THE IMPACT OF WORKPLACE SPIRITUALITY ON ORGANISATIONAL COMMITMENT: THE CASE OF THE CENTRAL UNIVERSITY OF TECHNOLOGY, FREE STATE (CUT)

Esther Pearl Palmer

Thesis submitted in accordance with the academic requirements for the degree

Doctor of Human Resource Management

in the

Faculty of Management Sciences

Department of Business Management

Central University of Technology, Free State

Promoter: Prof D Kokt (D Tech Human Resource Management)

Bloemfontein
March 2018

DECLARATION OF INDEPENDENT WORK

I, Esther Pearl Palmer, ID number   and student number   , hereby declare that this research project submitted to the Central University of Technology, Free State, for the degree DOCTOR OF HUMAN RESOURCE MANAGEMENT, is my own independent work and complies with the Code of Academic Integrity, as well as with other relevant policies, procedures, rules and regulations of the Central University of Technology, Free State; and has not been submitted before to any institution by myself or any other person in fulfilment (or partial fulfilment) of the requirements for the attainment of any qualification. This document has been edited by Jenny Lake.

26 March 2018

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ACKNOWLEDGEMENTS

SUMMARY

Change has become a universal topic in the 21st century for all areas of the global, knowledge-driven society. Globalisation has led to increased diversity in organisations, and universities are regarded as an essential force to effect change. Universities are mandated to meet the changing needs of the modern organisation and assist in socio-economic development through sophisticated education and training programmes. In this regard it has become inevitable for universities to adapt in form and function so that they are responsive to the changing needs of a diverse student component and the intellectual challenges of the modern world of work.

The said transformation has placed increased pressure on academic staff members to carry out a variety of functions such as research, teaching, curriculum development, post-graduate supervision, community engagement, administration and the raising of third-stream income. Subsequently academic leaders and human resource practitioners are under pressure to ensure the retention and commitment of qualified academic staff members.

Researchers increasingly acknowledge that nourishing the inner life of employees will lead to increased organisational commitment and subsequently the notion of workplace spirituality has gained increased attention. There are many studies on the relationship between workplace spirituality and job outcomes such as organisational commitment, but academic staff members at universities in developing countries have largely been excluded from such research. The purpose of this study was to investigate the impact of workplace spirituality (sense of meaning, sense of purpose and sense of community) on organisational commitment (affective commitment, normative commitment and continuance commitment) among academic staff members at a South African university, namely the Central University of Technology, Free State.

The 52-item online survey instrument was distributed to the total number of permanently employed academic staff of the CUT (286). A total of 174 questionnaires were returned, yielding a response rate of 61%. The survey included a biographical

section followed by a section probing workplace spirtualty and a final section measuring organisational commitment.

Results from this study provided evidence that the mean scores of academic staff members' age groups and tenure categories influenced their perception of workplace spirituality. With regards to organisational commitment there was no difference between the mean scores of the gender groups, age groups or tenure categories.

Through regression analysis the study established a linear relationship between workplace spirituality and organisational commitment which resulted in an equation that is of potential value for academic leaders. Subsequent recommendations are made to management to enhance commitment through workplace spirituality. Areas for future research are also recommended.

"It is commitment that gets the job done. This intense dedication is more powerful than our best intentions, willpower, or circumstances. Without commitment, influence is minimal; barriers are unbreachable; and passion, impact, and opportunities may be lost."

-Maxwell, 1999-

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CHAPTER 1: ORIENTATION AND MOTIVATION

1.1 Introduction

The modern organisation finds itself in a competitive global setting and is called upon to be a powerful agent for positive economic and social change (Banyhamdan, Harrim and Al-Qutop, 2012:74). It is expected from organisations to be productive, effective and service-oriented in an environment where there are persisting pressures to realise market share and compete in a fierce national and international business environment. It is furthermore argued that the health and well-being of individuals, organisations and societies is based on the creation and dissemination of knowledge. Organisations thus need to explore new sources of competitive advantage like creativity, tacit knowledge and innovation.

Pandey, Gupta and Arora (2009) state that in the midst of dynamic economic forces and technological breakthroughs, organisations are set to play the leading role in shaping and creating modern society. One way of doing this is to create an organisation that is attuned to the needs of its employees – since employees are the ones responsible for driving the organisation forward and creating the much-needed competitive advantage. Contemporary employees also have a greater need to be engaged in their work and to make a meaningful contribution to the organisation. As employees seek greater engagement and a sense of fulfilment in their jobs, the notion of workplace spirituality has become increasingly prominent (Chawla and Guda, 2010:158; Chawla and Guda, 2013:63; Van Tonder and Ramdass, 2009:230). Mohan and Uys (2006:53) state that many individuals in the workplace are increasingly re-examining the meaning and purpose of their work and private lives.

According to Chawla and Guda (2013:63), there is also a growing tendency among organisational researchers to have a greater focus on spirituality as a means of fostering individual well-being and organisational stability (Van Tonder and Ramdass, 2009:239). Fry and Slocum (2008:87) also indicate that there is mounting evidence that a more spiritual workplace is not only more productive and committed, but also more flexible and creative and a source of sustainable competitive advantage.

Workplace spirituality has become an increasingly important concept for organisational leaders and managers alike during the past two decades. In his article on new age business perspectives, Nichols (1994:54) observes that creating meaning and purpose might have become the most important managerial task in the 21st century. Chakraborty, Kurien, Singh, Athreya, Maira and Aga (2004:97) postulate that the time has come for an expanded cultural paradigm in organisations in order to incorporate workplace spirituality into the decision-making processes. In addition to this, Sanders, Hopkins and Geroy (2004:29) state that "in order for society and its organizations to meet current and future challenges, it is imperative that they embrace the notion of spirituality".

As an emerging concept, the notion of workplace spirituality supports people's desire to live integrated, holistic lives, including recognition and acceptance of their spirituality in the work context. Aravamudhan and Krishnaveni (2014:66) indicate that despite the emerging interest in the topic, as is evident in the proliferation of books and journal articles, the debate as to what workplace spirituality actually means continues. This view coincides with that of Bell, Rajendran and Theiler (2012a:68) who note the lack of consensus in defining workplace spirituality, as well as with the findings of Geigle (2012:14) who states that there are numerous definitions of the concept. These various concepts and definitions will be unpacked and discussed in the study.

Universities find themselves in a competitive global setting where knowledge generation and dissemination are a primary concern as this creates the basis for continued economic growth and development. In the contemporary world of work, universities need to train and develop a workforce that is able and willing to meet the challenges of the globalised world of work. According to Rossi (2010:278) there is a tendency to view universities as agents of economic development and universities are increasingly expected to contribute to economic growth and wealth creation. This notion is supported by Khan, Khan, Khan, Nawaz and Yar (2013:117) who state that in the contemporary age where globalisation is part of every sphere of life, academic institutions occupy their place at the helm.

To achieve this, it is important for universities to create an internal environment that is conducive to the support and development of academic employees to ensure their

commitment to the institution. This in turn contributes to the transfer of relevant knowledge and skills to students in order to meet the needs of the modern organisation within the so-called 'knowledge economy'.

According to Davenport and Völpel (2001) the knowledge economy is characterised by an increase in the demand for both knowledgeable graduates and continuous research. It is furthermore expected from employees to learn continuously, to take risks, to think critically, to solve problems and to work in teams. Universities are typically the cultivators of these abilities. The effectiveness of universities to address the global demands within the knowledge economy is linked to the perceptions of its employees and more specifically to that of academic staff. This coincides with the view of Thomas (2008:1) that employee perception influences the successfulness of any organisation.

Against this backdrop the onus rests upon academic staff members to add value to a university through research, teaching and learning, as well as through community engagement. They also need to stay on par with increased technological development (e-learning, social media innovations, and the like) and find innovative ways and creative methods to keep the modern learner engaged in the classroom. The dichotomy, however, lies in the fact that lecturing smaller groups of students is conducive of increased graduate abilities, but increased accessibility to universities and the resulting massification has led to larger groups of students, increased work-loads for academic staff, and less time for research.

Authors like Allen and Meyer (1990), Cohen (2003), Mowday, Porter and Steers (1982), as well as Selesho and Naile (2014) state that there is concern that universities struggle to retain qualified and competent employees. There is general consensus that higher retention of academic staff can be realised through increased levels of individual well-being and commitment. It will suffice to say that if employees experience a high level of well-being and if they identify with their organisation through commitment, they are less likely to part with the organisation.

Beech (2012:219) believes that the spiritual dimension of working at a university should enable higher levels of commitment to the organisation. Khasawneh

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(2011:680), however, states that workplace spirituality is a complex and elusive subject that has received little attention from higher education institutions. In this regard, Bell, Rajendran and Theiler (2012b) note that academia traditionally discourages the integration of personal life (let alone spirituality) into work life. This coincides with the view of De Klerk-Luttig (2008:505) that the language of spirituality is rarely explicitly used in the education debate in South Africa.

Djafri and Noordin (2017:384) state that despite extensive studies on predictors and antecedents of organisational commitment, empirical research studies on the impact of workplace spirituality on organisational commitment remain scarce. Churchman (2006), Wulandari (2014), Fanggidae, Suryana and Efendi (2015), as well as are of the few researchers who have attempted to address the association between workplace spirituality and organisational commitment in a university context. The research was conducted at an Australian university, private universities in Indonesia and universities in India respectively. This investigation appears to be the first to investigate the impact of workplace spirituality on organisational commitment in a South African university.

Krahnke, Giacalone and Jurkiewicz (2003:398) postulate that it is only through scientific measurement that a degree of confidence could be attained that workplace spirituality is a viable construct. As employee commitment remains a challenge for both public and private organisations, this research aims to contribute on a theoretical and empirical level in developing an in-depth understanding of the impact of workplace spirituality. As this study focuses specifically on universities it aims to motivate these unique institutions to rethink their organisational processes in order to facilitate spiritual development (Haroutiounian *et al.*, 2000:533).

1.2   Problem statement

Universities in general have an important mandate in society, namely to supply business and industry with suitably trained and qualified graduates. Universities also need to advance our understanding of the world through knowledge creation, integration and dissemination. This implies a complex set of qualities and expectations from academic staff that necessitates an organisational environment that is conducive

to growth, development and innovation. In this sense, growth, development and innovation drives global business and universities cannot afford to adopt an ivory tower approach to the academic project.

Universities are unique organisational forms and academic staff must engage in teaching and learning, research and community engagement. This implies that the challenges of an academic environment are different from that of any other organisation. South Africa has a complex university landscape due to the socio-political and historical path followed by the country. Apart from this, South African universities face added complexities such as decreased government funding, massification, internationalisation and increased competition. It is within this complex environment that universities need to have committed academic staff to meet the challenges of the new age.

As organisational commitment remains a challenge for universities (Lynch, 2014; Probert, 2014; Castro, 2016), including the Central University of Technology, Free State (CUT), it is imperative that the means for addressing this are investigated. Workplace spirituality as an emerging concept was the focus of the study as there is little empirical research available on the topic, especially in the context of South African universities. The aim of this study was to contribute theoretically and empirically to comprehending the militating effect of workplace spirituality on organisational commitment within the context of CUT.

1.2.1 Main objective

The main objective of this investigation was to determine the impact of workplace spirituality on organisational commitment at the CUT in the Free State.

1.2.2 Subsidiary objectives

In terms of the literature study, the subsidiary objectives were to:

1. Conceptualise the meaning and purpose of workplace spirituality;
2. Delineate and elaborate on the importance of organisational commitment;

3. Integrate the concepts of workplace spirituality and organisational commitment within the context of academic staff; and

4. Conceptualise workplace spirituality and organisational commitment in the university context.

In terms of the empirical study, the following subsidiary objectives were determined:

1. To measure the level of workplace spirituality of the academic staff at the CUT;
2. To determine whether biographical differences amongst academic employees of the CUT impact on workplace spirituality;
3. To measure employee commitment amongst academic staff at the CUT;
4. To determine whether biographical differences amongst academic employees of the CUT impact on organisational commitment;
5. To determine the impact of workplace spirituality on organisational commitment amongst academic employees at the CUT; and
6. To make applicable recommendations to management on how employee commitment at the CUT can be enhanced.

1.3 Research questions

Based on the objectives of this study, the following research questions were formulated:

1. What is the level of workplace spirituality as perceived by academic employees at the CUT?
2. Do biographical differences among academic employees of the CUT impact on workplace spirituality?
3. What is the employee commitment of academic employees to the CUT?
4. Do biographical differences among academic employees of the CUT impact on organisational commitment?
5. Does workplace spirituality among academic employees at the CUT impact on their level of organisational commitment?
6. What recommendations can be made to management in order to enhance employee commitment at the CUT?

The hypotheses derived from these research questions are stated as:

H_{01}: There is no difference in the mean workplace spirituality scores by gender.

H_{02}: There is no difference in the mean workplace spirituality scores of different age groups.

H_{03}: There is no difference in the mean workplace spirituality scores of different tenure groups.

H_{04}: There is no difference in the mean organisational commitment scores by gender.

H_{05}: There is no difference in the mean organisational commitment scores of different age groups.

H_{06}: There is no difference in the mean organisational commitment scores of different tenure groups.

H_{07}: There is no statistically significant relationship between workplace spirituality and organisational commitment.

1.4   Research philosophy

Research philosophy relates to the development of knowledge in a particular field of study and focuses on reality, knowledge and existence. The research philosophy adopted by a researcher represents the researcher's belief about the way in which a research problem should be solved and affects the way in which the research is conducted.

The ontological position adopted by the researcher is that of objectivism as the researcher believes that reality lies outside the subjective experiences of respondents. The organisation further represents a social order that exists independently from its employees; hence variables that impact upon each other can be objectively measured. This notion aligns with the epistemological stance of positivism that is a scientific perspective with no room for the subjective opinions of researchers as it deals with verifiable observations (Vanson, 2014). Therefore, it is based on the belief that the reality under investigation is external to the researcher. This represents the researcher's belief about what constitutes acceptable, valid and legitimate knowledge and how it is communicated to others.

Having provided the ontological position, the researcher must consider the epistemology of his/her work. Epistemology is about information that counts as acceptable knowledge, and how it should be acquired and interpreted (Vanson, 2014). Considering the research objectives as stated, the researcher prefers to collect data about an observable reality through observable and measurable facts. A quantitative research design was thus adopted.

Based on the philosophical stance adopted for this study, the researcher regards organisational commitment and workplace spirituality as objective entities and that objective facts will yield the best scientific evidence. The researcher will assume an objective role which is limited to data collection and interpretation.

1.5   Research approach and design

Based on the research philosophy of the researcher, the research approach for this study is quantitative research. Robson and McCartan (2015:6) state that quantitative research relies on numerical data and statistical analysis. Teddlie and Tashakkori (2009) define quantitative research as "techniques associated with the gathering, analysis, interpretation and presentation of numerical information". Many quantitative research supporters regard quantitative research as the best way to do scientific research and that it has been the unquestioned methodological orientation in the social and behavioural sciences for much of the 20th century.

Research design focuses on the end product and all the steps involved in order to achieve the outcome (Vosloo, 2014:316). It therefore encompasses the method and procedures that the researcher uses to conduct scientific research. In this regard Welman (2009:46) maintains that research design is best described as the overall plan, according to which the respondents of a proposed study are selected, as well as a means of data collection or generation. Babbie and Mouton (2008:74) refer to this as the 'blueprint' for conducting the research.

The proposed study will follow a single-case research design allowing for an in-depth study of the research problem. Case study design furthermore involves an attempt by

the researcher to describe relationships that exist in reality, very often a single organisation (Robson and McCartan, 2015:3). Yin (2003:7) identifies the case study research method as the empirical inquiry that investigates a contemporary phenomenon within its real-life context. The case study also allows for a detailed description of the phenomenon. Using a case study design is viable as the research is conducted in an area where few previous studies have been undertaken.

1.6   Ethical considerations

In this study, the following ethical standards were adhered to:

- The employees who participated in the study were informed of the purpose of the study.
- Participation in the study was voluntary and was explained as such.
- The questionnaire was anonymous.
- Privacy was maintained at all times and all information gathered was treated as confidential and the identities of the subjects were protected.
- The researcher undertook to debrief the participating subjects where necessary, and informed participants that the results of the study would be shared with them upon completion.

1.7   Significance and value of the study

The research study is of theoretical value and practical relevance to universities. The results contribute to and raise awareness about the importance of spirituality in a university context. When universities understand the contribution that spirituality may make to their organisations in the sense of organisational commitment, the necessity of creating new organisational and managerial processes to facilitate spiritual development will be explored. Universities will be able to satisfy the spiritual needs of academic staff members through workplace spirituality as there will be increased meaning and purpose in their life at work. This, in turn, may lead to organisations creating "spirited" cultures, which creates a win-win situation for both the academic staff member and the organisation (Shahbaz and Ghafoor, 2015:242). Spirituality at

work will help academic staff to recognise the meaning they add to the university and support behaviour towards increased effectiveness.

Furthermore, research at universities about the impact of workplace spirituality on academic employee commitment sheds light on the role that workplace spirituality plays in creating inner meaning for academic employees. This knowledge will assist the university to work with these employees in order to create a positive organisational experience leading to academic staff experiencing personal growth and overall well-being conducive to greater commitment. In this regard Reave (2005:655) points out the significant correlation between spirituality and mental health indices of life satisfaction, happiness, self-esteem and meaning in life. Van der Walt (2007:34) states that continued study of workplace spirituality is needed as it would contribute to an advanced explanation and enhanced understanding of employee well-being, commitment and performance in the organisation.

1.8   Thematic overview

The focus areas of this study constitute workplace spirituality and organisational commitment in the context of universities. The thesis consists of seven chapters.

In summary Chapter 1 introduces the study whereas Chapters 2 to 4 comprise a literature review which can be regarded as the foundation on which the study is based. The literature study consists of three themes, i.e. workplace spirituality and the changing world of work, organisational commitment in the academic fraternity and the evolution of universities. These themes form the focus areas of this study.

In Chapter 2, workplace spirituality and the changing world of work is discussed. An extensive literature review was conducted to show the changing world of work. Workplace spirituality is placed into context focusing on its dimensions and how if differs from religion. Workplace spirituality and organisational culture and climate are reviewed, followed by a discussion of spiritual leadership.

Chapter 3 will delineate and critically discuss the term 'organisational commitment'. As organisational commitment is a phenomenon which has been studied extensively

in organisational behaviour literature, only relevant theories and research findings were included in the literature review. The link between workplace spirituality and organisational commitment is established. Organisational commitment in a university context is discussed, after which the theoretical framework for the study is presented.

Chapter 4 focuses on the evolution of universities with reference to the changing role of these institutions. A historical perspective of the development of universities is presented with a discussion on evolving managerialism within this context. The discussion then focuses on universities in the South African context with special reference to Universities of Technology (UoTs) in general and specifically the Central University of Technology, Free State (CUT). The last section of Chapter 4 proposes a conceptual framework for the study by means of a figure and discussion.

Chapter 5 consists of a description and explanation of the design and study methodology employed in the research project. In this chapter various topics are discussed, including research philosophy, sample selection, collection of data and statistical methods employed. In Chapter 6, the results are described, analysed and interpreted. Chapter 7 provides a reflection of the research questions and presents an integrated discussion of the findings of the study. This is followed by the limitations of the study and possible recommendations emanating from the study.

1.9   Summary

This chapter provided an outline of the investigation – this included a background to the problem and a description of the necessity of a study of this nature. In the following chapter, the notion of workplace spirituality is discussed against the backdrop of the changing world of work.

CHAPTER 2: WORKPLACE SPIRITUALITY AND THE CHANGING WORLD OF WORK

2.1   Introduction

The world of work is constantly changing with technological, economic and social conditions shaping the ways in which work is performed. Radical changes in the types of work and the way that it is done are evident over the past decade. This can be seen in the rise of technology companies like Amazon, Google and Facebook that have become major players in the globalised world of work. Needless to say, organisational change is predominantly shaped by globalisation, the introduction of new technologies (like medical devices and robots), and the unprecedented growth of Information Communication Technology (ICTs). This coincides with the increasing number of changes in the global labour landscape. Employers and employees alike are increasingly required to face the challenges and demands of the 21st century. Schutte (2016:1) notes that these changes in response to the knowledge-intensive service economy, have led to redefining the essence of work.

During the early industrial age (that commenced around 1760s) and more specifically since the inception of scientific management in the beginning of the 20th century, work was designed within the mechanistic organisational structure. This structure was characterised by a reliance on formalisation with rigidly defined tasks, a high degree of work specialisation, rigid departmentalisation, and a strict hierarchy of authority with little vertical communication. Other characteristics included narrow spans of control, a long chain of command, little employee involvement in decision-making and centralised control by top management.

This changed with the boom of digital technology in the 1990s that forced organisations to revisit their view of work, as human capital became the most important asset in the knowledge-intensive organisation. Hence it was inevitable for fundamental changes to take place in the organisation of work, so as to make it more customer-focused.

The beginning of the 21st century was predominantly characterised by the knowledge economy and technological advancement. Heerwagen (2016:1) indicates that the two key drivers behind the changes were, and still are, the increased pressure on organisations to be more competitive, agile and customer focused; and ICT breakthroughs like mobile technologies and the internet. Viljoen (2015:17) also indicate that apart from evolving technology, organisations must also cope with new competitors and business models. The onus rests upon the organisation to adapt to the changing reality to remain in business.

The ability to change has therefore become a permanent condition for the competitive advantage of the modern organisation. In this regard Senge (2003) explains that the only sustainable way for an organisation to attain its competitive advantage over time is the ability to learn more quickly than its competition. Researchers like Myers, Hulks and Wiggins (2012:13); Cummings and Worley (2015: xvi) and Van Tonder (2004:2) maintain that ignorance about the key drivers behind the changing nature of both the organisation and work may render organisations obsolete. In addition to this Schutte (2016:1) notes that in the current economy an organisation's competitive advantage resides in its human resources.

In response to these changes, organisations are increasingly characterised by reduced hierarchical structures, blurred boundaries with more knowledge sharing, team-based organisation structures, continuous change and new management structures that demand commitment to organisational goals. This places an increased emphasis on employees to find purpose and meaning in their jobs – the domain of workplace spirituality. Ashar and Lane-Maher (2004:251) indicate that it is the qualities of commitment, responsibility, creativity and the energy of employees that determine an organisation's success. Schutte (2016:4) indicates that these values are regarded by many as spiritual values, thus rendering workplace spirituality a relevant focus area for study.

