The relationship between perceived religious discrimination and work-related attitudes, with specific reference to the Rastafari religion

by

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Declaration

I declare that the research study titled "The relationship between perceived religious discrimination and work-related attitudes, with specific reference to the Rastafari religion" is my own work and that all the sources that I have used or cited have been indicated and acknowledged by means of complete references.

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Thulo Stanley Mpholo   Date

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Abstract

Although perceived religious discrimination has been studied extensively in past years, much information remains unknown about this topic in the context of the workplace. The aim of this research was to confirm previous research findings and to extend the current limited body of knowledge with regard to perceived religious discrimination and the Rastafari religion, by determining whether a relationship exists between perceived religious discrimination and positive work-related attitudes such as job satisfaction, organisational commitment, and work engagement for a Rastafari sample.

A cross-sectional study was conducted with a sample of 80 employees that belong to the Rastafari religion, chosen from organisations in two provinces. Perceived discrimination and three work-related attitudes were measured. The data was analysed by means of a t-test, a one-way multivariate analysis of variance (MANOVA), Pearson product-moment correlation coefficients, and a multiple regression analysis.

The major finding of this research was a positive relationship between perceived religious discrimination and the work-related attitudes measured, namely job satisfaction, organisational commitment, and work engagement. Only one of the dependent variables measured, namely identification with and commitment to religion, showed a statistically significant association with the sociodemographic variables (the independent variables), in this case gender. The findings of the study enable a deeper understanding of the relationship between perceived religious discrimination and positive work-related attitudes, particularly with reference to the Rastafari religion. This research confirmed the importance of studying religion in the context of the workplace.

Key words: perceived religious discrimination, work-related attitudes, job satisfaction, organisational commitment, work engagement, Rastafari.

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CHAPTER 1

OVERVIEW OF STUDY

1.1   INTRODUCTION

Despite South African workplaces being highly regulated, discrimination is still a reality for many employees. Marumoagae (2012:1) asserts that inequality, discriminatory practices, and transformation remain the key challenges that most employees are faced with within the South African labour market. The Constitution of the Republic of South Africa, Act 108 of 1996 (SA, 1996), and various labour laws offer protection against violation of human rights, and thus discrimination, but they are not implementation and operations tools themselves. Although many South African organisations seem to adhere to these legislative requirements, rules and regulations are not necessarily executed and adhered to by organisational members, hence the continued prevalence of discriminatory practices.

In general terms, a person is discriminated against when they are denied privileges or rights accorded to others (Grogan, 2011:94). Thus, employees become victims of discrimination if they are singled out for prejudicial treatment based on some arbitrary grounds, such as religion. Compared to other forms of discrimination, such as racial and gender discrimination, religious discrimination seems to be less prevalent in the workplace. However, global figures show that religious discrimination cases have doubled over the past 15 years, and that the incidence of religious discrimination has shown a greater increase relative to other forms of discrimination (Trottman, 2013:1).

Legally, religious discrimination is prohibited in South African workplaces. Section 9(2) of the South African Constitution states that no person may unfairly discriminate directly or indirectly against anyone on one or more grounds, including race, gender, sex, pregnancy, marital status, ethnic or social origin, colour, sexual orientation, age, disability, religion, conscience, belief, culture, language, and birth (SA, 1996:12). In the workplace, the Constitution is given effect via labour legislation, specifically the Employment Equity Act (EEA), Act 55 of 1998 (SA, 1998), and the Labour Relations Act (LRA), Act 66 of 1995 (SA, 1995). In this regard, section 6(1) of the EEA (SA, 1998) prohibits unfair discrimination, whether directly or indirectly, against an employee in any employment policy or practice, on grounds including race, gender, sex, pregnancy, marital status, family responsibility, ethnic or social origin, colour, sexual orientation, age, disability, religion, HIV status, conscience, belief, political opinion, culture, language, and birth. Furthermore, section 187(1) of the LRA (SA, 1995) stipulates that unfair discrimination on the basis of religion leading to dismissal will automatically be regarded as unfair dismissal.

Opposing views exist regarding religion and the workplace, and the expression of religion in the workplace. Some people argue that religion, and expression thereof, in the workplace is inappropriate, and that it generates strong opinions (Webley, 2011:4), and even leads to conflict and aggression (Thompson, 2012:1). In contrast with this view, other people state that employees cannot be divorced from their religious beliefs, and that employers therefore need to deal with religion in a sensitive manner. Thus, regardless of one"s opinion, religion seems to be a sensitive issue, which cannot be ignored by organisations, as it is deeply ingrained in individuals, and may potentially influence workers" attitudes, and consequently their behaviour.

Religious discrimination has been largely neglected in academic research. However, other forms of discrimination, and perceived discrimination, have been studied in relation to positive attitudes and organisational outcomes. Perceived discrimination has been found to be an antecedent of work-related outcomes

such as work-related attitudes, career advancement, and conflict (Riordan, Schaffer & Steward, 2005:56). Tesfaye (2010:6) studied the effect of discrimination on work-related attitudes, and found that although fair treatment does not have an effect on job satisfaction and job performance, unfair treatment affects the work environment negatively. Ensher, Grant-Vallone and Donaldson (2001:53) found that perceived discrimination influences work-related attitudes such as organisational commitment, job satisfaction, and organisational citizenship behaviour. Another study confirming the relationship between perceived discrimination and work-related attitudes found that perceived ethnic discrimination was negatively associated with job satisfaction, affective commitment, and organisational citizenship behaviour (Jagusztyn, 2010:12). Because of these associations which have been established, one may expect that similar relationships will exist between perceived religious discrimination and work-related attitudes, such as organisational commitment, work engagement, and job satisfaction.

Thus, although previous studies have determined the effect of perceived discrimination on work-related attitudes and individual behaviour, only a limited number of studies have focused on religious discrimination in the workplace. Furthermore, in the South African context, the relationship between perceived religious discrimination and work-related outcomes has not been investigated. Therefore, the focus of the study will be to determine the relationship between perceived religious discrimination and various work-related attitudes, such as organisational commitment, work engagement, and job satisfaction.

1.2   BACKGROUND TO THE STUDY

The aim of the study is to report on perceived religious discrimination and work-related attitudes of the Rastafari religion. In this section the emergence of the

Rastafari religious movement, the symbols and practices of the religion, and their presence in the South African working environment will be discussed.

1.2.1   The Rastafari religion

In the 18th century, British missionaries started spreading Catholic and Anglican Christianity in Haiti and the Caribbean (Thompson, 2012:332). However, the English planters in Jamaica refused to share their religion with the Africans of Jamaica, who were predominantly the slave population, because the opinion was held that the Church of England and its liturgy was considered to be too sophisticated (Barrett, cited in Thompson, 2012:332). It was only in later years, when African Jamaicans were introduced to the Judaeo-Christian religion and the King James Bible, through denominations such as the Methodist Church, the Baptist Church, and the Presbyterian Church, that Rastafari was born (Thompson, 2012:332).

The Rastafari movement completely rejected the British imperial culture that dominated Jamaica‟s colonial society of the time, and made a determined effort to fashion an identity that was based on re-appropriation of an African heritage (Campbell, 1985:99). The religion identified with the ancient symbolism of Zion and Babylon, representing good and evil, respectively (Thompson, 2012:332). Babylon is regarded as both "the embodiment of evil in biblical literature" and "a symbol of bondage, not only for ancient Israelites, but for all people held in slavery and oppression, especially black people" (Murrell & Williams, cited in Thompson, 2012:332). It was further believed that the blacks (the "Israelites", or "holy people") have been punished by God for their sins, through slavery under whites (Thompson, 2012:336).

Rastafari was inspired by the works and words (or philosophy) of Marcus Mosiah Garvey, a Jamaican black nationalist (Barnett, 2012:172). In the late 1920s, Marcus Garvey prophesied the coronation of an African king to carry forward his

prophesies (Barnett, 2012:172). In 1930, Ras Tafari was identified as the African king by Garvey's followers, who now adopted "Rastafari" as the name of the movement (Barnett, 2012:172). Ras Tafari was crowned as Haile Selassie I, in Ethiopia, in Africa (Burgess, 2007:21; Edmonds, 2012:8). "Haile Selassie" is an Ethiopian name, which means "power of the Holy Trinity" (Burgess, 2007:21). It is believed that Haile Selassie I was the 225th restorer of the Solomonic dynasty, representing one of the oldest thrones on earth (Chawane, 2012:164). The coronation of Haile Selassie I affirmed the independent place of Rastafari in Judaeo-Christian religions (Chawane, 2012:165).

His Imperial Majesty Emperor Haile Selassie I is the central symbolic figure of the Rastafari movement (Chawane, 2014:97). Rastafari hold sacred the view that His Imperial Majesty Emperor Haile Selassie I of Ethiopia is the returned Messiah, the Godhead, the Ancient of Days (Erskine, 2005:200). The name *Jah Rastafari* (the word *Rastafari* is used to refer to God incarnate) depicts the Emperor as God Almighty in human form (Erskine, 2005:200). The divine nature of the Emperor was confirmed by the regal titles which were given to him at his coronation, namely "King of Kings", "Lord of Lords", "Conquering Lion of the Tribe of Judah", "Elect of God", "Light of the World", "Prince of Peace", "Defender of the Faith", "Root of David", "Ruler of International Morality", and "King of Zion", which are consistent with the scripture in Revelation 19:16 of the Bible, which states "on his robe and on his thigh he has a name inscribed, King of kings and Lord of lords" (Pretorius, 2006:1016).

After the crowning of the Emperor, Leonard Percival Howell, Joseph Nathaniel Hibbert, Robert Hinds, and Henry Archibald Dunkley were among the first independent street preachers of the divinity of the newly crowned Ethiopian king, Haile Selassie I (Burgess, 2007:21; Edmonds, 2012:8). The Rastafari movement received much support in Africa, mainly because Haile Selassie I was a black emperor of virtually the only African nation which successfully resisted colonialism (Chawane, 2012:165). The African continent is of particular importance to the Rastafari movement, and is considered the Holy Land, Zion,

the Garden of Eden, and the cradle of mankind and human civilisation referred to in the book of Genesis, and God"s chosen place on earth (Barnett, 2014:159). The Rastafari movement created hope for a suppressed race on the African continent. In fact, the Rastafari movement has been regarded as one of the foundation forces in the struggle for dignity, emancipation, and unity of Africans (Campbell, 2014:197).

1.2.1.1 Guiding documents of Rastafari

Rastafari uses four main sources of information as guiding documents, namely the King James Version of the Bible, the Holy Piby, which was compiled by Robert Athlyi Rogers in 1913, the Kebra Nagast (an ancient Ethiopian manuscript), which means "the Glory of Kings", and the writings and speeches (which Rastafari refer to as "teachings") of His Imperial Majesty Emperor Haile Selassie I (Loadenthal, 2013:3). The Bible is the pivotal authority informing Rastafari conceptions of justice, and a way in which the movement identifies with the past and makes it relevant to the present (Price, 2009:170). Price (2009:173) further notes that the Rastafari movement uses the Bible as a means for re-education, employing a critical analysis which enables the movement to draw radically different conclusions from the same texts that serve mainstream Christianity, and to actively construct Rastafari as different from mainstream Christians.

1.2.1.2 Nyahbinghi as a religious practice of Rastafari

In the early developmental stages of the Rastafari movement, the movement incorporated what is known as the Nyahbinghi Order. Although it was originally associated with an evil cult, Rastafari adopted the order as a metaphor of resistance against colonial powers, or white domination (Swanson, 2014:363). In

a report by the University of the West Indies on 7 December 1935 in the *Jamaica Times*, it was stated that the Nyahbinghi Order was practised in African countries such as Ethiopia and the Congo (Barnett, 2005:60). Furthermore, the Ethiopian Emperor was regarded as the head of the Nyahbinghi Order, the purpose of which was to overthrow white domination of Ethiopia (Barnett, 2005:70). The edict of the Nyahbinghi Order was "death to white oppressors", and after 1960 it was expanded to include "death to black *and* white oppressors" (or "downpressors" in Rastafari dread talk) (Barnett, 2005:70). The Nyahbinghi Order commemorates the origin of coming together, during holy days and churchical ceremonies, and the keeping of the Sabbath on Saturdays, to chant down Babylon, and to give Jah Rastafari all the glory (Jahug, cited in Chawane, 2008:119). Thus, in line with the Nyahbinghi Order, both drumming and chanting are used by Rastafari during religious ceremonies.

1.2.1.3   Rastafari symbolism

Rastafari are often identified by the colours which are used in the Ethiopian flag, namely green, yellow, and red, the wearing of dreadlocks, the use of marijuana, and reggae music. In the following section, each of these symbols will be discussed.

1.2.1.3.1   The Ethiopian flag

The Ethiopian flag used by the Rastafari movement is an important symbol, because it outwardly manifests the Rastafari movement as a nation and a nationality that foregrounds a race committed to the idea of Africa and a black God, as espoused by Marcus Garvey (Price, 2009:172). The flag depicts a lion hoisting the Ethiopian flag in the middle yellow band; the lion is a traditional symbol of Ethiopia, and it represents the Emperor Haile Selassie I, who is known

as the "Lion of Judah" (Chawane, 2008:161). The adoption of Ethiopian colours by the Rastafari movement is another re-appropriation of, and allegiance to, Africa (Edmonds, 2003:56), the colours being black, green, red, and yellow, or gold. Black symbolises the skin colour of the black man, green symbolises nature and the vegetation of Africa, red symbolises the blood of the black martyrs who gave their lives for freedom, and yellow, or gold, represents the wealth of the continent of Africa (Chawane, 2008:161). These colours are often worn by Rastafari, either in the material of their clothing, such as hats, head wraps, and scarves, or on banners, musical instruments, bands, earrings, beadwork, and drums (Chawane, 2008:161). The Rastafari movement is clearly Afrocentric, particularly when compared to African indigenous religions that claim an Afrocentric orientation (Barnett, 2014:159).

1.2.1.3.2   Wearing of dreadlocks

The wearing of dreadlocks is often seen as the first sign of being Rastafari (Loadenthal, 2013:4). Dreadlocks date back from Biblical times to the present, and appear in cultures worldwide, including the culture of Maori warriors, the Turkana of Kenya, and sadhu and sadhvi Hindu mystics in India (Chawane, 2014:101). Rastafari proclaimed themselves to be members of the Nyahbinghi Order, and were the first to wear dreadlocks in Jamaica, between 1940 and 1950. For many Rastafari brethren and sisters, dreadlocks are an outward sign of their religious commitment and spiritual calling, signifying that they are people that are set apart by God, in like manner with the Nazarenes of Biblical times (Pretorius, 2006:1015). However, Rastafari brethren display their dreadlocks, while Rastafari sisters (referred to as "queens") cover their dreadlocks with Rastafari turbans on their heads, to complement their African attire (Chawane, 2014:104).

The Rastafari movement interprets the lion to be a perfect African symbol of freedom, power, and independence, hence dreadlocks have also come to symbolise the Lion of Judah (Chawane, 2014:102). The wearing of dreadlocks by Rastafari is in accordance with the Biblical injunction that "they shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in the flesh" (Leviticus 21:5). In South Africa, dreadlocks have become an increasingly popular hairstyle of choice for both male and female, young and old, irrespective of whether they belong to the Rastafari religion or not.

1.2.1.3.3   The use of marijuana

The use of marijuana (ganja) is a religious and cultural practice that has given the Rastafari movement significant fame, both in the United States of America and in South Africa (Loadenthal, 2013:5). The earliest archaeological proof of hemp (marijuana) smoking in Africa outside of Egypt comes from an Ethiopian site dating back to 1320. The native people of South Africa historically chewed marijuana leaves, and only started smoking it when the Dutch arrived with their smoking pipes, in the 17th century (Pretorius, 2006:1019). Currently, the use of marijuana in South Africa has attracted much debate and confrontation between the Rastafari movement and the government of the day. Rastafari have appealed for legalisation and exemption of the use of marijuana as a religious sacrament (Chawane, 2014:106). However, marijuana is still regarded as an illegal substance in South Africa, and consequently the use of marijuana constitutes a criminal offence.

1.2.1.3.4   Reggae music

The Rastafari movement has adopted reggae music as one of the media through which to communicate and disseminate information to its members (Chevers, 2008:17). Reggae music not only proclaims the injustices of the poor, but also exposes social injustices, such as apartheid and other forms of discrimination in Third World countries (Manget-Johnson, 2008:3). Reggae music serves to unite the Rastafari people from different backgrounds, to promote resilience, and to provide comfort to those in desolation.

1.2.1.4   The origin of the Rastafari movement in South Africa

The Rastafari movement is regarded as part of the same cultural wave that produced the Harlem Renaissance, the Indigenist and Noirist movements in Haiti, Afrocubanismo in Cuba, Dia de Conciência Negra among black Brazilians, Négritude in the French Antilles, Paris, and West Africa, as well as a host of liberation and independence movements across Africa in the 1920s and 1930s (Edmonds, 2012:97). During this time in South Africa, the majority of political activists belonging to the Industrial and Commercial Workers Union (ICU) and African National Congress (ANC) were influenced by the ideas of Marcus Garvey, and thus the Rastafari movement (Chawane, 2012:166). The Rastafari movement started to emerge in South Africa in the mid-1970s (Homiak & Yawney, 1999:5), because of support for the anti-apartheid struggle at the time, as well as the fact that South Africa was the final stronghold of European domination in Africa. The movement established itself mainly through the influence of media (predominantly reggae music and videos), and later by travels made by religious leaders to South Africa (Homiak & Yawney, 1997:5).

Initially, individuals pledged their allegiance to the movement, and it was only in 1997 when two Rastafari elders, Ras Joseph and Ras Congo Wattu, arrived in

South Africa from England and Jamaica, respectively, that the movement was formalised (Chawane, 2008:81). Note should also be taken that at this time apartheid was abolished, which made it possible for the movement to formally be established in South Africa. The official launch of the Rastafari movement took place at the Grasmere gathering in Gauteng Province, during which the Rastafari National Council (RNC) was established (Chawane, 2008:81). The RNC was the first of its kind worldwide to be established, and is regarded as one of the contributing initiatives for the popularity of the Rastafari movement in South Africa (Chawane, 2012:129).

Although the Rastafari movement was originally established to fight white domination and oppression, and restore African pride, the movement has become highly diverse in South Africa. Since the 1990s people from different social classes and races have joined this religious movement. Over the years, Rastafari has managed to position itself as an important pressure group, publicly challenging social, cultural, economic and political norms (Chawane, 2012:164).

1.2.2   Rastafari in the context of work in South Africa

The South African general public was first made aware of the existence of the Rastafari movement in the context of work when a person who was killed during a strike action in Uitenhage was referred to as a Rasta by press reports (Chawane, 2012:172). Subsequent to this, two landmark cases involving Rastafari have increased public awareness of this religious group. These cases will be discussed in the following section.

1.2.2.1   Landmark cases involving Rastafari in South African workplaces

The two landmark cases which involved Rastafari in the context of work in South Africa are the infamous case of Prince v President of the Law Society of the Cape of Good Hope and Others [2001] CCT36/00, which was followed by the case of Department of Correctional Services and Another v Popcru and Others [2010] CA 6/2010.

1.2.2.1.1   Prince v President of the Law Society of the Cape of Good Hope and Others

To date, one of the most difficult and controversial religious cases to come before a South African court involved the professional future of Gareth Prince (Du Plessis, 2001:456). Prince is a Rasta who converted to the Rastafari religion in 1988, by adopting the vow of the Nazarene (Mhango, 2012:29). He began to wear his hair in dreadlocks and to observe the dietary and other tenets of the religion, including partaking in the use of marijuana at religious ceremonies (Mhango, 2012:29).

After having successfully completed his legal studies, Prince became eligible to be registered as a candidate attorney doing community service (Du Plessis, 2009:18). He had twice been convicted of the statutory offence of possession of cannabis (commonly referred to as "dagga" in South Africa), and this had raised doubts regarding his fitness to be registered as an attorney, particularly after his admission of continued use of dagga for religious purposes (Du Plessis, 2009:18). The Law Society of the Cape of Good Hope refused him registration, whereupon he challenged unsuccessfully the Society"s decision in the Cape High Court (Du Plessis, 2009:18), arguing that the decision violated his freedom of

religion, as under sections 15(1) and 31 of the Constitution (Mhango, 2012:30). Prince appealed to the Supreme Court of Appeal, to no avail (Du Plessis, 2009:18), after which the case was heard in the Constitutional Court, which also dismissed Prince"s appeal.

Despite Prince"s criminal convictions and defiance of the law, the opinion was held that in an open democracy, a person should not be forced to choose between his conscience and his career (Slabbert, 2011:216). It was further argued that although smoking dagga is a crime in South Africa, many other attorneys may be gambling, or may be practising adultery, which are not criminal activities, thus the question "Are you fit to practise in the law profession when you do something that is morally wrong but not criminally wrong?" (Slabbert, 2011:216). Although the Prince case has led to much debate, it seems clear that religious diversity and the practice thereof continue to be challenges in South Africa"s new democratic society, and ultimately its workplaces.

1.2.2.1.2   Department of Correctional Services and Another v Popcru and Others

Department of Correctional Services and Another v Popcru and Others is an important case to the growing jurisprudence with respect to religion in South Africa. In this case, the applicants were five officers that had been employed by the Department of Correctional Services (Mhango, 2012:38). In January 2007, when ordered to cut their hair, some of the officers responded that they had embraced the Rastafari religion, and that the instruction to cut their hair infringed upon their freedom of religion, and constituted unfair discrimination on the grounds of religion. Other officers advanced cultural defences for refusing to cut their dreadlocks (Mhango, 2012:38).

