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The Experience of Spirituality in a Multicultural and Diverse Work Environment

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Abstract

Worldwide, the study of spirituality is receiving increased attention, but very little is known about spirituality and its manifestation in African organizations. The aim of this research was to explore the experience of spirituality in a multicultural and diverse working environment, in order to enhance understanding of the functioning of spirituality in relation to diversity in the workplace. In particular, the study explores workplace spirituality from an individual and an organizational perspective within diverse organizations operating within a multicultural society. A cross-sectional study was conducted with a sample of 600 white collar workers from two organizations in different industries in South Africa. The research findings indicate that there is an inverse relationship between workplace spirituality and individual spirituality. Furthermore, the study confirmed that the experience of both personal and organizational spirituality is impacted by several diversity characteristics within a multicultural environment. In order to improve understanding of the experience of spirituality in multicultural societies and organizations, further empirical research is recommended. Globally, organizations need to realize the importance of embracing spirituality, in order to function effectively in a multicultural environment.

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Keywords

spirituality – workplace spirituality – diverse cultures – multicultural working environment

Introduction

Spirituality represents an important construct in the modern workplace. Our world is becoming increasingly diverse, and so are healthcare and educational settings. We see many kinds of diversity in terms of faith, gender, ethnic groups, cultures, and races, qualifications, age, and physical appearance. It is generally accepted that we find it more comfortable dealing with people who are similar to us, and who have similar backgrounds to us, but the changing and globalizing world of work and organizational life is becoming more and more diverse. Organizations are also undergoing extensive changes on an existential level, in response to shifts in society. People are increasingly becoming dissatisfied with being seen as mere cogs in the machinery of their organization, but need to be recognized as holistic individuals that can make a meaningful contribution to the organization (De Klerk 2005; De Klerk, Boshoff and Van Wyk 2009). Work is ever more becoming a central and critical part of our lives. With these changes occurring in the work environment, there is a growing need to find meaning in what we do through our work, to bring our spiritual selves to the workplace, and even to find some spiritual fulfillment in our work (Van der Walt and De Klerk 2014b). This trend signifies a spiritual quest for meaning and purpose at the workplace, and in organizations.

The study of spirituality in the organizational context, and its antecedents and outcomes, is becoming more and more popular, and with good reason. With the ever-expanding body of research into spirituality in the workplace, it is becoming clear that fostering spirituality at work is not only conducive to individual well-being and quality of life, but it has also been shown that it enhances several aspects of individual and organizational effectiveness (see, for example, Ahmad and Omar 2014; Altaf and Awan 2011; Duchon and Plowman 2005; Fry, Vitucci and Cedillo 2005; Garcia-Zamor 2003; Issa and Pick 2011; Milliman, Czaplewski and Ferguson 2003; Karakas 2010; Prior and Quinn 2012; Van der Walt and De Klerk 2014b).

But an increasing awareness of spirituality at work and the heightened need for spiritual values and practices in organizations are not isolated major trends in modern organizations. As global frontiers become more permeable, cultural diversification of the workplace is rapidly increasing. Also, with the proverbial

glass ceiling for women shifting in many ways, the workplace is fast becoming much more gender-neutral. In short, the workforce in organizations is fast becoming more diverse. As such, organizations increasingly face the challenges of dealing with diversity issues, and the need to become cross-culturally competent (Dolan and Kawamura, 2015). It is becoming more and more important to understand the impact of various diversities, and to develop the ability to work with cultural and other diversities. These diverse groups of people bring their own, and arguably different, spiritual needs and expectations into organizations. South Africa, being regarded as one of the most diverse nations in the world (Gören 2013), is no exception in this regard. The South African population consists of diverse race groups, ethnic groups, religious groups, language groups, genders, and many other differences and diversity characteristics. However, it is only since the transition to a democratic government in 1994 that the multicultural nature of this country has been embraced and promoted. Nevertheless, the need to have a full understanding of diversity and diversity dynamics is ever increasing, and it is not foreseen that this trend will slow down or reverse any time soon.

Although higher levels of spirituality are generally associated with a range of positive work and organizational outcomes, as noted, substantive differences in the levels and experiences of spirituality between different people can become a barrier in the functioning of organizations (Taylor and Chatters 2010). Spirituality is not the equivalent of religion, as is highlighted in further discussions in this paper (De Klerk 2005; Van der Walt and De Klerk 2014b). As such, apart from the better known and commonly discussed diversity characteristics, spirituality at individual and organizational levels presents important yet less considered dimensions of diversity in organizations (Canda 1988; Cascio 1999; Standing Bear 1988; Westbrook 1997). In addition, spirituality seems to have systemic interaction with other diversity variables. There is much evidence that the experience and expression of spirituality differs according to diversity aspects such as gender (Briggs and Dixon 2013; Keshet and Simchai 2014; Vosloo, Wissing and Temane 2009) or ethnic and race groups (Archibald 2010; Lewis 2015; Sharma Rastogi and Garg, 2013). In addition, spirituality tends to moderate several outcome behaviors in people from diverse groups (Bliss 2009); Harvey and Martinko 2009; Taylor, Chatters and Jackson 2009), and leads to positive work outcomes.

The importance and functioning of both spirituality and diversity poses a particular challenge to contemporary organizations. Globally, organizations are becoming more and more diverse, and at the same time they are becoming places that are important avenues for spiritual experience and expression, which places greater demands on employees and organizations. Spirituality in

the workplace exists not only on a personal level, but also on an organizational level (Kolodinsky, Giacalone and Jurkiewicz 2004). Organizations each have their own unique cultures, and they engage in spiritual practices to different degrees (Ashforth and Pratt 2010). As such, the different natures and cultures of various organizations, in themselves, represent a multicultural environment. Mat Desa and Koh Pin Pin (2011) assert that if all employees are allowed to bring their physical, intellectual, emotional and spiritual attributes to work, despite their unique differences, they will become more productive, fulfilled, and creative. Spirituality will benefit not only individuals and organizations, but also societies (Sheep 2006). However, there are indications that employees are often denied the opportunity to express their individual spirituality in the workplace, or through their work, and organizations generally lack a spiritual foundation (Gull and Doh 2004). Furthermore, many of today's organizations are still strongly characterized by non-spiritual practices, such as excessive individualism and authoritarianism, instead of the focus being on values such as accountability, responsibility, creating productive connectivity, and encouraging authenticity (Marques, Dhiman and King 2007). Although nonspiritual practices prevail in many organizations, employees are increasingly relying on organizations to care about them as holistic beings, with physical, psychological and spiritual dimensions, as well as provide them with community structures, so that they can find meaning in their lives (De Klerk 2005).