According to Izak (2012:25) the abundance of literature on workplace spirituality indicates the myriad of effects that workplace spirituality brings about. Similarly, Belwalkar and Vohra (2016:256) note that the increased attention to workplace spirituality literature since the 1990s is proof of its importance. Among workplace

spirituality theorists and practitioners there seems to be almost unanimous agreement that spirituality affects organisations and their employees in a positive manner. Throughout the workplace spirituality literature (Pandey *et al.*, 2009; Ashmos and Duchon, 2000; Nooralizad, Ghorchian and Jaafari, 2011; Tagavi and Janani, 2014; Alas and Mousa, 2016) reference is made to both the organisation and the individual as determinants of the experience of workplace spirituality.

The aim of this chapter is to unpack the changing nature of organisations and work, and then to demonstrate how workplace spirituality contributes to increased effectiveness and meaning. Workplace spirituality is put into context through definitions and discussion of its dimensions. The importance of leadership to foster workplace spirituality is also highlighted. Furthermore, organisational culture and climate are presented as factors that are conducive to the fostering of workplace spirituality.

2.2   The changing world of work

Changes in the world of work are largely being shaped by global economies, global competition, and increased use of Information Communication Technology (ICTs), productivity growth and the readjustment of human and social values. Changes are rendering work separate from time and space and Heerwagen (2016) states that organisations must become leaner and more flexible. He indicates that changes are evident in both the organisation and work itself; both of these referred to as the 'world of work'. In the 2017 Global Human Capital Trends report, experts noted that organisations face a radically shifting context for the workforce, the workplace and the world of work. Changes in the workforce and the economy are bringing with them an increasing need to not only adapt people and HR practices, but also HR systems. As the economy continues to grow, employee skills are becoming more specialised, making organisational design, culture, engagement and leadership the top priorities for human capital stakeholders (Nieuwoudt, 2016:6).

Other key organisational changes include:

- Reduced hierarchical structures leading to cross-functional grouping and decentralised decision-making;
- Blurred boundaries for different parts of the organisation to work together more effectively;
- Self-managed work teams to respond to changes more rapidly;
- New managerial paradigms in which workers are managed to be committed to organisational goals and mission, as opposed to them being managed to comply with rules and regulations; and
- Changing managerial roles to that of social supporters and coaches, rather than commanders.

Other characteristics of the modern organisation that affect the well-being of both the individual and the organisation relate to the constantly evolving nature of work, shared responsibility among employees for learning and increased competition (Deloitte, 2016). It is expected of workers to spend more time in the workplace or to engage with their work outside normal working hours. Heerwagen (2016:4) notes some of the issues and concerns for the changing workplace, including increased distraction, over-communicating, longer working hours and expectations that employees should be available after hours. In this regard Benefiel, Fry and Geigle (2014:175) indicate that due to the increased time spent in the workplace, employees are actively pursuing opportunities to find higher levels of meaning and purpose in the organisation.

The increased demands for scarce resources have made employee productivity a critical component for the organisation. Organisations are under pressure to achieve more with less and the implication is continuous change that demands constant reflection, reorganisation and strategic changes to reduce costs, including that of fixed labour costs (Heerwagen, 2016). He refers to this as corporate indifference, where employees desire participation, identity and quality of life that are largely ignored because organisations continue to focus on reducing fixed labour costs. A good example is that of Anglo America (Evans, 2015), announcing that it was going to

diminish its global labour force from 151 000 to 100 000 before 2017, with a predicted saving of $500 million per year.

Despite the changes as indicated, organisations are also under pressure to secure higher profits and market share which can lead to increased expectations from employees to be multi-skilled, innovative and creative (Gupta, Kumar and Singh, 2013:2). Subsequently the modern organisation seeks greater commitment from its employees to work harder and be more productive for greater effectiveness and competitiveness. Contradictory to this (Maurer, 2016:1) notes a real talent shortage and mismatch of skills based on a Talent Shortage Survey. The survey indicates that 30% of employers worldwide have difficulty filling positions due to a shortage of suitable talent in their labour markets. The implication is that an older workforce will be more prevalent, and the organisation will have to find ways to keep them engaged longer.

Fry (2003) argues that the rapid organisational changes inherent in the global, Internet age are challenging organisations to develop new business models that accentuate workplace spirituality, employee well-being, sustainability and social responsibility. Heerwagen (2016:5) notes that due to the increased usage of Information Communication Technology (ICTs) there is generally a lack of face-to-face communication, which can lead to decreased levels of trust and greater difficulty in managing and coordinating tasks. Maurer (2016:1) notes that the application of technology is borderless and is creating new jobs and demanding new skills, adding to the complexity of the world of work.

In the contemporary context, work has become more complex and workers need to know more, continuously improve their knowledge and skills, and display new patterns of thinking that propel innovation. Vasconcelos (2013:22) indicates that as employees spend more time performing their jobs, they want to experience more meaning in what they do. Maurer (2016:1) states that employees are taking more control over how, when and where they work. Employees are more knowledge-based and creative and their performance in and contribution to the organisation relates directly to their level of commitment to their employer. In this regard Van der Walt and De Klerk (2014:22) concur, adding that employees want to be more focused, fulfilled, creative, productive,

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happy and motivated. This is supported by Zuboff and Maxmin (2004) who also state that the modern employee desires participation, expression, identity and quality of life.

Belwakar and Vohra (2016:257) agree that employees spend the majority of their lives at work and often derive their social identity from the workplace. It is therefore important to understand that what transpires at work can be regarded as important for the physical and mental well-being of an employee. Employees therefore want to infuse their lives with deeper meaning (Hansen and Keltner, 2012:4). In light of the above, Jurkiewicz and Giacalone (2004) state that spirituality in the workplace has become a basic need for employees as well as an important component in the building of trust between employers and employees.

Traditionally, people used to live in close proximity to their family which is no longer the case. Therefore, the family is no longer a source of support for many individuals. Likewise, many people used to have a sense of identity and connection in their neighbourhoods and communities. In modern society, however, many employees relocate several times, which counteracts building strong relationships with neighbours. This also leads to a lack of participation in community events and subsequently a lack of connection to others and an overall diminished sense of purpose. In this regard, Barnett (2015) states that the modern styles of living have promoted the loss of identity and connectedness.

The workplace therefore plays a significant part in an employee's life and indirectly affects the well-being of both the individual and the organisation. It will suffice to say that many employees regard the organisation as their community where they interact, socialise, build friendships and seek fulfilment (MacLaughlin, 2008). McKee (2014) supports this notion by indicating that happiness in the workplace has become one of the main objectives of the modern employee and a means to establish meaning in their lives. It is therefore clear that it is difficult for employees to have a separate 'spiritual' and 'work life'.

Social and economic changes in the modern organisation have led to the detachment of employees from their communities, compelling them to find greater integration of spiritual dimensions into their working day. Organisations therefore need to find

different ways to attract and maintain a motivated workforce. The changes that this 'new world of work' have brought about also impact on the employer-employee relationship. In the 'new' work context there is a strong emphasis on competency development, continuous training and work/life balance. It also appears that job security has waned, which may lead to corporate indifference and reduced loyalty and commitment amongst employees (Heerwagen, 2016:4).

It is against this background and the need for organisations to focus on increasing employee commitment that purpose and meaning becomes more prominent – meaning a more pertinent emphasis should be placed on workplace spirituality. Managers should therefore know and understand how to keep employees engaged and involved. Petchsawanga and Duchon (2009) support this notion by indicating that due to the changes in organisations, workplace spirituality has become recognised as a fundamental area of research in the academic world. Similarly, Sheep (2006:372) states that workplace spirituality is given greater attention by organisational researchers as employees are increasingly aware of their wholeness and spirituality.

Against this backdrop workplace spirituality has become the 'hot' topic in business literature over the last decade (Gupta *et. al.*, 2014:79). Fagley and Adler (2012) maintain that workplace spirituality provides a context where employees can discover their ultimate purpose in life, develop strong connections with co-workers and other people associated with the work, and establish alignment between the core beliefs and values of the organisation. Authors like Long and Mills (2010) and Deshpande (2012) add to this, postulating that workplace spirituality is a reality in the business world that should not be ignored.

Tagavi and Janani (2014:972) indicate that increased workplace spirituality generates increased commitment. They furthermore maintain that the presence of workplace spirituality enhances the sense of community among employees, increasing their experience of meaning and purpose in the organisational context. Dhiman and Marques (2011) note that in a highly competitive business environment organisations and individuals who are at the higher end of spirituality have the competitive advantage.

2.3   Workplace spirituality in context

An exact description of workplace spirituality is problematic and literature published on workplace spirituality during the 1990s and early 2000s (Leigh, 1997; Biberman and Whitty, 1997; Delbecq, 1999; Wagner-Marsh and Conely, 1999; Sass, 2000; Krishnakumar and Neck, 2002; Fry, 2003; Giacalone and Jurkiewicz, 2003a; Eisler and Montouori, 2003; Benefiel, 2003; Brown, 2003; Kinjerski and Skrypnek, 2004) postulates a link between workplace spirituality and increased commitment to organisational goals. It furthermore notes increased honesty and trust within the organisation, greater kindness and fairness, increased creativity, increased profits and improved morale, enhanced organisational performance and productivity, organisational development, as well as reduced absenteeism and turnover.

Benefiel *et al.* (2014:176) track the origin of the notion of workplace spirituality to the 6th century, where St Benedict (c. 480-543) provided rules for monastic life, integrating work and prayer. During the Industrial Revolution, Protestants developed a work ethic called "Protestant Work Ethic". The main aim of this was to spiritualise the workplace. Post-Industrial Revolution saw the emergence of economic wealth as an end in itself, devoid of the principles that could enrich the employee's life. Initial research on spirituality was mainly conducted in the fields of psychology and psychiatry, with a focus on individual spirituality. Van der Walt and De Klerk (2014:1) state that it is only from 2000 onward that the focus shifted to include workplace spirituality, with many researchers conducting research within the field of organisational behaviour.

Though workplace spirituality appears to be a relatively young field of study, the emergence of the movement as currently understood and described can be traced back to the late 19th century in Europe and the United States, then labelled the 'Faith at Work' movement (Benefiel *et al.*, 2014:176). This movement came as a response to the lack of interest that the church displayed toward people's experiences in the workplace. The main impetus of this movement was the acknowledgement of the depth and breadth of workplace spirituality and its influence on the success of an organisation.

Mohan and Uys (2006:53) reiterate that the search for spirituality and its integration with everyday work life has gained momentum during the 1990s as many individuals started re-examining the meaning of work and question the meaning and purpose of their lives. Garcia-Zamor (2003:356) maintains that this happened in reaction to the corporate greed of the 1980s. More specifically, Neal and Biberman (2003:363) note that the sudden increase in conferences and workshops on spirituality in the workplace and books about the topic started around 1992. This has contributed to a re-examining of the nature and meaning of work by many Americans and escalated after September 11, 2001 (Neal and Biberman, 2003:355). Fry and Slocum (2008) even go so far as to regard workplace spirituality as the missing attribute of both organisational performance and individual well-being, where work and spirituality is integrated and where employees are assisted to lead more holistic lives.

Beneficial personal outcomes of workplace spirituality are indicated as increased individual creativity, an enhanced sense of personal fulfilment, greater individual work success, increased joy, peace, serenity and job satisfaction (Freshman, 1999; Burack, 1999; Martin and Hafer, 2009; Tischler, Biberman and McKeage, 2002). Marques (2006) summarises the benefits in his view that the spiritual worker will experience feelings of connectedness with colleagues and the larger organisation.

A number of workplace spirituality studies using multiple measures (Bodla and Ali, 2012; Duchon and Plowman, 2005; Fry and Slocum, 2008; Fry and Altman, 2013; Fry, Vitucci and Cedillo, 2005: Milliman, Czaplewski and Ferguson, 2003; Pawar, 2009a) consistently found workplace spirituality to have a positive relationship to commitment, satisfaction, productivity and other measures of performance. A number of other positive correlates with workplace spirituality are indicated as employee performance, organisational effectiveness (Karakas, 2010), positive leadership (Phipps, 2012), satisfaction and well-being (Pashak and Laughter, 2012), work values and work ethics (Issa and Pick, 2011), and social justice (Prior and Quinn, 2012).

Geigle (2012:17) supports the findings and indicates that workplace spirituality has been empirically tested in many organisations across several countries and many of these studies additionally indicated a positive relationship between workplace spirituality and commitment. Other interesting results emanating from empirical testing

of workplace spirituality are that of altruism and conscientiousness, self-career management, reduced inter-role conflict, reduced frustration, organisation-based self-esteem, involvement, retention and ethical behaviour (Geigle, 2012:19).

Mitroff and Denton (1999) conducted one of the first empirical research studies on workplace spirituality and found that the difficulty in defining the concept leads to mixed results. A further challenge relates to researchers emphasising the relationship of workplace spirituality to different aspects like attitudes, performance, health, meaning, purpose and community (cf. Krishnakumar and Neck, 2002; Pawar, 2009b; Robert, Young and Kelly, 2006; Chawla and Guda, 2010). Additionally, Heinsohn (2012:44) indicates that workplace spirituality can either be viewed as static or dynamic, with 'static' implying that workplace spirituality is studied in terms of beliefs, rituals, or qualities that are consistent over time. Dynamic workplace spirituality, however, entails a set of skills, resources and abilities that can change through its interaction with the external environment.

Van der Walt and De Klerk (2014:2) indicate that research confirms the important role that spirituality plays in a person's life and work. Workplace spirituality can therefore be regarded as the more personalised components in the organisation that are positively associated with an employee's sense of meaning, purpose and sense of community or transcendence. Giacalone and Jurkiewicz (2010) note that workplace spirituality should allow for the individual to live a holistic life in the workplace. It furthermore appears that spirituality is one of the usual properties of well-being in both personal and work life. In this regard Vallabh and Singhal (2014:193) postulate that workplace spirituality can be described on a continuum varying from low to high on both the organisational and individual level. This implies that the interaction of both the employee and the organisation facilitates workplace spirituality.

Kolodinsky, Giacalone and Jurkiewicz (2008:267) add to this view by indicating that there are different levels of spirituality at work, namely the individual level (a reflection of one's personal spirituality), the organisational level (the organisation's spiritual climate and culture); and the level where the two interact. Houghton, Neck and Krishnakumar (2016:181) note that at the individual level, workplace spirituality is measured in terms of individual perceptions of inner life, meaningful and purposeful

work, and a sense of community and connectedness. Organisation-level workplace spirituality on the other hand describes the spirituality of the organisation itself and relates to the spiritual climate or culture of the organisation as depicted in its values, vision and purpose (Benefiel *et al.*, 2014).

Bell *et al.* (2012a:69) expand this view describing the three levels at which workplace spirituality is evident. The individual level entails the extent to which employees can obtain internal and external satisfaction through meaning and purpose in their work. The work-unit (job) level refers to the sense of community with other employees, while the organisation-wide level refers to the perception of the relationship between the individual and the organisation. This implies that the individual employee will experience workplace spirituality in as far as there is alignment between his/her values and goals and that of the organisation.

The figure below depicts the three levels at which workplace spirituality is evident, as indicated by Milliman *et al.* (2003:428).

Individual Level
Meaningful Work:
- Enjoy work
- Energised by work
- Work gives personal meaning and purpose

Group Level
Sense of Community:
- Sense of connection with co-workers
- Employees support each other
- Linked with a common purpose

Organisational Level
Alignment with Organisational Values:
- Feel connected to organisation's goals
- Identify with organisation's mission and values
- Organisation cares about employees

Figure 1: Three levels of workplace spirituality

In light of the figure above, Giacalone and Jurkiewicz (2010:5) state that it is the aspects in the workplace on either the individual, group or organisation level that promote individual feelings of satisfaction through transcendence. Gotsis and Kortezi

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(2008) support this notion indicating that spirituality is multi-dimensional/multi-level by nature, while Lee, Lovelace and Manz (2014:46) explain workplace spirituality as a multi-faceted construct that involves the individual, the organisation and the interactions of individuals in the organisation.

Tombaugh, Mayfield and Durand (2011:147) on the other hand offer an active-passive description of workplace spirituality. The passive voice of workplace spirituality relates to the spiritual needs and values of the individual, while the active voice entails the demonstration of spiritual behaviour in the organisation. Throughout the workplace spirituality literature (Pandey *et al.*, 2009; Ashmos and Duchon, 2000; Nooralizad *et al.*, 2011; Tagavi and Janani, 2014; Alas and Mousa, 2016) reference is made to the organisation and the individual as determinants of the experience of workplace spirituality.

Regarding workplace spirituality from an organisational perspective, historical models of management neither had room for spirituality nor concern for an employee's inner life (Rao, 2010). Other aspects that contribute to the increased interest in workplace spirituality relate to contemporary organisational problems like downsizing, layoffs, the increased demand for longer work hours and higher profits, as well as re-engineering. Together with increased managerialism (management practices that arrange group tasks in efficiency-minded ways and entails control in all settings) this has led to distrust in management and a diminished view of work.

Deem (2001) notes that managerialism also focuses on the imposition of a powerful management body that overrides professional skills and knowledge. Alvesson and Willmot (2002:622) note a rise in managerial discourses promoting passion, soul, and charisma which Sheep (2006:365) interprets as an increased interest of management in regulating the 'insides' of employees. Considering this, Ajala (2013:2) notes that the modern organisation has become the bedrock for meaning, purpose and community and Geigle (2012:17) states that workplace spirituality shows promise as a significant new management paradigm to reduce organisational dysfunctions like stress and weak organisational climate.

Given the various descriptions and explanations of workplace spirituality, multiple perspectives of the construct exist. In his unpacking of the concept, Karakas (2010) proposes an interesting synthesis that contains three interconnected perspectives of workplace spirituality, namely:

a) A *Human Resource* perspective that postulates that workplace spirituality enhances employee well-being and quality of life;
b) A *Philosophical* perspective that maintains that spirituality provides employees with a sense of meaning and purpose in the workplace; and
c) An *Interpersonal* perspective that indicates that spirituality in the workplace offers employees a sense of interconnectedness and community.

McClintock, Lau and Miller (2016) contrast Karakas' discussion by postulating that spirituality involves two dimensions, namely:

a) One dimension that transcends the physical world (an awareness of something beyond the world as we know it); and
b) Another dimension that is connected to the physical world (the affiliation with worldly things).

Despite their opposing views it is interesting to note that both discussions refer to the notion of connectedness that is postulated by many workplace spirituality researchers in their explanation of the concept (Ashmos and Duchon, 2000; Jurkiewicz and Giacalone, 2004; Long and Mills, 2010).

Given the preceding discussion it is evident that workplace spirituality is not a novel idea and addresses activities at work such as personal development, meaningfulness, commitment and well-being. Karakas (2010:90) indicates that employees are increasingly questioning themselves and their work, questioning the essence and meaning of their work and searching for a greater sense of meaning and purpose. Researchers like Case and Gosling (2010), Miller and Ewest (2013), Vasconcelos (2015) and Ajala (2013) indicate that workplace spirituality has the potential to provide workers with answers to these questions. Considering the increased awareness of workplace spirituality, Mehta and Joshi (2010) refer to the 'Spiritual Movement' in

organisations. This movement deals with adding meaning, purpose and a strong sense of community within the business context.

Describing workplace spirituality is, however, complicated by the fact that it can be viewed as the incorporation of one's own spiritual ideals and values in the work setting (Kolodinsky *et al.*, 2008:466). This implies the totality of personal spiritual values that the individual brings to the workplace and how such values influence the employee's perception of the organisation. Giacalone and Jurkiewicz (2003b) indicate that how workers view workplace spirituality likely impacts their work attitudes, beliefs, satisfaction and commitment to the organisation. In this regard, Lee *et al.* (2014:49) state that a common theme of workplace spirituality is incorporating the whole self within the workplace through the integration of intra- and interpersonal dimensions.

Despite the spiritual movement as mentioned and inclusion of workplace spirituality in academic fields like organisational behaviour, descriptions of workplace spirituality are problematic and researchers like Kolodinsky *et al.* (2008:466); Ashforth and Pratt (2003); Benefiel (2003), as well as McKee, Mills and Driscoll (2008) agree that this is due to the lack of consensus on *how* workplace spirituality should be defined. Miller and Ewest (2013:3) also note that presently there is no consensus over the major operational definition within the workplace spirituality movement. In this regard Tombaugh *et al.* (2011:147) note that academics involved in studies pertaining to workplace spirituality and its impact on organisations are still trying to define basic terms and determine ways to standardise the measurement of this construct. A review by Karakas (2010) found 70 definitions of workplace spirituality and therefore a variety of definitions are being used to explain the construct.

Vasconcelos (2013:233) maintains that the reason for the lack of consensus has to do with spirituality being a 'broad and rich' construct. In addition to this view, definitions of workplace spirituality can also vary at levels pertaining to the individual, the team and the organisation. Case and Gosling (2010:257) are of the opinion that it is the inherent ambiguity of the term 'spirituality' that contributes to the difficulty in defining workplace spirituality. Banyhamdan *et al.* (2012:75) believe that the difficulty in defining workplace spirituality relates to the intensely personal nature of spiritual experiences, and that spirituality does not mean the same thing to all people.

Geigle (2012:15) postulates that workplace spirituality must be better defined in the context of organisational behaviour, organisational development and religion. There is, however, a growing body of knowledge regarding workplace spirituality, but the focus is predominantly on theories and far less on empirical research supporting these theories. Rigorous research, however, depends on clarification (definition) and measurement of the construct of interest (workplace spirituality). The difficulty in defining workplace spirituality can therefore hamper empirical research in this domain.

Table 1 presents a summary of some of the definitions by various authors. The key components from each definition are also indicated.

Table 1: Definitions of workplace spirituality

Author	Definition: Workplace spirituality is	Key factors
Mitroff and Denton (1999:83)	"…the effort to find one's ultimate purpose in life, to develop a strong connection to co-workers and other people associated with work, and to have consistency or alignment between one's core beliefs and values of their organization …"	• ultimate purpose • connectedness • values • larger context
Neal (1997:123)	"… an individual's attempts to live his or her values more fully in the workplace. Or it can refer to the ways in which organizations structure themselves to support the spiritual growth of employees."	• values • management
Ashmos and Duchon (2000:140)	"… the recognition of an inner life that nourishes and is nourished by meaningful work that takes place in the context of community …"	• inner experience • meaning • connectedness • community
Giacalone and Jurkiewicz (2010)	"… aspects in the workplace, either in the individual, the group, or the organisation, that promote individual feelings of satisfaction through transcendence. To elaborate, that the process of work facilitates employees sense of being connected to a non-physical force beyond them that provides feelings of completeness and joy."	• larger context • connectedness • community • completeness
Giacalone and	"... a framework of organizational values evidenced in the culture that promotes employees' experience of transcendence	• values • transcendence • connectedness

Jurkiewicz (2003a:13)	through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy."	• meaning
Van Tonder and Ramdass (2009)	"… theology not directly related to God, and it refers to morality and ethics, meaningful work, and business ethics…"	• meaning • values
Garcia-Zamor (2003)	"…the individuals discover life and deeper work meaning in work relationships…"	• meaning • larger context • connectedness
Schreurs, Van Emmerik, De Cuyper, Probst, Van den Heuvel and Demerouti (2014:758)	"…relates to the personal search for meaning, transcendence, and connectedness."	• meaning • transcendence • connectedness
Neck and Milliman (1994:9)	"…expressing our desires to find meaning and purpose in our lives and is a process of living out one's set of deeply held personal values."	• meaning • purpose • personal values
Marques (2006:283)	"… 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, epitomised by reciprocity and solidarity; and resulting in enhanced overall performance, which is ultimately translated in lasting organizational excellence."	• connectedness • larger context • performance • values

Although the definitions indicate that workplace spirituality is explained differently by the various authors, the creation of meaning and the finding of purpose seem to be common denominators. This finds expression through interaction (connectedness or transcendence) within the organisation. This implies that employees want to be involved in work that gives meaning to their lives. Gibbons (2000) notes that despite the highly personal and philosophical nature of workplace spirituality, nearly all of the academic definitions acknowledge that workplace spirituality involves a sense of wholeness, connectedness at work, and deeper values. Correspondingly, Petchsawanga and Duchon (2012) maintain that the major components of workplace spirituality are meaningful work, purposeful work, sense of community and transcendence.