On 2 February 2007, all of the officers were suspended from duty, with immediate effect, pending a disciplinary inquiry (Department of Correctional Services and Another v Popcru and Others, 2010). In December 2007 the officers were dismissed, on the basis that they had worn dreadlocks, and had refused to cut them when ordered to do so (Mhango, 2012:38). The Labour Court accepted that the dreadlocks were an important tenet of the Rastafari religion, and that others wore them for cultural reasons. The Labour Court found that there had been no discrimination on the basis of religion or culture, since the instruction had been issued to all male staff, and thus unfair discrimination had occurred on the basis of gender, not religion, because female staff were not required to cut their dreadlocks (Grant, 2011:14).

In reversing the Labour Court decision, a full bench of the Labour Appeal Court observed that the officers grew dreadlocks because of their religious and cultural practices, which they held sincerely (Mhango, 2012:40). The Labour Appeal Court found that the dress code introduced differentiation in respect of hairstyles, which was not neutral, because Rastaman hairstyles are directly prohibited among male officers, but not among female officers. According to the Labour Appeal Court, this places a burden on male officers who are prohibited from expressing themselves fully in a work environment where their practices are rejected and not completely accepted. Thus, the Labour Appeal Court came to the conclusion that the dismissals were automatically unfair, because the five officers were discriminated against on the basis of religion, culture, and gender (De Vos, 2013:1).

From the above discussion, one may conclude that Rastafari are particularly vulnerable to unfair discrimination in the workplace, due to the outward manifestation of their religion. Unfortunately, the public awareness that has been created regarding Rastafari has not always been favourable, and this has led to this religious group being discriminated against in the workplace.

1.3   DEFINITION OF CONCEPTS

1.3.1   Diversity

According to Robbins, Judge, Odendaal and Roodt (2009:13), organisations are becoming more heterogeneous in terms of gender, age, race, ethnicity, and sexual orientation. But when investigating workforce diversity, one realises that ensuring diversity is more complex than merely making reference to people"s gender, age, or race. This is confirmed by Cummings and Worley (2009:473), who assert that workforce diversity results when people bring different resources and perspectives to the workplace, and when people have non-identical needs, preferences, expectations, and lifestyles.

These differences can be divided into primary and secondary dimensions (Loden & Rosener, cited in Mazur, 2010:6). The primary dimensions of diversity include aspects such as gender, ethnicity, race, sexual orientation, age, and mental or physical abilities and characteristics, while the secondary dimensions include educational background, geographical location, religion, first language, family status, work style, work experience, military experience, organisational role and level, income, and communication style. Thus, diversity is a subjective phenomenon which is created by group members themselves on the basis of their different social identities, which leads to categorisation of others as similar or dissimilar to themselves (Mazur, 2010:5), which often leads to discrimination or perceived discrimination.

1.3.2   Discrimination

The International Labour Organization (ILO) Convention No. 111, defines discrimination as any distinction, exclusion, or preference made on the basis of race, colour, sex, religion, political opinion, national extraction, or social origin,

which has the effect of nullifying or impairing equality of opportunity in treatment in employment or occupation (Du Toit, Bosch, Woolfrey, Godfrey, Rossouw, Christie, Cooper, Giles & Bosch, 2003:549). One may distinguish between two forms of discrimination, namely direct and indirect discrimination. Direct discrimination occurs when one person is treated less favourably than another is, has been, or would be treated in a comparable situation (Craig, 2007:32). Conversely, indirect discrimination takes place when the use of an apparently neutral criterion has a disproportionate adverse impact on a particular group, defined in terms of listed or unlisted grounds for discrimination, and cannot be justified (Du Toit et al., 2003:554).

In recent decades, less discrimination has been experienced; however, more subtle and chronic forms of discrimination are still a reality for certain groups (Pascoe & Richman, 2009:531). Due to an increase in the incidence of subtle discrimination, it seems important that researchers focus not only on actual discrimination, but also on perceived discrimination. Perceived discrimination is defined as "a behavioural manifestation of a negative attitude, judgment, or unfair treatment toward members of a group" (Banks, Kohn-Wood & Spencer, cited in Pascoe & Richman, 2009:533). Thus, for the purposes of this study, perceived discrimination, not actual discrimination, of Rastafari will be investigated.

1.3.3 Religion

The word "religion" comes from the Latin word *re-ligare*, which means "to link, tie or bind" (Mani, 2012:162). Mani (2012:162) asserts that the primordial function of religion and spiritual tradition is providing or restoring a triple linkage or union, namely a union of the individual with themselves, a union with other humans, and a union with God. Sinnott (2001:199) defines religion as practices and beliefs related to a particular dogma system, and adds that religion may be an external

sign of a spiritual orientation. Pargament (2002:240) defines religion as a search for significance in ways related to the sacred. "Sacred" refers not only to the divine, higher powers, and God, but to qualities that are closely linked to the divine, such as holiness, blessedness, transcendence, omnipotence, and infinitude (Pargament, 2002:240). Henle and Hogler (2004:157) added a moral element in their definition of religion, and define religion as moral or ethical beliefs as to what is right and wrong, which are sincerely held, with the strength of traditional religious views. Thus, a specific religion has certain religious practices and beliefs which are key to the value formation and ethics of the individual member.

Based on the above definitions, one may conclude that a religion involves groups of individuals joining in belief in a supernatural deity, and a prescribed manner (ritual) for relating to that deity (Leathers & Raines, 2013:157). Thus, a religion involves certain religious practices, which refers to the manner in which faith and belief are communicated (Webley, 2011:4). Furthermore, religious groups strive to establish the world view of their followers in such a way that it is inspired by sacred texts and religious traditions, which provide symbolic maps for a religious journey (Kimball, 2008:202).

1.3.4   Religious discrimination

Religious discrimination is defined as "restrictions placed on the religious practices or organizations of a religious minority in a state that are not placed on those of the majority religion" (Fox, 2007:49). As was indicated in section 1.3.2, the study investigates perceived discrimination, rather than actual discrimination. For the purposes of this study, perceived religious discrimination will be regarded as the behavioural manifestation of a negative attitude, judgement, or unfair treatment, as perceived by a religious group.

1.3.5 Work-related attitudes

When one investigates attitudes towards various aspects of the working environment, these are referred to as work-related attitudes. The work-related attitudes which form part of this study are organisational commitment, work engagement, and job satisfaction.

1.3.5.1 Organisational commitment

For the purposes of this study, organisational commitment will be defined as "a strong belief in and acceptance of the organization"s goals and values, a willingness to exert considerable effort on behalf of the organization, and a strong desire to maintain membership in the organization" (Mowday, Steers & Porter, 1979:226).

1.3.5.2 Job satisfaction

Job satisfaction is probably the work-related attitude which has been studied most over the years. For the purposes of this study, job satisfaction will be defined as "a pleasurable or positive emotional state resulting from the appraisal of one"s job or job experiences" (Locke, 1976:1304). Although job satisfaction has been studied extensively, it remains an important area of inquiry, due to the impact that it has on various organisational outcomes.

1.3.5.3   Work engagement

Work engagement will be regarded as a multidimensional construct, and it is defined as a positive, fulfilling work-related state of mind that is characterised by vigour, dedication, and absorption (Schaufeli, Taris & Van Rhenen, 2008:176). Vigour refers to the mental aspect of work engagement, such as high levels of energy and mental resilience while working, the willingness to invest effort in one"s work, and persistence in the face of difficulties (Coetzee & De Villiers, 2010:32). Dedication refers to the emotional side of work engagement, and includes characteristics such as a sense of significance, efficacy, enthusiasm, inspiration, pride, and challenges (Coetzee & De Villiers, 2010:32). Absorption refers to the cognitive aspect of work engagement, which includes aspects such as being fully focused on something, and experiencing a high level of concentration while performing a task (Coetzee & De Villiers, 2010:32).

Determining the negative effect of perceived religious discrimination on positive work-related attitudes will emphasise the importance of non-discriminatory behaviour in the workplace. Although this study will specifically focus on the Rastafari religion, the findings and recommendations may also benefit other religious groups. The proposed study will therefore explore perceived discrimination against a religious group in the South African context. Thereafter, the study will explore the relationship between perceived religious discrimination and work-related attitudes, such as organisational commitment, work engagement, and job satisfaction.

1.4   THEORETICAL FRAMEWORK

Various theories can be used to explain religious discrimination in the workplace. The contact theory holds that prejudice is due to negative stereotypes based on limited information about minorities (Allport, cited in Wallace, Wright & Hyde,

2014:193). This theory claims that as majority members" contact with minorities moves from casual and impersonal to sustained and personal, misunderstandings and stereotypes break down, common values and goals are identified, and positive intergroup interactions emerge, which ultimately reduce prejudice and discrimination (Pettigrew, cited in Wallace et al., 2014:193). Thus, discrimination is inversely related to the size of the minority group, implying that job candidates from the smallest religious groups would suffer the most discrimination.

The religious stratification theory posits that those religious groups with greater socio-economic status, such as education, income, and wealth (Davidson, Pyle & Davidson, cited in Wallace et al., 2014:192), can use their corresponding power to protect their place in society, and they thus might discriminate against lower-status religions. The religious stratification theory suggests that members of religious groups with low overall social standing suffer the most discrimination in the job application process.

The cultural distance theory holds that minority groups present challenges to the identities, cultural practices, and world views of majority groups (Wallace et al., 2014:193). Majority groups, in turn, are characterised as having rigid, parochial, or ethnocentric outlooks on life, and they thus develop negative views towards minority groups (Vallas, Zimmerman & Davis, cited in Wallace et al., 2014:193). These negative views develop historically, become culturally embedded, and are transmitted through socialisation (Wallace et al., 2014:193).

For the purposes of this study, the social identity theory (SIT) will be used. SIT, proposed by Henri Tajfel (1972), proposes that the group people belong to is an important source of pride and self-esteem, and that this group also gives people a sense of belonging, or an identity (Tajfel, 1972:31). SIT defines social identity as "the individual"s knowledge that he belongs to certain social groups, together with some emotional and value significance to him of group membership" (Tajfel, 1972:31). The group an individual belongs to is referred to as the in-group, and

other groups are referred to as out-groups. This differentiation between groups is often the primary source of prejudice, discrimination, and conflict (Hewstone, Rubin & Willis, 2002:581). This is mainly because in-group members view other in-group members more favourably, and out-group members less favourably. In South Africa, religious groups that are not European or white are often marginalised and relegated as the "other" (Amien, 2006:730).

Social identity consists of the cognitive, emotional and evaluative aspects of an individual"s self-concept, which derive from membership of social groups that are salient to them (Tajfel & Turner, 1979:40). Accordingly, individuals who share membership in a certain social category constitute an in-group; all other individuals belong to an out-group. In addition, an individual may belong to a number of social groups at the same time, and these affiliations with social groups can have an effect on how different groups perceive, feel, and behave in social interactions (Tajfel & Turner, 1979:40).

Groups that people belong to may be distinguished based on nationality, gender, age, race, or religious affiliation. These groups that people belong to often guide their behaviour when interacting with other people or groups (see, for example, Bushman & Bonacci, 2004), and how they feel about them (see, for example, Cottrell & Neuberg, 2005; Fiske, Cuddy, Glick & Xu, 2002; Gordijn, Wigboldus & Yzerbyt, 2001). Thus, intergroup bias is the umbrella concept and the scientific construct that incorporates different behaviours, cognitions, and attitudes along group lines that are more favourable towards in-group members, rather than out-group members (Hogg & Abrams, 1988:51). These behaviours, cognitions, and attitudes are stereotypes, prejudices, and discrimination (Bodenhausen & Richeson, 2010:346). Subtle and perceived discrimination is likely to result from actions which are ambiguous but still attributed to group status.

Turner (1983:351) emphasises that social categorisation alone is sufficient for intergroup discrimination. Hogg and Abrams (1988:51) hold the same view, and state that social categorisation and discontinuous classification of individuals into

two distinct groups is sufficient to generate intergroup discrimination. Thus, imposing social categorisation upon people even on an explicitly random basis produces discriminatory intergroup behaviour. Wilder (1986:311) refers to an exhaustive literature review which indicates that the mere categorisation of persons into an in-group and an out-group is sufficient to create bias. Therefore, in a work setting, employees that are demographically different from their work group members may feel uncomfortable because of the recognition that their social identity characteristics are not the same as those of the people with whom they interact on a daily basis, which may result in differentiation, and ultimately the possibility of discrimination.

1.5   CONCEPTUAL FRAMEWORK

Figure 1.1 represents the conceptual framework of the study, which is based on the theoretical framework which was presented in the previous section.

Figure 1.1: Conceptual framework of the study
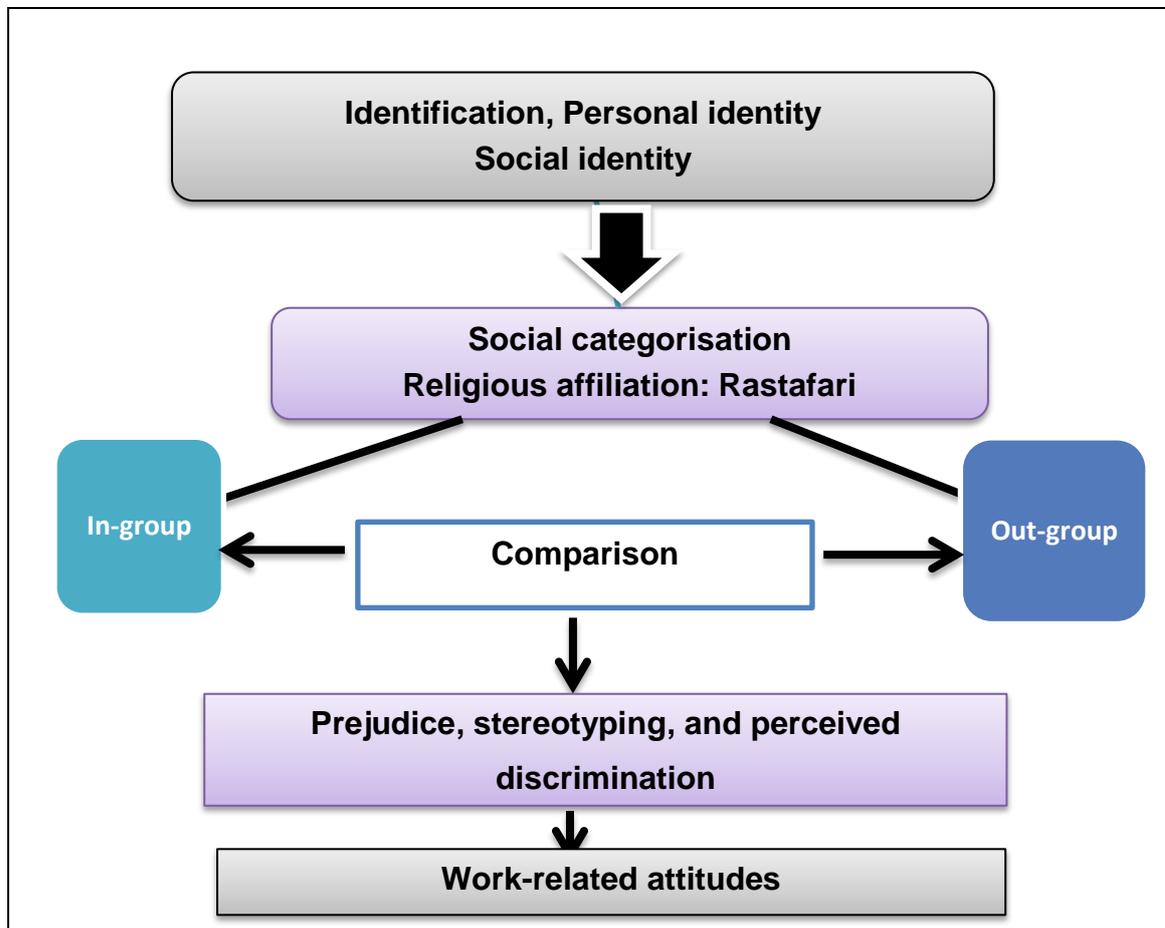
According to the conceptual framework depicted in Figure 1.1, in-group members treat out-group members differently. Because of differences in religious affiliation, the in-group may react to the out-group by engaging in actions such as stereotyping, bias, and prejudiced behaviour. This may lead to differential treatment, and although differential treatment does not necessarily constitute discrimination, it may lead to the out-group perceiving that they have been discriminated against. It is postulated that perceived discrimination will have a negative effect on the out-group"s work-related attitudes, which, in turn, will negatively impact on the organisation"s effectiveness and competitive advantage.

1.6 RESEARCH PROBLEM

1.6.1 Problem background

The Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities is one of the institutions established by government to strengthen democracy (Mabuza, 2012:4). Since the establishment of this commission in 2004, the structure has been receiving complaints from society, claiming discriminatory practices. The researcher, as a member of the Rastafari religion, has had the opportunity to attend several conferences of the commission. At a national consultative conference which was held in March 2013, the researcher interviewed 20 Rastafari, in order to determine their perceptions regarding discrimination in the workplace.

The respondents indicated that they find it challenging to be compatible with organisational cultures, which are often prejudiced against and antagonistic towards their way of life. The discrimination they reported to have experienced in the workplace included both direct and indirect discrimination. They also reported that they have been discriminated against in various forms, such as denial of job opportunities and promotions, and harassment. This shows that perceived religious discrimination is a reality for constituencies of the Rastafari religion.

1.6.2 Problem statement

Demographically, South Africa is a multi-religious country (Chidester, Tayob & Wessie, 2008:64). Although over 60% of South Africans claim to be Christian, the country is home to a variety of non-Christian religious traditions, such as indigenous African religion, Islam, Judaism, Hinduism, and Buddhism, which have established strong, vital constituencies (Amien, 2006:730).

In terms of the Rastafari religion in South Africa, only one academic research project has been undertaken, notably by Bain (2003), who conducted an in-depth study of Rastafari children in South Africa. Thus, this religious group has not been studied in the context of the workplace. Furthermore, South Africa is a very religious society, with people generally having strong religious convictions (Van der Walt, 2007:117). This shows that religion is an important area of inquiry in the South African context.

Previous studies investigating discrimination in the South African context have focused mainly on gender discrimination (e.g. Mxhakaza, 2011), racial discrimination (e.g. Moifo, 2012), discrimination against people with disabilities (e.g. Harmse-Truter, 1998), discrimination against people with HIV/AIDS (e.g. Chipangura, 2013), and age discrimination (e.g. Walt, 2002). It seems that only a few studies have focused on religious discrimination, and most of these have been societal studies (e.g. Jasperse, Ward & Jose, 2012). In the light of this, one may conclude that religious discrimination in the context of the workplace has not been sufficiently investigated from an organisational behavioural perspective. Therefore, it is important to determine whether a relationship exists between perceived religious discrimination and work-related attitudes, since negative attitudes may potentially have a negative impact on employee behaviour, and, consequently, organisational effectiveness and competitiveness.

1.7   RESEARCH OBJECTIVES

1.7.1   Main research objective

The main objective of the study is to investigate the relationship between perceived religious discrimination and work-related attitudes for a Rastafari sample.

1.7.2 Secondary research objectives

In order to achieve the main objective, stated above, the secondary objectives of the study will be

1. to conduct a literature review regarding discrimination, religious discrimination, religion, diversity, work-related attitudes, and the Rastafari religion;
2. to determine the extent to which a Rastafari sample perceives to be discriminated against because of their religious affiliation;
3. To determine the relationship between perceived religious discrimination and identification with and commitment to the Rastafari religion;
4. to determine the relationship between perceived religious discrimination and organisational commitment for a Rastafari sample;
5. to determine the relationship between perceived religious discrimination and job satisfaction for a Rastafari sample; and
6. to determine the relationship between perceived religious discrimination and work engagement for a Rastafari sample.

1.8 RESEARCH QUESTIONS

The primary research question is whether there is a statistically significant relationship between perceived religious discrimination and work-related attitudes for a Rastafari sample.

The primary research question will be investigated using the following research questions:

1. To what extent do the Rastafari sample perceive to be discriminated against in the workplace because of their religious affiliation?
2. Is there a relationship between perceived religious discrimination and identification with and commitment to the Rastafari religion?
3. Is there a relationship between perceived religious discrimination and organisational commitment for the Rastafari sample?
4. Is there a relationship between perceived religious discrimination and job satisfaction for the Rastafari sample?
5. Is there a relationship between perceived religious discrimination and work engagement for the Rastafari sample?

The secondary research question is whether sociodemographic variables such as age, gender, ethnic group, tenure, highest educational qualification, and strength of religious conviction have a statistically significant influence on workplace spirituality and work-related attitudes.

1.9 LAYOUT OF CHAPTERS

The focus area of this study is perceived discrimination and work-related attitudes of Rastafari. In Chapter 2, a literature review will be presented regarding discrimination, followed by a literature review of work-related attitudes, with specific reference to job satisfaction, organisational commitment, and work engagement. Chapter 3 consists of a description and explanation of the research methodology which was employed in the research project. In this chapter various topics are discussed, including sample selection, collection of data, and statistical methods employed. In Chapter 4, the results of the study are described, analysed, and interpreted. In Chapter 5, conclusions are drawn and recommendations are made based on the research findings.

CHAPTER 2

LITERATURE REVIEW

2.1   INTRODUCTION

Stereotypes, prejudices, and thus discrimination, have informed and oriented South African society since the apartheid era. Laher (2007:16) asserts that racist beliefs found expression in the laws of apartheid South Africa, and shaped both state and society. In a society characterised by statutory inequalities, discrimination in many forms became an ingrained feature of employment relations (Du Toit et al., 2003:541). This phenomenon gave rise to countless social injustices, which have often been normalised and imposed to be socially acceptable. However, since the promulgation of South Africa‟s democratic Constitution (SA, 1996), South African citizens were for the first time legally protected from any form of discrimination and inequality.