Not only has the important construct of spirituality, up until a decade or so ago, been largely neglected in secular organizations (Van der Walt and De Klerk 2014b), but its importance as a diversity characteristic, and its reciprocal relationships with other diversity characteristics, has still not received sufficient serious scientific attention in organizational studies. Spirituality as a construct and a diversity characteristic, and its relationship with other diversity-related characteristics, is an essential aspect in organizations (Brimhall-Vargas and Clark 2008; Paredes-Collins 2013; Schaeffer and Mattis 2012; Vogel et al. 2013). It is thus not strange that several authors have called for the integration of spirituality into multicultural and diversity education, to improve the capacity to deal with diversity (see, for example, Singh 2007; Tisdell 2007; Ljungberg 2005). For instance, Clark (2003) argues that a spiritual focus on diversity training can lead to more inclusive understandings of racial equity and justice, and gender and racial privileges. It is clear that not enough is known about the important topic of spirituality in organizations, particularly not in terms of how different people within diverse and multicultural workplaces experience spirituality. The purpose of this study is to explore the experience of spirituality according to several multicultural and other diversity characteristics in the South African business environment, at both the individual and the organizational level.

Literature Review

The study of spirituality in the organizational context emerged from the human relations movement. Follett (1918), thinking well ahead of her time, made specific reference to the importance of spirituality in order to manage an organization effectively. She defined shared governance as a “great spiritual force evolving itself from men, utilizing each, completing his incompleteness by weaving together all in the many-membered community life which is the true theophany” (Follett 1918:137). This definition lays the foundation for effective management (or leadership), based on spiritual values, such as connectedness, self-transcendence, personal growth, and wholeness.

A number of studies have investigated the impact of spirituality on work outcomes and organizations. Empirical studies consistently confirm the relationship between individual spirituality and positive individual outcomes, such as quality of life and subjective well-being (Karakas 2010), work ethic (Issa and Pick 2011), social justice (Prior and Quinn 2012), positive work attitudes (Milliman et al. 2003), and job satisfaction (Van der Walt and De Klerk 2014b). Ahmad and Omar (2014) found that employees that experience workplace spirituality are more likely to be satisfied with their work, and are less likely to engage in deviant workplace behavior. Altaf and Awan (2011) found that workplace spirituality has a positive moderating effect on the negative relationship between job overload and job satisfaction. Similarly, organizational spirituality is consistently correlated with aspects of positive organizational performance, such as organizational productivity (Fry et al. 2005) and work unit performance (Duchon and Plowman 2005). Garcia-Zamor (2003) found that those companies with more spiritual cultures significantly outperform their less spiritual counterparts. Workplace spirituality is clearly not a fluffy construct or merely a ‘nice-to-have’ attribute, as is often thought, but it is an essential aspect to ensure individual performance and bring about organizational profitability, and it is good for business and the world at large (Van der Walt and De Klerk 2014b).

The study of spirituality in the context of the workplace is fairly new; it is mainly in the last decade that theory development on spirituality in the secular organizational context has emerged (Van der Walt and De Klerk 2014a). Nevertheless, sufficient research has been conducted to offer workable definitions of spirituality (Van der Walt and De Klerk 2014b).

Wheat (1991, 92) defines spirituality as “the personal valuing, experiencing or behavioral expression of a larger context or structure in which to view the events of one’s life, an awareness of and a connection to life itself and other living things, and a relevant compassion for the welfare of others”. On a personal

level, spirituality implies an inner search for meaningfulness and fulfillment, as well as a feeling of connectedness with others, which may be embraced by anyone, regardless of the individual's religious affiliation (De Klerk 2005; Krishnakumar and Neck 2002). The definition of spirituality contains three basic themes, namely an appreciation of life and purpose on a deeper level, meaning (a deeper need for understanding the meaning of one's own life within the larger context of the universe (Rust and Gabriels 2011), and connectedness (a deep compassion for others and for other living things, and a desire to be of service) (Van der Walt and De Klerk 2014b). Spirituality is furthermore associated with positive attributes, such as feelings of serenity and peace, hope, optimism, joy, humility, authenticity, honesty, inspiration, optimism, non-violence, kindness, generosity, forgiveness, and love (Ashmos and Duchon 2000; Kinjerski and Skrypnek 2004).

The debate concerning the relationship between individual spirituality and religion has many facets. Although some scholars argue that spirituality should be studied from a religious perspective, presupposing a relationship with the Divine, others advocate avoiding any reference to the Divine or religion (Gross-Schaefer 2009). However, spirituality should not be equated with religion (Van der Walt and De Klerk 2014a). McGhee and Grant (2008) argue that spirituality, sourced from various sociocultural dimensions, is more suitable than religion in understanding the relationship between the individual and the modern pluralistic workplace. Van der Walt and De Klerk (2014a) assert in support of this argument that the construct of spirituality encompasses more than just religion, and that the constructs of spirituality and religion can exist independently. Even though religion may have spiritual attributes, religion has an additional element of theological structure, such as dogma, rituals, and formality (Davis et al. 2003). Particularly the connectedness dimension in the definition of spirituality can have religious undertones, and some people may choose to exercise aspects of their spirituality through religion. Giacalone and Jurkiewicz (2010) argue that because religion is faith-based, the rigors of proof usually required for scientific study would not apply, since one can espouse any belief without need for substantiation. For this reason, religion *can* be separated from spirituality, and it *needs* to be separated from spirituality if spirituality is to be studied scientifically, particularly in the secular work environment. For the purposes of this study, spirituality will be studied as a separate construct from religion, although important potential relationships between religion and spirituality in a multicultural and diverse environment are investigated.

Workplace spirituality refers to the fusion of someone's personal spiritual experience and nature with the other spiritual aspects of the working

environment. Kolodinsky et al. (2004, 2008) argue that due to the systemic nature of workplace spirituality, its conceptualization should be considered from both an individual perspective, an organizational perspective, and an interactive perspective. The individual perspective of spirituality postulates that the spiritual values that a person brings to the workplace will have an effect on their behavior at work (Kolodinsky et al. 2008). According to an explanatory model of workplace spirituality (Marques et al. 2005), employees that espouse these types of spiritual life values will ultimately experience increased job satisfaction and self-esteem. Work values are also relevant to individual spirituality, as they will ultimately contribute to the betterment of others, a community orientation, and social justice (Giacalone and Jurkiewicz 2003). Since we use Wheat's (1991) Human Spirituality Scale (HSS) to measure individual spirituality (IS) in this study, Wheat's definition of individual spirituality applies, which states that individual spirituality consists of three main components, namely a larger context, or structure, in which to view the events of one's life (which includes a sense of meaning and purpose in one's life), awareness of life, and compassion. Wheat's (1991) definition of individual spirituality includes life values such as compassion, selflessness, truth, justice, personal growth, and wholeness.

