organ, 1988). Milliman et al.'s (2003) study of employee work attitudes found a strong sense of community at work (an aspect of SWP), enhanced job involvement and OBSE. Crawford, Hubbard, Lonis-Shumate and O'Neill (2009) researched the impact of workplace spirituality on employees from two hotel management groups. They also found spirituality had a strong positive relationship with OBSE and several OCBs.

Geh's (2009) empirical study examined the mediating effects of OBSE on the relationship between SWP and OCBs. Initially Geh found strong positive relationships between SWP and OBSE. At the same time, he found blocks to spirituality (e.g., the organisation does not allow room for manifested spirituality) correlated negatively with OBSE. Geh postulates that spirituality enhances the sense of connection to the organisation when an individual's personal values align with the

organisation's mission and goals. Geh believes that people feel supportive when they work in organisations that seek the wider good of the community, and not just the pecuniary welfare of the shareholders. Using mediation regression analysis, Geh also determined that aspects of spirituality related positively to several citizenship behaviours and that OSBE played a mediating effect in this process.

The research examples provided above demonstrate that incorporating spirituality into the workplace enhances members' sense of community and connectedness. As part of this community focus, individuals align themselves to organisations whose values relate to the premise that one's purpose goes beyond the self to contribute to others or society. Such an alignment increases employee attachment, loyalty and belonging to the organisation. This in turn contributes to other areas of effectiveness such as productivity, creativity, reducing absenteeism, OCBs and so on.

All of the above quantitative research strongly suggests that incorporating spirituality into the workplace enhances employee inner well-being, contributes to meaningful labour and enhances connection with others and their organisation. Such an alignment improves various organisational outcomes including, it is posited, ethical behaviour. The next section supplies qualitative research to collaborate these claims.

§3.4.2 Qualitative Research

The arguments posited in the literature for quantitative research taking precedence are that organisations want proof that SWP improves the bottom line and that an analytical approach is the best means of providing a normative understanding of this phenomenon (Ashmos & Duchon, 2000; Giacalone & Jurkiewicz, 2003b). However, given the indefinite and mysterious nature of spirituality, this approach seems limited (Benefiel, 2003b). With this in mind, the following section provides germane examples of qualitative research demonstrating how individuals enact spirituality in organisations and its beneficial impact. Again, these examples reflect the four themes identified as integral to spirituality.

Milliman et al. (1999) developed an early spiritual values-based management model utilising a case methodology approach at Southwest Airlines (SWA). They proposed an organisation's spiritual values "influenced the organisation's mission, goals, and objectives and provided the foundation for corporate practices within which employees think, act, and make decisions" (p. 224). Applying this model to SWA, Milliman et al. found a strong emphasis on community, empowerment of

employees and a focus on the emotional aspects of work. In particular, SWA employees saw themselves as serving a higher cause, that is, the provision of low-cost frequent flights to those who could not normally afford to fly. Empowering staff with such feelings meant they could contribute to the organisation's mission while making a positive contribution to others' lives. SWA bonded employees to each other, to the organisation, and to the wider group of stakeholders.

Sass (2000) investigated spirituality in a nursing home by collecting data from 200 hours of field research including observation, in-depth interviewing, participation/volunteering and document analysis. Similar to Milliman et al. (1999), employees in Sass' (2000) study aligned their spiritual values with the home's larger goals and mission. This, Sass argued, was necessary to ensure their work had meaning and that it contributed to something larger than the staff's self-interests. This would not have been possible except for the strong spiritual culture embedded in the organisation that encouraged a relationship-based approach as opposed to the rational-legal bureaucratic model so common to other institutions in highly regulated markets. This approach resulted in a highly integrated culture characterised by harmony, consistency and ethical praxis.

Neal's (2000) thematic analysis of interviews from people who saw their work as spiritual service to the divine resulted in several key findings. For many, "work was a constant communion with something greater than themselves" (p. 1320). This was a personal inner communion as opposed to having an external or institutional basis. For some, being connected and serving others was their service to the Divine. Such individuals wished to live "with meaning, purpose and joy, and a sense of contributing to the greater community" (p. 1321). Interestingly enough, it didn't matter what the work was, if it was in service to the Divine then it became a calling (see also for example Conger, 1994). Transcending the ego and becoming less outwardly focussed on the material world was also a shared theme. A final theme was "making a difference". Neal observed as people moved away from the ego and towards the divine, there grew in them a need to make an ethical difference in some way. They wanted their life to mean something, to have a purpose and leave a legacy.

Narrowing it down to the influence of spirituality on work careers specifically, Lips-Wiersma (1999, 2001) utilised a psycho-biographical method to conduct in-depth interviews with 16 individuals of varying gender, ethnicity and spiritual affiliations across a three-year period. Content analysis of the interview data found spirituality inspired four career purposes: "developing and becoming self, unity with others, expressing self and serving others" (p. 505). Further analysis

demonstrated ongoing engagement with these four purposes throughout lifetime. This sense-making process enhanced participant's perceptions of career-coherence as they aligned their occupations with their connection to the divine. Spirituality concludes Lips-Wiersma, affects an individual's beliefs about worthwhile career purposes, how to evaluate these and how they connect to one's Ultimate Concern. All of this, in turn, influences career behaviour. Spiritual individuals who perceive their career as not being meaningful, that is, as not attaining the four career purposes will transition to other occupations.

For Zhuravleva and More (2010), spirituality is the part of being human that connects with the transcendent, identified through four key dimensions: search for meaning, being interconnected, transcendence and transformation of the inner being. Using these dimensions as their basis, they sought to understand how individuals with different outlooks enact their spirituality in their organisations. A hermeneutic methodology underpinned the semi-structured interviewing of 44 individuals from five organisations. The process of inductive coding found "one can recognise spirituality in individuals through signs of their maturity...Specifically, openness of mind and heart, reflexivity, meaning/purpose and self-responsibility" (p. 28). Such individuals, Zhuravleva and More contend, "display a high degree of self-worth, self-directedness, inner authority and a sense of accountability, having transcended victim-based reactions" (p. 29). They are capable of transcending their own selfish interests and having purposeful life that includes others. Success interpreted in terms of positive ethical differences made in the world ensures material things become simply a means to achieve higher ends for these individuals.

Fernando and Jackson (2006) used case studies to evaluate the role spirituality plays in the decision-making of 13 Sri Lankan managers from a variety of religious traditions. They found most practised their SWP through various religious expressions, but underlying each of these was an aim to connect with a transcendent and ultimate reality. In difficult moments, management decision tools were supplemented by taking time to connect with this Ultimate Concern. Such decision-making processes go beyond bounded rationality (Simon, 1998), and come from "a consciousness experiencing oneness" (Fernando & Jackson, 2006, p. 32). When decision-making unites with one's Ultimate Concern then its focus is interconnectedness, love and perfection (i.e., ethical action). Decisions disconnected from spirituality result in separateness, fear and non-connected action. The managers communicated their experience of non-connectedness in terms of diminishing self-reflection, altruism, practising values and faith, and community.

Finally, Karakas (2010a) evaluated the spiritual nature of 32 managers and leaders from several different industries in Turkey. A review of the literature, the use of semi-structured interviews and grounded theory, resulted in the identification of nine commonly held spiritual anchors. Spiritual anchors are “holograms” that project out and explain why and how a spiritual person acts. Each of the nine anchors discovered in this study also imitated a spiritual dimension of human life, a universal spiritual need and a defining set of values. For example, the spiritual anchor of compassion reflected interconnectedness (spiritual dimension), a need to love and be loved (universal spiritual need), and values such as affection, service, charity, forgiveness, helpfulness and so on. The spiritual anchor of inspiration was associated with self-awareness, that is, the need to discover and express oneself and values such as creativity, authenticity, sensitivity and self-expression. According to Karakas, spiritual anchors are what make us human. They enable us to live authentically holistic lives. They affect how we understand, feel and act. Spiritual anchors “form the basis of our deeply held values that guide our life and work practices...They characterise our personal search for meaning and purpose in life” (p. 86). Consequently, these spiritual anchors ground various leadership values, roles and decision-making in organisations.

The above qualitative research supports the findings in §3.41. Spiritual employees have certain inner needs and desire community in the workplace and with wider stakeholders. They want meaningful work and greater connectedness to their Ultimate Concern. Organisations that embody cultures, practices and values enhancing these requirements seem more likely to experience enhanced outcomes of which increased ethicality may be one.

§3.5 Précis

*Work comes from the inside out; work is the expression of our soul, our inner being. It is unique to the individual; it is creative. Work is an expression of the spirit at work in the world through us – Mathew Fox, **The Reinvention of Work***

SWP is a trend that is here to stay. Changing socio-demographics and socio-cultural factors mean spirituality is a viable and consistent topic within the business context. If spirituality is a part of being human, it does not vanish when one goes to work. Consequently, organisations consist of individuals enacting their spirituality and thus creating a spiritual culture in their workplace. Organisations can further enhance or hinder spirituality through their structures, policies and procedures. Hindering the exercise of SWP, however, may be detrimental to organisational success.

Throughout this Chapter 3 review, the common themes of spirituality, whatever the context, occur repeatedly. SWP is the expressed desire for connectedness at work, to develop and grow as person in and through work. It involves finding purpose in what individuals do as they strive for what concerns them ultimately. This expression of SWP leads to significant benefits for an organisation including increased job satisfaction and job involvement, commitment, organisational-based self-esteem and so on. The theoretical connotation of §3.4 provides an essential *raison d'être* for the present study. If spirituality has beneficial effects on constructs like job satisfaction and so on, will it also have a positive influence on ethical decision-making and behaviour within a work context?

The same components of spirituality discussed there appear in the SWP literature. Therefore, it is logical to propose in theory at least that there is a similar relationship between SWP and ethics. Indeed, this makes sense when one conceptualises SWP as the inner awareness of the self to be part of a greater communal whole of which work is one part. Spiritual individuals want to connect and serve others and their Ultimate Other. This provides their work life with purpose that affords a sense of belonging and community while making a tangible difference to the world. A key aspect of this, which comes through in many studies, is the desire of individuals to work in organisations that fit with their spiritual values and that provide work that enables them to exercise those values in their daily practice.

It is feasible to suggest that persons whose well-being, commitment and satisfaction at work are high are more inclined to act morally. It is also reasonable to argue that individuals who find meaning in what they do, whose spiritual values are in tune with organisational values, are also more likely to be ethical. Finally, developing a strong sense of connectedness with one's workplace community surely encourages conduct that is less selfish and harmful to others. Unfortunately, much of the above literature indicative of these associations is theoretical, anecdotal or suggestive. The extant research exploring whether spirituality does affect ethical choices and conduct and, if so, why and how is limited. For this reason, the next chapter in this thesis explores this relationship further.

CHAPTER 4: ORGANISATIONS, ETHICS & SPIRITUALITY

I'll keep it short and sweet – Family, Friendship, and Religion. These are the three demons you must slay if you wish to succeed in business –

C. Montgomery Burns, *The Simpsons*

This chapter begins by setting the context of this study within a broader understanding of economics, organisations and ethics. It surveys the quantitative literature on religion, spirituality and ethical decision-making in organisations and provides a number of hypotheses pertaining to the first research question of this thesis. The remaining sections of the chapter provide qualitative literature in support of the thesis' second and third research questions. The chapter concludes with the proposition that spirituality may be an intrinsic mechanism that empowers and guides individuals to transcend their organisational contexts and roles in a manner that influences ethical behaviour in the workplace.

§4.1 Setting the Context

Free-market (or Neo-) liberalism has dominated modern Western economics for the last 30 years (Ghoshal, 2005; Lips-Wiersma & Nilakant, 2008; Pirson & Turnbull, 2011). Central to this ideology is the efficiency of private enterprise, free trade and relatively open markets to promote globalisation. As Lips-Wiersma and Nilakant (2008) note, this ideology comes with a set of values and assumptions about human nature. First, morality is the purview of the individual and plays a limited part in social/economic theory (Dierksmeier, 2012). Second, human beings are imperfect; social organisation exists to prevent bad people from doing harm as opposed to enabling them to be good (Ghoshal, 2005). Third, human beings are rational, self-interested utility maximisers that select preferences to increase utility; this is the so-called “Economic Man” or *Homo Economicus* (Frank, Gilovich, & Regan, 1993; Sen, 1987). Finally, increasing economic growth is central to human well-being (Hamilton, 2003; Patel, 2009).

There is ample literature challenging this understanding of human beings (Fontrodona & Sison, 2006; Hamilton, 2003; Perrow, 1986; Wang, Malhotra, & Murnighan, 2011). Unfortunately, as

Ferraro, Pfeffer and Sutton (2005) note, economic theories can become self-fulfilling. They argue organisations modelled along these premises normatively influence individual behaviour and understanding of social reality through language. Theoretical propositions become beliefs shaping organisations and conduct. As beliefs are reinforced by their seeming truthfulness, they become normative rules of behaviour, which in turn, create actions in accordance with their theories' primary assumptions. It does not matter how artificial the self-interest motive really is in the human character, the idea is so entrenched in our psyche it has become a self-fulfilling reality (Maitland, 1997). Indeed, these models of Economic Man who acts on a purely rational self-interested basis, or of pure and perfect market competition have become the foundation of many organisational and management theories (Bouckaert, 2011; Ghoshal, 2005; Lips-Wiersma & Nilakant, 2008; Rosanas, 2008).

The goal of maximising economic gain means organisations get treated as a grouping of individuals as opposed to being socially cooperative entities (Lips-Wiersma & Nilakant, 2008). This ensures employees become costs, which makes constant downsizing and restructuring both inevitable and acceptable especially when redundancy is a viable means of reducing expenses. Unfortunately, constant restructurings result in increasingly weak relationships between the employees themselves and with the organisation and its stakeholders. Interestingly, research indicates organisational settings where disconnected relationships are the norm are more conducive to immoral behaviour (Brass, Butterfield, & Skaggs, 1998).

Such thinking also encourages highly competitive cultures and reward structures that can promote self-interest as opposed to the common good or some other higher goal (Giacalone, 2004; Lips-Wiersma & Nilakant, 2008; Zsolnai, 2004). Again, research demonstrates such cultures correlate negatively with ethical behaviour (Butterfield, Trevino, & Weaver, 2000; Trevino et al., 1998) and can impose harmful externalities on others (Duchon & Burns, 2008; Duchon & Drake, 2008). Moreover, advancing a focus on self-gain at the expense of others' welfare ensures that other non-profit outcomes (e.g., quality of work life, job satisfaction, self-esteem needs and so on) become secondary concerns at best (Lips-Wiersma & Nilakant, 2008; Wang et al., 2011).

Given the emphasis on rational efficiency so prevalent in Neo-liberalism, it is not surprising that the dominant form for many organisations is that of rational bureaucracies (Scott, 1992; Weber, 1905/1976), the key features of which are goal specificity and the formalisation of rules and regulations. Unfortunately, these criteria encourage impersonality (Jackall, 1988) and often result in

decisions and actions being no longer personally accounted for but transferred instead to the organisation as such (Bakan, 2004; McKenna & Tsahuridu, 2001). Furthermore, as representatives of the organisation, individuals must act in the organisation's best interest, which typically means being profit and growth focussed (Buchanan, 1996; Ewin, 1991). The identity of the organisation can override individual desires and aspirations (Whetten, 2006). No matter what the person's private beliefs and convictions, these are to some extent suspended, put aside or concealed in the organisational collective. As Jackall (1988) asserts, "What is right in the corporation is not what is right in a man's home or his church...what is right in the corporation is what the guy above you wants from you" (p. 6).

The bureaucratic structure ensures that roles are set and inhibits individuality and creativity, the outcome being that individuals are replaceable and interchangeable. While an individual eventually may become an expert in their role, they do so not by making the role theirs but rather the role itself formats the individual into a stereotypical character, one that reflects and defines the position, the tasks and the organisation itself (Dugger, 1980). This is particularly true of managers who are often expected to become "organisation men" (Jackall, 1988; McIntyre, 1986). They in turn provide role models and socialise other employees into appropriate organisational behaviours (Stead, Worrell, & Stead, 1990; Weaver, Trevino, & Agle, 2005).

When there is uncertainty about one's role in the organisation (role ambiguity) and/or when that role clashes with other roles (e.g., mother or friend) and/or personal values the resulting role stress can result in negative psychological and physiological outcomes (Bacharach, Bamberger, & Conley, 1991; Jackson & Schuler, 1985) as well as create serious moral dilemmas. For example, Grover and Hui (1994) found role conflict influenced lying within organisations. Babin, Boles Robin (2000) reported that individuals who perceived their work environment as relatively unethical experienced increased role conflict. Sims and Keon (2000) demonstrated that,

A poor match between employee personal decisions and perceived organisational expectations in ethical decision-making relates to increases in employee feelings of role conflict...that in turn may lead to increases in unethical behaviour (p. 227)

Shih and Chen (2006) found marketers that work in more ethical organisations experienced lower role conflict and were more likely to behave ethically. Along similar lines, Valentine, Godkin and Varca (2010) argue that the development of organisational ethics can reduce role stress.

Athanasopoulou's (cited in Rozuel & Kakabadse, 2011) qualitative study of managers' role conflicts described the rationalisations they implemented to cope with such clashes. These included: (1) distancing oneself from the situation ("it is part of the job"), (2) hoping that it is for the best ("I need to protect the jobs of others") and (3) taking a deterministic approach ("what difference could I make?") (p. 9) and were attempts to deal with the competing interests of and strain between bureaucratic requirements and individual tendencies. Unfortunately, as Rozuel and Kakabadse note, such research fails to address the underlying dynamics that motivate these rationalisation mechanisms. It describes only how managers justify their behaviour, not the reasoning behind these claims or the conditions in which they make them. This is a common problem in much of the quantitative research as well.

Economic ideology partially explains conduct in organisations. However, it fails to address the underlying psychological mechanisms for ethical/unethical action. Role theory improves on this by suggesting individuals are actors and ethical action is a matter of expectations regulated through social interaction (Rozuel & Kakabadse, 2011). Unfortunately, while role theory has much to say about the context of bureaucracies, it also has little to say about individual identity. For example, if a role requires a person to be trustworthy, are they really an honest person or are they simply role-playing? Such a person may simply be a good performer who in their next role rejects trustworthiness for expediency if this is what the context requires. Ultimately, there is a need to understand what makes a person tick, what underlying mechanisms drive them to act in particular ways within an organisational context. Spirituality provides another lens through which to look at how and why people formulate and enact behaviours. As such, it offers insight into the psychology and dispositional nature of persons' ethical conduct.

Cavanagh (1999) claims SWP and business ethics support one another. For example, both focus on personal character and moral growth and are concerned with making the business more humane. With these ideas in mind, we turn our attention to literature on ethical decision-making and the role spirituality might play in this process.

§4.2 Organisational Ethics

Organisational ethics research developed as a discipline in the 1980s from work done in two fields: moral philosophy and organisational research (Bowie, 2000; De George, 2005; Donaldson & Dunfee, 1994). Perhaps because of this genesis, the research literature divides into two areas. The first of these, based on philosophy, stipulates how individuals should behave. The second of these,

built on management theory, attempts to explain and predict actual behaviour in organisations (O'Fallon & Butterfield, 2005). This thesis' focus is on the latter. While normative explanations are useful, comprehending why and how people act within challenging organisational contexts is of more interest to this researcher. Interestingly, some scholars criticise the field of organisational ethics for its instrumentalism and uncritical adoption of quantitative methodologies. These, they note, are unable to explain fully the “why” and the “how” of ethical behaviour (Brand, 2008; Crane, 1999). This thesis addresses this concern in adopting a broader approach (see Chapter 5).

Research assessing how and why individuals make ethical decisions is well established (Adams, 1963; Kohlberg, 1981; Schank & Abelson, 1977). Of these, Kohlberg's (1981) normative analysis is perhaps the most prominent. Kohlberg focussed on the process used by individuals to guide them in moral judgement. His theory states an individual's moral reasoning develops through a series of levels as summarised in a six-stage model. Persons at lower levels tend to justify moral choices in a simplistic manner. At higher levels, moral judgements reflect a broader perspective of society. Consequently, individuals at higher levels hypothetically formulate better moral judgements (see Table 3 below). While not without its critics (Fry & Cohen, 2009; Gilligan, 1982; Nash, 1992), Kohlberg's theory still underpins much of the literature in this area (Thompson, 2004).

Table 3: Kohlberg's Stages of Cognitive Moral Development

Level	Stage	Explanation
I Pre-conventional	1. Obedience & Punishment	Individuals define right & wrong according to rewards & punishment from authority figures
	2. Instrumental Purpose & Exchange	Individuals concerned with own interests; right & wrong defined if deals made to achieve interests are fair
II Conventional	1. Interpersonal Conformity & Mutual Expectations	Individuals act according to what is expected of them by their immediate peers and those close to them
	2. Social Accord & Systems Maintenance	Individuals act according to what is expected of them by society
III Post-Conventional	1. Social Contract & Individual Rights	Individuals assess right & wrong according to the basic rights, values & contracts of society.
	2. Universal Ethical principles	Individuals make choices based on universal ethical principles

Adapted from Crane & Matten, (2004, p. 120).

As well as normative foundations, scholars have developed various models describing the process individuals engage in when making ethical decisions and acting on them. Of these, James Rest's

(1986), a protégé of Kohlberg, analysis of ethical decision-making is the most widespread (Thompson, 2004). Rest's model examines the development of individual moral thought processes and behaviour. He suggested four basic psychological processes preceded ethical behaviour. Rest's first step, *moral awareness* (MA), involves an individual becoming aware that an issue has ethical implications. The second step, *moral judgement* (MJ), involves making a cognitive evaluation of the ethicality of the action in response to the ethical issue. The next step, *moral motivation* (MM), involves giving precedence to the morally right choice over other options. Finally, the last step involves the decision-maker engaging in their chosen behaviour. Rest refers to this as the *moral character* (MC) stage. Moral behaviour is the result of all four components interacting together. According to Rest, these four components do not occur in a temporal order; rather, they are a logical analysis of what it takes to behave ethically. Hence, for example, how one defines what is morally right (MJ) could affect a person's ethical sensitivity (MA). Several other frameworks have built on these four components within an organisational context (Ferrell & Gresham, 1985; Hunt & Vitell, 1986; Jones, 1991; Trevino, 1986).

If we use Kohlberg (1981) and Rest et al. (1999) as a basis, then we can define ethical behaviour as involving a post-conventional schema and its resultant actions. A *post-conventional schema*, at the minimum, assesses right & wrong according to the basic rights, values and contracts of society and at the maximum, involves a personal commitment to universal ethical principles (e.g. justice, equality of human rights, and respect for dignity of individuals) many of which exist in the world's great spiritualities. Such a schema goes beyond a *maintaining norm schema* that emphasises copying what our peers do and/or doing what our society expects of us and where, states Rest et al, most people finish in their moral development.

There is an abundance of literature in the ethical decision-making area. In a recent review, Craft (2013) listed multiple studies on moral awareness (77), moral judgement (112), moral intent (131) and moral behaviour (37). A variety of individual (e.g., values, beliefs, cognitive moral development, religion, and ego strength) and contextual moderators (e.g., job situation, work characteristics and the individual's cultural, professional, industry and organisational environments) and their effect on decision-making have all been investigated (Craft, 2013; O'Fallon & Butterfield, 2005; Tenbrunsel & Smith-Crowe, 2008). Given the first phase of this thesis' focus on investigating whether a relationship exists between individual spirituality and ethical decision-making (based loosely on Rest's (1986) four stage model), the following section provides an

overview of recent empirical research on the relationship between these constructs. The generation of hypotheses, relating to the first research questions posed in this thesis, will follow.

§4.3 Spirituality & Ethical Decisions in Organisations

In 1981 Lawrence Kohlberg wrote that,

Religion is a conscious response to, and an expression of, the quest for the ultimate meaning for moral judging and acting. As such, the main function of religion is not to supply moral prescriptions but to support moral judgement and action as purposeful human activities (p. 336).

Moreover, according to Kohlberg, religion, similar to spirituality, answers existential questions such as “why live?” and “why be moral?” and in turn provides motivation for individuals to incorporate universal ethical principles and progress to the highest stages of his moral development model. Weaver and Agle (2002) support this, noting strong role expectations of a religious identity would lead to greater likelihood of moral choices in keeping with that religion’s teachings. Perhaps not surprisingly a large number of studies have posited connections between religion, a subset of spirituality, and ethics in organisations (Albaum & Peterson, 2006; Barnett, Bass, & Brown, 1996; Conroy & Emerson, 2004; Kennedy & Lawton, 1998; Longnecker, McKinney, & Moore, 2004; Tse & Au, 1997; Wagner & Sanders, 2001; Walker, Smither, & DeBode, 2012).

Research investigating the influence of spirituality, as a broader construct than religion, on ethical decision-making is minimal given the current focus of the management literature on SWP. Several authors have called for increased integration and research between spirituality and ethics both in general (Spohn, 1997; Zsolnai, 2010) and in the workplace (Cavanagh, 1999; Cavanagh & Bandsuch, 2002; Garcia-Zamar, 2003; Gull & Doh, 2004; Sheep, 2006). Perhaps the newness of the SWP field and the difficulty in measuring spirituality contribute to this paucity (Dehler & Welsh, 1994; Gibbons, 2000; Harrington et al., 2001). With these ideas in mind, the rest of this section reviews the literature and provides hypotheses addressing this thesis’ first research question: ***“What is the relationship between spirituality and ethical decision-making?”***²

Both Spohn (1997) and Weaver and Agle (2002) claim a person’s ethical decision-making is an reflects what they perceive as important. This in turn reflects a specific worldview or mindset. Issa

² Such a question is justified because of the strong historical and contemporary relationship in the literature between spirituality and morality.

and Pick's (2010) mixed-methods study of workers in the Australian services industry provides support for these claims. A quantitative survey of 223 respondents followed by a focus group of 20 participants found spirituality was a component of an ethical mindset. Such a mindset, they define as "the filter of personal beliefs and values deriving from the individual's inner self through which appreciation of, reflection about, and actions on situations that develop" (p. 625).

Giacalone and Jurkiewicz (2003a) surveyed a network sample of 162 employees from across the US to assess the relationship between individual spirituality, measured using Wheat's (1991) *Human Spirituality Scale* (HSS), and judgement of unethical business practices. They hypothesised in the absence of illegality, individuals who were more spiritual would be more likely to characterise an ethically questionable incident as unethical. A factor analysis conducted on the respondents' ratings of the 25 problematic activities yielded six distinct factors accounting for 54% of the variance. A regression analysis on these six factors and individual spirituality found a significant inverse relationship between spirituality and the ratings for the incident factors of seeking personal gain at the expense of the greater good, treating others unequally and exploiting the natural environment. Conversely, the impact of individual spirituality on the ratings of the legally related factors was not significant.

Giacalone and Jurkiewicz (2003a) discussed several limitations of this study, two of which are pertinent to this research. First, they note "the study is not rooted in a broad-based theory, which is a problem being incrementally resolved within the spirituality literature as a whole" (p. 91). Second, they note the inherent weakness of using a limited conception of spirituality. This thesis addresses these concerns. It adds to the understanding of the SWP literature and it employs a more encompassing version of spirituality by including a transcendent dimension, a dimension missing in Wheat's (1991) scale (used in this study) but common in most definitions of spirituality and instruments measuring it.

While such studies are useful, they fail to recognise that moral judgement is not a singular construct. Individuals rarely have a singular rationale for their choices. Most decisions are underpinned by more than one reason and the significance of each reason reflects the ethical challenge faced. Viewing ethical decisions like this enables us to go beyond a simplistic view of what people believe to an understanding of why they believe it. Consequently, what is required is a means to explore the multidimensional nature of moral judgement as it relates to a multi-faceted spirituality.

§4.3.1 Spirituality & Moral Judgement

Noting the pluralistic nature of moral philosophy and the use of global measures to obtain evaluations, Reidenbach and Robin (1988, 1990) developed a multidimensional ethics scale (MES) for measuring ethical judgement. The MES consists of three dimensions. The first of these, the broad based *moral equity dimension* (ME), represents broader notions of fairness and incorporates a basic imperative for assessing the morality of a given situation. Such an approach is the result of prior enculturation via various social institutions (e.g. family, friends, church and school). The second dimension, the *relativistic dimension* (REL) is concerned with cultural and societal norms, laws and guidelines as a basis for determining right from wrong. This dimension is acquired later in life as a person interacts with society and gains better understanding of cultural norms and traditions. It is probable this dimension moderates the moral equity dimension since the source of our cultural traditions and norms are in the social institutions listed earlier. The third dimension, the *contractualism dimension* (CONT) embodies the notion of the “social contract” between individuals and between business and society.

Several studies have linked the ME dimension of Reidenbach and Robin’s (1988, 1990) MES with religion (Clark & Dawson, 1996; Razzaque & Hwee, 2002). However, research measuring the impact of spirituality, a broader construct than religion, on the ME dimension of the MES has been limited to a single study. Beekun and Westerman (2011) investigated relationships between spirituality and ethical decision-making from a cross-cultural perspective using the MES scale. The data collected came from business students in Norway ($n = 107$) and the US ($n = 33$). Spirituality was measured using Wheat’s (1991) HSS. Beekun and Westermann found a weak but positive correlation between spirituality and ME in the Norwegian sample. Repeated measure MANOVA supported this outcome with spirituality predicting ME significantly. Interestingly, analysis of the US sample produced contradictory results with a moderate negative relationship between spirituality and justice. MANOVA found the more spiritual the US sample; the less likely they were to be just. Beekun and Westermann speculate US understandings of spirituality have been politicised. This leads to an increasing focus on using spirituality to increase power or to enhance leadership. Consequently, the interconnectedness aspect of spirituality that minimises selfish behaviour while promoting the common good may diminish.

Beekun and Westermann (2011) discuss two limitations of the above study. First, they surveyed students while noting that using real-life employees may produce a better analysis of the relationships. Second, the sample size was different between populations and, in the case of the US

sample, quite small. Limited sample sizes can affect regression analysis and MANOVA (Field, 2009). This research overcomes both these limitations with its larger sample size and the use of employees as opposed to students.

The relativism dimension (REL), as opposed to moral equity (ME), is often negatively associated with religion (Barnett et al., 1996; Forsyth, 1992; Singhapakdi, Marta, Rallapalli, & Rao, 2000). Given the absolute nature of religious prescriptions and practices, this is not surprising. Relativists, after all, do not accept universal moral principles, norms or laws. Instead, they argue that ethical action depends on the context and the people involved. Consequently, when they judge, they place more emphasis on the situation than any other moral principle.

Again, specific research exploring spirituality and relativism is limited. Fernando and Chowdhury (2010) investigated the relationship between spiritual well-being and managers' ethical orientation from firms listed on the Australian Stock Exchange. Ethical orientation was measured across 1910 respondents using Forsyth's (1992) *Ethics Position Questionnaire*. Spiritual well-being was measured using Fisher's (1998) *Spiritual Health and Life-Orientation Scale*. Fernando and Chowdhury (2010) found several interesting outcomes. Firstly, people with a religious affiliation were more idealistic. These individuals also had higher levels of spiritual well-being. However, there was no statistical relationship between spiritual well-being and relativism among managers. Fernando and Chowdhury note several implications for theory and practice. Among these is the view that individual factors such as spirituality do play a key role in personal moral philosophies and hence ethical decision-making.

Beekun and Westerman's (2011) study found a negative relationship between spirituality and the REL dimension of the MES for the sample of US business students and a positive relationship for the Norwegian sample of business students. In the first instance, as spirituality increased, relativism in ethical decision-making decreased. This reflects most of the literature regarding religion and relativism.

The contractualism dimension (CONT) of Reidenbach and Robin's (1988, 1990) MES evaluates an individual's understanding of ethicality based around the implied contractual obligations between an organisation and the society of which it is part. This broadens ethical judgement to include the notion of exchange ethics, those norms that make trade viable (Scheppers, 2003) and may include such things as "fair play, truth-telling, duty, and rights" (Clark & Dawson, 1996, p.

363). There has been limited research examining the relationship between religion and the contractual dimension of the MES scale (Razzaque & Hwee, 2002; Siu, Dickinson, & Lee, 2000). No studies investigating the relationships between spirituality and contractualism have been discovered.

Some scholars have demonstrated a positive correlation between the utilitarian dimension (UTIL) of the MES and collectivist (as opposed to individualistic) cultures (Beekun, Stedman, Westerman, & Yamamura, 2010; Beekun, Stedman, & Yamamura, 2003). In collectivist cultures, the individual views the self in relation to others that in turn encourages cohesiveness and the desire to protect and support societal members. Spiritual individuals also define themselves in relation to others. They wish to transcend their ego and strive for integration with a greater whole. This may encourage a similar care orientation to utilitarianism. Indeed, Beekun and Westerman's (2011) results demonstrated such a relationship. In both the Norwegian and the American samples, weak to moderate correlations existed between spirituality and the utilitarian dimension of the MES. They also found spirituality significantly predicted utilitarianism for the Norwegian sample and for the combined sample.

§4.3.2 Spirituality & Behavioural Intention

Reidenbach and Robin's (1988, 1990) scale also includes a measure of behavioural intention (BEHAVINT). Rest (1999) defined this as "the degree of commitment to taking the moral course of action, valuing moral values over other values, and taking personal responsibility for moral outcomes" (p. 101). Debate as to the role motivation plays in ethical decision-making has existed since the ancient Greeks, who framed the absence of right motive in terms of *akrasia*, or weakness of will (Trevino, Weaver, & Reynolds, 2006). Interestingly, Trevino et al. maintain that moral motivation mediates the relationship between the first two processes of Rest's (1986) model and actual behaviour. They note, however, moral behaviour often disconnects from any explicit moral reasoning processes. While research indicates these variables have predictive power, this does not imply explanation of moral behaviour. Hence the need in this thesis, not only to investigate the relationship between spirituality and ethical decision-making, but also to explore how and why spirituality enables and enacts behaviour in organisations if indeed it does.

There has been a plethora of research investigating the role of religion on intention to behave ethically in organisations (Barnett et al., 1996; Fernando, Dharmage, & Almeida, 2007; Kennedy & Lawton, 1998; Oumlil & Balloun, 2009; Phau & Kea, 2007; Singhapakdi et al., 2000). To date,

however, there have been no studies investigating the relationship between spirituality and behavioural intention directly (Comer & Vega, 2011). Some studies have measured this connection indirectly. For instance, Kutcher, Bragger, Rodriguez-Srednicki and Masco's (2010) study found spirituality, measured using Ellison's (1983) spiritual well-being scale (SWBS), was positively related to intentional organisational citizenship behaviours (OCBs). OCBs include helping behaviours, an altruistic attitude and being conscientiousness. Consequently, spirituality, which is community focussed and meaningful, may influence one's intention to behave unselfishly within an organisational context and to see one's work meaningfully. Other studies support this notion (Geh, 2009; Nur & Organ, 2006).

§4.3.3 Hypotheses

As can be seen above, there is limited research available investigating the relationship between spirituality (as a broader construct from religion) and ethical decision-making. Moreover, much of the existing research utilises narrow measures combined with small sample sizes consisting of students as opposed to individuals in real-life work contexts. None of these studies has occurred within a New Zealand context; the bulk is from North America, which has a slightly different religious and spiritual culture from New Zealand.³

Using Reidenbach and Robin's (1988, 1990) MES ensures several hypotheses can be tested in relationship to the first research question: ***“What is the relationship between spirituality and ethical decision-making?”*** Each of the moral judgement subscales within the MES measures reasoning as it relates to ethical decisions. The behavioural intention subscale measures the likelihood that individuals will act ethically in a given situation. Hypotheses relating to spirituality and each of these dimensional subscales are provided below with findings discussed in subsequent chapters. Figure 1 at the end of this section demonstrates these relationships graphically.

Spirituality, like religion, includes several components that resonate with the moral equity dimension. The current literature suggest that spiritual individuals frame their lives around an Ultimate Concern which may include notions of universal justice or fairness (Schneiders, 1989). Furthermore, spiritual interconnectedness can motivate individuals to view their fellow human beings with respect (Solomon, 2002). Inherent within this notion is treating others rightly and with

³ The New Zealand context differs in that religion/spirituality is not so politicised (i.e. used to gain political power) (Beekun & Westerman, 2011). It is less conservative and more secular than the U.S.A., with Christianity having less influence in New Zealand. Moreover, our religious/spiritual culture, although still Judeo-Christian in nature, has also been influenced by Māori belief systems (Spiller et al., 2011).

goodness. Taking these ideas into account, and the strong association between religion and moral equity, leads to the following hypotheses:

Null Hypothesis: *Spirituality has no relationship with the moral equity dimension of moral judgement*

H1: *Spirituality positively influences the moral equity dimension of moral judgement*

Spirituality is a search for meaning, for connectedness, for the highest human potential. Religion, which has to do with formalised belief, is peripheral to this central task. Whereas spirituality is increasingly viewed as a dynamic process, religion is evolving from a dynamic process (a verb) to a static entity (a noun) (Wulff, 1997). It is feasible therefore, that spiritual individuals may be less absolute in their ethical judgements. However, given the ontological similarities between religion and spirituality, and the fact that many individuals are both spiritual and religious, it seems likely universal precepts will still influence their decision-making, although not to the same extent. Consequently, it is hypothesised:

Null Hypothesis: *Spirituality has no relationship with the relativism dimension of moral judgement*

H2: *Spirituality negatively influences the relativism dimension of moral judgement*

Like religious individuals, spiritual people are likely to have implied commitments and responsibilities to others and to society as a whole. A consistent theme throughout this thesis has been the positive association between spirituality and ethics. In particular, this discussion has noted the universal nature of a spiritual morality connected to and striving for an Ultimate Concern focus on diminishing egocentrism while enhancing the whole (Ashforth & Pratt, 2003). Therefore, those individuals with a higher degree of spirituality may tend to be more obliged to hold up the social contract results in the following hypothesis:

Null Hypothesis: *Spirituality has no relationship with the contractualism dimension of moral judgement*

H3: *Spirituality positively influences the contractualism dimension of moral judgement*

Utilitarian ethics is concerned with the consequences of actions for all affected. Actions are ethical if they create the optimal social good. Although utilitarianism requires a person to be impartial in their analysis, there is an inherent care orientation built into the theory. Such an orientation may represent a “sensitivity to the context of ethical decision making which includes developing and maintaining harmonious relationships and cooperation, and long-term success for as many people as possible” (Beekun et al., 2010, p. 312). Spirituality, similar to utilitarianism, is associated with a greater concern for the welfare of others (Biberman & Whitty, 1997) and for the long-term greater good (Mitroff & Denton, 1999). This association leads to the following hypothesis:

Null Hypothesis: *Spirituality has no relationship with the utilitarian dimension of moral judgement*

H4: *Spirituality positively influences the utilitarian dimension of moral judgement*

Spirituality links with reason, and is an important factor in how individuals recognise the ethicality of a situation (Fernando & Chowdhury, 2010; Giacalone & Jurkiewicz, 2003a; Issa & Pick, 2010; Spohn, 1997). Other recent theorising has postulated an individual’s understanding of the self plays a prominent role in their moral actions (Trevino et al., 2006; Weaver & Agle, 2002). If being moral is a central aspect of an individual’s character, then not acting morally may cause significant cognitive conflict and affective distress (Rozuel & Kakabadse, 2010). A key component in spirituality involves developing the inner self. This process of coming to know the self challenges our moral knowledge. Highly spiritual individuals are likely more ethically aware and thus are more able to match their sense of spiritual self with their behaviours. This aspiration for consistency is apt to increase motivation to be ethical, leading to the following hypotheses:

Null Hypothesis: *Spirituality has no relationship with ethical behavioural intention*

H5: *Spirituality positively influences ethical behavioural intention*

Figure 1 below maps out the process of how spirituality hypothetically influences moral judgement and behavioural intention pertaining to the first research question.

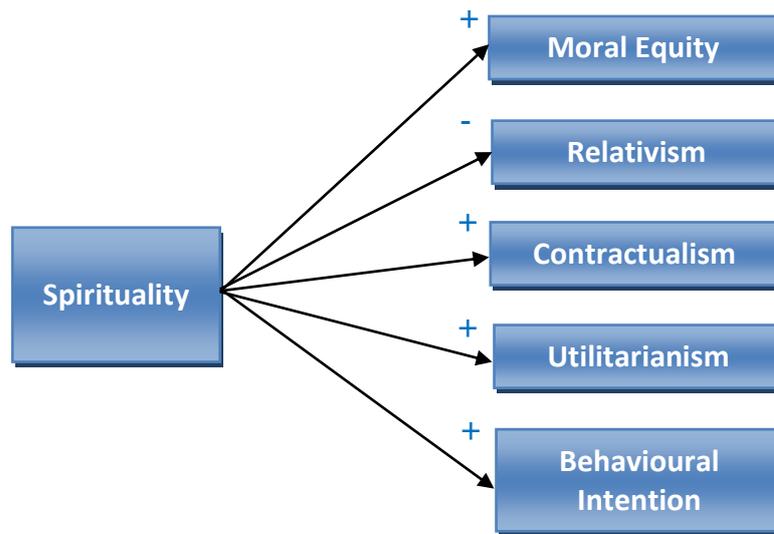


Figure 1: Map of hypotheses for first research questions

§4.4 Spirituality & Ethical Behaviour in Organisations

Traditionally, in the West at least, ethical decision-making and behaviour has also been the province of abstract moral principles (deontology) or by seeking to maximise good outcomes (consequentialism). Unfortunately, the agent and the context play little function in the application of these theories. If spirituality is about deeply held values and ideas regarding transcendence, interconnectedness and meaning, then we need to apply an approach that gives a more complex picture of how human beings think and act. Zsolnai (2004) notes that “decisions can be interpreted as self-expression of the decision-makers...So the chosen course of action shows the ethicality of the decision-maker in the given situation” (p. 4). What is required is an approach that binds the spiritual self and its associated beliefs and values with ethical behaviour. Such a theory would help address this thesis’ second research question: ***“Why & how does spirituality influence ethical behaviour in the workplace?”***

In their reviews of the ethical decision-making literature, both Tenbrunsel and Smith-Crowe (2008) and Trevino, et al. (2006) challenge the perspective of ethical decision-making being a purely cognitive, rationalistic and deliberate process. They argue bias, intuition and emotion all have significant effects on how individuals act. Spirituality also resists such rationalising and consequently, psychometric instruments can only ever elucidate ethical praxis partially. Such measures cannot fully explain why spiritual people act the way they do and how exactly spirituality influences their behaviours in organisational contexts. With these ideas in mind, the remainder of

this section reviews the literature and provides a deeper theoretical proposition addressing the second research question.

Several authors offer ideas as to why and how spirituality might influence ethical behaviour. Spohn (1997), for example, lists three regions of ethical experience that link intrinsically to spirituality. First, “what we value depends on what we pay attention to” (p. 23); we make choices based on this perception and our spiritual nature influences these options. Second, spirituality also “corrects impartialist moral philosophies by attending to virtues and vices, the defining elements of character” (p. 34). Finally, spirituality and ethics together makes “identity a central concern. Both assume action flows from the specific identity of the person, the constellation of habits, commitments and emotions known as character” (p. 47).

Trevino et al. (2006) also highlight the need to account for an individual’s sense of self in relation to their moral beliefs. They state the answer to the question “why be moral?” is because “that is who I am” (p. 962). Accordingly, ethical action is more a reflection of the individual’s moral self-identity rather than a rational decision-making process (Rozuel & Kakabadse, 2010). Since a spiritual individual’s inner self is an integrative and harmonising function that powers their ability to be transcendent and ultimately enables them to cope with life in an ethical manner, moral identity may be the best place to start in trying to explain why spirituality influences ethical behaviour in the workplace. Indeed, Vitell et al. (2009) contend spirituality “facilitates the activation of the mental representation of the moral self or moral identity” (p. 602).

Moral identity is defined as one’s self-concept “organized around a set of moral traits such as compassion, fairness, generosity, and honesty” (Vitell et al., 2009, p. 601) that “acts as a kind of self-regulatory mechanism that motivates moral action” (Aquino & Reed, 2002, p. 1423). Because these mechanisms are central to one’s identity, they define who one is and encourage tendencies toward consistent ethical action. Specifically, Aquino and Reed (2002) propose people construct their moral self around a set moral traits (e.g., compassion) and social referents (e.g., family). Combined, these constitute a moral self-schema that activates to differing levels depending on the situation. Although individuals may have similar moral beliefs, they may have different understandings of how central morality is to their identity. Moreover, according to Weaver (2006), an individual’s morality does not solely influence identity which is complex and comprised of multiple elements that can change over time.

Vitell et al. (2009) suggest these moral schemas are more likely to be activated for an individual who is high in moral identity. This identity construct has two dimensions – a private and public self. The private (or internalisation) dimension “directly taps into the self-importance of the characteristics” whereas the public self (or symbolisation) dimension “taps a more general sensitivity to the moral self as a social object whose actions in the world convey that it has these characteristics” (Aquino & Reed, 2002, p. 1436). There is precedent in the literature for this line of reasoning. Vitell et al. (2009) found individuals with high intrinsic religiousness had stronger internalisation and symbolisation of dimensions of their moral identity.

While intrinsic religiousness is not spirituality, there are several similarities. Based primarily on the work of Allport and Ross (1967), intrinsic religiousness (I) is a meaning-endowment system by which life is understood (Donohue, 1985). It is characterised by its interconnectedness, openness, tolerance, maturity and meaning-making capacity. Extrinsic religiousness (E), on the other hand, is compartmentalised, intolerant, rigid, immature, dependent on instrumental material goals and selfish. Such individuals view religion as a defence and/or escape mechanism. In other words “the extrinsically motivated person uses his religion, whereas the intrinsically motivated lives his religion” (Allport & Ross, 1967 cited in Donahue, 1985, p. 401). Interestingly, research suggests extrinsic religiousness correlates negatively with ethical behaviour while intrinsically religious individuals are less likely to engage in unethical behaviour (Clark & Dawson, 1996; Kennedy & Lawton, 1998; Longnecker et al., 2004; Vitell, Paolillo, & Singh, 2005; Walker et al., 2012).

Although concerns exist with the I-E religiousness construct (Kirkpatrick & Hood, 1990), it remains a popular measure (Donohue, 1985; Walker et al., 2012). The notion of moral identity and the I-E distinction provide a useful means to understand how spirituality might influence ethical behaviour. Similar to the intrinsically religious, spiritual individuals may have internalised a certain conception as part of their identity of what it is to be spiritual. This motivates and guides them to act in ways that are consistent with their spiritual values and understandings. As discussed in Chapters 2 and 3, spirituality has a strong ethical focus; activating one’s spiritual identity in a given situation is likely to reflect this focus. Enacting one’s spirituality regularly is likely to enhance this sense of identity and its attendant dispositions further. This means not only adhering to specific moral values but also actually living them out.

Another compelling understanding of the spirituality/ethical link which may be of use here is the seminal work of Weaver and Agle (2002). They developed a theoretical approach using social

structural symbolic interactionism theory as it relates to self-identity. According to symbolic interactionism, an individual's self-identity is partially the result of the various roles one plays. For example, one might identify herself as a mother, doctor, wife or sister. In a similar manner, individuals may identify themselves as being part of a particular religion or hold to particular spiritual beliefs. Weaver and Agle contend these roles are hierarchical, with some roles being more important than others are and therefore more closely linked with one's self-identity. The higher in the hierarchy any particular role is, the greater the prominence it will have in the individual's sense of self.