In light of the preceding discussion and definitions of workplace spirituality, the researcher has created the following definition for the purpose of this study:

Workplace spirituality is a dynamic process in which individuals express personal values within the organisational context in search of a greater sense of meaning and purpose through their connectedness and community with others.

The researcher further maintains that workplace spirituality is the personalised component of the organisation that is established through the employee's sense of meaning, sense of purpose and sense of community and transcendence. The employees' continuous attempts to find meaning and purpose in the workplace through the community of others give rise to the dynamic nature of workplace spirituality as expressed in the definition. Workplace spirituality is regarded as implicit in organisations, since organisations involve people.

2.3.1 Dimensions of workplace spirituality

Based on the literature on workplace spirituality that was reviewed for this study, it is apparent that conceptual convergence has emerged (BinBakr and Ahmed, 2015; Wainaina, Iravo and Waititu, 2014; Tolentino, 2013; Alas and Mousa, 2016). The convergence occurs in three recurring themes that can be regarded as the dimensions of workplace spirituality that will be embraced for purposes of this study. These dimensions are sense of meaning, sense of purpose and sense of community and transcendence.

King and Nicol (1999:234) maintain that when employees experience fulfilled meaning in the workplace this leads to enhanced self-esteem. This in turn makes it easier to experience an enhanced sense of community without losing one's sense of personal identity. Though workplace spirituality is a highly individual and personal matter it appears that managers and employees alike seem to find common themes when they begin thinking in terms of what it means to create deeper meaning in the workplace (Vaill, 1998). These include accepting the employee as a whole, safety and openness to speak the truth and an elevated sense of integrity. It is valuable to note that these

themes are not necessarily new in organisational literature, but it appears that their absence can be harmful.

Wilson (2013:37) notes that without a sense of purpose employees become alienated from their work and find it harder to motivate themselves. Employees spend a large amount of time in the workplace and given the detachment from family and community, experience a greater need for both spiritual and material fulfilment in this setting. In light of this, Mirvis (1997:194) indicates that researchers of workplace spirituality envision the organisation as a pluralistic community where differences are both tolerated and transcended.

The experience of transcendence on the other hand, will lead to the awakening of an inner sense (spirituality) in employees to find the meaning and purpose of their work (Wahid and Mustamil, 2014:37). Thus, transcendence can be regarded as the metaphysical part of ourselves and our work, an awareness of something beyond the world as we know it and, in the organisation, i.e. it is related to vision. Ashforth and Pratt (2003) explain that the 'something' can be other people, a cause, nature, or a belief in a higher power.

Jobs exist for a reason and when the employee fully understands this reason and how their efforts affect other employees, they find their job's purpose. Dave and Wendy Ulrich explain in their 2010 book "The Why of Work" that there are many advantages of helping people find purpose in a job. They indicate that people who understand their job's wider purpose are happier, more engaged, and more creative. When they see how their jobs align with the company's goals, staff turnover goes down and productivity increases. It appears that people with a sense of purpose tend to work harder, use initiative and make sensible decisions. Sense of purpose therefore contributes to the organisation operating more efficiently. Based on the above discussion, it is fair to accept that if employees experience a greater sense of meaning and purpose in the workplace, this makes them feel valued.

According to Kinjerski and Skrypnek (2004:287), the sense of community with others relates to personal experiences, working collaboratively and sharing fun times. This coincides with the view of Giacalone and Jurkiewicz that the sense of transcendence

refers to being connected to others in a way that provides feelings of connection and joy. Fawcett, Brau, Rhoads and Whitlark (2008:431) support this notion by reiterating that the sense of community is established through employees feeling connected to others and the organisation.

Thus, the social connection between employees enhances self-esteem and sense of community and inadvertently the sense of meaning and purpose. It will suffice to say that connection/community with others in the workplace has become the substitute for the traditional family and community structures that the modern employee has become alienated from. According to Konz and Ryan (1999:201) it is the sense of community that enables workers to find substantive meaning in their work.

Teamwork, serving others (transcendence) and receiving respect can create a sense of family among employees that inspires commitment and productivity. In this regard Kinjerski and Skrypnek (2004:290) indicate that workplace spirituality is associated with 'togetherness' among all members of the organisation and fosters a common attachment, attraction and connection (Gupta *et al.*, 2013:2). When the employee experiences these factors it leads to increased engagement and subsequently to an increased sense of meaning, purpose and transcendence.

Mitroff and Denton (1999) note that factors like the ability to realise potential, an ethical organisation, interesting work, making money, good colleagues, serving mankind, serving future generations and the community all contribute to the experience of meaning, purpose and community at work. It is therefore logical to assume that increased engagement at work that increases sense of meaning, purpose and community, holds high intrinsic rewards and therefore contributes in turn to increased levels of motivation and commitment. Milliman *et. al.* (2003) found that as the sense of community increased, the employee's sense of commitment to the organisation also strengthened.

Farahnaz, Amin and Pourseidi (2012:302) say that researchers who studied the benefits of workplace spirituality on organisational outcomes, indicated that spirituality increases wholeness, which leads to happiness and satisfaction. They furthermore maintain that employees who bring their entire selves (physical, mental, emotional and

spiritual) to work have stronger ties with co-workers. This in turn fosters an increased sense of transcendence and commitment. This coincides with the view of Kumar and Kumar (2015) that workplace spirituality is an imperative factor for the growth and development of any organisation. It also plays an important role in success in the global organisational context.

The dimensions of workplace spirituality (sense of meaning, sense of purpose and community/transcendence) as set out above provide direction and cohesiveness to an organisation and its employees. Within the modern organisation there is evidence of an increased integration of workplace spirituality through activities like Employee Assistance Programmes (EAPs), Wellness Programmes and Diversity Programmes among others. In this regard Mehta and Joshi (2010:223) maintain that such programmes are spiritual sources and are gaining acceptance in many contemporary organisations. To further comprehend the notion of workplace spirituality it is important to distinguish between spirituality and religion as historically much of the interest in spirituality has been rooted in religion.

2.3.2   Religion and workplace spirituality

The terms 'spirituality' and 'religion' are both associated with faith and Helminiak (2006:198) indicates that spirituality is a topic within the psychology of religion. Differentiation between spirituality and religion, however, is not easy and there seems to be ongoing debate in the literature whether spirituality is a separate construct from religion (Fry, 2003; Zellers and Perrewe, 2003; Bell, Rajendran and Theiler, 2012b). Marques (2006:94) indicates that in essence religion is concerned with faith, while spirituality is regarded as broader than any single formal or organised religion with its prescribed tenets, dogma and doctrines.

Liu and Robertson (2011:35) provide a valuable distinction between spirituality and religion. Spirituality is the privatisation of religion, and is informal, personal, universal, nondenominational, inclusive, tolerant, positive, individualistic, less visible and quantifiable, subjective, emotionally oriented and inwardly directed, less authoritarian, implies little external accountability and is appropriate to express in the workplace. Religion on the other hand is formal, organised, dogmatic, institutional, intolerant,

negative, community focused, more observable, measurable, objective, behaviour-oriented, more oriented toward doctrine and inappropriate to express in the workplace.

Van der Walt and De Klerk (2014:1) state, however, that the element of theological structure can be conducive to enhancing an individual's experience of workplace spirituality but may also be restrictive or even destructive. This in itself can be contradictory to the unrestricted nature of spirituality. Geigle (2012:15), however, notes that it is neither unexpected nor surprising that workplace spirituality encompasses religious undertones but that the two constructs should not be equated (Van der Walt and De Klerk, 2014:1). Long and Mills (2010) indicate that within the business literature there is agreement that spirituality and religion represent the employee's search for increased connectedness and meaning in life, but that there is often confusion about the definition of these concepts.

Liu and Robertson (2011:38) support the interrelatedness of religion and spirituality by postulating that spirituality is a broader construct that incorporates and transcends religiosity. This implies that religion can be regarded as spirituality in community and that human nature has become the basis for understanding workplace spirituality. Izak (2012:28) supports the distinction between spirituality and religion after analysing a representative sample of different definitions of spirituality derived from academic literature and empirical research.

He found that spirituality in an organisational context is not interpreted as being the same as religion, nor closely connected with any particular religious tradition (such as Christian, Roman Catholic, Muslim, etc.). Sorakraikitikul and Siengthai (2014) also note that within the modern work context we find policies of non-discrimination based on religion, and that this has become an inappropriate topic. On the other hand, through the exchange of feelings and emotions, spirituality is discussable and workplace spirituality represents common connection in the workplace.

Authors like Mitroff and Denton (1999), Fry (2003), Klenke (2007) as well as Gupta *et al.* (2013) agree that spirituality is related to personal growth whereas religion relates to behaviour. Religion *per se* is also regarded as more fixed than spirituality and that customs form the bases of religion. Bergunder (2014:249) notes that definitions of

religion range from organised practices that define religious denominations, sects, and traditions, including adherence to beliefs – personal or institutionalised – in a divine being or higher power; and to rituals or other behaviours focused on the higher power, or pragmatically to referring to religion as an overarching view of the world and a way of living.

Religion can therefore be described as institutionalised beliefs that find visibility in public rituals and organised doctrines. Liu and Robertson (2011:35), however, note that religiousness and religious individualism have declined in the post-modern society. It appears that religion has become uncoupled from spirituality since the 1960s and McLaughlin (2008) notes that many people have become estranged from formal religion. This has resulted in employees searching for increased meaning and purpose in the workplace as well as an increased focus on spirituality. Whereas religion refers to formalised beliefs and social structure, spirituality is regarded as private and personal in nature.

This view of spirituality implies an inner search for meaning or fulfilment that may be undertaken by anyone regardless of their religion (Wainaina *et al.*, 2014:281). Wainaina *et al.* (2014:281) label this view as intrinsic-origin, which renders spirituality a highly individual phenomenon which does not necessarily entail any connection to a specific religion. Instead it is based on personal values and philosophy, originating from inside the individual.

It is valuable to note that interest in the relationship between work, religion and spiritual life is not new and regarded as foundational to the social theorising of Weber, Durkheim and Freud (Case and Gosling, 2010:258). Oswick (2009) points to the relative proliferation in recent years of spirituality discourse within management studies and the social sciences. This movement is also evidenced through the launch of The Journal of Management, Spirituality and Religion in 2004 and coincides with the work of James, Miles and Mullins (2011:167) which has found that spirituality and management have become linked together through the increased realisation that promoting workplace spirituality can help improve performance.

For the purpose of this research study it is accepted that workplace spirituality is not necessarily related to religion even though the two aspects are not contradictory. Religion does involve spiritual study but is not a necessary element to develop workplace spirituality.

2.4   Workplace spirituality and organisational culture and climate

Organisational culture is widely considered as a framework of unwritten, unspoken rules that guide employee behaviour within an organisation. Cheeran, Saji and Joseph (2015:79) define organisational culture as the collection of values and norms that are shared by people and groups in an organisation and that control the way they interact with each other and with stakeholders outside the organisation. In this regard Hofstede (2014) notes that organisational culture is collectively composed of values, beliefs, norms, language, symbols and habits. Hosseini (2014) maintains that organisational culture often works as an operational system by directing behaviour. In this regard, authors like Sulkowski (2012), Kraljevic, Primoac and Bunjevac (2011), as well as and Koutroumanis and Alexakis (2009) highlight the main characteristics of organisational culture as:

a. a pattern of basic assumptions and beliefs,
b. seeking harmony between external orientation and internal integration,
c. which is transferred from senior management to new and existing employees, and which
d. defines how employees think, feel and act, and
e. represents an organisation's expectations, experiences, philosophy and values.

In essence, organisational culture consists of six dimensions as explained by Hofstede (2014), and entails the following:

- *Means- vs. goal-oriented culture*
  A means-oriented culture focuses on how work gets done and a goal-oriented culture on what work gets done.
- *Internally- vs. externally driven cultures*

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Employees in an internally driven culture see themselves as experts and know what is good for the client as opposed to the externally driven culture where employees are customer focused.

- *Easy-going vs. strict work discipline*

  Work discipline entails structure and control and in an easy-going culture the approach to work is informal and unpredictable, consequently facilitating innovation. The strict culture is characterised by planning and work is delegated with detailed instructions.

- *Local vs. professional culture*

  Local organisational culture allows employees to identify with their managers and colleagues where professional culture entails the identification with a profession or with the job content.

- *Open vs. closed system*

  New employees are more readily accepted in an open system than a closed system where they must first prove themselves. Managers and leaders in an open system are also more approachable.

- *Employee- vs. work-centred cultures*

  In an employee-centred culture, managers take responsibility for the well-being and satisfaction of their employees even at the expense of productivity. Work-centred cultures focus on task performance often at the expense of employees.

Hofstede (2014) indicates that these dimensions of organisational culture are neither good nor bad, but that either end of the spectrum on the extreme side can cause dysfunction. Importantly organisational culture promotes organisational objectives and furthermore allows employees to find meaning and purpose in their work (Fawcett *et al.*, 2008:423).

Contained within the context of organisational culture is organisational climate (the quantifiable experience of organisational culture) and this also needs to be mentioned briefly. Organisational climate is reflected in the values framework (culture) of the organisation and is grounded in the Gestalt psychology of Kurt Lewin. Pandey *et al.* (2009:320) reiterate that organisational climate is a gestalt – 'whole' – that is based on perceived patterns in the specific experiences and behaviours of people in

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organisations. Organisational climate is related to the work atmosphere in which the employees function and entails their shared perception of how work should be done.

Cheeran *et al.* (2015:78) postulate that both organisational culture and climate influence attitudes in the workplace and both have the potentially rich role of creating workplace spirituality in the modern organisation. Benefiel *et al.* (2014:180) however, postulate that it is in fact the modern organisation that suffers from spiritual impoverishment, depriving employees of meaning and purpose. He cautions against the exploitation of spirituality for the sake of bottom line (profits), rather than treating employees as complete human beings. In his discussion on workplace spirituality, Brown (2003:395) notes that specific organisational attributes are crucial in creating a spiritual-based workplace. He maintains that the spiritual-based organisation has a supportive workplace culture and climate and emphasises individual development. Milliman, Ferguson, Trickett and Condemi (1999:221) highlight some of these attributes as follows:

- Work that is valued
- High quality interpersonal relationships
- Efforts that are recognised, supported and rewarded
- Opportunities to find meaning in work that transcends economic gain
- Strong work ethic
- Respect for employees
- Empowerment
- Commitment to values
- Clear and consistent leadership

It is workplace attributes that help workers align their work behaviour to the core values of the organisation (culture) to foster workplace spirituality. James *et al.* (2011:166) indicate that while studies on the impact of workplace spirituality on organisations and their value systems has become important, it is still considered inadequate.

Based on the extent of both organisational culture and climate, it is acceptable to assume that the inner feelings of organisation members are shaped by the identity of

an organisation and therefore constitutes the relationship between organisational culture and workplace spirituality. In light of this, Hosseini (2014) states that culture represents the identity of an organisation and also acts as personality in human interactions. Human interactions and knowledge sharing (exchanging experience and work-related knowledge) in the organisation is based on shared beliefs and values (culture) and constitutes sense of meaning, purpose and transcendence (spirituality).

Human interactions furthermore act as a platform for knowledge sharing which has become crucial in the global organisation that is characterised by uncertainty. Organisations have come to realise their values must be aligned with those of their employees and if employees experience spirituality in the workplace, they will be more fulfilled and committed. Vasconcelos (2013:232) writes about the transformation in the work environment that is urged by the resurrection of spirituality as a core idea and refers to employees who are pursuing greater meaning. In his discussion of re-spiriting organisations, Epps (1995:41) points to the invaluable contribution that spirituality makes to the workplace. He concludes that even though workplace spirituality may be intangible, its effects permeate the organisational system as a whole. Similarly, Daniel (2010:443) also postulates that workplace spirituality is believed to be a central variable in developing a culture of trust, inclusion and innovation in various workplaces.

In this regard Fawcett *et al.* (2008:424) state that the ability of the workplace spirituality value dimensions to foster an inspiring culture depends on the degree to which they are supported by the organisational climate. Jurkiewicz and Giacalone (2004) indicate the link between spirituality and organisational climate, maintaining that spirituality is reflected in the values framework of the organisation and values are reflected in organisational climate.

In line with this statement, King and Nicol (1999:240) explain that workplace climate moulds the organisation's culture through its influence on the values held by employees. They furthermore maintain that when values are shared by employees through Communities of Practice, they become the *de facto* values of the organisation. Pandey *et al.* (2009:318) postulate that workplace spirituality is intended to provide a means for employees to integrate work and spirituality. This integration will provide

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direction, connectedness and wholeness. Workplace spirituality values have been proposed as a new perspective to organisational success and performance (Farahnaz *et al.*, 2012:302).

Alas and Mousa (2016:1) postulate that interaction and knowledge sharing rests on the individual orientation towards the organisation which is shaped by both workplace spirituality (inner feelings of employees) and organisational culture (personality of the organisation). Subsequently there is a call for identifying ways in which spirituality can become part of work and organisational culture. Bandsuch and Cavanagh (2010), Mitroff and Denton (1999) and Pawar (2009b) are some of the researchers who have suggested various models to achieve this integration of spirituality in the workplace. Epps (1995:41) points out that when spirituality is present, doing business with the organisation is a delight, but when it is missing, working with the company is a drag. He maintains that core values are at the heart of workplace spirituality discussions.

It will suffice to say that workplace spirituality is embedded in and promoted by organisational culture. It is therefore also fair to accept that core values will only be inspiring when they are shared by the people in the organisation. Shared values through organisational culture tend to foster the sense of community and connectedness (Epps, 1995:43). Senge in Fawcett *et al.* (2008:422) however maintains that organisations are at a loss when it comes to investing in people and that the passion of employees can be released through a culture that enables them to find meaning and purpose in their work. He furthermore states that if organisations do not promote a culture of workplace spirituality, it can inhibit employee development and subsequently productivity and commitment.

Wahid and Mustamil (2014:35) indicate that workplace spirituality should nurture the culture that provides meaning, purpose and transcendence, as well as a sense of community within the organisation. Managers and leaders alike need to find ways to establish and nurture an organisational culture that will enhance the experience of workplace spirituality among employees.

2.5   Workplace spirituality and spiritual leadership

Spiritual leadership is invaluable to create a spiritual work environment where employees feel valued, experience a sense of meaning, purpose and community. Krishnakumar, Houghton, Neck and Ellison (2014:4) note that Fry (2003, 2005) proposes spiritual leadership theory (SLT) as a new way to look at leadership. It considers leadership along the lines of other value-based theories like authentic leadership, ethical leadership and ecological leadership. Fry and Nisiewicz (2013) reflect on SLT indicating that the theory proposes that hope/faith, vision, and altruistic love interact with one another to influence employees. They maintain that this influence works to increase the intrinsic motivation of employees and that all these factors subsequently lead to stronger organisational commitment and productivity.

Mehta and Joshi (2010:223) distinguish spiritual leadership from traditional leadership through their respective areas of focus. Traditionally leadership focuses on a process of influencing followers from a position of personal or legitimate power (Krishnakumar *et al.*, 2014:7). Many variants of leadership theory exist (laissez-faire leadership, shared leadership, self-leadership, transactional leadership, etc.) but traditionally most of them clearly distinguish between leaders and followers, which is not the case in spiritual leadership. Spiritual leadership focuses on lifting the individual up through motivation and inspirational practices such as following a philanthropic managerial approach. It also involves having a clear vision, risk-taking ability, courage, inspiration, trust and persistence (Mehta and Joshi, 2010:224). The authors also maintain that spiritual well-being of the individual fosters higher levels of organisational commitment, productivity and organisational performance, but that leadership must be conducive to this.

Spiritual leadership is regarded as an emerging paradigm (Fry and Slocum, 2008) that can transform and develop organisations to maximise the triple bottom line (profit, people and planet). Vallabh and Singhal (2014:203) note that it is through spiritual leadership that vision and values across all levels (individual, team and organisational level) can be aligned. This will be supportive of the co-existence of higher levels of organisational performance and employee well-being (Fry, Hannah, Noel and

Walumbwa, 2011) which will establish an organisation culture that is conducive to increased meaning and purpose in the workplace.

As mentioned, many employees are in search for something more meaningful and purpose-driven in their lives, including the workplace. Fry, Matherly and Vitucci (2006:335) believe that the provision of spiritual leadership can help people develop spiritual well-being, which then leads to physical well-being and good health. In addition to increased well-being, Harrowfield and Gardner (2010:2015) note that the individual will be better equipped to handle the demands of work and subsequently experience increased job satisfaction.

Apart from the increased job satisfaction (personal level) other researchers (Schroder, 2008; Rego and Pina e Cunha, 2008) suggest that organisations that promote spiritual leadership within their cultures display higher levels of employee commitment and motivation. Their view coincides with that of Altaf and Awan (2011:95) that both job satisfaction and organisational commitment are two positive organisational attitudes that are expected outcomes of spiritual leadership. Based on the discussion of workplace spirituality and leadership it is therefore fair to say that organisation leaders or those who instil culture are key players in establishing workplace spirituality among employees.

2.6   Summary

The chapter focused on workplace spirituality against the backdrop of the changing world of work. Workplace spirituality was placed in context and the concept was defined for the purpose of this study. The dimensions of workplace spirituality were presented, and this was followed by a distinction being made between workplace spirituality and religion.

Organisational culture and climate were presented in light of workplace spirituality and the potential role of these to create workplace spirituality was highlighted. The chapter concluded with a discussion on spiritual leadership as an emerging leadership paradigm to workplace spirituality.