Apart from societal changes, globally workplaces are becoming increasingly diverse (Roper, Prouska & Chatrakul Na Ayundhya, 2010:132), and South African workplaces are no exception to this trend (Robbins et al., 2009:12). The implication thereof is that organisations are likely to recruit employees from a broader range of religions and beliefs, and thus operating practices need to be sensitive to different religions (Webley, 2011:4). It seems that the way in which organisations address the issue of religion in the workplace will determine whether religion becomes a source of conflict or whether it can be used to ensure employee well-being.

In this chapter, a literature review is presented pertaining to discrimination and attitudes, with specific reference to work-related attitudes. The literature review regarding discrimination will include a discussion of the legal framework regulating discrimination in South Africa, definition of the concept of

discrimination, different forms of discrimination, and relevant findings from previous research. The section on attitudes will focus on the three work-related attitudes which are measured, namely job satisfaction, organisational commitment, and work engagement.

2.2   DISCRIMINATION

In this section, a brief overview will be given of the legal framework regulating discrimination, after which the various forms of discrimination will be discussed.

2.2.1   South African legal framework regulating discrimination

The legal framework which regulates discrimination in South Africa is the Constitution of the Republic of South Africa, Act 108 of 1996 (SA, 1996), and the Employment Equity Act (EEA), Act 55 of 1998 (SA, 1998).

2.2.1.1   The Constitution of the Republic of South Africa, Act 108 of 1996

The Constitution of the Republic of South Africa, Act 108 of 1996 (SA, 1996), which was adopted by the Constitutional Assembly in 1996, is the supreme body of law in the land, and is the cornerstone of democracy in the country (Currie & De Waal, 2000:7). The preamble of the Constitution of South Africa (SA, 1996:1) states that one of the fundamental goals of the Constitution is to improve the quality of life of all citizens. The Constitution (SA, 1996) aims to establish a society based on democratic values, social justice, and fundamental rights, in terms of which every citizen is equally protected by the law. Dupper, Garbers, Landman, Christianson, Basson and Strydom (2007:17) remark that the

Constitution reaffirms the notions of dignity, equality, and freedom, as foundational to the vision of democracy embodied in it. This shows that interpretation of the rights entrenched in the Constitution (SA, 1996) has to occur within the framework of the transformation and social justice envisioned by this document.

Section 15 of the Constitution (SA, 1996:8) states that every citizen of South Africa has the right to freedom of conscience, religion, thought, belief, and opinion, which is extended to all cultural, religious and linguistic communities. Freedom of religion is an encompassing concept, which includes the right to have a belief, to express that belief publicly, and to manifest that belief by worship and practice, teaching and dissemination (SA, 1996:8). Thus, this envisioned religious freedom prohibits coercion or constraint that might force people to act in a manner contrary to their religious beliefs.

2.2.1.2   The Employment Equity Act, Act 55 of 1998

In line with Convention 111 of the International Labour Organization (ILO), which requires member states to enable legislation which prohibits discrimination and promotes equal opportunities, the Employment Equity Act (EEA), Act 55 of 1998 (SA, 1998), was born. The EEA (RSA, 1998) gives effect to the provisions of the Constitution of South Africa (SA, 1996), in that it prohibits unfair discrimination in South African workplaces. According to Grogan (2011:94), the EEA (SA, 1998) aims to correct the demographic imbalance in the nation"s workforce, by compelling employers to remove barriers to advancement of blacks, Coloureds, Indians, women, and the disabled, and to actively advance them in all categories of employment, by means of affirmative action.

It is important to note that the EEA (SA, 1996) does not prohibit discrimination, as such, but, rather, that it prohibits unfair discrimination. Thus, certain

discrimination is fair, such as provision of travel allowances to sales executives. This implies that when discrimination is based on justifiable business reasons, it does not constitute discrimination. However, if it is based on personal attributes or beliefs irrelevant to job performance, it constitutes unfair discrimination (Chung, cited in Özer & Mehmet, 2010:1500).

On 1 August 2014, the Employment Equity Amendment Act, Act 47 of 2013 (SA, 2013) came into effect, to further regulate the prohibition of unfair discrimination of employees (SA, 2013). Based on the amendments, it would seem that the South African government is committed to ensuring equality in South African workplaces.

2.2.2   Definition of discrimination

Over time, various attempts have been made to define the concept of discrimination. Gaertner and Dovidio (1986:3) define discrimination as a selectively unjustified negative behaviour towards members of a target group. A similar definition of discrimination is offered by Fiske (cited in Siegel, 2010:1), who defines discrimination as "destructive behaviour directed against members of a specific demographic group". In a more comprehensive definition, discrimination has been defined as "beliefs, attitudes, institutional arrangements, and acts that tend to denigrate individuals or groups because of phenotypic characteristics or ethnic group affiliation" (Clark, Anderson, Clark & Williams, 1999:805). Thus, discriminatory tendencies are deep-seated within an individual, forming their beliefs and attitudes, which, in turn, can manifest in destructive or negative behaviour towards either an individual or a particular group. This form of negative discrimination may result in negative work-related behaviours, since employees who have been discriminated against often feel alienated and angry (Ensher et al., 2001:56).

However, it seems that the term "discrimination" does not necessarily refer only to destructive or negative behaviour, but can also constitute positive behaviour towards a specific group or individual. This is in line with the definition of discrimination offered by Dipboye and Collela (cited in Özer & Mehmet, 2010:1500), who state that discrimination is the treatment towards or against a person of a certain group that is taken based on category, and which persists in various areas of life and perceptions of it, which allow individuals to act on the problem at hand. This positive stance regarding discrimination is provided for by section 6 of the EEA (SA, 1998), which states that discrimination is not unfair when it is related to affirmative action measures or the inherent requirements of the job.

2.2.2.1   Discrimination and differentiation

To fully understand the concept of discrimination, it seems necessary to distinguish between the concepts of differentiation and discrimination, and direct and indirect discrimination. According to Dupper et al. (2007:33), differentiation in the employment context means that the employer treats employees or applicants for employment differently or dissimilarly to fellow employees and/or other job applicants, or that the employer uses policies or practices that exclude certain groups of employees. Thus, differential treatment can be justified on some grounds, and does not necessarily constitute discrimination. However, it seems that this awareness of dissimilar treatment may lead to unfavourable outcomes, such as negative perceptions regarding the work environment, or individuals within this environment (Klumpp & Su, 2013:165).

Dupper et al. (2007:34) assert that although the existence of differentiation would seem to be a precondition for discrimination, one should not equate differentiation with discrimination. "Differentiation" is a neutral term, and differentiation does not always take place for negative reasons. By contrast, the

term "discrimination" seems always to have negative (or pejorative) connotations. For example, discriminating against an employee because of religious affiliation can have a negative psychological impact on the individual, such as stress or anxiety.

2.2.3   Direct and indirect discrimination

According to Grogan (2011:96), discrimination may be direct or indirect. Grogan (2011:96) explains that direct discrimination occurs when adverse action is taken against people precisely because they possess one of the characteristics listed in section 6 of the EEA (SA, 1998). Du Toit et al. (2003:552) assert that direct discrimination occurs when the reason for discrimination is explicit, for example the refusal to employ a job applicant because she is over 25 years of age, or has small children, and is therefore considered unreliable. Direct discrimination is invariably intentional (Grogan, 2011:96), and is thus a conscious undertaking on the part of the employer.

Indirect discrimination occurs when the employer utilises an employment policy or practice that appears neutral at face value, but disproportionately affects members of disadvantaged groups, in circumstances where it cannot be adequately justified (Du Toit et al., 2003:554; Moifo, 2012:1). Accordingly, this type of discrimination seems to manifest mostly in employment practices such as transfers, promotions, or other benefits due to employees. Grogan (2011:96) suggests that indirect discrimination may be intentional or unintentional, and that the employee does not need to prove that they have been prejudiced or have suffered loss.

2.2.4 Religious discrimination

While religious discrimination may be considered as a subset of general discrimination against minorities, it is arguably important, and theoretically distinct. Religious discrimination is defined as "restrictions placed on the religious practices or organizations of a religious minority in a state that are not placed on those of the majority religion" (Fox, 2007:49). It is asserted that religious discrimination is more deep-rooted than other forms of discrimination, such as gender discrimination (Akbaba & Fox, 2011:454). Factors that may contribute to religious discrimination are legal ambiguities, increased religious diversity in the country"s workforce, increased expression of religious beliefs, the unique nature of a particular religion compared to other protected categories, and individual differences, such as stigma consciousness, and system justification beliefs (Ghumman, Ryan, Barclay & Markel, 2013:447).

Fox (2007:49) identified a number of potential motivations for religious discrimination, as well as factors that may influence the level of religious discrimination. They are, for example, countries with either an official or a majority religion, which gives official or unofficial preference to some religions over others, national and ethnic minorities that are perceived as challenges or threats to the state, and different religious traditions, which have different understandings or conceptions of human rights (Fox, 2007:49). Furthermore, minorities with a longer presence in a particular country are generally considered more legitimate, while religious minorities new to a country may be perceived as unorthodox or more foreign, and therefore more of a threat than established minority religious groups (Akbaba & Fox, 2011:454). It is thus possible that Rastafari will experience a high level of religious discrimination, because the Rastafari religion is not the majority religion of South Africa; it is a minority religion, and it has not been present in the country for a very long time.

However, religious discrimination against any religious group is prohibited (Coertzen, 2008:794). Unfortunately, the South African Constitution has not adequately defined what religious freedom entails, and therefore it is somewhat difficult to define what religious discrimination entails. In section 1.3.2 it was indicated that for the purposes of this study, perceived religious discrimination will be investigated, rather than actual discrimination, because actual discrimination is difficult to define from a legal perspective. For the purposes of this study, perceived religious discrimination will be regarded as the behavioural manifestation of a negative attitude, judgement, or unfair treatment, as perceived by a religious group.

2.2.5   Perceived discrimination

Perceived discrimination is common in the work environment, both for employees already employed within organisations and for those that are considered as job applicants (Chou & Choi, 2011:1052). Scholars seem to agree that there is still a lack of knowledge of how applicants experience perceptions of discrimination in the workplace or during selection (Harris, Lievens & Van Hoye, 2004; Viswesvaran & Ones, 2004).

Anderson (2011:230), in defining perceived job discrimination, states that perceived job discrimination occurs whenever applicants perceive substantive and statistically demonstrable differences in treatment, which results in an unfavourable selection evaluation or decision, perceived to be based on protected minority group membership; it can occur at any stage in the recruitment and selection process. Perceived job discrimination occurs when differences are believed by the applicant to be primarily attributable to minority group membership, regardless of whether any such differences in treatment or outcome actually occurred (Anderson, 2011:230). Subtle and perceived discrimination result from actions which can be more ambiguous, but are still attributed to group

status (Anseel, 2011:246). While there is a lack of research on perceived discrimination specific to stages during the job life cycle (e.g. during selection, job assignments, and layoffs), there is some evidence of minorities" beliefs about differential treatment during career development and advancement (Anderson, 2011:231; Patterson & Zibarras, 2011:253).

2.2.5.1 Findings of previous research regarding perceived discrimination

Various researchers have explored the concept of perceived discrimination, and its effects on a variety of factors. Gee, Pavalko and Long (2007:267) examined a sample of mature-aged US women, and they found that perceived discrimination had significant adverse effects on health outcomes. Richman, Pek, Pascoe and Bauer (2010:403) undertook a meta-analysis of health effects of perceived discrimination, and similarly concluded that perceived discrimination has a negative effect on both mental and physical health.

Previous studies have also associated perceived discrimination with less job involvement and career satisfaction, and fewer career prospects, greater work conflict, lower feelings of power, decreased job prestige, and less organisational citizenship behaviour (Thomas, 2008:80). Thus, because previous research has found associations between perceived discrimination and various work-related attitudes, it is postulated that similar results will be obtained in this study of the relationship between perceived religious discrimination and work-related attitudes for a South African sample.

2.3 ATTITUDES

The general concept of attitudes enjoys considerable coverage in the academic literature, in several academic disciplines across the world. However, consensus

is lacking among researchers and practitioners on how to conceptualise, operationalise, and measure this construct (Ajzen, Dawes & Smith, cited in Hassad, 2007:25).

2.3.1 Defining the concept of attitudes

In Table 2.1 a summary of definitions of attitudes offered by different scholars over the years is presented.

Table 2.1:   Definitions of attitudes

Scholar(s)	Attitudes are
Thurstone (1931:261)	"the affect for or against a psychological object".
Allport (1935:8)	"a mental and neural state of readiness, organized through experience, exerting a directive or dynamic influence upon the individual"s response to all objects and situations with which it is related".
Sarnoff (1960:261)	"a disposition to react favorably or unfavorably to a class of objects".
Thompson (1992:130)	"a general mental structure, encompassing beliefs, meanings, concepts, propositions, rules, mental images, preferences".
Ajzen (2001:28)	"a summary evaluation of a psychological object captured in such attribute dimensions as good-bad, harmful-beneficial, pleasant-unpleasant, and likeable-dislikeable".
Robbins et al. (2009:72)	"evaluative statements – either favorable or unfavorable – about objects, people or events".

From the definitions presented in Table 2.1, it is evident that an attitude is a predisposition which includes an affective, a cognitive and a conative component (Hughes & Barnes-Holmes, 2011:465). However, earlier conceptualisations of the construct of attitudes refer to attitudes as a one-component construct, consisting either of an affective component or a cognitive component which involves beliefs (Fishbein & Ajzen, cited in Hassad, 2007:28), or a two-component construct which includes both a cognitive and an affective component (Crites, Fabrigar & Petty; Trafimow & Sheeran, cited in Hassad, 2007:28). The three-component framework of attitudes suggests that an attitude consists of an affective, a cognitive, and a behavioural intent dimension (Breckler, Rosenberg, Hovland & Smith, cited in Hassad, 2007:28). The latter dimension is also termed the "conative component", which suggests an individual"s volition or preference for something or someone (Jonck, Le Roux & Hoffman, 2013:94).

2.3.2   Components of attitudes

From the above discussion, it would seem that an attitude can be described in terms of three components, namely an affective, a cognitive, and a behavioural, or conative, component (Bergh & Theron, 2009:147). The cognitive component of an attitude refers to a description of, or belief in, the way things are (Robbins et al., 2009:72). Thus, when attitudes are formed, they originate from the beliefs an individual holds about an object, and an evaluation of the object through the process of intellectual reasoning (Jonck, Le Roux & Verster, 2007:61). Thus, attitudes are likely to be influenced by an individual"s internalised value system (Bergh, 2011:262). A person"s knowledge, values, and beliefs about something or someone can result in an evaluation being either correct or incorrect (Robbins et al., 2009:73). Applied to the current study, a person"s religious beliefs will inform their evaluation of someone or something. Rastafari"s attitudes are likely to be shaped by their predisposition towards values such as peace, freedom, justice, and equality (Price, 2009:143).

The affective component of an attitude refers to either a favourable or unfavourable sentiment about an attitude object (Robbins et al., 2009:72). Thus, the cognitive component will influence or inform the affective component of an attitude. For example, if a Rasta evaluates their work as being a calling, this individual is likely to hold positive feelings about their work. The behavioural component of an attitude refers to an intention to behave in a certain way towards someone or something (Robbins et al., 2009:72). For example, Rastafari will be satisfied with their work because they hold positive feelings about their work, which are informed by their religious belief that their work is a calling.

2.3.3 Functions of attitudes

The theory of attitudes holds that attitudes are formed, maintained, and changed in order to satisfy personal needs and achieve psychological benefits (Hassad, 2007:24). The concept of attitudes is purported to have four psychological functions, namely a social adjustment, an ego-defensive, a value-expressive, and a knowledge function. The social adjustment function refers to the expression of attitudes which may elicit social approval (Katz, Smith, Bruner & White, cited in Anderson & Kristiansen, 2001:419). Thus, the social adjustment function will guide individuals to behave in a socially acceptable manner in order to receive a positive outcome, which will lead to the formation of a positive attitude (Robbins et al., 2009:73).

The ego-defensive function reduces threats to the self through psychodynamic defence mechanisms (Katz, Smith, Bruner & White, cited in Anderson & Kristiansen, 2001:419), thus threats to an individual‟s dignity and self-image (Van Rooyen, 2002:31). The value-expressive function refers to the expression of an individual‟s values in life (Katz et al., cited in Anderson & Kristiansen, 2001:419). The knowledge function assists individuals to make sense of the world around

them, by simplifying complex information and experiences in order to understand the environment (Van Rooyen, 2002:31).

2.4 WORK-RELATED ATTITUDES

Attitudes towards various aspects of the working environment are referred to as work-related attitudes. Susanty and Miradipta (2013:14) define work-related attitudes as an individual"s attitude towards work, and they may be regarded as the feelings that a person has towards various aspects of the working environment. The work-related attitudes which are investigated in this study are work engagement, organisational commitment, and job satisfaction, all of which are examined in relation to perceived religious discrimination against adherents of the Rastafari movement.

2.4.1 Job satisfaction

The work-related attitude of job satisfaction has been covered extensively in the academic literature, but it continues to be an important research focus area in South African organisations (Buitendach, 2004:46). In the analysis of Saari and Judge (2004:395), it is mentioned that researchers are still not in agreement concerning various aspects of this work-related attitude. For example, there is still no agreement regarding the relationship between job satisfaction and productivity (Saari & Judge, 2004:395). However, researchers are in agreement that there is a strong correlation between job satisfaction and specific job-related outcomes (e.g. Buitendach, 2004; Hinks, 2009; Smerek & Peterson, 2007). Thus, over the years various theories have emerged to explain this construct (Toga, 2011:26). In the following section, the definition of job satisfaction will be discussed, followed by a discussion of various job satisfaction theories, the

measurement of job satisfaction, and the relationship of job satisfaction with various job-related outcomes.

2.4.1.1 Defining job satisfaction

The concept of job satisfaction has been studied for many years, and it seems important to take note of the definitions that have been proposed over time, in order to gain a more in-depth understanding of the concept. A summary of some of the definitions that have been offered is presented in Table 2.2.

Table 2.2:   Definitions of job satisfaction

Scholar(s)	Job satisfaction is
Locke (1976:1300)	"a pleasurable or a positive emotional state resulting from the appraisal of one"s job or job experience".
Mercer (1997:57)	"the affective reaction of an individual to his or her work".
Steyn and Van Wyk (1999:37)	"a multi-dimensional concept that includes a person"s general attitude towards his/her work".
Hewstone and Stroebe (2001:520)	"an affective reaction to a job that results from the incumbent"s comparison of actual outcomes with those that are desired".
Wood and Jack (2001:114)	"the degree to which an individual feels positive about their work".
Robbins (2005:20)	"a collection of feelings an individual holds towards his or her job".

Armstrong (2006:264)	"the attitudes and feelings people have about their work".
Robbins et al. (2009:77)	"a positive feeling about a job resulting from an evaluation of its characteristics".
Prasanga and Gamage (2012:49)	"the extent to which a job provides positive value to the job holder".

From Table 2.2 above, one may conclude that there is agreement among various scholars that job satisfaction is an attitude, and that it is comprises an affective component. Differences in the definitions offered include whether scholars focus on a person"s job or entire work experience, with the latter being more comprehensive. Furthermore, some scholars view job satisfaction as a one-dimensional concept focusing either on cognition or affect, while others view the concept as multidimensional. For the purposes of this study, job satisfaction will be regarded as an individual"s attitude towards their work.

2.4.1.2   Perspectives of job satisfaction

According to Judge and Klinger (2005:338), job satisfaction theories can be classified into three perspectives, namely the dispositional perspective, the situational perspective, and the person-environment fit perspective.

2.4.1.2.1   The dispositional perspective of job satisfaction

Explaining job satisfaction from a dispositional perspective dates back as far as 1913, when job satisfaction was studied in relation to personality (Staw & Cohen-Charash, 2005:60). According to the dispositional perspective, job satisfaction is a result of a multiplicity of factors, most of which cannot be influenced by the employer (Crow & Hartmann, cited in Matutoane, 2009:24). Thus, job satisfaction

is regarded as a factor of personality, and is genetically determined (Staw & Ross, cited in Matutoane, 2009:24). Thus, the dispositional perspective suggests that job satisfaction is dependent on what the individual brings to the workplace, which implies that some employees will consistently be satisfied with their jobs throughout their lives, regardless of the situation (Govender, 2013:35).

2.4.1.2.2   The situational perspective of job satisfaction

The dispositional approach to job satisfaction assumes consistency in job satisfaction in a variety of settings, while the situational perspective attempts to explain job satisfaction by referring to the different facets of an individual‟s work and work environment (Van der Walt, 2007:67). Furthermore, the situational perspective takes cognisance of occupational variables, as well as perceived changes in job characteristics, which influence an employee‟s experience of job satisfaction (Cohrs, Abele & Dette, 2006:367). The situational theory takes into consideration both situational characteristics and situational occurrences. Govender (2010:25) asserts that situational characteristics include aspect such as pay, supervision, working conditions, promotional opportunities, and company policies, which are typically considered by the employee before a job offer is accepted. Situational occurrences refer to work-related aspects which occur after having been appointed to a specific job, which may be tangible or intangible, positive or negative (Bowling, 2007:14).

Although situational characteristics seem to be fairly stable, or permanent, aspects of the work environment, situational occurrences may change rapidly (Quarstein, McAfee & Glassman, 1992:861). Modern employees value aspects such as interesting work, a feeling of accomplishment, friendly and helpful colleagues, and adding something to people‟s lives (Bibby, cited in Cartwright & Holmes, 2006:200), which shows that the modern employee is more concerned with situational occurrences than with situational characteristics.

A. The job characteristics model

In line with the situational perspective of job satisfaction, Richard Hackman and Greg Oldman developed the job characteristics model (Robbins et al., 2009:169). The job characteristics theory denotes the task conditions in which individuals are predicted to prosper in their work (Ramasodi, 2010:11). The job characteristics theory asserts that any job can be described in terms of five core job dimensions, namely skill variety, task identity, task significance, autonomy, and feedback (Robbins et al., 2009:169).