A key aspect of Weaver and Agle's (2002) theory asserts various roles have specific expectations. In particular, spirituality, similar to religion, may incorporate "role expectations for holding to particular beliefs and assenting to specific intellectual claims" (p. 82). Furthermore, these role expectations and behavioural tendencies increase in strength through repeated social interaction with others associated with a particular role. The obvious manner by which these "cognitively oriented role expectations can influence ethical behaviour is by affecting the basis on which moral judgements are formed" (p. 82). Weaver and Agle claim, congruent with Chapter 2 of this thesis, that all spiritualities incorporate certain values and beliefs about the place of morality in relationship to ultimate concerns. Following Weaver and Agle, spirituality does not affect behaviour in the same manner for all persons. Spirituality influences ethical outcomes to the degree an individual: (a) perceives themselves as being spiritual, (b) this perception is salient in comparison to other roles the individual plays, and (c) the individual has strengthened these spiritual-related expectations through constant social interaction.

Weaver and Agle's (2002) symbolic interactionist theory may also explain how spirituality, a broader construct than religion, might affect ethical behaviour. First, many people who are spiritual also are religious. They view their spirituality as the practical outworking of their religious beliefs (Nelson, 2009). For these individuals, separating these two constructs would be incongruous. Second, while spirituality does not necessarily come with a set of dogmatic ideas or rituals, it embraces universal themes (e.g. transcendence, interconnectedness, innerness and meaning making) embodying certain notions about the world and one's place in it. These themes, if internalised strongly, are likely to influence perception, values and behaviours (Spohn, 1997). If an individual's identity is strongly associated with being spiritual and their spirituality is characterised by traits such as concern for others, caring for the environment and so on, then it is likely it will influence their ethical behaviour. The limitation here, particularly for individuals not

associated with an organised religion, is the lack of social interaction to strengthen spiritual role expectations. However, given that spirituality emphasises integration and universality, it is possible highly spiritual self-identities view connectedness to the self, others and their Ultimate Other as a reinforcement process thereby enhancing spiritual role salience (Nelson, 2009).

Noting the relevance of self-identity to ethical and unethical behaviour in the workplace, Trevino et al. (1998) contend that organisations and larger social frameworks can pervert self-identities and encourage routine behaviour devoid of moral content. Weaver and Agle (2002) also highlight the role of organisational influences on spiritual identity salience. They state that,

Overall, individuals' organizational commitments will affect the salience of competing role identities...The more numerous and important commitments based on an organisational role identity are, the stronger the salience of the organizational identity relative to a religious [spiritual] role identity will be (p. 86).

As stressed earlier by Cavanagh (1999), spirituality and organisational ethics support one another. For example, both focus on personal character and moral growth and are concerned with making the business more humane. Garcia-Zamor (2003) argues that spirituality assists people to comprehend ethical behaviour in the workplace. He advocates further exploration of spirituality's role in this process. Along similar lines, Gull and Doh (2004) claim spirituality can be a source of noble conduct in organisations as it provides a depth of understanding that enables a greater sense of morality.

Several qualitative studies exploring the association between spirituality and ethical behaviour at work have captured some of these ideas. Koenig (2005), for example, used in-depth interviews to understand the ethical dilemmas facing 13 female caregivers in a healthcare agency. He found participants' defined spirituality as a sense of meaning and purpose in caregiving that primarily emanated from institutional, religious beliefs. Twelve of the caregivers referred to spirituality as a philosophy of life guiding decision-making regarding ethical quandaries. Seven of the caregivers referred to spirituality as a decision tool for working through intrapsychic and relationally based ethical dilemmas. Finally, three caregivers used spirituality to help transcend the difficult nature of decision-making. Consequently, as Koenig notes, "For these caregivers, no decision was hard" (p. 164).

As part of her cross-case analysis of 11 corporate Chief Executive Officers (CEO's) investigating how spirituality impacts ethical leadership, Johnson (2009) asked the CEOs to list the common

ethical dilemmas they faced and how their spirituality helped them deal with these. Using thematic analysis, Johnson found the participants all indicated that spirituality enabled them to act in a more ethical manner. In the words of one CEO, “When I am tempted to go down the wrong path, my spirituality yanks me back”; other individuals expressed the belief that spirituality helps them to “do the right thing, rather than the expedient thing” (p. 103). All the CEOs noted spirituality was part of their identity, something that was not overt or obvious but integral to themselves as human beings. As such, they all stated it played a central function in their decision-making.

Using a phenomenological approach, Seltzer (2009) focused on 21 African American women who came from diverse positions in the public and private sectors, in order to capture workplace ethical perceptions and views. Using a single open-response question, Seltzer found seven key themes affecting workplace ethics emerging from the participants’ narratives. Of these, having a spiritual connection meant using spiritual acts to help interpret and resolve ethical decisions. These acts included such things as “prayer, church attendance, godliness/doing the right thing, believing God would handle the situation, seeking God’s guidance, reading and studying God’s word” (p. 90). In addition, spiritual values, another emergent theme, meant having a focus on caring, compassion and relationships in their decision-making. Finally, spirituality was a motivator for taking a stand, doing the right thing as well as leading by example. As one participant stated, “At work I want people to see Christ in me and in everything I do” (p. 90).

Finally, Francis (2012) investigated the ethical decision-making techniques of 15 federal government executive women in Washington D.C. using interviews and participant observation. When asked how they would implement spirituality in their ethical decision-making, the respondents answered by noting spirituality was a natural part of their being and consequently, that it is inseparable from the decision-making process. In addition to this, participants cited “leading by example, doing what is right, dealing with people holistically and respecting others” (p. 88) as primary means by which they implement their spirituality. Several noted, “praying for wisdom and seeking guidance from the Bible” (p. 88) were important tools in this process.

These studies highlight the association between spirituality and ethical praxis but fail to provide much evidence of why and how one affects the other. Consisting of descriptive material mostly, there is little theory or explanation. While the SWP literature posits such a notion, there is little research supporting this conclusion. The chapter review also recognises the societal and organisational conditions can discourage such behaviours. This thesis wishes to explore whether

spirituality as an intrinsic mechanism, empowers and guides individuals to transcend their organisational contexts and roles in a manner that influences ethical behaviour in the workplace. This proposition relates to the second research question, *“Why & how does spirituality influence ethical behaviour in the workplace?”* which is explored and discussed in subsequent chapters.

§4.5 Ethical Benefits of Spirituality in the Workplace

What might be the ethical value of spiritual persons in their organisations? What are consequences of persons whose spiritual/moral identity diminishes their own interests and focuses on others, an identity that searches for the spiritual meaning in what they do while holding themselves to higher concerns? Such individuals should provide their organisations with several ethical advantages when they practice their spirituality. Certainly, the literature theorises this will occur (Biberman & Whitty, 1997; Cash & Gray, 2000; Krishnakumar & Neck, 2002; Mitroff & Denton, 1999; Neck & Milliman, 1994; Nur & Organ, 2006) although there is little evidence of what this involves. This third research question of this thesis, *“What are the ethical benefits of allowing individuals to exercise their spirituality in the workplace?”* explores this lacuna.

In addition to these findings, associations more indefinite also exist. While the research in Chapter 3 summarising the organisational benefits of SWP did not discuss exercising spiritual virtues, it is obvious there are potential connections. For instance, why are spiritual individuals so valuable to organisational performance? Why do they have greater commitment, satisfaction, involvement and increased productivity? Maybe it is because they see their work in larger context, they see it as a calling and consequently, they want to do the best they can for themselves, their employer and the wider community. In other words, these organisational outcomes may have a specific moral component which spirituality influences.

Finally, the spiritual individual’s striving for an Ultimate Concern, for personal meaning and transcendent values at work creates a need to develop and integrate the whole self. This inner need might endow individuals with specific beliefs that provide a sense of stability in ethically challenging situations (Emmons, 1999; Seidlitz et al., 2002). Recall the efficacious nature of spirituality (Silberman, 2003). As such, it motivates people to act morally, to achieve their virtuous goals and to manage and work out ethical challenges in the workplace. Finally, research suggests that being spiritual results in increased well-being, more fulfilment and improved quality of life

(Mohan, 2001; Van Dierendonck & Mohan, 2006; WHOQOL SRPB Group, 2006). These factors may produce a happier, healthier and more principled employee.

Why is it imperative to explore the ethical benefits of spiritual individuals in organisations? If SWP is the opportunity to express aspects of one's inner being and if the nourishment of that inner self leads to an outer life of meaning which is more productive at work, then being ethical in the workplace may be inherently linked to allowing people to be spiritual (Gull & Doh, 2004). Moreover, exercising spirituality may help transcend the organisational, cultural and role limitations encouraging unethical behaviour (Weaver, 2006; Weaver & Agle, 2002).

§4.6 Précis

*Spirituality is not a feeling, nor is it vague. Spirituality is a conscious practice of living out the highest ethical ideals in the concreteness of your everyday life - Rabbi Rami M. Shapiro, **Minyan***

There is little doubt that spirituality directly references morality (Downey, 1997). The literature suggests that an authentic spirituality should result in ethical behaviour both in general (Spohn, 1997) and specifically in the workplace (Cavanagh & Bandsuch, 2002). Unfortunately, minimal research exists examining this supposed relationship. This thesis addresses this lacuna. The first research question investigates the relationship between spirituality and ethical decision-making. This is straightforward statistical analysis exploring relationships between several variables. In order to go deeper into the mystery of spirituality (Marcel, 1950), to assess why and how spiritual individuals might enact ethical praxis and the possible benefits of this to organisations requires a more in-depth approach. Spiritual people appear to have a distinctive consciousness that, to some extent at least, governs how they act morally (Emmons, 2000). The second and third research question explores this capacity.

The next chapter discusses this thesis' philosophical methodology of critical realism. Since this research addresses both quantitative and qualitative aspects of individual spirituality and its relationship to ethics, a methodology is required that allows the researcher to move from the objective to the subjective nature of spirituality without dismissing either or reducing one to the other (Benefiel, 2005a). While mixed methodologies are an improvement over a purely quantitative approach, philosophically speaking complex issues arise when using this approach (Danermark et al., 1997). Critical realism is a methodology that transcends these concerns and is particularly useful in the study of spirituality at work.

CHAPTER 5: RESEARCH METHODOLOGY

Minds and problems possess a deeper reality than cobblestones, although cobblestones are admittedly more real in the sense of being tangible. Moreover, since I regard the significance of a thing as more important than its tangibility, I shall say that minds and problems are more real than cobblestones

– **Michael Polanyi, *The Tacit Dimension*.**

The previous chapters of this thesis endeavoured to articulate a broad definition of spirituality, its role in the workplace and its relationship to ethics. This chapter discusses the methodology that underpins this research. It commences by explaining the problematic context of SWP research and then proposes the methodology of critical realism as a means of tackling some of these issues.

§5.1 Setting the Context

There is an ongoing debate in the literature as to how we should investigate SWP. Some writers argue for a scientific approach (Ashmos & Duchon, 2000; Giacalone & Jurkiewicz, 2003b). Others advocate for interpretivist holistic methods (Fornaciari & Dean, 2001; Lips-Wiersma, 2003; Neal et al., 1999). Unfortunately, spirituality and its effects thus far resist exact classification and empirical measurement. Expressions of spirituality are inherently value-laden and subjective. Human beings are complex emotional creatures who tend to defy the neat, behaviourist definitions offered by the scientific model. Not only is one's expression of spirituality intensely unique to each individual, any inquiry into its nature or effects often bears the stamp of the researcher's own "values, assumptions and dogmas" (Lips-Wiersma, 2003, p. 406). Entirely detaching our personal value systems from scientific inquiry is impossible and contra objectivity. We must articulate and understand the impact of these values if we are to proffer results as objective and to do otherwise is irresponsible. Finally, all spirituality happens within a social context that construes its practice and vice versa.

At the same time, however, there is plenty of support suggesting spirituality is a demonstrable reality. It is not merely a figment of folklore, myth or the collective imagination (Archer, Collier, & Porpora, 2004b; Emmons, 1999; Moberg, 1984). In answering the question "what is spirituality?", the themes identified in Chapter 2 commonly occur in a wide variety of literature. This reflects a high degree of inter-subjective agreement as to what characterises this phenomenon. Furthermore,

we can measure the tangible impacts of spirituality on individuals; it affects people in a bona fide manner. To reduce spirituality and its impact to the relativist view, that people define it for themselves, is bordering on the inane and is fallacious. Such a diminution is senseless, because then anything, from the trivial (e.g., having a bath) to the outright evil (e.g., Nazism), could be classified as being spiritual. This relativist view ultimately diminishes spirituality to meaninglessness. Spirituality is a personal experience with a specific kind of reality – an objective spiritual reality. To pay no attention to this reality is to remove it from the person's spiritual understanding. The effects of doing this are considerable:

If a putative object of experience contributes nothing to the content of experience, the putative experience is not a genuine experience at all, but only an illusion of one. Thus, by methodologically absenting the object of experience...[we] end up losing altogether the very category of experience (Archer, Collier, & Porpora, 2004a, p. 14).

If spirituality were purely an observable reality open to empirical measurement, then positivist methods would be appropriate for investigating it. However, each individual's expression of his or her spirituality is inherently subjective. While the themes identified in Chapter 2 may be universal to spirituality, the conceptualisation and practice of these themes, and therefore of individuals' spirituality as a whole, is heterogenic. What does that mean for this research? On one level, we appear to have a reality called spirituality that is characterised by several common themes. On another level, this spirituality is lived out in multiple subjective individual contexts. In this way, the study of spirituality lends itself neither strictly to a positivist nor to interpretivist research paradigm alone. The rising popularity of SWP suggests increasing recognition for more integrative methodologies and approaches (Benefiel, 2003b).

Does this mean spirituality is inscrutable and therefore unsuitable as a research topic as some might argue? No, rather spirituality, whether in the workplace or any other context, is just as amenable to study as many other phenomena that are not observed directly (e.g., attitudes, beliefs, feelings, personality and intelligence) and yet have become stable social science research topics. What is required, however, is a nuanced research paradigm that allows for the existence of an objective spiritual reality, even if not completely comprehended, while recognising the subjective perception and application of that reality in organisational contexts. Critical realism is such a paradigm (Archer et al., 2004b; Hartwig & Morgan, 2012; McGrath, 2002).

§5.2 Critical Realism

Critical realism is philosophical methodology between positivism and hermeneutics (Denzin & Lincoln, 2005a). According to critical realists, human beings use their cognitive capacity to try to make sense of and communicate reality as well as they can. Wright (1992) offers a useful broad description of critical realism that explains this idea:

[Critical realism] is a way of describing the process of ‘knowing’ that acknowledges the reality of the thing known, as something other than the knower (hence ‘realism’), while also fully acknowledging that the only access we have to this reality lies along the spiralling path of appropriate dialogue or conversation between the knower and the thing known (hence ‘critical’). This path leads to critical reflection on the products of our enquiry into ‘reality’ so that our assertions about ‘reality’ acknowledge their own provisionality. Knowledge, in other words, although in principle concerning realities independent of the knower, is never itself independent of the knower (p. 35).

This methodology arose as a critique of positivism and certain hermeneutical approaches, along with a different philosophical way of considering science. Its leading proponent Roy Bhaskar tried to address two fundamental questions about scientific knowledge in his seminal works: *A Realist Theory of Science* (1975/2008) and *The Possibility of Naturalism* (1979/1998). First, is it possible to have a systematic realist account of science without collapsing it into positivism? Second, to what extent can one study society (i.e., the social world) in the same way as nature? Positivists’ claim nature and society ought to be studied in accordance with the naturalist view while interpretivists argue the social sciences clarify the meanings of social events which are not open to a naturalistic methodology. Bhaskar, on the other hand, defined naturalism as “the thesis that there is (or can be) an essential unity of method between the natural and the social sciences” (p. 2). He claimed that science can be understood using both natural and social science methods. While there are clearly differences in these approaches, Bhaskar contended that the nature of reality, knowledge of and relationships between objects restricts the possibility of naturalism. Moreover, he argued, it is these considerations that make social science possible. Finally, Bhaskar insisted “that it is the nature of the object that determines the form of its possible science” (p. 3).

Much has been written on critical realism since these initial developments, (Collier, 1994; Cruickshank, 2003; Danermark et al., 1997; Sayer, 2000). From this literature, one can draw four major threads. First, critical realism recognises the objective existence of reality, independent of our beliefs about it. Bhaskar (1975/2008) refers to this difference as the intransitive and transitive

dimensions of knowledge. The things studied, physical processes and/or social phenomenon, are intransitive whereas theories of science and/or social science are transitive. In other words, the things we perceive about reality are transitive, whereas the actual underlying structures of reality, (i.e., what is objectively real), are intransitive. Collier (1994) notes “rival theories and sciences have different transitive objects (theories about the world) but the world they are about – the intransitive dimension – is the same; otherwise they would not be rivals” (p. 51). In other words, when our ideas and premises about reality alter, reality itself does not necessarily change. This rescues ontology from absorption into epistemology and refutes what critical realists call the *epistemic fallacy*, that is, the flawed inference that because there is no epistemologically objective view of the world, there is no objective world ontologically (McGrath, 2002).

It is certainly more challenging to use this idea in the social world. The transitive objects of social science, defined and understood within a social context, are unlike the natural world, which is produced naturally but understood socially. However, this does not mean social objects are less real (Danermark et al., 1997). Sayer (2000) contends that “for the most part [under a critical realist methodology], social scientists are cast in the modest role of construing rather than ‘constructing’ the social world” (p. 11). There is a difference between construal and construction, or between making a mental construction of the world and materially constructing something. Construals of the world inform material constructions such as practices and organisational forms. As Sayer writes, “Once such social phenomena are constructed, they gain some degree of independence from their original constructors and from subsequent actors” (p. 7). Stating that entities exist independently “does not mean they exist independently of human activity. It merely means that they are not dependent upon the specific activities involved with identification” (Fleetwood, 2005, p. 202). For example, theorists changing their mind about something like spirituality are unlikely to cause in any real significant change in the social reality of spirituality.

Second, a critical realist approach reveals several things about the actual process of knowing reality. An observer observes from their point of view alone, there is no such thing as a God’s-eye view available to human beings since such a view would be a view from nowhere (Nagel, 1986). Dependent on this idea is the notion that all human beings interpret information received from their senses through a worldview that includes such things as expectations, memories, stories, mental states, cultural objects and so on. Moreover, an individual’s worldview has a great deal to do with the communities to which they belong. Consequently, there is no such thing as a neutral or objective observer and there is no such thing as the detached observer. A failure to recognise

this subjectivist reality results in the *ontic fallacy*, which holds that knowledge can be analysed directly without recognising the cognitive and social mechanisms by which it is produced (McGrath, 2002).

Third, critical realists' arrange reality in levels (Sayer, 2000). They want to look beyond what is perceived and distinguish the underlying causes that produce the outcomes observed. Bhaskar (1975/2008) refers to these different levels of reality as the *real*, the *actual* and the *empirical*. The *real* is what objectively exists. This can be material (e.g., molecules, plants and animals) or social (e.g., organisations and ideologies) and we may not necessarily understand its essence fully. Bhaskar also calls these objects mechanisms. A mechanism "is that which can cause something in the world to happen" (Danermark et al., 1997, p. 55). The next level of reality, *the actual*, refers to the outcomes, the states of affairs or events that arise when the causal powers of *real* objects are activated. These outcomes, states Bhaskar (1975/2008), can also be mechanisms. Finally, the *empirical* level is our experience of these *real* and *actual* levels of reality. Again, such occurrences can have causal power and outcomes that inform further experiences (i.e., they can also be *real* or *actual*). For Bhaskar, not all levels of reality may be experienced. Just because we cannot observe something does not mean that it is not real. Moreover, mechanisms, and their causal powers, are also often unobservable but are nonetheless real. Reality cannot be contingent on observation alone; Bhaskar's three levels of reality cannot collapse into a singular level. Any research that does this results in a shallow consideration of the natural and social world.

McGrath (2002) contends that these differing levels of reality (the *real*, *actual* and *empirical*) interact with each other. How do they do this? First, ontologically each level could not exist without the others. Second, causal mechanisms functioning at a certain level of reality explains those functioning at other levels. From a research perspective this means, "Each account of a generative mechanism contains 'gaps' or 'black boxes' which may subsequently be explained by positing the existing of additional mechanisms at a 'deeper' or a more fundamental level" (Pratschke, 2003, p. 16). This means we can hypothesise the existence of lower-level unobservable mechanisms by examining their evident outcomes at higher levels. In this way, phenomena like human behaviours (e.g., spirituality) or organisational culture (e.g., SWP) are emergent from these lower levels without being reduced to them. Fleetwood (2005), discussing these multiple levels of reality, conveys this notion clearly:

An entity is said to be real if it has causal efficiency; has an effect on behaviour; makes a difference. Confusion often stems from (mis)treating real entities synonymously with material entities; and/or from (mis)treating non-material entities synonymously with non-

real entities. God may or may not be real, but the idea of God is as real as Mount Everest, because the idea of God makes a difference to people's actions (p. 199).

Furthermore, each emergent level of reality is self-existent, that is, has its own ontology. This is an important bulwark against reductionism. McGrath (2002) illustrates this point. A stone "can be picked up and thrown because it is solid; it is not solid because it can be picked up and thrown" (p. 223). The ontology of the stone determines how we know and use it. Two practical consequences arise from this. First, any research methods utilised must match the ontology (or reality) of the thing investigated. Second, such stratification means that any adequate analysis must encompass a number of levels.

Spirituality appears to stratify into different levels of reality (Helminiak, 1996). Ultimately, the spiritual may exist independent of the knower, an intransitive metaphysical dimension (Bhaskar, 2012). At this level, spirituality may concern the reality of what one's Ultimate Concern is ontologically in itself (McGrath, 2002). While it is not possible to know this ultimate reality fully, we can hypothesise its existence by exploring its actuality (i.e., what actually happens when people are spiritual or enacting their spirituality). Chapter 2 proposes that they feel interconnected to all, they interpret their actions within a larger meaningful framework, they rise above their environmental conditions and they develop their sense of inner self. Both the *real* and the *actual* are the structures of this spiritual reality and underlie our experience of it. At the same time, both the *real* and the *actual* are also mechanisms with causal power to create new emergent realities. Finally, individuals and groups experience this spiritual reality differently as they live it out daily. What people subjectively encounter is the object of spirituality and the causal power of its outcomes in their lives (Archer et al., 2004a). A critical realist methodology requires the use of research methods matching the ontology of the reality investigated. This means any investigation of spirituality, whatever the context, must use appropriate research methods specific to that level. Moreover, spirituality involves human agents, who act consciously with intention and purpose and who assign meaning to phenomena. Any method utilised must incorporate this hermeneutic premise (Danermark et al., 1997).

Fourth, critical realists reject a correspondence theory of truth (Sayer, 2000). They do believe, however, in the possibility of *judgemental rationality* about the world. This means talking about reality as we think it is and developing arguments to support these views. By comparing and evaluating these existing arguments, we can arrive at reasoned, although still temporary, judgements about what reality is objectively like – akin to Polanyi's (1974) insight into the real. All these judgements

are epistemologically conditional, open to new information or further re-evaluation. However, a point may be reached where arguments are so strong one can consider the case resolved. Critical realists call this alethic truth, or the truth of reality as such (Archer et al., 2004a). There may be new arguments yet to derive and critical realists must be open to such arguments, but it is unlikely. Some examples of alethic truth, states Archer et al., would include the spheroid nature of the earth, gravity and the existence of microbes. Of course, alethic truth does not yet exist for a great many things. This does not mean, however, judgemental rationality does not apply, but rather it has not yet completed its task. Spirituality is a case in point. The ultimate truth about spirituality will undoubtedly remain indeterminate and inconclusive. However, this does not imply that one should minimise discourse about it and stop striving to understand it. A critical realist paradigm allows us to discern, investigate, dispute and above all reason about construed meanings of spirituality. This process, in turn, brings us one-step closer to understanding the mystery of spirituality.

§5.2.1 Critical Methodological Pluralism

There needs to be congruence between the object of study, assumptions about society, conceptions of how knowledge is possible, and one's choice of research design and method. The critical realist position that "social science studies are conducted in open systems, reality consists of different strata with emergent powers, it has ontological depth, and facts are theory laden" (Danermark et al., 1997, p. 150) means using a research design that matches this. It is worth noting again, that critical realism is not a method but rather a philosophical position about the nature of reality. The research methods utilised, therefore, need to match that understanding.

Typically, the methods of answering questions such as those found in this research are either quantitative or qualitative or a mixed approach. Danermark et al. (1997) provide a useful overview of problems associated with these approaches in social science research. They contend that quantitative approaches are rooted in a naive theory of objectivity that cannot determine the complexity of social reality nor understand individuals' motives and efforts to create meaning. The second of these, qualitative approaches, are imprecise, affected by the researcher's subjectivity, and unfit for making generalised predictions. This conflict, Danermark et al. argue, inhibits research since it suggests the options available are either quantitative or qualitative. Unfortunately, both are prone to the epistemological fallacy. Mixed methodologies are no better since they also fail to grasp that the ontology of a given reality should determine the methods used to study it. As an alternative, Danermark et al. offer an approach called critical methodological pluralism. This allows

a conscious choice of design and requires the careful selection of methods that meet the requirements of critical realism. The decisive issue, according to Danermark et al. is,

How different methodologies can convey knowledge about generative mechanisms...Mechanisms are regarded as tendencies which can be reinforced, modified or suppressed in a complex interaction with other mechanisms in an open system. The result may be that they cannot always manifest themselves empirically. In addition, the motive for action is regarded as a causal mechanism beside others, which makes the traditional division between quantitative and explanatory methodology on one hand, and a qualitative and understanding methodology on the other hand, limiting and misleading (p. 163).

With this in mind, Danermark et al. (1997) offer the alternative concepts of extensive and intensive research as opposed to a quantitative and qualitative dichotomy. Such a design does not prioritise one method and/or research approach. Both designs are “meaningful – but in different ways – in the search for generative mechanisms, as well as in investigations of how mechanisms manifest themselves in various contexts” (p. 163). Extensive procedures relate to quantitative data collection and analysis whereas intensive procedures relate to qualitative data collection and analysis. Both are empirical but the difference is that under critical methodological pluralism they fit as complementary approaches within the particular meta-theoretical context of critical realism. This extensive/intensive approach focuses on mechanisms and their causal power and regards society as an open system of the interaction between mechanisms and individuals’ conscious choices. It also allows analysis to encompass differing levels of reality and views humans as agents who act with intention and are capable of assigning meaning to phenomena. It is therefore an ideal approach to adopt when wishing to understand more fully the nature of spirituality and ethics in the workplace. Danermark, et al. provides a useful table (see Table 4) explaining how this methodology informs research design.

Table 4: Adapted from Danermark et al.'s (1997, p. 165) Extensive & Intensive Procedures

Task: Identify generative mechanisms and describe how they are manifested in real events and processes		
<i>EMPIRICAL PROCEDURES</i>		
	<i>Extensive</i>	<i>Intensive</i>
Research Question	What are the regularities, common patterns, distinguishing features of a population? How widely are certain characteristics or processes distributed or represented?	How does a process work in a particular case or small number of cases? What produces a certain change? What did the agents actually do?
Relations	Formal relations of similarity	Substantial relations of connections
Type of Group Studied	Taxonomic groups	Causal groups
Typical Methods	Large-scale survey of population or representative sample, formal questionnaires, standardised interviews Statistical analysis	Study of individual agents in their causal contexts, interactive interviews, ethnography, qualitative analysis
Limitations	Although representative of a whole population, they are unlikely to be generalisable to other populations at different times and places Problem of ecological fallacy in making inferences about individuals Limited explanatory power	Actual concrete patterns and contingent relations are unlikely to be representative or generalisable Necessary relations discovered will exist wherever their relata are present; for example, causal powers of objects are generalisable to other contexts as they are necessary features of these objects
Type of Account Produced	Descriptive representative generalisations, lacking in explanatory power	Causal explanations of the production of certain objects or events, though not necessarily representative ones

If spirituality is a generative mechanism, then both extensive and intensive approaches are required to explore its causal powers within specific contexts. While seeking and understanding spirituality and its qualities, it may be useful to understand how common spirituality is, what the characteristics of a particular population are and so on. Members of such a population might share attributes but do not actually connect or interact with each other. They are of interest in so far as

they represent the population as a whole (Ackroyd, 2004). Consequently, an extensive approach is appropriate to answer the first research question: ***“What is the relationship between spirituality and ethical decision-making?”*** An intensive approach, with its focus on the underlying spiritual qualities within individuals and their influence on workplace outcomes, assists in resolving the second, ***“Why & how does spirituality influence ethical behaviour in the workplace?”*** and third research question, ***“What are the ethical benefits of allowing individuals to exercise their spirituality in the workplace?”***. Understanding why spirituality affects behaviour in an organisational context involves “tracing [its] causal power and describing the interaction between powers that produce a social phenomenon [e.g., ethical behaviour]” (Danermark et al., 1997, p. 166). This research focuses on individuals who may be either similar or different but who relate structurally or causally “in terms of their properties [i.e., their spirituality] and/or their mode of connection to others” (Ackroyd, 2004, p. 244). Instead of relying on aggregate generalisations across the sample “causality is analysed by examining actual connections” (p. 244).

Sampling for intensive designs is purposeful. Danermark et al. (1997) describe the selection of four different types of cases. The first they label extreme or pathological cases. These types often provide the most information about the phenomena studied. Examples of this type from the spirituality literature might include the saints (e.g., St Anthony), the guru (e.g., Sri Aurobindo) or the prophet (Mohammed). The second type is the extremely varied cases (e.g., the most spiritual individual). Here we “select some cases that are very different with regard to some of the dimensions of importance for the study” (p. 170). Such cases enable researchers to attain information about underlying mechanisms (e.g., spirituality) in various conditions (e.g., different workplaces). There is also, what Danermark et al. label, “critical cases”. These types provide information about deviations from the least or the most probable circumstances. For instance, a person has a strong degree of spirituality but is unable to experience the outworking of that spirituality, or, alternatively, a person has a low degree or no evidence of spirituality yet still experiences significant outcomes associated with spirituality. Finally, there are the normal or average cases. Reality is full of normal phenomena for which one “can learn a lot about current prevailing generative mechanisms” (p. 171). These agnostic or moderately spiritual individuals might be unsure of the role these phenomena play in their lives. This research collected a sample taken from four organisations. While not statistically representative, these varied human service organisations were likely to embody the spiritual values and individuals necessary for the second types of cases described above and utilised in this thesis.

§5.3 Précis

*Realism hasn't fallen out of favour with most people who are interested in people's lives rather than gymnastics of style or literary trends. It's a certain kind of academic who undervalues realism, largely because it is not amenable to endless exegesis – Vikram Seth, **Author interview on “A Suitable Boy”***

Critical realism is well-suited in the study of any situation, regardless of the number of research units involved if “the process involves thoughtful in depth research with the objective of understanding why things are as they are” (Easton, 2010, p. 119). The methodology of a research project must fit the purpose of the research. The goal of this research is to determine if, why and how spirituality, an essentially subjective, personal, yet tacit reality, causally affects ethical decision-making and behaviour within work-related contexts. A positivist paradigm alone is unable to account for the socially constructed nature of spirituality. An interpretivist paradigm alone is unable to account for the real effects of spirituality on behaviour and context. Critical methodological pluralism (i.e., critical realism) is able to do both. The next chapter explains in detail how it achieves this using a phased research approach starting with the extensive.

CHAPTER 6: EXTENSIVE RESEARCH

The real voyage of discovery consists not in seeking new landscapes, but in having new eyes –

Marcel Proust, *Remembrance of Things Past*

This thesis utilises a research design encompassing both extensive and intensive approaches. Data was collected sequentially, with the extensive data collected first. Both approaches complement each other. The extensive highlights abstract manifestations of spirituality. In this way, it provides “vital descriptive information, which may be useful as a support in a discussion about causal powers, and it contributes to generating questions of causality” (Danermark et al., 1997, p. 175). The intensive method then explores critical ethical incidents to illuminate the actual contributory power of spirituality and organisational contexts in these incidents. Given the phased nature of this research, this chapter deals with the extensive approach first. Consequently, it provides details of the extensive research design followed by the results from this approach.

§6.1 Extensive Research Design

This section will answer the first research question:

- ***What is the relationship between spirituality and ethical decision-making?***

As we have seen, spirituality can be characterised by four broad themes. A consequence of this is the possibility of measurement. If we regard spirituality as comprising these real and actual structures, then determining one’s spirituality means assessing how much or little a person holds to these notions. If we can quantify certain aspects of an individual’s spirituality then it becomes possible to investigate its association with other constructs such as moral judgement and behavioural intention using standard statistical analysis.

Measuring spirituality becomes especially relevant when choosing cases for the intensive part of this research. It is important that individuals selected demonstrate a spirituality that has causal power and influences behaviour. Choosing participants for the intensive phase of this research based on a suitable measurement instrument, as opposed to their own or other’s haphazard personal assessment, provides greater validity and reliability and reduces the possibility of the epistemic fallacy occurring. Two recent surveys of the spirituality construct and psychometric

testing legitimise such an approach (MacDonald, Friedman, & Kuentzel, 1999; MacDonald, LeClair, Holland, Alter, & Friedman, 1995). The authors make a case for their efficacy and recommend the employment of such scales in conjunction with, not separate from, qualitative methods.

§6.1.1 Sample

The extensive approach investigates the relationship between an individual's spirituality and their moral judgement and behavioural intention. The nature of this research and the need to select participants for the intensive phase meant selecting a sample from several specific organisations in the Auckland who are involved in the delivery of humanistic goods and services (i.e., that add to human flourishing). Individuals within such organisations are likely to be more aware of and come across ethical issues in their daily practice. Furthermore, if spirituality is a search for higher values, innerness and things that give meaning to life, then it is not just about being and experience but about doing. As such, spirituality works itself out in loving and healthy connectedness with oneself, others and one's Ultimate Concern. Again, organisations with a significant human service focus (i.e., a motivation to enrich human well-being in addition to improving the bottom line), should provide a useful sample of spiritual persons. Consequently, four organisations were selected to reflect this. These were an engineering/management consultancy, a school, a hospital and a church.

The first organisation selected was a for-profit engineering/management company specialising in design, engineering, environmental, management consultancy, planning and advisory services. It is located in Auckland with 450 staff situated in main centres throughout New Zealand. As a company committed to "the improvement of human well-being through engineering services" (in-house literature) and the strong association between spirituality and human flourishing, which itself is an idea inherent to professions such as engineering (Coady & Block, 1996; Oakley & Cocking, 2001), it was hoped this organisation would provide a valuable pool of potential participants working in a for-profit environment.

The second organisation was a state-funded not-for profit health provider located in Auckland city. It brings together the services of several satellite health organisations. It currently employs in excess of 10,000 people specialising in all areas of medical care. This research specifically targeted nurses in the organisation for two reasons. First, nurses are a key group essential to organisational functioning and are likely to have appropriate knowledge useful for this thesis. Second, there has

been ample written exploring the relationship between nursing and spirituality (Burkhart, 2001; Delgado, 2005; Lucchetti, Lucchetti, & Puchalski, 2012; O'Brien, 2010). Third, similar to the above, nursing as a profession aims at the good of others and is likely to attract like-minded individuals. Given this organisation employs approximately 3000 nurses, which was a large number to manage successfully, this research sampled approximately 20% of that number.

The third organisation was a local high school. Established in the late 1800s, this school has served its local community for over 100 years. It currently has in excess of 100 staff and over 1000 students ranging from year 9 through year 13. This research targeted teaching staff ($N = 90$) at this school for similar reasons as above. First, teachers play the core role at a high school. Second, the pastoral nature of teaching links well with spirituality (Lindholm & Astin, 2008; Palmer, 2003; Speck, 2005). Third, teaching is also a profession that contributes to human flourishing. As with the health provider, the school is a state-owned not-for-profit enterprise.

The fourth organisation was a Baptist church located in Auckland. The church started in the 1950s and grew to its current congregation size of approximately 350 members. It provides a number of ministries to the local area including community services. Selection of the church was for two reasons. First, given the nature of the institution, participants in this sample were likely to be spiritual. Second, participants were not organisationally bound; the church is a container of spiritual people from a wide range of organisations. In this way, it provided a valuable complement to the other organisations targeted.

These are four distinct organisations with a variety of operational and financial realities. Moreover, while the church is not an institution for which respondents work *per se*, its membership consists of individuals who labour in a range of differing organisations. Taken together, the respondents come from a range of work-related contexts and roles. As such, they provided a sample conducive to developing a deeper insight into why and how spirituality influences their ethical decision-making and behaviour.

The extensive approach's purpose is to establish potential relationships between spirituality and processes of ethical decision-making while also providing a pool of potential participants for intensive aspect of the research. Consequently, what is important here is the internal validity and reliability of the instruments used, not necessarily external validity that involves drawing inferences to the population as a whole (Neuman, 2003). Interestingly, in this relatively new subject area, it is common to find PhDs and journal articles using similar approaches (Dean, 2001; Giacalone &

Jurkiewicz, 2003a; Kennedy, 2001; Kolodinsky, Madden, Zsik, & Henkel, 2010; Kutcher et al., 2010; Milliman et al., 2003; Rego & Cunha, 2008; Smith, 2005; Trott, 1996). Moreover, from a critical realist perspective actual concrete patterns are unlikely to be representative or average. Rather, critical realism explores underlying causal mechanisms (i.e., spirituality) that “are generalizable to other contexts as they are the necessary features of these objects [i.e., participants]” (Danermark et al., 1997, p. 165)

Participants in the four organisations received an email that introduced the researcher and the research. Included within the email were a participant information sheet and an embedded link to a secured anonymous online survey. Consent occurred when the online survey was completed. Each participant received two reminder emails over a 4-week period. Email was selected for a number of reasons. Participants had access to email via their internal intranets. A single email sent to the liaison in each organisation was sufficient to access numerous individuals promptly and without difficulty. The literature suggests that e-mail surveys also demonstrate superiority over postal surveys in terms of response speed, better response rates and cost efficiency (Bachmann, Elfrink, & Vazzana, 1999; Ilieva, Baron, & Healey, 2002; Sheehan & McMillan, 1999). There is the issue of repetitive answering whereby people do the survey more than once. To alleviate this problem, the survey was set up so that once started by an individual, they could not open the survey again. Unfortunately, this resulted in a number of incomplete surveys, which were not included in the data analysis. Checking the data carefully found no double responses. Return rates for anonymous non-incentivised email surveys are approximately 20-25% (Kaplowitz, Hadlock, & Levine, 2004; Sheehan, 2001; Sheehan & McMillan, 1999).

§6.1.2 Instruments

Participants completed a survey consisting of several questionnaires. The demographic questionnaire provided descriptive characteristics of the sample, asked several open-ended questions about spirituality and ethics and contributed to the external validity of the intensive research findings. The second instrument administered evaluated a respondent’s spirituality. The third instrument measured dimensions of ethical decision-making. This survey questionnaire approach is a common means of measuring spirituality and/or ethical decision-making in the literature (Hodge, 2001). The total time required to complete the survey was approximately 20 minutes.

There are several issues involved in measuring such constructs. Starting with spirituality, any research must begin from the premise, as was the case in this research, that we are all spiritual beings (Moberg, 2002). Instruments utilised to measure spirituality need to reflect this truism. Gray (2006) notes that without clarity on what spirituality is or what aspect of spirituality is to be measured, the researcher cannot select an appropriate instrument. An operational instrument that does not match the conceptual definition of spirituality in use fails to have any construct validity. Moberg (2002) also highlights the problem of an illusionary spirituality. A person's spiritual health is often a reflection of how they feel as opposed to how they actually are. If an individual feels spiritual, this will influence how they self-rate on any scale. The outcome of this is an inaccurate measure of their true spirituality. A similar issue occurs with social desirability bias which involves subjects providing answers deemed better and that represent a socially desirable character trait or behaviour (Slater, Hall, & Edwards, 2001). A well-designed measurement scale can address all of these concerns.

§6.1.2.1 Measuring Spirituality

This research utilises Howden's (1992) *Spirituality Assessment Scale* (SAS) (see Appendix 1).⁴ While Howden's scale is older, it is one of the few instruments measuring this construct broadly enough such that it can be applied to a wide variety of spiritualities, as was the focus of this study. Howden developed the SAS after a review of the spirituality literature. The four finalised dimensions of her scale are similar to the themes identified in Chapter 2 of this thesis and in other literature. Consequently, the SAS has good construct validity for this research as opposed to other scales that often did not address these four interrelated dimensions (Ellison, 1983; Seidlitz et al., 2002) or were overtly theistic (Hall & Edwards, 2002). The Cronbach alpha for Howden's scale was high at 0.92 meaning it has good internal reliability. Exploratory principal components analysis with a factor loading criteria of 0.40 and a minimal loading of three items on a single factor and varimax rotation ultimately produced a four-factor solution accounting for 64.8% of the variance. As a measurement of robustness, Howden found significant Pearson correlations between SAS scores and select variables hypothesized from the literature influenced by spirituality. MacDonald (1997) used factor analysis to assess the SAS. He also found significant correlations agreeing with Howden's assessment of the SAS instrument's robustness. Finally, several others studies have utilised this scale in education (McGee, Nagel, & Moore, 2003; Meyer, 2003), nursing (Bell, 2006; Brennan, 2004), counselling (Briggs, Apple, & Aydlett, 2004; Gill, Barrio Minton, & Meyers, 2010), and management (Harmer, 2008; Moore-Davis, 2007; Rojas, 2005).

⁴ Permission to use the Spirituality Assessment Scale (SAS) was granted by Dr. Judy Howden.

This 28-item SAS operationalises spirituality in terms of four dimensions taken from the literature. These form an inter-related and covarying aspect of a person's being that acts as a unifying framework evidenced in specific attitudinal and behavioural indicators. In assessing spirituality, the scale quantifies the following:

1. *Unifying Interconnectedness*: a feeling of relatedness or attachment to others, a sense of relationship to all life, a feeling of harmony with self and others, and a feeling of oneness with the universe and/or a universal element or Supreme Being
2. *Purpose and meaning in life*: the process of searching for or discovering events or relationships that provide a sense of worth, hope and/or reason for living/existence
3. *Innerness*: the process of striving for and/or discovering wholeness, identity, and a sense of empowerment.
4. *Transcendence*: the ability to reach or exceed the limits of usual experience; the capacity, willingness or experience of rising above or overcoming bodily or psychic conditions; or the capacity for achieving wellness and/or self-healing (Howden, 1992, p. 7).

Respondents score on a Likert-type scale ranging from Strongly Disagree (SD = 1) to Strongly Agree (SA = 6) with possible total SAS scores ranging from 28 to 168.⁵ The instrument scores by summing the responses to all of the items across the above dimensions. Individuals who score 113-168 have a strong positive spirituality. Scores from 84-112 would represent fair, or mixed positive and negative spirituality. A score of 28-56 indicates weak or negative spirituality, or possibly spiritual distress.

The previously mentioned methodological challenges associated with socio-psychometric measurement are also solvable. For example, overcoming illusionary spirituality means questioning the scores that look good and conducting checks for ceiling effects by using a test for skew. Social desirability bias is reduced if subjects are told there are no incorrect answers and their responses are anonymous (Slater et al., 2001) and can be tested for using statistical analysis. All of these conditions applied in this research. Walker, Smither and DeBode (2012) assert if self-reports measures are used, then researchers should articulate clearly why. For this research, the participants themselves were in the best position to discuss their spirituality and to provide moral judgements of the ethically questionable scenarios. Given spirituality and ethics' inherent and somewhat amorphous nature, it would be difficult to imagine how another source, other than the individual, could accurately evaluate these constructs.

⁵ Howden's (1992) original scale started with SA and ended with SD. However, this proved confusing for respondents and also for calculating spirituality scores. Consequently, the order of the scale was changed to the above.

§6.1.2.2 Measuring Ethical Decision-Making

After determining individual spirituality, the research sample was administered an instrument designed to evaluate components of ethical decision-making. Most studies examining these constructs use questionnaires to evaluate attitudes and in some cases behaviour. Many instruments try to simplify a complex process into single item scales typically anchored by “very ethical” and “very unethical” (Barnett, Bass, & Brown, 1994; Forsyth, 1992). Such approaches, however, have several limitations (Reidenbach & Robin, 1990; Reidenbach, Robin, & Dawson, 1991; Tenbrunsel & Smith-Crowe, 2008). First, they are reductionist in nature, minimising ethics to one or two philosophical constructs. Second, single item scales are less reliable than multi-item measures and therefore more prone to error. Finally, global measures cannot detail the process of ethical evaluation. What is required is a scale that measures multiple items against selected scenarios. Such a scale would theoretically have increased accuracy and validity.

Reidenbach and Robin (1988, 1990) provide a solution to this problem. They argue five major moral philosophies underpin our modern ethical worldview: deontology, relativism, justice, utilitarianism and egoism. A brief explanation of each of these is provided in Table 5 below. Confirmation of these, Reidenbach and Robin contend, exists in our everyday language and narratives (e.g., fairy tales & fables), lives (social institutions such as family, friends and church), and are evident in various empirically tested models of ethical decision-making (Ferrell & Gresham, 1985; Hunt & Vitell, 1986; Trevino, 1986). Moreover, these frameworks “encompass most of the great ideas for social survival, not just from the area of moral philosophy but also from religion” (p. 640). Each has a long tradition and a distinctive core although there are overlaps. As normative philosophies, they are prescriptive and as such, guide behaviour without necessarily predicting it. This makes them useful for understanding the reasoning behind moral judgement without presupposing any particular outcome. Consequently, their use constitutes an appropriate starting point for understanding the multidimensional nature of moral judgement.

Table 5: Reidenbach & Robin's (1988, 1990) Five Moral Philosophies

Moral Philosophy	Description
Deontology	Emphasises the importance of obligation, duty and absolute rules of behaviour to determine moral behaviour
Relativism	Morality is situational; rejects absolute moral standards/rules of behaviour
Justice	A broad-based understanding of morality and incorporates ideas like fairness, goodness and rightness
Utilitarianism	Morality is about maximising the benefit for the most people; the consequences determine the ethicality of the action
Egoism	Evaluates the morality of action based on its benefits/harms to one's self-interest

Content analysis of these five moral philosophies led to a 7-point semantic scale of eight items that formed three factor dimensions: the moral equity dimension (ME), the relativism dimension (REL) and the contractualism dimension (CONT) (see Appendix 2). Reidenbach and Robin (1988, 1990) contend this scale measures how individuals evaluate ethical decisions and has predictive validity in explaining an individual's intention to behave in a particular manner. Reidenbach and Robin tested the final scale on 152 managers in a variety of businesses. The scale's internal consistency was good (0.8) while the alphas for each subscale ranged from 0.71 to 0.92 indicating that the scale items all belonged to the same domain of content. The convergent validity of the instrument was also good ranging from 0.27 to 0.49 indicating that "the constructs are independent of the situation to which they are applied" (p. 643). Discriminant validity was strong but not complete. In general, the constructs were "unique, and...reflections of the same dimension" (p. 643). In terms of the scenarios used in Reidenbach and Robin's study, these three factors explained 74%, 81% and 83% of the item variance.