CHAPTER 3: ORGANISATIONAL COMMITMENT IN THE ACADEMIC FRATERNITY

3.1   Introduction

Organisations exist to achieve specific objectives through the satisfaction of the needs and wants of customers. In this regard Suleiman, Ismail, Nor and Long (2012:2) indicate that an organisation is defined by the activities and interactions of people to complete tasks and achieve the specified objectives. This implies that employees need to work towards the achievement of set objectives and therefore display acceptable levels of commitment to these objectives and the organisation *per se.* Hislop (2003) states that organisations are constantly engaged in employee retention strategies to foster higher levels of commitment. In addition to these strategies, organisational commitment may therefore be regarded as a critical requirement for organisations in order to deal with aspects like globalisation, increased competition and unforeseeable changes (Albdour and Altarawneh, 2014:193).

The aim of this chapter is to present a discussion on organisational commitment through contextualisation. The two dominant perspectives of organisational commitment, namely the attitudinal and behavioural perspectives, are presented and the three-component model of organisational commitment is discussed. Organisational commitment is defined for the purpose of this study and consequences of the lack of organisational commitment shed light on the importance of the construct in the workplace. Subsequently the link between organisational commitment and workplace spirituality is presented for the sake of this study as well as the organisational commitment challenges of academic staff. The chapter concludes with a theoretical framework for this study and summary.

3.2   The importance of organisational commitment

Within the new world of work, which is characterised by the increased application of ICTs, fierce competition, globalisation and the like, managers are faced with the challenge of motivating employees to increase business performance. It suffices to say that there is more pressure on managers to ensure that employees meet and even

exceed performance standards to gain competitive advantage. In this regard Imran, Arif, Cheema and Azeem (2014:135) maintain that for an organisation to perform, it is becoming progressively more important to have happy and committed employees. Freund (2015:4) also states that employers increasingly realise the fact that employees need to be satisfied in order to create a competitive advantage for the organisation.

According to Meyer and Parfyonova (2010:292) it is becoming more vital than ever to grasp the nature, development and implication of employee commitment to the organisation. Rego and Pina e Cunha (2008:59) note that it is committed employees who work harder and perform better. They furthermore maintain that in management discourse, commitment is a central variable. This coincides with the work of Dehaghi, Goodarzi and Arazi (2012:160) who indicate that organisational commitment plays a predictive role in turnover, absenteeism, satisfaction, productivity and other important organisational behaviour variables.

Rego and Pina e Cunha (2008:59) state that the growing interest in organisational commitment is due to its impact on a myriad of attitudes and behaviours relevant to the organisation. In this regard Meyer and Maltin (2010:323) as well as Wainaina *et al.* (2014:281) state that there is a substantial body of evidence demonstrating the benefits of a strongly committed workforce. They maintain that various research reviews demonstrate that employees who are committed to an organisation are less likely to leave and more likely to attend regularly, perform effectively, and be good organisational citizens. These include, among others, the individual employee's intention to leave, turnover, punctuality, organisational citizenship behaviour (OCB), increased effort (Morrow, 2011:19), higher job satisfaction, greater retention (Nehmeh, 2009:3), and attitudes toward change and performance. Therefore, employee commitment is acknowledged as a crucial factor in ensuring organisational success (Ahiazu and Asawo, 2009).

In line with this view Irefin and Mechanic (2014:35) state that committed employees are regarded as the source of organisational success and of gaining competitive advantage. Committed employees therefore provide the intellectual capital that has become a critical asset in the knowledge economy. It seems that organisational

scholars and business leaders alike believe in the value of organisational commitment especially in terms of more effective and productive employees who are less likely to quit. Krishna and Marquardt (2007) postulate that the importance of organisational commitment furthermore lies in the potential benefits that it yields for both individuals and the organisation, rightly noting that organisational commitment is universal in nature and not limited by national boundaries or within a certain organisation.

Meyer and Parfyonova (2010:289) suggest that the nature of employee commitment is influenced by work experiences that are controlled by the organisation. They suggest that the psychological contract, conceptualised by Kotter in 1973, between the employee and employer can have implications for the way organisational commitment is experienced. This notion is supported by Albdour and Altarawneh (2014:194) who state that the increased interest in organisational commitment relates to the fact that it forms a significant part of an employee's psychological condition.

Given the changes in the nature of work and how it is conducted therefore compels re-negotiation of the psychological contract and norms of work behaviour. Morrow (2011:24) indicates that this re-negotiation can include restructuring, job re-design and increased product and service quality. It is when an employee perceives changes in the organisation as favourable that commitment is either established or strengthened.

Morrow (2011:19) notes that organisational commitment has been extensively researched and systematically catalogued in multiple meta-analyses (e.g. Cooper-Hakim and Viswesvaran, 2005; Mathieu and Zajac, 1990; Meyer, Stanley, Herscovitch and Topolnytsky, 2002; Riketta, 2002) which eludes to its importance for the organisation. In this regard Meyer and Allen (1997) offer three reasons for the continued importance of organisational commitment in the modern organisation, namely:

- Organisations are here to stay, becoming leaner and more flexible. Modern organisations have fewer managers and employees are required to engage in appropriate behaviour. More committed employees will more readily display this appropriate behaviour.

- Modern organisations increasingly outsource work and depend more on the quality of temporary employees. Commitment of temporary employees is equally necessary in order to maintain quality in the organisation.
- Developing commitment is a natural response when a person belongs to a group like a work group. If organisations do not use the opportunity to increase commitment they will encourage alienation which will be detrimental to the sustainability of the organisation.

Regardless of the importance of organisational commitment as indicated above, there seems to be a lack of consensus regarding its meaning, structure and measurement (Becker, Klein and Meyer, 2009:420; Klein, Molloy and Brinsfield, 2012:130). Similarly, Llobet and Fito (2013:1071) note that the conceptualisation, measurement scales and theoretical basis of organisational commitment have varied over the past 50 years. This has therefore led to ambiguity in definition and understanding of organisational commitment. As early as 1983, Morrow noted that there were over 25 commitment-related concepts or measures. Nehmeh (2009) concludes that an acceptable definition of the concepts is lacking and even in the early 1900s it was reiterated that there was a pressing need to critically examine the concept of organisational commitment.

For the sake of systematic scholarly advancement aimed to determine the relevance and uniqueness of the construct, it is important to contextualise organisational commitment through theory and discussions relevant to the research.

3.3   Contextualising organisational commitment

The initial concept of organisational commitment can be traced back to the 1940s with the work of Cantril (1941) and Tolman (1943) who regard organisational commitment as identification with individuals' or organisations' values or goals (Singh, Gupta and Venugopal, 2008:57). During the 1950s concepts like 'surrender' (Hartman, 1952), 'communion' (Blumer, 1953) and 'fellowship' (Turner and Killian, 1957) were used to explain organisational commitment. In 1960, Becker explains organisational commitment as a side-bet theory defining the construct in terms of exchange considerations. Employees maintain membership to an organisation based on 'side-

bets' which involve anything of value that the individual has invested (e.g. time and effort) that would be lost if the employee was to leave the organisation.

He furthermore argues that commitment also comes with the awareness of the cost associated with leaving the organisation. Other noteworthy work during the 1960s relates to that of Etzioni (1961). He describes organisational commitment as being based on employee compliance with organisational directives and mentions commitment dimensions like moral involvement (positive and intense orientation towards the organisation), calculative involvement (based on an exchange relationship between members and their organisation) and alienative involvement (negative orientation towards the organisation where employee involvement is constrained).

Porter and Lawler (1968) state that organisational commitment involves willingness of employees to make a greater effort on behalf of the organisation, a strong desire to stay in the organisation, and to accept major goals and values of the organisation. Kanter (1968) adds aspects of social systems to the organisational commitment literature. He refers to organisational commitment as consisting of continuance commitment (personal investment and sacrifice towards the survival of the organisation), cohesion commitment (social relationships and enhanced cohesion) and control commitment (self-conception is constructed around organisational values). He maintains that the committed employee is one that gives energy and loyalty to the organisation.

Other researchers have investigated the moderators of organisational commitment and Jermier and Berkes (1979) found that employees who are allowed to participate in decision-making display higher levels of commitment. Subsequently Amsa and Punekar (1981) state that through socialisation, commitment values are created and that these values in turn cause work commitment. Findings from the research by DeCotiis and Summer (1987) indicate that when employees are treated with consideration and fairly, they display higher levels of commitment as opposed to those who are badly treated. Koys (1988) found that employees experience commitment to the organisation when they regard human resource practices as being motivated by a concern for them.

Later studies on organisational commitment received a substantial amount of attention in the organisational psychology literature. Caldwell, Chatman and O'Reilly (1990) indicate that most of the research focused on the consequences of having committed employees as opposed to uncommitted ones. The role of management in organisational commitment also received increased attention during the 1990s, and, in a study involving 763 employees, Becker (1992) found that employees' commitment to top management, supervisors, and work units outweighed commitment to the organisation. Similarly, Glisson and Derrick in Adeyemo and Aremu (1999), who studied 319 human service organisation workers, also found that leadership was one of the best predictors of organisational commitment.

Multiple meta-analyses by researchers like Cooper-Hakim and Viswesvaran (2005), Mathieu and Zajac (1990) and Riketta (2002) systematically record organisational commitment, but Morrow (2011:19) notes that the bulk of the research focuses on correlates of organisational commitment rather than on understanding the causal direction among correlates. He mentions that the direction of current organisational commitment research appears to be on boundary conditions and on pinpointing those factors that moderate relations entailing organisational commitment. Similarly, Klein *et al.* (2012:131) note that early scholars of organisational commitment focused their work mainly on the reasons why people stay with organisations.

Various attempts have been made to conceptualise the organisational commitment concept and Singh *et al.* (2008) rightly note that researchers have defined organisational commitment mainly to suit their conceptual models. In 2011 Morrow conducted a literature search on organisational commitment which yielded 98 studies. He identified six broad categories of antecedents based on common themes. These are:

- Socialisation,
- Organisational changes,
- Human resource practices,
- Organisational climate,
- Interpersonal relations, and

- Employee-organisational relationships

Subsequent literature on organisational commitment (Redman and Snape, 2005; Morrow, 2011; Gutierrez, Candela and Carver, 2012) has taken discussions regarding organisational commitment a step further, proposing that there are multiple commitments in the organisation. This implies that employees have varying degrees of commitment to their respective organisations and that no two employees are equally committed. Gutierrez *et al.* (2012:1603) maintain that it is in fact the multiple commitments in the workplace that transcend to the overall organisation.

Klein *et al.* (2012:130) state that employees can experience multiple commitments to the organisation based on multiple psychological attachments or bonds. They use the term target to refer to the specific foci to which a bond is formed such as work teams, goals, professional associations, career and the like. This view stems from the work of Dornstein and Matalon (1989) who refer to eight variables that are relevant to bonding, namely interesting work, co-worker attitude towards the organisation, organisational dependency, age, education, employment alternatives, attitude of family and friends. They maintain that these variables explain 65% of the variance in organisational commitment. It is however noteworthy that Klein *et al.* (2012:30) clearly state that 'bond' is not equal to commitment unless the employee chooses to accept responsibility and dedicate him/herself to the target.

In further conceptualisation of organisational commitment, it is valuable to note that the concept is often regarded in relation to aspects like employee engagement and attitude towards work. Albdour and Altarawneh (2014:193) indicate that both these concepts are critical organisational requirements as organisations face globalisation and global recession. Researchers like Simpson (2009) and Andrew and Sofian (2012) support the relationship between organisational commitment and employee engagement, while Mathieu and Zajac (1990) maintain that increased employee engagement and the resulting commitment positively impacts on customer satisfaction, productivity, profit and retention and organisational success. In this regard Imran *et al.* (2014:139) state that optimistic attitude towards work and enhanced organisational commitment leads to greater job satisfaction, better employee-organisation relations and subsequent increased performance.

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According to McMahon (2007:vi) the employee-organisation relationship and the resulting organisational commitment implies a psychological state that binds an employee to an organisation. Cognitive evaluation of the organisation is therefore an important determinant of organisational commitment and influence the relationship that employees have with their organisation. This view is based on the work of Mowday, Steers and Porter (1979) who maintain that commitment is beyond passive loyalty and involves an active relationship where employees are willing to exert effort beyond their job description in order to contribute to the organisation's well-being.

Meyer, Allen and Gellatly (1990) also refer to commitment as a psychological state within an individual that binds him/her to the organisation. They also maintain that the most common thoughts on commitment are that it is an indicator of employees that are not likely to leave the organisation and who accept major goals and values of the organisation. Therefore, committed workers are willing to go beyond their normal duties and are more likely to remain with the organisation (Meyer and Allen, 1997; Porter and Lawler, 1968).

Gutierrez *et al.* (2012:1602) maintain that organisational commitment theory is also based on Social Exchange Theory and the norm of reciprocity. Social Exchange Theory suggests that interactions between people occur and develop through exchanges with the purpose of gaining something. The relationship will continue as long as the exchange is mutually satisfying. Gouldner (1960:171) explains reciprocity as a social norm or value that people should help each other and also not injure those who have helped them. Reciprocity is applied to the employee-organisation relationship in the exchange of resources between employee and employer. The relationship will cease to exist if one of the parties does not gain from it.

Similarly Caught and Shadur (2000:778) explain organisational commitment as the employees' state of being committed to assist in the achievement of the organisation's goals and involves the employees' levels of identification, involvement and loyalty. It will suffice to say that organisational commitment can be regarded as an emotional response. Emotional responses can be measured and can normally be placed on a continuum ranging from very low to very high.

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It is theorised that employees who experience high levels of organisational commitment will display more positive workplace behaviour like job performance and organisational citizenship behaviour that will benefit the organisation. From the literature presented it is noteworthy that organisational commitment is regarded as a stable attachment of the employee to the organisation. It is also regarded as a process that develops gradually over time, stretching from pre-entry (anticipation) stages to middle and late career stages (entrenchment) (Mowday *et al.*, 1982:46).

Based on the conceptual discussion of organisational commitment above and for the purpose of this study, organisational commitment is defined as:

A dynamic psychological state constructed by an employee of the work situation based on the experiences of the employee in the work situation, as well as his/her perception and interpretation of that situation.

Regarding commitment as a psychological state, as alluded to in the definition above, therefore implies that commitment is dynamic and socially constructed within the individual. This notion supports the multi-dimensionality of employee commitment as referred to earlier. Organisational commitment therefore emanates from a situation and the employee's perception and interpretation thereof.

3.3.1 The attitudinal and behavioural perspectives of organisational commitment

Meyer and Allen (1991:62) have conducted extensive research on organisational commitment and maintain that there are two perspectives from which it must be regarded, namely the attitudinal commitment perspective and the behavioural commitment perspective.

Attitudinal commitment resorts in the organisational behaviour approach to organisational commitment while behavioural commitment is regarded as residing within the field of Social Psychology. Organisational behaviour researchers use the term commitment to describe the process by which employees identify with the goals

and values of the organisation and are eager to maintain membership in the organisation. The attitude they form towards the organisation will determine their commitment to the organisation. From the Social Psychological perspective commitment is viewed as a binding factor to the organisation, based on the employee's past behaviour.

Meyer and Allen (1991:63), however, recommend that organisational commitment should be studied from both these perspectives as both are useful in comprehending the construct. Figure 1 depicts the two perspectives of organisational commitment as described by Meyer and Allen.

Attitudinal Perspective
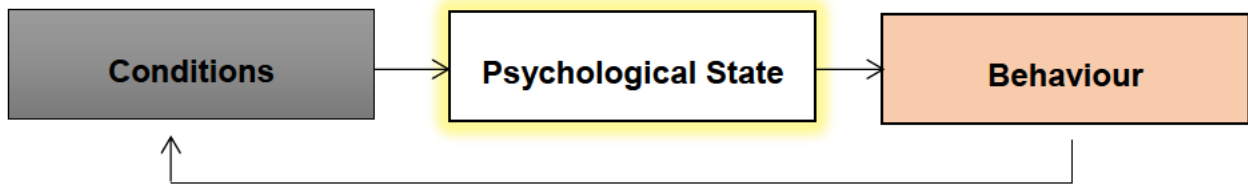
Behavioural Perspective
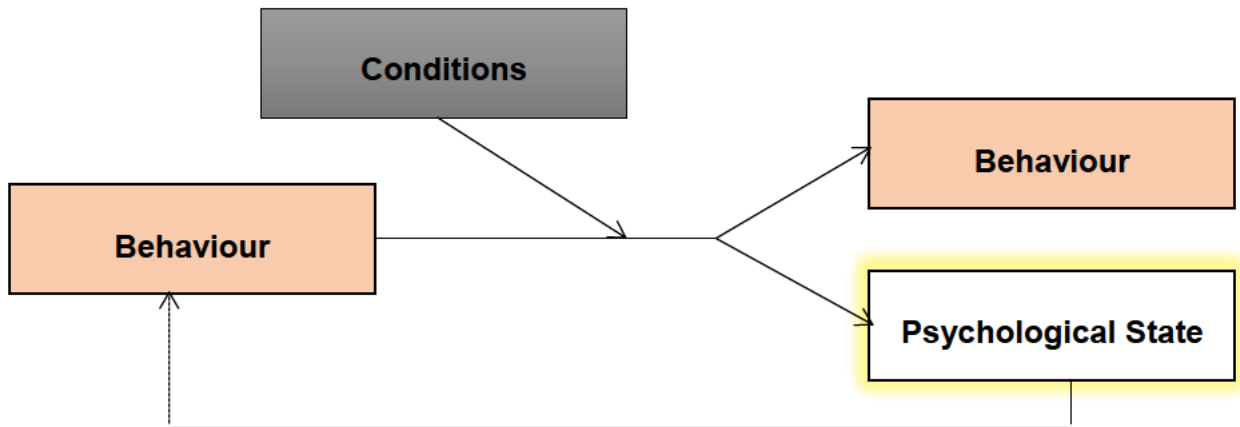
Causal Relationships
Secondary Relationships (complementary processes)

Figure 2: Attitudinal and Behavioural Perspectives of organisational commitment
Source: (Meyer and Allen, 1991:82)

Meyer and Allen (1991) base this perspective of organisational commitment on the work of Mowday *et al.* (1979) who are of the opinion that attitudinal commitment relates to how employees think about their relationship with the organisation, also referred to as a mind-set. It furthermore relates to the extent to which individual employee values and goals coincide with that of the organisation. An attitude emanates from this cognitive process and influences employee behaviour.

Miller (2003:72) describes an attitude as "evaluative statements or judgements - either favourable or unfavourable - concerning a phenomenon". When regarding organisational commitment as an attitude this reflects feelings such as attachment, identification and loyalty to the organisation (Morrow, 2003). Meyer *et al.* (1990:711) state that an attitudinal perspective of organisational commitment involves favourable

positive cognitive and affective components about the organisation. In this regard Raup (2015:89) believes the attitudinal view of organisational commitment is indicative of the bond between the employee and the organisation that coincides with the work of Allen and Meyer (1990), as indicated above.

In the initial conceptualisation of the behavioural perspective of organisational commitment, Mowday *et al.* (1979, 1982) indicate that this perspective focuses on 'overt' manifestation of commitment. Over time these include tenure and performance (among others). In this regard Mottaz (1989) states that behavioural commitment is evident in the willingness of the employee to get involved in extra role behaviour and to make sacrifices for the organisation. With regard to behavioural commitment, Meyer and Allen (1991:62) indicate that it relates to the process by which employees become locked into a certain organisation and how they deal with it.

Becker, Randall and Riegel (1995) use three similar dimensions to that of Mowday *et al.* (1982) in their attempt to explain organisational commitment from both an attitudinal and behavioural perspective, namely:

a) A strong desire to remain a member of a particular organisation;
b) A willingness to exert high levels of effort on behalf of the organisation; and
c) A definite belief in and acceptability of the values and goals of the organisation.

Where the attitudinal perspective of organisational commitment focuses on identifying the events that contribute to the development of commitment, the behavioural perspective focuses on identifying the conditions where behaviour tends to be repeated. Best (1994:69) maintains that employees who are committed will enact certain behaviours because they believe that it is morally and ethically correct rather than personally beneficial. The behavioural perspective of organisational commitment is also supported and evident when employees are committed to existing groups within the organisation. In this regard Meyer, Stanley and Vandenberg (2013:191) view organisational commitment as a state of being, in which organisational members are bound by their actions and beliefs that sustain their activities and their own involvement in the organisation.

Both these views of organisational commitment coincide with the work of Northcraft and Neale (1996) who regard commitment as an attitude that reflects an employee's loyalty to the organisation. They also postulate that organisational commitment is an ongoing process through which employees express their care and concern for the organisation and its continued effectiveness through their behaviour. The authors furthermore maintain that organisational commitment is determined by many factors such as: personal factors (e.g. age, tenure, and disposition); organisational factors (job design, leadership style and work conditions); non-organisational factors (availability of employment alternatives); and organisational factors (leadership, performance management and relationships).

This implies that the level of organisational commitment can change, which coincides with the early work of Salancik (1977) who postulates that commitment can be increased and harnessed to obtain support for organisational goals. He furthermore indicates that commitment is a state of being where an employee becomes bound by his/her actions (behaviour). These actions are evident in employee behaviour and where there is commitment, the behaviour sustains employee activities and involvement. This view also coincides with Meyer and Allen's three-component model adopted for this study, in that an employee will be committed to an organisation in as far as there is compatibility between individual work experiences and values.

3.3.2 The three-component model of organisational commitment

Considering the definition of organisational commitment provided, the Three-Component Model (TCM) of organisational commitment which was developed by Meyer and Allen (1991) is regarded as appropriate to describe organisational commitment for the purpose of this study. Meyer, Stanley and Parfyonova (2011:1) support the model's appropriateness by stating that it has been tested extensively and has also received considerable support because it acknowledges the multi-dimensionality of employee commitment. Even though Klein *et al.* (2012) revisited the model and developed the Process Model of Commitment to Any Workplace Target, the research emanating from it is scant.