Skill variety refers to the degree to which a job requires a variety of different activities in order for an employee to use different skills (Robbins & Judge, 2013:274), and task identity refers to the degree to which a job requires completion of a whole and identifiable piece of work (Ünüvar, 2006:34). Task significance refers to the degree to which a job has a substantial impact on the lives or work of other people, and autonomy refers to the degree to which a job provides substantial freedom, independence, and discretion to the individual employee (Lunenburg, 2011:3). Feedback refers to the degree to which one"s job allows for performance evaluation results (Kass, Vodanovich & Khosravi, 2011:57).

According to Hackman and Oldham"s (1976:256-357) theory, the above job conditions influence three psychological states, namely meaningful work, experienced responsibility for work outcomes, and knowledge of the actual results of work activities. Thus, the job characteristics model emphasises the importance of establishing enriched jobs, which implies that an employee will use a variety of skills, complete a whole task which is meaningful or important, make their own decisions, and receive feedback on their individual performance (Van der Walt, 2007:69).

2.4.1.2.3   The person-environment fit perspective

In response to the shortcomings of the dispositional and situational perspectives of job satisfaction, the person-environment (P-E) fit theory was developed (Van der Walt, 2007:70). According to this theory, there should be congruence, or fit, between the attributes of an individual and those of the environment (Schneider, Smith & Goldstein, cited in Shin, 2004:726). The P-E fit theory posits that if there is fit between individuals and their working environment, more positive outcomes emerge (Caldwell, 2003:10). This implies that both individual employees and the organisation will be more effective when personal attributes match the situational environment (Caldwell, 2003:14).

In the following section, some of the job satisfaction theories which were developed in line with the above perspectives will be discussed.

2.4.1.3 Theories of job motivation

Job satisfaction is closely linked with the concept of job motivation, and has over the years been explained through theories of job motivation (Bitsch & Hogberg, 2005:660). These theories of motivation can be divided into content theories and process theories.

2.4.1.3.1 Content theories

Content theories of motivation focus on employees" attempts to satisfy their needs, resulting in the motivation and satisfaction of employees (Amos, Ristow, Pearse & Ristow, 2009:175). Four content theories are discussed, namely the hierarchy of needs theory, developed by Maslow (1954), the two-factor theory,

developed by Herzberg (1966), the theory of needs, developed by McClelland (1961), and the ERG theory, developed by Alderfer (1972). These content theories of job motivation take into consideration employee needs which influence and determine job satisfaction and performance (Robbins & Judge, 2013:202).

A.   Maslow's hierarchy of needs theory

Abraham Maslow (1954) developed the hierarchy of needs theory in 1943 (Ocran, 2010:10), which asserts that man has five basic categories of needs, which are arranged in a five-tier hierarchy (Matutoane, 2009:15). An individual can only proceed from a lower level to a higher level in the needs hierarchy when the current recognised need has been completely satisfied (Maslow, 1954:5).

At the bottom of the hierarchy are physiological needs, which include hunger, thirst, shelter, sex, and other bodily needs; these are followed by safety needs, which include security and protection from physical and emotional harm (Matutoane, 2009:15). The next level of needs is social needs, which include affection, belongingness, acceptance, and friendship; these are followed by esteem needs, which include internal factors, such as self-respect, autonomy, and achievement, and external factors, such as status, recognition, and attention (Matutoane, 2009:15). The highest level in the hierarchy is self-actualisation, which includes needs such as the drive to become what one is capable of becoming (Matutoane, 2009:15).

The five levels of needs can be divided into higher- and lower-order needs. Psychological and safety needs may be described as lower-order needs, and social, esteem and self-actualisation needs as higher-order needs (Robbins et al. 2009:145). Accordingly, lower-order needs are predominantly based on physiology, and higher-order needs are more closely related to life experience (Bergh, 2011:204).

The main criticism expressed concerning Maslow"s (1954) theory is that the theory lacks a theoretical foundation (Klonoski, 2014:174), as well as the assumption that everyone has the same needs hierarchy (Abbah, 2014:4). Despite these criticisms, the opinion is held that Maslow (1954) constructed a useful theory of motivation, which can provide valuable information to organisational leaders in ensuring that employees are motivated and satisfied. However, it is important that one take into consideration that different people have different needs, and that employees will not necessarily move from one level of need to another in a logical sequence.

B.   Alderfer's ERG theory

Clayton Alderfer developed the ERG theory in 1972 (Ocran, 2010:12). Alderfer (1972) attempted to rework Maslow"s (1954) needs hierarchy, and grouped human needs into three broad categories, namely existence, relatedness, and growth (Robbins et al., 2009:145). Existence needs correspond to Maslow"s (1954) physiological and safety needs, relatedness needs to Maslow"s (1954) social needs, and growth needs to Maslow"s (1954) self-esteem and self-actualisation needs (Toga, 2011:63). Some of the criticism expressed concerning Maslow"s (1954) theory was addressed by Alderfer (1972). For example, the ERG theory includes a frustration-regression process, where those who are unable to satisfy a higher-level need become frustrated and regress to the next lower-level need (Matutoane, 2009:16). Furthermore, Alderfer (1972) did not assume that these needs exist in a rigid hierarchy, but rather that an individual can focus on all three categories of needs simultaneously (Bergh, 2011:204).

C.   Herzberg's two-factor theory

The two-factor theory of job motivation was developed by Frederick Herzberg, and is also referred to as the "motivation-hygiene theory" (Ocran, 2010:11). Herzberg"s (1966) two-factor theory holds that satisfaction and dissatisfaction are driven by different factors, which can be classified into two categories, namely motivators and hygiene factors. Hygiene factors include aspects of the job that are extrinsic to the individual, such as remuneration, company policies, supervisory practices, and other working conditions, which individuals have little control over (Man, Modrak, Dima & Pachura, 2011:11). Motivators, on the other hand, are intrinsic factors, and include those aspects of the job itself that make people want to perform well, and that provide them with satisfaction (Toga, 2011:64). Examples of motivators are growth, responsibility, recognition, challenge, and variety. It is postulated that in order for an individual to experience job satisfaction, both motivators and hygiene factors need to be present (Smerek & Peterson, 2007:231).

The two-factor theory is also not without criticism. As is the case with Maslow"s (1954) hierarchy of needs theory, Herzberg"s (1966) theory has also been criticised for its lack of theoretical support (Uduji, 2014:113). However, this theory provides an interesting explanation of job motivation and its relation to job satisfaction, and distinguishes clearly between intrinsic and extrinsic motivation.

D.   McClelland's theory of needs

The theory of needs was developed by David McClelland in 1961, and divides human needs into three categories, namely achievement, power, and affiliation (Ocran, 2010:13). The need for achievement refers to an individual"s drive to excel in order to meet standards and to be successful, the need for power makes others behave in a way that they would not otherwise behave, and the need for

affiliation makes one have a friendly disposition and good interpersonal relationships (Bergh, 2011:204; Bull, 2005:32). The theory suggests that people have different dispositions that drive, orient, and select behaviour (Nahavandi, Denhardt, Denhardt & Aristigueta, 2015:147).

2.4.1.3.2 Process theories

Process theories of job motivation consider how job motivation has taken place. These theories are dominated by the concept of expectancy, which is derived from cognitive theory (Luthans, 2005:246). This shows that the process theories provide an explanation of how needs and goals are fulfilled and accepted cognitively (Perry, Mesch & Paarlberg, 2006:7). The following process theories will be discussed: affect theory, expectancy theory, equity theory, and goal-setting theory.

A.   Affect theory

Locke"s (1976) Range of Affect Theory departs from the assumption that satisfaction is influenced by a discrepancy between what one wants or requires from a job and what one receives from a job (Locke, 1976:1316). Furthermore, the theory postulates that the value which is given to a certain facet of work, for example the degree of autonomy in a position, moderates how satisfied or dissatisfied one becomes when expectations are met or not met. When a person values a particular facet of a job, their satisfaction is more positively impacted (when expectations are met) than when they do not value that facet (Toga, 2011:26).

B.   Equity theory

The equity theory was developed by John Stacey Adams in 1965, which explains how people strive for fairness and justice in social exchange (Ivancevich, Konopaske & Matteson, 2008:152). The theory posits that there are two primary components involved in the employer-employee exchange, namely inputs and outcomes (Matutoane, 2009:17). In this regard, satisfaction is determined by a person"s perceived equity, which is determined by their input-outcome balance as compared to someone else"s perceived input-outcome balance (Matutoane, 2009:23). Thus, in order to increase satisfaction by means of rewards, these rewards must be perceived as valuable and equitable by employees (Saif, Nawaz, Jan & Khan, 2012:1388).

C.   Expectancy theory

Expectancy theory is regarded as a cognitive process theory of motivation that is based on the idea that people believe that there is a relationship between the effort they put in at work, the performance they achieve from that effort, and the rewards they receive from their effort and performance (Lunenburg, 2011:1). According to expectancy theory, the strength of our expectation to act in a certain way depends on the strength of our expectation of a given outcome and its attractiveness (Robbins & Judge, 2013:258). According to Parijat and Bagga (2014:2), employees have personal goals which they attempt to achieve, and these goals can be fulfilled by organisational rewards, or work outcomes. These rewards will satisfy the employee (Nahavandi et al., 2015:149), thus leading to job satisfaction.

**D.	Locke's goal-setting theory**

The goal-setting theory was developed by Locke (1968) and his associates, and it posits that hard goals, rather than easy goals, will result in greater employee effort and performance (Weinberg, 2013:174). According to the goal-setting theory, the setting of goals will provide satisfaction and motivation to employees, because it allows employees to compare their current performance with the performance required to achieve a particular goal (Toga, 2011:64). Robbins et al. (2009:151) state that it is important that an individual is committed to the set goal, and is determined not to lower or abandon the set goal. Furthermore, it also seems important that employees receive feedback regarding their progression to achieve a set goal, so that they can identify discrepancies between what they have done and what they want to do (Mengistu, 2012:38). It seems that scholars are in agreement that challenging goals with feedback produce higher levels of motivation and task performance (Weinberg, 2013:172).

The above theories and perspectives suggest that job satisfaction may be viewed either as a global construct or as consisting of various dimensions. In later years, researchers started to view job satisfaction differently, as consisting of two dimensions, namely intrinsic and extrinsic job satisfaction.

**2.4.1.4	Extrinsic and intrinsic factors of job satisfaction**

Job satisfaction can be divided into intrinsic and extrinsic job satisfaction, where extrinsic job satisfaction refers to factors related to an employee"s working conditions, and intrinsic job satisfaction refers to factors related to the job itself (Baylor, 2010:30).

2.4.1.4.1 Extrinsic job satisfaction

Extrinsic job satisfaction refers to an employee"s satisfaction with aspects which are external to their work itself, such as promotional opportunities, supervision, co-workers, and remuneration (Baylor, 2010:30). Each of these components will be discussed in more detail below.

A.   Supervision

Certo (2010:3) defines supervision as the ability of the supervisor to provide emotional support, technical assistance, and support to their subordinates with work-related tasks. Negative perceptions regarding supervision have been shown to have a substantial negative influence on job satisfaction (Mafini & Dlodlo, 2014:3). By contrast, a positive supervisor-employee relationship not only causes job satisfaction to increase, but also improves the quality of two-way communication and trust between the supervisor and the employee, as well as employee performance (Harris, Harris & Eplion, cited in Baylor, 2010:30).

B.   Working conditions

Working conditions refers to the physical work atmosphere, which includes working space, lighting, ventilation, and equipment (Baylor, 2010:30). Mullins (2007:278) observes that the working environment and workplace facilities are becoming an increasingly important issue affecting job satisfaction. According to Josias (2005:58), employees prefer physical surroundings that are safe, clean, comfortable, and with a minimum degree of distractions. A favourable and inspiring workplace will result in employee motivation, thereby increasing job satisfaction (Mullins, 2007:278).

C.   Co-workers

The quality of interpersonal relationships between co-workers at all levels influences the positive feelings and support associated with job satisfaction (Harris, Winkowski & Engdahl, cited in Baylor, 2010:30). Included in this dimension is the degree to which fellow employees are technically proficient and socially supportive of one another (Govender, 2013:17). If cohesion is evident within a work group, it usually leads to group effectiveness, and a person"s job will become more enjoyable (Ismail, 2012:23). However, if the relations within a work group are constrained and unpleasant, it will have a negative effect on job satisfaction (Hitt, Miller & Colella, 2009:192). Thus, supportive relations should exist between employees at both individual and group levels, in order to ensure that individual employees experience job satisfaction.

D.   Remuneration

Remuneration does not refer only to the financial compensation that is received, but also the degree to which this is regarded as equitable compared to that of others in the organisation (Josias, 2005:53; Ismail, 2012:20). Greenberg and Baron (2008:233) note that a perceived low salary, which leads to job dissatisfaction, is a main contributor to employee turnover. This shows that pay, although situational and sensitive, is a very important determinant of satisfaction at work. According to Vaydanoff (cited in Ismail, 2012:20), monetary compensation is one of the most significant variables in explaining job satisfaction.

E.   Promotion

Robbins et al. (2009:77) define promotional opportunities as the chances of advancement in the organisation. Luthans (2008:143) asserts that promotion has different impacts on job satisfaction, as there are many different types of promotions with varying rewards. For example, a promotion that comes with a 10% increase may not be as satisfying as a promotion that comes with a 20% increase. If organisations want to improve the performance of employees in the organisation, fair promotional opportunities should be given to employees (Khan, Nawaz, Aleem & Hamed, 2012:2698). This shows that promotional opportunities have a significant influence on job satisfaction. Hence it is very important for managers and organisations to recognise this fact in their design of promotion policies and strategies.

2.4.1.4.2   Intrinsic job satisfaction

Intrinsic job satisfaction refers to the individual"s satisfaction with the work itself (Edrak, Yin-Fah, Gharleghi & Seng, 2013:98), and it arises from the intrinsic value of the work for the individual (that is, its interest value) (Dollija, Teneqexhi & Stillo, 2014:1). Work refers to the extent to which the job provides the individual with interesting tasks, opportunities for learning and personal growth, and the chance to accept responsibility (Robbins, Odendaal & Roodt, 2003:77). The nature of work performed by individual employees has a noticeable impact on their level of job satisfaction. Satisfaction of the motivating factors of intrinsic job satisfaction, which include aspects such as achievement, recognition, responsibility, autonomy, skills or ability utilisation, and variety, will bring about the type of improvement in productivity that is sought by organisations (Stello, 2009:6).

A.   Achievement

Achievement refers to a sense of accomplishment or successful closure of a task or activity (Rannona, 2003:29). Employees that demonstrate a strong achievement orientation are likely to work longer hours, accept challenging tasks, and express a willingness to do whatever it takes to reach maximum outcomes (Baylor, 2010:32). It is postulated that achievement is linked to the highest level in Maslow"s hierarchy, namely self-actualisation (Lambrou, Kontodimopoulos & Niakas, 2010:8).

B.   Recognition

Recognition is an effective means of motivation, and may be regarded as a signal from the supervisor to the employees that they are valued for their contributions (Richardson, cited in Baylor, 2010:33). Although recognition is an important concept, it seems that organisational leaders often overlook this component of intrinsic job satisfaction. If used appropriately, recognition will advance not only employees" job satisfaction and motivation, but also their individual growth and development (Hwang & Kuo, 2006:255).

C.   Responsibility

Responsibility is defined in terms of employees" acceptance of ownership of the results of their work, in the sense that they feel personally accountable and responsible for the results of their work (Xaba, cited in Rannona, 2003:29). An employee"s responsibility does not include only responsibility for their work, but also taking responsibility for other people and their work (Baylor, 2010:33).

D.   Growth

The growth factor refers to the continuous improvement of an individual"s knowledge, skills, and abilities in performing their job (Magny, 2012:98). According to Castillo and Cano (2004:66), growth refers to a change in status, irrespective of whether it implies a lateral movement within the organisation. The need for growth is also linked to the need for competency, and failure to satisfy this need could lead to negative outcomes, such as depression, alienation, and cynicism in the workplace (Magny, 2012:98).

E.   Advancement

The concept of advancement is an intrinsic factor of motivation, and a strong motivator of job satisfaction (Adu-Brobbery, 2014:103). Advancement assumes an actual change in job status (Castillo & Cano, 2004), and being promoted in the organisation (Bernotaite, 2013:13). This factor applies only when there is an actual change in the status or position of the employee in the organisation (Magny, 2012:99).

F.   Autonomy

The concept of autonomy relates to the capacity of an individual to take decisions independently (Khan et al., 2012:2699). Kuo, Ho and Kai (2010:28) argue that job satisfaction and organisational commitment are significantly affected by job characteristics such as work redesign and employee autonomy. Generally, there are two types of job autonomy that can positively influence job satisfaction, namely control of the task (methods of doing the task, and content of work), and control of time (Jin & Lee, 2012:20).

G.   Skills utilisation

Another factor which influences job satisfaction is skills utilisation, which refers to the individual‟s opportunity to do something in the organisation that makes use of their abilities (Mafini & Dlodlo, 2014:45). Skills utilisation is about ensuring the most effective application of skills in the workplace, so as to maximise performance through the interplay of a number of key agents (e.g. employers, employees, learning providers, and the state) and the use of a range of human resource management and working practices (Skills Australia, 2012:15).

The various theories of job satisfaction which have been offered over time have influenced the way in which job satisfaction is measured. In the following section, some of the most important measures of job satisfaction will be discussed.

2.4.1.5   Measuring job satisfaction

Measuring job satisfaction involves the measurement of attitudes or feelings which are not always freely divulged, and cannot be directly measured, which makes the measurement of job satisfaction difficult (Prando, 2006:28). According to Christen, Lyer and Soberman (2006:142), there are two general approaches to measuring job satisfaction. The first approach determines job satisfaction by measuring satisfaction with different facets of the job. An example of such a measure is the Job Descriptive Index. The second approach measures overall, or global, job satisfaction only.

2.4.1.5.1   Job satisfaction as a global concept

Job satisfaction is measured globally when the interest is on exploring the overall attitude towards the job (Bonenberger, Aikins, Akweongo & Wyss, 2014:3). Global measures of job satisfaction focus on overall appraisals of a job (Rothausen, 2014:12). Global job satisfaction measurement instruments are easy to score, they have no costs associated with development, and they make sense to the person being questioned (Govender, 2013:37). When measuring job satisfaction as a global concept, job satisfaction is regarded as one-dimensional, and it is treated as a single, overall feeling towards an individual"s job (LaGuardia, 2009:91).

2.4.1.5.2   Job satisfaction as a multifaceted concept

Viewing job satisfaction as a multifaceted concept implies that job satisfaction is influenced by a number of different aspects of a job, which can vary independently, and which should therefore be measured separately (Govender, 2013:37). Important facets of job satisfaction that have been identified in previous research include salary and benefits, career development, in-service training, work relationships, management, the work environment, recognition, and supervision (Bonenberger et al. 2014:3). The three most widely used measures for measuring job satisfaction as a multifaceted concept are the Job Descriptive Index (JDI) (Smith, Kendall, & Hulin, 1969), the Minnesota Satisfaction Questionnaire (MSQ) (Weiss, Dawis, England & Lofquist, 1967), and the Job Diagnostic Survey (JDS) (Hackman & Oldham, 1976; Worrell, 2004:16).

A.   The Minnesota Satisfaction Questionnaire (MSQ)

The Minnesota Satisfaction Questionnaire (MSQ) was developed by Weiss and his associates in 1967 (Prando, 2006:30). The MSQ is designed to measure

specific aspects (or facets) of an employee"s satisfaction with their job. There are two versions of the MSQ available, namely a short form (consisting of 20 items), and a long form (consisting of 100 items). The MSQ measures global job satisfaction, intrinsic job satisfaction, and extrinsic job satisfaction. The MSQ (short form) has been used with confidence in South Africa to measure job satisfaction (see, for example, Van der Walt, 2007:145), where a Cronbach"s alpha coefficient of 0.93 has been reported for the instrument.

B.   The Job Descriptive Index (JDI)

The Job Descriptive Index (JDI) was constructed in 1969 by Smith, Kendall and Hulin, and is one of the most widely used measures of job satisfaction (Gregoire & Jungers, 2007:484). The questionnaire consists of 72 questions about a person"s work, remuneration, promotional opportunities, supervision, and co-workers (Prando, 2006:30). According to Almost and Doran (2005:309), the JDI is a valid and reliable measure of job satisfaction.

C.   The Job Diagnostic Survey (JDS)

The Job Diagnostic Survey (JDS) was developed in 1975 by Hackman and Oldham to assess employees" attitudes towards a job and aspects (or facets) thereof (Christen et al., 2006:142). According to Hackman and Oldham (1976:4), this instrument measures five facets of a job, namely skill variety, task identity, task significance, autonomy, and feedback. Respondents indicate their satisfaction with these aspects of their jobs on a seven-point Likert-type scale, where responses range from "extremely dissatisfied" to "extremely satisfied" (Chelladurai, 2006:279). The JDS may be regarded as a reliable instrument to measure job satisfaction, since the reliability of individual scales that have been

measured has ranged from 0.56 to 0.88, with a mean score of 0.72 (Miner, 2007:60).

2.4.1.6   Outcomes of job satisfaction

Job satisfaction has a number of outcomes and/or consequences within the work environment. However, an employee"s level of job satisfaction will determine whether the outcome will be positive or negative. For example, an employee with a high level of job satisfaction is likely to be more engaged in their work, while an employee that is dissatisfied with a particular job may have a high rate of absenteeism.