Similar to Howden's (1992) SAS, Reidenbach and Robin's (1988, 1990) MES is also older. However, as one of the few instruments that assesses an individual's ethical attitude based on multiple moral frameworks with item scales that reflect this plurality, it alleviates the problems associated with single scale items. This approach avoids the unreliability of such scales and facilitates an understanding of individual ethical perspectives and their involvement in making an evaluation. Moreover, a large number of studies have utilised and validated this scale (Beekun et al., 2003; Cruz, Shafer, & Strawser, 2000; LaTour & Henthorne, 1994; Nguyen, Basuray, Smith, Kopka, & McCulloh, 2008; Schepers, 2003). Perhaps more importantly for this thesis, several authors have used the MES to evaluate relationships between religiousness and the various dimensions of ethical decision-making (Barnett et al., 1996; Clark & Dawson, 1996; Fernando et al., 2007; Phau & Kea, 2007; Razaque & Hwee, 2002; Singhapakdi et al., 2000; Siu et al., 2000).

This thesis' requirements warrants the employment of a modified MES as used by Hudson and Miller (2005).⁶ This 13-item scale includes an additional utilitarian dimension (UTIL) since individuals in business often exercise such thinking in their decision-making (DeConinck & Lewis, 1997; Rallapalli, Vitell, & Barnes, 1998; Rashid & Ibrahim, 2008) and several prominent decision-making models incorporate a consequentialist element (Hunt & Vitell, 1991; Vitell et al., 2005). Hudson and Miller's scale also includes three questions pertaining to behavioural intention of which one ("what would your peers do?") is designed to alleviate social desirability bias and reduce its effect on predictive outcomes. The test for reliability of the four dimensions for Hudson and Miller's version of the MES across their scenarios all exceeded 0.70.

The diversity of participants in this research ensures the scenarios included with Reidenbach and Robin's (1988, 1990) original MES are appropriate. While it is reasonable to write a set of specific ethical scenarios for this study, much of the extant literature uses the Reidenbach and Robin's original scenarios (Clark & Dawson, 1996; Elias, 2002; Kracher, Chatterjee, & Lundquist, 2002; Siu et al., 2000). Moreover, this study endeavours to provide common underlying ethical constructs that are reliable across a variety of contexts. For these reasons, it employs a four-dimension scale with 10-items using the initial three scenarios. This allows for a cut-down version of the scale that should ensure a good response rate. Business ethics, similar to spirituality, is not a singular construct that is easily measured. Consequently, clearly defined testing for ethical behaviour in business is essential. Reidenbach and Robin's MES contributes to the resolution of this. For any other measurement concerns, similar techniques as applied to the measurement of spirituality was utilised (e.g., test for skew & social desirability).

§6.1.3 Data Analysis

Survey data was entered into an Excel 2007 spreadsheet and analysed using SPSS 18.0. For the *Spirituality Assessment Scale* (SAS) the study used the total score for the analysis. For the *Multidimensional Ethics Scale* (MES), the study used the combined mean scores from all three scenarios for the analysis. The rationale for not reporting individual mean scores for each scenario are several. First, the original MES scenarios are reasonably similar in nature. Second, Reidenbach and Robin (1990) note the MES is designed to measure universal traits across a variety of contexts. Implied is the notion that while situations may change, reasoning processes regarding ethical decision-making will not vary significantly. Third, and perhaps most relevant, is that other studies have employed similar approaches (Beekun et al., 2010; Beekun et al., 2003; Beekun & Westerman,

⁶ Permission to use the Multidimensional Ethics Scale (MES) was granted by Dr. Graham Miller.

2011; Hudson & Miller, 2005; Schepers, 2003; Siu et al., 2000). Finally, a combined mean score allows for simplicity of bivariate analysis and hypothesis testing and reporting.

Answering the first research question, *“What is the relationship between spirituality and ethical decision-making?”* involved several stages. First, the study provides basic demographic information. Second, it presents univariate statistics of the overall SAS and MES. Third, bivariate analysis was performed to determine associations between dependent and independent variables. Fourth, regression analysis tested proposed hypothesis. Finally, *t*-tests examined whether higher spirituality scores meant increased ethical behaviour and whether older respondents had higher spirituality scores. Prior to discussing each of these, however, the assumptions pertaining to them are explored.

§6.1.3.1 Exploring Assumptions

As recommended in the literature (Field, 2009; Leech, Barrett, & Morgan, 2011), before undertaking further analysis, the researcher examined the data for independence of observations, reliability, violations of the assumptions of normality, linearity and homogeneity of variances.

Independence of observations assumes that no relationship exists between the scores of one person and those of another (Leech et al., 2011). Violation of this assumption occurs in certain circumstances such as snowballing which did not take place in this research. Reliability implies that a measure consistently reflects the construct it is measuring. The most common method of doing this is Cronbach’s coefficient alpha (Field, 2009). An alpha value of 0.70 or above indicates the scale is reliable (Nunnally, 1978; Robinson, Shaver, & Wrightsman, 1991). The SAS was reliable with an alpha of 0.80. The alphas for the multidimensional scale and subscales were also above 0.70. As a further test of reliability, alphas were calculated as if scale items had been deleted. None of the alphas differed substantially to affect overall reliability (see Table 6 below).

Table 6: Alphas for SAS, MES & MES Subscales

	SAS Overall	MES Overall	ME Subscale	REL Subscale	UTIL Subscale	CONT Subscale	BEHT Subscale
Alpha (N=321)	0.80	0.93	0.85	0.80	0.72	0.79	0.78

Normality assumes that observed variables follow a normal distribution. Abnormal data can distort true relationships among observed variables, thus negatively affecting parametric analysis (Field,

2009). A test for skew which measures the frequency distribution for the normal curve indicated more high mean scores on the right of the normal distribution (a negative skew) for the SAS and all dimensions of the MES. The box and Q-Q plots also indicated several outliers in the sample. However, none of these were deemed to be so problematic as to be excluded from this analysis.

The finding of high spirituality scores across the sample does merit explanation. As discussed earlier, organisations with a human service focus are more likely to attract those with spiritual characteristics and involve work where ethical dilemmas are more likely to occur. The selection criteria are likely to skew results positively as has happened here. The research focus, however, means such a bias is not problematic but rather generative of a relevant and valuable sample. For the extensive part of this research it should provide a highly spiritual sample which becomes a viable gateway into the intensive aspect of this research. For the intensive focus, it provides a germane pool of potential participants whose spirituality appears to play a significant role in their daily lives.

Another possible explanation of data abnormality is common method bias (CMB). This occurs when a variance “is attributable to the measurement method rather than the constructs the measures represent” (Podsakoff, Podsakoff, MacKenzie, & Lee, 2003, p. 879). The main issues for this research were social desirability (discussed and resolved earlier) and the non-separation measurement of the dependent and independent variables. While several statistical remedies exist to test for bias, this thesis used *Harman’s Single-factor* test. If common method bias is present, the total number of factors will be less than six and the largest factor will be greater than 30% of the loading (Podsakoff et al., 2003). Using this test resulted in a 13-factor solution with the highest single factor accounting for 20.12%. Therefore, CMB was not an observable issue for this data set.

While the survey results reflected the sample, parametric statistical analysis requires that variables distribute normally. An alternative is to use non-parametric methods; however, these are less useful for larger samples and often less powerful than parametric statistics (Field, 2009). Given this requirement, it was decided to transform the data. According to Field, if the focus is on relationships between variables (e.g., correlations or regression) then it is appropriate to transform only the problematic variables. If the focus involves differences between variables (e.g., change over a period) then all variables will need transforming. In this instance, the first of these directives applies. Transformation is not fudging the results because all mean scores are transformed. This

process does not change the relationships (the relative differences between people for a given variable remain the same), it only changes the differences between different variables.

There are few methods to transform data with a negative skew. Transforming a positive skew normally requires using a log or a square root transformation (Leech et al., 2011). Both of these, states Field (2009), squash the right tail of the distribution and bring the scores closer to the mean. The problem, however, with both approaches is that neither can be applied to a negative skew (i.e., you cannot get the square root of a negative number). Consequently, the only viable option is to square or cube the mean scores to squash the left tail of a distribution and bring the scores closer to the mean. Table 7 shows the skew before and after transformation. All variables now fit within Leech et al's (2011) guideline of greater than -1 and less than +1 from the mean. With large samples such as this one, small differences in normality can produce significant results which may not mean that the deviation from normality is enough to bias any statistical procedure. Moreover, given that several of the tests utilised in this research are quite robust to violations of normality (e.g. *t-tests*) no further transformations were necessary (Field, 2009).

Table 7: Skew Tests of SAS & the MES Subscales Before & After Normalisation

Measures	Skew before Normalisation	Skew after Normalisation
SPIRITUALITY	-0.33	-0.04
ME	-1.32	-0.49
REL	-0.64	-0.13
UTIL	-0.54	-0.14
CONT	-1.05	-0.15
BEHAVINT	-1.15	-0.46

In a further check of validity, the linearity of the data was explored. Linearity assumes that two variables relate in a linear fashion. If the variables are not linearly related, then multiple regression will underestimate the true relationship between the dependent and independent variables (Field, 2009). A matrix scatter plot checked for linearity and multicollinearity. While some variables were unrelated, several indicated a weak to moderate association. Multicollinearity was not evident. Homogeneity of Variance assumes the variances are the same throughout the data. In correlational designs, this assumption means “that the variance of one variable should be stable at all levels of the other variable” (Field, 2009, p. 133). Again, this was met (further discussion of this occurs in the Chapter 7).

§6.1.3.2 Correlational & Regression Analysis

Before testing the main hypotheses, correlational analysis of the relationships among independent and dependent variables for the sample occurred. Correlations indicate the strength of the relationship between a pair of variables but provide no indication of the direction of causality for at least two reasons (Field, 2009). First, often there may be some other variables not taken into account that affect the results. Second, the correlation coefficients cannot tell us anything about which variable causes change in the other. For categorical and scale variables, the most common method used is Pearson's r . According to Leech, et al. (2011), a correlation of 0.10 is smaller than typical, 0.30 is medium or typical, 0.50 is large or larger than typical and $\geq .070$ is much larger than typical.

Similar research in this area has documented relationships between variables including age and gender with ethical outcomes (Christie, Kwon, Stoeberl, & Baumhart, 2003; Collett & Lizardo, 2009; Keller, Smith, & Smith, 2007; Peterson, Rhoads, & Vaught, 2001; Wimalasiri, Pavri, & Jalil, 1996). Consequently, these were included as control variables in the analysis. Moreover, two questions regarding participant's religiousness were also included although not as control variables. Scatter plots indicated several weak to moderate associations in the normalised data were evident. The correlational analysis below supports these observations.

Given this research's interest in finding out how spirituality (the independent variable) influences moral judgement/behavioural intention (the dependent variables), and the need to control for such variables as age and gender, a hierarchical regression analysis was used. This allows the researcher to enter predictors into the model based on previous research and their potential for predicting outcomes (Field, 2009). In addition to the above assumptions, regression analysis has several other requirements to be effective. First, the predictor variable (spirituality) should have some variation in value. Second, there should not be perfect multicollinearity. Third, independent errors should be minimised. Finally, the sample needs to be large enough to generate an accurate measurement of R . As a rule of thumb, Green (1991) suggests a minimum sample size of $50+8k$ where k equals the number of predictors if you want to test a model overall. To test the individual predictors, he suggests a minimal sample size of $104 + k$. This research's sample of 321 survey respondents met all of these requirements.

The last research hypothesis posited that the higher a person's spirituality was, the higher their behavioural intention score would be. The means to determine this is using an Independent t -Test.

In her original scale, Howden (1992) provided three levels of spirituality. Less than 56 was considered low or possibly even spiritual distress, 57-112 represents a moderate spirituality and 113-168 a strong spirituality. In this study's data set there are no scores below 57. Consequently, for the purposes of this test, two cut-of points will be examined. The first will examine if there is any significant difference between respondents with a moderate spirituality (>56 and <113) and those with a high spirituality (≥ 113) against the likelihood of behaving ethically. The second test uses the cut-off point of 130 which is the requirement for being interviewed in the intensive part of this research. This cut-off score was selected to provide a purposive sample of cases in excess of 30 from the survey respondents who agreed to be interviewed. A lower SAS score would have resulted in a lower number of cases which is inappropriate for studies such as this (Danermark et al., 1997). At the same time, 130 is well above Howden's minimum score to be considered highly spiritual which ensured the individuals selected were still strong cases.

§6.2 Extensive Results

The questionnaire was pre-tested on 16 respondents to detect possible deficiencies in the questionnaire design and instructions. Issues such as the clarity of the questions and instructions, as well as the length of the survey, had particular attention paid to them. No major deficiencies occurred at this stage. The number of online surveys sent via email, started and the percentage completed, is shown in Table 8 below. The overall response rate was 23.8%.⁷ Several studies have shown return rates for anonymous non-incentivised email surveys to be approximately 20-25% (Kaplowitz et al., 2004; Sheehan, 2001). The response rate for this survey was similar.

⁷ Note: All figures in this chapter are rounded to two decimal places except where noted.

Table 8: Survey Participation

Organisation	Contacted⁸	Started	Completed	Response rate
Nursing	562	203	129	23%
Teaching	90	25	23	25.6%
Engineering	435	141	86	19.8%
Church	264	139	83	31.4%
Total	1351	508	321	23.8%

Descriptive statistics for all demographic and worker characteristic variables for the combined sample appear in Table 9.

Table 9: Demographic Information

Variables	N	%
<i>Gender</i>		
-Male	128	40
-Female	193	60
<i>Age</i>		
-18-29	49	15.3
-30-39	68	21.2
-40-49	91	28.3
-50-59	83	25.9
-60-65	18	5.6
-65+	12	3.7
<i>Ethnicity</i>		
-Caucasian	287	89.4
-Maori	6	1.9
-Pacifika	6	1.9
-Asian	15	4.7
-African	1	0.3
-Other	6	1.9
<i>Marital Status</i>		
-Single	64	20
-Married	206	64.2
-Divorced	19	5.9
-Widowed	3	0.9
-Other	29	9.0
<i>Education</i>		
-S Cert/NCEA L1	6	1.9
-S Cert/NCEA L2	9	2.8
-Bursary/NCEA L3	5	1.6
-TCert or Equiv	27	8.4
-Undergrad	125	38.9
-Postgrad	130	40.5
- Other	19	5.9

⁸ These numbers differ from the total available respondents in some organisations for several reasons. First, the quantity of nurses' represents who opened the email invitation (approx. 20% of total). Second, my engineering contact did not email the survey to one of their offices. Finally, the church database only had this many email contacts.

<i>Yrs in Current Job</i>		
-0-5 years	186	57.9
-6-10 years	71	22.1
-11-15 years	27	8.4
-16-20 years	13	4.0
-20+ years	24	7.5
<i>Years Working</i>		
-0-5 years	57	17.8
-6-10 years	41	12.8
-11-15 years	37	11.5
-16-20 years	38	11.8
-21-25 years	42	13.1
-25+ years	106	33.0
<i>Are you religious?</i>		
-Not at all	76	23.7
-Not very	76	23.7
-Moderately	95	29.6
-Very	74	23.1
<i>Religious Attendance</i>		
-Weekly	127	39.6
-Monthly	21	6.5
-2-3x per year	53	16.5
-Never	92	28.7
-Other	28	8.7
<i>Belief in Higher Power</i>		
-Yes	251	78.2
-No	70	21.8
<i>Are Religion & Spirituality Same?</i>		
-Yes	79	24.6
-No	242	75.4
<i>Are Spirituality & Ethics Same?</i>		
-Yes	62	19.4
-No	259	80.6

The majority of the sample were Caucasian/European ($N = 287$, 89.4%), female ($N = 193$, 60.1%) and married ($N = 206$, 64.2%). Most were between the ages of 30 and 60 ($N = 242$, 75.4%). As a group, they were highly educated with 38.9% ($N = 125$) having an undergraduate degree and 40.5% ($N = 130$) with a postgraduate degree. In terms of work experience, 80.1% ($N = 257$) had been in their current role 10 years or less. However, overall 69.4% ($N = 223$) had been in the workforce for over 10+ years with significant number of those ($N = 106$, 33%) stating 25+ years of work experience.

Regarding this sample's religiousness, 23.1% ($N = 74$) considered themselves very religious. However, the majority saw themselves as not being very religious ($N = 247$, 77%). While almost two-fifths of the sample attended religious meetings weekly ($N = 127$, 39.6%), many attended

rarely ($N = 53$, 16.5%) or not at all ($N = 92$, 28.7%). Interestingly, 78.2% ($N = 251$) believed in a higher power. Most respondents asserted spirituality was different from religion ($N = 242$, 75.4%) and from ethics ($N = 259$, 80.6%).

§6.2.1 What is Spirituality?

While this question was not part of the original research proposal, it was decided to report detailed findings from the survey for several reasons. First, they provide justification for investigating spirituality as a broader construct than religion. Second, these results support using the spirituality themes characterised in Chapter 2 and in Howden's (1992) scale. Finally, while they do not pertain directly to any research question, they provide a valuable backdrop to the intensive research phase and were a useful starting point for the interviews themselves and for the research overall.

In response to the first open-ended survey question about religion and spirituality, 242 (75.4% of total number of surveys, $N = 321$) stated religion and spirituality were different constructs. When answering why they were different, respondents provided data about spirituality as a construct. Table 10 deductively codes their answers according to this research's understanding of spirituality developed in Chapter 2.

Analysis of the second open-ended survey question, "Do you believe that spirituality and ethics are similar or do you think they are different?" found 259 respondents (80.6% $N = 321$) believed spirituality was different from ethics. Asked why they were different, 188 (72.6% of 259 responses) stated spirituality, in some sense, provided a basis for one's ethical action without being the same as that action. Table 11 below provides the evidence of these responses.

These survey findings do not provide conclusive evidence for addressing this research's questions. However, there is sufficient survey data here to suggest that exploring spirituality, as a broader construct than religion, exemplified in four broad terms as it relates to ethical behaviour, is a valid project.

Table 10: Examples of Survey Responses to: “Do you believe that religion and spirituality are the same or do you think they are different?”

<i>Deductive Analysis of Open-ended Question Answers – “Why are they different?” (Survey Extracts)</i>	
<i>Spirituality is different from religion</i>	242 (75.4%)
<p><i>Interconnectedness</i></p> <p>Spirituality is broader and involves a belief in the connectedness of people to each other and the universe. Spirituality is one’s own sense of connecting with that higher power. Spirituality is something you become aware of and feel connected to either a person or the world around you. Spirituality is an awareness of one’s connection and relationship with the communities and environment where we live.</p>	77 Data Extracts
<p><i>Innerness</i></p> <p>Spirituality is personal and shapes who we are as individuals. Spirituality to me is an internal feeling achieved through religion, meditation, through talking with people who are spiritual. Spirituality is relying on a spirit dwelling within to help, to guide and to comfort. Spirituality is more an inner conviction which a person chooses to develop in their own way.</p>	71 Data Extracts
<p><i>Meaning</i></p> <p>Spirituality is the framework that makes sense of things and expresses it in the way we are. Spirituality gives meaning to events and happenings but is not based on any religious scripts or behaviours. Spirituality is a more generic term to describe something that gives one a sense of meaning and purpose. Spirituality is a seeking for meaning/purpose.</p>	66 Data Extracts
<p><i>Transcendence</i></p> <p>Spirituality is something that gives peace of mind and allows for growth beyond the self. The essence of spirituality is the search to know our true selves and to discover the real nature of consciousness. Spiritual is more related to the natural, feeling good, appreciating nature, free from worldly values. Spirituality is the individual’s perception or awareness and search for something outside the physical world.</p>	52 Data Extracts

Table 11: Examples of Survey Responses to: “Do you believe that spirituality and ethics are the same or do you think they are different?”

Deductive Analysis of Open-ended Question Answers – “Why are they different?”	
Spirituality & ethics are different	259 (80.4%)
Spirituality & ethics are connected	188 (72.6% of 259)
<i>How are they connected? (Survey extracts from open-ended question answers)</i>	
Spirituality and ethical conduct are closely related; e.g., living life with a sense of justice, fairness and doing the right thing.	
I believe that your own personal ethics develop and are influenced by your own personal spirituality. However, I do believe they are inter-relational and interdependent.	
Your spirituality will inform the ethical decisions you make.	
My spirituality defines and informs my ethical beliefs. My personal ethos underpins how I pass judgement on others.	
Your spirituality forms your core values/beliefs that then influence the ethical part of daily life.	
A person’s ethical beliefs are greatly influenced by their spiritual beliefs.	
Having a tendency for spirituality makes it easier for one to be ethical and to act ethically.	
Living spiritually, I believe [should] strongly influence one’s personal ethics. Personally, for someone who prioritises spirituality, I think spirituality and ethics are strongly linked.	
Spirituality should affect the way we live and the decisions we make.	
Spirituality is the source of knowledge; ethics is applying the knowledge.	

§6.2.2 Spirituality & Ethical Decision-Making Results

This section provides data analysis and results pertaining to the first research question: ***“What is the relationship between spirituality and ethical decision-making?”*** The means, standard deviations, ranges and variances for spirituality and ethical decision-making dimensions are presented in Table 12 below. For the Spirituality Assessment Scale (SAS), higher scores indicate a greater degree of reported individual spirituality. For the Multidimensional Ethics Scale (MES), higher mean scores indicate a stronger degree of each moral judgement dimension. For the purposes of this research, a combined mean score across all three scenarios pertaining to MES dimensions (i.e., moral equity (ME), relativism (REL), utilitarianism (UTIL), contractualism (CONT) and behavioural intention (BEHAVINT) for the sample was calculated.

Table 12: Sample Means, Standard Deviations, Variances and Ranges for Spirituality, Combined Moral Judgement & Combined Behavioural Intention Dimensions

	Mean	Std Dev.	Variance	Range
SAS (Spirituality)	133.1	16.4	267.6	85-166
MES (Ethical Decision-making)				
ME	5.2	0.7	0.5	1-7
REL	4.4	1.1	1.2	1-7
UTIL	4.8	0.8	0.6	1-7
CONT	4.6	1.2	1.4	1-7
BEHAVINT	5.1	0.8	0.6	1-7

As seen in Table 12 above, the average spirituality score was 133.1 which indicates a strong degree of spirituality overall for this sample. Of the moral judgement dimensions of Reidenbach and Robin's (1988, 1990) MES, ME is the highest ($X = 5.2$) followed by the UTIL ($X = 4.8$) and the CONT ($X = 4.6$) dimensions. The relativism dimension has the lowest mean score across all three scenarios with $X = 4.4$. The BEHAVINT dimension's mean was also high with $X = 5.1$. The small standard deviations indicate limited disagreement across the sample regarding the ethicality of the scenarios.

Before testing the main hypotheses, and after normalising the data, analyses of the relationships among variables for the sample were conducted. The analysis in Table 13 below demonstrates several significant relationships between variables of interest to this research. First, spirituality positively related with gender ($r = 0.11, p < .05$) and age ($r = 0.15, p < .01$), although these were weak correlations. Gender and age also correlated significantly with the various dimensions of moral judgement and behavioural intention. This justifies including these as control variables in any regression analysis. Also of interest was the finding that spirituality significantly related to the two questions pertaining to religion in the questionnaire. However, while spirituality positively correlated with whether individuals consider themselves religious ($r = 0.37, p < .01$) it negatively correlated with religious service attendance ($r = -0.31, p < .01$). These effects would be considered medium or typical (Leech et al., 2011).

Table 13: Correlational Analysis of Extensive Data: Demographics, Spirituality, Moral Judgement & Behavioural Intention Dimensions

		SP_NORM	Gender	Age	Ethnicity	Education	Do you consider yourself religious?	Religious Service Attendance	ME_NORM	REL_NORM	UTIL_NORM	CONT_NORM	BEHVINT_NORM
SP_NORM	Pearson Correlation	1	.110*	.148**	-.047	.085	.368**	-.305**	.198**	.089	.265**	.179**	.313**
	Sig. (2-tailed)		.049	.008	.397	.130	.000	.000	.000	.111	.000	.001	.000
	N	321	321	321	321	321	321	321	321	321	321	321	321
What is your gender?	Pearson Correlation	.110*	1	-.086	.050	.123*	-.102	.193**	.101	.128*	.139*	.180**	.178**
	Sig. (2-tailed)	.049		.123	.368	.027	.069	.000	.070	.022	.013	.001	.001
	N	321	321	321	321	321	321	321	321	321	321	321	321
What is your age?	Pearson Correlation	.148**	-.086	1	-.155**	.105	.044	-.088	.177**	.037	.217**	.188**	.228**
	Sig. (2-tailed)	.008	.123		.005	.061	.431	.118	.001	.509	.000	.001	.000
	N	321	321	321	321	321	321	321	321	321	321	321	321
Ethnicity	Pearson Correlation	-.047	.050	-.155**	1	.028	.081	-.031	-.219**	-.033	-.110*	-.087	-.203**
	Sig. (2-tailed)	.397	.368	.005		.618	.146	.579	.000	.558	.049	.122	.000
	N	321	321	321	321	321	321	321	321	321	321	321	321
Education	Pearson Correlation	.085	.123*	.105	.028	1	-.146**	.175**	.020	-.019	.019	-.012	.030
	Sig. (2-tailed)	.130	.027	.061	.618		.009	.002	.716	.735	.738	.828	.587
	N	321	321	321	321	321	321	321	321	321	321	321	321
Do you consider yourself religious?	Pearson Correlation	.368**	-.102	.044	.081	-.146**	1	.691**	.025	-.054	.056	-.016	.048
	Sig. (2-tailed)	.000	.069	.431	.146	.009		.000	.650	.339	.320	.769	.393
	N	321	321	321	321	321	321	321	321	321	321	321	321
Attendance at religious services?	Pearson Correlation	-.305**	.193**	-.088	-.031	.175**	.691**	1	-.007	.082	-.035	.032	-.022
	Sig. (2-tailed)	.000	.000	.118	.579	.002	.000		.906	.145	.532	.563	.689
	N	321	321	321	321	321	321	321	321	321	321	321	321
ME_NORM	Pearson Correlation	.198**	.101	.177**	-.219**	.020	.025	-.007	1	.496**	.641**	.571**	.679**
	Sig. (2-tailed)	.000	.070	.001	.000	.716	.650	.906		.000	.000	.000	.000
	N	321	321	321	321	321	321	321	321	321	321	321	321
REL_NORM	Pearson Correlation	.089	.128*	.037	-.033	-.019	-.054	.082	.496**	1	.468**	.501**	.481**
	Sig. (2-tailed)	.111	.022	.509	.558	.735	.339	.145	.000		.000	.000	.000
	N	321	321	321	321	321	321	321	321	321	321	321	321
UTIL_NORM	Pearson Correlation	.265**	.139*	.217**	-.110*	.019	.056	-.035	.641**	.468**	1	.573**	.615**
	Sig. (2-tailed)	.000	.013	.000	.049	.738	.320	.532	.000	.000		.000	.000
	N	321	321	321	321	321	321	321	321	321	321	321	321
CONT_NORM	Pearson Correlation	.179**	.180**	.188**	-.087	-.012	-.016	.032	.571**	.501**	.573**	1	.563**
	Sig. (2-tailed)	.001	.001	.001	.122	.828	.769	.563	.000	.000	.000		.000
	N	321	321	321	321	321	321	321	321	321	321	321	321
BEHAVINT_NORM	Pearson Correlation	.313**	.178**	.228**	-.203**	.030	.048	-.022	.679**	.481**	.615**	.563**	1
	Sig. (2-tailed)	.000	.001	.000	.000	.587	.393	.689	.000	.000	.000	.000	
	N	321	321	321	321	321	321	321	321	321	321	321	321

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

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

Perhaps more importantly, Table 13 above also highlights that spirituality significantly correlates with three of the four normalised moral judgement dimensions (ME_NORM $r = 0.20, p < .01$; UTIL_NORM $r = 0.27, p < .01$; CONT_NORM $r = 0.18, p < .01$) and the behavioural intention dimension ($r = 0.31, p < .01$). The relativism dimension was not significant. While the relationships between spirituality and the ethical dimensions range from being smaller than typical to medium (Leech et al., 2011), the low significance levels suggest the null hypothesis of no difference or association can be rejected since the correlations are not likely due to chance.

Given this research's directional hypotheses, hierarchical regression analysis was used to predict the relationships between each dependent variable (i.e., ME_NORM, REL_NORM, UTIL_NORM, CONT_NORM & BEHAVINT_NORM) and independent variables (i.e., age, gender, spirituality). The results of this analysis are in Table 14 below. After controlling for gender and age, spirituality positively predicted the ME_NORM ($\beta = 0.16, t = 2.97, p < 0.05$), UTIL_NORM ($\beta = 0.22, t = 4.13, p < 0.001$) and CONT_NORM ($\beta = 0.13, t = 2.41, p < 0.05$) dimensions of moral judgement. However, only utilitarianism predicted more than 5% of the variance. These results supported hypothesis *H1*, *H3*, and *H4* and rejected the null hypotheses. Contrary to these, spirituality had no effect on the REL_NORM dimension of moral judgement thereby rejecting hypothesis *H2*. Finally, spirituality positively predicted the BEHAVINT_NORM dimension after controlling for age and gender ($\beta = 0.26, t = 5.039, p < 0.001$). The adjusted R^2 was 0.65 indicating that spirituality accounted for 6.5% of the variance in behavioural intention mean scores. Consequently, hypothesis *H5* is supported. Both the tolerance test (all > 0.2) and the VIF test (well below 10) indicated no collinearity within the data. The *Durbin-Watson* Test statistics indicated independent errors were minimised.

Table 14: Hierarchical Regression Analysis predicting Moral Judgement and Behavioural Intention Dimensions of the Multidimensional Ethics Scale after Controlling for Age & Gender

Variable	B	Sig.	Tolerance	VIF	R ²	Adjusted R ²	F-Change	Durbin-Watson
MED_NORM (Constant)		.000						
Gender	.097	.077	.977	1.023	.010	.007	3.300	
Age	.161	.004	.967	1.034	.045	.039	11.563	
SP_NORM	.164	.003	.963	1.038	.071	.062	8.826	1.899
REL_NORM (Constant)		.000						
Gender	.124	.028	.977	1.023	.016	.013	5.331	
Age	.037	.509	.967	1.034	.019	.013	0.754	
SP_NORM	.070	.216	.963	1.038	.023	.014	1.535	1.982
UTIL_NORM (Constant)		.000						
Gender	.131	.014	.977	1.023	.019	.016	6.270	
Age	.195	.000	.967	1.034	.052	.046	18.041	
SP_NORM	.222	.000	.963	1.038	.119	.111	17.090	1.999
CONT_NORM (Constant)		.000						
Gender	.181	.001	.977	1.023	.032	.029	10.625	
Age	.184	.001	.967	1.034	.074	.068	14.364	
SP_NORM	.131	.017	.963	1.038	.091	.082	5.796	2.043
BEHAVINT_NORM (Constant)		.000						
Gender	.167	.002	.977	1.023	.032	.029	10.446	
Age	.204	.000	.967	1.034	.092	.086	20.974	
SP_NORM	.264	.000	.963	1.038	.159	.151	25.390	2.069

An *independent t-Test* also examined if there was any significant difference between respondents with a moderate spirituality (<112) and those with a high spirituality (≥ 112) against the likelihood of behaving ethically. A second test used the cut-off point of 130 which is the requirement for being interviewed in the intensive phase of this research. The output is in Table 15 below.

Table 15: Independent *t*-Test comparing High/Low Spirituality with Behavioural Intention

		SPIRITUALITY	N	Mean	Std. Deviation	Std. Error Mean				
BEHAVINT_NORM		≥ 112.00	280	140.9	51.71	3.09				
		< 112.00	41	124.8	44.26	6.91				
BEHAVINT_NORM		≥ 130.00	196	150.0	47.68	3.41				
		< 130.00	125	121.5	51.44	4.60				
		Levene's Test for Equality of Variances		<i>t</i> -test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Diff.	Std. Err Diff.	95% Confidence Interval of the Difference	
									Lower	Upper
BEHAVINT_NORM	Equal variances assumed	3.66	.057	1.90	319	.059	16.13	8.50	-.588	32.86
	Equal variances not assumed			2.13	57.26	.037	16.13	7.57	.975	31.29
BEHAVINT_NORM	Equal variances assumed	.681	.410	5.07	319	.000	28.55	5.63	17.48	39.63
	Equal variances not assumed			4.99	249.5	.000	28.55	5.72	17.28	39.83

Respondents with a strong degree of spirituality (≥ 112) scored higher on the BEHAVINT_NORM dimension of the MES ($X = 140.9$, $SE = 3.09$) than those with a moderate spirituality score (< 112). Levene's test found the homogeneity of variance assumption was met ($p > .05$). However, there were no significant differences between individuals with strong and moderate spirituality scores ($t(319) = 1.90$, $p > .05$). The effect size was also small with $r = 0.11$. The second *t*-Test found respondents who scored ≥ 130 also scored higher on the BEHAVINT_NORM intention dimension of the MES ($X = 150$, $SE = 3.41$) than those who

scored under 130. Levene’s test was also met ($p > .05$). In this instance the difference was significant $t(319) = 5.07, p > .05$). However, the effect size was weak with $r = 0.27$. The Independent t -Test analysis failed to support hypothesis $H5$ although it did provide evidence for choosing a cut-off point of ≥ 130 for interviewees in the intensive phase of this research.

As a final analysis, a comparison of spirituality and age mean scores was conducted. The results of this are in Table 16 below. This found the sample’s spirituality scores increased as age increased. Although these increases were incremental in some cases, it does support the argument presented earlier that older people are likely to understand and experience spirituality more. While not conclusive evidence of this claim, this finding provides additional support for targeting participants over the age of 30 used in the intensive phase of this research.

Table 16: Comparison of Spirituality & Age Bracket Mean/Medians

What is your age?	Mean SAS Score	<i>n</i>	Median SAS Score	% of Total Sum
18-29	130.2	49	130	14.9%
30-39	131.1	68	132.5	20.9%
40-49	133.3	91	135	28.4%
50-59	134.3	83	137	26.1%
60-65	135.9	18	138.5	5.7%
65+	142.4	12	145.5	4.0%
Total	133.1	321	135	100.0%

§6.3 Extensive Research Validity & Ethical Issues

A discussion about the validity and reliability of the extensive research occurs primarily in §6.1.2 and §6.1.3 above. It is worth reiterating here, however, that the purpose of the extensive research is to get a broad understanding of the sample. While such an approach does not allow results to be generalised to a population, it is useful as a support in any discussion about spirituality, and how and why “it contributes to generating questions of causality” (Danermark et al., 1997, p. 175). In other words, it is the first step in understanding what, for this sample, spirituality is and whether it influences their ethical behaviour in their organisational contexts. The intensive research approach that follows in Chapter 7 builds on this foundation and explores this causal relationship in much greater depth.

The three broad areas of ethical concern in the extensive research include the treatment of participants, collecting and analysing the data and responsibility to society. Regarding treatment

of human beings, the areas of concern in this study are potential harm, lack of informed consent, deception and invasion of privacy. Administering anonymous and voluntary psychometric instruments involved minimal risk of harm and deception. All participants in the extensive research reviewed a participant information sheet (see Appendix 7) and gave their informed consent (see Appendix 8) prior to commencing the survey. None of the questions in the online questionnaire caused discomfort, embarrassment, psychological or spiritual harm to the respondents. Furthermore, given the nature of an anonymous online survey, no conflict of interest, deception or any other adverse events occurred in the extensive research.

§6.4 Précis

Making a decision is only the beginning of things — Paulo Coelho, *The Alchemist*

The extensive analysis above was the first phase in this critical realist research exploring the causal relationship between individual spirituality and morality in work-related contexts. It attempted to answer the first research question, “***What is the relationship between spirituality and ethical decision-making?***”

In summary, the extensive analysis found the majority of survey respondents considered spirituality to be a different construct from religion and from ethics, although spirituality, they noted, does connect with ethics. These survey findings provide justification for exploring spirituality as a broader construct from religion and for investigating why and how individuals apply their spirituality to ethical problems in work contexts.

Statistical analysis using Pearson’s correlations and hierarchical regression analysis established significant positive relationships between spirituality and various dimensions of moral judgement with UTIL_NORM having the strongest relationship and REL_NORM the weakest. Spirituality also significantly related to the likelihood that an individual would behave ethically. The higher a person’s spirituality score, as determined by the SAS, the higher their mean BEHAVINT_NORM score on the MES scale. This finding was also supported using an Independent *t*-Test that found individuals who scored ≥ 130 (the cut-off point for interviewing in the intensive phase of this research) had higher BEHAVINT_NORM mean scores.

This extensive research was useful for painting a broad descriptive picture of this sample’s spirituality and its relationship to the sample’s ethical decision-making. However, to understand

how and why spirituality influences ethical behaviour requires an in-depth approach that captures real-life events in organisational contexts. The next chapter endeavours this using the intensive phase of this research.

CHAPTER 7: INTENSIVE RESEARCH

All journeys have secret destinations of which the traveller is unaware –

Martin Buber, *Tales of the Baal Shem Tov*

Chapter 6 provided an overview of the extensive research. Following a critical realist methodology, Chapter 7 addresses the intensive phase of this research. This explores in detail why and how spirituality, as an underlying mechanism, might influence ethical behaviour. Consequently, it provides details about the intensive research design followed by summarised results from this approach.

§7.1 Intensive Research Design

The intensive phase of this research primarily addresses the second and third research questions:

- *Why & how does spirituality influence ethical behaviour in the workplace?*
- *What are the ethical benefits of allowing individuals to exercise their spirituality in the workplace?*

While there is value in the extensive approach associated with the first research question, it is obvious that any measurement of spirituality and ethical behaviour using psychometric scales is incomplete (Benefiel, 2003a; Danermark et al., 1997; Heaton, Schmidt-Wilk, & Travis, 2004). The intensive design selected participants from the larger sample to explore in-depth their behaviours regarding the real-life organisational contexts where they exercise their spirituality. In this way, it hopes to interpret why and how spirituality, as an underlying mechanism, affects ethical behaviour and what the benefits of this are to the organisation.

Usually interpretivism fits within the ontological position of social constructionism (Guba & Lincoln, 2005). Social life exists as people experience it and give it meaning. Consequently, the goal of this approach is understanding and reconstruction as opposed to prediction and control. The researcher is part of the observed social reality which is itself subjective and contextual and gained by accessing participants' own interpretations of their world (Creswell, 2007). While traditionally constructionist, interpretivism can also fit within the ontological position of critical

realism (Danermark et al., 1997). Unlike social constructionism, which is essentially idealistic (Ackroyd, 2004), critical realism argues differing levels of reality exist but are not obvious. The engagement of people within these structures is ultimately transformational since it creates new emergent realities. These emergent properties and their causal mechanisms may not directly be available to observation but they can be apprehended indirectly through their manifest phenomena (Danermark et al., 1997). While emphasising the need for subjective knowledge, Ackroyd (2004) maintains in critical realism the subject matter has to reflect both its meaningfulness to actors and their location in a social reality (i.e., their workplace). It is not just about the uniqueness of their social experience.

For a critical realist, theory is conjecture about why and how generative mechanisms produce causal events; it therefore involves more than just understanding and/or explaining the nature of a phenomenon. Interpretivism is still relevant but with the purpose of identifying and understanding generative mechanisms and how they work themselves out within given cases. Certainly, within critical realism, human beings act with intention and purpose, and they definitely still assign meaning to phenomena. However, these intentions themselves are in fact mechanisms (causes) and must be analysed as such. As Danermark et al. (1997) note “all attempts to explain social phenomena must rightly take this into consideration” (p. 164).

Following this research’s critical realist methodology, any explanation of ethical behaviour and its relationship to spirituality requires a delving into the individual’s action in their organisational context. As previously argued, this level of reality requires research methods that match its ontology. Based on these criteria and this thesis’ methodology, this study will employ an intensive interpretivist technique.

§7.1.1 Case-Based Method

If spirituality is a generative mechanism with real outcomes or events, then to investigate its causal powers on ethical behaviour in the workplace one must examine spiritual individuals within their organisational context. As both Danermark et al. (1997) and Ackroyd (2004) note, the best method to achieve this is the strategic selection of cases embodying the mechanism under consideration. Case-based methods are common practice in qualitative inquiry. In this research, they are not, however, a methodological approach but rather are about what kind of things are going to be researched (Stake, 2005). Case-based methods capture authentic data in context and allow themes to emerge.

Stake (2005) describes several types of case-based methods. First, the intrinsic case study which strives to comprehend a particular case better. Here the case itself is of interest. This differs from an instrumental case study that involves examining a particular case to gain an understanding about an issue or to rethink a generalisation. In this instance, the case itself is of secondary interest since it plays only a supportive role that facilitates our understanding of something else. When several instrumental cases combine to investigate a phenomenon this is a multiple case-based study. This research emulates Stake's collective instrumental approach since the focus is on what a group of individuals can elucidate about spirituality and its causal relationship to ethical behaviour in the workplace. While the participant's lived experience interests this study, such living occurs within the bounded system of the organisation. Consequently, the work context is significant in any analysis of spirituality and ethical behaviour (Ackroyd, 2004). It is important to understand that although this study conforms to a case-based approach – it is not constrained by it. For example, case studies often require the collection of other forms of data for triangulation purposes. While this study uses third-party sources to validate themes, there is no need to collect additional sources of data such as company reports, artefacts and so on. It is unlikely that they would provide any more insight into an individual's spirituality than the current method.

A common concern with all types of intensive research is the question of generalisability. Certainly, this is an important issue to consider. Danermark et al. (1997), however, argue that “causal explanations of the production of certain objects or events need not be necessarily representative” (p. 165) for a critical realist. While findings are unlikely to be generalisable, necessary relationships discovered between spiritual individuals and their context will exist wherever such individuals are present. In a critical realist methodology, the aim is to generalise about mechanisms (i.e., spirituality). This means recognising the contexts (organisations) in which mechanisms work themselves out are partly contingent. Moreover, the basis for generalisation is theoretical rather than empirical (Ackroyd, 2004).

The purpose of critical realist case-based research is to “help elucidate causation and to specify the range of applicability of our account of causal mechanisms” (Bryne, 2009, pp. 1-2). The focus is not on prediction; rather explanation becomes the objective of analysis and “in particular the emphasis is on the providing of a convincing causal account in terms of the theory [critical realism]” (Kearins, Luke, & Corner, 2004, p. 43). Case-based methods are particularly beneficial in theory development (Willig, 2001) which is a key goal of critical realist research (Ackroyd,

2004). Case-based analysis highlights elements and relationships less contextualised methods may have overlooked. Byrne (2009), stating this in critical realist terms, argues,

Systematic comparison based on interpretation of a range of cases...seeks to establish distinctive characteristics of particular cases or sets (ensembles) of cases and to explore how those characteristics taken together are causal to the current condition of the cases. This dialectical synthesis between cause and meaning/interpretation can ultimately provide theoretical explanation (p. 5).

Although case-based studies can be long in duration (Yin, 2009), it depends on the purpose of the study and on how the researcher uses the method. For this multiple instrumental case-based approach, there will be no separate sections devoted to individual cases. Rather, this research synthesises interview answers and is organised around the research questions and topics from the literature. Consequently, individual cases serve "only as the evidentiary base for the study and may be cited in the analysis" (p. 173).

§7.1.2 Sample

Danermark et al. (1997) contend selection of participants is of central concern in an intensive study. Researchers must have lucid criteria and provide good reasons for their decisions. To contribute to this research, participants need to be highly spiritual. While it is feasible to select individuals of average or low spirituality, the purpose of this research means participants should be spiritual enough for it to have a causal effect on their behavioural processes. Participants must also work in organisational settings with financial and market constraints since such contexts are likely to generate useful critical ethical incidents. These organisations need not be profit-making enterprises since not-for profit entities, state owned enterprises (SOEs) and non-governmental organisations (NGOs) have similar organisational, governmental, and market concerns and restrictions (see e.g., Baur & Schmitz, 2012; Belinda, Kearins, & Vereynne, 2011; Erakovic & Wilson, 2006; Hooper, Kerains, & Green, 2005; Vazquez, Alvarez, & Santos, 2002; Zaidi, 1999).

The literature suggests maturing in spirituality is a developing process (Barnett, Krell, & Sendry, 2000; Nelson, 2009; Wink & Dillion, 2002). Younger people may experience spirituality differently or less than their older counterparts and have less work experience on which to reflect. Consequently, older individuals may provide better data (Lips-Wiersma, 1999, 2001). Given the emphasis on multiple perspectives inherent within an intensive paradigm, a diversity of participants is preferred. Indeed, to identify common themes, and make theoretical

generalisations about how spirituality causally influences ethical behaviour requires a pool of older participants from varying demographic and organisational contexts.

Using the above criteria, the sample for the intensive research phase consisted of 34 subjects over the age of 30 who have scored highly (≥ 130) on Howden's (1992) scale from a variety of demographic and organisational contexts. The age cut-off reflected the literature on spirituality (see paragraph above) and on psychosocial development which advocates that most individuals start shifting from a self to more of a communal focus around the age of 25-35 (Kegan, 1982). This spirituality score was also chosen as the cut-off point to get a large enough sample for intensive studies such as this and to ensure the individuals selected were still strong cases (Danermark et al., 1997). This fitted with theory that individuals with strong spiritual self-identities are more likely to demonstrate ethical behaviour (Allport & Ross, 1967; Spohn, 1997; Weaver & Agle, 2002). While having access to persons who scored the highest on the instrument was ideal, other factors such as desire to participate, access and availability affected sample choice. The selection of the next available respondent occurred if these factors precluded involvement. While constructs such as gender, age and ethnicity were considered for control factors in the extensive phase, participant's spirituality scores were the main driver of selection for this part of the research. In this instance, this has led to a sample that is primarily European and Christian (albeit of about 50% male and 50% female). This is not problematic however, since the definition of spirituality used allows a focus on the broad actuality of spirituality and its application regardless of any specific religious understanding and practices. Participants indicated their willingness for an interview at the end of the online survey. Contact occurred via email/phone and interview times were set up. A table summarising the profile of each participant is available in Appendix 9. Prior to the main interviews, three pilot interviews were conducted. A discussion of these occurs later in Chapter 7.

Several theorists (Bowen, 2008; Creswell, 2007; Strauss & Corbin, 1990) contend new participants should be brought into a study until it is found that themes are continuously repeated, or become redundant. From this point on, further data gathering brings diminishing returns. This is the point at which categories become saturated with data, and where the interpretative process can begin. After interviewing 34 participants, no unique information or concepts were emerging and theoretical saturation occurred. Recruitment of new participants ceased at this point.

§7.1.3 Data Collection

Interviews are common means of acquiring data in intensive studies (Danermark et al., 1997). They provide several advantages over alternative means such as psychometric instruments, surveys and focus groups. Robson (1993), for example, champions the flexibility of the interview. It allows the researcher to modify their inquiry, follow up responses and investigate underlying causes. Moreover, interviews provide rich, descriptive and informative data that produces a picture of the interviewee and of their depiction of the world.