The TCM was developed after an extensive review of organisational commitment theory and research conducted. Wasti (2005:291) maintains that it has become increasingly popular since its inception. According to Meyer and Allen (1991:65) commitment to an organisation can be divided into three different components, namely affective, continuance and normative commitment. Common to all three components is that commitment is viewed as a psychological state that: a) characterises the employee-organisation relationship, and b) influences the decision to continue or discontinue membership in the organisation (Meyer and Allen, 1991:67). The three components are depicted in figure 3 below, followed by an explanation.
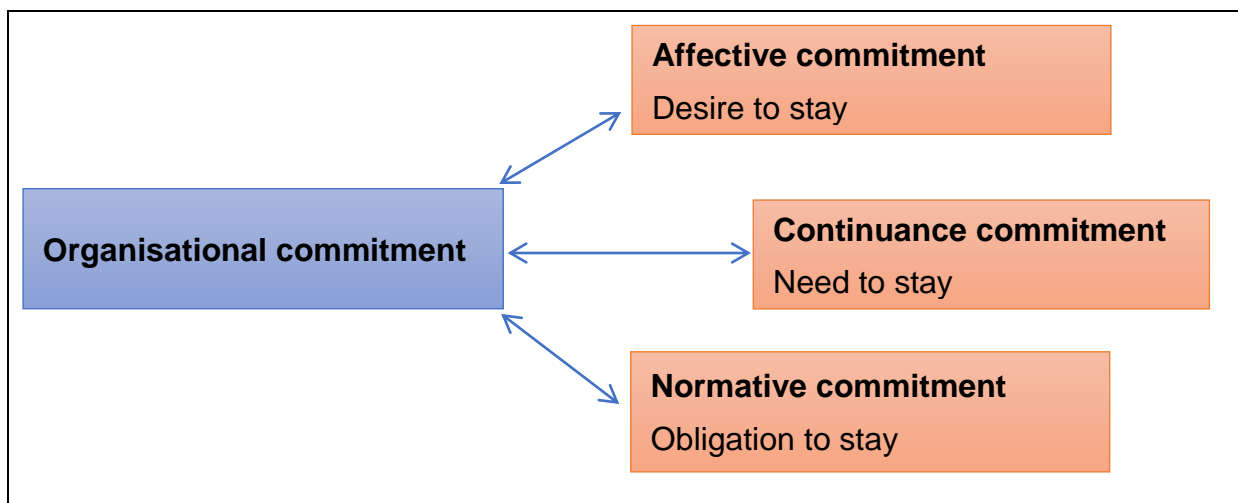
Figure 3: The three-component model of organisational commitment

Affective commitment

The first theme is labelled as affective commitment which reflects an employee's desire to maintain membership in the organisation that develops largely as the result of work experiences that create feelings of comfort and personal competence. Affective commitment develops when employees recognise the value and relevance of their identities as an aspect of their association with the organisation. Campbell and Hwa (2014:117) maintain that the development of affective commitment is reinforced and expressed through social interactions, social recognition and day-to-day functioning of social capital in the workplace. Employees with a strong affective

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commitment stay with the organisation because they want to. Affective commitment also reflects an emotional attachment (Meyer *et al.,* 2011:1).

Tolentino (2013:52) notes that affective commitment is measured by the individual's desire to stay with the organisation. Affective commitment is furthermore dependent on the employee's positive feeling towards the organisation, and Liao (2009:1812) indicates that it is often the result of organisational policies and activities that promote a positive connection with the work group. Gutierrez *et al.* (2012:3) describe the antecedents to affective commitment as leader-member exchanges (i.e. the relations and rapport between employees and supervisors) and the organisation's positive appraisal of employees, which satisfies esteem and affiliation needs and fosters emotional support. Positive appraisal of employees inadvertently leads to positive affect. McMahon (2007:3) indicates that most of the TCM research has focused on affective commitment as it is the dimension that most strongly links to positive work-related behaviours (e.g. job satisfaction, job involvement and organisational citizenship behaviour).

Continuance commitment

The second component of commitment is referred to as continuance commitment which reflects a need to remain, and results from recognition of the costs associated with leaving the organisation (Rego and Pina e Cunha, 2008). Employees, who perceive that the cost of leaving the organisation outweighs the costs of staying, remain because they need to. Tolentino (2013:52) supports this view by stating that continuance commitment is regarded as cost-based and measured in terms of the value that the employee derives from the organisation. Employees therefore primarily stay with the organisation to avoid losing something of value (income, benefits, seniority, purpose, and meaning). Continuance commitment also occurs when the employee perceives a lack of alternative employment or there are no chances to utilise skills in another organisation. Meyer *et al.* (2002:25) state that when such a scenario presents itself, this results in a 'lose-lose' situation for both employee and organisation. Since the employee continues his/her employment with the organisation out of need, he/she can affect the work group negatively resulting in average to poor performance.

Antecedents to continuance commitment are described by Gutierrez *et al.* (2012:3) as comprising two categories: investment and alternatives. Investment refers to what employees believe they have invested in the job (e.g. time, money, effort) and do not want to lose if they resign from the job. Alternatives are described by Meyer and Allen (1997) as the employee perception of what is (or is not) available in terms of alternative employment opportunities.

Normative commitment

The third component, normative commitment, reflects an obligation to remain in the organisation resulting from internalisation of a loyalty norm and/or the receipt of favours that require repayment (Meyer and Allen, 1991:83). Campbell and Hwa (2014:117) state that normative commitment develops and is inculcated when employees internalise the organisation values and norms (culture) through socialisation and engagement. Employees with high levels of normative commitment stay with the organisation because they feel they have a moral obligation. Employees who experience normative commitment to the organisation experience internalised normative pressures and are aware that their behaviour will not necessarily render immediate personal benefits.

It is therefore fair to accept that normative commitment is obligation-based and arises from the employee's sense of obligation to the organisation and feeling that he/she must stay. In line with the above, Tolentino (2013:52) also states that normative commitment is a reflection of and can be measured in terms of how much a person's values and beliefs are aligned to the core values of the organisation. The value of normative commitment to the organisation lies in the fact that the employee with a sense of obligation to an organisation is less likely to terminate employment. Such an employee is also more likely to engage in organisational citizenship behaviours like working longer hours and increased effort.

It appears that the antecedents to normative commitment are more strongly related to social processes that occur prior to and during employment. An employee's need for affiliation drives socialisation within the organisation and can also determine the extent

to which he/she complies with organisational culture through compliance with values and norms.

In their presentation of the TCM, Meyer and Allen (1991:83) stress the importance of regarding affective, continuance and normative commitment as components and not types of commitment, as this would render them mutually exclusive. Meyer and Allen (1991:67) also postulate that this view of organisational commitment allows the employee to experience the three components of commitment in varying degrees, and that commitment is fostered when these experiences are compatible with employee values. It is these committed workers that are willing to go beyond their normal duties and who are therefore more likely to remain with the organisation as opposed to the non-committed employees (Meyer and Allen, 1997).

The model is furthermore based on the premise that organisational commitment can take many forms, but predominantly manifests itself through three relatively distinct manners (McMahon, 2007:2) which should be considered as components within a commitment profile (Meyer *et al.,* 2012:1). The model is also based on the assumption that commitment develops because of experiences that satisfy employees, implying compatibility between employee experiences and values (Meyer and Allen, 1991:70).

Studies employing the TCM of organisational commitment have provided strong evidence that affective and normative commitment is positively related and continuance commitment is negatively connected with organisational outcomes such as performance and citizenship behaviour (Hackett, Bycio and Handsdoff, 1994; Share and Wayne, 1993). Researchers (e.g. Meyer and Allen, 1997) have found that age was positively correlated with affective and normative commitment, but not to continuance commitment. Meyer and Allen (1991), in an exploratory and confirmatory analysis of factors that can significantly predict job satisfaction and organisational commitment among blue collar workers, reported that promotion, satisfaction, job characteristics, extrinsic and intrinsic exchange, as well as extrinsic and intrinsic rewards, were related to commitment.

Meyer *et al.* (2011:4) review the TCM and indicate that in conceptualising the construct, Meyer and Allen maintain that organisational commitment consists of

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multiple components that are characterised by different psychological states or mind-sets. They furthermore maintain that the model also lends itself to what is said to be commitment profiles which consist of a combination of the three components as indicated (Meyer and Herscovitch, 2001:300).

Meyer *et al.* (2011:5) indicate that employees with continuance-dominant, normative-dominant, or continuance/normative dominant commitment profiles will be more likely to stay with the organisation than uncommitted employees. Gellatly, Meyer and Luchak (2006:339), however, tested Meyer and Herscovitch's (2001) proposition and found that the affective/continuance commitment dominant profile group did not differ from the affective commitment dominant group in terms of commitment (intention to stay and organisational citizenship behaviour).

McMahon (2007:3) states that of the dimensions of the TCM of organisational commitment, affective commitment has been most strongly linked to positive work-related behaviours such as job satisfaction, job involvement and job commitment. He also postulates that affective commitment is positively associated with organisational citizenship behaviours and negatively with turnover, making it highly relevant to organisations. Continuance commitment on the other hand tends to be caused by perceived lack of alternatives or an inability to transfer skills and education to another organisation (Meyer *et al.*, 2002). This implies that the employee experiences a restriction or lack of alternatives for employment options, which leads to an increased need to stay with the organisation, hence continuance commitment.

As indicated above, normative commitment relates to the feeling of obligation that an employee experiences to work for an organisation. McMahon (2007:5) states that the basis for normative commitment centres on an employee's personal moral compass and sense of responsibility to the organisation. Given the changing nature of work, normative commitment can also be established through rewards, training, tenure and the alignment with organisational goals (Meyer *et al.*, 2002). The authors indicate that normative commitment is positively associated with overall job satisfaction and job involvement.

Gellatly *et al.* (2006:342) indicate that the major contribution by the researchers relates to the fact that there are contextual components in a profile that also mitigate/lead to experiences and perceptions that influence the level of commitment to the organisation. However, Gutierrez *et al.* (2012:3) indicate that the majority of studies have explored affective commitment more closely than the normative and continuance components.

3.3.3 Consequences of a lack of organisational commitment

As indicated before, the changing world of work together with global social and economic changes threatens organisational commitment which is potentially harmful to the organisation. Weakened commitment to the organisation makes it easier for employees to leave the organisation. One of the most negative implications of reduced commitment to the organisation is that of cost, especially if it goes hand-in-hand with increased turnover and absenteeism.

Cost implications due to absenteeism involve obtaining temporary employees and the fact that normal functioning is most likely to be disrupted. The direct cost implications of reduced organisational commitment also relate to training and development due to absenteeism and turnover. Obviously, the cost implications will be determined by the types of skills, knowledge and expertise lost and the labour market conditions that will enable or hamper the ease of obtaining the new employee. Another determinant of cost would be the time that it will take new employees to become equally operational to those who left. The indirect cost implications of reduced organisational commitment relate to decreased cohesion, morale and subsequent performance.

Studies also indicate the negative associations or consequences of employees who do not experience organisational commitment, that include, among other factors, absenteeism (Rabinowitz and Hall, 1977; Angle and Perry, 1981) and increased turnover (Mowday *et al.*, 1982). In light of the above, Manetje (2009:48) indicates that a lack of organisational commitment leads to employees' indifference to the values and norms (organisational culture) of the organisation. This in turn leads to the termination of the employee-employer relationship. The implication is that the

employee will not exert any effort to maintain membership of the organisation should a better employment opportunity present itself.

Reduced organisational commitment can also be an indication of an employee's disillusionment about the organisation and he/she will merely stay with the organisation out of the sheer need to stay. In light of this Irefin and Mechanic (2014:36) note that individuals with low levels of commitment will only do what is expected of them, nothing more. They will have a greater focus on personal achievement than that of the organisation and will be more likely to withdraw from the organisation.

Given the extensive number of attempts to conceptualise and define organisational commitment through research, it is acceptable to state that organisational commitment is a mature construct that has been extensively researched. There are, however, many areas of organisational commitment that can be developed, such as the deliberate and purposeful management of organisational commitment and also understanding the role of workplace spirituality in fostering organisational commitment.

3.4   Linking organisational commitment and workplace spirituality

As indicated in Chapter 2, workplace spirituality is determined by the sense of meaning, sense of purpose and transcendence experienced by the employee. The sense of meaning and sense of purpose as components of workplace spirituality includes an emotional and psychological component which relates to affective commitment. The sense of transcendence/community on the other hand implies a behavioural aspect where the employee forms a bond with other employees and ultimately the organisation in support of existing values and norms, which coincides with normative commitment.

The bond that the employee forms with other employees and the organisation reflects the principles of organisational commitment as discussed. The said affective and normative components of commitment inadvertently lead to a better 'fit' between the employee and the organisation, leading to increased compatibility, continuance commitment and increased performance. Steers and Porter (1991) note that achieving competitive performance is one of the main reasons why an organisation would want

to increase organisational commitment. Brown and Leigh (1996) state that employees who perceive their work environment as psychologically safe and meaningful will display increased commitment of time and energy into work.

Subsequently organisational commitment has and still is attracting a great amount of attention from academics and practitioners alike (Freund, 2015:4). Considering this, Campbell and Hwa (2014:116) are of the opinion that organisations that fail to recognise the spiritual side of employees do not trigger their full creativity and potential. Employees on the other hand fail in self-actualisation. From the employee perspective, it can therefore be deduced that organisational commitment relates to a strong belief in the organisation's goals, norms and values, which in turn creates a willingness to exert effort for the good of the organisation. Norms and values are established through or vested in organisational culture and climate. Retrospectively norms and values also shape organisational culture and climate which implies that there is a reciprocal relationship between organisational commitment and workplace spirituality.

Dehaghi *et al.* (2012:161) make the link between organisational commitment and workplace spirituality, indicating that workplace spirituality is a valuable and effective factor that can escalate commitment to the organisation. Their study also indicates that workplace spirituality is one of the most important factors that create or determine commitment to the organisation. In line with this Tagavi and Janani (2014:970) maintain that when an employee experiences workplace spirituality it will be accompanied by an enhanced feeling of organisational commitment. It is therefore relevant to argue that by creating a spiritual environment where employees find connection, increased meaning and purpose that transcends beyond their ordinary lives, organisational commitment can be promoted.

3.5   Organisational commitment in a university context

The importance of education in the modern, knowledge-driven society is undisputed. The notion is that the contemporary employees or the so-called 'knowledge workers' need to be educated, well-trained and versatile to ensure economic health. Universities are expected to provide this workforce but also need to rely on such a workforce to confront both current and future challenges. These challenges range from social problems to environmental degradation, global and technological advancement. Wilkens, Bult and Annabi (2017) state that working in higher education can be labour-intensive and the level of commitment of academic employees determines the performance of the university. Quality academic staff directly links to the development of a well-functioning university and the growth and stability of the academic profession and development.

Vose (2015) notes that academic life is inherently political and commitment to the integrity of higher education oblige academics to act accordingly. Academic staff, however, has a myriad of priorities to balance, including commitment to research and teaching, commitment to the department, faculty, university and profession. Additionally, they must also be committed to themselves, their friends and their families. There is increased pressure on academics to fulfil, among other functions, the core academic responsibilities in a university. Universities expect academic staff to be scholars who produce knowledge predominantly through research.

The Council on Higher Education (CHE) (2011:9) regards a scholar as one that constantly creates the knowledge he/she delivers to students. This implies that an academic staff member must continuously search for truth and solve problems related to society. Universities also expect academic staff to contribute to society through community outreach or engagement. This is supported by the CHE (2011:19) that states that modern universities must be leaders in the social and economic development of their communities and nations. Academic staff must therefore continuously revise academic programmes and engage in projects that will address the needs of their community, the market and society in general.

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Increased demands on academic staff is evident through performance measures that relate to academic loads, throughput rates, research outputs, publications, community engagement and third-stream income generation. In this regard Mushemeza (2016:237) notes that academic staff are overloaded and have little time to prepare for knowledge transfer, to mentor students, attend conferences and conduct research.

Due to limited government funding to universities and increased funding for research outputs, student debt has increased. Subsequently universities enrol larger numbers of students to support operational budgets and demand higher levels of commitment from academic staff to ensure that research is profitable. This has significantly diversified the work of academics from teaching and research for the public good, to providing training and development to paying clients (Mushemeza, 2016:237). A survey conducted by the Guardian in 2014 indicated that heavier workloads, including research, endless administrative demands, application for grants, permanent availability to students and assessment places a heavy burden on academics. This compromises their ability to achieve an effective work-life balance.

In the modern university, academic freedom is compromised as academic staff are increasingly required to design programmes that address the needs of the modern organisation to stay relevant. In light of this Xiao and Wilkins (2015:100) note that programme delivery must be designed accordingly to ensure that the diverse student component work and learn together effectively. This in itself affects the typical nature of the academic (i.e. critical nature, professional, individuality and autonomy) as the academic programmes on offer are dictated by the knowledge economy. The implication is that academics are faced with a system that compromises their professionalism as it prohibits them from delving deeply into their respective academic fields.

Graham (2015:666) states that academic work has changed from a professional-autonomous activity to a more managerially focused activity. Standardised performance indicators threaten academic individualism as academics are now part of a statistical set used in process control. Browne (2010) notes that academics maintain that it is quality assessment and control that 'threaten collegiality and fragment their professional life'. Academic work is more regulated with numbers of

publications and increased contributions to research as key measures of performance at both the individual and institutional level.

3.6   Theoretical framework

Due to the nature of this investigation Social Learning Theory serves as the theoretical framework. The theory is based on the premise that learning is a social phenomenon constituted in ongoing social practice. The premise of Social Learning Theory is the human capacity to learn through observation of other people's behaviour and the consequences of the behaviour for them (Bandura, 1971:2). Social learning is often referred to as learning through example, which can elicit emotional responses, both positive and negative, depending on the affective reactions of those setting the example.

Social Learning Theory also postulates a strong cognitive component, implying that learning takes place through thoughts or theorising about the types of behaviours that will likely lead to success and valued outcomes. This then becomes the guide for future behaviour or actions. Bandura (1971:10) postulates that behaviour is not only regulated by direct consequences of actions, but also by vicarious reinforcement (that of others) and self-reinforcement. He also maintains that collective individual learning is the basis for Social Learning Theory.

Lave and Wenger (1991:64) extended the Social Learning Theory, suggesting that in addition to the cognitive component, emotional arousers also form part of Social Learning Theory and are equally important in the learning process. They maintain that the cognitive approaches to learning, like Social Learning Theory, make it difficult to account for the way people make sense of the world, hence a more integrated approach to Social Learning Theory that also takes the role of emotional experience in the learning process into account. In the integrated approach, the nature of the relationship between people (employees) is also an influential factor in the learning process. In addition, other aspects within the modern organisation, like working conditions, organisational culture/climate and the like will most likely also elicit an emotional response from employees, both individually and collectively, consequently influencing their behaviour.

Social Learning Theory also maintains that learning is a cognitive action that takes place through observation and direct instruction, even in the absence of reinforcement. Learning constantly occurs in the organisational context as employees learn from the behaviour and experiences of their co-workers. Over time the learning between organisation members becomes an informal social structure representing a Community of Practice. A Community of Practice is therefore regarded as a social learning system and forms part of the conceptual framework of Social Learning Theory. Communities of Practice are groups of people that share a passion for something (like a craft or a profession) and interact regularly because of their common interests (Wenger, 2004:2; Wenger and Snyder, 2000).

This view coincides with Lave and Wenger's (1991) original conceptualisation of Communities of Practice, namely that learning does not predominantly occur with the transmission of facts, but that learning is best facilitated within a community of people who share. In regarding a community of practice as a social learning system, Wenger (2004) notes that through engagement and sharing a social history of learning is established.

Both individual and collective aspects form part of the history. It is when the history of learning becomes an informal and dynamic social structure that a community of practice is formed. Against the backdrop of this explanation of a community of practice, it can be deduced that practice becomes the property of the members of a community who share collectivist values and engages in the practice.

Saks, Uggerslev and Fassina (2007:420) state that it is the extent to which an employee relates to and subscribes to the collectivist values in an organisation that will determine their level of commitment to the organisation. The connection as stated coincides with the common theme of workplace spirituality as presented by Lee *et al.* (2014:49). They maintain that this common theme is incorporating the whole self within the workplace through the integration of intra- and inter-personal dimensions. This view relates to the rationale of theorising the study through Social Learning Theory and subsequently the emerging Communities of Practice– where individuals seek to

create deeper meaning and connection with each other within a knowledge-driven work environment.

In the organisational context it implies that the valuation of the workplace will be affected by the emotional experience of the individual worker and the collective workforce. Therefore, both thought patterns and emotions play an important role in eliciting desired behaviour and that learning does not take place in isolation but through sharing. It is in this regard that Lave and Wenger (1991) refer to shared learning as Communities of Practice. Subsequently, Wenger-Trayner and Wenger-Trayner (2015) state that shared learning can constitute a social learning system which can culminate in a Community of Practice. Krishnaveni and Sujatha (2012:27) indicate that knowledge sharing in an organisation is enabled through Communities of Practice which stimulate collective learning (Godkin, 2010:171).

Wahid and Mustamil (2014:118) importantly note that knowledge is almost always tacit in nature and resides within the experience and skills of the individual. Bennet and Bennet (2008) on the other hand state that knowledge is implicit in nature as well. This implies that the knowledge and information that the organisation needs are derived from the minds of its employees and their ability, and more importantly their willingness to share such knowledge. According to Schenkel and Teigland (2008:108) this implies that knowledge transfer or sharing should be done in an implicit manner as well.

Bennet and Bennet (2008) indicate that it is the task of individuals to contribute knowledge and experience to organisations, converting tacit into explicit knowledge. It is through collective individual learning that organisational learning transpires. It suffices to say that it is through Communities of Practice that employees play critical roles in disseminating knowledge and information and contributing to organisational learning (Borzillo, Schmitt and Antino, 2012; Jeon, Kim and Koh, 2011; Krishnaveni and Sujatha, 2012; Su, Wilensky and Redmiles, 2012).

In order to provide a more thorough understanding of Communities of Practice, the work of Lave and Wenger (1991) is useful. They characterise communities of practice in terms of three elements:

The domain: An identity defined by a shared domain of interest and membership implies commitment to the domain. Members value their collective competence and learn from each other.

The community: In pursuing their interest in the domain, members engage in joint activities and discussions. Members help and assist each other and share information. They build relationships that enable them to learn from each other and also practice, where members share best practice in terms of experiences, knowledge, tools and lessons learnt.

The practice: Members of a Community of Practice are practitioners and develop a shared repertoire of resources like experiences, stories, tools, etc. commonly referred to as practice. This in itself takes time and continuous interaction.

Wenger (2006:2) states that it is the combination of these three elements that constitutes a Community of Practice. Communities of Practice furthermore form naturally through social learning opportunities and are aimed at the personal and professional development of its members. Wenger, McDermott and Snyder (2002:4) indicate that 'community' can also be defined by a specific work environment. Eckert (2006) postulates that Communities of Practice have two important functions in the conventionalisation of meaning, namely shared experience over time and commitment to shared understanding.

Hoadley and Kilner (2005) extend thoughts related to Community of Practice and outline four key practices that relate to the so-called communities' purpose, namely connection, conversation, exploration of content and documentation of content. Through these practices stronger inter-connectedness is established than that of a community of interest (information sharing). The members of a Community of Practice are held together by a passion for their shared domain.

Communities of Practice can therefore be regarded as crucial towards knowledge sharing and transfer, assimilation, acquisition, exploitation and knowledge transformation (Kogut and Zander, 1992). From a theoretical perspective Blackmore (2010) postulates that Communities of Practice advance the values of social learning.