2.4.1.6.1   Employee performance

Sledge, Miles and Coppage (2008:1667) claim that job satisfaction is associated with positive organisational outcomes, such as employee performance, higher innovation, and reduced labour turnover. However, one cannot assume that a satisfied employee will be a happy employee. It seems appropriate to conclude that while individual performance and job satisfaction are not necessarily always directly linked, there is strong evidence to suggest correlations between the two concepts (Greenberg & Baron, cited in Prando, 2006:32), either directly or indirectly.

2.4.1.6.2   Labour turnover

Intrinsic and extrinsic factors of job satisfaction are both significant determinants of intention to leave (Zopiatis, Constanti, Theocharous, 2014:132). The impact of job satisfaction on turnover rates has been the focus of many research studies.

According to Mogotsi (2009:55), the relationship between job satisfaction and turnover intention is stronger for individuals with high positive affect (that is, generally optimistic individuals). The study of labour turnover continues, as it disrupts organisational continuity, and it has significant financial implications for a business (Kinicki & Kreitner, 2008:166).

Voluntary turnover relates to conflicts with seniors or colleagues, and dissatisfaction with the company in terms of self-growth and development, wages, and working conditions; involuntary turnover includes layoff, dismissal by disciplinary action, retirement due to age limits, and death (Kim & Park, 2014:65). Therefore, organisational leaders often focus on the creation of job satisfaction, in order to reduce labour turnover (Kreitner & Kinicki, 2008:166). However, job satisfaction is not the only variable which influences labour turnover.

2.4.1.6.3   Absenteeism

Previous research has mostly confirmed that absenteeism and job satisfaction are correlated (Mogotsi, 2009:56). This correlation has been reported to be moderately negative (Robbins, 2005:87). Wegge, Schmidt, Parkes and Van Dick (2007:83) posit that job satisfaction can be used as a predictor of absenteeism.

2.4.1.6.4   Motivation

Kreitner and Kinicki, cited in Moeletsi (2003:39), state that there is a positive relationship between motivation and job satisfaction, and that motivation affects employee satisfaction. Nzuve and Nduta (2014:8) report a strong correlation between job satisfaction and motivation. This is consistent with the findings of a study by Njiru (2014:137), that work motivation and job satisfaction are closely

related; both of these outcomes are fundamental for productivity in any organisation.

2.4.1.6.5 Organisational citizenship behaviour

Organisational citizenship behaviour (OCB) is defined as discretionary behaviour which is not part of an employee"s formal job requirements, or as extra-role behaviour that promotes the effective functioning of the organisation (Robbins & Judge, quoted by Bergh, 2011:271). For example, caring for organisational property, or providing service to a client, such as delivering a vehicle in another town, which was not part of the agreement, will constitute OCB. Thus, an employee voluntarily does more than what is expected.

2.4.1.6.6 Health, well-being, and life satisfaction

Job satisfaction is reported as having by far the strongest link with employee well-being, and both physical and mental health (Faragher, Cass & Cooper, 2005:105). Research by Mogotsi (2009:56) confirms this assertion, by establishing that health, well-being, and life satisfaction correlate with job satisfaction.

2.4.1.6.7 Discrimination and job satisfaction

The concept of perceived employment discrimination has been found to influence important work-related attitudes and behaviours, such as job satisfaction and organisational commitment (Roehling, Roehling & Pichler, 2007:302). However, little research has been conducted to investigate the relationship between perceived discrimination and job satisfaction, and it seems that no research has yet been conducted to investigate the relationship between perceived religious discrimination and job satisfaction. Studies investigating discrimination suggest that discrimination acts as a stressor, and a negative relationship has been

reported between experience of discrimination and variables such as life and job satisfaction (Redman & Snape, 2006:168).

2.4.1.7 Concluding remarks regarding job satisfaction

Job satisfaction has been the focus of many research studies. Consequently, the body of literature available regarding job satisfaction is much more comprehensive than that of other work-related attitudes. Many different perspectives and theories have been offered over time. This has led to many instruments being constructed to measure job satisfaction. Although different researchers have over time offered different theories and measures of job satisfaction, job satisfaction has been found to have a number of positive outcomes, which warrants continued investigation of the topic. One of the outcomes of job satisfaction is organisational commitment (Nkomo, 2013:79). This work-related attitude will be discussed in the following section.

2.4.2   Organisational commitment

Organisational commitment is considered to be one of the most critical outcomes of human resource strategies, and is viewed as the key factor in achieving competitive performance (Sahnawaz & Juyal, cited in Toga, 2011:52). This work-related attitude is formed from the time an employee is employed, and it continues over a period of time; it constitutes an interplay of various attitudes and behaviours (Toga, 2011:58).

Scholl (cited in Laka-Mathebula, 2004:11) indicates that the manner in which organisational commitment is defined depends on the approach that is followed. In the section below, the various approaches to organisational commitment will be discussed, after which different definitions of the construct of organisational commitment will be presented.

2.4.2.1   Approaches to organisational commitment

The two-factor approach to organisational commitment postulates that organisational commitment can be viewed from an attitudinal and/or behavioural approach. Singh, Gupta and Venugopal (2008:61) assert that attitudinal commitment refers to the process by which people come to think about their relationship with the organisation, mainly as a mindset in which they consider the extent to which their own goals and values are congruent with those of the organisation. Behavioural commitment is based on an employee"s past behaviour that attaches the employee to the organisation (Salancik & Staw, as cited in Loong & Wei, 2009:149).

A.   The attitudinal approach to organisational commitment

The attitudinal approach to organisational commitment refers to the affective attachment of an individual to the goals and values of an organisation, and to the organisation as a whole (Buchanan, cited in Ugboro, 2006:236). This approach holds that organisational commitment is the relative strength of an individual‟s identification with a particular organisation and its goals, as well as the desire to maintain membership of the organisation in order to facilitate these goals (Ugboro, 2006:236).

B.   The behavioural approach to organisational commitment

The behavioural approach to organisational commitment is also referred to as the "side-bet theory"; it holds that individuals are committed to the organisation as far as they hold their positions and accumulate better benefits (Mguqulwa, 2008:24). Thus, the side-bet theory holds that employees participating in an organisation make various „side bets‟, which accumulate over time and restrain their future behaviour (Hoang, 2012:5). This implies that employees remain with an organisation because if they leave the organisation, they will lose their „side bets‟. These „side bets‟ are, for example, financial loss, loss of promotional opportunities, loss of established relationships and „connections‟ in the current organisation, or loss of ease in doing the job (Becker, cited in Hoang, 2012:5).

2.4.2.2   Definition of organisational commitment

In Table 2.3 a brief overview will be given of the various definitions of organisational commitment which have been proposed over time.

Table 2.3:   Definitions of organisational commitment

Scholar(s)	Organisational commitment is
O"Reilly (1989:17)	"an individual psychological bond to the organisation, including a sense of a job involvement, loyalty and beliefs in the values of the organisation".
Meyer and Allen (1991:67)	"a psychological state that characterises the employee"s relationship with the organisation, and has implications for the decision to continue membership in the organisation"; "organisational commitment has three components, namely affective, continuance and normative commitment".
Miller (2003:22)	"a state in which an employee identifies with a particular organisation and its goals, and wishes to maintain membership in the organisation".
Arnold (2005:73)	"the relative strength of an individual"s identification with and involvement in the organisation".
Mguqulwa (2008:22)	"a psychological bond individuals have toward their organisation, characterised by a strong identification with the organisation and desire to contribute towards attainment of organisational goals".
Toga (2011:55)	"a state in which an employee identifies with a particular organisation and its goals, and he wishes to maintain membership in the organisation in order to facilitate its goals".

From Table 2.3 it is evident that there is consensus among researchers that organisational commitment is a psychological state through which people bond with the organisation, including acceptance of organisational values and a desire

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to remain with the organisation (Dey, Kumar & Kumar, 2014:281). It also seems that committed employees are more likely to remain in the organisation than uncommitted employees, and this may be attributed to different motivating factors.

2.4.2.3   The components of organisational commitment

Mowday et al. (1979:226) postulated that organisational commitment is related to three factors, namely a strong belief in and acceptance of the organisation"s goals and values, a willingness to exert considerable effort on behalf of the organisation, and a strong desire to maintain membership in the organisation. However, employees may have different motivations for maintaining membership and exerting considerable effort on behalf of the organisation.

These three factors were termed "affective commitment", "normative commitment", and "continuance commitment", respectively (Meyer & Allen, 1991:61). The three-factor, or three-component, model is regarded as the dominant model of organisational commitment (Clinton-Baker, 2013:59). In the following section each of these factors, or components, of organisational commitment will be discussed.

A.   Affective commitment

Meyer and Allen (1991:67) define affective commitment as the employee"s emotional attachment to, identification with, and involvement in the organisation. This suggests that an employee who experiences affective commitment will become emotionally attached to an organisation and because of this emotional attachment, they desire to maintain membership of a particular organisation. Affective commitment implies that an employee will exert more effort because of

a sincere willingness to do so, rather than a feeling of obligation to do so (Kroth, cited in Toga, 2011:58). For this reason, this type of organisational commitment is regarded as the most desired form of organisational commitment.

B.   Continuance commitment

Continuance commitment can be conceptualised as the propensity for employees to feel committed to their organisation, based on their perceptions of the costs associated with leaving the organisation (Bull, 2005:54). This type of commitment comes into being when a person, by making a side bet, links extraneous interests with a consistent line of activity (Becker, 1960:32). Meyer and Allen (1984:373) maintain that continuance commitment refers to anything of value that an individual may have invested, such as time, effort, or money, which would be lost and deemed worthless at some perceived cost to the individual if they were to leave the organisation.

C.   Normative commitment

Normative commitment can be conceptualised as the belief that employees have a responsibility towards their organisation, and because of this responsibility (also referred to as an "obligation"), they become committed to the organisation (Bagraim, 2013:14). Thus, employees experience normative commitment due to their internal belief that it is their duty to do so (Bagraim, 2013:14).

Normative commitment is an interesting phenomenon, and seems to develop from a young age. It is postulated that normative commitment develops on the basis of earlier social experiences (e.g. parents that stress work loyalty) or cultural experiences (e.g. sanctions against job-hopping) (Allen & Meyer, cited in Van Rensburg, 2004:56). In contrast to this argument, others hold the opinion

that the most powerful determinant of normative commitment is simply the way an organisation treats its employees (Jex, cited in Toga, 2011:60). Thus, it seems that different explanations have been offered to explain normative commitment. However, much is still unknown about normative commitment, as it has often been overlooked as a topic by researchers (Laka-Mathebula, 2004:31).

2.4.2.4   Measures of organisational commitment

Two measures of organisational commitment will be discussed in this section. The first is the Organizational Commitment Questionnaire (OCQ), developed by Porter, Steers, Mowday and Boulian in 1974 (Jaros, 2007:9). This instrument is a 15-item instrument, which has been found to be a valid and reliable measure of organisational commitment (Kanning & Hill, 2013:12). However, it seems that the measure should be used with caution, since respondents can easily manipulate the scores.

The second it the OCQ, developed by Meyer and Allen (1997), which is the most commonly used method of assessing organisational commitment (Khan, Awang & Ghouri, 2014:897). The instrument consists of 18 items, or questionnaire statements, for which each component (i.e. affective, continuance, and normative commitment) is measured by six items on a five-point Likert scale, with responses ranging from "strongly disagree" to "strongly agree" (Kristanto, 2010:5). This measuring instrument was also found to be a valid and reliable measure of organisational commitment (Colakoglu, Culha & Atay, 2010:128). For the purposes of this study, the OCQ developed by Meyer and Allen (1997) will be used.

2.4.2.5   Outcomes of organisational commitment

The findings of previous research have shown that organisational commitment is related to many other work-related outcomes. It has been established that different levels of organisational commitment determine positive or negative job-related outcomes (Robbins & Judge, 2010:8). Sonia (2010:2) asserted that organisational commitment predicts decreased turnover, high levels of motivation, and organisational support. Hackney (2012:8) maintained that the outcomes of organisational commitment include improved job performance, less absenteeism, and less turnover. In the following section some of the outcomes of organisational commitment will be discussed.

2.4.2.5.1   Labour turnover

The most common finding in organisational commitment research is an inverse relationship between organisational commitment and turnover (Nkomo, 2013:71). Turnover is defined as voluntary and involuntary permanent withdrawal from an organisation (Robbins & Judge, 2010:29). Turnover also refers to the situation where a competent and capable employee terminates their employment with the organisation to work for another organisation (Ariani, 2012:16). Rahman, Karan and Arif (2014:119) maintain that excessive turnover of skilled, qualified, and experienced employees can be very disruptive for a company. This view is supported by Sonia (2010:6), who states that organisations often try to foster commitment in their employees, so as to achieve stability and reduce costly turnover.

2.4.2.5.2   Job performance

Organisations need high-performing staff members in order to meet their goals, deliver excellent service, and achieve a competitive advantage (Rageb, Abd-El-Salam, El-Samadicy & Farid, 2013:54). Geldenhuys, Laba and Venter (2014:2) assert that committed employees generate high-performance business outcomes, as measured by increased sales, improved productivity, profitability, and enhanced employee retention. Faloye (2014:23) shares the same sentiments as Rageb et al. (2013:54), and asserts that organisations whose members are strongly committed will be both highly participative and productive. Robbins and Judge (2010:8) state that committed employees have high expectations of their performance, and therefore perform better. From this body of evidence, one may conclude that job performance is an important outcome of organisational commitment, which may have a positive impact on the organisation‟s effectiveness.

2.4.2.5.3   Absenteeism

Employee attendance is positively correlated with organisational commitment, which implies that employees with lower levels of commitment will have higher levels of absenteeism (Robbins & Judge, 2010:7). This relationship is confirmed by Chevert, Genevieve, Cole and Banville (2013:355), who assert that absenteeism could be a response to low organisational commitment, in terms of short-term episodes of absence.

2.4.2.5.4   Job satisfaction

Suma and Lesha (2013:47) reported a positive relationship between organisational commitment and job satisfaction. Not only has this relationship been established, but organisational commitment has been found to impact on job satisfaction (Ariani, 2012:48). This implies that when levels of organisational commitment increase, job satisfaction will also increase. The opposite has also been established, namely that job satisfaction predicts organisational commitment (Nkomo, 2013:79). This implies that when levels of job satisfaction increase, organisational commitment will also increase.

2.4.2.6 Concluding remarks regarding organisational commitment

From the above discussion of organisational commitment, one may conclude that the construct of organisational commitment has been studied from two different approaches, namely a behavioural and an attitudinal approach. These approaches have led to different definitions being formulated over time, and different measures being constructed. For the purposes of this study, organisational commitment will be regarded as consisting of three components, namely normative commitment, affective commitment and continuance commitment. As is the case with job satisfaction, organisational commitment has been found to be associated with many positive outcomes in the workplace. In the following section the third work-related attitude investigated in this study will be discussed, namely work engagement.

2.4.3 Work engagement

Work engagement can be explored from two different approaches, namely a practitioner"s (industrial) approach, and an academic approach. There are two main differences between the practitioner"s approach and the academic approach (Chughtai, 2010:16). Firstly, the industrial view is more focused on the

outcomes of engagement (e.g. performance, retention, and satisfaction), and are relatively less focused on measuring this psychological state. Secondly, while industry typically uses macro data analysis, academics predominantly use an individual"s response as the data point (Wefald & Downey, 2008:144).

In academic research, the concept of work engagement is a fairly new area of interest (Rice, 2009:2), which has developed from the shift in focus in psychology from negative psychology to positive psychology (Chughtai & Buckley, 2008:47). Schaufeli et al. (2008:176) assert that the study of work engagement emerged from burnout research, in an attempt to understand burnout within the spectrum of employee well-being, which ranges from burnout to work engagement, thus employee well-being.

There has been some debate as to whether work engagement is similar to other work-related attitudes, such as organisational commitment and job satisfaction. Initially it was suggested that work engagement may be regarded as inclusive of various workplace attitudes, such as organisational commitment and job satisfaction, as well as motivation (Bergh, 2011:272). However, one may regard work engagement as a work-related attitude independent from the other work-related attitudes discussed in the previous sections.

2.4.3.1   Definition of work engagement

When conceptualising the concept of work engagement, it is necessary to distinguish between the perspectives offered regarding work engagement. First Khan (1990:694) defined engagement at work as "the harnessing of organisation members" selves to their work roles; in engagement, people employ and express themselves physically, cognitively and emotionally during role performances". Later, Maslach and Leiter (1997) proposed a more comprehensive view of the construct of work engagement, and asserted that work engagement is

characterised by energy, involvement, and efficacy (Chughtai & Buckley, 2008:47). Furthermore, Maslach and Leiter (1997) suggest that work engagement is the opposite of burnout (Chughtai & Buckley, 2008:47). According to their interpretation of work engagement, an individual that is experiencing burnout will experience exhaustion, as opposed to energy, cynicism, as opposed to involvement, and ineffectiveness, as opposed to efficacy (Chughtai & Buckley, 2008:37).

Another perspective of work engagement is based on the work of Schaufeli, Salanova, González-Romá and Bakker (2002), who view work engagement and burnout as two concepts that are related, but independent (Kassing, Piemonte, Goman & Mitchell, 2012:240). Thus, an employee may have high levels of absorption, but will not necessarily experience burnout. In line with this perspective of work engagement, Schaufeli et al. (2008:176) define work engagement as "a positive, fulfilling, work-related state of mind that is characterized by vigor (i.e. high levels of energy and mental resilience while working, the willingness to invest effort in one"s work, and persistence also in the face of difficulties), dedication (i.e. a sense of significance, enthusiasm, inspiration, pride and challenge), and absorption (i.e. being fully concentrated and engrossed by one"s work whereby time passes quickly and one has difficulties with detaching oneself from work)".

For the purposes of this study, the above definition of work engagement will be used. The reason for this is that this definition confirms that work engagement is an independent construct consisting of a physical, a cognitive, and an emotional dimension (Nelson & Quick, 2006:472). Furthermore, the Utrecht Work Engagement Scale was used to measure work engagement, which is based on the above definition of work engagement.

2.4.3.2   Dimensions of work engagement

As was indicated in the previous section, the definition of work engagement which will be used in this study is the one by Schaufeli et al. (2008:176). They assert that work engagement consists of three dimensions, namely vigour, dedication, and absorption (Schaufeli et al., 2008:176). Vigour refers to high mental resilience and high levels of energy in the workplace, clear and conscientious efforts to devote oneself to one‟s work, and persistence when facing difficulties or failure (Kassing et al., 2012:241). Goosen (2011:17) asserts that employees with high levels of vigour will execute their work with energy, zest, and stamina, while those will low levels of vigour will have less energy, zest, and stamina when working. Scholars that view work engagement as the opposite of burnout assert that vigour may be regarded as the opposite of exhaustion, which is a dimension of burnout (Kassing et al., 2012:241).

As was indicated in the previous section, dedication is characterised by a strong sense of identification with one‟s work, and includes feeling such as significance, enthusiasm, inspiration, pride, and feeling challenged (Chughtai & Buckley, 2008:48). Goosen (2011:17) postulates that employees that have high levels of dedication strongly identify with their work because they experience it as meaningful, inspirational, and challenging, which creates a sense of pride and enthusiasm for their work. Scholars that view work engagement as the opposite of burnout maintain that dedication may be regarded as the opposite of cynicism, which is a dimension of burnout (Kassing et al., 2012:241).

Absorption refers to full concentration, and being engrossed in one‟s work to the extent that an employee finds it difficult to detach themselves from their work (Schaufeli et al., 2008:176). Thus, an employee that is absorbed by their work feels that time is passing rapidly. Unlike the other two dimensions of work engagement (that is, vigour and dedication), which are viewed as opposite to the dimensions of burnout, absorption is not regarded as opposite to a lack of

professional efficacy (a dimension of burnout). Goosen (2011:17) asserts that a person with high levels of absorption will feel happily engrossed in and immersed in their work, and will have difficulty detaching from it.

2.4.3.3 Antecedents of work engagement

There are two main antecedents of work engagement, namely job resources, and personal resources (Bakker, Albrecht & Leiter, 2011:6). Personal resources are defined as "an individual"s positive psychological state of development, characterised by (1) having confidence (self-efficacy) to take on and put in the necessary effort to succeed in challenging tasks; (2) making a positive attribution (optimism) about succeeding now and in the future; (3) persevering towards goals, and when necessary, redirecting paths to goals (hope) in order to succeed; and (4) when beset by problems and adversity, sustaining and bouncing back, and even beyond (resilience), to attain success" (Bakker et al., 2011:7).

Job resources, on the other hand, refer to supervisory support, innovativeness, information, appreciation, and organisational climate (Rice, 2009:5). Other authors define job resources as the physical, social or organisational aspects of the job that may reduce job demands and the associated physiological and psychological costs (Schaufeli & Bakker, cited in Sibisi, 2012:21). Sonnetag (2011:33) maintains that a third influence on work engagement is task-related aspects, which refers to specific task features.

2.4.3.4 Outcomes of work engagement

Work engagement has been found to be negatively related to intention to quit, and positively related to job satisfaction and organisational commitment

(Schaufeli et al., 2008:179). In a study by Kassing et al. (2012:239), work engagement was studied in relation to employee dissent (that is, expression of disagreement or contradictory opinions about organisational policies and practices). Their findings indicate that dissent expression is related to work engagement, particularly dissent expressed to management and co-workers.

It is suggested that in order to experience life satisfaction, an individual needs to be passionate and enthusiastic about their daily tasks, in both their personal and work domains (Williamson, 2011:8). Calitz (2013:1) asserts that workers that are engaged in their work are likely to perform well, and to experience positive health and positive emotions. It has also been suggested that engaged employees are better equipped to address issues in the workplace, such as stress and change (Rice, 2009:2). In addition, employees that experience work engagement are more driven, and are key role players in helping to move the organisation forward (Krueger & Killham, cited in Rice, 2009:2).