There are several types of face-to-face interviews: structured, semi-structured, unstructured and focus group (Creswell, 2007). Fontana and Frey (2005) provide a useful framework for determining which type of interview to employ dependent on the research undertaken. They contend that if the interview is “in the field”, the role of the interviewer is somewhat directive, and if the purpose of the interview is to understand the experience of the respondents, then a semi-structured approach works best. This involves working out a set of broad questions in advance with the freedom to change questions as the interview progresses. In this way, the interview templates simply guide respondents towards discussing the research themes (Robson, 1993). Like the structured interview, this approach provides some, albeit porous, boundaries. At the same time, it allows the respondent the space to answer in a manner that suits them and allows clearer expression. Willis (2007) cautions against treating interviewing lightly. The researcher in the present study tried throughout the interviewing process to keep reflexive and focused. Most importantly, he was alert to the impact of his voice on the interviews and his eventual interpretation of the data. The use of semi-structured interviews in critical realist studies (Danermark et al., 1997; Fleetwood & Ackroyd, 2004) and in SWP research is widespread (Kinjerski & Skrypnek, 2004; Marques et al., 2005; Mitroff & Denton, 1999; Neal, 2000).

The semi-structured interview protocol (see Appendix 4) was the starting point both to ease respondents into the interview and as a means of prompting narration. Part (i) of the protocol asked basic questions about the participant’s background and job responsibilities. This aimed to help the participant relax, whilst gathering information about their work. Part (ii) of the interview solicited information about the participant’s understandings of spirituality and its potential connection to ethical behaviour. This section supported the research’s definition of spirituality and offered a way into exploring part (iii) of the interview. As noted above, critical realists want to study meaningful social action. Moreover, critical realism’s relational epistemology and its emphasis on narratives (Wright, 1992) meant collecting real-life stories of actual events. In real-

life stories, people experienced and interpreted their actions within a particular context; they had a legitimate stake in what they were doing. Consequently, their choices and subsequent actions affected them in real ways. Hypothetical situations could not replicate this. Finally, part (iv) of the interview investigated the ethical benefits of spiritual individuals on the workplace as a whole.

Part (iii) constituted the primary focus of the interview and targeted specific types of real-life events, what this research labeled **critical ethical work incidents**. The respondents identified significant occurrences, discussed their management and explained the outcomes and their effects. The purpose of this was to appreciate an individual's perspective of the incident. For the purposes of this research, a critical ethical work incident was:

An event, happening or occurrence in the workplace that has the potential to cause physical, psychological, spiritual or material harm to oneself, another, the organisation or society as a whole. Such events will often be dilemmas in that ethical obligations conflict so that any possible resolution to the problem may be morally problematic. To be critical the incident must occur in a situation where the purpose or intent of the act seems clear and where its consequences are sufficiently definite to leave little doubt concerning its effects. These incidents need not be dramatic or obvious; they can be straightforward accounts of very commonplace events that occur in routine practice (adapted from Chell, 2004; Flanagan, 1954).

Gremler (2004) cites several advantages to using real life critical incidents. First, the data comes from the respondents' perspective and in their own words. This generates rich data by allowing participants to determine what is important to them. Second, this approach lends itself to an inductive analysis which is useful when (a) investigating a topic without much prior documentation, (b) as an exploratory method to further knowledge of a little-known phenomenon, or (c) when a thorough understanding is needed to explain a phenomenon. Indeed, using critical incidents is especially effective in studying phenomena for which it is hard to specify all variables *a priori*. Certainly, spirituality reflects these conditions. Third, analysis using critical incidents can provide a good starting point from which to generate new research or theory about spirituality. Finally, such an approach is a "culturally neutral method" (p. 67) which allows a variety of respondents from differing backgrounds to offer their views.

To ensure accurate accounts of behaviour are being collected, critical incidents need to be significant and it is "widely accepted that extreme or atypical incidents are more easily recalled and distinguished than those that occur during standard operations" (Schluter, Seaton, &

Chaboyer, 2007, p. 108). As part of this process, generic probing questions were utilised throughout the interview to clarify and expand on respondents' answers. These included such questions as "what happened next?", "why did it happen?", "how did it happen?", "what did the parties concerned feel?" and so on. Data accuracy is dependent on the ability of the interviewer to gain clear-cut behavioural descriptions. Consequently, the interviewer assisted respondents to be as accurate as possible in their description of incidents. The interpretivist approach requires a relational focus as participants describe events in their specific context. Supporting participants in their disclosure of incidents was important especially if they have ended in less than optimal outcomes (Chell, 2004). If appropriate, the specifics and sequence of questions were adapted to work with the interviewee's thought processes.

To combat potential issues of retrospective self-reported incidents, participants received an email one week prior to their interview. The email consisted of brief feedback on their survey responses, explained the purpose of the intensive research and asked interviewees to reflect on several things via an interview primer (see Appendix 5). First, respondents were requested to think carefully about 2-3 critical ethical work incidents they encountered within the last 2 years (any longer and the memory of the event becomes too blurred). Second, respondents considered if and how their spirituality influenced their choices and actions in these incidents. Finally, respondents reflected on what effect the organisational context had. Normally, the sample size of a critical incident study reflects the number of incidents collected as opposed to the number of participants involved. While there is no hard and fixed number of incidents to collect, Schluter et al. (2007) suggest obtaining a minimum of 50 incidents. This provides an adequate amount of data that is of sufficient quality. While not as relevant here, this research collected 80 useful critical ethical work incidents.

Eighteen interviews were at the participant's place of work, 11 were at their homes and the remaining five interviews occurred in various cafes around Auckland. After signing the consent form and reviewing the purpose and process of the interview, participants' responses were recorded digitally. A professional typist, after signing a confidentiality agreement, transcribed the interviews. Notes taken during each interview served two purposes: 1) to understand the interviewee and to gauge their attitude to the interview, and 2) to provide useful information to incorporate into the next interview. Finally, each case was summarised according to date, place and length of time and a brief overview of the discussion.

§7.1.4 Data Analysis

Data was first organised into files using NVivo 9, qualitative data analysis software designed for researchers using text-based approaches where deep levels of analysis is required. There are limitations of using such software; for example, there is a real danger of data becoming “decontextualised and of coding becoming an end in itself” (Atherton & Elsmore, 2007, p. 75). Despite this, however, NVivo provides a consistent means of dealing with the mass and mess of qualitative research and while not a universal solution, it is suitable for research where there is a clear and explicit rationale for its use as is the case here (Creswell, 2007).

Secondly, the interview transcripts were analysed using thematic analysis. Thematic analysis is a process of analysing and encoding qualitative information. A theme is “a pattern found in the information that at a minimum describes and organises the possible observations and at a maximum interprets aspects of the phenomenon” (Boyatzis, 1998, p. 4). Themes may be directly observable or underlying the phenomenon. They are produced deductively from previous material or inductively from the raw data. Thematic analysis has been used in varying fields such as psychology, education, sociology, economics, mathematics and biology (Boyatzis, 1998) and is fairly widespread in management research and, in particular, the study of SWP (Fernando & Jackson, 2006; Issa & Pick, 2010; Karakas, 2010a; Kinjerski & Skrypnek, 2004; Lips-Wiersma, 1999; Neal, 2000; Rozuel & Kakabadse, 2010).

Thematic analysis can take three forms: (1) theory driven, (2) prior data or research driven, and (3) driven by the raw data (Boyatzis, 1998). The first of these two are deductive, as they use an existent framework to provide a set of preconceived categories. For part (ii) of the interview, participant understandings of spirituality, *a priori* themes taken from literature (see Chapter 2) were utilised to code responses. The third thematic analysis option is inductive. An inductive analysis requires the researcher to give up their preconceived ideas and allow the data to provide a framework or theory. Parts (iii - Critical Ethical Incidents) and (iv - Benefits) of the interview were inductive. An inductive analysis allows meaningful conceptualisations to emerge from the data, as well as allowing the researcher to be active in seeking them (Chell, 2004). Employing this approach allows the researcher to generate new theories rather than merely verifying existing theories (Strauss & Corbin, 1990). However, it is also important to note that it is difficult for research to be completely uninformed by any prior knowledge (Bryman & Bell, 2007). Moreover, this research was both iterative and emergent allowing tracking back and forth between explanatory theories, the data and analysis (Willis, 2007). Consequently, some themes reflect the

literature while others do not. While the unit of analysis is the individual, the use of critical ethical incidents allows the focus to shift across individuals, the organisation and even an industry itself.

Thematic analysis is flexible and is employed in a range of philosophical epistemologies including critical realism (Danermark et al., 1997; Fleetwood & Ackroyd, 2004; Willig, 2001). It is a method that “works both to reflect reality and to unpick or unravel the surface of reality” (Braun & Clarke, 2006, p. 81). However, this flexibility and the lack of methodological tools associated with thematic analysis requires a systematic explanation of how analysis was undertaken (Attride-Stirling, 2001). Consequently, Table 17 below details the process of determining themes for all three parts of the interview.

Table 17: Thematic Analysis taken from Attride-Sterling (2001) & Braun & Clarke (2006)

<p>1. Familiarity with data</p>	<ul style="list-style-type: none"> • Researcher transcribed three interviews to get the feel for the data; listened to, read and re-read transcripts for accuracy • Noted/memoed initial ideas and concepts both vertically (down the interviews) and horizontally (across the interviews) • Coded part (ii) of the interviews (<i>What is Spirituality?</i>) deductively based on themes derived from the literature in Chapter 2
<p>2. Generate initial codes & basic themes</p>	<ul style="list-style-type: none"> • Inductively coded interesting ideas, concepts, or consistencies of the data in a systematic fashion down & across the data set using NVivo 9 for part (iii) and (iv) of the interviews • Resulted in 108 initial codes for part (iii) (<i>Critical Incidents</i>) and 32 initial codes for part (iv) (<i>Benefits</i>) of the interview respectively • Further iterative reading & reflection both vertically & horizontally reduced these initial codes into the 38 basic themes for part (iii) of interview (<i>Critical Incidents</i>) & 11 basic themes for part (iv) of the interview (<i>Benefits</i>)
<p>3. Search for and identify organising themes.</p>	<ul style="list-style-type: none"> • Revisited interview transcripts with basic themes; utilised these to collate organising themes; gathered all data relevant to each organising theme using NVivo 9 • Resulted in 15 organising themes for part (iii) (<i>Critical Incidents</i>) and 5 organising themes for part (iv) (<i>Benefits</i>) of interviews
<p>4. Search for & identify global themes</p>	<ul style="list-style-type: none"> • Revisited interview transcripts with organising themes; utilised these to collate global themes; gathered all data relevant to each global theme using NVivo 9 • Resulted in 5 global themes for part (iii) (<i>Critical</i>

	<i>Incidents</i>) and 2 global themes for part (iv) (<i>Benefits</i>) of the interviews
5. Review and refine themes	<ul style="list-style-type: none"> • Checked themes worked in relation to transcripts (vertical) and entire data set (horizontal) • Continued refining specifics of each theme and what story the whole analysis told • Generated clear definitions for each theme that were both specific and broad
6. Produce the report	<ul style="list-style-type: none"> • Compelling data extract examples chosen for the final analysis • Related these back to the research questions and literature in the form of the findings and discussion chapters

The first step in this research’s thematic analysis involved checking the transcripts for accuracy and then a simple reading of each transcript vertically and horizontally while note taking and memoing any initial ideas. At this stage, part (ii) of the interview was coded deductively according to the themes taken from the spirituality literature, which this research determined as being *Interconnectedness, Meaning, Transcendence* and *Innerness*. After this, an iterative reading process both vertically and horizontally of transcripts to inductively generate basic ideas, concepts or consistencies using NVivo 9 was undertaken for part (iii) and (iv) of the interviews. Once these basic ideas were recognised, the researcher clarified their meanings using codes. Coding is not an end in itself, but rather helps interpretation by identifying patterns and meanings. For Boyatzis (1998), a useful and meaningful code is one that “captures the qualitative richness of the phenomenon” (p. 31). Following Braun and Clark (2006), the data was coded for as many potential patterns a possible and with some surrounding data so context was not lost. This process resulted in 108 codes for part (iii) of the interview (*Critical Incidents*) and 32 codes for part (iv) of the interview (*Benefits*).

It is common in some qualitative analysis to code interview extracts more than once (Braun & Clarke, 2006) and that initially occurred here. However, it was decided, after discussion with the research supervisor, where an extract could be coded in more than one theme, the theme to which the extract most obviously belonged would be used. If there was no obvious incline towards one theme, then the extract was split into distinct parts, and each was coded in different themes. This process required another re-reading of the codes to ensure their single theme focus. This further iterative analysis of the interviews and these early codes resulted in 38 basic themes with 1006 data extracts for part (iii) of the interview (*Critical Incidents*) and 11 basic themes with 227 data extracts for part (iv) of the interview (*Benefits*). Some of the initial codes had as little as

one or two data extracts while others had significantly more. Some codes became basic themes; others merged into basic themes, while still others were re-coded or were redundant and not included.

Revisiting the interview transcripts with these basic themes assisted in the development of wider organising themes. An organising theme is a “cluster of signification that summarise the principle assumptions of a group of basic themes, so they are more abstract and more revealing of what is going on in the texts” (Attride-Stirling, 2001, p. 389). Again, this was an iterative process with several organising themes combined, others recoded and some made redundant. Once completed, revisiting the transcripts with these organising themes resulted in the convergence of the global themes. Global themes “are super-ordinate themes that encompass the principle metaphors in the data as a whole” (p. 389). These macro themes summarise and make sense of the data. Bringing in literature reviewed previously also helped make sense of the codes and themes identified throughout this process. Moreover, constant repeated reading of the transcripts enabled the researcher to remain close to the text to “preserve the temporality and contextuality of the situations” (Schluter et al., 2007, p. 111). In this way, the determination of the organising and global themes was an organic process of constant reviewing and refining (Braun & Clarke, 2006; Creswell, 2007).

Table 18 provides an example of this dynamic and organic process from part (iii) of the interview (Critical Incidents). This was applied to a response from **Elwing** regarding an incident that involved a colleague asking for favouritism *vis-à-vis* student placement in classes. If we consider the data extract as a whole, then it is clear that Eve’s response primarily focuses on others. Being honest and allowing her spirituality to guide behaviour are further requirements to be other-oriented. All three of these ideas reflect in the global themes found. Table 19 provides another example from part (iv) of the interview (Benefits) applied to a response from **Sador** in answer to the question, “*Do you think being a spiritual person enhances or limits the development of an ethical culture in your organisation?*” Again, looking at the extract as a whole it is clear the focus is on improving ethical work practice with a secondary focus on ethical role modelling.

Table 18: Example of Inductive Theme Generation from Initial Codes to Global Themes using a Participant Answer from Part (iii) of the Interview (Critical Incidents)

<p style="text-align: center;">ELWING'S INTERVIEW DATA EXTRACT</p>	<p style="text-align: center;">Initial Codes (Basic ideas, concepts or consistencies)</p>	<p style="text-align: center;"><i>BASIC THEME</i> (Lowest-order theme derived from textual data)</p>	<p style="text-align: center;">ORGANISING THEME (Middle-order theme that organises basic themes into clusters of similar issues)</p>	<p style="text-align: center;"><u><i>GLOBAL THEME</i></u> (Super-ordinate themes encompassing the principal metaphors in the data as a whole)</p>
<p>Well I try to make sure that the options are entered in a fair and just way. I don't put kids specifically in classes to reward teachers or anything like that because that would be unfair.</p>	<p>Recognises Equality of All Being Just</p>	<p><i>Recognises Equality of All</i></p>	<p>Fairness to Others</p>	<p><i>Being Other-Oriented</i></p>
<p>Number one I look out for the kids' needs first and number two it's balancing the class numbers so the teacher and the student's ratios are fair as much as possible.</p>	<p>Compassion Being Just</p>	<p><i>Compassion</i></p>	<p>Caring for Others</p>	<p><i>Being Other-Oriented</i></p>
<p>If I do this for one teacher, I would have to do it for all. It's a slippery slope, if you start with one you got to do it for everybody.</p>	<p>Recognises Equality of All Consistent Practice</p>	<p><i>Recognises Equality of All</i></p>	<p>Fairness to Others</p>	<p><i>Being Other-Oriented</i></p>
<p>I don't think deception or manipulation or that kind of thing is a part of who I am. I don't think I should lie or manipulate things to suit my purposes or anyone else's purposes. It should be done in a true and honest way, open book sort of stuff.</p>	<p>Transparency Honesty Limits Selfishness Consistent Practice</p>	<p><i>Transparency</i></p>	<p>Decompartmentalising</p>	<p><i>Being Authentic</i></p>

<p>I would hope that is what I would project, who I am and what I do. Let my yes be a yes and my no be a no, is what I mean.</p> <p>Jesus wants me to be transparent; he wants me, you know his bible tells me, to be honest and true and to be fair.</p> <p>There are ways that I do actually probably in one-way look after the downtrodden. That's the only way I falter from the fair and true is that I will actually stick up my poor kids or the kids that are failing or the kids that I will actually try to work with are the oppressed kids, the ones that actually find it harder to be at school and all that kind of stuff.</p>	<p>Being True to Self Honesty</p> <p>Transparency Provides Example Principles, Codes & Rules</p> <p>Making a Difference Compassion Being Just</p>	<p><i>Inner Being</i></p> <p><i>Spiritual Example</i></p> <p><i>Making a Difference</i></p>	<p>Decomartmentalising</p> <p>Standards to Compare Against</p> <p>Caring For Others</p>	<p><i>Being Authentic</i></p> <p><i>Provides Guidance</i></p> <p><i>Being Other- Oriented</i></p>
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Table 19: Example of Inductive Theme Generation from Initial Codes to Global Themes using a Participant Answer from Part (iv) of the Interview: Ethical Benefits

<p style="text-align: center;">SADOR'S INTERVIEW DATA EXTRACT</p>	<p style="text-align: center;">Initial Codes (Basic ideas, concepts or consistencies)</p>	<p style="text-align: center;"><i>BASIC THEME</i> (Lowest-order theme derived from textual data)</p>	<p style="text-align: center;">ORGANISING THEME (Middle-order theme that organises basic themes into clusters of similar issues)</p>	<p style="text-align: center;"><u><i>GLOBAL THEME</i></u> (Super-ordinate themes encompassing the principal metaphors in the data as a whole)</p>
<p>Well I believe it [spirituality] enhances it [organisational culture]...And that does not mean that I'm some sort of, you know, a spiritual guru or anything, but yes, I believe I help set the tone.</p>	<p>Role Model Not Self-Focussed</p>	<p><i>Role Model</i></p>	<p>Sets Example</p>	<p><i>Influences Others Ethically</i></p>
<p>I believe that being a spiritual person, you know, and having that as a value means that I do my job different, well better, more efficiently and more thoroughly than I would if I didn't have that. And that does effect the organisation.</p>	<p>Improves Productivity Goes Beyond the Norm</p>	<p><i>Improves Outcomes</i></p>	<p>Improves Org. Culture</p>	<p><i>Improves Ethical Work Practice</i></p>
<p>And I think that having lots of people who get that, who value your spirituality. It does create momentum towards making the organisation a better ethical place</p>	<p>Role Model Critical Mass</p>	<p><i>Role Model</i></p>	<p>Sets Example</p>	<p><i>Influences Others Ethically</i></p>
<p><i>In what ways does it affect the culture?</i> I take a more a team oriented perspective. You know, rather than just, "Well how am I gonna get ahead? What am I gonna do to get that next position?"</p>	<p>Improves Teamwork Not Self-focussed</p>	<p><i>Improves Outcomes</i></p>	<p>Improves Org. Culture</p>	<p><i>Improves Ethical Work Practice</i></p>

<p>This leads to more a, “Well what’s best for our clients? And for society?” And right, especially when you’re working in this organisation, I mean that’s one of the reasons that I really do this job, to make society better.</p> <p>Of course for as much as [DELETED] gets hacked in the media, you know, when you look at what it’s about. Now it doesn’t always come up there, I mean obviously there’s...you know, you’re gonna tick people off when at the end of the day you’re gonna have to go to [DELETED], but as an organisation we have a responsibility to look after the care and protection of the [DELETED] of New Zealand. And to me that is a very important role in a society and foundational to our future.</p>	<p>Improves Service Common Good Higher Goals</p> <p>Aware of Org. Limitations Common Good Higher Goals</p>	<p><i>Strives for the Higher Good</i></p> <p><i>Strives for the Higher Good</i></p>	<p>Sees Work as a Calling</p> <p>Sees Work as a Calling</p>	<p><i>Improves Ethical Work Practice</i></p> <p><i>Improves Ethical Work Practice</i></p>
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Acting as a cross-checker, my supervisor ensured that the themes and subthemes ascribed to the data extracts, and the interpretations of that data, were appropriate from his perspective and robust enough to stand. This helped reduce subjectivity while adding an element of inter-rater reliability to the process (Hycner, 1985). Doing this allowed previously unseen links between different themes to surface, helped with the refinement and naming of themes, and assisted in the eventual interpretation of the data. In addition to this crosschecking, the participants and third-party reviewers also reviewed the global themes for accuracy.

For the purposes of understanding how the global themes emerged, the following details of the process by which a single global theme (*Provides Guidance for Behaviour*) as an example was determined. Initial analysis resulted in 13 codes with a similar focus on spirituality providing direction in the decision-making process and participants' consequent action. These were: *provides a standard, provides clarity, spiritual practices, provides contrast, decision-making tool, spiritual sense, recognise limitations, looking in the mirror, provides boundaries, provides example, provides a foundation, restricts behaviours, and provides principles, codes and/or rules*. Several of these were comparable, some were incorrectly coded and some were redundant and so by engaging in the iterative process advocated earlier, these 13 codes converged into the six basic themes.

Each of these six basic themes was determined according to fixed criteria. The first basic theme, *Aids in Decision-Making* (22 sources, 49 data extracts), incorporated references to spirituality guiding choices and behaviours that did not refer to principles, codes, rules and values. The second basic theme, *Has a Spiritual Awareness* (17 sources, 31 data extracts), coded participant data alluding to a spiritual sense or feeling directing them in their choices and conduct. The third basic theme, *Provides Principles, Codes & Rules* (22 sources, 42 data extracts), included data explicitly referring to spiritual principles, codes, rules and values participants cited in making choices and acting. The fourth basic theme, *Spiritual Practices* (6 sources, 13 data extracts), comprised answers naming a specific spiritual practice (e.g., prayer, meditation) that assisted in directing behaviour. This theme did not include references to holy writings, as these were included in the first basic theme. The fifth basic theme here, *A Spiritual Example* (13 sources, 23 data extracts), had participants citing a spiritual person or mentor. Respondents often compared themselves with this spiritual exemplar (e.g., Jesus Christ) which became a standard for behaviour. This had the effect of limiting conduct in line with their paragon. The final basic theme, *Provides Boundaries* (20 sources, 35 data extracts), consisted of responses indicating spirituality acted as moral boundary or limitation.

Again, using the iterative process discussed above, these six basic themes converged into two organising themes: *Acts as a Framework* (27 sources, 135 data extracts) and *Standards to Compare Against* (22 sources, 58 data extracts). The first of these organising themes incorporated data from the four basic themes above (i.e., Aids in Decision-making, Has a Spiritual Awareness, Provides Principles, Codes, Rules, and Spiritual Practices) that suggest spirituality acts as a framework that provides direction in making ethical decisions and acting on them. The second organising theme, *Standards to Compare Behaviour Against*, comprised data from two of the above basic themes (i.e., Spiritual Example and Provides Boundaries) in which spirituality acts as a standard against which participants evaluated their behaviour. In this sense the final global theme, *Spirituality Provides Guidance for Behaviour* (31 sources, 193 data extracts) included both spiritual direction for decision-making and behaviour as well as standards to compare those choices and their resultant actions against. A similar process determined all five global themes. These themes will be discussed in detail in Chapter 8.

When thematic analysis was finished, interpretations were made using the researcher's expertise, experiences, theoretical understandings and frames of reference that enabled learning, application to other cases and theory development. The key to interpreting such data, according to Denzin and Lincoln (2005a), is to ensure it is a thick description, that is a description where the voice of the researcher is not privileged in the written interpretations. The researcher's task is to make sense of the local context. It is important the original voices of the participants be presented to readers so they can experience the phenomenon under study and understand its interpretation. In order to achieve this, there needs to be sufficient raw data presented, such as direct quotes from interview transcripts. The reader should not simply view the case as a theoretical ideal type. Rather, they should have an opportunity to enrich their understanding of an ideal type by accommodating the uniqueness of each particular case.

§7.1.5 Pilot Interviews

To understand why and how spirituality affects behaviour in organisational contexts, an intensive approach using in-depth interviewing and thematic analysis of those interviews was required. Prior to this, however, a pilot study testing the data collection strategy in relation to the intensive research questions occurred. The pilot interviews took place over a two-week period in May 2012. Their format consisted of three approximately one-hour semi-structured interviews with contacts from the church sample. In order to gain a broad as possible response, the participants selected came from three organisations, representing both profit and not-for-profit sectors. All

three participants completed the psychometric scales as part of this process and received feedback on these. As shown in Table 20 below, they all met the criteria for being in this research. As explained earlier, the names of participants have been changed to respect their confidentiality. The interview protocol for the pilot interviews is in Appendix 3.

Table 20: Participant’s Profile – Pilot Study

Name	Gen /Age	Ethnicity	Ed. Level	Industry / Org Type	Yrs in Current Role	Religious Affiliation	Spirituality Score	Position
Elwing	44/F	European	UGrad Degree	Education Non-profit	20+ years	Christian	160	Teacher
Sador	42/M	European	UGrad Degree	Public Non-profit	6-10 years	Christian	141	Privacy Officer
Galion	40/M	European	Trade Cert	Engineering Profit	20+ years	Christian	149	Engineer

The main issues identified in the pilot interview process were as follows. First, participants had some difficulty coming up with enough critical ethical incidents of sufficient depth. They also struggled initially with the notion of what exactly an ethical incident was. Finally, they often found it hard to articulate in coherent terms what spirituality was and how it affected their behaviour. The nature of the pilot interview process allowed extra time to discuss these ideas, after which the three interviewees were able to provide deep, meaningful and useful information. To avoid these issues with subsequent interviews, a primer, including a definition of what a critical incident is and useful prompts, developed from the pilot interview discussions, was emailed to participants one week before their interviews (see Appendix 5). In addition to the primer, participants also received feedback on their SAS and MES scores from the survey (See Appendix 6 for an example). This extra information helped clarify uncertainty around notions of spirituality and ethics.

Several questions added to the main protocol emerged as legitimate queries in the pilot interview process. Two questions were added to part (ii): a question about the difference between religion and spirituality and a question regarding what values might personify a spiritual person. Both enhanced understanding about the spirituality construct. Part (iii) of the original protocol also asked nothing about the influence of organisational role and culture on one’s capacity to be spiritual. As these additional areas of focus emerged in the pilot interviews, it was decided to add questions to the main interview protocol ensuring these contextual aspects were addressed. An additional question asking how individuals thought their spiritual self had changed through dealing with these incidents was also included to try to capture the developmental/growth aspect

of spirituality. Several other questions in the primary interview protocol were also modified slightly to enhance clarity.

The overall excellence and depth of material provided by these pilot interviews (all of which had completed the initial psychometric scales in the extensive research) resulted in a decision to include them as part of the intensive study. There were no major flaws in the interview process with only minor adjustments to protocol made. While this is not normal practice, the researcher believed that the loss of pilot interviewees' material would have been detrimental to the overall study. New questions added to the interview protocol for subsequent interviews were a result of discussions with these pilot interviewees. Therefore, these participants did not miss any questions *per se*.

§7.2 Intensive Results

Thirty-four interviews (including pilot interviews) occurred in various locations around Auckland. All participants met the criteria for this research: (1) being over the age of 30; (2) working; and (3) having a high degree of spirituality as measured by Howden's (1992) SAS (i.e., scoring ≥ 130). All interviews took place between May 2012 and August 2012. After reviewing the resulting transcripts, it was decided to discard three interviews for the following reasons: (1) significant interruptions caused the participant to lose and not regain their train of thought; (2) difficulties in articulating clear ideas about spirituality and ethics; (3) vagueness and/or irrelevance; and (4) lack of clearly audible responses. This left 31 interviews available for the final thematic analysis. Each interview took between 90 and 120 minutes. The details pertaining to these participants are included in Appendix 9.

The interviewees were comfortable discussing private issues relating to their view of ethics and spirituality at work and proved quite self-reflective and open. As mentioned earlier, they received a primer prior to their interview explaining what a critical incident is, feedback on their SAS and MES scores and several helpful prompts clarifying these. In addition to this, a conscious effort was made to unpack comments and ideas participants expressed in the interview using generic searching questions wherever possible. Combined, these approaches appeared to work well with the majority of participants articulating clearly their ethical incidents and their understandings of spirituality in relation to these.

Of the 31 useable interviews conducted, 16 were with women and 15 with men. The ages of the participants ranged from 30 through to 63. Most participants were of European ethnicity (25) with two individuals identifying themselves as Maori, two as Pacifica, one as Asian and one as Other. The majority held an undergraduate degree or higher with only six participants holding a non-university qualification. The group's spirituality scores ranged from 130 to 162 with an average score of 146.4 overall. While the majority considered themselves as having a Christian religious affiliation (21), the remainder deemed themselves as having no religious affiliation. The sample's Christian affiliation, however, did not necessarily translate into actual practice with many participants' indicating irregular or no attendance at religious services.

Recall from Chapter 6 that this research targeted organisations with a human service focus and in which ethical dilemmas were more obvious and likely. It did this also from the belief that spiritual individuals were more likely work in such organisations. Due to this focus, the majority of interview participants came from industries reflecting this: education (6), health (9), engineering/manufacturing (9), sport and recreation (1), building (2), insurance (1), law (1) and public service (2). While many had spent less than five years in their current role, all had been in the workforce a minimum of 6-10 years with a significant number (16) being employed in excess of 15+ years. Fourteen participants worked at for-profit organisations ranging from overseas-owned multinationals (11) to private small and medium enterprises (3) while 16 worked for not-for profit government organisations and 1 for a non-government organisation with a not-for-profit focus. Consequently, there was an almost even split between individuals in for-profit and not-for-profit organisations. The intensive results are discussed below.

§7.2.1 What is Spirituality?

As mentioned earlier, this question was not part of the original research proposal. However, interviewee answers are included here to support the understanding of spirituality used in this research and to provide additional evidence as to the broader nature of spirituality from religion. Table 21 below shows 23 (74.2%) of the interviewees made clear distinctions between religion and spirituality. They also referred consistently to the spirituality construct coded according to the themes determined in Chapter 2.

Table 21: Example Extracts of Deductive Thematic Analysis of Part (ii) of Interviews – What is Spirituality?

What is Spirituality?	Interview Sources	Data Extracts
RELIGION & SPIRITUALITY ARE DIFFERENT	23	31(74.2%)
<p><i>Innerness</i> My understanding of spirituality is your core, your ability to internalise those external rules or whatever, and make them part of who you are as a being – Cirdan, Engineer I think it’s [spirituality] probably more your holistic way of being, so the way you live your life inside yourself as well as outside yourself...I think it is who you are, ultimately – Isilme, Midwife If I thought about it [spirituality] a lot more, I could probably start to expand, or expound that it’s just an integral part of, and I think who we are as human beings – Maglor, Clinical Psychologist</p>	26	48
<p><i>Interconnectedness</i> Spirituality, I would say it’s what guides the world, what do you connect with, that there is something higher up that has created the world – Lúthien, Neonatal Nurse Spirituality is things like caring about others as well as, you know, what we might call “self” kind of things, loving our neighbour as ourselves, and being in touch with God – Sador, Privacy Officer Spirituality appreciates life and interaction with the world we’re in; it is that we’re all interconnected and whatever you give out you get back – Ulmo, Director</p>	25	44
<p><i>Meaning</i> Spirituality is what’s your purpose in life – Daeron, Insurance Claims Handler Spirituality is the reason I live, the meaning of my life – Elwing, Teacher I guess its [spirituality] understanding our purpose, why are we here? – Radagast, Product Manager</p>	21	38
<p><i>Transcendence</i> I think it [spirituality] is something outside, beyond the physical – Indis, Nurse Spirituality is discovery, a search for betterment beyond material things – Galdor, Director Spirituality is the feeling of “it’s better”; the “greater good” stuff, you know. It’s looking at not just for here but for the big picture – Tata, Nurse</p>	20	42

§7.2.2 Critical Ethical Work Incidents and Spirituality

The core of the interview (part iii) sought to answer the second research question, *“Why & how does spirituality influence ethical behaviour in the workplace?”* This required participants to provide and discuss 2-3 critical ethical incidents occurring within the last 2 years at work. As an underlying causal mechanism, spirituality may not manifest overtly in these incidents. Consequently, participants were asked several probing questions about their spirituality relating to these incidents. To be included in the research, a critical ethical work incident had to meet the criterion described in §7.13. It needed to be of sufficient depth, specificity and involve genuine ethical choice. Considering these conditions resulted in the collection of four broad types of issues comprising 80 critical ethical work incidents. Of these 80 incidents, conflicts of interest were the largest (28) followed by acts of dishonesty (23) and exploitation of others or the environment (20). Privacy issues were the smallest with only 9 incidents reported. Table 22 below provides a description of the types of dilemmas disclosed by participants in their interviews.

Table 22: Type and Number of Critical Incidents

Type of Incident	No. of Incidents	Types of Incidents
Conflicts of Interest	28	E.g., conflicts of values between individuals or between individuals and the organisation, and between basic principles and the need to achieve an outcome
Dishonesty	23	E.g., fraud, theft, lack of transparency, not honouring commitments, and misrepresentation of the facts
Exploitation	20	E.g., discrimination, unfair working conditions, health and safety issues, unsafe or poor quality products, taking unfair advantage of one’s position, bullying, bribery, indirect harm to others, and harm to the environment
Privacy	9	E.g., breaching confidentiality, privacy, and lack of informed consent

All the interviewees recited critical incidents within the required period for this analysis. Given the nature of this research, the critical incidents themselves were not coded *per se*, except where participants specifically mentioned spirituality as part of their description and this was relevant to the research questions.

The data included in these themes came primarily from part (iii) of the interview. The only exception was answers to the last question in part (ii) of the interview, *“Do you think that spirituality is associated with morality and ethical behaviour?”* This question acted as a lead-in for part (iii)

of the interview. Since the answers had direct relevance to the research question, it was included here.

Iterative thematic analysis, as discussed earlier, resulted in 38 basic themes, 15 organising themes and 5 global themes: *Being Authentic* (31 sources, 197 data extracts), *Being Other-oriented* (31 sources, 247 data extracts), *Provides Guidance for Behaviour* (31 sources, 193 data extracts), *Affects Well-being* (31 sources, 178 data extracts), and *Transcends Conditions* (31 sources, 191 data extracts). All participants needed to raise a global theme for it to be thus categorised in this analysis. The relationship between these is shown in a screenshot taken from NVivo 9 in Table 23.

Recall that NVivo is simply a data analysis tool to help generate themes. It assists in building themes up from basic ideas, concepts and consistencies to global themes that encompass the principal metaphors in the data as a whole. While lower level themes are important, it is the global themes characterised by the **Red Dot** in Table 23 below that are of particular interest to this research. These are the convergence of the various basic (**Green Dot**) and organising themes (**Blue Dot**). Consequently, the number of sources and references pertaining to these global themes should primarily draw the reader's attention. A detailed discussion of these themes takes place in Chapter 8.

Table 23: NVivo Inductive Theme Analysis from Part (iii) of Interview: Critical Ethical Incidents

Participant Interviews				
Name	Sources	References	Description	
CRITICAL INCIDENT ANALYSIS	31	1006	Explores relationship between spirituality and ethical behaviour	
BEING AUTHENTIC	31	197	SPIRITUAL INDIVIDUALS ARE AUTHENTIC	
Decompartmenatlisng	26	95	Spiritual Individuals do not compartmentalise their spirituality in the workplace	
Being transparent	14	26	Spiritual individuals are open, transparent and honest in the workplace	
Having integrity	13	38	Spiritual individuals value integrity and wholeness in the workplace	
Inner being	15	19	Spiritual Individuals are true to their internal self and values in the workplace	
Views ethical challenges as tests	8	12	Spiritual individuals view ethical challenges as tests	
Demonstrates Courage	26	86	Spiritual individuals are courageous in the workplace	
Helps get through tough times	14	24	Spirituality enables individuals to get through tough times in the workplace	
Takes a stand	23	62	Spiritual individuals take a stand against certain behaviours in the workplace	
Worldly Spirituality	14	16	A true spirituality is located in world, it is not an other worldly mysticism	
BEING OTHER-ORIENTED	31	247	SPIRITUAL INDIVIDUALS ARE OTHER-ORIENTED	
Caring for Others	26	101	Spiritual individuals care for others in their workplace	
Alleviating harm	7	8	Spiritual individuals avoid and/or alleviate harm to others in their workplace	
Compassion	18	47	Spiritual individuals are compassionate towards others in their workplace	
Making a difference for the better	13	25	Spiritual individuals want to make a positive difference in their workplace and in the world.	
Respecting others	9	21	Spiritual individuals respect others in their workplace	
Encourages Altruism	14	41	Spirituality encourages altruism in the workplace	
Limits materialism	11	24	Spirituality limits materialistic values in the workplace	
Limits self-interest	8	17	Spirituality limits selfishness in the workplace	
Fairness for Others	26	61	Spiritual individuals treat others fairly in the workplace	
Being non-judgmental	13	21	Spiritual individuals practice non-judgmentalism in the workplace	
Karma	19	33	Spiritual individuals treat others the way they want to be treated in the workplace	
Recognises equality of all	6	7	Spiritual individuals recognise equality in the workplace	
Interconnectedness	21	44	Spiritual individuals recognise their connectedness with others and society	
Builds relationality	13	24	Spirituality helps build relationships in the workplace	
Sense of community	12	20	Spirituality encourages a sense of community with others, society and the environment	

Key: RED = Global Theme (Super-ordinate themes encompassing the principal metaphors in the data as a whole)

BLUE = Organising Theme (Middle-order themes that organizes basic themes into clusters of similar issues)

GREEN = Basic Theme (Lowest-order theme derived from textual data)

Participant Interviews				
Name	Sources	References	Description	
PROVIDES GUIDANCE FOR BEHAVIOUR	31	193	SPIRITUALITY PROVIDES GUIDANCE FOR ETHICAL BEHAVIOUR	
Acts as a Framework	27	135	Spirituality is a framework that encompasses and aids decision-making and behaviour	
Aids in decision making	22	49	Spirituality provides considerations (no specific reference) that guide choices & behaviour	
Has a spiritual awareness	17	31	Spiritual individuals have a sense/awareness that guides ethical decision-making and behaviour	
Provides principles, codes, rules etc	22	42	Spirituality provides codes, principles & rules to guide behaviour	
Spiritual practices	6	13	Spiritual practices such as prayer, meditation etc guide ethical decision-making & behaviour	
Standards to Compare Against	22	58	Spirituality provides a standard to compare potential or actual behaviour against	
A spiritual example	13	23	Spiritual examples used to compare potential and actual ethical behaviour against	
Provides boundaries	20	35	Spirituality sets boundaries around and limits ethical behaviour.	
SPIRITUALITY AFFECTS WELL-BEING	31	178	SPIRITUALITY AFFECTS SENSE OF WELL-BEING	
Costs of Being Spiritual	14	41	There are costs of being spiritual or not spiritual in the workplace	
Sense of Acceptance	17	44	Spiritual individuals have a sense of acceptance in the workplace	
Abiding in circumstances	12	26	Spiritual individuals accept the circumstances in challenging ethical work incidents	
Being calm	6	11	Spiritual individuals have a sense of calm in challenging ethical work incidents	
Better to be in than out	3	7	Spiritual individuals accepts current circumstances in the hope of influencing future change	
Sense of Fulfillment	25	61	Spiritual Individuals have a sense of fulfillment in the workplace	
Feels good about choices	18	26	Spiritual individuals feel good about their choices and actions in the workplace	
Strengthens one's spirituality	17	35	Spiritual individuals are strengthened by challenging ethical incidents in the workplace	
Sense of Optimism	13	32	Spiritual individuals have a sense of hope, confidence and positivity in the workplace	
Gives hope	5	13	Spirituality provides hope in ethical work incidents	
Increases confidence	7	8	Spirituality increases the confidence to act in ethical work incidents	
Staying positive	4	11	Spirituality helps individuals stay positive in ethical work incidents	
TRANCENDS CONDITIONS	31	191	SPIRITUAL INDIVIDUALS TRANSCEND WORKPLACE CONDITIONS	
Overcomes Context	27	96	Spiritual individuals overcome their psychic and physical context to behave ethically	
Avoid everyone doing it thinking	4	5	Spiritual individuals avoid 'everybodies doing it' thinking	
Changes job, position or role	10	18	Spiritual individuals change job, position or role in reponse to unchangeable contexts	
Do the best you can regardless	14	32	Spiritual individuals do the best one can despite workplace context	
Going above and beyond	11	12	Spiritual individuals go above and beyond what is normally required in the workplace	
Helps deal with conflict	16	29	Spirituality helps overcome conflict situations in the workplace	
Reframes Situation	27	95	Spiritual individuals reframe the situation in their workplace	
Brings different perspective	17	32	Spiritual individuals brings a spiritual perspective to the workplace	
Sees bigger picture	24	63	Spiritual individuals see the bigger picture to reframe the context of the workplace	

Key: RED = Global Theme (Super-ordinate themes encompassing the principal metaphors in the data as a whole)

BLUE = Organising Theme (Middle-order themes that organises basic themes into clusters of similar issues)

GREEN = Basic Theme (Lowest-order theme derived from textual data)

§7.2.3 Ethical Benefits of Spirituality in the Workplace

The final phase of the interview sought to answer the third research question, *“What are the ethical benefits of allowing individuals to exercise their spirituality in the workplace?”*

Initial reading of part (iv) interview answers resulted in 32 basic codes. Further iterative analysis of the interviews with the codes resulted in 11 basic themes, 5 organising themes and 2 global themes: *Improves Ethical Work Practice (31 sources, 141 data extracts)* and *Influences Others Ethically (31 sources, 86 data extracts)*. Table 24 below demonstrates this process. At this stage, only the themes, interview sources and data extractions are reported. A detailed discussion of these themes occurs in Chapter 8.

Table 24: NVivo Inductive Themes Derived Part (iv) of Interview: Spirituality Benefits

Participant Interviews			
Name	Sources	References	Description
SPIRITUALITY OUTCOMES	31	227	
IMPROVES ETHICAL WORK PRACTICE	31	141	SPIRITUAL INDIVIDUALS IMPROVE ETHICAL WORK PRACTICE IN THEIR ORGANISATIONS
Brings a Spiritual Dimension to Work	21	39	Spiritual Individuals bring a spiritual dimension to the workplace
Enhances decision-making	17	25	Spiritual Individuals bring enhanced decision-making in the workplace
Widens perspective	12	14	Spiritual individuals bring a broader perspective to the workplace
Improves Organisational Culture	20	35	Spiritual individuals improve organisational ethical culture in the workplace
Improves organisational conditions	13	18	Spiritual individuals improve conditions (e.g. policy, procedure & practice) in the workplace
Improves organisational outcomes	11	17	Spiritual individuals improve outcomes (e.g. teamwork & productivity) in the workplace
Sees Work as a Calling	27	67	Spiritual individuals see work as a calling or vocation
More than a job	22	40	Spiritual individuals imbue work with a broader meaning
Strives for what is right & good	18	27	Spiritual individuals strive for "the good" as an important aspect of working
INFLUENCES OTHERS ETHICALLY	31	86	SPIRITUAL INDIVIDUALS INFLUENCE OTHERS ETHICALLY IN THEIR ORGANISATIONS
Connect with others	21	33	Spiritual individuals connect with others
Builds relationships	14	17	Spirituality individuals build relationships with others
Decreases selfishness	13	16	Spiritual individuals enact their spiritual values and are less selfish
Sets Example	26	54	Spiritual individual set an example to others
Influences others	14	17	Spiritual individuals have influence with others
Role model	17	27	Spiritual individuals act as a role model for others
Sets standards	6	10	Spiritual individuals set standards for others to follow

Key: RED = Global Theme (Super-ordinate themes encompassing the principal metaphors in the data as a whole)
 BLUE = Organising Theme (Middle-order themes that organises basic themes into clusters of similar issues)
 GREEN = Basic Theme (Lowest-order theme derived from textual data)

§7.3 Intensive Research Validity & Reliability

This section addresses the validity and reliability of the intensive approach used above. Traditional notions of validity and reliability fail to apply to intensive studies. In these, validity is about ensuring what is to be explored is, indeed, measured. Reliability, on the other hand, reflects concerns with consistency, trustworthiness of interpretations and conclusions, and authenticity of the data (Kirk & Miller, 1986).

In the intensive phase of this research, the purpose was to explain why and how spirituality affects ethical behaviour in the workplace and what would be the benefits it brings. The findings possess contextual value that bears theoretical worth because of the in-depth questioning of participants. Consequently, it was necessary to seek participants who have had the particular experience investigated and was able to articulate their experiences. Participants unable to articulate their experiences may keep the researcher from fully investigating the phenomenon in the in-depth manner necessary (Creswell, 2007). This selection process is a significant part of the research control and validity. Participants for this research scored high in the Howden's (1992) SAS instrument. Use of this instrument ensured a degree of certainty that individuals were spiritual. Furthermore, the researcher was subjectively involved in the process of gathering and analysis of data. This ensured greater researcher objectivity in that he was trying to be as comprehensive as possible in responding to the whole phenomena (Hycner, 1985).

Another way to check for validity is to go through more than one research cycle and to continue checking conclusions and interpretations with the participants themselves. They are the most able to determine whether the findings are valid for them (Yin, 2009). Lincoln and Guba (1985) state that this is "the most critical technique for establishing credibility" (p. 314). This occurred here in several stages. First, all participants received copies of completed interview transcripts to confirm their responses. All stated that the interviews were a true representation. There were some minor changes (mostly grammar and spelling) with any altered transcripts sent back to the participant for confirmation of changes. Second, participants were sent a summary of the global themes. This gave them a chance to validate that their experiences were adequately represented by the themes and that the themes resonated with their understandings of spirituality and its relationship to their conduct in the workplace. As part of this process, participants were asked to rate the accuracy of the global themes on a 5-point Likert scale ranging from 1 (completely inaccurate) to 5 (completely accurate). Additionally, they could add any comments they wished at the end of the document. Of the 31 participants, 25 returned the global theme summary.

Overwhelming, they agreed the themes represented their understandings. The average score from the rating scale was 4.8. While there were no major changes, participants provided many positive comments about the themes.

Other methods of validation include having findings appraised by independent third parties. This brings in a certain objective agreement (Hycner, 1985). Again, this occurred at several levels. First, the researcher’s supervisor reviewed the themes devised. Second, the researcher asked third-party sources to assess the themes. The selection of these seven individuals was based on their knowledge of spirituality and their dealings with spiritual people within work contexts. Two individuals were workplace counsellors with extensive familiarity of the holistic aspects (including spirituality) of human beings in different situations. Three were workplace chaplains who in their pastoral role provided spiritual support to individuals in various organisations. The final two experts were spirituality network coordinators, one at a university and one with an NGO, working with and providing guidance to a range of people with diverse spiritualities. Detailed profiles of these third-party experts are available in Appendix 10. These experts examined the themes and rated them on the same 5-point Likert scale. However, unlike the participants who rated the themes as a collective whole, the experts rated each theme individually as to how it resonated with their understanding of spirituality and their experiences of dealing with spiritual people in the workplace. The average score for each theme is in Table 25 below. The spirituality experts strongly endorsed all seven themes.⁹

Table 25: Spirituality Experts’ Ratings of Global Themes

Global Theme from Part (iii) of Interview – Critical Incidents		Average Score
Provides Guidance for Behaviour		4.8
Being Other-Oriented		4.6
Being Authentic		4.7
Affects Well-Being		4.6
Transcends Conditions		4.4
Global Theme from Part (iv) of Interview – Spirituality Outcomes		Average Score
Improves Ethical Work Practice		4.6
Influences Others Ethically		4.6

Finally, checking the findings against the current literature is another method of assessing validity. Lips-Wiersma (1999) talks about building theory by going back and forward between the

⁹ There were some minor suggestions by experts and where appropriate, these were incorporated.

story, the literature and the possible implications for affected and interested parties. A similar process occurred here.