Learning *per se* occurs continuously within organisations as employees learn from their co-worker's behaviour and experiences – hence the applicability of Communities of Practice.

Communities of Practice provide opportunities for social learning and McDonald and Cater-Steel (2017) state that it has gained interest in universities due to its positive impact and opportunities for social learning across disciplines. Communities of Practice are also increasingly used for professional development. In this regard Wenger-Trayner and Wenger-Trayner (2015) indicate that Communities of Practice offers a fresh perspective on learning and education in general. They maintain that Communities of Practice in universities are leading to new patterns of thinking about the role of educational institutions and the design of learning opportunities.

In the context of universities, academic staff must teach students how to produce information and how to learn. This will enhance the learning abilities of students as future employees to contribute to knowledge within the modern organisation. In line with this role, academic staff must also comprehend learning as a service to students, colleagues and communities.

Due to the nature of universities, Communities of Practice should be a natural phenomenon as the institutions consist of faculties formed around academic programmes and clusters. Various academic departments usually constitute the faculty and academic staff employed in the respective departments. Departmental academic staff share related qualifications for the purpose of working with specific academic programmes (e.g. Civil Engineering, Marketing, Agriculture, Information Technology, etc.). Against this backdrop Community of Practice can be regarded as the productive elements of the employees that enable knowledge sharing and contribute to a knowledge management system within an academic programme.

Each community (academic programmes, academic departments and academic faculty) is engaged in the production of its own practice, in relation to the whole system (the university). This indicates that a community of practice in any organisation, also in a university, engages people in mutual sense-making about that organisation, about participation in the organisation and about the culture in the organisation. In this regard

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Eckert (2006) states that Community of Practice plays an important role in forming their members' participation in, and orientation to, the world around them.

Mercieca in McDonald and Cater-Steel (2017), highlights many reasons why Communities of Practice are valuable for faculty, academic staff, students and society. These include that they:

- Catalyse innovation and progress within disciplines across geographical and cultural boundaries;
- Engage and improve students to address challenges that are facing the world;
- Enrich learning through diverse perspectives;
- Create the feeling of being part of a community;
- Connect scholars and practitioners;
- Allow spending time together outside the pressures of work; and
- Assist in addressing complex problems in higher education.

Despite the importance of Community of Practice that is emerging in organisations that thrive on knowledge (Wenger and Snyder, 2000:145), Mercieca (2017) notes that the uptake in universities is limited. The reasons presented are that academics are often isolated in their practice and individualism, as opposed to working in collaborative efforts. In line with this view, Wenger-Trayner and Wenger-Trayner (2015) state that many articles have been written about the 'chilly climate' in higher education that is not supportive of collaborative practices, i.e. Community of Practice. Palmer (2002:179) states that the academic culture is infamous for fragmentation, isolation and competitive individualism, with no sense of being part of a community.

The changing role of academics as alluded to (increased pressure for research outputs, the teaching of diverse student groups and increased accountability and productivity requirements), as well as increased managerialism in universities has also limited collaboration. McDonald and Cater-Steel (2017:3) rightfully note that the increased administrative responsibilities, huge teaching loads, additional responsibilities (i.e. committee work) together with a sense of disconnection from the university community threaten Communities of Practice in universities.

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Wahid and Mustamil (2014:122) postulate that Community of Practice among academic staff can be enhanced through workplace spirituality as they have similar objectives – to facilitate employee well-being and sense of belonging. This coincides with the view of Herman (2008) that it is the ideal concept of workplace spirituality to nurture the culture that provides sense of meaning, purpose and sense of community and transcendence.

Workplace spirituality and its dimensions, as indicated for this study (Chapter 2), can therefore be utilised to create the context in which employees learn to adapt and/or change their behaviour to coincide with the core values of the organisation. It is therefore appropriate to maintain that workplace spirituality and Community of Practice as a component of Social Learning Theory co-exist. These aspects contribute towards the performance and subsequent commitment of the academic staff member, as well as the knowledge hub of the university.

3.7   Summary

This chapter focused on the theoretical aspects surrounding the concept of organisational commitment. The context within which organisational commitment occurs was discussed and reference made to the attitudinal and behaviour perspectives of the construct. A definition that applies specifically to this investigation was formulated. The Three-Component Model (TCM) of organisational commitment was discussed as the basis for understanding the concept for this study. The consequences of the lack of organisational commitment were indicated, after which the concepts of workplace spirituality and organisational commitment were integrated according to documented discussion.

The organisational commitment challenges of academic staff were presented, and the chapter concluded with the theoretical framework of the study. In the next chapter, the evolution of universities will be discussed as the context within which workplace spirituality and organisational commitment is studied. Universities of Technology are singled out as a certain type of university, with special reference to the Central University of Technology, Free State.

CHAPTER 4: THE EVOLUTION OF UNIVERSITIES WITH SPECIAL REFERENCE TO THE CENTRAL UNIVERSITY OF TECHNOLOGY, FREE STATE (CUT)

4.1 Introduction

The modern organisation is faced with fast-changing global initiatives and social demands, and numerous researchers (Rahimi, 2011; Bushe, 2012; Selesho and Naile, 2014) are in agreement that new sources of competitive advantage are being explored. Knowledge is regarded one such source in modern society and knowledge creation has therefore become central to the existence of universities. Organisations that are ignorant about critical aspects like economics, technological breakthroughs and development, as well as employee well-being could be rendered obsolete (Myers *et al.*, 2012:13; Cummings and Worley, 2015:xvi; Van Tonder, 2004:2; Pandey *et al.*, 2009:313). The inherent challenges of the 21st century and the increased demand for information and knowledge are demanding more sophisticated education and training to sustain competitiveness and responsible development.

This chapter addresses universities as the context within which this study is conducted. It provides a historical perspective of the development of universities in general, with reference to the demands of the knowledge economy within which it operates. The changing role of universities, as well as its challenges and trends are presented. Increased managerialism as an outflow of these changes is highlighted. The last part of the chapter discusses universities within the South African context and then focuses specifically on the Central University of Technology, Free State (CUT).

4.2 The changing role of universities

De Pablo Pons (2010:7) indicates that universities have no other option but to revisit their objectives and purpose. In their quest to address the demands of the knowledge economy/society, universities need to rethink where, how, when, and in what order people learn. This notion is supported by Khan *et al.* (2013:117) who state that in the contemporary age where globalisation is part of every sphere of life, academic institutions occupy their place at the helm. The reality is that universities need to

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prepare students for the world of work and they need to be responsive to the needs of business and industry within this knowledge-driven global setting. Similarly, Kokt (2010:92) states that universities are regarded as the "custodians" of knowledge and the catalysts for new knowledge creation through their research-related activities.

Hargreaves (2003) states that universities need to adopt a new approach to what they do. He reiterates that it involves analysing what they offer society in terms of knowledge. The position of universities in the knowledge economy is strengthened by their role in society – namely to generate and apply knowledge. This relates to the term Knowledge Management (which is crucial for any organisation that is serious about growth and sustainability, and universities even more so). David and Foray (2001:2) explain Knowledge Management in the following way: "knowledge management covers any intent and system process or practice of creating, acquiring, capturing, sharing and using productive knowledge to enhance learning and performance in the organisation". Universities should furthermore generate capacity for continuous learning and innovation in business and work life, as business organisations form a crucial part of our daily lives.

Etzioni (1961, cited in Thomas (2008:228), illustrates the interconnectedness between universities and organisations by indicating that we are born in organisations, educated by organisations, and that most of us spend the greater part of our lives working for organisations. This view coincides with the notion of Eikeland (2013:102) that there are many discussions about collaboration and many efforts at closing the gap between academia and external practical contexts. Universities must therefore ensure the employability of students based on the needs of the organisation; an organisation facing with global changes and the temporariness of knowledge.

Universities are regarded as agents for economic development (Rossi, 2010:278) and despite their research and education agenda, they are also expected to contribute to economic growth and wealth creation through the timely transfer of knowledge (Bonaccorsi and Daraio, 2008:17). Additionally, Neubauer (2012:1) notes that there is also a worldwide demand for universities to adapt themselves to better fit changing social circumstances. This view is supported by Bussey (2010:101) who indicates that universities in the current era are the main expressions of knowledge creation and

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social development. High quality tertiary education has become more important than ever (OECD, 2008:2).

The OECD (2010) investigation found that universities play three main functions in modern society. Firstly, they are responsible for the education and training of professionals and high-level human resources for the wide range of employment needs of the public and private sectors of the economy. The second function of higher education is to produce new knowledge and find new applications for existing knowledge. Thirdly, higher education provides opportunities for social mobility and simultaneously strengthens equity, social justice and democracy.

Academic leaders (Zeleza, 2006) display an astute awareness of the issues that face higher education in order to support higher economic growth and development rates, and to compete in the increasingly knowledge-intensive global economy. These issues are summarised as:

a) Issues pertaining to the principles underpinning public higher education in an era of privatisation, i.e. the public-private interface;

b) Issues regarding management challenges of quality control, funding, governance and management in response to new regulations;

c) Growing pressures to find 3rd stream income sources, changing demographics and massification;

d) Pedagogical and paradigmatic issues, ranging from the language of tuition and educational systems as a whole to the dynamics of knowledge production. This includes the relevance of knowledge that is produced in higher education institutions and how it is disseminated by students, scholarly communities and society;

e) The changing role of universities as societies regard them as institutions that need to assist in managing and resolving various issues like civil conflicts and epidemics like HIV/AIDS; and

f) Globalisation is also regarded as an issue because it entails the impact of trends associated with new information and communication technologies, as well as the expansion of trans-national provision of higher education.

Additionally, Suleiman *et al.* (2012:31) state that universities must also address how to respond to the effects of globalisation and the shortage of highly qualified academics. De Pablo Pons (2010:12) reiterates that the modern university is called upon to respond to more flexible and better adapted educational demands. He emphasises that universities need to provide answers to real problems and not only those of an economic nature. Knowledge creation is regarded as the most important challenge that universities face. The learning that should take place must therefore be against the backdrop of a modern knowledge economy and sustained social development. Learning must furthermore lead to the acquisition and application of new skills that will facilitate the employability of graduates. In essence, the role of universities has inevitably become that of transferring knowledge and preparing students for the changing dynamics of the workplace.

When regarding universities and its proposed role in society, it is within these institutions that the development and exchange of knowledge takes place through processes of teaching and learning, research and community engagement. The diffusion of knowledge between universities and the workplace is evident and this also challenges universities to adapt to rapidly changing times. One of these challenges is to close the gap between academia and the organisation through greater collaboration with external partners. Other challenges that universities face involve providing comprehensive education that allows development and fostering the education of autonomous individuals who are capable of decision-making and of participating in working and social life in an autonomous way (De Pablo Pons, 2010:11).

Other trends that influence universities are described by Bonaccorsi and Daraio (2008:15) as increased student diversity, the growing costs of higher education in a time where constraints on public finances are evident, and increased managerialism through decisional autonomy and financial accountability. Governments on the other

hand are increasingly putting processes in place like accreditation, assessments and ranking in order to evaluate a university's performance in relation to other universities.

Modern universities are characterised by high differentiation and low integration compared to other organizations and are regarded as communities where agreement and mutual understanding are needed for basic ways of doing things. Castro (2016:3) notes that a university can be catalogued as an organisation similar to other institutions based on the following distinguishing characteristics:

- Universities simultaneously have several purposes.
- Universities are formed by groups of teachers of great heterogeneity, with a wide range of activities; therefore, the relationships with the university as an institution are very different from those observed in other organisation types.
- The very character of the institutions, structured by means of autonomous units, in both administrative and academic management, is peculiar.
- Universities are scientific institutions resistant to change because of bureaucratic models. Although vice-chancellors and deans are responsible for the institutional order, nothing authorises them to govern, in detail, the research and teaching conduct of academic staff. This is contradictory to managers in other organisations who can determine the everyday actions of employees.
- Universities focus predominantly on science and education as opposed to other business factors and short-term situations.

These institutions furthermore consist of two distinct social structures, namely (a) academic staff, and (b) non-academic administrative and support staff. Bussey (2010:102) reiterates that both these structures play an important role in the creation and development of knowledge and innovation in universities.

Eikeland (2013:114) postulates that universities need to reorganise their educational offerings and research work in close collaboration with the "receivers" of their finished professional candidates. To achieve this, it is important for universities to create an internal environment that is conducive to the support and development of academic employees which in turn facilitates the transfer of knowledge and skills to students. In

doing so, the effectiveness of universities to address the global demands will be directly linked to employee perceptions, which have been shown to influence the extent of organisational success (Thomas, 2008:1). Therefore, universities face the challenge of consolidating comprehensive education that allows for everyone to develop abilities, while respecting diversity, fostering the education of autonomous individuals who are capable of taking informed decisions and of participating in working and social life in a relatively autonomous way (De Pablo Pons, 2010:11).

The work roles of academic staff have also changed, and they are regarded as one of the key factors that influence the efficiency of the institution. Some of these changes included a greater demand for professional conduct, more research outputs and greater commitment (Cummings and Arimoto, 2013). Hence it is widely accepted that the quality of educational outputs depends on the individual academic's performance within the changing context of universities world-wide (Rahimi, 2011). This implies that it is the responsibility of academic staff to foster professional competencies among their learners.

Academic staff efforts must be directed at the goal of preparing students for the knowledge economy that they are going to become part of. Learners must be enabled to solve work-related problems and collaborate with colleagues and other stakeholders within a global and diverse work environment in order to improve the working environment. It is therefore evident that a symbiotic relationship exists between universities and organisations as universities should provide knowledgeable learners who can contribute to organisational performance.

Academic staff therefore need to rethink their education and research into organisational learning to render learning and knowledge more relevant. Concrete understanding of and theoretical insight into the global organisation should be generated to enhance student employability. In the university environment, it is also expected of academic staff to be in touch with knowledge creation through research and subsequently for the diffusion of knowledge through teaching, learning and community engagement. Academic staff are furthermore involved in the knowledge society/economy by being regularly enrolled in activities like conferences, workshops, publications, working groups and industry exposure programmes. They are often

invited or consulted to participate in various forums to share knowledge and ideas (Godin, 2006:23).

Suleiman *et al.* (2012:32) maintain that for universities to meet the challenges as indicated requires very high levels of commitment among university staff in general and more specifically among academic members. Selesho and Naile (2014:295) similarly note that the existence of a higher education institution is based on its ability to attract and retain first-class academic staff. In addition, it appears that some of the main challenges in higher education involve ensuring an adequate supply of academics as well as assisting academics to cope with the new demands of the knowledge-driven economy/society. Mubarak, Wahab and Khan (2012:66) emphasise that universities are the hub of knowledge and that academic staff (the custodians of this knowledge) have become a crucial resource.

Role change for academics furthermore entails the transfer of competencies because students need to display professional competencies based on necessary knowledge, skill and aptitudes to do a job. E-learning technologies pose another challenge and according to De Pablo Pons (2010:9) academics need to prepare students for a 'connected' world. He reiterates that higher education must become the 'wired tower', superseding the 'ivory tower' to become agents of transformation.

In this regard, Nasurdin, Nejati and Mei (2013:61) affirm the role of higher education in creating a knowledgeable, skilled and innovative workforce. In light of the above discussion it is evident that universities are under constant pressure to restructure and change. This coincides with the growing expectations of stakeholders like the government, industry and community. The work of De Pablo Pons (2010:11) indicates that there is a clear shift in knowledge from traditional focus on quantity of information to the quality thereof. Hence the increased expectation from academics, ignorance of their individual needs and new approaches to management threaten the existence of universities.

4.3   Historical perspectives in the development of universities

The University of Bologna, Italy, was established in 1088 and is believed to be the first higher-learning centre referred to as a university in the western world. Education at this university focused on logic, rhetoric, grammar and law with medicine, mathematics, astronomy and philosophy added in the mid 1100's (Clark, 2013:1). Clark further notes that Oxford University is regarded as the English-speaking world's oldest university and its origin is estimated around 1096. During 1170 the University of Paris emanated from the cathedral schools of Notre-Dame and developed into a centre of orthodox Christian teachings with Theology at the centre. Universities in Colonial America were established several centuries after the development of universities in Europe with Harvard being the first in 1636 (Clark, 2013:2).

European and African missionaries initially undertook the introduction of Africa's 'western' style universities and Zeleza (2006) notes that these missionaries were largely concentrated in the fast-growing settler colonies of South Africa, Algeria, Sierra Leone and Liberia. The teachings were mainly confined to the settler population. These early universities focused predominantly on religion and were initially established as an organisation free from direct control of the church or other religious institution. The privilege of establishing such an institution was granted by the king or state which allowed for academic freedom to question, research and advance knowledge (Anderson, 2010:2). The number of universities was small as only a small number of the population could read or write.

Early modern universities developed during the late 15th century and escalated until the 1800's to cater for the economic demands for growth, productivity and innovation. The university was regarded as a form of social organisation and more in line with what we understand it to be today. It was distinct and particular to medieval Europe. Anderson (2010:3) notes that the idea of a university in which teaching, and research were combined in search of the truth, reached its classic form in 19th century Germany, and eventually became the dominant model of the modern world.

A variety of trends have evolved over the last five decades which have affected and shaped the universities of today. Anderson (2010:12) notes that the concept of the

university flourished when education became the prerogative of the social elite and lasted more or less until the 1980's. Alternative education was provided by colleges, polytechnics and the like. Rossi (2010:279) indicates that among these trends there was also the vast increase in student numbers, the modification in public funding mechanisms for institutions and changes in governance processes within universities. The massification of higher education started in the 1980's with the notion of the transmission of a common culture and common standards becoming an objective of a properly balanced higher education system.

Anderson (2010:14) states that mass higher education coincided with the Bologna declaration of 1988 signed by the head of most European universities. It is regarded as the Magna Carta of the European University. The principles of the declaration hold true for the modern university with the first principle being that universities are autonomous institutions, with the mission of embodying and transmitting the culture of its society. The implication is that research and teaching must be morally and intellectually independent of political authority and economic power. The second principle of the declaration is that teaching, and research must be inseparable, which increased the research agenda of the modern university. The third principle states that there must be freedom in research and training which has become a fundamental principle of university life. The last principle holds that the university must transmit a common culture.

Faced with global changes, operating in a knowledge economy and increased societal expectations to provide employable students, academic staff can benefit from understanding their respective universities as expressions of collective consciousness (Bussey, 2010:104). It will suffice to say that collective consciousness forms part of organisational culture as the values and norms are expressed through the behaviour and practice of its employees (academic staff). Within this context, organisational culture is regarded as a community where agreement and mutual understanding is needed on the elementary ways of behaving and climate constitutes workplace identity (Churchman and King, 2009:507). De Pablo Pons (2010:8) believes the organisational culture of educational institutions is affected by the management models applied to it. It is therefore fair to state that leader and/or manager behaviour is a vital component

and driver in the establishment or creation of organisational climate (Ashkanasy, Wilderom and Peterson, 2000:28; De Pablo Pons, 2010:8).

4.4   Evolving managerialism in a university context

Changing social and educational demands, driven by technologies, influence the objectives and management models of universities, as well as their teaching and research priorities. Lynch (2014:190) notes that universities have been transformed into powerful consumer-oriented corporate networks which have reframed the orientation and purposes of higher education. She furthermore indicates that education as a right has mutated to be a marketable commodity and that higher education is regarded as a potential source of revenue.

For-profit trading in higher education is forcing universities to secure alternative funding through various teaching and research endeavours. The allocation of public research funds is characterised by increased competition and awarded on the basis of quality, performance and contribution. Universities are increasingly adopting business models similar to those in the private sector. This notion has given rise to changed performance management systems in universities, placing greater emphasis and pressure on academics to comply with stricter managerial priorities, consequently giving rise to increased managerialism.

Managerialism is regarded as a set of ideas and practices that, under the direction of managers, leads to the arrangement of group activities and tasks in efficiency-minded ways and a doxa (common belief) that legitimates or gives effect to the need for control in all settings (Deem, 2001). Increased managerialism is evident in the higher education environment that has become characterised by a decline in public funding, the movement from elite to mass systems and increased reliance on internal and external controls. Underwood (2015) maintains that developments in academic quality assurance in the 1990s were pivotal in the increase in academic management and quality audit practices that characterises the universities of today. These changes furthermore promote a fertile breeding ground for new managerial practices and structures.

In line with this, Lynch (2014:7) states that the impact of managerialism in education in general has been most evident in higher education over the last two decades. It appears that there is a global movement to change higher education into a marketable commodity. Probert (2014) states that the modern university is characterised by changes in the traditional autonomy of academic staff and identification of higher education away from the so-called 'collegial' past. The movement is towards a more managerial and commercial entity, with efficiency and output measurements and top-down compliance audits. Teichler, Arimoto and Cummings (2013) note that academics nearly everywhere are expected to work longer hours for less money relative to salary scales of a couple of decades ago, while Ward and Sloane, (2000) indicate that this is also the case in comparison to that earned by other professional groups.

Smit (2014) notes that the mere ranking of universities by bodies like the Centre for World University Ranking has led to increased managerialism within universities. Lynch (2014:7) states that the ranking in itself has led to the introduction of performance management pay and appraisal systems. She furthermore argues that rankings are a politically inspired mode of governance and are designed to ensure that universities are regulated and controlled in accordance with market values.

Probert (2014) postulates that the result of increased pressure on universities to be more responsive to economic and social demands, together with increased managerialism, has led to the intensification of academic work, a decline in collegiality and feelings of alienation and stress. Castro (2016:4) notes that universities, which previously enjoyed great autonomy, are becoming organisations required to account for the use of their resources and the results of their activities. This has led to migration away from the traditional methods of academic management which were characterised by collegiate decisions to more strategic management that is characteristic of private companies.

Lynch (2014:193) refers to this movement as 'new managerialism' and explains that it is premised on the assumption that the citizen's relationship to the State and others is mediated via the market. The purpose of 'new managerialism' is to institutionalise market principles in the governance of all organisations. Lynch (2014:194) further notes that the ethos of 'new managerialism' strips public services, including higher

education, of moral and ethical values and replaces them with the language of costs, efficiencies, profits and a competitive market.

The intensive auditing of university outputs is the cornerstone of new managerial practice and implies inspection, control and regulation. Lynch (2014:194) states that the emergence of auditing in universities signifies the development of a whole new system of disciplinary regulation through measurable accountability, quality assurance and performance.

Nickson (2014:48) describes the characteristics of 'new managerialism' as:

- The need to respond to, and be successful within, a competitive external environment.
- A requirement to conform to external performance indicators.
- An emphasis on income generation.
- The emergence of marketing strategies.
- Increased customer-oriented administration.
- Increased bureaucracy.
- Increased performance management and evaluation against outputs.
- Transparent measures of performance.
- Concentration of resources in pursuit of efficiency and effectiveness.