The organizational perspective of spirituality focuses on the spiritual nature of the organization itself (Kolodinsky et al. 2004, 2008). Organizational spirituality has been defined as "an experience of interconnectedness and trust among those involved in a work process, engendered by individual goodwill; leading to the collective creation of a motivational organizational culture, epitomized by reciprocity and solidarity; and resulting in enhanced overall performance, which is ultimately translated into lasting organizational excellence" (Marques et al. 2007, 89). This perspective links with organizational values (Rust and Gabriels 2011). In other words, how employees perceive the spiritual values of the organization is exemplified by the organizational culture. Thus, an organization will need to have an authentic spiritually-based philosophy, vision, mission, core values, and leadership, which are experienced as living, in order to be perceived as spiritual by the members of the organization. Employees' perceptions of an organization and its level of spirituality are likely to have an impact on the employees' attitudes and attachment to the organization (Kolodinsky et al. 2008). In this study, Kolodinsky et al.'s (2008) Organizational Spiritual Values Scale (OSVS) is used to measure organizational spirituality. Kolodinsky et al.'s (2004, 2008) definition of organizational spirituality is thus used, namely that workplace spirituality refers to the spiritual nature of the organization itself, which is evidenced by spiritual organizational values and a culture that facilitates employees' experience and sense of

connectedness with others, in a way that promotes feelings of completeness and joy, with the recognition of an inner life that nourishes and is nourished by meaningful work in the context of the work community.

The third perspective on organizational spirituality concerns the interactive nature of organizational spirituality in organizations (Kolodinsky et al., 2008). This perspective suggests that individual and organizational spirituality should be aligned, in order to achieve desirable organizational outcomes. Congruence between the values and culture of the organization and individual values is likely to result in positive work outcomes, such as commitment, job satisfaction, and retention (MacArthur 2012; Robbins and Judge 2009). The interactive nature of spirituality is in this study examined through assessing the interaction of spirituality with various aspects of diversity.

Research in the workplace on the experience of spirituality, or different aspects of spirituality, by diverse groups of people, or biographic variables, such as gender, qualifications, marital status, cultural heritage, and religious orientation, which has not been studied from a religious perspective, is limited, inconclusive, and contradictory (De Klerk et al. 2009). For instance, although some studies failed to find relationships between the meaning dimension of spirituality with these biographic variables (Crumbaugh and Maholick 1964; Debats et al. 1993; Debats 1999; De Klerk et al. 2009), other studies did find relationships between meaning in life and qualifications, age, and gender (Harlow et al. 1986; Reker 1994; Reker et al. 1987; Sargent 1973). However, although these studies were conducted in a secular organizational context, they assessed only the meaning dimension of individual spirituality. Research on a more comprehensive view of spirituality is abundant, but tends to have been conducted with respondents and samples from outside the organizational environment of economics. Many of these studies examined different aspects of the experience of spirituality, according to age (Gupta and Chadha 2013), different genders (Berkel, Vandiver and Bahner 2004; Briggs and Dixon 2013; Edge 2013; Keshet and Simchai 2014; Vosloo et al. 2009), and different ethnic groups (Archibald 2010; Crewe 2004; Hanna and Green 2004; Lewis 2015; Sharma et al. 2013; Williams 2014), and particularly differences in spirituality between race groups (Park and Millora 2010; Passalacqua and Cervantes 2008; Taylor et al. 2011).

Race in relation to spirituality has always been a contentious issue (Martin and Martin 2002), but it would seem to be an important one. Martin and Martin (2002) caution that any study into spirituality or spiritual intervention cannot be color- or culture-blind. Many authors argue that there is a significant level of spirituality in black people (Giles 2010). Wheeler, Ampadu and Wangari (2002) assert that spirituality is deeply entrenched in the development

of African people, and is central to their existence. They argue that an awareness of spirituality is instilled from an early age in African children, and is reinforced through daily practices, rituals, and ceremonies. Cilliers (2013) argues that Africans are deeply spiritual, and that this has not changed with their becoming more urbanized. Differences also exist between the spiritual values that are fostered by Africans and those that are fostered by Europeans. For instance, African values include being a good member of the community, living and enjoying life, belonging to a group, group recognition, accountability towards the community, 'ubuntu' (the belief that a person is only a person through their relations with other people), and African spiritual values include supportiveness, cooperation, and solidarity (Du Plessis and Rousseau 2005). In contrast to traditional African values, European or Western values focus more on individualism, materialism, achievement, success, self-reliance, self-interest, self-confidence, self-esteem, and self-fulfillment (Du Plessis and Rousseau 2005). Although some of these values (such as self-fulfillment) are spiritual, most of these values have a Protestant work ethic undertone, indicating that hard work will be sufficient, wholesome, spiritually rewarding, and an appropriate end in itself (Du Plessis and Rousseau 2005). These differences in cultural values suggest that Africans (or people of color) tend to have higher levels of personal spirituality than white people or Europeans.

Findings from many empirical studies on differences in spirituality according to ethnic group and race seem to support the argument of significant differences based on ethnic group and race. Harvey and Silverman (2007) found racial differences in the use of spirituality in the self-management of chronic illness. Taylor et al. (2009) found within ethnically diverse groups, representative of African Americans, Caribbean blacks, and non-Hispanic whites, significant differences in the way the different ethnic groups experience and view spirituality and the relation of spirituality with religion, even between the two groups of blacks. When comparing ethnically diverse groups in terms of multiple aspects of spirituality, (Bliss 2009) found significant differences in how African Americans, whites, and Hispanics view aspects of spirituality. The same trend was found in a study conducted on white and black students (Paredes-Collins and Collins 2011). From their study on spirituality and race in South Africa, (Mayer and Viviers 2014) conclude that race, ethnic group, and religious orientation significantly impacted on the experience of spirituality of black and white respondents. Krentzman, Farkas and Townsend (2010) found in their comparative study a significant difference in outcome behavior between black people and white people as purpose in life increased.

Many studies attest to a relationship between spirituality and gender. Edwards (2012) found significantly higher spirituality scores for women than

for men, but no significant differences for age or language (which included 11 different ethnic groups). Sands, Spero and Danzig (2007) found women to be more spiritually oriented than men. Ali, Fani, Ali and Shahab (2013) found significant relationships between spiritual leadership and followership and gender. Nasurdin, Nejati and Mei (2013) found for their Malaysian sample that gender plays a moderating role in the relationship between workplace spirituality and organizational citizenship behavior. Vosloo et al. (2009) found that gender moderates the relationship between spirituality and psychological well-being. Interestingly, they found that this moderation was stronger for the group containing fewer black people.

Although many of the studies noted had a religious undertone in their definition of spirituality, or had samples from religious groups, not many studies specifically investigate the relationship between religion and spirituality, as such. The relationship between religion and spirituality is not clear, particularly in a multicultural environment and organizational setting. For instance, in a secular organizational South African sample, De Klerk et al. (2006) found significant relationships between the meaning dimension of spirituality and religious affiliation and strength of religious orientation. On the other hand, Boisvert and Harrell (2013) found, in an ethnically diverse sample, consisting of Aboriginal, Asian, white and Hispanic Canadian women, that spirituality was strongly related to other symptomatology of religion, rather than to religiosity itself. Although this study was not conducted in a religious setting, neither was it conducted in an organizational setting.