Interview reliability can be problematic. A major threat is interview bias by both the researcher (imposing their views into the participant) and the participants (socially desirable responses). There are several ways to transcend this including the preparation and use of an interview template, good technique during the interview, the use of appropriate data recording, employing the same interviewer throughout the process and utilising pilot interviews to modify the process prior to the main interviews (Arksey & Knight, 1999; Neuman, 2003). The literature also posits that “the results of interview are more likely to be biased in a socially desirable way when subjects are familiar to the researcher with respect to social distance” (Nederhof, 1985, p. 273). This can be avoided if the interview is kept friendly but task oriented and professional as opposed to “warm or person-oriented interviewers” (p. 273). All of these techniques were employed in the intensive phase of this research.

It is also worth noting that this research sought highly spiritual individuals in varying work contexts. Therefore, it was not necessarily problematic if such individuals self-reported in a socially desirable manner. An appropriate spirituality is, by nature, socially desirable and in the minimising of this one runs the risk of eliminating the essence of the concept being measured (Seligman, Park, & Peterson, 2004). Individuals high in spirituality would naturally be inclined to behave in socially attractive ways (and therefore report them). As such, these persons have a “desirable sociality” as opposed to displaying social desirability. This research was interested specifically in such persons.

Finally, as part of this research process the researcher needs to be aware of how his own spiritual identity might influence outcomes (Lips-Wiersma, 2003). There is a need to elaborate the researcher’s beliefs and values further. Such a process can contribute to the integrity of the research and its interpretation. It provides a reader with an honest account of the researcher’s worldview thereby allowing the reader to better understand and interpret the research. Consequently, my interest in this research is rooted in a Christian worldview. This belief system conditioned the choice of topic, methodology and to some extent interpretation of and theorising with the research data. It would be beneficial if this has no impact on one’s research; however, a critical realist methodology rejects such a possibility. As the “knower”, I must articulate and be conscious of my story as it affected this process (Wright, 1992).

§7.4 Ethical Issues

The intensive phase of this research was a collaborative process not an event. When viewed in this light, several of the ethical concerns identified in the extensive research take on new meaning. Given the nature of interviews, informed consent is of significant importance. Participants' were provided with detailed information (see Appendix 7) and required to give consent (see Appendix 8) prior to starting the interview process. It is imperative the researcher recognises informed consent is more than getting people to agree to be participants in a study. It is about respect and this involves caring for them, honouring them, and treating them with dignity. An informed consent form does not do this, and it does not confer respect on another person. This was to be an ongoing process throughout the research. Facilitation of this occurred through such actions as providing participants access to their interview transcripts, data analysis and the completed research.

In terms of deception, it was imperative that the data presented be true to the participant's experience and not merely seen as a means to answer a research question. To ensure this, a number of validity and reliability measures were undertaken. While it was impossible to remain anonymous in the intensive phase, confidentiality was guaranteed. Any information provided was protected and reported in a manner that did not identify any participants.

The harm and/or costs of participating in research were difficult to ascertain and were determined collectively throughout the process. Harm is not a never-to-be-repeated measurement that one ticks off and moves on from to something else. However, having noted the requirement for continued vigilance; it was unlikely this research would cause any significant harm. Communication of and working through these issues collaboratively continued throughout the research process. Ultimately, this research endeavoured to view human beings as creatures located in complex historical, political and cultural spaces. The temptation to reduce participants to autonomous rational individuals or simply empirical research subjects was always prevalent but resisted.

Since the intensive phase is a collaborative exercise, it is imperative the researcher's contribution is recognised and explained. The researcher had to be aware of the boundaries being set both consciously and unconsciously. The researcher's story needs to remain separate from the participant's story to ensure authenticity of their meanings. This is not a therapeutic relationship where participants are merely yes people guided into appropriate behaviour. At the same time,

the researcher needed to recognise his own spiritual beliefs and their impact on the research outcomes. Despite noting this, there were no conflicts of interests for this project.

§7.5 Précis

New knowledge is a valuable commodity. The more truth we have to work with, the richer we are — **Kurt Vonnegut, *Cat's Cradle***

Thematic analysis of part (ii) of the 31 interviews uncovered several interesting results. First, participants echoed themes corresponding to the spirituality literature: Interconnectedness, Innerness, Meaning & Purpose and Transcendence. Second and building on from the survey respondents, participants predominantly believed that spirituality was a different and broader construct than religion.

Thematic analysis of 80 critical ethical work incidents (part iii of interview)¹⁰ in relationship to the second research question, ***“Why & how does spirituality influence ethical behaviour in the workplace?”*** found 5 global themes: *Being Authentic, Being Other-oriented, Provides Guidance for Behaviour, Affects Well-being, and Transcends Conditions*. Chapter 8 provides evidential data extracts supporting these themes. In terms of the third research question, ***“What are the ethical benefits of allowing individuals to exercise their spirituality in the workplace?”*** the following global themes emerged from a thematic analysis of part (iv) of the interview: *Improves Ethical Work Practice and Influences Others Ethically*. Again, Chapter 8 provides evidence corroborating these themes.

¹⁰ The last question in part (ii) of the interview, “Do you think that spirituality is associated with ethics? If yes, how and/or why?” was also coded here as per the rationale in §7.22.

CHAPTER 8: GLOBAL THEMES

Our life always expresses the result of our dominant thoughts –

Søren Kierkegaard, *Fear & Trembling and the Sickness unto Death*

This chapter provides evidence for the resultant global themes above. It begins by elaborating the approach taken and the permeable nature of spirituality as it relates to these global themes. It then presents data extracts for the five global themes pertaining to the second research question and two global themes relating to the third research question. Explanations of context are also provided throughout the chapter where relevant.

§8.1 Setting the Context

Inductive thematic analysis of interviews revealed five global themes pertaining to the intensive research questions. A global theme is an overarching theme encompassing the principle ideas and images within the data. These themes help make sense of the data; they inform what the text as a whole is about. Recall that global themes are multifaceted, in that they build on and consist of several organising and basic themes. Organising themes, on the other hand, are clusters of significance that summarise the principle assumptions of a group of basic themes. They are, therefore, more abstract and revealing of what is happening in the texts. Finally, basic themes are comparative similar comments by respondents regarding a particular question or statement. As Attride-Stirling (2001) notes,

Basic themes are simple premises characteristic of the data, and on their own they say very little about the text or group of texts as a whole. In order for a basic theme to make sense beyond its immediate meaning it needs to be read within the context of other basic themes that together represent an organising theme (pp. 388-89).

This research took a building up approach. It started by identifying basic themes that were then grouped into organising themes and ultimately global themes. Given the role and limits of basic themes, combined with the fact that “organising themes dissect the main assumptions underlying a broader theme that is especially significant in the texts as a whole” (p. 389), meant reporting data extracts under the organising theme headings found in this research.

Again, it is important to note both spirituality and ethics are inherently indefinite concepts that are challenging to classify. While every effort has been made to match data extracts with themes,

the nature of these concepts means there may be examples below where some categorical bleeding appears to occur. This reflects the inductive process used and holistic truth of spirituality, which is, that none of these broad themes occurs in isolation; rather they have an inherent interdependency. We can use the analogy of a gemstone here. Each facet of the stone is unique and yet innately the same stone. You can examine the stone for clarity, cut, colour and carat but to grasp the beauty of the stone as a whole, you need to step back and look at it holistically. Spirituality is comparable to this. While all of these global themes combined constitute spiritual action within organisations, each theme needs identification and unpacking in order to comprehend what is happening in these contexts. However, like a mesh, if we stretch spirituality apart to get a better view of its intricacies, ultimately each theme shrinks back together into a whole. Spirituality is not a dualism of either the whole or the parts. Rather, spirituality is both the whole and the parts.

When blurring between themes appears to happen, the reader should note the data extract used has been classified thus because its main emphasis pertains to the higher-order theme as adjudged by the researcher. The interpretivist aspect of critical realism allows such pre-suppositions and the expert knowledge of the researcher as valuable guides to inquiry (Danermark et al., 1997). The sections below provide the global themes with evidence to support each. It does this by providing data extracts according to each organising theme. At face value, and given the number of separate global themes, this seems a somewhat disconnected approach. However, due to the nature and purpose of this research, this is a necessary requirement without which Chapters 9 and 10, where the global themes come together to form a more holistic understanding, would not be possible.

§8.2 Evidence from Interviews – Critical Incidents

This chapter explores the themes derived from the critical ethical work incidents and their reported relationship to participant spirituality. As noted in Chapter 7, participants described 80 critical work incidents involving potential ethical/unethical outcomes and their choices and actions within these incidents. Thematic analysis of these resulted in the 38 basic themes, 15 organising themes and 5 global themes.

§8.2.1 Global Theme No. 1: Being Authentic

Spirituality is about Being Authentic (31 sources, 197 data extracts):

Spiritual individuals wanted to be true to their spirituality and not to allow organisational forces to govern their actions but rather to have the courage do one's own spiritual thing while not being compromised. Authenticity often had an explicit reference to one's Ultimate Concern and being in the world. Consequently, authenticity was about individuals living out their spirituality openly, honestly and with integrity in their organisational contexts.

*A total of 19 data extracts are provided in support of the global theme: **Being Authentic***

This first global theme consisted of three organising themes: *Decomartmentalising*, *Demonstrates Courage* and *A Worldly Spirituality*. Evidential data extracts for these themes are below.

§8.2.1.1 *Decomartmentalising (26 sources, 95 data extracts)*

Decomartmentalising is about not compromising one's spiritual self and/or values. It is about, transparency, wholeness, and integrity (Solomon, 1992). Arathon conveyed this theme succinctly when dealing with potential enticements from a client for information on one of Arathon's customers who was also the client's competitor:

Because I'm a relationship person it's probably a little bit difficult for me because I want to be relational with him [the client] but I think this is *where the rubber hits the road for spirituality because I've got to maintain the impartiality and the integrity*¹¹...And that's the working out of my spirituality, I mean it's about *being true to what you believe no matter what* – **Arathon, Control Systems Engineer**

For many participants, decompartmentalising was about being holistic in their decisions and behaviours. It had something to do with ensuring one's appearance matched one's action. Imin, the Community Sport Manager, communicated this when tempted by her co-workers to use her position to access community sports services without paying:

This comes back to probably my values of being authentic and real, it's like church on a Sunday but if the rest of the week I'm a cheating liar, and then why even bother. You might as well go out and do whatever you like all the time; there is no point [in being spiritual]. Again, it's about being a whole

¹¹ The italics in each extract represent its core and validates why it appears in this global theme as opposed to another.

person...Spirituality is not just for now and then and when I like it or when it suits me – Imin,
Community Sport Manager

Sador provided a critical incident that involved management pressuring him to withhold information from a client who was legally entitled to it. Sador refused to do this. When asked why, his reply was:

You know, spirituality should not be somehow disconnected from the way we live – which I think for some people in some times it can be: “Well look when I’m at church I sort of do this or whatever. I act this way. And when I’m not there or I’m not spiritual if you will, I just do whatever I feel”...To me, for spirituality really to make a difference, to really be what it’s meant to be, it should be demonstrated in the way that we live. And so in that integrity sense I feel true about this particular incident spiritually –
Sador, Privacy Officer

Sometimes when things did go wrong, being authentic meant taking responsibility for mistakes. A failure to do this could compromise spirituality. For Ulmo, this became a reality when a co-worker accused him of fraudulently accessing organisation services for personal use. While found not guilty of this, Ulmo recognised an error of judgement in the way he had acted. Notice how he puts this in terms of being consistent with his spirituality:

When it all turns to custard and something fails, everybody runs from it [the problem]. To me that’s not how it should work; you should be consistent because being spiritual is about consistency – Ulmo,
Director

Decomartmentalising comes to the forefront when making difficult ethical decisions and acting on them. Tata, a nurse, went through this thought process in dealing with hospital staff that refused chemotherapy to a terminal patient despite his desire to have the treatment. After talking to the patient, and going against her peer and superior’s opinions, Tata gave him the chemotherapy. Note the role of Tata’s spiritual self in making this decision:

I guess what made it critical to me is at the end I was true to my own values; my own spirituality, rather than just going: “Yep, fine, I won’t”. At the end of the day he got the chances that he wanted regardless of outcome; he got the chances he wanted so I know he got the best he could’ve out of that situation. And that’s really important to me. Therefore, I guess it’s about staying true to my own spirituality and

what's important to me. By being able to speak my truth from where I come from, that's how I could deal with both sides of that – **Tata, Nurse**

Indis, also a nurse, articulated this idea in a critical incident involving a mentally impaired stroke patient who refused treatment. In normal circumstances, hospital policy was to follow patient wishes. However, in this instance, Indis used the pretence of the patient's mental state to reconcile with hospital rules and treated him anyway. When asked about her spiritual preferences here, she stated:

I think being true to what I believe in was important here, doing what is right by him as opposed to following the rules. Even now, when I think back, I still think I did the right thing for me, for my spirituality. Because I could not just leave him, because if I did, no one else would do anything to stop him getting worse or dying – **Indis, Nurse**

Lalaith used similar language in a for-profit organisational context. Lalaith refused to sign off a project report where she had had no official input. In response to questions about her spirituality, Lalaith stated:

I think with my spirituality is about being true to myself, I felt that by completing this, whilst it would've met the financial goals of the organisation, it didn't meet the goals of the client, didn't meet the goals of myself, professionally, and so it was a reasonably black and white decision to say, actually I'm not doing it...*And it would be dishonest, fundamentally it was dishonest, and honesty is huge* – **Lalaith, Communications Consultant**

For pharmaceutical manager Radagast, honesty and transparency were also central spiritual values in an incident where a drug that was released to the market did not fully reflect what the research data revealed about its effectiveness and safety. Consequently, Radagast felt he needed to speak up against this outcome. When asked why, he stated:

I mentioned before that spirituality is about being true to imaging Jesus Christ, *so thinking about that idea here it's around being open and transparent* as much as anything else...My view is if you work in an *open, honest and transparent manner* then you will come to the right decisions morally...*It is about being consistent [with your spiritual beliefs]* – **Radagast, Product Manager**

§8.2.1.2 Demonstrates Courage (26 sources, 86 data extracts)

The second pertinent organising theme here is that spirituality motivated participant courage. Courage is the ability to confront fear, uncertainty, intimidation and resistance (Gini, 2011). For example, a client asked Salmar to use expensive software for a project and for which Salmar's company did not have a license. Not only did Salmar refuse to do this, he insisted the client organise an appropriate licence or he would not carry on with the project thereby jeopardising his organisation's profit and his job. The connection between his spirituality and courage in refusing the client was explicit:

I think it [spirituality] developed courage because I was able to confront the client who is always this ominous figure! You know, it's like this person pays my bills and approves the project and he's gonna give us work in the future so I've got to be able to do this thing and I don't really want to, but I did –

Salmar, Engineer

Rian's spirituality gave her courage to stand up to an older and well-respected co-worker who downloaded music illegally. While the downloading of music illegally might not be a major issue, for Rian this was significant because of the organisational roles they held, part of which included policing against actions such as this. Rian made a clear reference to her spirituality empowering her choices here:

*When you grow up as a Christian and, you know, you are drilled into you a bit that *you have to take a stand and be courageous*. You're not going to be making the popular choice that you are gonna have enemies and people not like you. I think in that situation for me it was even if it's hard I still want to do, or at least attempt to do what's right. I knew something wrong had happened and I felt I needed to say something. *And, even if you're not changing the world with what you say, at least you're still making a stand*. He didn't need to listen or acknowledge but I would still rather say something than not –*

Rian, Customs Officer

An incident provided by Lindir had her reporting on a co-worker and friend for breaching a child's protection order. When asked what role her spirituality played, she stated:

*It's knowing that I have to act on it, knowing that I have to put my fears and all that aside. I'm a strong believer that good will win. *Doing the right thing, being courageous is what matters here*. I knew that it was awful to call out my friend. I really didn't want to do it and I said I'm really sorry but I have to do it –*

Lindir, Nurse

An entirely different incident had Melian, a teacher, breaking up two students who were fighting. While this is common at high school, in this instance both students were considerably larger than Melian and had reputations for aggressive behaviour. Again, when asked what made her step into this risky situation, her response was:

Courage I guess, that would be a good way of describing it. For things that count for me, I think it's just courage it [spirituality] gives me; it gives me self-belief – Melian, Teacher

Sometime participants contextualised this organising theme in terms of how spirituality helped them get through tough times. For example, Tata's spirituality helped her "get through the work". Those who did not have spirituality to draw on daily did not last in this role:

It [spirituality] probably gets me through my work days these days, because if I didn't have my spirituality and the belief that I was making a more positive difference and making it better, then I probably wouldn't stay where I am. In fact, I wouldn't stay where I am...In the area I work in, the people that aren't particularly spiritual don't stay long; they don't have the courage – Tata, Nurse

There were many examples of participants linking spirituality to courage in the face of adversity. Isilme, however, perhaps summed this theme nicely:

I am not scared of the judgement or repercussions that I might get from others for standing up...Being spiritual means being brave sometimes – Isilme, Midwife

§8.2.1.3 A Worldly Spirituality (14 sources, 16 data Extracts)

A true spirituality is located in the world and is not an esoteric otherworldly mysticism. Spirituality is about being authentic in the here and now (Tracey, 2001). Several evidential extracts of this are below. The first two of these came from participant responses about the relationship between spirituality and morality which was the final question asked in the part (ii) interview and was coded as per the rationale in §7.22.

A spiritual life conducts itself at the coalface; it is here that one is transformed into a truly spiritual being – Arien, Nurse

Yeah, from my perspective, the drivers are that your spirituality and development will achieve a higher level of morality and a higher level of ethics. I mean, *that's the goal, it's not just to have a spiritual awareness for the sake of being elevated in some esoteric sense* – **Cirdan, Engineer**

The remaining extracts are from participant critical incidents. The first of these is Deor, an English teacher, who made concessions around assessment to help struggling Pacifica students despite the regulations. When asked why he did this, part of his answer was:

James K Baxter had a discovery, he was talking about poets but I think hopefully [it] applies more broadly than that, but he said, "The poet is a cell of good living in a corrupt society."...*We talk about being that cell of good living, you know, where our [spiritual] beliefs reign supreme...So it's kind of a lived spirituality – a this-worldly spirituality – as opposed to otherworldly* – **Deor, Teacher**

Nessa, also a teacher, echoed this in acting to avoid an internal conflict of interest in one of her incidents:

Spirituality doesn't just come out in your language, *It's very much [about] working within the dynamics of the institution you're working in* – **Nessa, Teacher**

Finally, Rian surmised this theme nicely when she, as a team leader in an essential public service, encouraged her staff to cover another team's shift when they did not arrive, despite not being paid overtime:

I think spirituality is kind of how you live it out in situations like this...Like, you know, I don't think being spiritual is about whether you go to church or how much you pray or not – **Rian, Customs Officer**

§8.2.2 Global Theme No. 2: Being Other-Oriented

Spiritual Individuals are Other-Oriented (31 sources, 247 data extracts)

For participants, spirituality was actioned primarily through caring for others. The idea of making a positive difference in the world came through strongly here. Spirituality was also a means to reduce selfishness and materialism while striving for fairness. Ultimately, spirituality was about connecting participants to others at a personal and deeper level.

*A total of 18 data extracts are provided in support of the global theme: **Being Other-Oriented***

Several organising themes converged to form this global theme. These include *Caring for Others*, *Encourages Altruism*, *Fairness* and *Interconnectedness*. Evidential data extracts pertaining to these organising themes are below.

§8.2.2.1 *Caring for Others (26 sources, 101 data extracts)*

For many of the participants, their spirituality was actioned through *Caring for Others*. Such behaviour, which empathises with others and wants to help them (Van Hooft, 2006), might be a natural outworking of recognising our connectedness, limiting self-interest and seeing others equitably. Lúthien, for example, was explicit about the link between spirituality and caring for others in her role as a nurse:

You go back to that idea of what do I fundamentally believe? *And at that fundamental core it's [spirituality] about caring.* And caring is more than just going oh you know, I'm either going to look after you or I'm gonna fulfil your basic needs – **Lúthien, Nurse**

Rian's compassion was tested in an incident she described regarding a drinking culture in her organisation. Her organisation had a reputation to maintain and such behaviour potentially compromised its integrity with stakeholders. An opportunity arose for Rian, in the form of a staff satisfaction survey, to challenge this culture. When asked why she did this, her answer was:

I thought about how this could end up impacting the people around me, how it could cause some real harm to others...I'm all for being part of the world and trying to make a change in it. You know, as long as I can still make a difference, hopefully, then I'd want to be part of it...I guess my beliefs and my spirituality were struggling with what had happened, and I was looking for some way to be able to act on that, to make a difference and care for those around me – Rian, Customs Officer

For Dorlas, being spiritual simply meant helping others worse-off in practical ways. Her organisation throws a lot of waste, which for Dorlas was an ethical issue. To counter this, she found ways of using this waste positively:

We've got load of A4 ring binder folders, so we've got a couple of places that are charitable organisations that I've said, "Would you like these?" sort of thing. Let's try the low decile schools again because I'm sure they're always crying out for ring binders...I give a lot of [work] stuff to Oxfam; it's like when we have food left over at times I've taken it to the City Mission...I'm trying to help some other

organisation that can't afford to have things. *So it's kind of being spiritual, doing good for them* – **Dorlas, Operations Manager**

Caring for people inherently means avoiding harm and respecting them as ends as opposed to means. Isilme was explicit about this in her dealing with a pregnant prostitute who other midwives ignored:

The first thing is to do the least harm, or *to do no harm is ultimately where I think most of my spirituality comes from and to treat people with respect and kindness. I could've just let it go but actually, it was about respecting everyone...* I think that's where my spirituality comes into it, that everyone deserves the same level of care, regardless – **Isilme, Midwife**

Respect also seems a natural fit for the quotes above. It would be unusual to be compassionate towards others, to strive for a positive difference in their lives and to alleviate their suffering without also respecting them. Respect, after all, is about feelings of esteem towards a person and acting accordingly. It is about valuing others regardless of who or what they are (Van Hooft, 2006). Idril highlighted this connection between respect and care in her dealings with a troubled teenager who acted in a manner Idril found distasteful:

The battle is still *respecting and caring for her as an individual and as a person. And I think that's where spirituality comes from for me; it's not that I'm just a super nice person, it's that I'm really aware of God and his love and what he's done in my life and that enables care for others in the same way* – **Idril, Student Liaison Manager**

For Maglor, spirituality was also about caring and respect for others, even when that other was a senior manager who failed to provide the role promised and who bullied him:

This was a challenge. In this situation, I think I did my best to be, yeah respectful...*I tried to respect him and to care, not just chuck it in. It was dealt with in an appropriately spiritual way* – **Maglor, Clinical Psychologist**

§8.2.2.2 Encourages Altruism (14 sources, 41 data extracts)

Caring for and respecting others encourages altruistic behaviours. Altruism occurs when we act to promote someone else's welfare, even at a risk or cost to ourselves (Fry, 2003). As such, it

should limit egocentric and materialistic behaviours. Arathon captured these notions of limiting selfishness and helping others concisely when explaining how spirituality and ethics relate:

Spirituality is I think things like charity, compassion, I think those are there...Because ultimately I want to be a selfish sod, but trying to be charitable and trying to be compassionate to others, actually that's something which I need to work on, so in the application of trying to work on that, that's where I find my own spirituality is kind of expressed most – Arathon, Systems Control Engineer

For Dorlas, the resource waste in her company was frustrating. Consequently, she worked hard to find outlets for it. When asked why she did this, she replied in altruistic terms:

You just that you feel like you've done something good and it's benefited others not just yourself, kind of thing. At the end of the day there are some other people who are benefiting that don't have that opportunity normally to benefit...That's always there in my mind, about, you know, giving back – Dorlas, Operations Manager

Elwing had a colleague who wanted her to “rig” the class role for the colleague’s benefit. Elwing’s answer compares her co-worker’s selfishness with her own altruism:

Her worldview [as opposed to Elwing’s spiritual worldview] is that she wants who she wants and she particularly is run by how people perceive her and that matters to her how she judges herself...I'm just not like that. For me, the kids come first...the kids that I will actually try to work with are the oppressed kids, the ones that actually find it harder to be at school and all that kind of stuff...these kids don't have people to back them up so I am their advocate whatever that means – Elwing, Teacher

Interestingly, this idea was conveyed often in material terms. For many participants, the pursuit of monetary gain was frequently secondary to focussing on spiritual praxis in their work contexts. For example, Daeron’s spirituality was about helping and caring for people. Indeed, that is what insurance used to be about but now, he states, it is about money. Surprisingly, Daeron’s answer to this was to circumvent rules to find ways to pay people he thought had legitimate claims despite the potential risk to his position:

You talk about spirituality, yeah, so trying to help and serve people...We no longer seem to be helping people, or the people come second to money, whereas it should be the other way around...I felt quite

comfortable to go down this road, pursuing it and taking it through to the end – **Daeron, Insurance Claims Handler**

§8.2.2.3 Fairness to Others (26 sources, 61 data extracts)

Caring for others, acting less selfishly and more altruistically should ensure greater emphasis on fairness in the participants' organisational context. Fairness is about being free from bias and injustice (Van Hooft, 2006). For Mithrandir, this meant advocating for a worker whom management had deemed non-productive and wanted sacked:

Spirituality helps with this sort of thing because it [spirituality] is such that you also look at the circumstances from the other person's perspective; you put yourself in their shoes. This ensures a greater degree of fairness – Mithrandir, Director

Rumil talked about an incident in which he campaigned, as part of a government prison refit, for better treatment of prisoners against the wishes of his then employers. When asked why he did that, he noted:

I don't often say I believe in things but I think that it's part of being spiritual, doing to them what you would expect them to do to you, and I see that very often that's the situation. For one reason or another, I could be in prison – Rumil, Architect

Sometimes participants expressed this idea of fairness in terms of *Karma* – being fair meant the same would come back to them. For example, Zamin's conception of spirituality meant overbilling a client would come back to haunt her and it was simply better to be fair in the first place:

My concept of spirituality says you know you're lying at work, it's going to come and get you...I think there's maybe an ongoing weight [from being spiritual] to make sure that when you do your job you do it properly, you do it fairly so that you've got a clear spiritual conscience – Zamin, Project Manager

Romendacil stated a similar reason, albeit in Christian terms, as to why he treated his clients fairly:

The long-term consequences could revisit. And that's something that you frequently have to consider. You know if you engage in this, it can come back and bite you very seriously. If you do that which is fair,

good will come back to you and above that there's God in the background providing for you –
Romendacil, Lawyer

§8.2.2.4 *Interconnectedness (21 sources, 44 extracts)*

The final organising theme, interconnectedness with others (and one's Ultimate Concern), seems a natural part of being other-oriented. Interconnectedness is an idea that sees “a oneness” in all things, an interdependent community between all life (Lapierre, 1994). One of the interviewees, Maglor, captured this notion concisely:

When I practise spirituality, I feel a sense of connectedness, yeah to God, and I guess the whole spirit, the Wairoa, but also to others. This enables me to love my neighbour, to try and treat them as I want to be treated, and you know, to love all of God's creation –
Maglor, Clinical Psychologist

Spirituality builds relationships and community with others, rather than diminishing it. Imin, for example, highlighted this as a key aspect of her spirituality:

What I mean by that [my spirituality] is having the understanding that I am not just a rock. I'm not here just for my family; like my immediate family. That my community, my neighbourhood and the kind of people that I interact with in my, what I would call, my community in New Zealand (but I guess it's wider than that because it's actually international) is really important...So I mean I can't impact everyone, but my neighbourhood, my immediate geographical area and I guess my church community are really important –
Imin, Community Sport Manager

Another example of this came from one of Idril's incidents. Doing the right thing, being spiritual meant connecting with the wider community:

It [spirituality] certainly influences my thinking: “Boy, if I do this today with this person that could have a roll on effect.” Looking at it through the lens of, you know, what does that look like for the wider community? What does that look like, you know, as a worldview? And how's that gonna impact society? –
Idril, Student Liaison Manager

Silmarien provided a final extract exemplifying this organising theme. When dealing with a patient who had a long-term chronic illness for which she did not want any more treatment, Silmarien's spirituality enabled her to connect with the patient through the final difficult stages of her life:

I think it [her spirituality] helped...And I mean I didn't overstep the boundaries as far as that went, but we did have a good relationship. You know, she'd come in and we'd talk about all sorts of stuff... No I think it was just we had that [spiritual] connectedness. I didn't feel hindered her at all, the psychiatrist that was dealing with her was completely supportive of the situation – Silmarien, Nurse

§8.2.3 Global Theme No. 3: Provides Guidance for Behaviour

Spirituality Provides Guidance for Ethical Behaviour (31 sources, 193 Data Extracts)

Participants referred to spiritual principles, rules and values or to having a spiritual sense that guided ethical behaviour. For many, spiritual exemplars or mentors also provided reference points for making decisions while offering an opportunity to compare against one's behaviour. Finally, spirituality appeared to set boundaries that were constraints against unethical behaviour.

*A total of 18 data extracts are provided in support of the global theme: **Provides Guidance for Behaviour***

Two organising themes converged to form this global theme. These were *Acts as a Framework* and *Standards to Compare Against*. Evidential data extracts pertaining to these organising themes are below.

§8.2.3.1 *Acts as a Framework (27 sources, 135 data extracts)*

A framework is a structure for supporting something else; it is a way of viewing reality (Beach, 1997). In this organising theme, participants conveyed several similar ideas about how their spirituality guided their reality. Arathon, for example, conveyed this idea using the language of principles:

Spirituality is probably the search for the principles, the search for the principles from a source. And the infusion of those principles and seeking to infuse them into my greater life you know – through ethics and morality – Arathon, Control Systems Engineer

Galdor also highlighted this by referring to the “codes and systems” of spirituality:

[Spirituality is] an understanding of, if you like, the process by which ethics can be created. So if you like, spirituality is the innate recognition that the codes and systems we have are for the good...It's probably a higher wisdom or principle that really that's what you should do – Galdor, Director

For some, these guiding principles came from spiritual or holy writings. Silmarien, for example, cited the Ten Commandments when exploring the role of spirituality in clarifying ethical issues:

There's the Ten Commandments and some of those have been embedded into laws. *I know those laws are there in the back of my mind and they probably help with my moral thoughts and actions –*
Silmarien, Nurse

Imin also referred to scripture as to why it was wrong for her colleagues to exploit their position with a local sports body to get free access to a recreational facility:

The Bible, it talks about being – what is it? – don't be slaves to money. If the higher thing is to actually fork out here when we could just rip them off, then that is important for me...But it's particularly related to the scripture and spirituality, yeah you reap what you sow; it's a biblical principle –
Imin, Community Sport Manager

Some interviewees described an intuitive spiritual sense navigating them through ethical challenges. Melian, for example, articulated that a spiritual awareness helped her deal with undisclosed domestic violence against a student:

I think it [spirituality] makes me a little more aware of what is going on in terms of right and wrong. I tend to notice what people are feeling...I think it [spirituality] gives me a sense of moral awareness –
Melian, Teacher

For Isilme, spirituality was that inner voice that guided behaviour in exigent moral situations:

I would hope that people would always *listen to that inner voice for guidance* before they did anything, you know, I think that's the biggest thing. And, that would hopefully lead in their ethical decision-making [because] *spirituality is that sense; it's that sense inside you –*
Isilme, Midwife

Individuals frequently stated that their spirituality guided ethical conduct but without reference to any specific source. Dorlas provided a good illustration of this in her answer about the connection between spirituality and ethics:

I feel spirituality is entwined in there, *it's what forms the basis and helps guide what I believe is ethical and not ethical –*
Dorlas, Operations Manager

Galion's spirituality acted like a moral compass directing him to make the right decision about potentially misleading customers:

I said before my spirituality is linked to my faith and to my belief and to my morals and it's all sort of interlinked so *my moral compass went ping, "that's wrong", that's because of my spirituality which is linked to my faith. My spirituality, if you like, informed my decisions by providing a ground on which to act* – **Galion, Sales Engineer**

Salmar's spiritual values guided his decision to be honest with a client about flaws in the service his company had provided. This ultimately had to be reworked at considerable cost:

I think my spiritual values would probably be critical to it. So if I didn't have that then my decision-making wouldn't be guided by that. I wouldn't say, "God told me this" [Laughs] but *my spirituality defines who I am and guides how I behave* – **Salmar, Engineer**

Finally, some participants cited spiritual practices such as prayer and meditation as guiding behaviour. We see this in the quote below by Nessa in reference to trying to help a student who was suffering domestic abuse:

The cool thing about having a link to spirituality is that you do believe that faith and prayer will change things for the better. For me in this sort of scenario it is something where I'll go away and it'll be important to my prayer life...I know my actions are going to be better if I have a sense of going away and having it on my mind for prayer – **Nessa, Teacher**

§8.2.3.2 Standards to Compare Against (22 sources, 58 data extracts)

The second organising theme has spirituality acting as a standard to compare against one's behaviour. Standards are about acknowledging a measure of comparison. They are behavioural guides that keep conduct in line with benchmarks (Bandura, 2003). Exemplars of this include Daeron's spirituality that acted as a boundary informing him when his work behaviour became unethical:

I felt for that situation [paying claims against company wishes] that I achieved what I wanted to and it was all in line. *Spirituality puts the boundaries in place to actually do the job.* If I didn't have it, what would I be like? Well maybe I'd end up in jail for fraud; I don't know – **Daeron, Insurance Claims Handler**

Mithrandir's spirituality was a personal boundary when dealing with a staff member who was underperforming and his company wanted sacked:

I mean it was easy to say well you were silly so that's the consequence of your actions buddy. But I guess I find that, *you know my spirituality, made me very aware of it* [the negative consequences for the employee]...*I guess its [spirituality] the personal check as to whether you are trying to align with what you believe* versus just being a brutal manager – **Mithrandir, Director**

Isilme would not permit her colleagues to continue stereotyping a patient. Note the reference to her spiritual limits:

Yeah, I was being true to my spiritual limits... You can't just let it [stereotyping] go. And, if you do let it go then it becomes insidious, people think that's the acceptable – **Isilme, Nurse**

For Sador, his spirituality would not let him “sleep at night” if he ignored the fact that his organisation was withholding important information from client files to avoid looking bad in the public's eye:

I'm not sure I could've really slept or felt right about myself and my spirituality and my relationship with God if I had done nothing. It almost goes against everything that I sort of am and feel is important, and again is good for everybody. I mean if I were that requestor, I wouldn't want people messing with the documents in *my* file – **Sador, Privacy Officer**

For some participants, spiritual mentors or exemplars act as benchmarks with which to compare their behaviours. Elwing demonstrated this in her dealings with a work colleague who wanted special favouritism to ensure her class would have the best students. When asked why she did not acquiesce to her demands, Elwing stated that:

I am supposed to be what my spirituality wants me to be. I am a Christian, follower of Christ, the thing I want to do is copy and project Him [Jesus Christ] in my workplace and that's hopefully what I did there – **Elwing, Teacher**

Lúthien, a neonatal nurse, cited a similar cognitive process when confronted by parents unhappy with her department's treatment of their sick child:

It's easy to jump to being angry with the parents. However, you know, *I go back to that humanitarian side and think about that idea of what would Jesus do?* While I don't necessarily put my opinions across, *I'm reflecting Christ in this situation* – **Lúthien, Nurse**

Salmar's spirituality was about reflecting God in his values and behaviours. He stated this as one of the reasons he wished to rework a flawed project, instead of just ignoring the issue, and despite the considerable cost to the company:

It's not like a need to impress God *but I want it to reflect you know, God? I want it [his behaviour] to reflect those values and become more like God.* Sounds funny when I say it but that's how I feel – **Salmar, Engineer**

Radagast provided a negative example of this idea. In reference to the withdrawal of cancer medicines from the market to persuade the government to offer better pricing terms, Radagast noted how this behaviour did not reflect his spiritual exemplar:

Because we developed a position it was seen through and we got what we wanted out the other end of it...I guess if one reflected and said, *"Well was the way we went about it consistent with imaging Christ? Probably not. Was it spiritual? No, I guess not!"* – **Radagast, Product Manager**

§8.2.4 Global Theme 4: Affects Well-Being

Spirituality Affects Well-Being (31 sources, 178 data extracts)

Dealing with challenging organisational incidents affected an individual's well-being after a spiritually informed action. In some instances, these effects were negative. In other cases, spirituality helped participants accept and/or have hope regarding outcomes while strengthening their spirituality positively.

*A total of 20 data extracts are provided in support of the global theme: **Affects Well-Being***

Four organising themes converged to form this global theme. These were *Costs of Being Spiritual*, *Sense of Acceptance*, *Sense of Fulfilment* and *Sense of Optimism*. Discussion of evidential data extracts pertaining to these organising themes occurs below.

§8.2.4.1 Costs of Being Spiritual (14 sources, 41 data extracts)

The first organising theme here clarifies that being spiritual can come at a cost (Lips-Wiersma, Dean, & Fornaciari, 2009). Several of the examples in other global themes alluded to potential job and financial risk. In addition to these, participants indicated less obvious costs. For example, spiritual people are easy targets. Their spirituality might result in them being taken for granted, manipulated or used for others' benefits. For example, in one of Galion's critical incidents, a co-worker got him to quote for a job and then took the work for himself. He noted spiritual people are compassionate by nature and therefore "soft pickings":

It's critical because spiritual people are nice and kind by nature and I don't like being taken for a ride. A lot of people think because you are spiritual and he'll just do stuff for you if we ask. It comes from a caring and compassionate side which I am annoyed that I have – Galion, Sales Engineer

Maglor stated a similar cost in one of his incidents where his employers were co-opting his spirituality for their benefit:

Having high spirituality levels, at times you feel like you are, you know getting a bit bent over backwards...Because yeah I mean that, the thing around forgiveness sort of comes into play and yeah. In some ways, it's sort of quite a huge cost in a way – Maglor, Clinical Psychologist

There may be a cost if one's spirituality bears no fruit or if it is unreciprocated in the workplace. For example, Morwen approached senior management about an incident involving the stereotyping of students. Asked how she felt after her efforts were rebuffed she stated:

I felt frustrated, I felt spiritually frustrated. I sat in those meetings and I listened to people, um, talk poorly of students based on, you know, in a humorous way, or even if they're being serious, I just felt like there's nothing I can do. And I now feel [spiritually] powerless – Morwen, Teacher

Deor noted in an incident with management over questionable teaching strategies that it was hard to remain spiritual and that ultimately such conflict was detrimental:

I think it probably inhibited it [spirituality]. I think, you know, in terms of the idea of trying to always be a good person in what you do, it's hard to kind of feel like that when you're entrenched in a conflict. You know, so yeah I think that does damage it [spirituality] – Deor, Teacher

In cases where participants failed to act ethically, they often interpreted their negative feelings about this in terms of the spiritual cost. A good illustration of this was Zamin, whose manager was deliberately padding his expense account to the tune of \$10,000 a year. Zamin first chose to ignore this and then passed on the responsibility for signing the expense account to a colleague. When asked how this made her feel, she replied:

A little bit guilty, I feel guilty but – yeah but I feel, linking back to the spiritual, I feel like it's perhaps a hurt on my spirituality....It just feels like something to be avoided. I feel really conflicted, I stress a lot about those kinds of things and the net result is that I found it a lot more stress here than ever before and so then there's the physical, feeling tired and so on. You can't pinpoint it to whether it's just that issue but it sure doesn't help – Zamin, project Manager

Lalaith, who had to facilitate a building project unwanted by the community, was required to perform her role, to become “an actor” as she put it, in the face of significant hostility. When asked how she felt about this, her response was:

Oh, I felt awful; it was really difficult, I felt disconnected from my spiritual self like someone else was doing it – Lalaith, Communications Consultant

Dismissing someone, who had made a serious error of judgement and was remorseful, was difficult for Mithrandir especially given the strong effects that flow from such action.

You're going to feel discomfort because you're dealing with people and their futures and all the rest of it. If you take that stuff [spirituality] seriously, if you have a sense of care for people and their wellbeing then those situations inevitably are uncomfortable because the outcomes have sometimes quite strong effects – Mithrandir, Director

Radagast, the product manager, who earlier discussed his role in withdrawing pharmaceuticals from the market to get more concessions from the government, described his actions:

I think the route that we took to actually get to that result was not optimal; was not spiritual. I think it left a bad taste in my mouth, in fact in hindsight it makes me feel a bit ill, and I certainly reflect on it and think well I wouldn't repeat that now – Radagast, Product Manager

§8.2.4.2 Sense of Acceptance (17 sources, 44 data extracts),

This organising theme was about being able to accept outcomes of actions particularly in incidents that were not resolved in alignment with one's spirituality. Even though individuals' outcome expectancies were unmet, their spirituality helped maintain their self-efficacy (Snyder, Lopez, & Pedrotti, 2011). For example, Galion, who in one of his incidents had to "dob in" his fellow workers, stated his spirituality helped him accept what he had done and move on:

I still, to this day, feel bad about it but I know I am forgiven for it. Yeah, ultimately God has his hand on that. Like I said, it was best for everyone the outcome they had and at the end of the day the people are in a better place – Galion, Sales Engineer

Schoolteachers Melian and Nessa conveyed similar notions in their dealings with students. In both cases, it was about unresolved domestic abuse. They noted the need to accept that they did everything they could and now there was a need to move on:

I've learned to let go [pause] because I can't change it. So my spirituality now basically influences me in that I've let go. I've forgiven anything that I've screwed up on and I've just let go of it because you can't hold onto the past otherwise it holds you down – Melian, Teacher

So in this one it's more that critical point where it's sitting on my shoulders because I don't feel like I've taken enough steps; I think my spirituality gave me responsibility and acceptance through this – Nessa, Teacher

Interestingly, several participants spoke about remaining within their organisations after their incidents. For example, Rian spoke of the need to "be involved" after the drinking incident event though not much had changed. When asked how this related to her spiritual values, she stated:

I think it's doing what you can...I think for me then it would be making clear to people, so people around me know what I think. And, you know, if I stay in it then I'll be higher up and then I'll have more influence...At the end of the day, it is better to be involved than outside looking in – Rian, Customs Officer

§8.2.4.3 Sense of Fulfilment (25 sources, 61 data extracts).

This was a common affirmative response to being spiritual, of acting authentically. Such an outcome is likely to enhance self-belief and efficacy (Snyder et al., 2011) Ariën indicated this in resolving a workplace-bullying incident:

I think it's [her spiritual action] just built my confidence a lot. And you know, I felt quite elevated with my self-esteem and I felt a peace knowing it was the right thing to do for me – Ariën, Nurse

In one of Melian's incidents, she linked her spirituality to stepping in and protecting a student from physical harm. When asked how this made her feel, she stated:

It [her spiritually action] gave me more trust. Again, it's that trust thing; every time I've stepped out it's just developed my trust and faith in what I believe. It's like a David and Goliath type thing...Certainly, my spiritual growth has improved – has developed – so that's reduced my insecurities, my fears, if that makes sense to you – Melian, Teacher

Silmariën communicated a similar realisation when she advocated for a patient's right to die despite protests from her colleagues and the patient's family. After the person had passed away, she noted her spirituality:

Didn't make me feel bad about what happened. I felt good because I felt like she got what she wanted, I felt like we'd managed to advocate for her to get something that she felt was important for her; even though it meant death for her, that to her she was going to be at peace then. I don't think it limited my spirituality, I think it makes it sort of grow more – Silmariën, Nurse

A final example of this organising theme was Rumil who despite going through a challenging consultation with a client acting negatively towards the environment, he was able to see this difficult process as a starting point towards contentment:

I suppose when I look back on it, it is a starting point for a certain type of thinking...Yeah, starting that process of almost spiritual reflection and fulfilment in some sense – Rumil, Architect.

§8.2.4.4 Sense of Optimism (13 sources, 32 data extracts)

For many of the interviewees, spirituality brought a sense of hope to their workplace. Hope is the capacity to find and the motivation to use routes to achieve desired goals (Adams et al.,

2003). For example, Idril expressed this idea after reporting an incident to her manager that may have breached confidentiality but in doing so ultimately worked out the best for all concerned:

I think it [spirituality] makes me a bit more optimistic to step out in that and again just really making me probably more eager to care and to go to bat for people who can't do that for themselves – Idril, Student Liaison, Manager

Romendacil found his spiritual beliefs helped him feel hopeful about a conflict of interest that was not resolved completely in alignment with his values:

Whatever happens there's a much greater scheme of things, God is in control, he's assisting me, and he's looking after me. So it's not a fatalistic response it's just a hope I guess that you know I can get through all this. I can, even if I suffer through it, I can have you know, I still have a hope that whatever happens is in the great scheme of things, gonna work out for the good – Romendacil, Lawyer

In Sador's incident, where he confronted management about withholding information from a client's file, the change that occurred in policy and procedure because of his actions resulted in the following:

I mean for me the hope is that it actually results in a different or a certain way of acting and decision-making...And so in that sense I feel positive about this particular incident spiritually, you know – Sador, Privacy Officer

Finally, Ulmo summed this theme up nicely in an incident where he was the scapegoat for management:

To me at the end of the day, I mean I got suspended for two months whilst they investigated me and all the rest of it. Do you think I just laid there and be upset about it? Spirituality is to be centred, always to be centred because at the end of the day the sun still comes up, there's a lot to be thankful for – Ulmo, Director

§8.2.5 Global Theme No. 5: Transcend Conditions

Spirituality Transcends Conditions (31 sources, 191 data extracts)

Spirituality helped participants transcend organisational conditions such that, in most cases, ethical choices were less demanding to define and action. Spirituality provided a transcendent perspective, a bigger picture that individuals used to reframe critical ethical incidents and act in ways reflective of that broader reality.

*A total of 16 data extracts are provided in support of the global theme: **Transcends Conditions***

This differs from *Global Theme No. 3: Provides Guidance for Behaviour* in that here spirituality did not specifically direct people on how to act or what to do *per se*, rather it provided a means of seeing and going beyond their normal rational bounds. It often connected to participants' broader reality as they strove to interpret their incidents using phrases and meanings beyond the self. In all these extracts, participants referred to this idea in the past tense, as actions that had happened owing to their capacity to transcend their conditions. This was opposed to the third global theme, which provided extracts highlighting how spirituality provided general guidance in participant ethical incidents. This global theme consisted of two organising themes: *Overcomes Context and Reframes Situation*.