Schaufeli and Bakker (cited by De Beer, 2013:22) assert that engaged employees have the following characteristics:

- They take initiative and give direction to their own lives, rather than passively accepting the influence of the environment.
- Through their attitudes and activities they generate their own positive feedback and „rewards", in the form of recognition, success, administration, and appreciation.
- They show engagement in the form of enthusiasm and energy, inside and outside their work environment.
- Their norms and values are congruent with those of the organisation.
- They experience a different type of exhaustion from burnt-out employees, because they are exhausted from the energy and enthusiasm with which they work, which causes them to experience satisfaction.

- They are not workaholics, because they experience pleasure in their work, and also enjoy doing hobbies and voluntary work in the community.

2.4.3.5 Measures of work engagement

Because of the different perspectives of work engagement that have been proposed over time, work engagement has been measured differently over time. The discussion presented in section 2.4.3.1 explained that Maslach and Leiter (1997) viewed work engagement as the opposite of burnout (Chughtai & Buckley, 2008:47). Therefore, to measure work engagement, they used the Maslach Burnout Inventory, which had been designed to measure burnout, which was considered to be the opposite of work engagement. Subsequently, Schaufeli et al. (2002) suggested that work engagement and burnout are two concepts that are related, but independent (Kassing et al., 2012:240), which implies that it is not appropriate to measure work engagement as the absence of burnout. Schaufeli et al. (2002) developed the Utrecht Work Engagement Scale (UWES), which is one of the most widely used measures of work engagement (Chughtai, 2010:27). The UWES can be used to measure the three subscales of work engagement, namely vigour, dedication, and absorption, and also overall work engagement (Matamala, 2011:29).

The original version of this instrument consisted of 17 items, which are assumed to measure the three underlying dimensions of work engagement, namely vigour, dedication, and absorption. This measure of work engagement has been reported to be a reliable and valid measure for international samples, and it has also been confirmed to be a reliable measure to use in the South African context (Bothma & Roodt, 2012:94).

In the business arena, Gallup researchers have developed a 12-item instrument, called the Q12, to measure work engagement (Chughtai, 2010:29). Harter and Schmidt (2008:37) assert that the Q12 measure consists of engagement conditions, each of which can promote work engagement. Harter and Schmidt (2008:37) further state that the Q12 has exhibited good reliability at both the business unit level and the individual level.

2.4.3.6   Concluding remarks regarding work engagement

Although work engagement has generally been found to have positive outcomes, one needs to consider that employees may become too engaged in their work, which may have negative outcomes for the individual, as well as the organisation. In addition, it seems that although work engagement can become fairly stable over the long term, it may potentially vary from week to week, day to day, or even hour to hour (Sonnetag, 2011:32).

2.5   CONCLUSION

In Chapter 2, a literature review on discrimination and work-related attitudes was presented. The concept of discrimination was defined and extensively reflected on. The chapter included a discussion of the legal framework regulating discrimination in South Africa, with special focus on the Constitution of South Africa (SA, 1996) and the Employment Equity Act (SA, 1998). The section on attitudes included a discussion of three work-related attitudes, namely job satisfaction, organisational commitment, and work engagement, and how these work-related attitudes relate to discrimination. In the following chapter, the research methodology employed in the study will be described.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 INTRODUCTION

Research is necessary in any organisation, to allow for new information and knowledge to be discovered, as it encourages innovation and creativity, thereby enabling organisations to remain competitive in an ever turbulent market (Cryer, 2006:56). In this chapter, the research methodology employed in the study will be described. Topics which will be discussed are the research design, the population and sampling, the measuring instruments used, the data-collection methods used, and the data-collection procedures followed. Thereafter, the data-analysis methods will be discussed.

3.2 RESEARCH DESIGN

A research design is defined as a plan outlining how information is to be gathered for an assessment or evaluation, and it includes identifying the data-gathering methods, the measuring instruments to be used, how the instruments will be administered, and how the data will be organised and analysed (Phelps, Fisher & Ellis, 2007:80). The choice of research design should be based on the researcher‟s assumptions, research skills, and research practices, which influence the way in which data is collected (Wisker, 2009:20). For the purposes of this study, a cross-sectional research design is used. According to Leedy and Ormrod (2010:186), a cross-sectional research design is easy to conduct, because the researcher can collect all of the needed data at a single time.

The cross-sectional study is quantitative in nature. According to Horn (2009:6), quantitative research collects predominantly numerical data and opinions, and often relies on deductive reasoning. Creswell (2009:175) asserts that quantitative research is a means for testing objective theories, by examining the relationship between variables which can be measured on instruments, so that numbered data can be analysed using statistical procedures. This shows the appropriateness of using quantitative research to achieve the objective of this study, namely to determine whether a relationship exists between perceived religious discrimination and work-related attitudes of Rastafari.

3.3   DATA COLLECTION

Data refers to those pieces of information that any particular situation gives to an observer (Leedy & Ormrod, 2010:88). Several methods can be used to collect data from a sample of respondents. According to Cooper and Schindler (2001:87), the gathering of data may range from a simple observation at one location to a complex survey of multinational corporations in different parts of the world, and the method that the researcher selects will largely determine how data is collected.

In order to collect the quantitative data in this study, a structured questionnaire was developed. Thus, data was collected at a predetermined time by means of a structured questionnaire. The structured questionnaire consisted of a biographical questionnaire, a measure of strength of religious conviction, a measure of perceived discrimination, and measures of job satisfaction, organisational commitment, and work engagement.

3.3.1 The questionnaire as data-collection method

Brannick and Roche (2007:16) state that the questionnaire forms the empirical framework of a study, and generally contains four types of questions, namely knowledge questions, behaviour questions, attitude/opinion questions, and classificatory/demographic questions. This study employed a self-administered questionnaire to collect data. A self-administered questionnaire is an instrument completed by the respondents themselves, without the assistance of the researcher (Bernard, 2006:3). The questionnaire was presented in tabular format, so that it could be user-friendly to respondents and data capturers.

The advantages of using a questionnaire as data-collection method are that it saves the researcher travel costs, posting questionnaires may be cheaper than conducting lengthy long-distance telephone interviews, and participants may respond more truthfully than they would in a personal interview (Leedy & Ormrod, 2010:189). The disadvantage of this data-collection method is that the majority of recipients of questionnaires do not return them, and there may thus be a low return (response) rate (Leedy & Ormrod, 2010:189). In the current study, additional questionnaires were distributed, to address the challenge of low response rates.

3.4 MEASURING INSTRUMENT

The primary objective of this research study is to investigate the relationship between perceived religious discrimination (the independent variable) and work-related attitudes (the dependent variables) of Rastafari. The work-related attitudes which were investigated in this study are job satisfaction, work engagement, and organisational commitment. The measuring instrument that was used to collect the primary data is attached as Annexure A.

3.4.1 Section A of the questionnaire

Section A of the questionnaire was labelled "Sociodemographic Information" and included questions pertaining to the sociodemographic characteristics of the respondents. This section consisted of nine questions regarding the respondent"s gender, ethnic group, age, employment status, tenure, job title, educational level, religion, and strength of religious conviction. All respondents (Rastafari who are currently employed) were requested to answer all the questions in this section. The information collected was used to generate descriptive data to explain the sample from which data was collected.

3.4.2 Section B of the questionnaire

Section B consisted of three subsections, all directed to employees belonging to the Rastafari religion. The first subsection consisted of 17 questions (items) about the Rastafari religion, and how the individual respondent identifies with the religion and other members of the religion. Items in this subsection were measured on a five-point Likert scale, with a choice of responses ranging from "strongly disagree" (1) to "strongly agree" (5). The second subsection consisted of seven questions (items) about how committed the respondent is to the Rastafari religion. The items in this subsection were measured on a five-point Likert scale, with responses ranging from "never" (1) to "very often" (5). The third subsection consisted of eight questions (items) about whether or not the respondent has perceived discrimination because of their religious affiliation. The items in this subsection were measured on a four-point Likert scale, where the choice of responses was "definitely yes", "yes", "no", and "definitely no".

3.4.3   Section C of the questionnaire

Section C consisted of a measure of job satisfaction. In order to measure job satisfaction, the short version of the Minnesota Satisfaction Questionnaire (MSQ) was used. The MSQ was developed in 1967 by Weiss and associates (Govender, 2013), and it measures global (overall) job satisfaction, intrinsic job satisfaction, and extrinsic job satisfaction. This measure consists of 20 questions (items) about how satisfied an individual is with particular aspects of their job. Items are measured on a five-point Likert scale, with responses ranging from "very dissatisfied" (1) to "very satisfied" (5). Many South African studies have used the MSQ to measure job satisfaction, and a Cronbach"s alpha coefficient of 0.93 has been reported for this instrument (Van der Walt, 2007:145). This indicates that the reliability of this instrument is very strong (Salkind, 2012:208). Hence this instrument is suitable for measuring job satisfaction in a South African sample.

3.4.4   Section D of the questionnaire

Section D consisted of a measure of organisational commitment, namely the Organizational Commitment Questionnaire (OCQ). The OCQ was developed by Porter and his associates (Porter et al., 1974), and consists of 18 questions (items) about opinions or feelings of the respondent towards the organisation they are working for. The OCQ was developed with the aim of measuring organisational commitment as a tridimensional construct (i.e. affective, continuance, and normative commitment) (Meyer & Allen, cited in Mguqulwa, 2008:58). Items are measured on a five-point Likert scale, with responses ranging from "strongly disagree" (1) to "strongly agree" (5). Previous South African studies have used the OCQ, and have reported a Cronbach"s alpha coefficient of 0.75 for this instrument (Lumley, 2009:145). This shows that the

instrument has a strong reliability, and that it can be used to measure organisational commitment in a South African sample.

3.4.5   Section E of the questionnaire

The final section of the questionnaire consisted of a work engagement measure, namely the Utrecht Work Engagement Scale (UWES). The UWES measures work engagement, as well as the three aspects thereof, namely vigour, dedication, and absorption. The questionnaire consists of 17 questions (items) measured on a seven-point Likert scale, with responses ranging from "never" (0) to "always" (6). Du Plooy and Roodt (2010:7) reported Cronbach"s alpha coefficients of 0.880 for vigour, 0.911 for dedication, and 0.859 for absorption. This shows that the UWES can be used with confidence for a South African sample to measure work engagement.

3.5   PILOT STUDY

After developing the questionnaire, and before it was distributed to the sample, a pilot study was conducted. The aim of the pilot study was to determine whether the questionnaire was adequately constructed, that it was understandable, and that it was error-free. A group of 10 individuals were included in the pilot study. The individuals were requested to complete the questionnaire, to assess whether or not they could understand it. All questionnaires were returned, and necessary amendments were made. Thereafter, the final questionnaire was compiled.

3.6   ETHICAL CONSIDERATIONS

Most ethical considerations in research fall into one of four categories, namely protection from harm, informed consent, the right to privacy, and honesty with professional colleagues (Leedy & Ormrod, 2010:101). In order to obtain informed consent from the respondents, a covering letter was compiled by the researcher, to inform the respondents of the nature and purpose of the research (see Annexure B), which was appended by a written explanation by the researcher. The respondents were made fully aware that their participation was completely voluntary, and that they could withdraw participation at any time. The researcher"s letter also assured the respondents of their confidentiality. At the end of the questionnaire, respondents were requested to provide their contact details if they wished to receive a copy of the findings of the study (see Annexure A).

3.7   QUESTIONNAIRE ADMINISTRATION PROCEDURE

Questionnaires were distributed to Rastafari who are employed. The questionnaires were distributed by the researcher, and were collected within 14 days after the date of distribution. The reason for this approach was to provide respondents with sufficient time to complete the questionnaire, and to enable the researcher to complete the data collection within a reasonable time. The respondents all reside in two provinces of South Africa. The researcher collected the questionnaires personally from the respondents in their respective localities, thereby ensuring confidentiality.

3.8   POPULATION AND SAMPLING

A group of individuals under study is called a population, and a subset of the population is called a sample (Anderson, 2009:153). The population of this study are Rastafari who are employed in South African organisations, and who reside in two provinces of South Africa. Unfortunately no official figures indicate the number of Rastafari working in South Africa.

Although the researcher attempted to distribute questionnaires to the entire population, he could only gain access to 100 Rastafari at the time the questionnaires were distributed. Consequently, the convenience sampling method was used. The convenience sampling method is a non-probability sampling technique where participants are selected because of their accessibility and proximity to the researcher (Leedy & Ormrod, 2010:212). Of the 100 questionnaires which were distributed, 80 were returned and could be used for data analysis. This shows that a response rate of 80% was obtained, which may be regarded as a very good response rate (Babbie, 2001:256). The sample varied in terms of sociodemographic details. These details are presented in Table 3.1 below.

Table 3.1:   Sociodemographic profile of the respondents (N=80)

Variable	Level of the variable	N	%	Cumulative %
Gender	Male	51	63.8	63.8
	Female	29	36.3	100
Ethnic group	Black African	77	96.3	96.3
	White	2	2.5	98.8
	Coloured	1	1.3	100
Age	21-30 years	21	26.3	26.3
	31-40 years	39	48.8	75.0
	41-50 years	17	21.3	96.3
	51-60 years	3	3.8	100
Tenure – number of years in current job	1-10 years	50	62.5	62.5
	11-20 years	22	27.5	90.0
	21-30 years	8	10.0	100
Highest academic qualification	Grade 12	6	7.5	7.5
	National diploma/degree	47	58.8	66.3
	Postgraduate degree	27	33.8	100
Strength of religious conviction	Very strong	70	87.5	87.5
	Strong	10	12.5	100

As can be seen from Table 3.1, the majority of the respondents were male (n = 51; 63.8%), with the remainder of the sample being female (n = 29; 36.3%). In terms of racial distribution, the overwhelming majority of the sample were African (n = 77; 96.3%), followed by two white respondents (n = 2; 2.5%), and one Coloured respondent (n = 1; 1.3%). With regard to age, the majority of the sample was between the age of 31 and 40 (n = 39; 48.8%), followed by those between the age of 21 and 30 (n = 21; 26.3%), those in the age group of 41-50 years (n = 17; 21.3%), and those in the age group of 51-60 years (n = 3; 3.8%).

In respect of tenure, the majority of the sample had been working between 1 to 10 years (n = 50; 62.5%), followed by those who had 11 to 20 years of work experience (n = 22; 27.5%), and those who had 21 to 30 years" work experience (n = 8; 10%). In terms of highest academic qualification, the majority of the respondents had either a national diploma or a bachelor"s degree (n = 47; 58.8%), followed by those who had a postgraduate degree (n = 27; 33.8%), and those who had a Grade 12 qualification (n = 6; 7.5%). When asked about the strength of their religious conviction, the majority indicated that their religious conviction is very strong (n = 70; 87.5%), while 10 respondents indicated that their religious conviction is strong (n = 10; 12.5%).

3.9   DATA ANALYSIS

Data analysis was done by an independent research psychologist. The data was captured on an Excel spreadsheet, after which it was analysed using the Statistical Package for the Social Sciences (SPSS). According to Ismail (2012:41), descriptive analysis refers to transformation of raw data into a form that will make it easy to understand and interpret. In the current chapter, descriptive statistics were used to describe the sample in terms of sociodemographic variables.

Descriptive statistics will be presented in Chapter 4 to describe the data set in terms of measures of central tendency and variability. Descriptive information which will be presented includes the median, the standard deviation, and the minimum and maximum scores of the different measuring instruments used. Inferential statistics used to investigate the relationship between the different variables measured, for example t-tests, MANOVA and Pearson product-moment correlation will also be presented in Chapter 4.

CHAPTER 4

FINDINGS OF THE STUDY

4.1   INTRODUCTION

The primary objective of this research study was to determine the relationship between perceived religious discrimination of Rastafari and workplace attitudes, including job satisfaction, organisational commitment, and work engagement. In this chapter, the findings of the study will be presented. Specifically, the reliability of the measuring instruments will be discussed, after which the findings from the descriptive and inferential statistical analysis will be presented.

4.2   RELIABILITY OF THE MEASURING INSTRUMENTS

In Table 4.1 the Cronbach"s alpha coefficient results for the different measuring instruments used are presented. Cronbach"s alpha coefficient is used to determine the internal consistency, thus how the set questions and statements in a questionnaire correlate with each other (Gay, Mills & Airasian, 2011:166).

Table 4.1:   Reliability of the measuring instruments

Scale	No. of items	Cronbach's alpha
Identification with and commitment to the Rastafari religion	24	0.60
Perceived discrimination questionnaire	8	0.81
Minnesota Satisfaction Questionnaire (MSQ)	20	0.95
Organizational Commitment Questionnaire (OCQ)	18	0.67
Utrecht Work Engagement Questionnaire (UWES)	17	0.95

As can be seen from Table 4.1, the Cronbach"s alpha coefficient for the five measuring instruments ranged from 0.60 to 0.95. Both the MSQ and the UWES had a Cronbach"s alpha coefficient of 0.95, while the Perceived discrimination questionnaire had an internal consistency of 0.81. They were followed by the OCQ, with a Cronbach"s alpha coefficient of 0.67. The Identification with and commitment to Rastafari questionnaire had a Cronbach"s alpha coefficient of 0.60. This indicates that the Cronbach"s alpha coefficients ranged from 0.60 to 0.95. Salkind (2012:208) states that a correlation coefficient of between 0.8 and 1.00 may be regarded as very strong. Therefore one may conclude that the reliability scores of 0.60 and 0.67 are not particularly strong, but are acceptable. The reliability range for the measuring instruments used varies from acceptable to very strong reliability, and the instruments thus measure what they are intended to measure.

The Cronbach"s alpha coefficients obtained for this study are consistent with the findings of previous research which reported on the reliability of some of the measures used in this study. In terms of job satisfaction, a South African study by Van der Walt (2007:145) reported a Cronbach"s alpha coefficient of 0.93 for the MSQ, which is comparable to the 0.95 score reported in the current study. Organisational commitment has also been studied in South Africa using the

OCQ. In a study by Lumley (2009:145), a Cronbach"s alpha coefficient of 0.75 was reported, which is comparable to the 0.67 reported for the current study. In terms of work engagement, Storm (2002:60) reported Cronbach"s alpha coefficients for the three subscales of the UWES which ranged between 0.68 and 0.91 for a South African sample, which are comparable to the Cronbach"s alpha coefficient of 0.95 reported for the current study.

4.3 MEASURES OF CENTRAL TENDENCY FOR THE VARIABLES MEASURED

In Table 4.2 the measures of central tendency for the variables measured are presented. Before presenting or analysing further results of the study, it is necessary to evaluate the scores of the respondents in the present population on the variables of identification with and commitment to the Rastafari religion, perceived discrimination, job satisfaction, organisational commitment, and work engagement. The means, standard deviations (SDs), and maximum and minimum scores of the respondents on the variables identification with and commitment to the Rastafari religion, perceived discrimination, job satisfaction, organisational commitment, and work engagement of the current study are presented in Table 4.2.

Table 4.2:   Measures of central tendency for the variables measured

Variable	Minimum	Maximum	Median	Mean	SD
Identification with and commitment to the Rastafari religion	3.17	4.46	3.75	3.77	0.24062
Perceived discrimination	1.50	3.38	2.13	2.28	0.43499
Job satisfaction	1.10	4.60	2.48	2.60	0.90972
Organisational commitment	1.78	4.33	3.06	3.08	0.48982
Work engagement	1.24	3.71	2.38	2.33	0.67543

According to Table 4.2, respondents indicated that they moderately identify with the Rastafari religion, and that their commitment to the religion is positive (mean = 3.77; SD = 0.24062). With regard to experience of perceived discrimination, respondents indicated that they perceive to be discriminated against because of their religious affiliation (mean = 2.28; SD = 0.43499). In respect of job satisfaction, respondents indicated that their job satisfaction ranged from dissatisfied to neutral (mean = 2.60; SD = 0.90972), while in terms of organisational commitment, responses were generally neutral (mean = 3.08; SD = 0.48982). Lastly, with regard to work engagement, respondents indicated that they sometimes feel engaged in their work (mean = 2.33; SD = 0.67543).

4.4 SOCIODEMOGRAPHIC DETERMINANTS AND PERCEIVED DISCRIMINATION AND WORK-RELATED ATTITUDES

This section presents the results of the analysis, in order to answer research question 1. A t-test and a MANOVA were used to determine whether the sociodemographic variables measured had a statistically significant influence on identification with and commitment to the Rastafari religion, perceived discrimination, and work-related attitudes. According to Salkind (2012:184), a t-test is a commonly used inferential test of the significance of the difference between two means, based on two independent, unrelated groups. The MANOVA is a multivariate statistical analysis which enables researchers to examine relationships between dependent variables at each level of the independent variable (Kanyama, 2011:12).

4.4.1 Association between gender and identification with and commitment to the Rastafari religion, perceived discrimination, and work-related attitudes

To determine the influence of the independent variables on the dependent variables, a t-test was performed, as gender is a binary variable, that is, it has only two levels. Please take note that equal variance was assumed.

Table 4.3: T-test results for gender and identification with and commitment to the Rastafari religion, perceived discrimination, and work-related attitudes

Dependent variable	F	DF	p
Identification with and commitment to the Rastafari religion	-2.928	78	0.004**
Perceived discrimination	0.820	78	0.414
Job satisfaction	0.178	78	0.859
Organisational commitment	-0.926	78	0.357
Work engagement	0.650	78	0.518

* $p \leq 0.05$; ** $p \leq 0.01$

According to Table 4.3, only identification with and commitment to the Rastafari religion was statistically significantly influenced by the independent variable of gender, at the 99th percentile.

4.4.2 Association between ethnic group and identification with and commitment to the Rastafari religion, perceived discrimination, and work-related attitudes

Table 4.4 depicts the MANOVA results for the association between ethnic group and identification with and commitment to the Rastafari religion, perceived discrimination, and work-related attitudes.