Authors have suggested several hypotheses for the differences in organizational spirituality between different organizational identities, organizations, and industries (Case and Gosling 2010; Minnix 2008; Sheep and Foreman 2012). However, little research has been conducted to empirically measure such differences. Most research on organizational spirituality has measured spirituality only within similar organizations, e.g. healthcare organizations (primarily hospitals) (Delbecq 2010; Hong 2011; Hong 2012; Janse van Rensburg et al. 2015; Lewis 2015), or educational institutions (mostly universities) (Villalobos, Álvarez and Ruesga 2011; Hanna and Green 2004; Hill 2009; Klerk-Luttig 2008; Soet and Martin 2007), without substantive attention having been given to comparison between different organizations, or between organizations from different industries. The same trend is evident in research on spirituality in the South African environment (Edwards 2012; Janse van Rensburg et al. 2014; Janse van Rensburg et al. 2015; Klerk-Luttig 2008).

Motivation for the Study

Creating a spiritual organizational culture in order to promote sustainable business and well-being for future generations is regarded as acceptable and appropriate (Long and Mills 2010). However, it is acknowledged that spiritual fulfillment and working for spiritually-based organizations is not a priority for everyone. For spiritual individuals, the workplace will be regarded as an extension of their personal spiritual values, a place where they can achieve a sense of connectedness between who they are in the world and how they do their work (Gross-Schaefer 2009). Thus, spiritual individuals are not just inwardly focused, but also have the desire to integrate their selves in all areas of their existence (McGhee and Grant 2008). Therefore, it is argued that spiritual employees will desire to work for spiritually-based organizations. This argument is supported by Long and Mills (2010), who argue that employees that buy into a spiritually-based organizational culture will do so with greater reverence, and will show more respect towards such an organization than employees that don't.

Most of the studies discussed above on the relationships between spirituality and diversity and multicultural characteristics have been conducted in Northern America, with Northern American respondents. Not much attention has been given to the role of cultural diversity in other parts of the world, particularly Southern Africa (De Klerk et al. 2009; Van der Walt and De Klerk 2014b). One should be careful of making generalizations such as "All black or all white people around the world are culturally the same". For instance, Taylor et al. (2011) and Chatters, Taylor et al. (2008) confirmed significant differences in the experience of spirituality between different groups of black people, e.g. African American blacks, and Caribbean blacks. Furthermore, one should be particularly careful not to assume that because many black people in the USA have African roots, all American blacks are representative of blacks from Africa. To assume that all black people in or from Africa are the same would be as wrong as to assume that all white people in Europe are the same and have similar cultural values on all dimensions.

In addition, most of the studies cited had a religious undertone in their definition and measurement of spirituality, and did not assess spirituality from a more comprehensive and secular view. Little of the research was conducted specifically in a secular organizational environment. One can conclude that little research is available on the different experiences of spirituality in secular organizations, and between groups representing different diversities, such as different age groups, race groups, genders, etc. Vosloo et al. (2009) have called for more studies to be conducted to explore the role of contextual factors such as organization, race, culture, and other sociodemographic variables in

spirituality. Furthermore, the impact that different organizational cultures have on spirituality has not received much empirical attention.

Due to the unique and diverse nature of South African society, it seems necessary to investigate spirituality in this diverse and developing country. Thus, the aim of this research is to explore the experience of spirituality in a multicultural working environment, in order to enhance understanding of the functioning of spirituality in relation to diversity in the workplace. In particular, this study explores workplace spirituality from an individual and an organizational perspective within diverse organizations operating within a multicultural society. The first objective of the study is to explore how diversity and multiple cultures shape individuals' spiritual life experiences in the multicultural work society of South Africa. The researchers did not focus only on ethnic cultural diversity, but decided to investigate several other diversity characteristics, such as race, age, gender, education, and religion. The second objective was to determine the extent to which personal spirituality and workplace spirituality vary on diversity characteristics across different organizational contexts. The following research questions were formulated:

1. To what extent do personal spirituality and workplace spirituality vary with regard to certain diversity characteristics?
2. To what extent do personal spirituality and workplace spirituality vary with regard to diversity variables across different organizational contexts?

Research Design

Research Approach

A cross-sectional study was conducted to explore the experience of spirituality in a multicultural working environment. Data was collected by means of a self-administered questionnaire survey. A total of 600 questionnaires were distributed to white collar workers in two different organizations, representing two different industries, namely health care and education. We opted to focus specifically on white collar workers in this study, as work centrality and meaningful work seem to be more important to them than to blue collar workers (De Klerk et al. 2006).

A total of 242 questionnaires were returned, 164 from the healthcare organization, and 78 from the educational organization. The final sample consisted of 21.5% males and 77.7% females. The sample consisted predominantly of middle-aged people between 41 and 62 years of age (43.8%), 34.3% of whom had higher education qualifications. In terms of the respondents'

ethnic distribution, 73.1% were white, 17.4% were African, 7% were Colored, and 1.7% were of Asian descent. The ethnic/racial mix of the sample tends to be somewhat homogeneous, neither representing the South African population nor representing a balance of the different races. However, it does represent a comparable representation of the racial mix of white collar workers in corporate South Africa (Statistics South Africa 2005; SA Government 2011/2012). The sample consisted predominantly of professional workers (34.7%). This group consisted of a variety of healthcare professionals, such as psychologists, pharmacists, doctors, and professional nurses. In the educational organization, a large proportion of the respondents were administrative staff (25.6%), with other respondents being academic staff (8.7%), managerial staff (12.4%), and technical staff (8.3%). In terms of religion, most of the sample (95.4%) indicated that they were religious, with 83.1% indicating that they had very strong or strong religious convictions. Christianity represented by far the strongest religious orientation (93.4%), which closely represents the South African population's religious orientation (80% Christians) (SA Government 2011/2012). Similar findings have been obtained by other researchers that have conducted studies in South Africa (e.g. De Klerk et al. 2006).

Measuring Instruments

Personal spirituality was measured using the Human Spirituality Scale (HSS), developed by Wheat (1991). The HSS is a distinctly secular instrument, which assesses an individual's personal spirituality, as previously defined, particularly in an adult environment, and separate from any religious orientation. The HSS consists of one factor, containing 20 items, where 19 of the questions are set positively, and one is set negatively. Scoring is done using a Likert-type scale, where possible responses range from 1 (completely false) to 5 (completely true). Studies by Giacalone and Jurkiewicz (2003), Kolodinsky et al. (2008), and Mansi (2012) confirm the reliability of this instrument, indicating a Cronbach's alpha reliability coefficient of 0.90, 0.85, and 0.88, respectively, which indicates strong reliability.