§8.2.5.1 Overcomes Context (27 sources, 96 data extracts)

The first of these organising themes focused on how spiritual individuals overcame their organisational contexts by tapping into a broader spiritual reality (Emmons, 1999). Ulmo captured this idea in one his incidents. His spirituality allowed him to rise above the “noise”, as he put it:

If you get caught up in that noise you can waste a lot of time and when you get into company cultures that have gone a bit sour that noise is so loud when you walk in. *So trying to go with the definition of spirituality, it is staying with your own thoughts, not letting thoughts come into your head that are negative.* I choose my thoughts and weed out the thoughts I don't like, I can think whatever I want –

Ulmo, Director

Elwing's student had had a medical procedure and was struggling emotionally with the outcome resulting in behavioural issues in the class. The student shared confidential information that Elwing was unable to forward. Unfortunately, the student's behaviour worsened and she was in

danger of being suspended. Elwing found a way to overcome the legal and professional context:

I prompted the mother to talk to the girl to get some more information of why she is that way she is. Now technically, I am not supposed to say that or let her in on the problem. *I think I rather averted it enough that I didn't cheat the system but helped get around the situation if that makes sense.* Technically, I didn't tell the mother, I prompted her to find out for herself. *I think it [spirituality] helped me make better choices* and it improved our relationship substantially – **Elwing, Teacher**

Lalaith, tasked with a divisive community consultation involving the cutting down of native trees, found ways to alleviate the pain involved for the local community. While she could not stop the trees coming down (the courts had found in favour of the contractor), Lalaith tried to overcome this difficult situation by climbing up the trees and getting seeds for future planting and also organised with local Iwi to carve Waka from of the trees. When asked why she did this, her answer was:

The fact that you're, underneath it all, irrespective of who employs us and what our role is, we are actually all people too and we all belong to a community. *And often a lot of my decisions are based on spirituality and that sense of, a sense of self and others* and what can we do for others to make them feel better – **Lalaith, Communications Consultant**

For Sador, overcoming context meant fighting an influential department in his organisation to make them include information in client dossiers that had not been previously included. There was significant resistance to this because of the potential liability if this information became available; however, in not disclosing it they were acting unethically and possibly illegally. Sador pursued this and brought others alongside to argue for a change that eventually occurred. The extract below details what occurred and how this related to Sador's spirituality:

I think it was actually at that meeting [between Sador's department and the department withholding the information] or maybe after that meeting, that that view started to be changed a little bit because actually once we got into that meeting the other team members – my colleagues – were very vocal; sort of disparaging the arguments of the [DELETED] and saying, "No look, this is a no brainer! This is just basic stuff. This stuff needs to be included in the request processing"...*I think I was the catalyst that started this process – it's a clear incidence of spirituality affecting – and changing – something significantly* – **Sador, Privacy Officer**

Rising above the context means sometimes doing the best regardless of the conditions. As part of Indis' nursing role, she was required to clean up stroke patients' excrement. While an unpleasant and thankless task, being spiritual for Indis meant prevailing over the situation in her mind so that she could be thankful regardless of what she was doing:

Because you know sometimes nurses talk, like if, for example they say I don't like the job (cleaning up excrement) and its dirty knowing you have to deal with the bowels all the time. I would say think of it in a different way for example. *You know sometimes it's just the way you look at something that matters...*I'm not saying that cleaning bowels is fun. It's not fun, it's actually a hard job and is not a good job, *but if you think about it from a larger view, then you feel useful and appreciate life you know* – **Indis, Nurse**

For Lúthien, this meant covering shifts for junior nurses even though she was not obligated to do so and despite contempt from other senior nurses. When asked how her spirituality helped her overcome this, she stated:

I'll put a smile on my face and I'm not gonna bag the organisation because I'm doing it. That would be the easy option...*It [spirituality] is the attitude you adopt in that I might as well just get on and give the best I can* for this shift rather than kind of being miserable and wallowing in it and bitching and backstabbing – **Lúthien, Nurse**

Sometimes, overcoming your context means leaving it behind. Radagast, the pharmaceutical product manager, left his previous role after the incident in which he was party to the withdrawal of drugs from the marketplace. When asked why, he stated:

Are those goals the organisation has reasonable? *Are they consistent with my [spiritual] beliefs?"* *Ultimately, in the end I came to the conclusion that they actually weren't and that's why I left the company* – **Radagast, Product Manager**

Galion expressed a similar outcome after an incident involving the misrepresentation of products to a customer. He mentioned how this incident wore him down and ultimately led to him changing jobs:

I did everything I could and when I could do no more, I found a way out. There is no point beating your head against a brick wall when there is nothing to gain from it. *At the end of the day, you are not just*

compromising you own [spiritual] values; you are compromising other people in the organisation who unknowingly partook in it – Galion, Sales Engineer

§8.2.5.2 Reframes Situation (27 sources, 95 data extracts)

The second of these organising themes had participants using their spirituality to reframe incidents in ways that allowed them to see the connection to that broader spiritual reality (Emmons, 1999). Galdor provided the first example of this in an incident where a client refused to pay a penalty fee for late payment. The dilemma here was should Galdor pursue the client for the small amount (\$5000) or let the client off given the job was worth considerably more both in profit and in employment for his staff. When asked why he let it go, he answered:

I guess it [spirituality] was about being able to tolerate the bigger picture when it was pointed out to me and say we move on and fight for better days – Galdor, Director

Silmarien articulated a similar notion when she dealt with difficult staff members that refused to improve poor workplace behaviour:

Well it's [spirituality] going to help me I think making my mind a lot, you know, like clearer. It's hard to explain! Yeah, just clearer and seeing things in a different perspective, yeah, because you have to try and see the good in people, see the bigger picture. And you know, I know that I've got to try and move past seeing the bad – Silmarien, Nurse

When asked why he was prepared to subvert the rules and pay out what he labels legitimate claims against the interests of his company, Daeron also captured the idea of spirituality helping perceive the bigger picture:

I tend to maybe to look at the rules and regulations and see which of those I should obey. Are they fair and reasonable? Are they common sense? If they're not, then perhaps I break them in order to get the different outcome. What outcome do I want from this...Well maybe that's what it is; they [non-spiritual individuals] don't have a big picture so their life is guided by rules and regulations. So whatever the law is, you live your life according to the rules of the workplace. There's no bigger picture, you've got no real purpose and as the rules change then you change and adjust to it; and your ethics and decision making just fit – Daeron, Insurance Claims Handler

Indis violated the rules and misled a stroke patient who had significant memory loss into believing she was a non-smoker before her stroke (when in fact she was a heavy smoker). For Indis this was about the bigger picture, about the long-term interests of the patient even though she was acting dishonestly:

Yeah I think that really I see this as the bigger picture, this big picture is very important. For example, I one hundred percent agree and support a smoke free environment both in practice and in my spirit. I think this is something good, something right, something we are supposed to do or something I wanted to do...it is a spiritual thing, [it is about] aiming for the whole picture, the bigger picture that's what we aim to achieve, it's about not harming the patient in the long run – Indis, Nurse

Sometimes participants used other transcendent language. For example, in an incident involving a potential bribe from a client that he told his boss about, Arathon communicated his reason for doing so in these terms:

I guess if I didn't hope for better things, if I didn't want to live the hope of a better, better standards of living, better honesty in the world, then I wouldn't give a toss, and I wouldn't have told my boss and I would've just pocketed it – Arathon, Control Systems Engineer

When Galion found his company had shipped a product to a customer that was not what they specified and then lied to the customer, he decided to inform his boss and to tell the customer. When asked why he did this, he responded:

It got me thinking about the wider consequences than just losing the money, you know it's not all about the money, it's about treating your customers right, and it's about helping them and that is what I believe it [spirituality] is – Galion, Sales Engineer

Lalaith, a communications consultant in a multinational corporation that often undertook controversial engineering/building projects, found her spirituality enabled her to deal with difficult people every day:

It's [spirituality] very important because I have to deal with people every day and sometimes I deal with people that is a deep struggle because the way they see the world conflicts hugely with mine and so it's a case of being, stepping back and pausing to giving people the opportunity to engage with me on a level where they feel respected and valued, so yeah, it is important. I wouldn't say it's a huge

assumption to say the people I engage with are lacking, *but I think sometimes they get so buried up with process that they can't actually take a human, sort of humanistic spiritual look at things* – **Lalaith, Communications Consultant**

This section finishes with an extract from Rumil, an architect in the building industry, which captured this idea concisely. Spirituality enabled him to see and be part of a wider perspective. A failure to incorporate this bigger picture could have detrimental effects for him, business and society:

See if you're an expert on finance, if you're an accountant, you add up. *But you don't see the wider cost of what you're doing.* I mean you like things objective, you like to add up figures and then the figure at the bottom, you try and make the world as objective as possible and if the figure at the bottom says such and such and you compare it with that and you can say, well that's a positive result, that's a negative result. *But the point about this is behind those figures is a whole bigger picture that we often don't understand and if you're not conscious of it so you make decisions on that in business it can come back and kill you* – **Rumil, Architect**

§8.3 Evidence from Interviews – Ethical Benefits

The third research question in this thesis was “*What are the ethical benefits of allowing individuals to exercise their spirituality in the workplace?*” The last part of the interview (part iv - Benefits) explored this. Thematic analysis of this data resulted in 11 basic themes, 5 organising themes and 2 global themes. Again, as mentioned earlier, there is limited bleeding between themes. However, coding of data extracts occurred using best fit criteria as discussed at the beginning of §8.1. As above, all 31 interviews constituted a global theme.

It is also important to note that there was considerably less data for this part of the interview. Participants answered four general questions usually without the need to provide in-depth contextual detail (as per the critical incidents). As such, there was often no need for extensive commentary explaining the data extract. In several organising themes, a simple list of quotes taken from part (iv) of the interview was sufficient evidence while in other organising themes some context is provided. Consequently, this section is considerably smaller than §8.2 above.

§8.3.1 Global Theme No. 1: Improves Ethical Work Practice

Spirituality Improves Ethical Work Practice (31 sources, 141 data extracts)

Participants brought a broader spiritual dimension to work practice that improved the ethicality of their organisation's culture and ensured their labour was more than simply a means to make money. This was reflected in many participants viewing their work within a larger meaning-making context often related to an Ultimate Concern.

*A total of 16 data extracts are provided in support of the global theme: **Improves Ethical Work Practice***

The first global theme arising from part (iv) of the interview consisted of three organising themes: *Brings a Spiritual Dimension to Work*, *Improves Organisational Ethical Culture* and *Sees Work as a Calling*. Evidential extracts supporting these organising themes are below.

§8.3.1.1 *Brings a Spiritual Dimension to their Work (21 sources, 39 data extracts)*

Having a spiritual framework appears to allow individuals to enact their role and its associated decision-making in an enhanced manner. It helps them see the broader spiritual reality and enables them to bring that reality into their actions (Nelson, 2009). This is interesting because its echoes several global themes discussed earlier. Evidential extracts of this are below:

You have these ethical decisions, I mean things like this come up, and I will talk quite openly about, *I may even put it in spiritual terms...* I've had some really difficult staff management challenges and *I think being a spiritual person has given me just that source or God to go to...* I think in decision-making, it's going back to *my spiritual or biblical values and that's what ultimately improves my decisions*, I think –
Imin, Community Sports Manager

I think it [spirituality] gives [you] the whole picture... we try to look after the patient's holistic care not just their physical, their whole wellbeing *because spirituality is kind of a guideline and I try to follow this guideline* – **Indis, Nurse**

I guess you can put on your kind of spiritual glasses a little bit and look at more than just a situation but kind of look at that whole big picture of what's actually going on here... And what are sort of the deep underpinnings or what's going on for this family or why did the medical people actually have opinion –
Lúthien, Nurse

I think that it [spirituality] also comes through in more of a systemic way in the fact that when you are maybe more willing...we have rules of course about assessment or curriculum, when there is a degree of flexibility there's often an ethical choice about, you know, do I give an extension here, do I not? Is this the right way? *You kind of play all those things off; it [spirituality] becomes part of the decision* –

Morwen, Teacher

I try to look sort of outside the square, and then with spirituality you're kind of using your inner self to look to your outer self. I don't know if you get that, because you've got your inner self, but you've got to use that to get outside to get outside yourself. Like outside the box and make moral decisions –

Silmarien, Nurse

§8.3.1.2 Improves Organisational Culture (20 sources, 35 data extracts)

Having this wider perspective might encourage certain behaviours that improve the ethical culture of the organisation (Giacalone & Jurkiewicz, 2003b). For example, Imin wanted to do her best at work. Notice how she expresses this in terms of striving for an Ultimate Concern:

I mean for me as well part of being who I am is *trying to do the best I can all the time, especially at work with others watching me. Therefore, that forces me to always be striving for the good.* Because to me it's about glorifying God as well and so I wouldn't want to be compromised –

Imin, Community Sport Manager

For Lindir, her spirituality gave her a sense that she is doing something that matters. This ensured she chose roles within the organisation that made a difference and had positive consequences for others:

I guess career planning, you see opportunities at work where you can actually make a difference, and you can have a position that enhances others. I am an energetic person so I want to change what I'm doing often so I then seek other opportunities. However, I have it at the back of my mind I want to do something meaningful for me and good for others –

Lindir, Nurse

Sador also put this idea in tangible terms. His spirituality ensured he looked out for the interests of all stakeholders including his employer:

I take a more a team oriented perspective. You know, from rather than just, "Well how am I gonna get ahead? What am I gonna do to get that next position?" This leads to more a, "Well what's best for our

clients? “And for society?” It’s not just looking out for your own interests but for the interests of others...I guess to me it means that as an employee I’m not only looking out for my interests as an employee but I am saying, “What would the employer want from me?” Therefore, going that extra mile to me makes the organisation a better place – **Sador, Privacy Officer**

This organisational enhancement is particularly evident if leadership is spiritual and/or exercising spiritual values. For example, Cirdan noted if spiritual people are leading, as in his company, then the entire ethos changes:

Actually, I think it’s [spirituality] the salt of the earth, I think it changes the whole tone of the work culture if spiritual people are leading. Because, they’re focused on an ethical result, rather than on individual technical achievement – **Cirdan, Engineer**

Galdor, who is at the same company as Cirdan, conveyed a similar notion:

It’s vital in a leadership position that you set the spiritual tone and actually be an enabler, because, within a spiritual culture, you can ask the best of people, you can encourage doing good – **Galdor, Director**

Mithrandir used his role as Managing Director to build a culture reflective of his spiritual values with his stakeholders:

Yeah, I think it [spirituality] does [improve culture] because in my role as the leader of this group of businesses I guess I have an influence over how people behave morally and so on. Yeah, I’d like to think that I do, you know. And so, I mean in a sense I have the opportunity to set some boundaries [with his spiritual values] in those areas which in my view has to be positive overall for the business not just the bottom line – **Mithrandir, Director**

Melian summed this connection concisely. Having spiritual employees enhanced the overall ethicality of the organisation:

I think when you have a lot of spiritual people in a place, then they have more strong [pause] their beliefs as to what is right and what is wrong is much more black and white, and they fight for them more strongly. So what I’m saying is, the more spiritual people you have in an organisation, the more strongly the ethics – **Melian, Teacher**

§8.3.1.3 Work as a Calling (27 sources, 67 data extracts)

Participants found significance in what they did and how their work contributed to and fulfilled a higher purpose in life. Such an understanding should also encourage ethical work practices (Dik, Duffy, & Tix, 2012). According to Arien, for example, her spirituality was the difference between doing a job that was challenging and finding an easier path. It gave her role as a nurse a sense of meaning and purpose enabling a positive view of her work:

For years, I thought, “No, I really don’t want to be in nursing; it’s horrible...I never wanted to come back into the public system but here I am. And this job hasn’t killed me and the Nurse Specialist job didn’t kill me and I’m still here and it’s absolutely fine. *And it’s fine because of my spirituality; it’s given me a meaning in what I do* – **Arien, Nurse**

Many of the participants reflected similar notions; spirituality gave them a reason for working and helped to put their work in a larger context. This, in turn, appears to have influenced moral action:

I think it [spirituality] gives a different; you know buzz words, worldview to what’s going on, to why you’re doing things. And I’m not simply there to get an income. I’m not there just to take, that’s not my driving motivation. That to me is the real tangible like reality of spirituality personally because it’s like I am not hung up about the income and the material – **Arathon, Control Systems Engineer**

That [an example provided] makes me quite passionate about why I teach, about why I am there and why I fight and argue for the kids that fail, that have less success, that have less support at home, that have less financial backing...*For me it [spirituality] is about fighting for that and that is what we are called to do to step up for the poor and the orphan and the widow and all that kind of stuff and for me that is me living out my spirituality* – **Elwing, Teacher**

It [spirituality] gives me a sense of meaning and purpose in what I do. I think also you know, I mean my belief system gives me a worldview too. It’s not just about me and my family, or my job; it’s about a bigger picture, helping others – **Idril, Student Liaison Manager**

I mean it’s the whole point of being really. Obviously, I’m providing for a family and all the rest of it but the satisfaction I get out of working...But the reason I’m doing this is because I’m acting out, I have power in terms of those [spiritual] values that we’re talking about...I can make a difference – **Rumil, Architect**

§8.3.2 Global Theme No. 2: Influence Others Ethically

Spiritual Individuals Influence Others Ethically (31 Sources, 86 Data extracts)

Spiritual individuals formed and developed relationships with others within their organisation and its broader community. They provided role models, examples and inspiration to others in their organisation. In combination, these appeared to enhance the ethical behaviour of their colleagues and the organisational culture.

*A total of 14 data extracts are provided in support of the global theme: **Influences Others Ethically***

The second global theme arising from part (iv) of the interview also consisted of two organising themes: *Connects with Others* and *Sets Example*. Evidential extracts supporting these organising themes are below.

§8.3.2.1 *Connects with Others (21 Sources, 33 data extracts)*

Spiritual people appear to be other-oriented. As part of this mindset, they connect with others (Reich, Oser, & Scarlett, 1999). This organising idea also emerged from participant answers in part (iv) of the interview. At the risk of stating the obvious, one must first relate with others before one can influence behaviour. For example, Cirdan implied that spirituality broke down compartmentalisation and empire building:

That [spirituality] makes all the difference in the world about, whether you go, when you go to work, whether you enjoy your day or not. I know other companies that have engineers on staff, they're not engineering companies, but the work culture is toxic. And, I think it's probably because they're stuck in this compartmentalisation where everybody is criticising everybody else's projects to build up their own power and security – Cirdan, Engineer

For Elwing, her spirituality helped her connect with all her students, including those of different faiths:

Because someone [is] of a different religion doesn't mean I can't deal with that either. I want to make sure I bring Christ to the whole lot not just to pick and choose – does that make sense? My spirituality enables me to be open and to listen and be aware of what is going on out there and to help, be of help whenever I can. My spirituality makes me a better teacher pastorally – Elwing, Teacher

Galion described this connectedness idea as looking at things from the receiver's perspective as opposed to a profit perspective. Interestingly, he noted that in doing this he was really looking after the company's long-term interests:

I tend to look at it from the receiver's point of view...If you give others a break now, then they will do the same for you it comes back to looking after others is the best way to look after the company. You're not just there to make money; this is what people don't get. I have to make a profit because that is what I employed to do but there is a difference between making a profit and profiteering – Galion, Sales Engineer

Lindir provided a more tangible example of connecting that, in turn, gave her permission to influence others. By relating spiritually with a particular work unit in her organisation, she encouraged them to increase their focus on reducing abuse within their wider communities:

*Today I went to a meeting and it was complete mayhem. I had to start with the blessing, they talk all over each other, you can't do structured training, and you have to listen to all their stories about family and church. *But if you do that [the blessing] you have them on your side and then you can start working on how to advance the programme within their unit – Lindir, Nurse**

For Maglor who worked with families from socially challenged contexts, spirituality was a connection, a way in if you like, to these families:

For me a lot of the work I do with the families, it's about relationships, about look "if we can try and fix these relationships, get you functioning better relationally, and that's going to be a better thing". And, you know often, I mean we're not proselytising, but often we can talk with families about their spiritual preferences as well. Because I mean it's often a neglected part in psychology and mental health; so yeah for me it's [spirituality] definitely a sort of untapped area – Maglor, Clinical Psychologist

Isilme believed that her spirituality connected her with those who were a burden on the social system:

Each individual is their own person and has their own individual experience. That's where my role is, to support the person and the family as a whole. My spirituality stops me labelling people and generalising them – Isilme, Midwife.

Finally, Romendacil talked about how his spirituality provided a bridge to his staff in assisting them through personal issues:

Well beyond the mere practice of law it's [spirituality] been helpful in assisting staff through various situations they've personally been in because they know where I'm at and what I believe and I've been able to convey that to them which I think has been helpful to them in a lot of situations – Romendacil, Lawyer

§8.3.2.2 Sets Example (26 sources, 54 data extracts)

For many of the participants, providing an example was the primary way their spirituality affected others (Bandura, 2003). Interestingly, and in coherence with the above organising theme, having a relationship precluded this influence. Several data extracts pertaining to this organising theme are below:

I find there's a lot of lowest common denominator goes on in the work place, particularly my work place. And actually saying no, I don't have to succumb to the lowest common denominator and neither do you. I think I set an example without being pious – Arathon, Control Systems Engineer

It [spirituality] does, I'm a mentor, so I have direct contact with my mentees where we meet periodically and talk about their aspirations, critical and things like that. And, even on a direct basis I'm able to communicate to them, what I believe are important spiritual values for them to pursue in their career to advance the potential for them to have a rewarding and meaningful life – Cirdan, Engineer

Because I think, they know that I mean there's enough situations that come up where they would have seen the choices that I make and then go, "Julia wouldn't approve of us doing that". I am a Christian and that influences them – Imin, Community Sport Manager

Well I mean I guess what being a spiritual person [is], is it sets standards I put an expectation of standards there, which then means the obligation to meet those standards is very high for myself and others. I have I am viewed in the organisation as having high standards, and being well respected in the company for it – Radagast, Product Manager

I think them knowing that I can be quite spiritual means that they, especially around me, will do the right thing. And, because I train a lot of people, it means that I'm able to then, when I'm teaching them, not just teach them, you know, how to do the actual job but teach them a lot about why I make the decisions. This just opens them up to thinking a bit more about spiritual things – Rian, Customs Officer

My staff comes to me and says look I've had this call, I have some concerns about it, I have some suspicions about it. *But their perception is you know initially that something goes ringing in their head that maybe this isn't the sort of thing I [Romendacil] want to take on* – **Romendacil, Lawyer**

The final example from Seth sums this organising theme up well:

Sometimes my boss, he'll think about doing things that are unethical with maybe the costing for a project – and we'll actually talk through the whole thing and I'll have quite a lot of input into the final way that the decision's made. And I'll bring up some of the right and wrong issues; you know, "This seems right; this seems wrong", and you know, a lot of the times what I say is agreed to. So, *that's in some sense my spirituality influencing him to dull down his potential excesses* – **Salmar, Engineer**

§8.4 Précis

The problems are solved, not by giving new information, but by arranging what we have known since long ago – **Ludwig Wittgenstein, *Philosophical Investigations***

Thematic analysis of the critical incidents (part iii of interview) resulted in five global themes pertaining to the second research question, ***“Why & how does spirituality influence ethical behaviour in the workplace?”*** A discussion of these themes occurs above with supportive evidence from the interviews. The first global theme, *Being Authentic (31 sources, 197 data extracts)*, had spiritual individuals resisting compartmentalisation between their spiritual and work self. Often this idea worked itself out in courageous behaviour in the face of organisational resistance. Ultimately, authenticity was about applying spirituality in participants' daily working lives. The second global theme, *Being Other-oriented (31 sources, 247 data extracts)*, was about recognising the interconnected nature of stakeholders in their work community and acting in ways that were fair, altruistic and caring toward that community. The third global theme, *Provides Guidance for Behaviour (31 sources, 193 extracts)* involved spirituality providing direction for action. Here spirituality acted as a framework for choice and conduct. As part of this framework, spirituality set boundaries against behaviours that were not authentic or other-oriented. The fourth global theme to emerge from this analysis, *Spirituality Affects Well-being (31 sources, 178 data extracts)* posits that acting spiritually or not had implications for participants in terms of their psychological well-being. The final global theme, *Transcends Conditions (31 sources, 191 data extracts)*, reflected participant desire to interpret incidents in light of a broader spiritual reality and to act in

accordance with that reality. This meant acting in ways that transcended organisational contexts, roles and procedures.

Thematic analysis of part (iv) of the interview focussed on ethical benefits of having spiritual people in organisations in response to the second research question, **“What are the ethical benefits of allowing individuals to exercise their spirituality in the workplace?”** Two global themes emerged from this data. The first found spiritual individuals *Improve Overall Ethical Work Practice (31 sources, 141 data extracts)*. This broad theme’s general premise was such individuals enhance their organisations by bringing a broader transcendent perspective to their decision-making. They work in ways that improve organisational ethical outcomes because they understood work as a meaning-making exercise tied inherently to their spirituality. The second global theme, *Influences Others Ethically (31 sources, 86 data extracts)*, found that participants used their spirituality to relationally connect with others in their organisations and influence them in a manner that enhances the likelihood of their ethical behaviour.

Chapters 9 and 10 will explore these themes in more detail by linking them to the literature while formulating theoretical generalisations that explain how these ideas interact to cause ethical decision-making and behaviour in the workplace.

CHAPTER 9: DISCUSSION

Thus the task is not so much to see what no one yet has seen, but to think what nobody yet has thought about that which everybody sees –

Arthur Schopenhauer, *The World as Will and Representation*

This chapter begins by discussing the extensive findings from the larger sample. It then provides detailed intensive analysis of the global themes as they relate to the research's methodology and questions.

§9.1 Extensive Analysis

Several interesting findings arose from the extensive analysis of the larger sample. The majority of respondents stated that religion was different from spirituality. When asked why, many suggested that spirituality was a broader construct than religion, that it was somehow more personal and relational than religion (see Table 10). There was some support for this in the correlational analysis. While this found a relationship between a respondent's spirituality and their religiousness, it also found a significant negative correlation between their spirituality and their religious service attendance. This suggests that for some respondents their spirituality might be synonymous with religious ideas and precepts (e.g., God, prayer and so on), but they did not necessarily equate spirituality with attendance at religious services. In other words, one could be spiritual without "going to church" so to speak. This implies, following Zinnbauer, Pargament and Scott (1999), that for the majority of the extensive sample, spirituality was more than just institutionalised religion with its associated rituals.

Means testing found that high respondent spirituality scores equated with higher BEHAVINT scores on the MES. This, combined with the result that older respondents had higher spirituality scores, provided some justification for choosing the 31 participants for the intensive research. The literature supports these findings. Older individuals may be more likely to have a mature spirituality and are perhaps more likely to practice it (Lips-Wiersma, 1999, 2001; Wink & Dillion, 2002). Moreover, while only a small amount of research has been done exploring the relationship between spirituality and ethical behavioural intention, what has occurred supports this finding. This will be discussed in more detail shortly.

Another general finding of interest from the extensive analysis was that the moral equity dimension (ME) had the highest mean score while relativism (REL) had the lowest score. This is consistent with other studies using the Multidimensional Ethics Scale (MES) (Beekun et al., 2010; Hudson & Miller, 2005; Schepers, 2003; Siu et al., 2000). This finding implies that deontological norms and standards (e.g., universal principles of fairness) underpinned the ethical decision-making of the sample to a stronger extent than the other dimensions of the MES while relativistic norms and standards (e.g., do what my culture says) had the weakest effect on choices regarding the scenarios. It is important to note, however, that several of the studies using the MES did not include a utilitarian measure (Hudson & Miller, 2005).

When asked in the survey whether spirituality and ethics were different, the majority of respondents stated they were. Of these, 188 (72.6% of 259 responses) believed spirituality and ethics connected and that spirituality somehow directed a person's ethical choices (see Table 11). Multivariate testing of the extensive sample supported this idea. Hierarchical regression analysis found that spirituality correlated with various ethical aspects of the sample's moral judgement process. After controlling for age and gender, there were significant positive relationships between spirituality, as measured by Howden's (1992) SAS, and the moral equity dimension (ME), the contract dimension (CONT) and the utilitarian dimension (UTIL) of Reidenbach and Robin's (1988, 1990) multidimensional scale. These findings suggest that spirituality appeared to influence the ethical decision-making process of the extensive sample. Perhaps this was not surprising given that spirituality, similar to ethics, is about being consciously aware of one's connection to others and of their interests (Rachels & Rachels, 2006; Spohn, 1997).

Certainly, the notion of considering others' interests exists in the three moral judgement dimensions provided. The first of these, the ME dimension, is associated with notions of justice and fairness. It also encapsulates deontological aspects around whether one's action is consistent with universal rules of conduct such as "never treat others as means". Spirituality incorporates several of these ideas. Such individuals often strive for an Ultimate Reality that might include beliefs and values about universal justice and fairness (Kohlberg, 1981; Solomon, 2002). Moreover, the interconnected focus of spirituality should prompt individuals to view and treat others as ends – as human beings worthy of respect and dignity no matter who they are or what they doing (Jensen, 2006).

The second dimension of the MES, the CONT dimension, resembles ideas inherent to the social contract tradition in moral philosophy. Essentially, the social contract asserts, “Morality consists in the set of rules, governing how people are to treat one another, that rational people will agree to accept, for their mutual benefit” (Rachels & Rachels, 2006, p. 83). It makes sense that spiritual individuals would have contractualist aspects to their cognitive judgement processes. After all, contractualism is essentially about responsibilities to others and society as a whole; it is about recognising that one’s life success is dependent on constructing a society in which all benefit. Again, the other-orientation of spiritual individuals should enable them extend beyond immediate concerns for the self, family and social peers (Ashforth & Pratt, 2003) and towards the wider community including business (Lepineux & Rose, 2011; Waddock, 1999).

The third dimension of the MES, the UTIL dimension, also significantly related with spirituality. Utilitarianism asserts that the guiding principle of conduct should be the greatest benefit for the greatest number (Rachels & Rachels, 2006). Specifically, utilitarian’s are interested in maximising the social optimal good and as such aim at the wider care and long-term success for all of society. Unlike the other moral frameworks underpinning the MES, utilitarianism extends its central principle to include all sentient life (Singer, 1980). As such, utilitarianism takes into account a broader constituency than do the other moral theories. Once more, it is not difficult to envisage why respondents’ spirituality related positively with utilitarianism. The other-orientation of spiritual persons should mean they are concerned about the well-being of others (Lips-Wiersma & Nilakant, 2008; Mitroff & Denton, 1999), consider the wider impact of their decisions (Beekun & Westerman, 2011) and the long-term greater good for future generations and the environment (Adams, 2011; Michaelis, 2011; Zsolnai, 2011b).

Also of interest within the multivariate testing was that spirituality had the strongest positive relationship with the UTIL dimension. This runs counter to much of the management literature that emphasises the role of deontology and/or the ME dimension in ethical decision-making (Craft, 2013; Cruz et al., 2000; Ferrell & Gresham, 1985; Hunt & Vitell, 1991; Nguyen et al., 2008; Nguyen & Biderman, 2007; Reidenbach & Robin, 1988, 1990; Reidenbach et al., 1991; Schepers, 2003). It is also pertinent to note that much of the research investigating the relationship between religion and moral judgement also stresses the deontological nature of most ethical decision-making (Clark & Dawson, 1996; Kennedy & Lawton, 1998; Longnecker et al., 2004; Singhapakdi et al., 2000; Siu et al., 2000; Weaver & Agle, 2002).

Why would the UTIL dimension of the MES be strongest in this study? Several speculative reasons are offered. First, the essence of spirituality is such that it may encompass a broader and more holistic approach to decision-making. Utilitarianism is a framework that encourages an extensive consideration of all affected parties to a decision. Second, spiritual individuals are concerned for others well-being; this concern motivates them to go beyond the self and look to the wider interests of others. Utilitarianism, if understood correctly, argues for the equal moral worth of all sentient beings while noting the need to be impartial (i.e., to put their interests on the same level as one's own) in decision-making. Third, spirituality, by its nature, involves striving for an ultimate ideal, reality or concern. This process, by default, usually means taking a long-term generative view of one's life. Utilitarianism is a moral theory that encourages going beyond the present and looking at the long-term impact of decisions on the self, others and even future generations. Finally, it would be a struggle to imagine how the moral equity and contractalist dimensions of the MES could extend (except perhaps indirectly) to include the environment. Spirituality, on the other hand, connects people to the world; it has an inherent corresponding appreciation, along with utilitarianism, of the wider moral implications of human choices on the environment.

Spirituality did not significantly predict the relativism (REL) dimension of the MES. Again, tentative reasons are provided for this. Relativism argues for a personal ethic based on subjective or cultural interests. An individual who acts on the basis of personal principles alone may contradict the other-orientation of spirituality (Beekun & Westerman, 2011). For example, a person's belief, relative to them, that the acquisition of excessive material wealth is morally acceptable, is unlikely to encourage a person to look towards others' interests (Kasser, 2011). Making choices on the basis of cultural norms may also result in behaviours which are contradictory to spirituality's other focus. For example, one may choose to act in accordance with values that advocate all coloured people are second-class citizens. Any individual who relies on such collective expectations may fail to act morally. Finally, this result may be something as simple as this sample rejecting the non-normative approach which is at the heart of relativist ethics. However, this negative relationship between relativism and moral judgement is common in the literature (Beekun & Westerman, 2011; Fernando & Chowdhury, 2010).

The last result of interest from the extensive analysis was that spirituality positively predicted the sample's intention to behave ethically after controlling for age and gender. Although a moderate correlation, it is compatible with several studies that have measured religion and behavioural

intention (Barnett et al., 1996; Fernando et al., 2007; Oumlil & Balloun, 2009; Singhapakdi et al., 2000). A *t-Test* analysis also found a significant difference between respondents with a higher (≥ 130) and lower (<112) spirituality score in terms of their likelihood to act ethically. Behavioural intention is the “degree of commitment to taking a moral course of action, valuing moral values over other values, and taking responsibility for moral outcomes” (Rest et al., 1999, p. 101). As alluded to in this quote, intention is influenced by attitudes, norms, values and perceived behavioural control (Ajzen, 1991). If spirituality is an aspect of a person’s consciousness or being and, in turn, that spirituality is inherently other-oriented, then it is reasonable to assert that spirituality might play a role in guiding and motivating moral outcomes. These results confirmed this – the stronger the sample’s spirituality the more likely they would behave ethically.

§9.2 Enacting Spirituality in the Workplace

Although useful in identifying spirituality and its relationship to ethical decision-making, this extensive approach cannot elucidate why and how spirituality generates events, process and actions in situ (Danermark et al., 1997). Chapter 4 of this thesis discussed religion/spirituality and moral identity/motivation in some detail. At the heart of this literature is the sense of spirituality being a dispositional aspect of consciousness worked out through lived actions. In line with this thinking, Chapter 5 argued that spirituality is an underlying mechanism experienced via “real” and “actual” dimensions of interconnectedness, innerness, meaning-making, and transcendence in social contexts such as organisations. In order to understand spirituality’s causal power on ethical behaviour, a thematic analysis of interviews exploring specific cases of spirituality in action within particular organisational contexts was required. From this intensive approach, five global themes were determined. A discussion about how these themes interacted to produce ethical outcomes follows.

The intensive research found that spirituality was enacted within these contexts at any temporal moment in the following manner. Participants had a dispositional spiritual consciousness that, in part at least, was directed towards the welfare of others. This other-orientation provided guidance via principles (e.g., do unto others) and values (e.g., fairness, compassion, and selflessness) to act in ways enabling the transcendence of organisational conditions that discouraged/encouraged ethical/unethical behaviour. Participants were motivated to operate this way in order to be authentic to their spirituality. When individuals were spiritually authentic, they reported an enhanced sense of well-being. In instances where they were not authentic, they

reported diminished welfare. As has been discussed before, spirituality is a mystery that resists exact characterisation. It is also a multifaceted construct enacted simultaneously in any given context. While the description above is linear and temporal, the reality is that all of these notions were in play when participants engaged with their critical incidents in their specific organisational contexts. As such, Figure 2 shows this process in a circular, continuous manner. A discussion of each of these themes and their interaction in relationship to the second research question occurs below. In addition to this discussion, extracts taken from one of the interviews provides an evidential exemplar of this process.

Figure 2: Participant Spirituality Enacted within Organisational Contexts in Response to Critical Ethical Incidents



§9.2.1 Being Other-Oriented

Thematic analysis of interviews found that participants in this study engaged in their organisational contexts with a conscious awareness of the other. The word consciousness comes from the Latin, *conscire* (=be privy to) and *consciuis* (=knowing with others or in oneself) (Merriam-Webster, 2003). Simply put, consciousness is the quality or state of being aware of something within the self, and at the same time directed towards the external world (Block, 1998). Certainly, the literature is supportive of spirituality being an inherent dispositional aspect of one's consciousness or identity directed towards others both in general (Fontana, 2003; Mayer, 2000;

Nelson, 2009; Tart, 1975; Wilber, 1998) and in the workplace (Howard & Welbourn, 2004; Nandram, 2010; Sheep & Foreman, 2012; Zsolnai, 2011a).

Perhaps it should come as no surprise that participants enacted their spirituality in this manner given that interconnectedness is a major theme in the spirituality literature (Ashforth & Pratt, 2003; Dyson, Cobb, & Forman, 1997; Kale, 2004; Sass, 2000). Central to interconnectedness is the idea of exteriority or otherness. What does it mean for a spiritual individual to be consciously aware of the “other” be it human or otherwise? Several key 20th century thinkers (e.g. Marcel, Levinas and Buber) have all suggested that genuine spiritual relationship with the “other” is the key to authentic human existence. Indeed, Buber’s (1970) notion of *I & Thou* captures this idea concisely. Simply put, Buber contends that human beings face the world with a “twofold attitude” (p. 53). This attitude is expressed by the primary words *I-Thou* and *I-It*. At a simple level, we can differentiate between these as the former is involved in a genuine engagement with others as ends in themselves while the latter involves treating others as a means to achieve various selfish goals. According to Buber, it is only when an individual confronts others with openness, when they are able to trust and take responsibility for others, then and only then does an individual experience genuine spirituality and an authentic humanity.

The participants in this research reported seeking genuine relationships with others as ends in their own right. They talked about existing and flourishing in community. Moreover, because they authentically exist in community they must as a matter of course, enact openness to others. Their spirituality helped them realise they were “an integral part of creation and that by hurting others they would be hurting themselves” (Grof, 1998, p. 129). By connecting to others, the individual self enlarges to incorporate the whole. As Zsolnai (2011a) notes, “Empirical evidence suggests that spiritual experiences help people transcend narrow self-conceptions and enable them to exercise genuine empathy with others and assume an all-encompassing perspective” (p. 45).

Such a process should limit self-interest (Grof, 1998; Washburn, 1990) and conceivably reduce acquisitiveness (Kasser, 2011) in all aspects of a person’s life. For the participants in this research this meant being less selfish and less materialistic in their organisational practice. Covetous outcomes such as personal wealth, prestige, status and profit were reported frequently as secondary concerns. More often than not, this notion revealed itself in putting others’ needs ahead of their own immediate interests and those of their organisation. This was particularly true

if profit was deemed less important than the provision of services (e.g., in a school). Again, this should come as no surprise given the goals of spirituality are often opposed by the goals of personal utility and financial success (Kasser, 2011).

Having a conscious awareness of others helped participants overcome their natural self-interest and be more open to others' genuine needs. This encouraged a greater emphasis on fairness/justice towards others in their organisational context (Greer et al., 2012; Issa & Pick, 2011). Participants in this study were concerned with treating others in the way they wanted to be treated and being non-judgemental of those with differing worldviews even if they conflicted with their own. Of particular interest was the emphasis on *Karma* many interviewees articulated. Both selfless and selfish behaviour are reciprocal; there are either positive or negative returns for the agent involved. This links with the guiding nature of a spiritual consciousness. As Spohn (1997) has noted, choices and actions which counter one's spirituality are seen as damaging and discarded while those that harmonise with it are enacted. In this study, *karmic* reciprocity appeared to act as a deterrent to immoral behaviour.

Zsolnai (2011a) notes, that no matter the spiritual experience, "the main ethical message is always the same: love and compassion, deep reverence for life and empathy with all sentient beings" (p. 46). For the research participants, caring for others was central to the outworking of their spirituality. Being other-oriented ensured a strong sense of empathy with others and a desire to limit selfishness and behave more altruistically at work. Historically, William James (1902/1982), the eminent psychologist, noted that spiritual individuals had enhanced compassion and an increased capacity for empathy. This, according to James, contributed to a mature moral functioning. More recently, scholars have identified similar connections between spirituality and caring (Ashar & Lane-Mahar, 2004; Lips-Wiersma, 1999; Marques et al., 2005; Mitroff & Denton, 1999).

§9.2.2 Provides Guidance for Behaviour

The conscious spiritual awareness of the other should guide behaviour. Certainly, this was the testimony of participants in this study. Spirituality acted like a "moral compass" directing participants to be ethical. As part of this direction, spirituality provided boundaries and comparisons against actual conduct. Together these helped spirituality regulate behaviour. Similar to a thermostat used to direct and adjust the temperature of a room, spirituality guided action while forbidding, adjusting or stopping actions that were not in line with one's spirituality.

Perhaps not surprisingly, the extant literature reflects this finding. As early as the 1960s, Lawrence Kohlberg argued that individuals with an internalised religiousness (similar to spirituality) are likely to have a broader conception of society and ultimately strive to apply principles of morality in their dealings with others. Certainly, this idea has existed in various faiths for centuries (see Chapter 2). Recent organisational research points to these traditions containing wide-ranging principles, such as the Ten Commandments (Ali, Camp, & Gibbs, 2000), the Four Noble Truths (Gould, 1995), the Sermon on the Mount (Coate & Mitschow, 2002), and the Quran (Saeed, Ahmed, & Mukhtar, 2001), that often provide instructive guidance for managers and employees. Interestingly, religion is viewed by many authors as a dominant source of ethical norms and principles in business (Clark & Dawson, 1996; Conroy & Emerson, 2004; Oumlil & Balloun, 2009; Parboteeah, Hoegl, & Cullen, 2008; Singhapakdi et al., 2000; Siu et al., 2000). The extensive research discussed earlier reflects this. It found a relationship between spirituality and several of the cognitive moral judgement dimensions of the MES consisting of principles found in various ethical traditions. This certainly makes sense if spirituality involves notions of respect, treating others as ends (Buber, 1970; Solomon, 2002; Spiller et al., 2011), a greater concern for the welfare of others (Biberman & Whitty, 1997) and a desire for the wider good (Mitroff & Denton, 1999).

Normative principles were not the only elements of participants' spiritual consciousness guiding behaviour. They frequently referred to values also. Values orient beliefs about behaviour, what overarching goals are pertinent and provide the normative standards by which we judge ourselves (Rokeach, 1979; Sarros & Santora, 2001; Urbany, Reynolds, & Phillips, 2008). The relationship between values and ethical action has been established for some time both in general (Ferrell & Gresham, 1985; Hitlin & Piliavin, 2004; Hunt & Vitell, 1986) and in organisational contexts (Cohen & Keren, 2008; Fritzsche & Oz, 2007; Roe & Ester, 1999). While values can be personal and subjective, they also have an objective and universal aspect if they contribute to the objective good of the individual and others (Argandoña, 2003; Mele, 2005). The values associated with a spiritual consciousness aim at an end that enhances the flourishing of others and the self. Such values are about becoming more human not less (Williams, 1997). For participants in this research, values such as community, altruism, fairness, compassion, respect, transparency and integrity all played central roles in guiding choices and actions in these critical ethical incidents. In line with Spohn (1997), this research observed what participants valued depended on what they paid attention to and how they paid attention to it.

As above, support for this exists in the business literature. Both Jackson (1999) and Kriger & Hanson (1999) highlight the centrality of several spiritual values stemming from the world's main religions. These include values such as honesty, compassion, avoiding harm and justice. They note such values constitute individual belief systems and consequently underpin thought processes and resultant actions in business. Jackson, in particular, calls these the "central moral truths which are captured at a spiritual level, and which tend to become obscured in most multinational companies" (p. 65). He argues these values provide moral insight in the hardest of ethical conflicts.

Pursuing these ideas further, Jurkiewicz and Giacalone (2004) advanced a framework of values pertinent to workplace spirituality and claimed that an organisation's culture can be usefully assessed against these critical spiritual values that enhance motivation, commitment and adaptability. According to Jurkiewicz and Giacalone, failure to encourage such values in the workplace might lead to poor organisational outcomes (e.g., low employee self-esteem, poor job satisfaction and increased turnover and absenteeism) and a general increased likelihood of immoral behaviour. Fry (2003, 2005), in his spiritual leadership theory, identifies a set of universal values from the spirituality literature that also shapes ethical practice and well-being in organisations. Many of these values reflect answers provided by research participants.

In this guidance capacity, spirituality performs a sense-making role. This is an ongoing rational process whereby individuals make sense of their context in a manner that "forms cognitive maps of one's environment, including standards and rules for perceiving, interpreting, believing and acting" (Lips-Wiersma, 2001, p. 500). In this research, spirituality provided various rules, principles and values that directed participants on how to interpret their context and their role within it while also helping to create an organisational reality that matched their spiritual ideals.

§9.2.3 Transcends Conditions

All 31 participants worked in organisations that had financial constraints and that operated within a market system. As such, all their organisations had challenging conditions that affected participant capacity to behave ethically. As discussed in Chapter 4, the literature is replete with how conditions such as unethical organisational cultures and climates (Duchon & Burns, 2008; Singhapakdi, Vitell, & Franke, 1999; Trevino, 1986; Trevino et al., 1998; Victor & Cullen, 1988), constraining bureaucratic structures (Dugger, 1980; Jackall, 1988; Knouse & Giacalone, 1992; Schwartz, 1991), conflicting role demands (Chonko & Burnett, 1983; Grover & Hui, 1994;

Yetmar & Eastman, 2000) and the prioritising of economic goals over other concerns (Bakan, 2004; Lips-Wiersma & Nilakant, 2008; Moore, 2008) limit ethical action. A key finding of this intensive analysis was that when participants entered into these critical incidents with an other-orientation, which guided them to act in ways beneficial to the well-being of others, this spiritual consciousness enabled them to transcend many of the organisational conditions that normally might restrain their ability to be ethical.

Transcendence is a common dimension in the spirituality literature (Downey, 1997; Elkins et al., 1988; Helminiak, 1996; Solomon, 2002; Speck, 2005; Torrance, 1994). Indeed, Reich, Oser and Scarlett's (1999) structural analysis shows all types of genuine spirituality have in common the subordination of the self to what is considered beyond the self. Transcendence is "that attitude, that frame of mind which breaks the human person out of the isolating self" (Hardy, 1982, p. 154). Lewis and Geroy (2000) view it as

the inner experience of the individual when he or she senses a beyond, especially as evidenced by the effect of this experience on his or her behaviour when he or she actively attempts to harmonise his or her life with the beyond (p. 684).

While these characterisations have non-material overtones, transcendence also occurs at the mundane level. Delgado (2005), for example, contends transcendence connotes rising above our natural world or going beyond our physical situation to affect a heightened awareness of the self and others. Victor Frankl (1966; 2000) captured this idea concisely. The spiritual is the ability to rise above or to transcend bodily and/or psychic conditions, and affords the individual the choice of how to respond to the conditions imposed by heredity or environment.

Emmons (1999) refers to an idea in his book *The Psychology of Ultimate Concerns* called spiritual intelligence that has some relevance here. Spiritual intelligence, he states, consists of "the abilities and competencies that are constituent of a [spiritual] person's knowledge base or expertise" (p. 163). Two key components within spiritual intelligence of interest for this thesis are "the capacity to transcend physical and material conditions" and "the ability to use spiritual resources to solve problems" (p. 164). The first of these posits spiritual individuals have the ability to transcend their contexts in "a way of being and experiencing...that is characterized by certain identifiable values [and behaviours] in regard to self, others and nature" (p. 165). The second component means individuals with spiritual goals are able to revise and reprioritise situations in a manner reflective of these goals.