Table 4.4: MANOVA test results for ethnic group and identification with and commitment to the Rastafari religion, perceived discrimination, and work-related attitudes

Dependent variable	*F*	DF	p
Identification with and commitment to the Rastafari religion	1.391	2	0.258
Perceived discrimination	0.079	2	0.925
Job satisfaction	0.113	2	0.894
Organisational commitment	0.139	2	0.870
Work engagement	0.310	2	0.735

* $p \leq 0.05$; ** $p \leq 0.01$

The MANOVA results depicted in Table 4.4 show that the independent variable of ethnic group does not statistically significantly influence the dependent variables.

4.4.3 Association between age and identification with and commitment to the Rastafari religion, perceived discrimination, and work-related attitudes

The MANOVA results for the association between age and identification with and commitment to the Rastafari religion, perceived discrimination, and work-related attitudes are shown in Table 4.5.

Table 4.5: MANOVA test results for age and identification with and commitment to the Rastafari religion, perceived discrimination, and work-related attitudes

Dependent variable	F	DF	p
Identification with and commitment to the Rastafari religion	0.558	3	0.645
Perceived discrimination	1.016	3	0.391
Job satisfaction	0.430	3	0.732
Organisational commitment	0.933	3	0.431
Work engagement	1.041	3	0.382

* $p \leq 0.05$; ** $p \leq 0.01$

The MANOVA results depicted in Table 4.5 show that the independent variable of age does not statistically significantly influence the dependent variables.

4.4.4 Association between tenure and identification with and commitment to the Rastafari religion, perceived discrimination, and work-related attitudes

The MANOVA results for tenure and identification with and commitment to the Rastafari religion, perceived discrimination, and work-related attitudes are shown in Table 4.6.

Table 4.6: **MANOVA test results for tenure and identification with and commitment to the Rastafari religion, perceived discrimination, and work-related attitudes**

Dependent variable	*F*	DF	p
Identification with and commitment to the Rastafari religion	1.448	2	0.244
Perceived discrimination	0.621	2	0.540
Job satisfaction	0.501	2	0.609
Organisational commitment	2.321	2	0.108
Work engagement	1.540	2	0.224

* $p \leq 0.05$; ** $p \leq 0.01$

The MANOVA results depicted in Table 4.6 show that the independent variable of tenure (number of years in job) does not statistically significantly influence the dependent variables.

4.4.5 Association between highest qualification and identification with and commitment to the Rastafari religion, perceived discrimination, and work-related attitudes

The MANOVA results for highest qualification and identification with and commitment to the Rastafari religion, perceived discrimination, and work-related attitudes are shown in Table 4.7.

Table 4.7: MANOVA test results for highest qualification and identification with and commitment to the Rastafari religion, perceived discrimination, and work-related attitudes

Dependent variable	*F*	DF	p
Identification with and commitment to the Rastafari religion	0.384	2	0.683
Perceived discrimination	2.926	2	0.060
Job satisfaction	0.568	2	0.570
Organisational commitment	0.026	2	0.974
Work engagement	0.339	2	0.714

* $p \leq 0.05$; ** $p \leq 0.01$

The MANOVA results depicted in Table 4.7 show that the independent variable of highest qualification does not statistically significantly influence the dependent variables.

4.4.6 Association between strength of religious conviction and identification with and commitment to the Rastafari religion, perceived discrimination, and work-related attitudes

The MANOVA results for the independent variable of strength of religious conviction and the dependent variables of identification with and commitment to the Rastafari religion, perceived discrimination, and work-related attitudes are shown in Table 4.8.

Table 4.8: MANOVA test results for strength of religious conviction and identification with and commitment to the Rastafari religion, perceived discrimination, and work-related attitudes

Dependent variable	*F*	DF	p
Identification with and commitment to the Rastafari religion	0.297	1	0.588
Perceived discrimination	0.057	1	0.811
Job satisfaction	0.998	1	0.322
Organisational commitment	0.190	1	0.665
Work engagement	0.095	1	0.759

* $p \leq 0.05$; ** $p \leq 0.01$

The MANOVA results depicted in Table 4.8 show that the independent variable of highest qualification does not statistically significantly influence the dependent variables. Results for the Pearson product-moment correlations are presented in Table 4.9.

4.5 THE RELATIONSHIP BETWEEN THE DIFFERENT VARIABLES MEASURED

In order to investigate the primary research question, which is to determine the relationship between the independent variable (perceived discrimination) and the dependent variables (work-related attitudes), namely job satisfaction, work engagement, and organisational commitment, a Pearson product-moment correlation coefficient was determined. The Pearson product-moment correlation is a statistical instrument which measures the strength of the linear association, and computes the correlation between variable x and variable y (Wegner, 2010:418). The Pearson product-moment correlation coefficient indicates whether variables are statistically significantly related, but it does not indicate a cause-and-effect relationship. The Pearson product-moment correlation results are presented in Table 4.9.

Table 4.9: Pearson product-moment correlation results, indicating the relationship between the different variables measured

Variable	1	2	3	4	5
Identification with and commitment to the Rastafari religion (1)	1				
Perceived discrimination (2)	-0.373 0.000**	1			
Job satisfaction (3)	-0.074 0.513	0.483 0.000**	1		
Organisational commitment (4)	0.085 0.451	0.271 0.015*	0.526 0.000**	1	
Work engagement (5)	-0.037 0.743	0.415 0.000**	0.821 0.000**	0.590 0.000**	1

* p ≤ 0.05; ** p ≤ 0.01

The Pearson product-moment correlation results presented in Table 4.9 indicate that there is a statistically significant negative relationship between perceived discrimination and identification with and commitment to the Rastafari religion, at the 1% level of significance. This implies that as the one variable increases, the other variable will decrease. It should, however, be noted that the relationship is weak, tending towards moderately strong (r = -0.373, with the reference being r = 0.21 to 0.4).

Job satisfaction showed a moderately strong (r = 0.483) positive correlation with perceived discrimination. This result is interesting, especially in light of the fact that one would expect job satisfaction to decrease when perceived discrimination increases. Organisational commitment showed a weak positive (r = 0.271) correlation with perceived discrimination, and a strong positive relationship (r = 0.526) with job satisfaction. Once again, the first-mentioned correlation is surprising, since one would expect that as perceived discrimination increases, organisational commitment would decrease.

With regard to work engagement, a strong positive association is noted for both perceived discrimination (r = 0.415) and organisational commitment (r = 0.590), while a very strong correlation is noted between work engagement and job satisfaction (r = 0.821), at the 0.01 level of significance. The latter can be expected, as work engagement increases with an increase in job satisfaction.

The aim of this study was to determine the relationship between perceived discrimination (the independent variable) and job satisfaction, work engagement, and organisational commitment (the dependent variables). From the above data, one may conclude that perceived discrimination is positively correlated with job satisfaction, work engagement, and organisational commitment. Perceived discrimination was also statistically significantly correlated with identification with and commitment to the Rastafari religion.

The research questions which will be tested, based on the above findings are:

- How much of perceived discrimination can be explained by identification with and commitment to the Rastafari religion?
- How much of the variance in job satisfaction, organisational commitment, and work engagement can be explained by perceived discrimination?

In order to answer these questions, a multiple regression analysis was performed. The results of the analysis are presented in Table 4.10.

Table 4.10: **Multiple regression analysis results, with identification with and commitment to the Rastafari religion as the independent variable, and perceived discrimination as the dependent variable**

Variable	Perceived discrimination						
	R	R^2	*F*	p	β	t	p
Identification with and commitment to the Rastafari religion	0.373	0.139	12.630	0.001**	-0.373	-3.554	0.001

** $p \leq 0.01$

According to Table 4.10, identification with and commitment to the Rastafari religion predicted perceived discrimination with an R-squared value of 0.139 ($F =$ 12.630; $p \leq 0.001$**) and a beta value of -0.373, accounting for 37.3% of the variance in perceived discrimination. The relationship is negative; thus perceived

discrimination decreases when identification with and commitment to the Rastafari religion increases.

In order to determine whether perceived discrimination influences job satisfaction, organisational commitment, and work engagement, a standard multiple regression analysis was performed. The results are presented in Table 4.11.

Table 4.11: **Multiple regression analysis results, with job satisfaction, organisational commitment, and work engagement as the dependent variables, and perceived discrimination as the independent variable**

Variable	Perceived discrimination							
	R	R^2	*F*	β	t	p	Tolerance	VIP
Job satisfaction	0.483	0.234	23.767	0.483	4.575	0.000**		
Organisational commitment	0.271	0.073	6.161	0.271	2.482	0.015*	1.000	1.000
Work engagement	0.415	0.172	16.188	0.415	4.023	0.000**		

*p ≤ 0.015; **p ≤ 0.000

As can be seen from Table 4.11, perceived discrimination statistically significantly predicted all the dependent variables. With regard to variance, 48.3% (β = 0.483) of the variance in job satisfaction could be attributed to the experience of perceived discrimination, while 27.1% (β = 0.271) of the variance in organisational commitment could be attributed to the experience of perceived discrimination. Lastly, 41.5% (β = 0.415) of the variance in work engagement could be attributed to the experience of perceived discrimination.

CHAPTER 5

DISCUSSION, CONCLUSION, AND RECOMMENDATIONS

5.1 INTRODUCTION

The previous chapter presented the findings of the study. In this chapter, these findings will be discussed, and research questions will be answered. This will be followed by the drawing of conclusions, and a discussion of the implications of the findings. Finally, recommendations for future research and practice will be offered, and the limitations of the study will be stated.

5.2 SCORES FOR IDENTIFICATION WITH AND COMMITMENT TO THE RASTAFARI RELIGION, PERCEIVED DISCRIMINATION, AND WORK-RELATED ATTITUDES

The results presented in Table 4.2 show that identification with and commitment to the Rastafari religion, as measured by the questionnaire constructed by the researcher, had a median score of 3.75, and a standard deviation of 0.24062. This indicates that, on average, respondents reported a moderate positive identification with and commitment to the Rastafari religion. Verkuyten (2007:342) states that conceptualisation and measurement of religious identification, and hence religious commitment, is controversial. In this particular study, the aim was to establish whether respondents identify with other members of the Rastafari religion, and whether they psychologically identify with the religion itself. Furthermore, the aim was to determine whether the practices that they engage in may be indicative of their commitment to the religion. The reason for this is that high-committed and low-committed individuals can be expected to have different

reactions and evaluations (Verkuyten, 2007:342), and thus to show differences in their perceptions of discrimination.

In terms of perceived religious discrimination, the respondents indicated that they perceive that they are being discriminated against because of their religious affiliation with the Rastafari religion (median = 2.13; SD = 0.43499). This finding is consistent with previous reports of religious discrimination of Rastafari. Research conducted by Crozier-Fitzgerald (2010:1) highlights religious discrimination of Rastafari due to the outward manifestations of this religion, such as the wearing of dreadlocks. According to one of the respondents in the above study, he had applied for more than 50 positions over a period of four years, but had missed numerous opportunities due to his appearance, because of his affiliation with the Rastafari religion (Crozier-Fitzgerald, 2010:1). Similarly, Crocker, Major and Steele (cited in Ghazarian, 2008:24) suggest that individuals from ethnic minorities are likely to experience more discriminatory experiences, due to differences in outwardly visible individual characteristics. Thus, to answer research question 1, Rastafari perceive to be discriminated against in the workplace because of their religious affiliation.

The job satisfaction of the Rastafari in the sample in this study was measured as ranging from neutral to dissatisfied (see Table 4.2). This finding is not surprising, as Rastafari often experience prejudice because they listen to reggae music, wear dreadlocks, and smoke marijuana (Wakengut, 2013:77), which can lead to them establishing poor relationships with supervisors and colleagues in the workplace. This could, in turn, lead to them not being considered for rewards and promotional opportunities, which may negatively impact on their experience of job satisfaction.

5.3 PERCEIVED DISCRIMINATION, WORK-RELATED ATTITUDES, AND SOCIODEMOGRAPHIC VARIABLES

The relationship between perceived discrimination, the work-related attitudes measured, and sociodemographic variables will be discussed in this section. The sociodemographic variables that will be discussed are gender, ethnic group, age, tenure, highest academic qualification, and strength of religious conviction.

5.3.1 Gender and perceived discrimination, identification with and commitment to the Rastafari religion, and work-related attitudes

According to the t-test results presented in Table 4.3, gender was shown to have a statistically significant influence on identification with and commitment to the Rastafari religion ($p=0.004$). This is consistent with the findings of previous studies, where it was found that women are religiously more devout than men (Kaufmann, 2004:491). Sullins (2006:4) provides confirmation of these findings, by stating that studies over the past century have repeatedly confirmed that women are more religious than men.

Gender was found not to statistically significantly influence perceived discrimination. Similar findings were reported by Kim and Williams (2012:3), who found no gender differences in perceived discrimination in work-related situations. Therefore, one may conclude that males and females that belong to the Rastafari religion have similar perceptions regarding religious discrimination in the workplace.

With regard to gender and work-related attitudes, the t-test indicated that gender does not statistically significantly influence any of the work-related attitudes measured, namely job satisfaction, organisational commitment, and work engagement. This confirms the findings of Mahanta (2012:51), who reported no

statistically significant correlation between organisational commitment and gender. However, the findings of this study disconfirm those of Gumbang, Mohd Suki and Mohd Suki (2010:10), who reported that men and women have different levels of organisational commitment.

In terms of work engagement and gender, contradictory findings have been reported. In a South African study, Coetzee and De Villiers (2010:40) reported a statistically significant difference between gender and work engagement, with females reporting higher levels of work engagement than males. Contradicting this finding, Moodley (2010:90) reported that gender influences work engagement, with males reporting higher work engagement than females for a South African sample. The emergence of such contradictory findings is predicted by Sonnetag"s (2011:32) suggestion that work engagement may potentially vary from week to week, day to day, or even hour to hour.

In terms of gender and job satisfaction, the findings of this study are consistent with those of Gumbang et al. (2010:9), who found that gender is not statistically significantly correlated with job satisfaction. This means that there is no significant difference between the job satisfaction levels of males and those of females. However, the findings of this study contradict those of De Bustillo Llorente and Macias (2005:669), who reported a statistically significant relationship between gender and job satisfaction. One may conclude that different genders that belong to the Rastafari religion have similar levels of work-related attitudes.

5.3.2 Ethnic group, perceived discrimination, identification with and commitment to the Rastafari religion, and work-related attitudes

The MANOVA test results presented in Table 4.4 for ethnic group, perceived discrimination, identification with and commitment to the Rastafari religion, and

work-related attitudes show that ethnic group does not statistically significantly influence identification with and commitment to the Rastafari religion (p=0.258), perceived discrimination (p=0.925), or any of the work-related attitudes measured, namely job satisfaction (p=0.894), organisational commitment (p=0.870), and work engagement (p=0.735).

The findings of the current study are in line with previous findings regarding ethnic group and various work-related attitudes. In terms of ethnic group and job satisfaction, the findings of the current study confirm the findings of Campbell (2011:5), who reported no statistically significant association between race, or ethnicity, and job satisfaction. Martin and Roodt (2008:29) reported no statistically significant association between ethnic group and organisational commitment, while Coetzee and De Villiers (2011:42) reported no statistically significant association between race and work engagement. This shows that ethnic differences are possibly diminishing in South Africa, which may indicate that racial transformation is indeed taking place in the workplace.

Ethnic group did not show a statistically significant influence on identification with and commitment to the Rastafari religion. This finding contradicts most previous research findings. Chatters, Taylor, Bullard and Jackson (2009:1143) confirmed previous research findings regarding differences between ethnic group and religious involvement, which reported that black people are more religious than white people. Even when controlling for demographic variables and denomination, black people demonstrated higher levels of religious behaviours and involvement in religious practices (Chatters et al., 2009:1144). However, when one considers that the Rastafari religion promotes social change, it is not surprising that ethnic group did not show an association with identification with and commitment to the Rastafari religion.

5.2.3 Age and identification with and commitment to the Rastafari religion, perceived discrimination, and work-related attitudes

The MANOVA test results presented in Table 4.5 for age, perceived discrimination, identification with and commitment to the Rastafari religion, and work-related attitudes indicate that age does not influence identification with and commitment to the Rastafari religion (p=0.645), perceived discrimination (p=0.391), or any of the work-related attitudes measured, namely job satisfaction (p=0.732), organisational commitment (p=0.431), and work engagement (p=0.382).

In terms of age and job satisfaction, conflicting findings have been reported, with some findings reporting a positive relationship, some a negative relationship, and others no significant relationship between the two variables (Martin & Roodt, 2008:24). Similarly, different findings have been reported for the relationship between age and organisational commitment, with some studies reporting findings consistent with those of the current study (Khan, Shah, Hassan, Khan & Khan, 2013:9), and other studies reporting that age groups differ in terms of organisational commitment (Martin & Roodt, 2008:29). In terms of age and work engagement, contradictory findings have been reported. Mahboubi, Ghahramani, Mohammadi, Amani, Mousavi, Moradi, Akbarzadeh and Kazemi (2015:170) reported that work engagement and age are associated.

In terms of religious identification and commitment and age, the findings of this study confirm those of Storm (2013:21), who reported no significant association between age and religious identification. However, Schwadel (2011:185) reported that religious practices and behaviour, such as church attendance and prayer, reflect age differences. For the current sample, one may conclude that identification with and commitment to the Rastafari religion is not influenced by age. The findings of the current study regarding age and perceived discrimination contradict those of previous studies. While not investigating perceived religious

discrimination, but rather perceived ethnic discrimination, Perez, Fortuna and Alegria (2008:421) reported that younger respondents were more likely to perceive discrimination than were older respondents.

5.2.4 Tenure and perceived discrimination, identification with and commitment to the Rastafari religion, and work-related attitudes

The MANOVA test results depicted in Table 4.6 show that tenure does not statistically significantly influence identification with and commitment to the Rastafari religion (p=0.244), perceived discrimination (p=0.540), or any of the work-related attitudes measured, namely job satisfaction (p=0.609), organisational commitment (p=0.108), and work engagement (p=0.224).

In terms of tenure and job satisfaction, the findings of the current study support those of Roos (2005:72), Hlungwane (2006:63), Martin (2007:49), and Bowen and Cattell (2008:266), who reported no significant relationship between tenure and job satisfaction. In terms of tenure and organisational commitment, the findings of the current study contradict those of previous studies, which indicated that tenure has a statistically significant influence on organisational commitment (e.g. Azeem, 2010:297; Mahanta, 2012:51; Salami, 2008:31). This shows that employees do not need to work for an organisation for a long period of time in order to become emotionally attached to the organisation, as was previously asserted by Mahanta (2012:55). The findings in terms of tenure and work engagement also differ from previous findings. Otwori and Xiangping (2010:7) report a positive relationship between tenure and work engagement, and state that their findings are in line with those of previous studies.

5.2.5 Highest qualification and identification with and commitment to the Rastafari religion, perceived discrimination, and work-related attitudes

The MANOVA test results depicted in Table 4.7 indicate that the respondents" level of qualification does not statistically significantly influence identification with and commitment to the Rastafari religion (p=0.683), perceived discrimination (p=0.060), or any of the work-related attitudes measured, namely job satisfaction (p=0.570), organisational commitment (p=0.974), and work engagement (p=0.714).

In terms of qualification and job satisfaction, similar findings were reported by George, Louw and Badenhorst (2008:147), who reported no statistically significant correlation between education level and job satisfaction. Contradictory findings have been reported regarding qualification and organisational commitment. Some researchers have found a negative relationship between organisational commitment and level of qualification (e.g. Iqbal, 2010:20; Martin & Roodt, 2008:29), while others have reported a positive relationship between organisational commitment and education level (Amangala, 2013:115). In terms of qualification and work engagement, the findings of the current study contradict those of other South African studies reporting on qualification and work engagement. Both Barkhuizen and Rothman (2006:43) and Gilbert (cited in Barkhuizen & Rothman, 2006:44), reported a statistically significant relationship between qualification and work engagement.

In terms of religion and education, it is asserted that the more educated a person becomes, the less committed they become to a specific religion (Meigs, 2013:37). However, it seems that religious affiliation influences this relationship, with minority groups having a stronger negative relationship between religious commitment and qualification than majority groups (Meigs, 2013:38).

5.2.6 Strength of religious conviction and identification with and commitment to the Rastafari religion, perceived discrimination, and work-related attitudes

The MANOVA test results depicted in Table 4.8 indicate that strength of religious conviction does not statistically significantly influence identification with and commitment to the Rastafari religion (p=0.588), perceived discrimination (p=0.811), or any of the work-related attitudes measured, namely job satisfaction (p=0.322), organisational commitment (p=0.665), and work engagement (p=0.759). The finding that strength of religious conviction does not influence identification with and commitment to the Rastafari religion is surprising, as one would assume that strength of religious conviction would be positively correlated with identification with and commitment to the religion. This may indicate that the Rastafari movement is possibly more politically motivated, and thus a symbolic system, rather than a religious movement (Stokke, 2005:2) Some authors maintain that Rastafari is a resistance movement against social inequality, and that it has ignored spiritual, and thus religious, aspects (Stokke, 2005:2).

In terms of strength of religious conviction and job satisfaction, the findings of the current study confirm the findings of Jenaabadi (2013:12) and Van der Walt (2007:156), who reported no significant association between the two variables. Contradicting these findings, Mehdad and Iranpour (2014:564) reported statistically significant negative correlations between strength of religious conviction and job satisfaction and organisational commitment.