The 'new managerialism' movement in the university context has changed the power relationship between university management and academic staff. Harris (2014:65) notes that the once collegial culture has been replaced by a managerialist one, under which university managers see themselves as the masters, rather than as the servants, of the university community. There is increased pressure on academics to not only produce and disseminate new knowledge but also to add value to the university through third-stream income projects and the like. Students are increasingly regarded as customers and academics need to spend more time on management tasks, regardless of their existing level of time and space devoted to research and teaching (Anderson, 2006:580).

It is valuable to note that increased managerialism is subjecting academic staff to systems of surveillance, regulation and accountability that are antithetical to the very nature of caring that characterises good education. Academic management structures therefore need to find creative ways to convince academic staff to be committed and remain with their respective universities, notwithstanding the fact that there are limited replacements available. In light of this Lynch (2014:5) indicates that management within the higher education environment requires an emotional investment in people that is not required in many organisations.

Academic staff needs to transfer developmental and nurturing skills so that learners can grow and develop, and against the backdrop of increased managerial practices the very nature of good education is threatened. Managerial structures can furthermore cause disjunction in that managerialism counters academic commitment and cause a decline in collegiality.

Gappa and Austin (2010) also indicate that academics have lost some of their traditional autonomy of control over work time and output, and their research should be strategic and relevant, which coincides with the findings of the OECD Report (2008:11) that academic freedom appears to be under threat as a result of a number of the trends already discussed. It must be noted that academic staff members are busy and MacGillivray (2017) in McDonald and Cater-Steel (2017) states that their jobs entail the balancing of a myriad of tasks like applying for research grants, research, curriculum and course design, teaching, supervision, committee work, administrative duties and community service.

Academics are losing power when they are forced to implement curricular changes that respond to the demands of the market, rather than to their own perception of value. Davies and Thomas (2002:185) indicate that there is evidence of the negative effects of this shift in motivation on the identity of academics and the costs of the services and activities where they are involved. Rahimi (2011) notes that these changes create an 'unsuitable' climate which furthermore limits the institution's ability to attract and retain first-class academic staff (Selesho and Naile, 2014:295).

Increased managerialism, as alluded to, is antithetical to the nature of caring that characterises good education. In this regard Lynch, Grummell and Lyons (2012) maintain that the caring that is required from academic staff is not open to measurement in terms of quality, substance and form within a metric measurement system. Academic management therefore need to find creative ways to convince academic staff to be committed and remain with their respective universities notwithstanding the fact that there are limited replacements available.

4.5   Universities in the South African context

The history of higher education in South Africa stretches as far back as 1829 when the South African College (which later became the University of Cape Town) was established in Cape Town and predominantly catered for English settlers (Zeleza, 2006). In 1866 the Stellenbosch Gymnasium was established for the African settlers and in 1918 became Stellenbosch University. The year 1873 marked the founding of the University of the Cape of Good Hope, which was renamed the University of South Africa in 1916. Higher Education, however, remain limited until after the Second World War when colonial governments like Britain, Belgium and France exerted greater effort to establish higher education in their respective colonies.

Decolonisation in Africa (mainly in the 1950s and 1960s) saw higher education institutions become more diverse and flexible in their structures and models, encapsulating larger and broader missions (Zeleza, 2006). Academic programmes offered by the institutions expanded from the arts and social sciences to include professional fields of study, business, medicine and engineering.

In South Africa, higher education institutions were largely following European models and provided access to the elite. With the establishment of apartheid in South Africa in 1948, however, higher education became more racially segregated than before. Separate universities were created for black Africans in the then self-governing homelands (Transkei, Ciskei, Bophuthatswana, Venda, etc.).

Authors like Bunting (2008) and Zeleza (2006) note that the government of that time viewed universities in South Africa as legal entities whose nature and function was

prescribed by law. In 1994 South Africa's first democratically elected government was introduced and at that stage there was a total of 36 public higher education institutions of which 21 were Technikons. Racial segregation was apparent as 19 of these institutions were for whites, 2 for coloureds, 2 for Indians and 13 for Africans.

South African Higher Education Institutions (HEIs) underwent radical transformation and Gultig (2000:37) states that there was a significant commitment by government to redress apartheid inequality. The Education White Paper 3: A Programme for the Transformation of Higher Education 1997 (DoE, 1997), outlines a comprehensive set of initiatives for the transformation of higher education which was compelled by South Africa's transition from apartheid and minority rule to democracy. The paper also indicates that higher education plays a central role in the social, cultural and economic development of the South African society. This notion is also reflected in the Education White Paper 3 (DoE, 1997) which states that higher education should 'address the development needs of society and provide the labour market, in a knowledge-driven and knowledge dependent society, with the ever-changing high-level competencies and expertise necessary for the growth and prosperity of the modern society'.

Four years after the Education White Paper 3, the National Plan for Higher Education (DoE, 1997) proclaimed the implementation of the White Paper's recommendation to achieve diversity in the South African higher education system and "to diversify the system in terms of the mix of institutional missions and programmes that will be required to meet national and regional needs in social, cultural and economic development" (Badat, 2010). According to the CHE, The National Plan signalled a break from the inequalities and inefficiencies which continue to plague the higher education system in the country (CHE, 2000).

What emerged was 'deregulated' and 'free market' higher education in the country resulting in even greater gaps. Historically disadvantaged 'black' universities were experiencing a huge loss in students and academics staff numbers to the historically advantaged 'white' universities. Other threats to higher education in South Africa included declining state funding, lower instructional standards, poorly equipped libraries and laboratories, shrinking wages and low academic staff morale. Mabelebele (2015) notes that in light of these threats, there is a tendency for academic staff

engage in outside consulting or became part of the so-called 'brain drain', where they seek employment in other sectors or countries.

In accordance with the Higher Education Act of 1997 (RSA, 2003), the number of public universities in South Africa had to be reduced from 36 to 23 and changes to the nature, identity and composition of some of the "new" established and/or existing universities created further turmoil. South African academics had to face stressors associated with the radical transformation of the society and the transformation of education itself. There was an increased need to make universities in the country more relevant to developmental needs and to reflect its socio-cultural context. The accessibility of universities to students of different social backgrounds became imperative and academics were called on to contribute to the wider transformation of society (Viljoen and Rothmann, 2009).

Black economic empowerment and gender equity are two elements actively transforming the demographics of the South African academia (Du Preez, Simmonds and Verhoef, 2016). In 2006 women in higher education outnumbered men for the first time (MacGregor, 2010). By 2010 women constituted 52% of the total staff at public higher institutions (Badat, 2010). Employment equity is being taken more seriously and diverse workforces are becoming the order of the day, coupled with the ever-changing high-level competencies and expertise necessary for the growth and prosperity of a modern society. In this regard Robyn and Du Preez (2013:2) note that higher education is a critical role-player in the achievement of national objectives like the eradication of poverty and promotion of equality in South Africa. They reiterate that the academic profession is central to achieving said objectives and that sufficiently qualified and committed academic staff can help ensure sustainability and make quality contributions in the long run.

In line with the Education White Paper 3 (DoE, 1997), the National Planning Commission (2013) identified the main problem of education in South Africa, as inefficiency. The principal cause of inefficiency has been specified as weak capacity and most of the recommendations are directed at dealing with inferred weaknesses, especially in the human capital of the education system. The targets proposed for higher education for 2030 include growth in student enrolment to 1.6 million; an

increase in the number of academics with PhDs from the current 34% to 75%; and an increase in the number of doctoral graduates from 1420 (2010) to 5000. In order to assist in the talent development of higher education in South Africa and in supporting the implementation of the National Development Plan of the National Planning Commission (2012), optimal functioning is crucial.

Other challenges that universities in South Africa face is that an academic career is no longer as desirable and attractive as previously believed (Pienaar and Bester, 2006:582). Adding to these challenges, Robyn and Du Preez (2013:3) refer to the inadequate remuneration for SA academics relative to occupations in the public and private sector that require similar qualification and expertise levels.

Transformation has effected change in universities in terms of medium of instruction, composition of student population, increased student numbers, outcomes-based instruction and structural design (Pienaar and Bester, 2006). This is supported by the CHE (2016), stating that academics are under pressure to perform in terms of measurable research outputs that co-exist with larger numbers of more diverse students in ways that demand increasingly specialist skills, more complex and transparent assessment practices, more attention to the development of responsive and appropriate curricula, and more administration and compliance with reporting and accountability demands.

It is expected of academic staff to provide quality education that is flexible and innovative to cater for the changing nature of the workforce, this requiring increased commitment from them. These changes affect the well-being and commitment of academics, and workplace spirituality is regarded as a means to explain the levels of well-being and commitment experienced by them.

4.5.1   Universities of Technology

In response to the global challenges, the South African Department of Education (DoE) restructured higher education (HE) to make it relevant to the needs of society and industry (Perumal, 2010:iii). The National Plan for Higher Education (2001) resulted in three distinct types of HE institutions, namely Universities of Technology

(UoTs), Comprehensive Universities and Traditional Universities. Traditional Universities are those institutions that were established before the restructuring of higher education in the country and Comprehensive Universities are those who arose from the merging of Traditional Universities and some former Technikons. Universities of Technology resulted from the reclassification of Technikons.

UoTs are distinguished from the classic concept of a university through their focus on the study of technology from the viewpoint of various fields of study. Brook (cited in Du Pre, 2009:16) characterises a UoT as a higher education institution that is research informed, where curriculum is developed around the graduate profiles that are defined by industry and professions, focusing on strategic, applied research into professional practice. Du Pre (2009:61) notes that the strategic focus of UoTs is manifested through their curriculum alignment with labour market needs and human resource development challenges as indicated in initiatives such as the Accelerated and Shared Growth Initiative in South Africa (ASGISA) and the Joint Initiative on Priority Skills Acquisition (JIPSA). This implies that graduate profiles determine curriculum development and that stakeholders (industry and professions) collaborate in the process.

Furthermore, a UoT has multi-level entry and exit points for students, is primarily concerned with the development of vocational/professional education, and technological capabilities are regarded as important as cognitive skills. In general, one can accept that UoTs aim at reality and at creating a learning organisation through engagement with business and industry. This in itself makes a UoT a unique type of institution which differs significantly from the traditional universities in South Africa.

Du Pre (2009:62) similarly notes that the approach of UoTs is focused on increasing technological capabilities and the primary concern is with professional and career-focused education. Research within the UoT environment is described as technology-informed and Du Pre (2009:62) reiterates that it should be managed as applied problem-solving. It is therefore noteworthy to state that within the fast-changing global environment and increased demand for knowledge creation and transfer, UoTs will become more dependent on their academic employees as a source of competitive advantage. It is within these institutions that academic employees are instrumental in

conveying the skills that students need to be productive and proficient in the workplace.

This study has its focus on Universities of Technology (UoT's), more specifically the Central University of Technology, Free State (CUT), as part of the South African higher education community.

4.5.2 Central University of Technology, Free State

The Central University of Technology, Free State (CUT) is a South African tertiary education institution and was established as Technikon Free State (TFS) in 1981, with a total student enrolment of 258. With the restructuring of the higher education landscape in South Africa, as indicated in paragraph 4.7, TFS obtained the status of the CUT in March 2004 as published in the Government Gazette. In the same year the CUT incorporated the Welkom campus of the former Vista University and in 2011 the institution celebrated its 30th year of technological innovation.

Since its inception as UoT, the CUT embarked on a quest to create its own identity and create its own distinctive features within the context of the Free State province in which it is located. Through its Vision 2020, the institution supports the national imperatives of economic growth and development and aims to contribute to the developmental challenges in the central region and in South Africa (Mthembu, 2010). In line with this view, Ntshoe and Selesho (2014) note that the CUT needs to be seen within the geo-political economy of the Free State province as well as within the broader South African context.

From a regional perspective the CUT services the Free State province which is mainly rural in terms of its employment opportunities and mobility. Other aspects contributing to the rural imperative constitute the type of employment (like mining, agriculture, etc.) and the nature of the market. In light of the students it enrols, it appears that the CUT enrols students who cannot obtain entry into mainstream programmes offered at the neighbouring traditional university, the University of the Free State (UFS), due to their poor matric results.

The CUT has four faculties, namely Management Sciences, Health and Environmental Sciences, Engineering and Information Technology, and Humanities. Each faculty consists of various departments as indicated in the table below.

Table 2: Faculties and departments of the CUT

Faculty	Department
Humanities	• Language and Social Science Education • Maths, Science and Technology Education • Communication Sciences • Design and Studio Art • Post-graduates Studies in Education • Educational and Professional Studies • Economic and Management Sciences
Health and Environmental Sciences	• Health Sciences • Agriculture • Clinical Sciences • Life Sciences
Engineering and Information Technology	• Electrical, Electronic and Computer Engineering • Mechanical and Mechatronic Engineering • Information Technology • Mathematics and Physical Sciences • Built Environment • Civil Engineering
Management Sciences	• Tourism and Events Management • Accounting and Auditing • Hospitality Management • Government Management • Business Support Studies • Business Management

The CUT employs a total number of 1965 academic- and non-academic staff members. The academic component comprises 602 employees of which 285 are permanently employed. The academic levels at the CUT comprise that of Professor, Associate/Assistant Professor, Senior Lecturer, Lecturer and Junior Lecturer. The number of permanently employed academic staff on each of the academic levels at the CUT is indicated in Table 3:

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Table 3: Number of CUT academic staff by academic level

Academic level	Number of academic staff
Professor	8
Associate Professor	22
Senior Lecturer	50
Lecturer	167
Junior Lecturer	38

A total number of 12434 students are enrolled at the CUT and in response to its Vision 2020 as mentioned, the CUT launched a process entitled the Strategic Transformation of Educational Programmes and Structures (STEPS) in February 2010. This process entailed a major review of the instructional programmes offered at the CUT to ensure that they are demand-driven and user-oriented. The STEPS process can also be regarded as a strategy for more effective and efficient academic management (CUT, 2016:23).

4.6   Conceptual framework

By reflecting on the literature review, as well as the discussion of the evolution of universities, the following figure presents an epistemological view of the study conceptualising workplace spirituality in the university environment and its impact on organisational commitment.
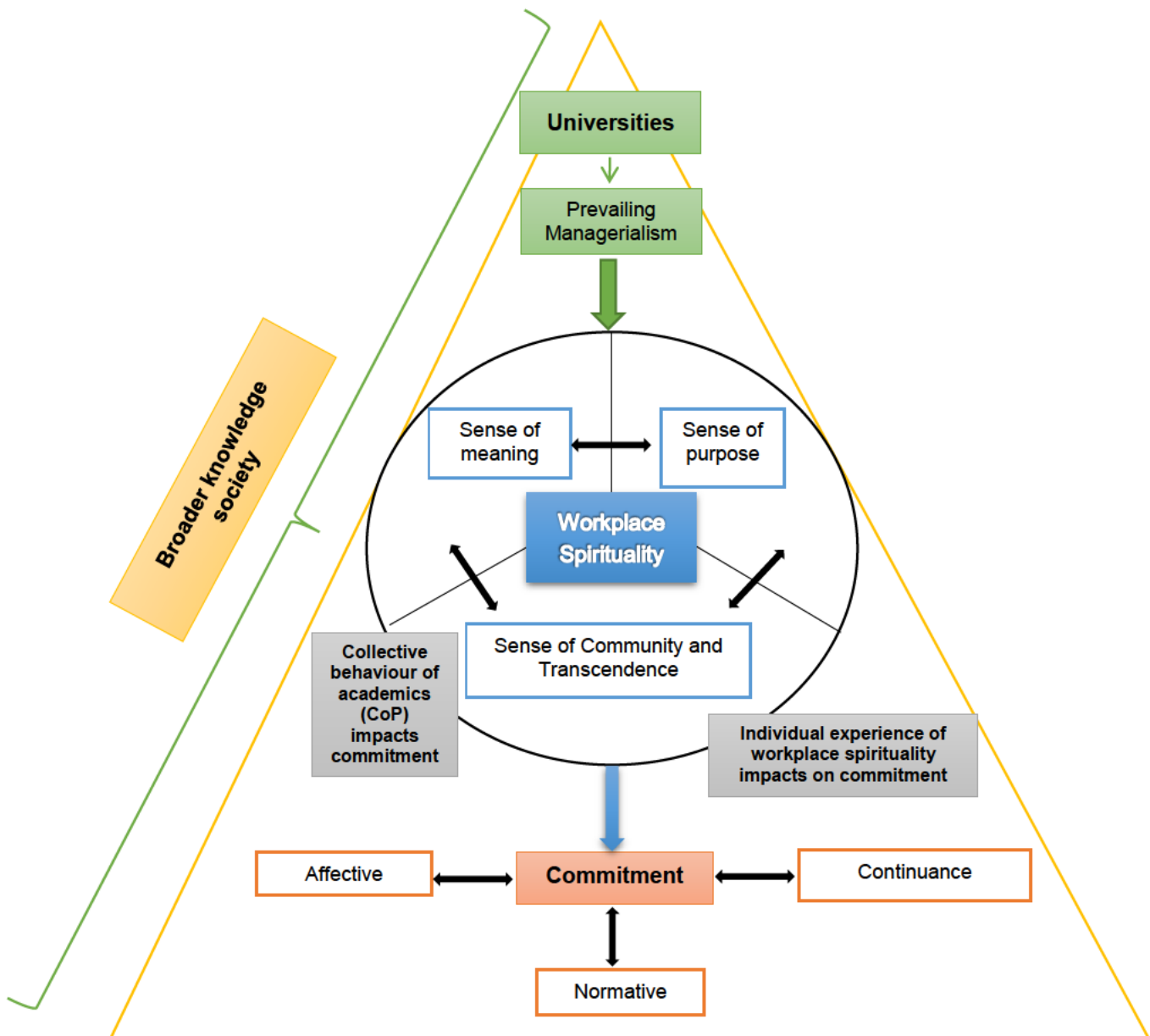
Figure 4: A conceptual framework of workplace spirituality in the university environment and its impact on commitment amongst academics

Figure 4 shows employee commitment as a central variable in the study, constituting the dependent variable, with workplace spirituality being the independent variable. The three determinants of workplace spirituality as indicated are sense of meaning, sense of purpose and sense of community and transcendence. The figure shows that the three determinants impact and influence each other (i.e. if an employee experiences a sense of meaning it will contribute to a sense of community, a sense of community will contribute to experiences of purpose, etc.). It is also indicated that individual

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experience of workplace spirituality impacts commitment to the organisation as it gives individuals a sense of well-being and connection or it does not. In other words, when an employee (academic) experiences high levels of workplace spirituality in the organisation (university), he or she will display increased levels of commitment to the organisation and when he/she experiences low levels of workplace spirituality, there will be decreased levels of commitment.

It is furthermore illustrated that the collective behaviour of academics impacts the experience of commitment, meaning that when academics collectively experience high levels of workplace spirituality there will be a deeper connection (commitment) to the values of the university. The opposite therefore holds true that when academics collectively experience low levels of workplace spirituality in the university, their experience of commitment is less. This therefore relates to the rationale for the establishment of Communities of Practice – where individuals seek to create deeper meaning and connection with each other.

The figure furthermore shows that organisational commitment comprises three dimensions, namely affective, normative and continuance. Academics' individual experiences of these dimensions will impact their commitment levels. These experiences are related to the nature of their work and their work environment, eliciting certain behavioural patterns. Academics are expected to be critical and to spark controversial debates – this is a way of shifting the boundaries and forcing people to think of alternative ways in which the world could be conceptualised. This critical nature and non-conformist behaviour of academics breeds highly individualistic behaviour that can influence the sense of community. Individualistic behaviour implies that individuals focus on their own achievements as opposed to those of the wider university. As academics often seek professional recognition as top-rated scientists, the notion persists that they would rather ascribe to the values of their professional status as the collective values of the university. This behaviour will have bearing on the sense of connection to the values of the university.

Figure 4 further shows that academics' experience of workplace spirituality transpires within the modern university that is characterised by increased managerialism because of a series of contextual changes. These contextual changes stem mainly

from the knowledge society within which universities operate as well as modifications of these institutions' funding systems. These changes inadvertently compel universities to adopt policies of accountability as their outputs are increasingly measured in terms of audits. This in itself influences the commitment of academic staff to the university by threatening the individual characteristics of academics, such as academic freedom and autonomy.

4.7   Summary

This chapter focused on the evolution of universities with specific reference to the role of universities in the knowledge society. Considering this, changes in the work roles of academic staff were discussed. The discussion was followed by a historical perspective of the development of universities and the evolving managerialism within this context. Against this background, a discussion about the evolution of universities in South Africa followed, with specific reference to universities of technology.

Considering the study topic, background and information about the CUT was provided. The chapter concluded with the proposed conceptual framework. The following chapter will give an explanation of the methodology employed for this study.

CHAPTER 5: RESEARCH METHODOLOGY

5.1   Introduction

The research methodology entails the general approach followed to carry out the research project and involves the process of gathering and interpreting data. Leedy and Ormrod (2010:12) state that the research methodology describes the research process and the tools and procedures that are used in investigating the research problem. The methodology is therefore the logic behind the selected research approach and design, and the analytical strategy that underpins significant research (Jakobsen, 2013).

This chapter will describe the research methodology that was used in this study. It provides an explanation of the systematic process followed to solve the research problem and explains the research approach and the design selected to conduct the research project amongst members of the study's target population. The measuring instrument that was used to collect the empirical data pertaining to the study is described and followed by the data collection and analysis procedure. The chapter concludes with a summary of the research questions and the analyses performed to answer them.

5.2   Research philosophy

Ontology and epistemology are two different ways in which the research philosophy can be viewed. Vanson (2014) indicates that both constitute the foundation of the researcher's approach to a research question. The researcher's ontological position for purposes of the present study, was objectivism. The researcher believes that an organisation (CUT) is a tangible object and based on its mission, policies, procedures, employees, division of labour, etc., it has a reality which is external to those within. An organisation furthermore has a social order that consists of rules and regulations that individuals must conform to.

Positivism was adopted by the researcher as the epistemological grounding of this study. This philosophy is based on the premise that the reality researched is external

to the researcher, as opposed to constructivism (social phenomena are constructed by social actors) and pragmatism (acknowledging both objectivism and constructivism as valid ways to approach research). This philosophical view determined the way in which material about the phenomenon under investigation was gathered, analysed and utilised.

The roots of positivism can be traced back to Auguste Comte, who regarded human beings as a phenomenon that could be studied scientifically (Babbie, 2010:35). Researchers like Glicken (2003:20), Denscombe (2010:324) as well as Lincoln, Lynham and Guba (2011) maintain that positivism is based on the premise that patterns, generalisations, methods, procedures, cause-and-effect issues are also applicable to the social sciences. This implies that people, as objects of the social sciences, are suitable for scientific research. From an organisational perspective, positivism supports the notion that an organisation, similarly to society, is viewed as an existing entity, a social sub-structure in society that can also be objectively studied (Peca, 2000). Positivism was therefore regarded as an appropriate paradigm for this study as it supported the researcher's set of beliefs, that also guide action.