Workplace spirituality was measured using the Organizational Spiritual Values Scale (OSVS), which was developed by Kolodinsky et al. (2004, 2008) from the HSS, but with an organizational spirituality focus. It assesses a person's perceptions of the spiritual values exhibited by their organization. Similar to the HSS, the OSVS is a distinctly secular measure of spirituality in any organization, and is free of any religious undertones. The OSVS consists of one factor, containing 20 items, where 19 of the questions are set positively, and one is set negatively. Scoring is done using a Likert-type scale, where possible responses range from 1 (completely false) to 5 (completely true). The internal consistency reliability estimate for the scale was 0.93, which indicates strong reliability.

A biographical questionnaire was included, in order to describe the population, and to determine whether biographic-type variables were significantly related to personal spirituality and workplace spirituality.

Research Procedure

The BMPD, SAS and EQS statistical packages were used to analyse the data. In any research study, but particularly when studying and assessing cultural differences, it is essential to be culturally sensitive in the execution of the study. There is much evidence to suggest that psychometric instruments developed with certain cultures or in one particular country cannot be transferred indiscriminately to a sample consisting of another culture, or to a different country. Several studies specifically attest to a cautionary approach when applying to a South African sample instruments that have been developed elsewhere in the world (Abrahams and Mauer 1999; De Klerk et al. 2009; Gray and Durheim 2006; Meiring, Van de Vijver and Rothmann 2006; Van der Walt and De Klerk 2014a; Van Wyk, Boshoff and Owen 1999). The first step in the analysis of the data was thus to subject the responses to each respective instrument to principal factor analysis (PFA), and then to confirmatory factor analysis (CFA), to determine whether the factor structure of each instrument for this South African sample was similar to that described in the theory and by previous studies. The factor loadings on each item in the respective instruments were verified through PFA. Items which did not show acceptable loadings on one factor ($r \geq 0.25$) were removed, and the PFA was repeated, until all the remaining items showed acceptable loadings, and thus “clean” structures. The end results of the PFA were also subjected to a confirmatory factor analysis (CFA), to confirm the goodness of fit of the data to the theoretical models of the instruments. The discriminatory validity of the two instruments was assessed using Pearson correlation coefficients. Once the factor structures of the instruments were confirmed, the variances of personal spirituality and workplace spirituality with biographic variables for the total sample were investigated through analysis of variance (ANOVA). The next step was to investigate whether these variances are also significant across the two sample organizations (i.e. health care and education, respectively).

Results

The factor structure of the HSS and the OSVS was confirmed by analyzing the responses to each respective instrument through PFA. The PFA of the HSS confirmed a one-factor structure, but one item did not show a satisfactory loading

TABLE 1 *CFA results of Wheat's (1991) HSS.*

Index	Three factors	One factor
Goodness of Fit Index (GFI)	0.843	0.812
Bentler and Bonnet's (1980) Non-normed Index (NNI)	0.803	0.740
Bentler's Comparative Fit Index (CFI)	0.827	0.769
Bollen's Incremental Fit Index (IFI)	0.830	0.773
RMSEA estimate	0.069	0.082
90% confidence interval of RMSEA	(0.059; 0.72)	(0.071; 0.091)
Root mean square residual (RMR)	0.069	0.066

($r \geq .25$). This item was removed, and another PFA was conducted, with the 19 remaining items. This PFA showed a Cronbach's alpha coefficient of .88, with 28.7% of the total variance explained, thus confirming the reliability of the HSS. The PFA of the OSVS confirmed a one-factor structure, but one item did not show a satisfactory loading ($r \geq .25$). This item was removed, and another PFA was conducted, with the 19 remaining items. This PFA showed a Cronbach's alpha coefficient of .95, with 53.3% of the total variance explained, which confirmed the reliability of the OSVS.

The next step was to subject the responses (on the 19 remaining items) of the HSS and the OSVS to CFA, so as to assess the goodness of fit of the data with the three-factor and the one-factor models.

From Table 1, it is clear that the indices do not indicate an ideal fit between the data and the model, for both the three-factor and the one-factor solutions. However, as the sample is relatively small ($n = 238$), it is prudent to also look at the parsimony-adjusted measures. These indices are presented in Table 2.

TABLE 2 *Parsimony-adjusted measures of Wheat's (1991) HSS.*

Index	Three factors	One factor
PRATIO	0.879	0.889
PNFI	0.636	0.599
PCFI	0.708	0.661

TABLE 3 *CFA results of Kolodinsky et al.'s (2004) OSVS.*

Index	Three factors	One factor
Goodness of Fit Index (GFI)	0.825	0.818
Bentler and Bonnet's (1980) Non-normed Index (NNI)	0.914	0.914
Bentler's Comparative Fit Index (CFI)	0.925	0.923
Bollen's Incremental Fit Index (IFI)	0.925	0.924
RMSEA estimate	0.067	0.070
90% confidence interval of RMSEA	(0.057; 0.077)	(0.060; 0.081)
Root mean square residual (RMR)	0.062	0.064

From the parsimony-adjusted indices presented in Table 2, it would appear that Wheat's (1991) HSS can be used as either a one-factor model or a three-factor model. However, as neither model shows an ideal fit with the data, both models should be used with caution, and we opted for a more cautious approach, by using the simpler of the two models, namely the one-factor model.

The 19 remaining items of Kolodinsky et al.'s (2004) OSVS were also subjected to CFA, to assess the goodness of fit of the data with the three-factor and the one-factor models. The results of the CFA are shown in Table 3.

With several of the indices being above or approaching 0.9, the indices in Table 3 indicate a reasonable fit between the data and the model, for both the three-factor and the one-factor solutions. However, as the sample is relatively small ($n = 237$), it would be prudent to also examine the parsimony-adjusted measures. These indices are presented in Table 4.

In the parsimony-adjusted measures presented in Table 4, all indices of the one-factor solution are slightly higher than those of the three-factor solution. From the results, it would appear that Kolodinsky et al.'s (2004) OSVS can be

TABLE 4 *Parsimony-adjusted measures of Kolodinsky et al.'s (2004) OSVS.*

Index	Three factors	One factor
PRATIO	0.879	0.889
PNFI	0.752	0.759
PCFI	0.791	0.794

TABLE 5 *Data levels on scores.*

	N	Mean	SD	Minimum	Maximum	Items
HSS	239	77.6	9.1	46	95	20
OSVS	239	45.7	16.0	21	91	20

used as either a one-factor model or a three-factor model. However, as neither model shows an ideal fit with the data, both models should be used with caution, and we opted for a more cautious approach, by using the simpler of the two models, namely the one-factor model.

Before the results of the relationship between spirituality and diversity-related variables were analyzed further, or the instruments were assessed, we assessed the scores of the respondents on personal spirituality and organizational spirituality (before the removal of one item from the questionnaire). The means, standard deviations (SD), and maximum and minimum scores of the respondents on the two instruments are shown in Table 5.