5.2.7 Concluding remarks

From the above discussion of the association between the various sociodemographic variables, identification with and commitment to the Rastafari religion, perceived discrimination, and the work-related attitudes measured, one

may conclude that the sociodemographic variables did not influence perceived discrimination or the work-related attitudes measured. This shows that the Rastafari included in the sample reported similar perceptions of the religious discrimination they have experienced in the context of the workplace. Likewise, the Rastafari in the sample reported similar work-related attitudes. This finding supports the dispositional theory of work-related attitudes, which postulates that employees enter the workplace with dispositions which influence their behaviour and attitudes (Millet, 2007:44). According to this perspective, work-related attitudes are not dependent on working conditions, but rather on individual differences or personality characteristics (Cohrs et al., 2006:364). Thus, to answer the secondary research question (see section 1.8), only gender had a statistically significant influence on identification with and commitment to the Rastafari religion. None of the sociodemographic variables measured had a statistically significant influence on perceived discrimination or the work-related attitudes measured, namely job satisfaction, organisational commitment, and work engagement.

5.3   THE RELATIONSHIP BETWEEN PERCEIVED DISCRIMINATION AND WORK-RELATED ATTITUDES

In order to answer research question 2, regarding the relationship between perceived discrimination and identification with and commitment to the Rastafari religion, a Pearson product-moment correlation was performed. The results of the Pearson product-moment correlation (see Table 4.9) show that there is a somewhat weak statistically significant negative relationship (r = -0.373) between perceived discrimination and identification and commitment to the religion, at the 0.01 level of significance. In order to determine how much of perceived discrimination (the dependent variable) can be explained by identification with and commitment to the Rastafari religion (the independent variable), a multiple regression analysis was performed. The results presented in Table 4.10 show

that identification with and commitment to the Rastafari religion predicted perceived discrimination with an R-squared value of 0.139 (F = 12.630; p ≤ 0.001**) and a beta value of -0.373, accounting for 37.3% of the variance in perceived discrimination. The relationship is negative; thus perceived discrimination decreases when identification with and commitment to the religion increases.

The results imply that if identification with and commitment to the Rastafari religion increases, perceived discrimination decreases. In other words, the more Rastafari identify with the Rastafari religion, the more equipped they are to care less about others" perceptions of them. One possible explanation for this may be Rastafari"s rejection of the logic underlying capitalism and imperialism (Stokke, 2005:15), which implies that Rastafari will rather do introspection than blame others or a system for an experience or situation where they are discriminated against. This world view could possibly have led to Rastafari not accurately reporting on the severity of the religious discrimination they are being exposed to in the workplace. Another possible explanation may be that the more Rastafari identify with the intrinsic or extrinsic religious orientations of Rastafari, for example their tolerance of discriminatory practices, their acceptance of the pious and spiritual nature of human beings, and their optimism about human beings" ability to undergo a change of attitude, the less they will perceive to be discriminated against. Wakengut (2013:77) suggests that injustices experienced by Rastafari are often rewarded by the feeling of strong collective identity, and, most importantly, by the "protection and love of his Majesty".

In order to answer research question 3 regarding the relationship between perceived religious discrimination and organisational commitment, a Pearson product-moment correlation was performed. The results of the Pearson product-moment correlation (see Table 4.9) reveal that organisational commitment showed a weak positive (r = 0.271) correlation with perceived discrimination. In order to determine how much of the variance in organisational commitment can be explained by perceived religious discrimination, a standard multiple regression

analysis was performed (see Table 4.11). The results of the test show that perceived discrimination (the independent variable) statistically significantly predicted organisational commitment. The beta value (β = 0.271) explains that 27.1% of the variance in organisational commitment can be attributed to perceived discrimination.

These results imply that when perceived religious discrimination increases, organisational commitment will also increase. This could mean that Rastafari are able to distinguish religious issues from organisational concerns. This correlation is surprising, since one would expect that when perceived discrimination increases, organisational commitment would decrease. This finding would seem to contradict that of Triana, García and Colella (2010:830) and Jagusztyn (2010:137), who studied the relationship between perceived discrimination (not perceived religious discrimination) and organisational commitment, and reported a statistically significant negative correlation between perceived discrimination and organisational commitment. In practical terms, this means that the fact that the Rastafari in the sample are discriminated against does not affect their commitment to the organisation. Any perceptions of being discriminated against that they might have do not affect their work behaviour.

In terms of the attitudinal approach to organisational commitment, which asserts that individuals consider their relationship with the organisation mainly as a mindset in which they consider whether their own goals and values are in line with those of the organisation (Singh et al., 2008:61), one may speculate that the more perceived religious discrimination Rastafari experience, the more they focus on the congruence of their goals and values with those of the organisation, in order to deal with this negative experience, thus becoming more committed. One may also argue that if employees perceive their work as a calling, they will be more committed to their work (Duffy, Bott, Allan, Torrey & Dik, 2012:50), and thus the organisation, and that this will compensate for any perceived religious discrimination they might experience.

In order to answer research question 4 regarding the relationship between perceived religious discrimination and job satisfaction, a Pearson product-moment correlation was performed. The results of the Pearson product-moment correlation (see Table 4.9) indicate that perceived discrimination is statistically significantly related to job satisfaction. The relationship between job satisfaction and perceived discrimination is moderately strong and positive ($r = 0.483$). In order to determine how much of the variance in job satisfaction (the dependent variable) can be explained by perceived religious discrimination (the independent variable), a standard multiple regression analysis was performed (see Table 4.11). The results of the test show that perceived discrimination statistically significantly predicted job satisfaction. The beta value ($\beta = 0.483$) explains that 48.3% of the variance in job satisfaction can be attributed to perceived religious discrimination.

These are interesting findings, as one would expect job satisfaction to decrease when individuals perceive that they are being discriminated against because of their religious affiliation. The findings of the current study are not consistent with the findings of Özer and Mehmet (2010:1505), who reported a statistically significant negative correlation between perceived discrimination and job satisfaction ($r = -0.306$). However, there seem to be a number of possible explanations for this finding.

Using the situational perspective of job satisfaction, one possible explanation may be that the organisation may compensate for discrimination in one area by offering possible rewards in another area, such as high remuneration packages, recognition, and additional responsibilities. Another explanation is that, perceived religious discrimination may be more institutional (e.g. related to company policies and procedures), and not necessarily linked to the person"s job. Yet another explanation relates to the findings of Duffy et al. (2012:50), who state that if people perceive their work as a calling, they will have higher levels of job satisfaction. As is the case with organisational commitment and perceived

discrimination, Rastafari may possibly see their work as a calling because of their religious affiliation, and will thus be satisfied in their jobs, regardless of the situation. This explanation is consistent with the dispositional perspective of job satisfaction, which asserts that employees will experience job satisfaction regardless of the situation (Govender, 2013:35).

In order to answer research question 5 regarding the relationship between perceived religious discrimination and work engagement, a Pearson product-moment correlation was performed. The results of the Pearson product-moment correlation (see Table 4.9) show a strong positive correlation between perceived religious discrimination and work engagement (r = 0.415). In order to determine how much of the variance in work engagement (the dependent variable) can be explained by perceived religious discrimination (the independent variable), a standard multiple regression analysis was performed (see Table 4.11). The results of the test show that perceived discrimination statistically significantly predicted work engagement. The beta value (β = 0.415) explains that 41.5% of the variance in work engagement can be attributed to the experience of perceived discrimination.

These results are interesting, since they imply that for Rastafari, work engagement will increase with an increase in perceived religious discrimination. Contradictory findings have been reported by Bayl-Smith and Griffin (2014:588), who reported a negative relationship between perceived age discrimination and work engagement. Thus, one would expect that religious discrimination will likewise be negatively related to work engagement. As mentioned in section 2.4.3, work engagement is a fairly new concept in organisational behaviour research, and the findings of this study show that more research should be conducted, so as to fully understand the concept of work engagement, as well as its relationship with religion.

5.4 CONCLUSION

The aim of this research was primarily to determine the relationship between perceived religious discrimination and work-related attitudes for a Rastafari sample. The results emanating from the research indicate that there is a statistically significant relationship between perceived religious discrimination and the work-related attitudes measured, namely job satisfaction, organisational commitment, and work engagement, as they pertain to the respondents included in the sample for this research. In addition, a statistically significant relationship exists between identification with and commitment to the Rastafari religion and perceived religious discrimination for the current sample.

5.5 IMPLICATIONS OF THE STUDY

Based on the findings of this study, it is believed that the current study contributed to the body of knowledge of the field of human resource management in the following ways:

- This research study is one of the first studies worldwide to investigate the relationship between perceived religious discrimination and work-related attitudes for a Rastafari sample. This implies that the results of the current study will provide additional insight into the influence of perceived religious discrimination on work-related attitudes, which can be used to ensure that organisations have appropriate policies and procedures in place to prevent religious discrimination in the workplace, and consequently ensure organisational effectiveness.

- The study also advanced the understanding of the relationship between an individual"s identification with and commitment to a specific religion and

the way it influences perceived religious discrimination. The study adds to the large amount of existing research confirming the many well-known theories of job satisfaction and organisational commitment.

- The findings of this study can be practically applied in the work environment, and they hold particularly important implications for organisational decision makers, human resource management practitioners, and organisational policies and practices. This is particularly so in the light of the recent amendments to the Employment Equity Act (EEA), Act 55 of 1998 (SA, 1998), which aim to ensure stricter compliance with employment regulations, in order to eradicate unfair discrimination in the workplace.

5.6   LIMITATIONS OF THE STUDY

Unfortunately the current study had certain limitations. The first limitation is that the sample was drawn from Rastafari working in only one of the nine provinces of South Africa. Although the ideal would have been to include a random sample of Rastafari working in all the provinces of South Africa, it was not possible, due to time and financial constraints. This implies that the findings of this study cannot be generalised to all South African Rastafari.

Secondly, only a single data-collection method (i.e. a questionnaire) was used to collect the quantitative data applicable to this study. Based on the interesting findings that have emerged from this study, it would have been appropriate, in addition to the use of a questionnaire as data-collection method, to interview some of the respondents, so as to understand the relationships between the different variables that were established in the findings. Thus, future research studies should supplement the quantitative findings with qualitative research. Lastly, a limited amount of academic literature exists regarding the Rastafari

religion, particularly Rastafari in South Africa. Therefore, it is important that the body of academic literature related to this movement be expanded.

5.7   RECOMMENDATIONS FOR FUTURE RESEARCH

Until now, the relationship between perceived religious discrimination and work-related attitudes has not been studied. Thus, more research is needed to understand this complex relationship. It will also be interesting to establish this relationship for different religious groups. In addition, other work-related attitudes, such as job involvement and perceived organisational support, as well as the well-being of Rastafari employees, should also be investigated, so as to establish whether these attitudes are also related to perceived religious discrimination.

Previous research has postulated that perceived discrimination is a protective factor that is directly associated with positive outcomes, regardless of the degree of discrimination the individual is exposed to (Reitmanova & Gustafson, 2008:50). Reitmanova and Gustafson (2008:50) further report that religious identification buffers the relationship between exposure to discrimination and negative outcomes. Thus, it will be interesting to establish whether the relationship between perceived religious discrimination and work-related attitudes is moderated by religious identification and commitment.

The researcher is of the opinion that this will lead to an advanced understanding of the behaviour and experiences of employees that experience religious discrimination in the workplace. This information will assist South African companies to ensure equality and religious freedom in the workplace, which will hold many positive outcomes and advantages for them.

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Annexure A: Research questionnaire

SECTION A: SOCIODEMOGRAPHIC INFORMATION

Please use a cross (x) to indicate your particulars:

1.   Gender

Male	Female

2.   Ethnic group

Black African	White	Coloured	Indian/Asian

3.   My age is _____ years.

4.   Are you currently employed?

Yes	No

5.   Total number of years working

6.   If you are working, what is your job title?

7.   Highest educational qualification completed

Grade 10-11	Grade 12	Post-matric certificate	National diploma/degree	Postgraduate qualification

8.   Are you a Rastafari?

Yes	No

9.   How will you rate the strength of your religious conviction?

Very strong	
Strong	
Moderate	
Weak	
Very weak	
Unsure	

SECTION B: RASTAFARI RELIGION

Please indicate how much you agree or disagree with each of the following statements, by placing a cross (x) in the appropriate block.

1	2	3	4	5
Strongly disagree	Somewhat disagree	Neutral	Somewhat agree	Strongly agree

1. I have a lot in common with other Rastafari.	1	2	3	4	5
2. I feel strong ties with other Rastafari.	1	2	3	4	5
3. I find it difficult to form a bond with other Rastafari.	1	2	3	4	5
4. I don't feel a sense of being 'connected' with other Rastafari.	1	2	3	4	5
5. I really 'fit' with other Rastafari.	1	2	3	4	5
6. In a group of Rastafari, I really feel that I belong.	1	2	3	4	5
7. I often think about the fact that I am a Rastafari.	1	2	3	4	5
8. Overall, being a Rastafari has very little to do with how I feel about myself.	1	2	3	4	5
9. In general, being a Rastafari is an important part of my self-image.	1	2	3	4	5
10. The fact that I am a Rastafari hardly ever enters my mind.	1	2	3	4	5
11. I am not usually conscious of the fact that I am a Rastafari.	1	2	3	4	5
12. Being a Rastafari is an important reflection of who I am.	1	2	3	4	5
13. In my everyday life, I often think about what it means to be a Rastafari.	1	2	3	4	5
14. In general, I am glad to be a Rastafari.	1	2	3	4	5
15. I often regret that I am a Rastafari.	1	2	3	4	5
16. I feel good about being a Rastafari.	1	2	3	4	5
17. Generally, I feel good when I think about myself as a Rastafari.	1	2	3	4	5

In the following questions, we want to determine how committed you are to the Rastafari religion and way of life. (Place a cross (x) in the appropriate block.)

1	2	3	4	5
Never	Rarely	Sometimes	Often	Very often

1. I think about my pilgrimage to Ethiopia.	1	2	3	4	5
2. I am active in Rastafari organisations.	1	2	3	4	5
3. I refer to the Rastafari code of conduct when determining how to behave.	1	2	3	4	5
4. I wear my hair in symbolic dreadlocks.	1	2	3	4	5
5. I attend groundations.	1	2	3	4	5
6. I eat Ital food.	1	2	3	4	5
7. I wear my garments and turban.	1	2	3	4	5

In the following questions, we want to determine whether you have been subjected to any form of discrimination in the **workplace** because you are a **Rastafari**. (Place a cross (x) in the appropriate block.)

1. Have you ever **not** been hired for a job because you are Rastafari?	Definitely yes	Yes	No	Definitely no
2. Have you ever been unfairly denied a promotion because you are Rastafari?	Definitely yes	Yes	No	Definitely no
3. Have you ever been unfairly dismissed because you are Rastafari?	Definitely yes	Yes	No	Definitely no
4. Has your supervisor in any way discriminated against you because you are Rastafari?	Definitely yes	Yes	No	Definitely no
5. Has anyone ever treated you disrespectfully at work because you are Rastafari?	Definitely yes	Yes	No	Definitely no
6. Have you ever been harassed by someone at work because you are Rastafari?	Definitely yes	Yes	No	Definitely no
7. Have you ever been denied any opportunity in the workplace because you are Rastafari?	Definitely yes	Yes	No	Definitely no
8. Have you ever received poor service at work because you are Rastafari?	Definitely yes	Yes	No	Definitely no

SECTION C: JOB SATISFACTION

In the following questions we want you to ask yourself "How satisfied am I with this aspect of my job?" Place a cross (x) in the appropriate block that best indicates to what extent each of the statements is true or not true, in the blocks provided at the end of each statement.

1	2	3	4	5
Very dissatisfied	Dissatisfied	Neutral	Satisfied	Very satisfied

In my current job, this is how I feel:					
1. Being able to keep busy all the time	1	2	3	4	5
2. The chance to work alone on the job	1	2	3	4	5
3. The chance to do different things from time to time	1	2	3	4	5
4. The chance to be 'somebody' in the community	1	2	3	4	5
5. The way my supervisor handles his/her work	1	2	3	4	5
6. The competence of my supervisor in making decisions	1	2	3	4	5
7. Being able to do things that don't go against my conscience	1	2	3	4	5
8. The way my job provides for steady employment	1	2	3	4	5
9. The chance to do things for other people	1	2	3	4	5
10. The chance to tell people what to do	1	2	3	4	5
11. The chance to do something that makes use of my abilities	1	2	3	4	5
12. The way policies are put into practice	1	2	3	4	5
13. My pay and the amount of work I do	1	2	3	4	5
14. The chances for advancement in this job	1	2	3	4	5
15. The freedom to use my own judgement	1	2	3	4	5
16. The chance to try my own methods of doing the job	1	2	3	4	5
17. The working conditions	1	2	3	4	5
18. The way my colleagues get along with each other	1	2	3	4	5
19. The praise I get for doing a good job	1	2	3	4	5
20. The feeling of accomplishment I get from the job	1	2	3	4	5

SECTION D: ORGANISATIONAL COMMITMENT

Below are statements that represent possible opinions or feelings that YOU may have about your organisation. Please indicate the degree of your agreement or disagreement with each statement by putting a cross (x) in the block that best represents your point of view about your organisation. Please choose from the following responses:

1	2	3	4	5
Strongly disagree	Disagree	Neutral	Agree	Strongly agree

1. My organisation has a great deal of personal meaning for me.	1	2	3	4	5
2. Right now, staying with my organisation is a matter of necessity as much as desire.	1	2	3	4	5
3. I owe a great deal to my organisation.	1	2	3	4	5
4. It would be very hard for me to leave my organisation right now, even if I wanted to.	1	2	3	4	5
5. I feel that I have too few options to consider leaving this organisation.	1	2	3	4	5
6. I do not feel emotionally attached to my organisation.	1	2	3	4	5
7. I would feel guilty if I left my organisation now.	1	2	3	4	5
8. I really feel as if my organisation's problems are my own.	1	2	3	4	5
9. One of the few negative consequences of leaving this organisation would be the scarcity of available alternatives.	1	2	3	4	5
10. I do not feel like part of the family at my organisation.	1	2	3	4	5
11. I would not leave my organisation right now, because I have a sense of obligation to its people.	1	2	3	4	5
12. I do not feel a strong sense of belonging to my organisation.	1	2	3	4	5
13. Even if it were to my advantage, I do not feel it would be right to leave my organisation now.	1	2	3	4	5
14. I do not feel any obligation to remain with my current employer.	1	2	3	4	5
15. The organisation deserves my loyalty.	1	2	3	4	5
16. Too much of my life would be disrupted if I decided I wanted to leave my organisation now.	1	2	3	4	5
17. I would be happy to spend the rest of my career with my organisation.	1	2	3	4	5
18. If I had not already put so much of myself into this organisation, I might consider working elsewhere.	1	2	3	4	5

SECTION E: WORK ENGAGEMENT

The following 17 statements are about how you feel at work. Please read each statement carefully and decide if you ever feel this way about your work. If you have never had this feeling, cross the '0' (never) in the block after the statement. If you have had this feeling, indicate how often you feel it, by crossing the number (from 1 to 6) that best describes how frequently you feel that way.

0	1	2	3	4	5	6
Never	Almost never	Rarely	Sometimes	Often	Very often	Always

1. At my work, I feel bursting with energy.	0	1	2	3	4	5	6
2. I find the work that I do full of meaning and purpose.	0	1	2	3	4	5	6
3. Time flies when I'm working.	0	1	2	3	4	5	6
4. At my job, I feel strong and vigorous.	0	1	2	3	4	5	6
5. I am enthusiastic about my job.	0	1	2	3	4	5	6
6. When I am working, I forget everything else around me.	0	1	2	3	4	5	6
7. My job inspires me.	0	1	2	3	4	5	6
8. When I get up in the morning, I feel like going to work.	0	1	2	3	4	5	6
9. I feel happy when I am working intensely.	0	1	2	3	4	5	6
10. I am proud of the work that I do.	0	1	2	3	4	5	6
11. I am immersed in my work.	0	1	2	3	4	5	6
12. I can continue working for very long periods at a time.	0	1	2	3	4	5	6
13. To me, my job is challenging.	0	1	2	3	4	5	6
14. I get carried away when I'm working.	0	1	2	3	4	5	6
15. At my job, I am very resilient mentally.	0	1	2	3	4	5	6
16. It is difficult to detach myself from my job.	0	1	2	3	4	5	6
17. At my work I always persevere, even when things do not go well.	0	1	2	3	4	5	6

You have reached the end of the questionnaire. Thank you for your time and input. It is much appreciated. If you would like to receive feedback regarding the findings of this study, please provide me with your email address below:

_____

Annexure B: **Introductory letter**

PERCEIVED RELIGIOUS DISCRIMINATION AND WORK-RELATED ATTITUDES

Dear respondent

A research study is being conducted by me under the supervision of Dr F. van der Walt. I am currently a Master's degree student in the Faculty of Management Sciences at Central University of Technology, Free State. The title of my research project is "The relationship between perceived religious discrimination and work-related attitudes, with specific reference to Rastafari.

You are a member of a carefully chosen sample, and are requested to participate in this study on a voluntary basis. You have the right not to respond or to withdraw from the study at any stage. Please be so kind as to complete the enclosed questionnaire, which will take only a few minutes to complete. There are no right or wrong answers to any of the questions. I am interested only in your personal views.

All information that you provide through your participation in this study will be kept confidential, and will only be used for research purposes. The names of individuals or organisations participating in the project will not be disclosed. There are no known or anticipated risks to participation in this study. While you will not experience any direct benefits from participating in the project, information collected in this study may benefit the profession of human resource management in the future.

I would like to assure you that this study has been reviewed and approved by Central University of Technology, Free State. However, the final decision about participating in the study is yours.

If after receiving this letter, you have any questions about this study, or would like any additional information, please feel free to contact me on _____.

Kindly return the completed questionnaire anonymously to the researcher in the envelope provided.

Your participation and the sacrifice of your time is appreciated and valued.

_____   _____

T.S. Mpholo   Date