For the research participants, this transcendent ability was utilised to reframe the incidents from a transcendent perspective and then to act accordingly. This often meant taking into account the impact of their decisions on a range of stakeholders including society as a whole. In other words, they were able to see beyond the self and the immediate organisational context. This is an important finding since it indicates that participants could transcend the normal bounds of decision-making when they enacted their ethical choices. Herbert Simon (cited in Shakun, 2001) argued in real-life decision situations, human reasoning is limited in respect of its calculative capacity and its knowledge of the environment. This ensures humans do not make optimal choices and instead achieve a level of satisfaction that is good enough. The decision may appear rational but “the decision-maker uses only the information contained in the bounded representation” (Beach, 1997, p. 10).

What enabled participants to go beyond these normal constraints? In agreement with Shakun (2001), this author contends that spirituality is consciousness experiencing connectedness with others and one’s Ultimate Other (i.e., being other-oriented). As a result of this connection, when individuals make spiritually motivated decisions and enact them, they reason with what “ultimately matters, that requires and delivers spirituality, our ultimate purpose and value” (p. 113). Building on ideas from complex adaptive systems theory, Shakun argues choices and action are a manifestation of consciousness that operate through thinking, feeling and will as an emergent property (see also Mayer, 2000). Consequently, if spirituality is an aspect of consciousness, then making decisions is rational not only in terms of one’s cognitive abilities but also in terms of their ability to comprehend and behave based on their relationship with others and their Ultimate Other. The individual experiences this connectedness as oneness, love and perfect [moral] action. This connection enabled participants to go beyond the self, outside of normal bounded situations towards the bigger picture. Instead of seeing decision alternatives as additional cognitive burdens, participants considered other alternatives in line with their spirituality thereby enhancing the number of available options. Such connections encouraged less selfish behaviour and a focus on the common good. A failure to act spiritually, to act disconnected from the greater whole, was “experienced as separateness, fear, and non-connected action” (p. 33). Participants tended to manifest this as rational self-interest and a focus on the individual.

Fernando’s (2006) study of spiritual business executives in Sri Lanka supports this idea and these research findings concur. Participants consistently referred to examples where spirituality

enhanced their ethical decision-making, where they overcame their work context and where they modified their behaviour in line with their spiritual consciousness. In other words, they did not just rethink the situation; they used their spirituality as a basis for enacting moral behaviour in the face of resistance, anxiety, conflict, separateness and so on. Often this was conveyed as doing the best you can regardless of the context; it was about going beyond what was required of a “normal” person. For some, overcoming their context meant avoiding what everyone else was doing and in some instances, it meant leaving their departments or organisations. Moreover, in cases where participants were unable to transcend their conditions and live out their spirituality while at work, they often reported unease, a sense of disconnectedness, and of being unfulfilled.

Following Shakun (2001), spirituality is a capacity to transcend organisational conditions as a manifestation or outworking of consciousness. Whereas spiritual consciousness provides the considerations of what is to be spiritual (e.g., being other-oriented), transcendence encapsulates how participants actually used their spirituality in their organisational contexts. All of the evidential extracts provided in the five previous global themes came from stories where ultimately this transcendent capacity occurred. Critical realism, unlike other methodologies, posits the events or outcomes are products of interactions between social contexts and individuals (Danermark et al., 1997). While recognising the organisational context of these incidents, more often than not participants found a way to get around such limitations in order to engage in spiritually authentic action. It was not that they ignored or minimised the context – it still significantly affected their behaviours but it did so in a way that actively engaged their spirituality. The context, the individual and their spirituality morphed together into a new potential, a transcendent reality in which ethical behaviour was the norm.

§9.2.4 Being Authentic

When participants enacted their spirituality in their organisational contexts to transcend both informal cultural burdens and formal role demands this was more often than not about being authentic, about being true to their spiritual nature and their spiritual values. Authenticity is common in many understandings of spirituality (Elkins et al., 1988; Freshman, 1999; Helminiak, 2006; Schneiders, 1989). Being authentic has something to do with finding meaning in what we do, of being true to one’s spirituality and of being morally responsible with one’s choices and actions. Kinjerski and Skrypnek (2004), for example, define authenticity along these lines. Interestingly the language resonates with the literature on consciousness:

Authenticity is being who we are all of the time, even at work. It means speaking our truth and living with honesty and integrity. To be authentic, our actions are congruent with our inner values and beliefs. The opportunity to be authentic and integrated at our work was a strong theme underlying the experience of spirit at work. Often referred to as 'bringing your whole person to work', it involves integration of an individual's physical, mental, emotional and spiritual energies at work. This integration of the body, mind, heart and spirit promotes wholeness rather than fragmentation of self so often experienced by dispirited employees (p. 32).

Frankl (1966; 2000) also argued that authentic human existence is spiritual when one chooses and acts in a manner not driven by the ego. The desire to connect with others and one's Ultimate Concern is constitutive of being spiritual. Individuals enacting this in an open honest manner are being authentic while those who fail in this regard are being inauthentic. Spirituality then, is about becoming more essentially human.

For research participants, the desire for authenticity ensured that spiritual considerations took some precedence in participants' motivational processes and often led to them behaving in ways that potentially jeopardised important work relationships (e.g., with the manager) and/or their security in the organisation. They constantly referred to not compromising and regularly couched this using the language of the felt need to be transparent, demonstrate wholeness, and to have integrity and not be tainted. Being authentic was not a subjective desire. It was not something that reinforced a personal status quo or that allowed irresponsible behaviour in the name of being yourself (Taylor, 1991). Because spirituality connected to that which is ultimate, it "assumes a level of primacy within a person's overall goal hierarchy" (Emmons, 1999, p. 96) which empowered individuals to seek their spiritual ends and realise their values in practice despite resistance from peers or management and potential loss of reputation, financial security, and acceptance by others. Being able to resist such organisational pressure and role demands was essential to not compartmentalising in the workplace and enabled participants to think and act in ways faithful to their spirituality (Rozuel, 2011; Rozuel & Kakabadse, 2010).

Why was authenticity such a critical concern for participants? Recall that spirituality is about finding meaning in our lives; it concerns questions about our existence, our finitude and our very humanity. Spirituality thus centres us in a transcendent design and provides a lens to view our roles in life in ways that "fill the existential vacuum with a sense that life has purpose" (Elkins et al., 1988, p. 11). Spiritual individuals who fail to live authentically risk what Paul Tillich (1952)

called their ontic and spiritual self-affirmation. Spiritually authentic people affirm themselves as participants in a wider design. They affirm themselves as living their reality spiritually. Spiritual individuals who fail to live authentically risk what Tillich called *non-being*; they become incapable of finding meaning in what they do. Such a view of reality ensures they experience certain types of anxiety. The anxiety of meaninglessness is about the loss of spirituality and of “a meaning that gives meaning to all meanings” (p. 47). The anxiety of emptiness threatens the special contents of a spiritual life. The resulting sense of non-being from such anxiety threatens an individual’s moral sense of self. For Tillich, not being spiritual is likely to lead to negative stages of guilt and self-condemnation as one realises their loss of authenticity.

Terestchenko (cited in Rozuel & Kakabadse, 2010) gives credence to this idea. He contends a spiritually authentic individual is more likely to act “in greater awareness of the other’s humanity while enacting their ethical values and principles” (p. 426). On the other hand, those that fail to connect to the [spiritual] self “yield more easily to the pressure of social conformity, relinquishing their personal responsibility by claiming to be just an agent within a system” (p. 426). Being inauthentic ensures the ego takes precedence so “moral decisions may no longer be genuine and in accordance with our values; instead, they may respond to our personal interests or to collective expectations” (p. 426). Such individuals, Rozuel and Kakabadse (2010) argue, become compartmentalised, lose sight of their self as a unified whole and risk developing psychopathologies. The participants in this research mostly avoided such concerns through authentic spiritual praxis. They predominantly mirrored Terestchenko’s insight. Not compromising their spirituality ensured their focus on others and was equated with altruism, fairness and caring in their organisational contexts.

There was clearly a dispositional aspect to participant spirituality (Van Dierendonck & Mohan, 2006). The desire to be authentic not only regulated choices and behaviours in harmony but also provided the internal motivation for participants to act accordingly. For Gotsis and Kortezi (2008), SWP is best understood using this dispositional approach. They note that,

Organisational actors demonstrating a spirituality that results in internalised virtuous attitudes are more likely to proceed to ethical decisions, exhibit honesty, trustworthiness and organisational citizenship behaviour and possess personal integrity [than those that do not] (p. 590).

As with Rozuel and Kakabadse (2010), and Tillich (1952) before them, Gotsis and Kortezi believe authentic spirituality provides a motivation to develop and enhance moral awareness, accountability and individual responsibility.

Interestingly, for many participants', in order to achieve authenticity, spirituality had to interact with the real world if it was to have any power in their lives and in the lives of others. Again, we find this idea in the spirituality literature (Ferrer, 2002; Frohlich, 2001; Tassi, 2000; Tracey, 2001). While recognising the potentially esoteric nature of spirituality, most participants resisted any suggestion that spirituality allowed them to be engaged solely in activities entertaining an otherworldly mysticism disconnected from everyday reality. To be truly authentic meant participants had to get down into the trenches so to speak. Living one's spirituality reinforces it and provides the impetus to be ultimately more authentic, more spiritual. At the same time, a spirituality of inner worldly mysticism whereby an individual seeks peak experiences and a feeling of pure Being is, to this writer at least, also contradictory. Such a practice may enhance the self and help recognise the illusionary nature of being-in-itself but is limited in practical application. Spirituality should be neither egocentric nor purely esoteric as is often the case with a purified inner-worldly mysticism (Tracey, 2001). An authentic spirituality is a conscious state that encourages engagement with the world in a moral manner not withdrawal from it.

§9.2.5 Affects Well-Being

Spirituality is often described as being on "a path" or "a journey", and the pursuit of spirituality is typically seen as a positive thing (Elkins et al., 1988; Helminiak, 2006). Travelling this path characteristically ensures inner growth as a person strives for their spiritual goals. Cottingham (2005) believes this is a necessary transformation in order to overcome defects of perception and will to which individuals are typically subject. Such an evolution is not exclusive from being other-oriented and being authentic, rather it is a parallel requirement for, and an outcome of these other aspects.

This developmental aspect is a central component of being a human spirit fully in act (Frohlich, 2001). This means the core dimension of the human person spiritually engaged with reality. It refers to human persons being, living and acting according to the authentic fullness of interpersonal, communal and spiritual relationships. The literature posits that such individuals are likely to experience higher levels of well-being (Emmons et al., 1998; Fave, Bardar, Vella-Brodrick, & Wissing, 2013; Kennedy & Kanthamani, 1995; Mohan, 2001; WHOQOL SRPB

Group, 2006; Wills, 2009) although the relationship between spirituality and well-being is still ambiguous (Sawatzky, Ratner, & Chiu, 2005).

The thematic analysis in this current study indicated that those participants who enacted their spirituality at work reported positive impacts on their well-being. Many articulated a sense of fulfilment from acting authentically often expressed as feelings of rightness or goodness about their actions. Moreover, interviewees associated these feelings with reinforcing and improving the spiritual self and its associated behaviours. Enacted spirituality also seems capable of generating optimism or hope (Ciarrocchi, Dy-Liacco, & Deneke, 2008). These are cognitive routes to desired goals and the motivational thoughts required to push individuals towards achieving those goals (Snyder et al., 2011). Snyder et al. note that only goals with considerable value to the individual are applicable. Empirical research has found that hopeful employees are “more likely to thrive when facing organisational challenges and were able to generate new paths towards goals when existing routes were blocked” (Adams et al., 2003, p. 369). In this research, participants often found ways to circumvent their situations in pursuit of spiritual ideals. The sense of hopefulness that spirituality generated might have helped motivate these behaviours. Moreover, hope relates to self-esteem (Adams et al., 2003) and therefore, might have helped reinforce the sense of fulfilment that came from being spiritual. In cases where participants in the current study could not enact their spirituality, there was a sense of acceptance. Acceptance as an idea imbues itself within hope, which meant for these participants two things. First, it meant being calm, sticking at it and putting things into a wider context hoping in the grand scheme of things it would all work out. Second, it denoted accepting negative outcomes, realising errors and moving on.

In cases where participants were inauthentic and let organisational roles, cultures and pressures influence their actions, they reported feeling degrees of discontent, anxiety and frustration dependent on the extent of their inauthenticity in action. Communication of this was often in terms of damage to the spiritual self. In addition to these psychological harms, there were further costs for some participants. The first involved having one’s spirituality instrumentalised. Exploitation, for managerial purposes, of participants who desired to do the best, to go beyond what was required of a normal employee sometimes occurred. Often this meant participant spirituality was adapted to the organisation and disconnected from the self. The second cost resulted when management or the organisation did not reciprocate spiritual authenticity. Being lead and motivated to act authentically, spiritual individuals want to bring the whole person to

work. Organisations that inhibit this contribute to what Sheep (2006) calls the “quiet desperation dilemma” (p. 363). Such a workplace stifles the human spirit; it fails to “click with some inner awareness or deep seated drive” (p. 365) and can be ultimately unfulfilling.

Not only is spirituality dispositional, an aspect of our consciousness, the above paragraphs suggest that it also teleological (Elkins et al., 1988; Emmons, 1999; Gotsis & Kortezi, 2008; Spohn, 1997; Van Dierendonck & Mohan, 2006). Participant strivings for authentic other-oriented praxis in their organisational contexts reinforced their spiritual disposition. The nature of spirituality ensures authentic actions are repeatedly practised in participants’ daily work lives such that over time they become habitual (Cavanagh & Bandsuch, 2002; Rozuel & Kakabadse, 2010). In other words, the more participants practised their spirituality and the more this resulted in enhanced feelings of well-being, then the more likely their spirituality was reinforced and other-oriented behaviours repeated. The opposite of this was also true.

§9.2.6 Example of Spiritual Enactment by a Participant

The following section drawn from data illustrates the above dynamics of how a participant enacted his spirituality in his organisational context. It begins by describing the conflict the participant faced. It then analyses this incident in relationship to the process in Figure 1 above.

Daeron is an Insurance Claims Handler in a large New Zealand Insurance company. A partial extract taken from his first critical incident relating to the Christchurch earthquake is below. In this, he highlights the conflict between following the rules of the company and helping the clients:

Okay, so more recently in the last few years we have had the earthquake in Christchurch. So with one of the situations I have with my company, as a well-known company, that did not necessarily care about the clients, nor necessarily care about staff. So they tended to pay out claims but only according strictly to the policy wording. Moreover, they would put rules and regulations in place that kept evolving in order to do that. *Therefore, the dilemma I have is, you know, I work for this company, which pays me my salary, but at the same time, I took the job on to help people in Christchurch. Therefore, I am caught between batting for the company versus batting for the client.*

When asked about the culture of the organisation in which he works, Daeron was clear that this was an organisation primarily concerned with public image and economic priorities (note he

stresses the reluctance of the company to pay out claims if they do not have to). The needs of the client, and indeed staff, were of secondary concern. As discussed earlier, such cultures are not conducive to promoting ethical conduct.

The company has no interest in being proactive and looking to pay and to help you as a client. We're only interested in paying what we have to pay within our wording. If we can get away with it then we will not pay it...The Company comes first, before people. Profit comes first before people. The company comes first, even with our staff; they don't even care about staff. Once we have finished our jobs, once that certain department had finished their jobs they'd be cut and gone. Actually, their contracts are due this weekend, and they still have not had any notification of extension. Often the day before they've offered renewed contracts, so people are trying to make decisions on their future, but they don't care about people. They just care about the brand and profit.

When asked how this made him feel as a spiritual person, Daeron's response indicated his conscious other-orientation:

Part of being in this job is to try to help people. And you talk about compassion, yeah, so trying to help and serve people which is what insurance is set up for...We no longer seem to be helping people, or the people come second to money, whereas it should be the other way around. At the same time, there's fraud and there's people having a go, people expect the world and complain, so there is that portion of them. However, the majority of people are pretty good and deserve to be helped as best as possible.

Daeron was quick to point out the role of spiritual guidelines and boundaries in this dilemma:

Okay, so I guess at the time I'm thinking well, you know, is this conflicting with, is what I'm doing right or wrong? Am I feeling convicted of doing something wrong because of spirituality? Is the Holy Spirit telling me don't do this, or which way to go? So I think being spirit led. I felt quite comfortable to go down this road, pursue it and take it through to the end.

Daeron's response to this ethical dilemma was to find a way around the organisational rules and policies to pay out clients even at the risk of his own job position and financial security. He transcended his role and the organisational culture to help these people:

So quite often I battled for the client, I looked for opportunities wherever I could to pay claims for the client, even though that actually went away from the rules and regulations of the company. So some [of these] things I had to do in order to try and get things paid...There was some wheeling and dealing and

maybe, as I say, when I was younger maybe there's no way I would do that because I was probably more black and white. Now I would, yeah, I've changed in the fact of wanting to help people so how can I pay something, get under the radar and yet it still lines up. *I guess morally, if that was every critiqued and found out it's kind of what on earth have you done.*

When asked why he acted in this way, Daeron's answer reflected his desire to live an authentic spiritual life, a life not compromised by inauthentic action. Daeron interpreted this authentic life using a phrase "living for the kingdom", which essentially means being true to your spiritual other-orientation daily:

It's [spirituality] everything, so every day you want to be living for God, living for the kingdom. If it's not of the kingdom then you don't want to be doing it, so that's part of who I am, so every day is, yeah, it is a part of everyday life. So to me, [it is about] helping others, in this case we're to help other people, put them back into, you know, their lives are decimated, so common sense tells us to pay what we can to get their house repaired, to put them in temporary accommodation, to get them some help. So what is living for Kingdom? [It is] helping others.

For Daeron, the consequence of these types of transcendent actions and this authentic living was an enhanced sense of well-being and the repetitive likelihood of such behaviours even in other contexts:

I felt good about doing it, the client was happy. You know, the company should've paid it anyway; it's just that common sense went out the window...Maybe it [spiritually informed action] just reinforces where I'm at. When you make a decision and do things like that it reinforces that this is where I am at, this is how I operate, these are the decisions that I make and that I'm comfortable doing it and this is in the zone. Therefore, I will continue to operate like that even in this new role, if I can, you take that with you wherever else you go

The above is a typical exemplar of the spiritual enactment process in an organisational context. The participant, constrained by certain role and structural conditions, was confronted with a dilemma. His spiritual consciousness provided an acute awareness of others and the necessity to care for them. This understanding guided his behaviour to manoeuvre around these organisational limitations such that his clients attained the support they required. When asked why he did this, the participant articulated the desire to be authentic to his spirituality, to live it daily. While there were certainly risks for the participant in terms of job security, he was happy to

act this way since it reinforced his spirituality and encouraged him to act similarly in other comparable situations.

§9.3 Spiritual Individuals Enhance their Workplaces

Section 9.2 above explained the process by which participants in this research enacted their spirituality in the critical ethical incidents they described from their organisational contexts. The research found that this process resulted in significant beneficial outcomes for participants. Such individuals are likely to be more motivated and have higher levels of workplace well-being. When employees are more satisfied, more involved in their job and more committed to the organisation they may be more inclined to act morally (Fry, 2003, 2005; Karakas, 2010b). However, there is little evidence as to what this means in practice. The last part of the interview (iv) sought to determine the ethical benefits of having authentically spiritual individuals in their workplaces. Thematic analysis of their answers resulted in two global themes: *Improves Ethical Work Practice & Influences Others Ethically*.

§9.3.1 Improves Ethical Work Practice

Spirituality helped participants view their work as a calling. Seeing their work and the conduct therein as a means of being spiritual ensured participants' often went beyond merely instrumental goals (Paloutzian et al., 2003). Their spirituality provided a reason for working, and helped them comprehend the necessity of their actions and the positive difference they made in the world.

Prima facie, meaningfulness seems connected with moral living (Bruner, 1990; Lips-Wiersma & Morris, 2009). For example, behaviour that serves a common good and/or strives for community enhances meaning (Milliman et al., 2003; Neck & Milliman, 1994). Actions that serve others and/or the divine (Delbecq, 1999; Neal, 2000) also provide a greater sense of purpose. According to Frankl (1959, 2000), an individual finds meaning by doing something of significance, by experiencing a manifestation of their Ultimate Concern, or by standing up in the face of potential suffering. As participants lived out their spirituality in their work, they understood how their actions affected themselves and others based on some awareness of the existential significance of their conduct (Duffy, 2010; Lips-Wiersma & Morris, 2009). Failing to view their labour in this manner encouraged feelings of meaninglessness and emptiness. Such emotions can lead to increased absenteeism, less organisational commitment and job satisfaction and increased likelihood of unethical behaviour (Karakas, 2010b).

Another idea worth discussing here is the notion that spiritual persons bring another dimension to their work practice. This theme was about an enlargement of perspective that ensured more holistic thought processes, a deeper appreciation of stakeholders, and ultimately, enhanced decision-making ability. It is noteworthy that this theme emerged from a different section of the interview (part iv), yet supported earlier findings. Again, the idea of reframing applies here. A frame is a window to the world and a lens that brings the world into focus. Frames help us order our experience and decide how to act (Beach, 1997). Spirituality not only constitutes a specific frame or lens from which to judge situations, it also supplies the incentive to reflect and perform in ways that correspond to authentic spiritual ideals.

A potential consequence of these findings is improved ethicality in an organisation's culture. Dik, Duffy and Tix's (2012) contemporary definition of a calling comprises a pro-social dimension where ethical service to others is the primary motivation for perceiving work this way. Jurkiewicz and Giacalone (2004) state a comparable idea, "Spirituality is experienced by employees as a personal connection to the content and process of work, and to the stakeholders impacted by it, in a manner which extends beyond the limitations of self-interest" (p. 129). This spiritual connection to labour, write Jurkiewicz and Giacalone, produces certain values. The more an organisation demonstrates these values, the more spiritual, and ultimately ethical, its culture may become. Several of Jurkiewicz and Giacalone's values resonate with the findings in this research. For example, benevolence, generativity and respect reflect participant notions of caring about others, of treating others with esteem and value, of promoting the good of all and showing a concern for the wider community. The values of justice and mutuality mirror participant responses around impartiality, fairness, non-judgementalism and the mutual interdependence of all. Finally, values such as integrity, responsibility and trust associate with authenticity, of being true to the self and not compartmentalising.

This seems more likely if leadership in an organisation is also spiritual. For Fry (2003) spiritual leadership is defined as "comprising the values, attitudes, and behaviors [*sic*] that are necessary to motivate intrinsically one self and others so that they have a sense of spiritual survival through calling and membership" (p. 711). In 2005, Fry wrote spiritual leadership enhances spiritual/ethical well-being and increases the likelihood of corporate social responsibility (CSR). Congruent with Fry's basic premises, participants in the current study identified spiritual leadership as an important requirement for providing the visions and goals that gave employees a sense of meaning beyond instrumental ends. Spiritual leaders act in altruistic ways, care for

others and aspire to community. They set the tone of the organisation and in doing so increase the likelihood of ethical outcomes.

This increased ethicality is in part dependent on how compatible one's spiritual values are with the values of the organisation (Sheep, 2006; Singhal & Chatterjee, 2006) and the degree of supportiveness involved (Fawcett, Brau, Rhoads, & Whitlark, 2008; Konz & Ryan, 2000; Pfeffer, 2003). Research participants cited several occurrences where instrumental outcomes ran counter to spiritual praxis. Such a conflict diminished or inhibited their spirituality. Genuine management sincerity and backing were also necessary requirements for enacting SWP. On the other hand, managerial reticence and disapproval limited participant spirituality. Although not included in Chapter 8 as a global theme, several extracts are provided as evidence of these claims:

As you move up the chain, it does become a little bit more cutthroat, a little bit more brutal and you can't always be that nice caring person. Yeah and so your spiritual side gets suppressed a little bit – Lúthien, Nurse

You have set procedures 'this is how you will quote', 'this is how you will you do this, this is how you will do that' because that is what the company runs on. You might not necessarily agree with all of those procedures so that makes it hard...It's an organisation designed to make money, spirituality doesn't see eye to eye with profiteering. Therefore, that is hard – Galion, Sales Engineer

Spiritually I really feel, probably a bit of distance between us [management & workers], yeah there is a real lack of support [for spirituality] in these big bureaucracies – Maglor, Clinical Psychologist

I think that [being spiritual] would be a daily conflict because I guess the organisational structure and management style in general, what the companies wanting to achieve overall I think, there would be some conflicts – Zamin, Project Manager

Given the association between meaningful labours, ethical behaviour and organisational culture evident in these research findings, institutions would be wise to support and advance appropriate spiritualities (i.e., authentic spirituality that is other-oriented) in their workplace contexts (Gull & Doh, 2004).

§9.3.2 Influence Others Ethically

Enabling a spiritual connection to work and enacting associated values creates a different perception of ethicality within the organisation (Giacalone & Jurkiewicz, 2003b) and, at worst, limits moral disengagement (Bandura, 2002). Such actions, in theory at least, could improve the moral conduct of others. The last global theme to emerge from part (iv) of the interview related to how spiritual participants influenced others ethically by connecting with them and setting examples for behaviour. While recognising the difficulty of measuring tangibly the ethical impact of participants on others, interviewees stated repeatedly that connecting with and setting an example for others seem to result in enhanced moral outcomes.

As frequently discussed above, spiritual persons are other-oriented. As part of this characteristic, such individuals seek to connect with others and build positive relationships. Spiritual persons are more altruistic, fair and caring and such behaviours encourage the development of deeper relationships with others. A consequence of this is the freedom to speak into another person's life either by word or by deed. In this way, participants saw themselves as spiritual role models setting standards, providing examples and influencing others (Bandura, 2003). Generally speaking, role modelling involves "transmitting values, attitudes, and behaviours in all types of settings including work" (Weaver et al., 2005, p. 314). People learn equally by observing the behaviours of others as opposed to just direct experience. According to Weaver et al., "In the modelling process people identify with another person and internalise the role model's values, behaviors, or attitudes" (p. 314). In effect, the individual forms a mental picture of how the role model acts and then acts in alignment with that picture in the various situations they encounter.

There is evidence that role models can make a considerable difference in the ethical behaviour of others both from a management (Trevino, Brown, & Hartman, 2003; Trevino, Weaver, Gibson, & Toffler, 1999) and peer perspective (Trevino, 1986; Weaver et al., 2005). For example, Weaver et al. (2005) found that role models exhibited everyday interpersonal behaviours that built relationships with others. They noted ethical role models practise constant ethical action and had high ethical expectations of the self and that such persons articulated ethical standards to those around them on a consistent basis. When we look at the ethical role models in Weaver et al.'s study, we can see obvious resemblances to the participants in this research. These individuals also built relationships, showed selflessness, care and compassion, and fairness in these critical incidents. They enacted honesty and integrity and held themselves to higher norms in their desire to be spiritual. Most importantly, they articulated high ethical standards, which they sourced in

their spirituality. They set good moral examples by often putting their spirituality above “personal or company interests” and tended to take “a long-term, bigger picture multiple stakeholders approach” (p. 316).

Also of interest was the fact that for many participants, role modelling was a “side by side” phenomenon (Weaver et al., 2005). Reflective of Weaver et al.’s findings that role modelling occurs in the day-to-day interface between organisational members, participants identified daily interaction with staff, colleagues or peers as the primary place they modelled their spirituality. Weaver et al. suggest people are attracted to role models “through [their] quiet behaviors [sic]” (p. 325). These behaviours do not involve controlling others but rather reflect those that are “humble and hardworking, willing to pitch in alongside others, even sacrificing their own interests for the interests of others” (p. 325). This sense of humility and selflessness came through strongly in part (iv) of the interviews. Weaver et al note that such behaviours stand out in organisational settings because they run counter to more commonly self-interested and self-congratulatory behaviour. Because spirituality resists such behaviours, such individuals are perhaps more likely to be seen as ethical role models.

Discussing influences on identity salience, Weaver (2006) contends organisational contexts cause individuals to put their moral identity on hold and adopt a role defined by that context. Compartmentalisation and the related process of moral disengagement can occur when one’s moral identity lacks salience (Ashforth & Anand, 2003; Bandura, 2002). High salience for an organisationally defined identity encourages depersonalisation as individuals lose sight of their own selves while assuming the identity advocated by the collective. This combined with role transference (managers as representatives of the organisation exercise dominating moral agency) further lessens the need for lower-order members to be ethical (Weaver & Agle, 2002). Thus, if the organisation has a strong immoral identity, then the individual’s moral identity can be pushed out of view.

The key to influencing moral salience in an organisation is the “presence of people who share a particular identity” (Weaver, 2006, p. 353). In other words, the more the organisation consists of spiritual individuals combined with a culture that is open to the discussion of morality, the more likely it is to be ethical. Salience is a relative matter. According to Weaver (2006), identity salience is affected by “the depth and frequency of one’s involvement with others” (p. 353). Consequently, increased time with organisational peers will result in a salient identity based on

clear role expectations. Given spirituality's enrichment of one's moral disposition, such individuals may influence the salience of peers' identities in their organisations. If by enacting their spirituality they connect to others, demonstrate moral qualities such as altruism, caring and fairness and do so in a manner that is authentic and consistent, then they may encourage others to adopt similar values and behaviours as part of their identity. Certainly, this is the testimony of participants in this research. Ultimately, such an adoption may counter organisational forces that encourage unethical behaviour.

§9.3.3 Example of Organisational Enhancement by a Participant

The following section drawn from part (iv) interview data illustrates the typical benefits a participant brought to their organisation from being spiritual. Sador is a privacy officer in a Government organisation that is involved in social services to society. The organisation employs in excess of 1000 employees. Sador does not hold any management positions and does not have anyone reporting to him.

In response to questions relating to the last part of the interview about how he might or might not enhance the ethicality of his workplace, Sador provided a clear indication that his spirituality improved it. When asked in what way it did this, Sador stated that he helped set the ethical tone at work and contributed momentum for ethical change. Implicit within his answer is that he brought a spiritual perspective to his work:

Well I believe it [spirituality] enhances it [the organisation culture] significantly...I believe I help set the tone. I believe that being a spiritual person, and having that as a value means that I do my job different, better; more efficiently, more thoroughly than I would if I didn't have that. And that that does effect the organisation. And I think that having people who get that, who do value spirituality, it does create momentum towards making the organisation a better place.

Sador also referenced particular benefits in terms of improving working outcomes including taking a more team-oriented approach, working more productively and looking out for broader interests besides his own:

I take a more a team oriented perspective. You know, rather than just, "Well how am I gonna get ahead? What am I gonna do to get that next position?" To more a, "Well what's best for our clients and for society?"...I guess this whole thing of you know, not only looking out for your own interests but for the interests of others – I guess to me it means that as an employee I'm not only looking out for my

interests as an employee but I am saying, “What would the employer want from me?” ...“Well hold on here, if I was the employer would I be happy about the way you’ve done your time sheet? You know, taking 15 minutes off here or there?”, or even the quality of work...*going that extra mile to me makes the organisation a better place.*

When asked why he acted in this way, Sador stated his work was a means of being authentically spiritual. For Sador, work was more than just a job – it was also about making a difference for the better. Again, note the references to the ethical improvement this suggests within his organisation:

I like to think what I do, it’s not about getting information to [DELETED], it’s ultimately about the best interests of the [DELETED] that are involved. And I believe that one way you do that is by having those people who are making decisions [are getting the information] that we are supplying in order to make those kinds of decisions. I know sometimes in meetings and things you hear other employees talking about, “Well it’s just about this request or whatever” and I always say, “Well no it’s not just about that request; it’s about what is the best long term decision for these [DELETED].” *Many times, we can lose that perspective. But I think spirituality and understanding, for me, what God means and what Jesus has done in my life means that I do always get reminded: well look it’s about more than just this...I think well when you’re not tired and you are fresh you get reminded that no, this counts, this actually is making a difference.* It might not be huge and it might not hit the media in a positive way but it’s important and it counts.

These benefits were not limited to his behaviour. Indeed, as has already been suggested in the above, it influenced others to act in similar ways:

I think spirituality does [influence the behaviour of others] and especially that second incident with the files [discussed in Chapter 8]. Again, when it was clear what was happening – I mean everybody got on board to say, “No, this is not right. Something needs to clearly change here” – so everybody got on board with that. I mean of course sometimes you do think, “Well look, is this really making any difference on other people” but I certainly like to think it is in some way...The pros outweigh the cons. *I mean surely if we could have more people making decisions based on spirituality that has to make a difference to organisations and on our society as a whole.*

§9.4 Précis

To me, spirituality means 'no matter what' one stays on the path, one commits to love, one does one's work, one follows one's dream, one shares, tries not to judge, no matter what – Yehuda Berg, Jewish Philosopher

From the above discussion, we can state that participants' spirituality is an internalised conscious state of being other-oriented that provides guidance and motivation to act in work-related contexts in a manner that aligns with their striving for spiritual authenticity. To do this, participants had a conscious conception of what spirituality was, what sorts of motives and conduct would be appropriate, and how to action these. Motives and conduct not consistent with these were abandoned or, at the very least, minimised. The dispositional and teleological nature of spirituality ensured that as participants strove to be spiritual, repetitive behaviour not only strengthened spirituality but also reinforced the likelihood of them acting in a similar manner in the future. This was particularly the case if being spiritually authentic resulted in feelings of well-being.

Participants came from different organisational cultures and structures, everything from a hospital to a law firm. They also had a variety of roles, expectations, operational tasks, goals and pressures to deal with. In these contexts, it was impractical to separate the person from their spirituality; the whole person came to work where their embodied spirituality was enacted daily. However, for these participants the purpose was not to be a spiritual product manager, nurse, engineer or insurance claims handler but to be spiritually consistent in fulfilling their role. In each case, spirituality was expressed by attempting to diminish the self, treating people with fairness and compassion, being true to values and overcoming their environmental limitations. These persons did not act for the sake of spirituality *per se*, but rather for the sake of others with whom they have contact in the conduct of organisational life. In this way, spirituality was a causal mechanism experienced by these participants in their everyday working lives.

The themes derived from part (iv) of the interview suggest that spiritual individuals viewed work as a calling. This perspective helped surmount egotistical interests and enacted pro-social behaviours that ultimately enhanced the ethical culture within their organisations. As part of spiritually connecting to their work, individuals brought a different and wider perspective. Participants believed this improved ethical decision-making and consequent actions within the organisation. Finally, spiritual individuals built relationships, set examples and positively

influenced others. As role models, participants reported enhancing their peers' moral identity salience by living out their spiritual values consistently in their presence.

Darley (1996), Trevino and Youngblood (1990), and Anand et al. (2004) all note the prevalence of immoral and corrupt behaviour in organisations. While it would be naive to assume that SWP is a panacea for these problems, exercising an authentic spirituality can counter rationalisations and compromises that are congruent with this. The implications of this for business are discussed in the final chapter.

CHAPTER 10: CONCLUSION

Economics without spirituality can give you temporary and physical gratification, but it cannot provide an internal fulfilment. Spiritual economics brings service, compassion and relationships into equal play with profit and efficiency. We need both and we need them simultaneously –

E.F. Schumacher, *Small is Beautiful: Economics as if People Mattered*

Given the paucity of research exploring the relationship between spirituality and ethics, the lack of studies using organisational actors in real life work situations and the fact that very little work has occurred within the New Zealand context ensures that this thesis is a necessary and important step in addressing this lacuna. This conclusion begins by revisiting the research questions within the broader context of widespread and continuing immorality by organisations operating in a market system. Implications of this research for business are then discussed and the chapter concludes with limitations and possible future explorations.

§10.1 Setting the Context

In 2007, Auckland woman Folole Malaga pleaded with a Mercury Energy Ltd contractor not to cut-off her power for an unpaid bill of \$168.40. Her plea fell on deaf ears and 2 ½ hours later the 44-year-old mother of three died. The oxygen machine that helped her breathe had shut down (Binning, Kiong, & Cleave, May 31, 2007). In 2008, a Chinese partner of Fonterra NZ (43% owned), Sanlu Group, added melamine to milk to give it a higher protein content leading to an estimated 300,000 victims with six infants dying from kidney damage and an estimated 53,000 babies being hospitalised (AP, September 9, 2008; Branigan, December 2, 2008). In 2013, the New Zealand Government and SkyCity Entertainment Group Ltd entered into an ethically dubious agreement to build an international convention centre at a cost of \$402 million dollars in exchange for allowing SkyCity to purchase an additional 40 gaming tables and 230 more poker machines despite the potential social damage such actions could cause (APNZ, May 13, 2013).

Overseas the picture appears worse. Since the turn of the century, we have witnessed numerous cases of unethical and illegal practices resulting in significant scandals. The collapse of US corporate giants Enron, WorldCom and Arthur Anderson in 2001 were the tip of the iceberg. Since then there have been plentiful incidents of questionable organisational morality. These

include such gems as Chiquita's funding of Columbian paramilitary and terrorist groups in 2007 (Brodzinsky, May 2, 2007), Siemens' Greek bribery scandal in 2008 (Schubert & Miller, December 20, 2008), the BP Gulf of Mexico Oil Spill in 2010 (Lean, May 4, 2010), Olympus' loss-hiding arrangement, the largest in Japanese history, in 2011 (Inagaki & Dvorak, November 8, 2011) and GlaxoSmithKline's \$3 billion fine for criminal activity in 2012 (Thomas & Schmidt, July 2, 2012) to name but a few.

If these scandals were not enough, from 2008 to 2011, the world suffered from a prolonged financial crisis brought about by the unethical activities of several leading financial companies. New Zealand was not immune to this financial cancer with 67 finance companies investigated by the Serious Fraud Office across this period (NBRStaff, July, 2012). The International Monetary Fund put the cost of the 2008-2012 financial crises at \$US 11.9 trillion (Conway, August 8, 2009). That was enough to provide approximately \$US 2000 to every person on the planet. Is it surprising that such fraudulent behaviour might exist in New Zealand? In a recent 2012 survey of Australian and New Zealand organisations, financial services company KPMG found \$372.7 million dollars in fraud was reported compared with \$345.4 million in 2010 and that there had been an 82% increase in individual frauds in excess of \$1 million. The majority of this fraud (\$322.2 million) was in financial service sector (KPMG, 2013).

Why is such unethical, illegal and humanly damaging behaviour a prevalent and continuing blight on organisations around the world? A partial answer at least, as discussed throughout this thesis, is an underlying economic paradigm that elevates the individual over the community, that promotes one's self-interest at the expense of others, that views humanity through the flawed lens of short-term material goals and financial gain, and that rationalises such behaviour for the greater economic good (Berry, 2013; Hamilton, 2003; Kasser, 2002; Lips-Wiersma & Nilakant, 2008).

Such a worldview has resulted in many organisations, whether profit or not-for-profit, developing structures, cultures and roles to reflect this dominant paradigm and achieve its ends (Ghoshal, 2005; Giacalone, 2004). Unfortunately, such arrangements are likely to encourage and reinforce the immoral behaviour discussed above (Anand et al., 2004; Bakan, 2004; Buchanan, 1996; Dugger, 1980; Jackall, 1988; McKenna & Tsahuridu, 2001; Trevino & Youngblood, 1990). Indeed, Schwartz, writing in his 1991 book *Narcissistic Process and Corporate Decay*, argues that organisations could not be the "bastions of benign community oriented ethical reasoning we

wished them to be because of the demands and requirements of the market”. As a result of this, organisations and the people within them create for themselves a “self-contained, self-serving worldview, which rationalizes [sic] anything done on their behalf and does not require justification on any grounds outside of themselves” (cited in Gini, 2011, p. 9). This worldview, Schwartz suggests, imposes a survival of the fittest requirement on all participants in organisational life that in turn ensures that to get ahead all must conform.

§10.2 Revisiting the Research Questions

How might such widespread problems be addressed? In attempting to answer this research’s questions, this thesis has provided an insight into what is required to move organisations from their current state to a more sustainable ethical future. The answer, at least in part, is increasing the enactment of spiritual consciousness in the workplace. How did this research come to this conclusion? In relationship to its first research question, ***“What is the relationship between spirituality and ethical decision-making?”*** the extensive analysis found that spirituality significantly influenced respondents’ moral judgement (which consisted of varying ethical aspects) and their intention to behave ethically in a positive manner. While this did not explain why and how respondents’ spirituality did this, it highlighted the essential other-orientation of spirituality and the influence of it on improving ethical decision-making in organisations.

In answering the second research question, ***“Why & how does spirituality influence ethical behaviour in the workplace?”*** the intensive analysis delved into the behavioural processes by which spiritual individuals enacted their spirituality in their organisations. The intensive analysis found that spiritual individuals brought an inherent other-orientation to their workplace that considered the wider and long-term interests of all stakeholders including the organisation itself. This other-orientation provided them with a guiding framework on how to act ethically in corporate situations. In this way, spirituality was revealed as a sense-making mechanism (Lips-Wiersma, 2001; Weick, 1995) that participants used to frame and resolve ethical dilemmas.

However, in the realities of organisational life, as discussed above, the respondents experienced powerful counter forces to their spiritual consciousness. These forces conspired to limit ethical behaviour, yet the majority of participants in this research managed to transcend these contextual constraints in order to manoeuvre around these limiting conditions and enact their spirituality (i.e., being other-oriented) and ultimately ethical. A central tenet of critical realism entails causal powers being dependent on the nature of the objects of which they are properties. However, this

is also contingent upon the particular time or place in which they are exercised (Danermark et al., 1997). In other words, open systems such as organisations with their structures, culture and policies ensure the exercise of spirituality is partially contingent upon these. In many of these critical incidents, participants interacted with the organisational context to create a possible new reality reflective of their spiritual consciousness.

When participants transcended their work context to enact ethical behaviours, they did so to be authentic to their spirituality. Being authentic was about being true and not decompartmentalising their spiritual life from their work life. It was about enacting one's spirituality even if there were potential personal costs. As Howard and Welbourn (2004) put it, if we want to be authentic "we must first truly know what is most important to us, and then choose to speak this aloud and make it real in the outer world" (p. 49). In cases where authentic praxis ensued in their organisations, research participants reported heightened feelings of well-being. In incidents where they were unable to exercise fully their spirituality, participants reported feelings of frustration, disempowerment and meaninglessness.

Not only were there significant benefits to participants from enacting authentic spiritual praxis, there were also advantages to the organisations themselves. In response to the third research question, "***What are the ethical benefits of allowing individuals to exercise their spirituality in the workplace?***" this research found participants' view of their work went beyond instrumental goals to provide an existential meaning. This "calling" aspect enabled them to comprehend their workplace communally and to bring in a pro-social dimension where service to others became part of the reason for working. Bringing this spiritual dimension to their work enlarged participant perspectives and helped solve ethical dilemmas by finding new and inventive ways to reprioritise goals so they aligned with one's spirituality. This approach appeared to enhance the overall ethicality of their organisation's cultures. This was especially true if the participants in question were leaders. Practising authentic spiritual consciousness ensured participants enacted values such as caring, fairness and altruism towards others. This conscious intention in their work contexts provided them with the opportunity to influence fellow employees. Following social learning theory (Bandura, 2003; Weaver et al., 2005), peers and colleagues might learn by observing their spiritual/moral actions. Spirituality's relational aspect meant others identified with participants and began to internalise their values and attitudes such as integrity, transparency, caring and so on. Such internalisation could lead to actions reflective of these values and attitudes. Developing a group's moral identity using spiritual influencers in

this manner might ensure stronger resistance towards organisational enculturation and role pressure to perform unethical behaviours.

§10.3 Implications

In a 2004 article published in the *Journal of Management Inquiry*, Gull and Doh argue for a transmutation of organisations towards more spiritual workplaces. They contend a focus on rationalism, control, egocentrism and materialism ensures work as it now exists provides little depth of meaning and limits understanding of how deeply connected we are. This, in turn, leads to emphasising “me” over the “we” and eventually corrupts behaviour. Gull and Doh argue for a “transformation of organisations’ dominant schema” (p. 129). This, they argue, cannot be attained by simply espousing spirituality or by adding a few choice spiritual lines into a mission statement. Nor will it occur by adding spiritual training, practices or activities. According to Gull and Doh, such a transmutation can occur only if individuals are allowed to unfold or live out their spirituality in the work of the organisation.

Allowing individuals to practise their authentic spirituality advances Gull and Doh’s (2004) argument. For participants in this research, spirituality interpreted their context and guided their behaviour. The dispositional and teleological aspects of their spirituality ensured individuals were motivated to act in ways that reflected their ideals. Behaviours which conflicted with one’s spiritual ideals were altered to match or were discarded. The nature of spirituality ensures these behaviours are practiced such that they become habitual (Gotsis & Kortezi, 2008; Spohn, 1997) and, therefore, consistently “unfolded” or integrated into work life (Gull & Doh, 2004). While issues of instrumentality will always exist in organisational contexts, substantial transformation can occur if individuals consciously enact their spirituality. Indeed, given the inherent relationality of spirituality, one could argue that workplaces as social practices with shared goals, and in which individuals spend the majority of their time, are essential for executing and reinforcing these spiritual values (Gotsis & Kortezi, 2008).

What might the outcomes be of having spiritual individuals in the workplace? Being other-oriented involves moral values such as caring, respect, justice and altruism. Caring promotes the good of others and empathises with their concerns and vulnerabilities. Respect means treating others as ends not as means. Such persons esteem others and show consideration towards them. Justice reflects the need to give each what they are due (Mele, 2011). It associates strongly with caring and respect. Finally, altruism has individuals doing good for its own sake often through

their service to others in both the organisation and the wider society. Such persons are likely to appreciate others and consider the long-term interests of all stakeholders. They are perhaps less likely to allow organisational roles and practices that encourage and reward self-interest to govern their behaviour.

What about a spiritual consciousness that ensures authenticity of action? Being authentic means being true to one's spirituality and acting in manner that is consistent with it. Values captured within this include honesty, openness and trustworthiness. Such a person acts consistently in a variety of organisational situations. Authenticity also promotes that inner sense of completeness or wholeness whereby the individual recognises their inadequacies and strives to overcome them while understanding the need for spirituality in all they do (Kinjerski & Skrypnek, 2004). Such individuals take responsibility for their feelings and actions; they do not shrink from difficulty. They do what is right, acting on their spiritual convictions even if sometimes unpopular.

Finally, the sense of well-being arising from being spiritual not only enhances inner peace but also possibly promotes notions such as hope. Hope is about looking to the future and believing it will come true. It partners faith, which is a "conviction that a thing unproved by physical evidence is true" (Fry, 2003, p. 713). Again, such persons might have more persistence and doggedness when facing hardship and suffering while achieving their aims. The need to exercise hope also supports ideas such as generativity. Such an individual acts sustainably towards others and the environment recognising their essential dignity and worth both in the present and in the future.

Consistent authentic praxis of one's spirituality leads to many possible organisational benefits. Such individuals appear to see their work through a spiritual lens. Being other-oriented, seeing their workplace, and its connection to society, as a wider community encourages service to others as the norm and a motivation for working. This could be especially true if the individuals in question were leaders. They might encourage a vision and enhance their follower's sense of purpose beyond material goals (Fry, 2003, 2005). This calling aspect coupled with a transcendent capacity to reframe the situation, to make better choices and find inventive ways to overcome conditions can enhance decision-making processes within organisations so that long-term goals become more relevant and a broader stakeholder approach more prominent. Moreover, and perhaps most importantly, such persons appear to inspire others towards similar outcomes.