Table 5 shows that with all the items included in the questionnaire, the HSS had a mean score of 77.6 (SD = 9.1). This is similar to the findings of previous research, which have found a mean score of 77.2 (SD = 8.6), 76.4 (SD = 9.16), 77.9 (SD = 9.0), and 77.2 (SD = 8.6), respectively (Kolodinsky et al., 2008). The OSVS had a mean score of 45.7 (SD = 16), which is markedly lower than the score of 64.1 (SD = 15.3) which has been found in previous research (Kolodinsky et al., 2008). As is the case with Kolodinsky et al.'s (2008) findings, the respondents had higher levels of individual spirituality than organizational spirituality.

Although respondents did not perceive their organizations as having strong spiritual values, reference is made to spiritual values in the mission statement and core values statement of both organizations investigated in the study. However, if the organizational mission statement and core values are not practically implemented and lived out by organizational leaders, organizational members do not perceive their organizations as being serious about them. One may therefore argue that although the organizations included in this study to some extent *do* have spiritually-based values, these may possibly not be evident to organizational members, because of a lack of actual commitment to these values by organizational leaders.

Through the Pearson product-moment correlation analysis, organizational spirituality was found to have a low and inverse correlation with personal spirituality ($r = -0.25$, $p < 0.0001$). The low correlation coefficient indicates

TABLE 6 *The HSS and diversity characteristics (n = 211).*

DIVERSITY VARIABLE	<i>p</i> -value	<i>F</i> -value
Employing organization	0.1047	2.66
Gender	0.0018 *	9.99
Ethnic group	0.0096 **	6.85
Occupation category	0.8021	0.41
Strength of religious conviction	0.0005 ***	7.83
Age	0.9746	0.03
Educational level	0.0224 *	3.27

* $p \leq 0.05$, ** $p \leq 0.01$, *** $p \leq 0.0001$

adequate discriminatory validity between the two instruments to measure two different constructs. In general, the sample was found to measure high on personal spirituality, yet comparatively low on respondents' perceptions of their organization's spiritual values. Kinjerski and Skrypnek (2004) came to a similar conclusion, and they suggested that workers may be spiritual, while the organization may not be, or that the organization may be spiritual, while the individual employees may not be.

The first objective of the study was to explore the extent to which personal spirituality varies according to certain diversity-related variables. ANOVA was used to determine the difference in association between personal spirituality and diversity variables such as gender, ethnic group, occupation category, strength of religious conviction, age, and educational level, and the scores on the HSS.

The ANOVA results of the variance of personal spirituality within diversity characteristics are shown in Table 6.

Results from the ANOVA, as presented in Table 6, indicate that of all the variables measured, personal spirituality differed statistically significantly ($p \leq .05$) only on gender, ethnic group, strength of religious conviction, and educational level. Personal spirituality did not differ significantly across the two organizations (namely health care and education, respectively), different age groups, or occupation categories. Females ($n = 166$) reported a higher mean score (M) on personal spirituality (78.4) than did males ($M = 75.4$, $n = 46$), although both groups obtained high scores. Ethnic group also differed with regard to personal spirituality, with people of color ($n = 57$) reporting scores on personal

TABLE 7 *HSS variance across organizations (n = 21).*

DIVERSITY VARIABLE	<i>p</i> -value	<i>F</i> -value
Ethnic group	0.1685	1.91
Gender	0.5826	0.30
Strength of religious conviction	0.0127 *	4.46
Age	0.5953	0.52

* $p \leq 0.05$

spirituality ($M = 79.3$) that were statistically significantly higher than those of white people ($M = 77.2$, $n = 155$), although both groups obtained high scores.

Personal spirituality also showed a significant difference with regard to strength of religious conviction, with stronger religious conviction showing a significantly stronger association with personal spirituality. The mean score for personal spirituality showed a significantly stronger association with a very strong religious conviction ($M = 79.9$, $n = 109$) than with a strong conviction ($M = 75.9$, $n = 73$). Personal spirituality did not differ significantly with regard to the “other” conviction group ($M = 74.6$, $n = 30$). Personal spirituality differed significantly in terms of education differences, with people with a university qualification showing the highest levels of personal spirituality ($M = 79.1$, $n = 66$). The mean score for people with a post-matric college or university of technology qualification ($n = 78$) was 78.1, which was followed by people that have a Grade 12 qualification ($M = 77.2$, $n = 46$). The least-qualified group (Grade 10 to 11, $n = 22$) reported a mean score of 73.7.

The variances in personal spirituality on diversity characteristics for the total sample were examined to see whether these variances are also significant across the two organizations (health care, and education). The ANOVA results of the variance of personal spirituality with diversity-related variables over the two organizations are shown in Table 7.

Table 7 indicates that differences of personal spirituality with diversity variables across the two organizations were found to be statistically significant only on strength of religious conviction. In terms of the respective scores on strength of religious conviction for the two organizations, people working in education showed the highest mean score on very strong religious conviction ($M = 80.6$, $n = 36$), in comparison to a mean score of 79.5 for people working in health care ($n = 73$). However, people working in health care who had strong

TABLE 8 *The OSVs and diversity characteristics (n = 212).*

DIVERSITY VARIABLE	<i>p</i> -value	<i>F</i> -value
Employing organization	< 0.0001 **	17.70
Gender	0.3244	0.98
Ethnic group	0.7698	0.09
Occupation category	0.0610	2.29
Strength of religious conviction	0.6047	0.50
Age	0.0166 *	4.19
Educational level	0.8975	0.20

* $p \leq 0.05$, ** $p \leq 0.0001$

religious convictions ($M = 77.3$, $n = 48$), followed by the “other” conviction group working in health care ($M = 75.04$, $n = 23$), showed higher mean scores on personal spirituality than their counterpart groups working in education. The ANOVA results of the variance in organizational spirituality with diversity characteristics are shown in Table 8.

Although personal spirituality differed significantly on several of the diversity variables, the results from the ANOVA, presented in Table 8, indicate that organizational spirituality differed only on employing organization (whether the healthcare organization or the educational organization) and age.

The next objective was to assess how organizational spirituality varies between the organizations and across different diversity characteristics. Organizational spirituality differed significantly between the healthcare organization and the educational organization. The mean score on workplace spirituality (OSVs) for the educational organization was 57.4 ($n = 68$), which is substantially higher than the mean score of the healthcare organization ($M = 39.8$, $n = 144$). We performed an independent *t*-test (equal variances not assumed) to compare the workplace spirituality scores for two organizations with results and to assess whether the differences are statistically significant. The results of the test are presented in Table 9.

As can be seen from Table 9, the two organizations differ statistically significantly in terms of the mean scores on the OSVs. For the healthcare organization, the mean score was 59.5 ($SD = 15.1$), and for the educational organization it was 76.7 ($SD = 14.3$). The magnitude of the differences in means (mean difference = -17.2) was very large (eta squared = -0.43). Thus, contrary to initial expectations that a healthcare organization would be more spiritual than an

TABLE 9 *T-test results for workplace spirituality (OSVS).*

Independent variable	Dependent variable	t	DF
Organization	Workplace spirituality	-8.416	145.589

** $p \leq 0.001$

educational institution (e.g. Reed 1992), in this study the educational organization was perceived by its organizational members as having significantly more spiritual values than was the case with the healthcare organization.

Organizational spirituality also differed significantly on age of the respondents, with the 30-40-year age group experiencing the highest levels of workplace spirituality ($M = 49.3$, $N = 78$), followed by the 41-62-year age group ($M = 45.1$, $n = 88$), and lastly the 19-29-year group ($M = 39.4$, $n = 46$). The first two groups represent the stage in a person's life where meaning and purpose typically represent prominent issues in the workplace (De Klerk et al. 2009). However, this finding seems to disconfirm the findings of Pillay (2011) and Rego and Cunha (2008), who report no relationship between workplace spirituality and age.

The variance in organizational spirituality on diversity characteristics for the total sample was examined to see whether these variances are also significant across the two organizations (health care, and education). The ANOVA results of the variance of organizational spirituality with diversity-related variables across the two organizations are shown in Table 10.

Table 10 shows that the only variable that differs significantly on organizational spirituality across the two organizations (health care, and education)

TABLE 10 *OSVS variance across organizations (n = 212).*

DIVERSITY VARIABLE	p-value	F-value
Ethnic group	0.7522	1.10
Gender	0.0076 **	7.28
Strength of religious conviction	0.2888	1.25
Age	0.5928	0.52

** $p \leq 0.01$

is gender. Females working in education ($M = 61.4$, $n = 37$) experienced a higher mean score on workplace spirituality than did males ($M = 52.4$, $n = 31$). However, males working in health care ($M = 46.1$, $n = 15$) perceived higher workplace spirituality than did females ($M = 39.1$, $n = 129$). Although the association between gender and the experience of organizational spirituality differs statistically significantly ($p \leq .05$), the results between health care and education are inconsistent and conflicting.

Discussion and Conclusion

The findings from this study confirm that the experience of both personal and organizational spirituality is impacted by several diversity characteristics within a multicultural environment and across organizational cultures and contexts. The first objective of the study was to explore to what extent personal spirituality and organizational spirituality vary according to diversity characteristics. It was found for the total sample that personal spirituality varies significantly with respondents' gender, with females showing higher levels of personal spirituality than males. This finding is in line with previous studies, which have found similar associations (e.g. Bryant 2007; Trott 1996; Wheat 1991). One possible explanation for this finding is that women establish their identity through relationships, and often begin their caregiving lives as young adults (Wheat 1991). This sense of community and connectedness which females foster during their adult life stage has been found to be a key component of personal spirituality. An interesting finding is that females experienced higher spirituality in one participating organization, while males experienced higher spirituality in the other organization. Although these variances are statistically significant, the correlations were very low and conflicting, and therefore are not regarded as of practical significance. Nevertheless, it still points to the possibility that female spirituality is not always higher than male spirituality, and that one should be careful of making such an assumption. It is arguably possible that the sample demographics influenced this finding, but one will not know if this is the case, or how the demographics influenced the results.

It was found that personal spirituality varies significantly according to ethnic group, with people of color showing significantly higher levels of personal spirituality than white people (the category "people of color" consisted mainly of black Africans). This finding may probably be explained by the differences which exist between the African and the European perspectives regarding spirituality (Cilliers 2013; Wheeler et al. 2002; Du Plessis and Rousseau 2005). The differences found in this study support previous notions that people

of color in this study tend to have higher levels of spirituality than do Caucasians.

Personal spirituality was found to vary significantly on strength of religious conviction, with people with very strong religious convictions having the highest levels of personal spirituality. De Klerk et al. (2006) found similar results, which suggests that meaning is significantly associated with strength of religious conviction. It was previously indicated that religion and spirituality are not necessarily inclusive of each other. Although the sample in this study was predominantly Christian (93.4% of the sample), this is representative of the South African population (SA Government, 2011/2012), and the HSS is a distinctly secular measure of spirituality (Kolodinsky et al. 2008). In terms of this sample, one may conclude that individual spirituality varied with religious conviction, and that people who have strong religious convictions also tend to be spiritual. This shows that the theological structure which religion provides for people with strong religious convictions may enhance their experience of personal spirituality. Even though the fact that the limited number of respondents affiliated with religious affiliations did not allow for statistical analyses and ANOVAS, it does not detract from the existence of this aspect of multiculturalism in the study.

In terms of age, it was found that personal spirituality does not vary significantly according to age. Previous studies have also not found significant associations between age and purpose in life (De Klerk et al. 2006; Reker 1977). Clarke (2005) asserts that generational cohorts have different time-of-life issues that intersect with religion and spirituality, and that spirituality may therefore be different for different generational cohorts. However, spirituality, or spiritual development, may not necessarily occur by default over the lifespan (Dixon and Hultsch, as cited in Clarke 2005).

The results indicate that personal spirituality varies significantly according to educational level, with the highest-qualified people (those with a post-matric university qualification) showing the highest levels of personal spirituality. Earlier studies found contradictory results, indicating no significant relationship between purpose in life and educational level (Reker 1977; De Klerk et al. 2006). However, the findings of our study suggest some form of relationship between cognitive and spiritual development, as it is assumed that people that have a post-matric university qualification are cognitively developed. The developmental theory of spirituality is therefore supported, which suggests that the cognitive and spiritual dimensions of an individual possibly develop in harmony with each other.

It is interesting to note that for the total sample, personal spirituality shows a low but inverse correlation with organizational spirituality. The low

correlation coefficient confirmed adequate discriminatory validity between the two different constructs, as measured by the respective instruments. But the reason for the inverse relationship is not clear. In general, the total sample measured high on personal spirituality, yet comparatively low on respondents' perceptions of their organization's spiritual values. Kinjerski and Skrypnek (2004) came to a similar conclusion, and they suggested that employees may be spiritual, while the organization may not be, or that the organization may be spiritual, while the individual employees may not be. However, one can also speculate from this finding that as individuals' own spirituality increases, they have higher spiritual expectations of their organizations, and become more critical of the actual spirituality (or, rather, lack thereof) demonstrated by their organization. As such, they seem to experience less spirituality within their organization.