Spiritual individuals may help counter organisational practices that are individualistic, rationalistic and self-interested; they may help reboot the dominant schema. If spirituality is a subjective personal affair, then it is likely to be co-opted to serve the prevailing ideology that underpins business or to be seen as a means to achieve one's own selfish ends within the workplace (Bell & Taylor, 2003; Nadesan, 1999). Authentic spirituality resists such co-option, as was obvious in many of the participant behaviours in the interviews, since it aims at the good of others and comes from the need to be true to one's spirituality. Such persons project and contribute to a more meaningful, communal, ethical and indeed, more humane workplace. Work needs spirituality and it needs spiritual people. Modern enterprises tend to externalise the moral cost of their actions. When they are concerned with ethical sensitivity, their focus is usually on dealing with symptoms as opposed to the core issues of organisations and the market (Giacalone, 2004). Spiritual persons can help organisations go beyond business as usual and inspire a greater and more adaptive role in society. They can help cultivate an organisation sensitive to the inherently conflicting demands of stakeholders and capable of resolving these creatively to the satisfaction of all.

As previously discussed, the management literature implies organisational structures, culture and roles significantly influence ethical decision-making and behaviour. Often this can be a negative influence. For example, research has found that organisations with high role ambiguity or role conflict (Grover & Hui, 1994; Rozuel, 2011) or that encourage and reward self-interest (Wang & Murnighan, 2011; Watson, Berkely, & Papamarcos, 2009) are more likely to demonstrate lowered ethicality. The consequences of spiritual unfolding, of consistent spiritual praxis by individuals, might result in a gradual transformation of norms and expectations towards an organisational culture with higher moral values such as altruism, integrity and community (Ashmos & Duchon, 2000; Dehler & Welsh, 1994; Lips-Wiersma & Nilakant, 2008). While it is true spirituality works itself out through individuals daily, given its obvious ethical benefits organisations would be wise to develop structures, cultures and procedures that enhance this process of unfolding. Several ideas related to this are discussed below.

Spirituality is a holistic phenomenon. As such, it resists the control, formalisation and reductionism of the bureaucratic structure so common in modern organisations. Such organisational forms by nature focus on external goods and short-term goals and these ends often drive their decision-making. The potency of self-interest in these organisations also suppresses value choices, subordinates means to ends and routinely excludes externalities as part

of the decision-making process (Moore, 2008). This incentivises individuals to view their organisation as a separate entity from society; an entity that seeks to maximise its utility at all costs. Authentic spirituality counters this by structuring value choices around what constitutes a good life and a successful community, of which organisations are an essential part (Mele & Sison, 1993; Solomon, 1992). Therefore, developing goals accounting for higher goods such as human flourishing, the common good and social responsibility (as well as external goods, e.g., profit) are more likely to encourage spiritual praxis (Giacalone & Jurkiewicz, 2003b; Gotsis & Kortezi, 2008). This is vital since, as Sheep (2006) notes, any attitudinal and behavioural changes brought about in the workplace are more likely to be a reflection of member spiritual preferences as opposed to managerial design. This clearly resonates with the unfolding notion discussed above.

The inherent other-orientation of authentic spirituality also helps ensure individuals are treated as objective ends worthy of respect and dignity, capable of self-determination and not merely exploited as a means to achieve instrumental goals. Organisational cultures that provide opportunities and resources for spiritual people to “speak openly and express their inner feelings, values and spirituality, regardless of fear, alienation or exclusion” (Karakas, 2010b, p. 101) in a manner that gives them constructive feedback (Cash & Gray, 2000; Cavanagh, 1999; Krishnakumar & Neck, 2002) should encourage actions in the workplace that positively reinforce “treating others as ends” (Parboteeah & Cullen, 2003). Several authors note that less bureaucratic and more self-managed, autonomous and democratic structures may also help contribute to this process (Casey, 2002; Pfeffer, 2003).

The assumption that all persons have the capacity to be spiritual also means that spirituality can be developed in all kinds of persons, and that aspects of spirituality (e.g. *transcending conditions*), may be cultivated as a form of expertise that improves everyday problem solving and facilitates goal attainment. According to Emmons (1999), ongoing training can encourage the development of spiritual skills. These include basic spiritual competencies and abilities such as learning to see work within a higher meaning, using spiritual resources like prayer and meditation to solve work problems and developing spiritual sense-making tools to enhance decision-making.

Finally, and as has already been mentioned several times, spiritual individuals are more liable to take into account the wider repercussions of their actions thereby possibly internalising social costs as part of their decision-making and considering the long-term, as opposed to transitory, consequences for all stakeholders (McKee, 2003). Participants in this research were not betrayers

of long-range interests and concern for others, but a means for their achievement. Encouraging and rewarding such spiritual praxis, as opposed to incentivising self-interest, might augment such long-term organisational outcomes.

For many of the participants in this research, their work was an avenue through which they found meaning and by which they served others; it was an important way of exercising their spiritual consciousness. This finding is reflective of the literature in this area (Driver, 2007). There are several strategies organisations can take to progress this (Lips-Wiersma & Morris, 2009). First, let subjective work meanings such as visions, goals and values emerge from the bottom-up as opposed to top-down from management (see Gull & Doh, 2004 above). As Lips-Wiersma and Morris (2009) note, “For meaning to be meaningful, it needs to be made, not received or found” (p. 508). Certainly in this research, participants interpreted their organisational contexts in terms of their own spiritual values and acted accordingly. Often they simply bypassed or ignored rules that came from the top-down. Second, develop strategies that help individuals deal with the gap between aspiration and reality. Focusing on these allows organisations to find answers to them while ignoring these issues leads to suppressed negativity and cynicism. In cases where research participants were unable to enact their spirituality, they expressed negative emotions and were disparaging of organisational processes. This tended to encourage a lack of engagement with their labour and with others. Finally, highlight the commonality of human purpose while noting the differences in spiritual beliefs. Interestingly, several interview participants noted that a critical mass of spiritual individuals, albeit with different belief systems, can ethically improve an organisational culture because of their universally shared other-orientation.

Thomas Kuhn (1962) once lamented that mere disconfirmation or challenge will not dislodge an existing paradigm; only a better alternative will. Spirituality challenges the underlying premises of organisational practice and market liberalism. *Homo Spiritualis* is not primarily characterised by maximising economic utility but by an awareness of community and a focus on human flourishing. This understanding is what gives life meaning and purpose as opposed to materialistic goals alone (Bouckaert, 2011). At the spiritual level, self-interest does not oppose altruism since the self is reliant on others for its fulfilment. Human beings want to maximise their welfare but from a spiritual perspective this involves more than just economic well-being; it entails “transcending self-interest, cultivating meaning in what we do, and having a deep respect and reverence for others” (Lips-Wiersma & Nilakant, 2008, p. 59). The bottom line is important

but not at the expense of society and the common good. Spirituality brings another dimension to organisations, a dimension that encourages “serving the real needs of humanity”, developing a corporate identity “in terms of character rather than culture and in terms of virtues rather than values”, and making choices that “transcend organizational self-interest” (Lips-Wiersma, 2012 Loc 175, 182, 192) to ensure the long-term flourishing of all.

In addition to the practical implications described above, several theoretical implications are also pertinent. First, spirituality is multidimensional (Nelson, 2009). It is a harmonizing and integrative construct that allows people to 1) feel connected to others (and their Ultimate Others), 2) transcend their psychic and physical environment, 3) recognise the meaningfulness of their actions within a larger framework, and 4) develop their life holistically. Consequently, any understanding of spirituality in research should incorporate all of these aspects. Moreover, if spirituality is a holistic, as opposed to a singular, construct then it may prove a more useful measure in ethical decision-making research than religiousness/religiosity which not only limits spiritual aspects to singular dimensions (e.g. prayer and/church attendance), but also limits participation and application. If all individuals are capable of being spiritual, then a thin understanding of spirituality is more appropriate.

Spirituality is teleological and dispositional (Emmons, 1999; Mayer, 2000; Shakun, 1999). Research must consider better the motivational aspect of spirituality and its impact on an individual’s character. Some ethical frameworks have little to say about motivation (or character) and may be of little use in relating to spirituality. Moreover, if spirituality is an aspect of an individual’s consciousness, then researching it apart from an individual’s lived experience may be of little value. While spirituality clearly influences behaviour in the workplace, the context itself affect how individuals enact their spirituality. The two combine to create new outcomes or events. This suggests exploring these new happenings retroductively (i.e. we start at what is observable and work our way back to underlying causal mechanisms) (Danermark et al., 1997) may be the best way of understanding SWP.

Finally, the nature of spirituality and SWP is such that quantitative methods alone cannot elucidate it. While qualitative approaches are possibly superior, they also suffer from limitations. Critical realism is a methodological approach that allows both quantitative and qualitative methods acting in complementary ways to understand SWP. Such an approach allows

researchers to bridge the ontological subject/object gap and the gap between SWP and organisational discourse (Benefiel, 2003a; Benefiel, 2005a).

§10.4 Limitations

The mysterious nature of spirituality (Marcel, 1950) ensures any research conducted in this area has limitations. Spirituality is ineffable; it resists exact classification and the reducibility so fondly sought after by management researchers (Fornaciari & Dean, 2001). Attempts to address this issue have occurred throughout this research. A thin definition of spirituality comprising four themes taken from the literature was used as opposed to a thick definition which binds spirituality to a narrowly reduced interpretation (Nelson, 2009). The psychometric instruments utilised were also multifaceted and in the case of the spirituality measure, reflected the four themes in Chapter 2. Moreover, the instrument was broad enough to capture all types of spirituality including theistic, non-theistic and humanistic. Finally, the interviews required participants to recount narratives of critical incidents thereby contextualising their spirituality within real-life organisations and in line with the intensive phase's critical realist methodology.

Research is an ongoing process and as such, there is always room for improvement. Consequently, several aspects of this study need addressing. First, the sample sizes for both the extensive and intensive approaches of this research were purposeful but not representative of a wider population. For the results to generalise, a larger random sample size would have needed to be obtained. It is worth repeating, however, that the goal of this research was not to generalise findings to a broader population but rather to assess this purposefully selected population's spirituality and its influence on their ethical decision-making and behaviour and from that to develop theoretical generalisations about how and why this occurs. While the range of people in the intensive phase of this study may also put some restrictions on the comparativeness of the findings, all participants described their behaviour according to what their spirituality dictated, all were sourced from the same psychometric tool and all articulated agreement with the broad themes utilised in this research.

The challenge of inductively creating themes was a potential limitation. The complex, multifaceted and mysterious nature of spirituality ensures that no one person, or indeed organisation, can possibly get the "inside track" on spirituality. The process of breaking interviews into categories and then basic, organising and global themes was fraught with researcher bias as well as cognitive limitations around collating and understanding so much data.

The dynamic and organic process engaged with here reflected the judgemental rationality aspect of this research's critical realist methodology. The constant revising, re-categorising, and in some instances redundancy of data ensured that the final themes reflected an objective, albeit temporary, social reality. In such a process, combined with the inherent ambiguity of spirituality, it is feasible that data was lost or categorised incorrectly. Despite this possibility, however, the researcher is confident that the thorough process undertaken in Chapter 6 captured the main ideas within the data and utilised by this thesis. Moreover, expert analysis provided further support for these themes. Indeed, given the nature of spirituality, it is unlikely that a less organic, dynamic process would have been able to generate useful themes.

A deeper account from the research participants in the intensive phase would have strongly enhanced the quality and depth of the analysis. The goal was to assess how their spirituality worked itself out in critical ethical work incidents. While this provided a significant amount of data, a one-off interview may not have been sufficient to fully apprehend the participants, and understand their experiences. Perhaps the use of a second interview with compelling participants or alternatively the use of diaries whereby individuals note the daily/weekly interaction between spirituality and work would have given a deeper comprehension of why and how their spirituality connects to their ethical praxis.

The interpretivist nature of intensive research meant using semi-structured interviews to capture the lived experience of the participants in each of their critical incidents. The problem with such narratives is their retrospective retelling and the participants' inability to re-live the incident in sufficient detail to garner insight into their spirituality. This was resolved using an interview primer, prior interview feedback about participant spirituality and a series of prompt questions designed to enhance the retelling of the incident. Moreover, as in all interviewing, there was a possible social desirability effect. While difficult to remove completely, social desirability was minimised by deliberately diminishing the demand characteristics of the survey feedback and the interview process. In addition to this, the same interviewer and template was used throughout the study and the interview was task focussed and professional. The final themes were checked against the literature and with participants, the research supervisor and external experts.

Finally, spirituality and morality are inherently complex and personal constructs that require understanding the actor from the inside. At the end of the day, it is not possible to know completely others' thought processes. Research always presents a moderated analysis of the inner

workings of human beings. Despite this unconquerable limitation, perhaps more time spent interviewing participants combined with observations of actual behaviour would have enabled a more in-depth knowledge. However, given the restraints of this approach it was not possible in this instance. Conceivably this may be the next stage in any future research.

§10.5 Future Research

From a critical realist perspective, with its focus on judgemental rationality and alethic truth, research is iterative and ongoing. The validity of particular generative mechanisms is seldom established once and for all (Ackroyd, 2004). This research attempted to demonstrate how spirituality relates to ethical decision-making, how it might affect ethical behaviour and the ethical benefits of spiritual people in the workplace. Enrichment of the current study could involve interviewing people who are not spiritual (or less spiritual) or are from organisations that do not have a human service focus to see if similar findings would arise. Management alone could also be a specific focus. Future studies, as discussed earlier, could aim to collect data through journals, dairies and interviews and analyse in detail the experiences narrated. Indeed, a narrative-biographical approach could be envisaged since it positions the individual and their experiences within a life story and would provide useful insights into spiritual development and spirituality's impact on their behaviour over time.

In terms of extensive research, more work is required exploring the relationship between spirituality, as a separate construct from religion, and the components of ethical decision-making. This research addresses this lacuna but only in terms of moral judgement and behavioural intention. There has been, for example, no research investigating how spirituality might enhance moral awareness of a potential ethical issue. To the researcher's knowledge there has also been nothing produced examining the relationship between spirituality and Jones' (1991) notion of moral intensity; that is, the degree to which the strength of the dilemma affects decision-making. It may in fact be that spirituality acts as a moderator in this process.

Much of the literature in this area uses students, occurs within a North American context, employs limited measures of religion/spirituality and is often Judeo-Christian in orientation. More needs to be done using non-students, in a New Zealand context with multidimensional measures that take into account a variety of spiritualities across longitudinal points in time. This research was a start in that direction but it needs to go further. Moreover, future research exploring the relationship between organisational/individual spirituality and ethical decision-

making is required (Kolodinsky et al., 2008). Questions such as, “Does organisational culture act as a moderator of individual spirituality?” and “If an organisation is more spiritual, will that enhance individual spirituality?” remain unanswered.

SWP research is still in the developmental stage (Giacalone et al., 2005; Pawar, 2009b). Utilising the process identified in this research helped clarify how spirituality influences ethical behaviours. Moral identity research is also at an early stage of development (Aquino & Reed, 2002). There is limited understanding of the role spirituality (as opposed to religion) plays in enabling and enacting moral identity. This process may provide a lens to study this in more depth, specifically given spirituality’s dispositional aspect. It may be of interest to identify and evaluate other aspects active in agent psychologies within organisations, to contrast these with a spiritual consciousness, and to compare their impact on moral identity. Does spirituality supersede other ideals? Does it reinforce or diminish them? How do they interface? Also relevant here would be exploring the connection between SWP and well-being further.

As an inherent aspect of consciousness, spirituality and its outcomes are reinforced through habitual practice. Further research focussing on examining the conditions conducive to the consistent practice of spirituality is required. For example, what types of work opportunities enhance spiritual consciousness? What resources do organisations need to provide to encourage the practice of spirituality? How do organisation’s goals and aims give meaning to spiritual consciousness and vice versa? How might organisational culture and the individual’s embeddedness within that order affect spiritual and ethical praxis? An action research perspective may be effective here. Individuals, for example, could engage in a spiritual character education programme that fosters spiritual virtues and maturity (Emmons, 1999; Giacalone, 2004; King, Biberman, Robbins, & Nicol, 2000) and then reflect and report on their experiences as they apply what they have learnt within their organisations. This could bring a greater psychological aspect into the research as a means of evaluating motivation, well-being and spiritual/moral development.

Developing and practising habitual moral values is a central aspect of the spirituality literature (Cavanagh & Bandsuch, 2002; Gotsis & Kortezi, 2008; Van Dierendonck & Mohan, 2006). According to that literature, a primary means of cultivating such values is through role modelling; individuals enacting ethical behaviours influence others so that they do the same (McKinnon, 1999). In particular, management role models have a strong influence in this area

(Silberman, 2003; Weaver et al., 2005). Research exploring the difference between spiritual and non-spiritual role models (especially management) on the development of moral values within organisational settings would add to this existing literature.

Emmons (1999) argues that spirituality is a unique part of our personality that “strikes at the heart of who a person is; it is all-consuming and self-defining” (p. 96). As such, spirituality should manifest itself through goal strivings and in certain other capacities, which Emmons labels “spiritual intelligence”. A key aspect of both of these ideas is the notion of transcendence, the striving for and the ability to rise above (or overcome) one’s conditions. This was a central idea in this research. In many ways, transcendence is where the “spiritual rubber hits the road”, yet to date there has been insufficient research exploring its role in spiritual individuals’ personalities and especially in their practice. The participants in this research reflect many of the core complements of Emmons spiritual intelligence but more needs to be done to clarify this construct and its outworking within different contexts (including organisations).

This research found spiritual persons bring certain ethical benefits to an organisation. They improve overall ethical work practice and influence others positively. These resonate with organisational citizenship behaviours (OCBs). Milliman et al. (2003) contend it is logical to assume employees who are spiritual might be likely to engage in OCBs not part of their formal job duties. More research examining the link between spirituality and OCBs would be valuable. As a counter to this idea, there may be negatives of having spiritual individuals in the workplace. Managers may use spirituality as a means of cultivating a detrimental attachment to the organisation and may manipulate spirituality for instrumental goals. What happens when an individual cannot express their spirituality at work as was the case at times in this research? What are the negative impacts of this on ethical culture and behaviour? To date, very little research exploring the harmful aspects of spirituality has occurred.

Finally, using a critical realist methodology to study SWP encouraged the development of an ontology which allows for a systematic understanding of the objective dimension underlying spiritual behaviour while simultaneously allowing for the openness, subjectivity and unpredictability which is typical of human behaviour (Benefiel, 2003a; Benefiel, 2005a). This approach could accommodate a wide range of future research strategies and methods suitable for investigating both the extensive and intensive dimensions of spirituality and ethics in business.

§10.6 Précis

*Without the spiritual world, the material world is a disheartening enigma – Joseph Joubert, **Some of the Thoughts of Joseph Joubert***

Spirituality is not a universal remedy for all the ethical issues facing modern organisations. It is, however, a dimension of organisational life as worthy of study as any other topic on the research agenda. As such, this study has helped address the lacuna between spirituality and ethical behaviour in the workplace. Using a “thin” definition of spirituality combined with the multidimensional ethics measurement, this research demonstrated that spirituality positively relates to ethical judgement and behavioural intention. Spirituality is also an inherent aspect of consciousness that enables individuals to act in ethical ways that transcend organisational conditions. Such highly spiritual persons are of significant ethical benefit to their organisation as they improve overall practice and influence others in moral ways.

In their seminal study, Mitroff and Denton (1999) highlight SWP’s magnitude. They contend:

The choice confronting humanity at this critical point in history is not whether organizations should become more spiritual but rather how they can. If organizations are to survive, let alone prosper, then frankly we see no alternative to them becoming spiritual (p. 169)

Along similar lines, Goodpaster (1994) argues that spirituality is the cure for a *teleopathic* disease plaguing modern organisations. This malady ensures a fixation on narrow short-term goals pursued thoughtlessly, rationalisation whereby immoral actions are justified by appeal to constructs such as loyalty and legality, and detachment that is a “kind of callousness, what some observers have called a separation of head from heart” (p. 53). This study supports such claims. An authentic spirituality focussed on the other that transcends organisational conditions results in a more ethical workforce, a more ethical workplace and ultimately a more ethical world.

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Appendix 1: Howden's (1992) Spirituality Assessment Scale

DIRECTIONS: Please indicate your response by circling the appropriate letters indicating how you respond to the statement. There is no "right" or "wrong" answer. Please respond to what you think or how you feel at this time.

MARK:

"SD" if you STRONGLY DISAGREE

"D" if you DISAGREE

"DM" if you DISAGREE MORE than AGREE

"AM" if you AGREE MORE than DISAGREE

"A" if you AGREE

"SA" if you STRONGLY AGREE

- | | | | | | | | |
|-----|---|----|---|----|----|---|----|
| 1. | I have a general sense of belonging | SD | D | DM | AM | A | SA |
| 2. | I am able to forgive people who have done wrong to me | SD | D | DM | AM | A | SA |
| 3. | I have the ability to rise above or go beyond a physical or psychological condition | SD | D | DM | AM | A | SA |
| 4. | I am concerned about destruction of the environment | SD | D | DM | AM | A | SA |
| 5. | I have experienced moments of peace in a devastating event | SD | D | DM | AM | A | SA |
| 6. | I feel a kinship to other people | SD | D | DM | AM | A | SA |
| 7. | I feel a connection to all of life | SD | D | DM | AM | A | SA |
| 8. | I rely on an inner strength in hard times | SD | D | DM | AM | A | SA |
| 9. | I enjoy being of service to others | SD | D | DM | AM | A | SA |
| 10. | I can go to a spiritual dimension within myself for guidance | SA | D | DM | AM | A | SA |
| 11. | I have the ability to rise above or go beyond a body change or body loss | SD | D | DM | AM | A | SA |

12.	I have a sense of harmony or inner peace	SD	D	DM	AM	A	SA
13.	I have the ability for self-healing	SD	D	DM	AM	A	SA
14.	I have an inner strength	SD	D	DM	AM	A	SA
15.	The boundaries of my universe extend beyond usual ideas of what space and time are thought to be	SD	D	DM	AM	A	SA
16.	I feel good about myself	SD	D	DM	AM	A	SA
17.	I have a sense of balance in my life	SD	D	DM	AM	A	SA
18.	There is fulfilment in my life	SD	D	DM	AM	A	SA
19.	I feel a responsibility to preserve the planet	SD	D	DM	AM	A	SA
20.	The meaning I have found for my life provides a sense of peace	SD	D	DM	AM	A	SA
21.	Even when I feel discouraged, I trust that life is good	SD	D	DM	AM	A	SA
22.	My life has meaning and purpose	SD	D	DM	AM	A	SA
23.	My innerness or an inner resource helps me deal with uncertainty in life	SD	D	DM	AM	A	SA
24.	I have discovered my own strength in time of struggle	SD	D	DM	AM	A	SA
25.	Reconciling relationships is important to me	SD	D	DM	AM	A	SA
26.	I feel a part of the community in which I live	SD	D	DM	AM	A	SA
27.	My inner strength is related to a belief in a Higher Power or Supreme Being	SD	D	DM	AM	A	SA
28.	I have goals and aims for my life	SD	D	DM	AM	A	SA

Appendix 2: Hudson & Miller's (2005) Multidimensional Ethics Scale (Auto Scenario Example)

DIRECTIONS: Please read the following scenario and indicate after each question your response on the scale. There is no "right" or "wrong" answer. Please respond to what you think or how you feel at this point in time.

SCENARIO #1: AUTO SCENARIO

A person bought a new car from a franchised automobile dealership. Eight months after the car was purchased, he began having problems with the transmission. He took the car back to the dealer, and some minor adjustments were made. During the next few months, he continually had a similar problem with the transmission slipping. Each time the dealer made only minor adjustments to the car. Again, during the thirteenth month after the car was bought, the man returned to the dealership because the transmission was not functioning properly. At this time, the transmission was completely overhauled.

ACTION

Since the warranty was for one year (12 months after the date of the purchase), the dealer charged the full price for parts and labour.

Your response to the action is that it is:

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fair							Unfair
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Just							Unjust
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Morally Right							Not Morally Right
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Acceptable to my Family							Unacceptable to my Family
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Traditionally Acceptable							Traditionally Unacceptable
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Culturally Acceptable							Culturally Unacceptable
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Producing the Greatest Benefit to All							Producing the Least Benefit to All

Maximising Benefits while Minimising Harm

Does not Violate an Unspoken Promise

Does not Violate an Unwritten Contract

What would you do?

I would Undertake the Same Action

What would your peers/colleagues do?

My Peers or Colleagues would Undertake the Same Action

Is the action ethical?

The Action is Ethical

Appendix 3: Interview Protocol for Pilot Study

Part A: Current Position & Background

1. What is your job title? Can you briefly describe your responsibilities?

Part B: Participant Understandings of Spirituality & Ethics

1. Do you consider yourself spiritual? Why?
2. How important is spirituality to you in your daily life?
3. Do you think that spirituality is associated with morality and ethical behaviour? If yes, how and/or why? If no, why not?

Part C: Critical Ethical Incidents and Spirituality

For the purposes of this study, I would like you to describe in your own words and in as much detail as possible 2-3 critical ethical incidents, as described in your interview primer, in your work career in the last two years.

Prompt Questions for the Critical Incident:

- What made this a critical ethical incident, event or dilemma?
- Why did this incident, event, dilemma happen? How did it happen? With whom did it happen?
- How often do such incidents occur? (Depending on answer, why?)
- How do you think your spirituality influenced your choices and actions in this incident?
- Were you able to express and act on your spiritual/moral preferences in this instance? If yes, why? If no, why not?
- Was the incident, dilemma or event resolved in alignment with your spiritual values? If yes, how? If not, why not?
- How did you feel about the consequences of your choices and actions? Do you feel you acted spiritually?

Part D: Spirituality Outcomes

1. How freely can people express their spirituality in your organisation? Can you give some examples?
2. Do you think being a spiritual person enhances or limits the development of an ethical climate/culture in your organisation? In what ways does being a spiritual person do this in your organisation?
3. How do you think your spirituality influences the ethical behaviour of others in your organisation? Can you give me some examples?
4. What factors, in your opinion, appear to interfere or inhibit spirituality in your organisation?
5. How else has being a spiritual person in your workplace been or not been useful?

Final Question: Would you like to add, modify or delete anything significant from the interview that would give a better or fuller understanding concerning the establishment of spirituality in the workplace and its relationship to ethical behaviour?

Appendix 4: Interview Protocol for Primary Study

Introduction to research – looking at how individual spirituality influences ethical behaviour in the workplace; focussing on persons who score high on the Spirituality Assessment Scale (SAS), who are over 30 and currently work full-time or part-time in organisation constrained by market conditions and financial goals.

Participants are given feedback on SAS scores and provided with a definition of spirituality prior to the interview via email. Reviewed this information prior to interview starting. Also via email, participants were asked to reflect on critical ethical incidents during the last two years of their careers.

The interview process is recorded (agreement). Data is confidential. I am interested in your experiences and personal accounts, so please mention anything you think relevant even if I do not ask the question specifically. If at any point, you need some time to reflect, want clarification on something, want to edit some of your story or need a coffee break, then please let me know.

Part (i): Current Position & Background

1. What is your name, age and length of time in your current organisation?
2. What is your job title? Can you briefly describe your responsibilities?

Part (ii): Participant Understandings of Spirituality & Ethics

1. What do you think spirituality is?
2. Is spirituality different from religion? If yes, how?
3. How important is spirituality to you in your daily life?
4. What central values or principles govern your spirituality?
5. Do you think that spirituality is associated with morality and ethical behaviour? If yes, how and/or why?

Part (iii): Critical Ethical Incidents and Spirituality

As previously mentioned via email, organisational life often involves tensions between spiritual, moral and organisational demands. Often these tensions result in ethical incidents as described in your interview primer. For the purposes of this study, I would like you to describe in your own words and in as much detail as possible 2-3 critical ethical incidents in your work career in the last two years where you feel this has been case.

Prompt Questions for the Critical Incident:

- What made this a critical ethical incident, event or dilemma?
 - Why did this incident happen?
 - How did it happen?
 - With whom did it happen?
 - What was their response?
 - How often do such incidents occur in your organisation? (Depending on answer, why?)
- How do you think your spirituality influenced your choices and actions in this incident?

- How do you think your organisational culture affected your ability to be spiritual in this incident?
- How do you think your role within the organisation affected your ability to be spiritual in this incident?
- Were you able to express and act on your spiritual preferences in this instance? If yes, why? If no, why not?
- Was the incident, dilemma or event resolved in alignment with your spiritual values? If yes, how? If not, why not?
- How did you feel about the consequences of your choices and actions from a spiritual perspective?
- How do you think the incident and your response affected your own spiritual development?

Part (iv): Spirituality Outcomes

1. How freely can you express your spirituality in your organisation?
 - a. Can you give some examples?
2. Do you think being a spiritual person enhances or limits the development of an ethical climate/culture in your organisation?
 - a. In what ways does being a spiritual person do this in your organisation?
 - b. Can you give some examples?
3. How do you think your spirituality influences the ethical behaviour of others in your organisation?
 - a. Can you give me some examples?
4. What factors, in your opinion, appear to interfere or inhibit spirituality in your organisation?
 - a. Can you give me some examples of these factors?
5. How else has being a spiritual person in your workplace been or not been useful?

Final Question: Would you like to add, modify or delete anything significant from the interview that would give a better or fuller understanding concerning the establishment of spirituality in the workplace and its relationship to ethical behaviour?

Appendix 5: Interview Primer

Thank you for participating in this process. Please consider the following as you prepare for your forthcoming interview:

Organisational life often involves tensions between spiritual, moral and organisational demands. Often these tensions result in critical ethical incidents as described below:

A critical ethical incident is defined as an event or happening that has the potential to cause physical, psychological, spiritual or material (e.g., loss of goods) harm to oneself, another, the organisation or society as a whole. Such events will often be dilemmas in that ethical obligations conflict in such a way that any possible resolution to the problem is morally intolerable. To be critical, the incident must occur in a situation where the purpose or intent of the act seems clear and where its consequences are sufficiently definite to leave little doubt concerning its effects. These incidents need not be dramatic or obvious; they can be straightforward accounts of very commonplace events that occur in routine practice.

For the purposes of this study, I would like you to think about and recall in your own words and in as much detail as possible 2-3 critical ethical incidents in your work career over the last two years. I would also like you to think about and recall in your own words, how your spirituality may or may not have helped you to reflect and act in these incidents.

The interview will consist of a series of questions relating to these incidents and the impact of your spirituality in dealing with them. It will take approximately 60-90 minutes of your time.

Thank You

Appendix 6: Survey Feedback to Interview Participants

Psychometric Scale Scores for XXXX

The *Spirituality Assessment Scale* (SAS) is an instrument to measure an individual's spirituality. It conceptualises spirituality in terms of four critical attributes:

- *Transcendence* – defined as the ability to reach or go beyond the limits of usual experience; the capacity, willingness, or experience of rising above or overcoming bodily or psychic conditions.
- *Unifying Interconnectedness* – defined as the feeling of relatedness or attachment to all of life, a feeling of harmony with self and others, and a feeling of oneness with the universe and/or a universal element or Universal Being.
- *Purpose and meaning in life* – defined as the process of searching for or discovering events or relationships that provide a sense of worth, hope and/or reason for living/existence.
- *Innerness* – defined as the process of striving for or discovering wholeness, identity and a sense of empowerment.

These four attributes make up the SAS and together operationalise spirituality as:

A part of one's being that as an integrating factor manifests through transcendence, interconnectedness, purpose and meaning, and inner awareness as one strives for their sacred ultimate value.

Your total individual spirituality score was 158. This indicates a *strong degree of spirituality*.

Ethical decision-making was measured using a *Multidimensional Ethics Scale* (MES). The MES provides insight into your cognitive ethical reasoning process. The measures of ethical judgement capture the extent to which you feel that a particular action is immoral/moral according to notions of:

- *Justice* – the idea of fairness to all;
- *Relativism* – the extent to which an action is considered acceptable in a culture;
- *Deontology* – the extent to which an action is consistent with an individual's duties or unwritten obligations; and
- *Utilitarianism* – the extent to which an action leads to the greatest good for the greatest number of people

The MES also contains items that measure your intention to act ethically. For each of the three scenarios provided, you were required to indicate your level of acceptance with an action across the 13 items on a Likert scale ranging from 1 – 7.

Your scores were:

Justice Mean Score across three scenarios	5.00
Relativism Mean Score across three scenarios	4.83
Utilitarianism Mean Score across three scenarios	3.00
Deontology Mean Score across three scenarios	4.67
Intention to Act Mean Score Across all three scenarios	5.00

You scored above average on the ethical judgement subscales and especially in the aspect of justice. You also scored above average in terms of your overall ethical intention.

I am happy to answer any questions you may have regarding the above scores either before or during your interview.

Appendix 7: Participant Information Sheet Example



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PARTICIPANT INFORMATION SHEET

Project title: Spirituality and Ethical Decision-Making in the Workplace

Name of Researcher: Peter McGhee

Researcher introduction

Greetings, my name is Peter McGhee. I am a student in the department of Management & International Business at The University of Auckland Business School where I am completing a PhD in Organisational Behaviour. My supervisors in this endeavour are Dr. Ross McDonald and Dr. Rachel Wolfram both of whom are in the Department of Management and International Business.

Project description and invitation

Since the beginning of the 20th century, there has been an increasing focus on the spirit, spirituality and spiritual phenomenon in Western society. Lately, this focus has shifted to the modern workplace with numerous articles and books, both academic and popular, championing the role of spirituality (a broader, more inclusive and less institutional construct than religion) in improving organisations, markets and economies, and subsequently all of society.

Implicit within this discourse is the notion that spiritual individuals are ethical in business, and consequently, are of significant benefit to an organisation. What is unclear, however, is how an individual's spirituality influences their perception and judgement of ethical/unethical business practice and how it translates into ethical behaviour within an organisational context. Furthermore, there is insufficient research exploring the effects of an individual's spiritual/ethical orientation on their workplace and vice versa. This study will address these lacunas in the literature.

The purpose of this study is threefold. First, it will investigate the relationship between individual spirituality and ethical decision-making (i.e., awareness of an ethical issue, ethical judgement of an issue and the intent to act ethically) in business. Second, it will explore how individual spirituality is "lived out" in the workplace and how it relates to an agent's ethical behaviour in an organisational context. Third, it will examine the possible effects of an individual's spiritual/ethical orientation on the organisations for which they work and vice versa. The

majority of research to date in this area is in a North American and European context. There has been minimal research completed anywhere else. This thesis, in seeking to address this imbalance and to gain a better understanding of the phenomena within different cultures, will examine this field and its constructs within the New Zealand framework.

I would like to invite you to be involved in this research. Due to the exploratory nature of this project, the only requirement for involvement is that participants work in an organisation with financial constraints within a free-market system. Your workplace is such an organisation and I appreciate your consideration of this request.

Project Procedures

This project consists of two parts. Part A investigates whether any relationship exists between spirituality and ethical decision-making. Your consent to participate in part A means the completion of an online questionnaire (written questionnaires will be utilised where online access is unavailable). The time requirement to complete this questionnaire will be approximately 20 minutes.

Part B of this project plans to explore approximately 30 individuals' experiences of "living out" their spirituality in the workplace with an emphasis on how spirituality influences ethical behaviour. Individual SAS scores, whether you consent to participate (this can be indicated at the end of the online questionnaire) and availability, determine selection for part B. Since in-depth exploration is required here, your involvement includes partaking in a semi-structured interview about your current workplace and your spiritual/ethical self within it. The time requirement to complete this will be approximately 60-90 minutes.

Participation in both Part A and B is voluntary and can only proceed once you have given your informed consent.

Data storage/retention/destruction/future use

Part A

Completed online questionnaires will be stored on an SSL encrypted database. Written questionnaires will be locked in a secure cabinet/safe. Analysis from both versions of questionnaire will be stored as numeric data on a portable hard drive and locked in a secure cabinet/safe. Data and analysis will be kept for a maximum of six years (for potential peer reviewed publications) and then subsequently deleted. Written questionnaires will be shredded.

Part B

Due to the nature and length of in-depth interviews, participation in part B entails being recorded using a digital recorder. Once both your interviews are transcribed and common themes derived from them, you will have the opportunity to review this information. An experienced secretary, after signing a confidentiality agreement, will transcribe your interviews. No data or analysis will be stored on her computer.

Completed and transcribed interviews will be stored on a portable hard drive as WMV and Word files respectively and locked in a secure cabinet/safe. Analysis of interviews will be secured similarly. Data and analysis will be kept for a maximum of six years (for potential peer reviewed publications) and then subsequently deleted.

All interviews will be recorded only with your consent. Even if you consent to being recorded, you may choose to have the recorder turned off at any time. No interview transcripts will be shared with any other parties.

Anonymity and Confidentiality

Each completed questionnaire will have a unique number identifier utilised to identify participants. This guarantees anonymity and provides a means of withdrawing participants who do not wish to take further part in this research without accessing their data. Anonymity, however, is unavailable to participants in Part A who either wish to access their own information and/or who wish to take part in the interview process.

All questionnaires sent from and all data returned to the researcher is SSL encrypted. Furthermore, the online questionnaire will not record any identifying sources (e.g., email or IP addresses). Consent to the interview process means you will need to provide contact details at the end of part A. Only the principal researcher will have access to your identity regarding the part B interview process.

All information provided, if reported or published, will be handled in such a way that it does not identify participants. Reporting and/or publishing of information from part A will remain general and numeric. Information gathered from part B will be reported and/or published using pseudonyms or codes where appropriate.

You can access any personal information (including your individual spirituality score, your ethical decision-making score and your interview transcript and themes) whenever you wish. However, accessing your data will eliminate anonymity. Management in your organisation will have access to a summary of the completed research. The provision of your personal details will never occur.

Your organisation has given assurance that your participation or non-participation will not affect your employment or relations with the organisation.

Right to Withdraw from Participation

You have the right to withdraw from participation in the project at any time. You also have the right to withdraw your data from the research up to the end of December 2012.

Contact Details and Approval Wording

The following contact details are provided for your information:

Principal Researcher:

Peter McGhee
41a Orion Place,
Glenfield, Auckland
New Zealand
Ph: 09 418 0765 or 09 9219999
Mob: 021 0512429
Email: pfmcghee@ihug.co.nz

Primary Supervisor:

Dr. Ross McDonald
Level 4, Owen G Glenn Building
The University of Auckland Business School
12 Grafton Road, Auckland
New Zealand
Ph: 09 923 3300
Email: ra.mcdonald@auckland.ac.nz

Head of Department:

Professor Hugh Whitaker
Level 4, Owen G Glenn Building
The University of Auckland Business School
12 Grafton Road, Auckland
New Zealand
Ph: 09 923 3300
Email: h.whittaker@auckland.ac.nz

Human Participants Ethics Committee Chair contact details:

For any queries regarding ethical concerns you may contact the Chair, The University of Auckland Human Participants Ethics Committee, The University of Auckland, Office of the Vice Chancellor, Private Bag 92019, Auckland 1142. Telephone 09 373-7599 extn. 83711.

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE ON 22 NOVEMBER for (3) years, Reference Number 2010/561

Appendix 8: Consent Form Example



THE UNIVERSITY OF AUCKLAND
NEW ZEALAND

Management & International Business
Level 1 Reception
The University of Auckland Business School
Owen G Glenn Building
12 Grafton Road
+64 9 923 3300

The University of Auckland
Private Bag 92019
Auckland, New Zealand

PARTICIPANT INTERVIEW CONSENT FORM

THIS FORM WILL BE HELD FOR A PERIOD OF 6 YEARS

Project title: Spirituality & Ethical Decision-making in the Workplace

Name(s) of Researcher(s): Peter McGhee

I have read the Participant Information Sheet and have understood the nature of the research and why I have been selected. I have had the opportunity to ask questions and have them answered to my satisfaction. I understand my participation in this research is voluntary.

- I agree to take part in this research.
- I understand that I am free to withdraw participation at any time, and to withdraw any data traceable to me up to 31/12/2012.
- I understand that I will remain anonymous throughout the project unless I wish to withdraw my information from the project and/or I consent to participate in the interview process.
- I understand that all information provided, if reported/published, will be handled in such a way that does not identify me as its source.
- I understand that I have access to any personal information (including individual spirituality score, ethical decision-making score and interview transcript and themes) whenever I wish. However, I also understand that accessing my individual information will remove my anonymity in this project.
- I understand that management in my organisation will have access to a summary of the completed research.
- I agree / do not agree to be digitally recorded.
- I wish / do not wish to have recordings returned to me.
- I understand that a third party who has signed a confidentiality agreement will transcribe the tapes.

- I wish / do not wish to receive the summary of findings.
- I understand that data will be kept securely for 6 years for potential peer reviewed publications, after which they will be destroyed.
- I understand the time involvement required for Part B of this research.

Name _____

Signature _____ Date _____

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE ON 22 NOVEMBER 2011 FOR (3) YEARS REFERENCE NUMBER 2010/561

Appendix 9: Table of Primary Study Participants

Name	Age / Gender	Ethnicity	Education Level	Industry / Organisation Type	Years in Current Role	Years Working	Religious Affiliation	SAS Score	Role
Arathon	42 / M	European	Trade Certificate (or Equivalent)	Engineering/Manufacturing Profit	6-10	16-20	Christian	139	Control Systems Engineer
Arien	54 / F	European	UnderGrad Degree	Health Not-For-Profit	0-5	25+	None	146	Nurse
Cirdan	57 / M	European	UnderGrad Degree	Engineering/Manufacturing Profit	0-5	21-25	Christian	130	Director
Daeron	35 / M	European	PostGrad Degree	Education Not-For-Profit	6-10	6-10	None	162	Teacher
Deor	46 / M	European	PostGrad Degree	Insurance Profit	0-5	25+	Christian	137	Insurance Claims Handler
Dorlas	52 / F	European	PostGrad Degree	Engineering/Manufacturing Profit	0-5	21-25	Christian	146	Operations Manager
Elwing	42 / F	European	UnderGrad Degree	Education Not-For-Profit	20+	21-25	Christian	160	Teacher
Galdor	63 / M	European	UnderGrad Degree	Engineering/Manufacturing Profit	6-10	25+	None	140	Director
Galion	40 / M	European	Trade Certificate (or Equivalent)	Engineering/Manufacturing Profit	20+	21-25	Christian	149	Sales Engineer
Idril	41 / F	European	Trade Certificate (or Equivalent)	Education Not-For-Profit	0-5	6-10	Christian	144	Student Liaison Manager
Imin	41 / F	Maori	UnderGrad Degree	Sport & Recreation Not-For-Profit	0-5	11-15	Christian	160	Community Sport Manager
Indis	44 / F	Asian	PostGrad Degree	Health Not-For-Profit	0-5	16-20	None	130	Nurse
Isilme	36 / F	Pacifika	UnderGrad Degree	Health Not-For-Profit	0-5	11-15	None	149	Midwife
Lalaith	35 / F	European	UnderGrad Degree	Engineering/Manufacturing Profit	0-5	6-10	Christian	158	Communications Consultant
Lindir	30-39 / F	European	PostGrad Degree	Health Not-For-Profit	0-5	11-15	Christian	138	Nurse

Lúthien	33 / F	European	PostGrad Degree	Health Not-For-Profit	0-5	11-15	Christian	137	Nurse
Maglor	40 / M	Maori	PostGrad Degree	Health Not-For-Profit	0-5	11-15	Christian	152	Psychologist
Melian	32 / F	European	UnderGrad Degree	Education Not-For-Profit	0-5	6-10	Christian	139	Teacher
Mithrandir	56 / M	European	PostGrad Degree	Building Profit	0-5	25+	Christian	132	Director
Morwen	31 / F	European	PostGrad Degree	Education Not-For-Profit	6-10	6-10	None	146	Teacher
Nessa	34 / M	Pacifika	UnderGrad Degree	Education Not-For-Profit	6-10	6-10	Christian	159	Teacher
Radagast	39 / M	European	PostGrad Degree	Health Profit	0-5	16-20	Christian	152	Product Manager
Rian	30 / F	European	Trade Certificate (or Equivalent)	Public Service Not-For-Profit	0-5	6-10	Christian	140	Customs Officer
Romendacil	61 / M	European	PostGrad Degree	Legal Profit	20+	25+	Christian	143	Lawyer
Rumil	61 / M	European	PostGrad Degree	Building Profit	20+	25+	None	147	Architect
Sador	42 / M	European	UnderGrad Degree	Public Service Not-For-Profit	6-10	16-20	Christian	141	Privacy Officer
Salmar	33 / M	European	UnderGrad Degree	Engineering/Manufacturing Profit	0-5	11-15	Christian	155	Engineer
Silmarien	50 / F	Other	Bursary / NCEA L3	Health Not-For-Profit	0-5	21-25	Christian	143	Nurse
Tata	46 / F	European	UnderGrad Degree	Health Not-For-Profit	11-15	25+	None	152	Nurse
Ulmo	55 / M	European	Trade Certificate (or Equivalent)	Engineering/Manufacturing Profit	0-5	25+	None	155	Director
Zamin	30-39 / F	European	UnderGrad Degree	Engineering/Manufacturing Profit	0-5	6-10	None	156	Project Manager

Appendix 10: Table of Spirituality Experts

Name	Age/ Gender	Ethnicity	Industry	Years of Experience	Role	Responsibilities
Abez	54/F	European	Tertiary	13	Spirituality Coordinator / Counsellor	<ol style="list-style-type: none"> 1. Coordinates spirituality services which includes chaplaincy 2. Leads institution's spirituality steering group 3. Qualified counsellor with a focus on faith related approaches; interacts with both staff and students
Magdala	50/F	Maori	Health	17	Workplace Chaplain	<ol style="list-style-type: none"> 1. Provides spiritual guidance to patients and staff 2. Provides spiritual support to patients, staff and families
Adna	60/F	European	Counselling Tertiary/ Health	23 20	Counsellor Workplace Chaplain	<ol style="list-style-type: none"> 1. Professional counsellor in private practice 2. Supervisor for others in the workplace counselling field 3. Previously provided chaplaincy services in two tertiary institutions & a hospital
Nain	59/M	European	Faith-based NGO	10	Director for a faith-based network	<ol style="list-style-type: none"> 1. Networks with national leadership level of various religious denominations & para-church groups and various Christian business leaders & organisations 2. Evangelical Christian contact for several Government committees, e.g., Human Rights Commission 3. Involved in marketplace Christianity networking with various organisations and business CEO's
Rilian	62/M	European	Counselling	18	Counsellor	<ol style="list-style-type: none"> 1. Contract counsellor for a Workplace Counselling Service for 6 years 2. Supervises counsellors & professionals in various work-related contexts 3. Life member of the Christian Counsellors Association (CCA)
Rogin	58/M	European	Tertiary	17	Workplace Chaplain	<ol style="list-style-type: none"> 1. Tertiary chaplain working with students and staff 2. Managerial role of a team of volunteer chaplains on campus 3. Chaplaincy coordinator for Northern Tertiary Institutions
Uvilas	48/M	Pacifika	Tertiary	10	Workplace Chaplain	<ol style="list-style-type: none"> 1. Provides spiritual guidance to staff & students 2. Provides spiritual support to staff and students