For the total sample, organizational spirituality differed only significantly on employing organization (the healthcare organization, or the educational organization) and age. In terms of employing organization, not only was the mean score on workplace spirituality for the educational organization substantially higher than that of the healthcare organization, the difference in organizational spirituality between these organizations was also statistically significant. Thus, the educational organization is significantly perceived by its organizational members as having more spiritual fundamental values than is the case with the healthcare organization. This finding confirms that aspects such as organizational context and organizational culture (and therefore the role of leadership) play a significant role in the spirituality of an organization. Organizational culture is thus another dimension of spiritual diversity in the multicultural work context. However, the higher score on organizational spirituality of the educational organization relative to the healthcare organization is a somewhat surprising finding. Reed (1992) suggests that spirituality is central to the nursing profession, and since a large number of respondents are from the nursing profession, it was assumed that occupation category and organizational spirituality would be related. Cartwright and Holmes (2006) confirm this assumption, asserting that occupations such as those of medical doctor and health care professional (which constitute the largest category of this sample) offer employees a greater opportunity to achieve a sense of meaning, and thus organizational spirituality. It is therefore interesting to find that occupation category is not associated with organizational spirituality. This raises the question of whether it can be postulated that some occupations (such as nursing) are inherently more spiritual than others, rather than being attributed to other factors, such as the prevalence of living spiritual values, which perhaps give rise to a spiritual culture in an organization.

The age group of 30-40 years experienced the highest level of organizational spirituality, significantly higher than the other age groups. This age group is part of Generation X. According to Shelton and Shelton (2006), the work-related needs of Generation X include positive work relationships, interesting work, and opportunities to learn. In order to satisfy these higher-order needs, it is assumed that Generation X members will prefer to work for organizations which exhibit spiritual values. Generation X members seem to be concerned with the quality of their lives, focusing on intangibles such as a rich family or spiritual life, a rewarding job, opportunities to assist others, and prospects for intellectual enrichment (Richardson and Sago, as cited in Mitchell, Hastings and Tanyel 2001). They seem not to be overly concerned with organized religion, but prefer to find spiritual fulfillment in other places, such as the workplace.

Strength of religious conviction was not found to be significantly associated with organizational spirituality. This finding is consistent with Garcia-Zamor's (2003) assertion that although people view spirituality as appropriate in the context of the workplace, religion is not. This shows that although religion, as well as the practice thereof, seems to be important for the well-being of people, and therefore personal spirituality, it seems not to be appropriate when discussing work-related phenomena. This questions the importance of specific religious denominations, and the practice of religion in the context of the workplace. From these findings one may conclude that personal spirituality may be enhanced by religious practices and experiences, but in the context of the workplace it seems appropriate not to have religious associations and undertones when practicing spiritual values.

Personal spirituality did not differ significantly across the two organizations (i.e. health care, and education) for the total sample. One can infer from this finding that personal spirituality, as per the definition, is a personal issue, and not related to where one works or what kind of organization one works for.

The next research objective was to establish whether personal spirituality and workplace spirituality differed according to diversity characteristics across the two different organizations (i.e. education, and health care). Personal spirituality differed significantly between the healthcare organization and the educational organization only on strength of religious conviction, with respondents working at the educational organization showing stronger religious convictions than respondents working in the healthcare organization. One possible explanation for this may be that the educational organization has a more conducive supporting structure than is the case in the healthcare organization, which enables employees to realize their spiritual and religious values at work.

Of all the biographic-related diversity variables, organizational spirituality differed significantly between the healthcare organization and the educational organization only on gender. In the educational organization, females showed higher workplace spirituality than males. However, in the healthcare organization, males showed higher workplace spirituality than females. The results between health care and education are thus contradictory, and can therefore not be clearly interpreted. Nevertheless, it is still a unique finding, which points to the possibility that female spirituality is not always higher than male spirituality. There is also the possibility that organizational spirituality may have an influence on individual spirituality. One should therefore be careful of making indiscriminate assumptions about male and female spirituality. However, both female and male respondents working in the educational organization perceived their organization as having stronger spiritual values than either the male or the female respondents working in the healthcare organization. It may be that the educational organization has a more spiritually-based culture, and that the organizational leaders of this organization are more committed to spiritual values. If these speculations are true, this could have caused respondents working in the educational organization to be more aware of the organization's spiritual values, which could have led them to report higher levels of organizational spirituality.

Contemporary workers are more concerned with achieving meaning in their lives, and thus being part of something greater than themselves, which will allow them to make a contribution to the world at large (De Klerk et al. 2009). In order to achieve this, they need to be supported by a spiritually-based organization. Unfortunately, organizations generally lack a spiritual foundation, and they deny their employees the opportunity to express their spirituality through their work (Gull and Doh 2004). Today's organizations are still too much characterized by non-spiritual practices (Marques et al. 2007).

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

This study has some limitations. First, the sample appears to be somewhat homogeneous with regard to education, gender, religious affiliation, and strength of religious conviction. Specifically, the sample is skewed towards

white people, females, Christians, and people with strong religious convictions. It would have been desirable to have seen more balance between respondents in terms of these diversity variables. Particularly the racial mix of the sample is not representative of the South African population, nor is it a balanced representation of the different ethnic groups in the study. Although this might be representative of the white collar worker population in corporate South Africa (Statistics South Africa 2005), and specifically of the two organizations that took part in the study, one may still argue that the sample is not sufficiently representative of South African demographics. Classification of people in terms of black or white is an oversimplification of multiculturalism, and a generalization. This categorization was needed in this study due to the respective numbers in the demographic makeup of this particular sample. However, there are many different ethnic groups represented within the black and white groups, which may have different nuances in terms of their relationship with spirituality. The intersection between diversity and spirituality was only assessed across two organizations. For this reason, care should be taken when generalizing results to other populations, also within the South African context. Although the hospital and the educational institution which the sample was drawn from are from different industries, namely health care and education, one can argue that both these organizations are essentially in a similar industry, namely a service industry, and, specifically, the human helping industry. It may be more ideal for a comparison to be done between more dissimilar industries, for instance a service industry and a manufacturing industry. However, with a significant difference in the experienced levels of organizational spirituality between these organizations, it appears that organizational spirituality is more dependent on the organizational leadership and culture than a broad classification of industry. Nevertheless, one should be cautious about generalizing the results to any organization or any industry.

Further studies are recommended that include samples that are more representative of South African demographics, and that assess differences in individual spirituality between more specific ethnic groups. In particular, studies with samples that are more balanced in terms of gender, race, and religious orientation are recommended, to confirm or refute the findings from this study. Future studies should also attempt to assess the relationship of more specific ethnic groups with spirituality, rather than the broad categories of black and white. The statistically significant, but not practically significant, finding that males in one organization showed higher levels of spirituality than did females should be assessed in future studies in different organizations and industries. Also, studies on the demographics of other countries should be conducted, to assess whether they yield similar findings. The difference in organizational

spirituality and its drivers of more diverse organizations and industries is another field that requires more research. Further studies should also examine how both individual and workplace spirituality manifest across more organizations and industries.

Worldwide, the study of spirituality is receiving increased attention. Although the study of spirituality has gained increased support from the international community, very little is known about spirituality and its manifestation in African organizations. This study confirmed that the experience of both personal and organizational spirituality is impacted by several diversity characteristics within a multicultural environment. In order to develop a better understanding of the experience of spirituality in multicultural societies and organizations, further empirical research is recommended. Globally, organizations need to realize the importance of embracing spirituality, in order to function effectively in a multicultural environment.

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