Positivism also supports the view that only 'factual' knowledge that is gained through observation (the senses), including measurement, is trustworthy (Collins, 2010:38). In line with this, Cohen and Crabtree (2006:1) state that the positivistic approach to research allows the researcher to gain knowledge from 'positive' verification of observable experiences. Coinciding with this view, Jakobsen (2013) maintains that positivism allows the researcher to infer knowledge about the real world. In this case positivism supported the researcher's belief about the nature of reality.

Taylor and Edgar (1999) postulate that ontological assumptions shape the way in which the researcher sees and studies his/her research objectives. In this study, ontology determined how the researcher viewed the organisational commitment of permanently employed academic staff in a university setting. The ontological stance was that academic staff at universities had to be committed to the university in which they were employed as they have similar mandates, namely to provide industry with suitably qualified employees. Universities must find ways to increase the commitment

levels of their academic staff component and therefore the aim of this study was to discover the impact of workplace spirituality on organisational commitment.

In accordance with the premise of positivism, the researcher believes that social phenomena and their meaning exist separate to social actors. As indicated in Chapter 1, the researcher portrayed an objective role that was limited to data collection and interpretation, which implies minimal interaction with research participants, based on facts and regarding the world through an objective lens (Crowther and Lancaster, 2008). Saunders, Lewis and Thornhill (2012) state that from a positivist paradigm the researcher prefers to collect measurable, quantifiable data in search of regularities and causal relationships in data. Hence the phenomenon of organisational commitment could be researched in a positivist way because the researcher regarded it as an objective entity and was external to the process of data collection. Due to the size of the population, a quantitative research methodology was deemed appropriate.

The positivistic stance adopted for this study guided the epistemology (the way in which knowledge is gained). Epistemology is referred to as the researcher's belief about the theory of knowledge. Saunders *et al.* (2012) state that epistemology is a branch of philosophy pertaining to the nature, scope and sources of knowledge. It entails assumptions about knowledge, what constitutes acceptable, valid and legitimate knowledge, and how knowledge is communicated to others. Taylor and Edgar (1999:27) indicate that the epistemology influences the researcher's belief as to how knowledge can be uncovered. Academic staff must operate in a complex environment and are expected to be committed.

The experience of workplace spirituality in the workplace is regarded as contributing to increased organisational commitment. The researcher believed that objective facts that were observable and measurable would yield the best scientific evidence for this study, namely to discover the truth about the impact of workplace spirituality on organisational commitment. Vanson (2014) indicates that positivism does not allow for subjective opinions of researchers as the approach deals with verifiable observations and measurable relations between observations. It represents a scientific perspective with no room for subjective opinions because the approach deals with verifiable

observations. A survey strategy was employed to obtain objective facts about organisational commitment and workplace spirituality.

In line with this Robson and McCartan (2015:14) maintain that the purpose of science is to transform things believed to be true (doxa) into things known to be true (episteme). Positivism is based on the epistemological argument of Comte that scientific knowledge of the real-world stems from empirical observations, i.e. what can be seen and measured. Collis and Hussey (2009:85) furthermore state that the purpose of positivism is to seek generalisations (theories) which coincide with the researcher's aim to measure the impact of workplace spirituality on organisational commitment in the university environment.

5.3   Research approach and design

A quantitative research approach was followed and Creswell (2009:5) rightly notes that the roots of quantitative approaches extend into different philosophical research paradigms, of which positivism is one. The positivist researcher in general also prefers an analytical interpretation of quantifiable data (Druckman, 2005:5). According to Robson and McCartan (2015:6) quantitative research has been closely linked to positivism for many years and is predominantly related to 'real world' research.

Pandey and Pandey (2015:21) state that quantitative research emphasises objective measurements and the statistical, numerical analysis of data collected through questionnaires and surveys. This research looks to examine personal experience, social life and social systems, as well as related policies and initiatives. They furthermore maintain that a substantial amount of quantitative research is carried out in universities by both staff and students, and particularly in applied fields like business and management, education, social work and the like. The data will be characterised using both descriptive and inductive statistical analyses.

Both the positivist paradigm and quantitative research approach support objective reality when researchers conduct human behavioural research. This implies that the generation of data will be independent of human opinions and judgements. This coincides with the opinion of Welman (2009:6), that the positivist approach to research

should be limited to what can be observed and measured objectively. The researcher conducted a literature study and survey methodology to obtain data about workplace spirituality and organisational commitment in a university by means of a structured questionnaire. The questionnaire yielded measurable numerical data. Robson and McCartan (2015:5) reiterate that surveys enable the researcher to obtain data about practices, situations or views at one point in time, through questionnaires or interviews.

Welman (2009:46) describes the research design as the overall plan according to which the respondents of a particular study are selected, as well as the means of data collection or generation. Babbie and Mouton (2008:74) refer to this as the blueprint for conducting the research, saying that it should be guided by the research problem. In this regard Zikmund, Babin, Carr and Griffin (2013) state that the research problem determines the methods and procedures: the types of measurement, the sampling, the data collection and the data analysis to be employed for the proposed research. The research design merely represents the framework or roadmap for a study that is used as a guide for collecting and analysing data. The design entails specific methods and procedures that the researcher follows to solve a research problem or answer a research question (Teddlie and Tashakkori, 2009).

A case study research design was chosen to conduct this research because it is supportive of the nature of the research problem and related research questions. The unit of analysis in this study is a single organisation, namely the CUT, and supports a case study research design.

The impact of workplace spirituality on organisational commitment is a contemporary phenomenon and the researcher investigated it within a real-life context. The researcher believed that the contextual conditions were highly applicable to the phenomenon under investigation. These aspects supported a case study strategy as depicted by Yin (2014). It is valuable to note that within case study research, investigators can collect and integrate quantitative survey data, which facilitates the attainment of a holistic understanding of the phenomenon being studied (Baxter and Jack, 2008:554). The necessary approval for this investigation was obtained from the institutional planning office of the CUT.

5.4   Population

For purposes of this study the unit of investigation comprised all the academic staff members of the CUT as target population. This involved all permanently employed academic staff members, i.e. Junior Lecturers, Lecturers, Senior Lecturers, Associate Professors and Professors. A list of all permanently employed academic staff members was obtained from the human resources database and revealed a total of 285 permanently employed academic staff members in the respective faculties, namely Management Sciences, Health and Environmental Sciences, Engineering and Information Technology, and finally Humanities. Each faculty consists of six departments except for Health and Environmental Sciences, which consists of only four. The size of the target population rendered sampling for the study obsolete.

5.5   Measuring instrument

A questionnaire pertaining to the current study was designed to be completed anonymously by the participants in the study, namely all academic staff members of the CUT (Refer to Appendix B). According to Wilkinson and Birmingham (2003:19) care must be taken when designing questionnaires as it is easy to overlook mistakes and ambiguities in question layout and construction. The design of the questionnaire furthermore affects the response rate, the reliability and the validity of the data collected.

In relation to this study a questionnaire, labelled Employee Engagement, was constructed in line with the literature review (cf. Chap. 3, 4 and 5), the theoretical framework and the research objectives. It was furthermore designed to be self-administered and to be completed anonymously by the respondents through QuestionPro Online. Babbie (2010:267) indicates the suitability of self-administered questionnaires when measuring sensitive issues such as workplace spirituality and commitment. The purpose of the questionnaire was carefully explained, and clear and consistent instructions were communicated to the respondents with follow-up actions to minimise shortcomings.

A cover letter (see Appendix A) accompanied the questionnaire that was distributed to the members of this study's population group (see Appendix B). The letter covered general information about the study as well as the contact details of the research team in case of any questions. The terms and conditions for willing participation were presented.

The questionnaire consisted of three sections – Section A captured the biographical information, Section B work involvement and Section C organisational commitment. The different sections are briefly outlined below:

Section A: Biographical Information (Questions 1 to 6)
The purpose of questions in this section was to obtain some biographical information from the respondents (age, gender, highest academic qualification) as well as information about their involvement at the CUT (faculty, academic position and tenure).

Section B: Involvement at Work (Questions 7.1 to 7.36)
The aim of questions in this section was to collect information from respondents regarding their perception of workplace spirituality. Four themes related to the study were identified from various survey instruments that focus on workplace spirituality (Meyer and Allen, 2004), spirit at work (Kinjerski and Skrypnek, 2004), spiritual perspectives (Reed, 1986), finding meaning and purpose at work (Duchon and Plowman, 2005), as well as organisational spiritual values (Kolodinsky *et al.*, 2008).

The four themes represented the items of Section B, namely: general sense of community (CG); sense of community in respective departments (CD); sense of meaning of work and sense of meaning of work in the department in which the respondent works (M); and sense of purpose within the work environment (P). Responses indicated the perception of respondents in terms of their sense of meaning, purpose and community in relation to the organisation, department, colleagues and the work itself.

Section C: Organisational Commitment (Questions 8.1 to 8.14)

The third section of the questionnaire, Section C, measured organisational commitment using an adapted version of the TCM Employee Commitment Survey (Meyer and Allen, 2004) based on the three-component model (Meyer and Allen, 1991; 1997) of commitment. The survey consists of 14 items (8.1 to 8.14) that measure the three forms of commitment, namely affective, normative and continuance commitment. Together they reflect a 'commitment profile' of employees.

In Section B, a six-point Likert-type scale was used to extract scores of either low or high values to represent the perception of workplace spirituality as perceived by participants in the study. The rationale for using a six-point scale was to eliminate an easy (neutral) response category in case of time constraints or laziness (Gravetter and Forzano, 2012:209).

The questionnaire items were scrutinised with the assistance of a statistician for content that could promote bias. The reliability estimate (Cronbach's alpha-coefficient) for Question 7 (workplace spirituality) and Question 8 respectively was calculated to validate the questions in the research setting. The completed questionnaire was converted to a self-administered online survey tool using the survey software, QuestionPro Online.

5.6   Data collection

As already indicated, the four faculties of the CUT formed part of this study (i.e. Management Sciences, Health and Environmental Sciences, Engineering and Information Technology, and Humanities), with 23 departments and a total of 285 permanently employed academic staff members. The total number of academic staff members as indicated formed the study's population group.

Four contact groups were created in the Outlook Address Book of the CUT to allow for the distribution of an e-mail to all academic staff members explaining the aims and scope of the study. The e-mail also contained the link to the employee engagement questionnaire that was generated through QuestionPro Online.

Of the 285 e-mails distributed, a total of 174 were correctly completed and recorded on QuestionPro Online. This yielded a response rate of 61%. Bryman and Bell (2011:236) state that a response rate above 50% is acceptable and therefore the 61% response rate was regarded as adequate in order to analyse the data for this study.

5.7   Data analysis

Questionnaire responses were captured on an Excel spread sheet and both descriptive and inferential statistics were calculated to extract information relevant to the research endeavour. Descriptive statistics were utilised to organise, analyse and interpret the quantitative data extracted from the questionnaire. Measurements were recorded as scores indicated by a six-point and five-point Likert-type scale respectively (see Annexure C). Frequencies and measures of central tendency (the mode, median and mean) were used to summarise the responses to the questionnaire items.

Inferential statistics were calculated to further analyse the data and draw conclusions from it. Piaw (2013:31) indicates that inferential statistics are conducted using statistical tests such as the chi-square test, t-test, Cronbach's alpha-coefficient, the ANOVA test, and Pearson's correlation coefficient in order to describe the relationship between variables and to test the research hypotheses. An analysis of variance (ANOVA) was employed to empirically test the differences in the means of gender groups, age groups and tenure groups pertaining to organisational commitment and workplace spirituality respectively. A regression analysis was done to determine the significance of the statistical relationship between workplace spirituality and organisational commitment.

Correspondence analysis (CA) was applied as non-parametric statistics to provide a visual display of the data using Statistica 13.2. The purpose was to show the association between level of agreement and the dimensions of workplace spirituality and organisational commitment respectively, and to make reasonable inferences about the population. LaMorte (2017) indicates that non-parametric statistics are also referred to as distribution-free tests because they don't assume that the data follows a specific distribution (i.e. data is not required to fit a normal distribution). The interpretation does not depend on the population fitting any parameterised

distributions, and non-parametric methods are widely used for studying populations that take on a ranked order.

5.8   Summary

This chapter described the study's research methodology. The research design was identified to ensure the accomplishment of the aims and objectives of the study, namely to determine the impact of workplace spirituality on organisational commitment. The chapter furthermore indicated the tools and procedures that were applied during the planning, designing and execution phases of this study.

The data collection process was outlined which included the development of the data gathering instrument (Employee Engagement questionnaire), as well as the collection of data and methods employed to extract meaning from the data. Chapter 6 presents the data analysis and its findings

CHAPTER 6: DISCUSSION AND ANALYSIS OF FINDINGS

6.1   Introduction

Chapter 5 provided a description of the methodology used to study the impact of workplace spirituality on organisational commitment. This chapter presents an analysis and findings from the structured questionnaire administered to respondents via QuestionPro Online. As already indicated there was a 61% response rate. Both descriptive and inferential statistics were used to interpret and analyse the data. The latest version of Statistica (13.2) was used for the inferential part of the analysis (see Annexure B).

6.2   Descriptive statistics

Descriptive statistics are used to describe the responses obtained from the participants and to describe the basic features of the data. The following descriptive statistics will be presented: measures of central tendency, average scores, standard deviation, skewness and kurtosis of the data. The results will also be presented in the form of tables, figures and discussions of these.

6.2.1 Section A: Demographic profile of respondents

This section describes the demographic variables of the respondents. The demographic data consisted of gender, age, highest qualification, faculty, position and tenure and are presented below.

In Question 1, respondents had to indicate their gender. There were 82 male and 92 female respondents representing 47.13% and 52.87% of the total number of 174 respondents respectively.

In Question 2 respondents had to indicate their age. This is presented in Graph 1.
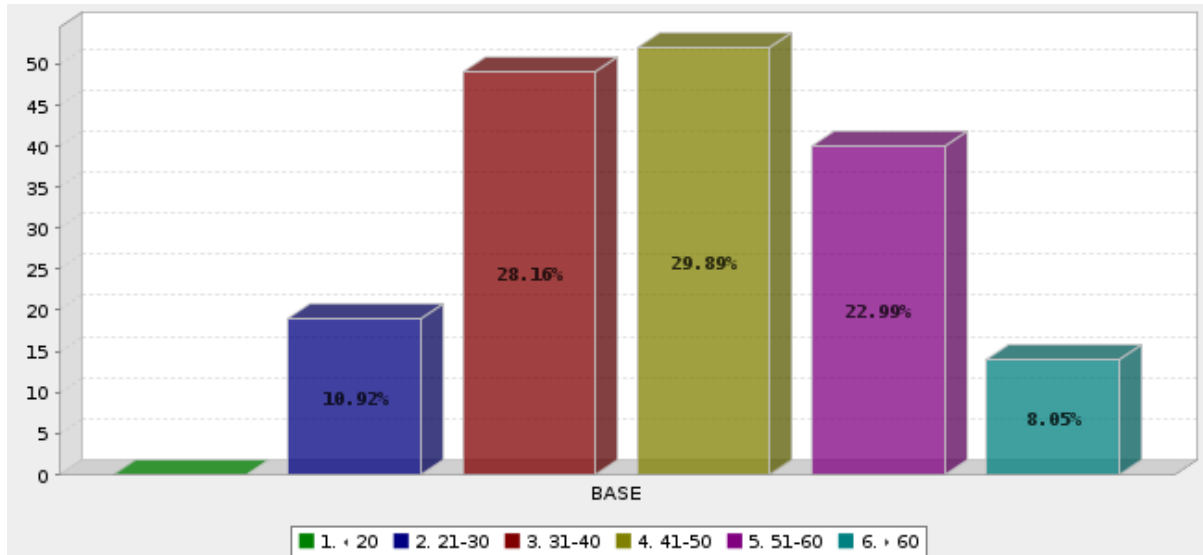
Graph 1: Age distribution of respondents

Graph 1 shows that the majority of respondents (141) fell in the age bracket of between 31 and 60 years. This accounts for 81% of the respondents.

The majority of the respondents (52) were between the ages of 41 and 50 years. Only 14 respondents (8.05%) were older than 60 years. Nineteen (19) of the respondents (10.92%) were below the age of 30 years with no respondents indicating an age younger than 20.

In Question 3 respondents had to indicate their highest qualification. The responses are presented in Graph 2.

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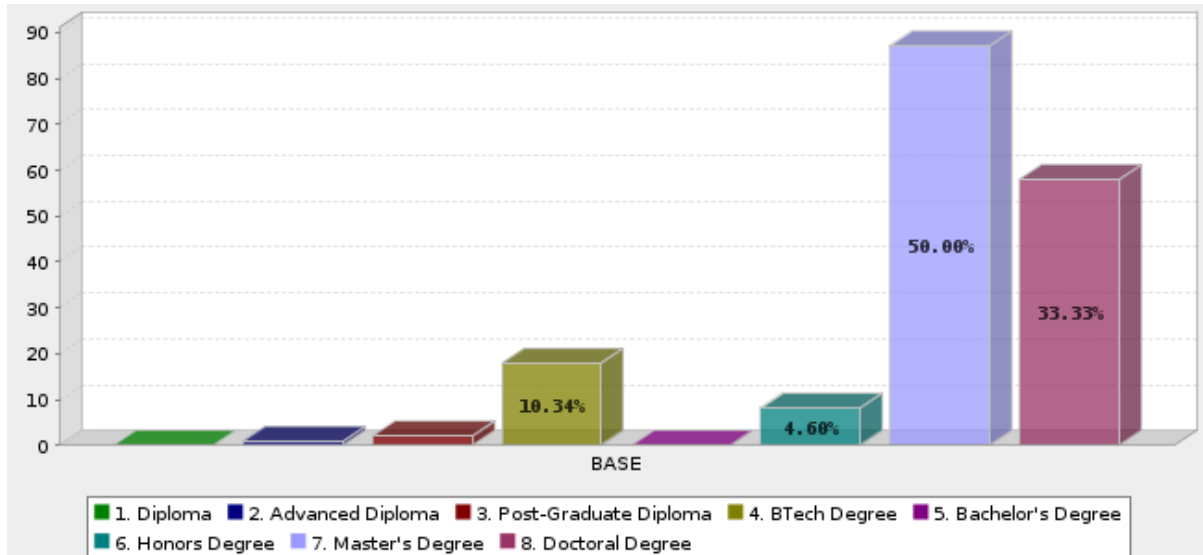
Graph 2: Highest qualification

The majority of the respondents (87) indicated being in possession of a Master's level qualification, which accounted for 50% of the total respondents. Fifty-eight respondents (33.33%) indicated that they had a Doctoral degree. Graph 2 also shows that 18 (10.34%) of the respondents held a BTech degree qualification. Eight (8) respondents had an honour's degree and 1.15% had obtained a post-graduate diploma. Only 1 respondent reported having obtained an advanced diploma qualification. There were no respondents who reported having only a diploma or bachelor's degree.

In Question 4 respondents had to indicate the faculty they are employed in. Graph 3 shows that the majority of the respondents (34%) are employed in the Faculty of Management Sciences. This accounts for 59 of the 174 respondents. Twenty-six percent (26%) of the respondents work in the Engineering and Information Technology Faculty with 38 (22%) in Humanities and 32 (18%) in Health Sciences.
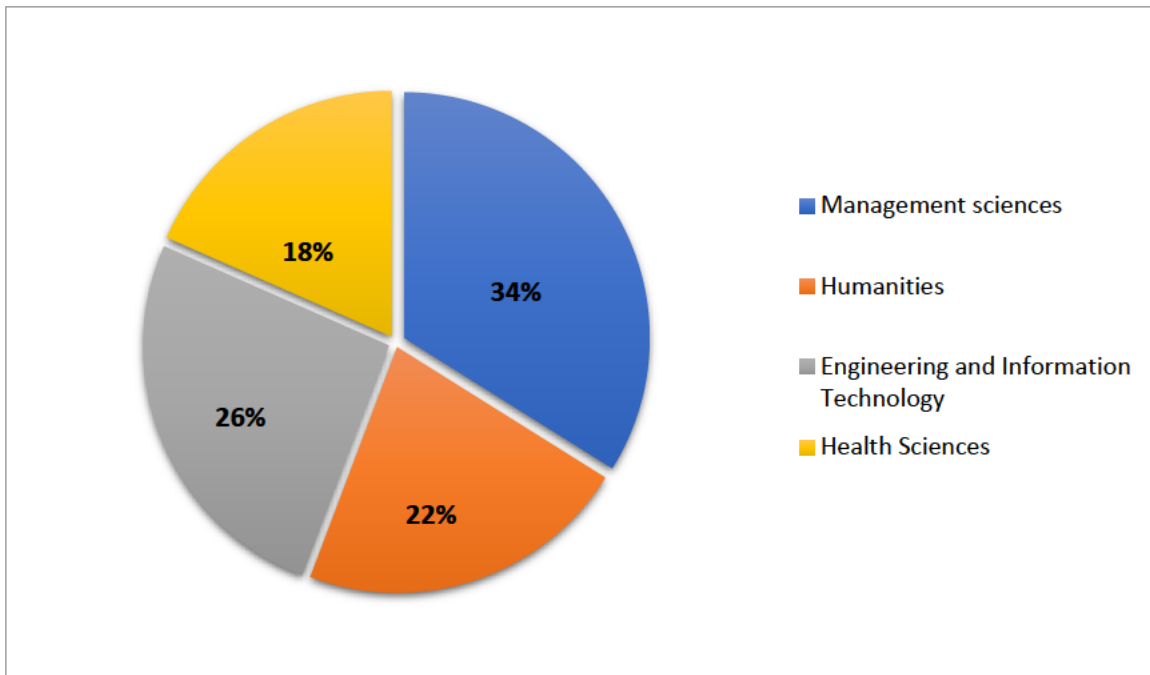
Graph 3: Faculty in which respondents are employed

In Question 5 participants were requested to indicate their current position at the CUT. Table 4 summarises the responses indicating that the majority (59.2%) of staff members are appointed on lecturer level. Three (3) of the 174 respondents (1.72%) are professors and another three (1.72%) indicated 'Other'. The 'Other' appointments comprised a lecturing assistant, an ECP coordinator and one on senior management level.

Table 4: Level of academic appointment

Academic position (N=174)		
Junior Lecturer	25	14.37%
Lecturer	103	59.20%
Senior Lecturer	24	13.79%
Associate Professor	16	9.20%
Professor	3	1.72%
Other: Specify	3	1.72%
	174	100%

In Question 6 respondents had to indicate their length of service, also known as tenure. The responses are presented in Graph 4 below.

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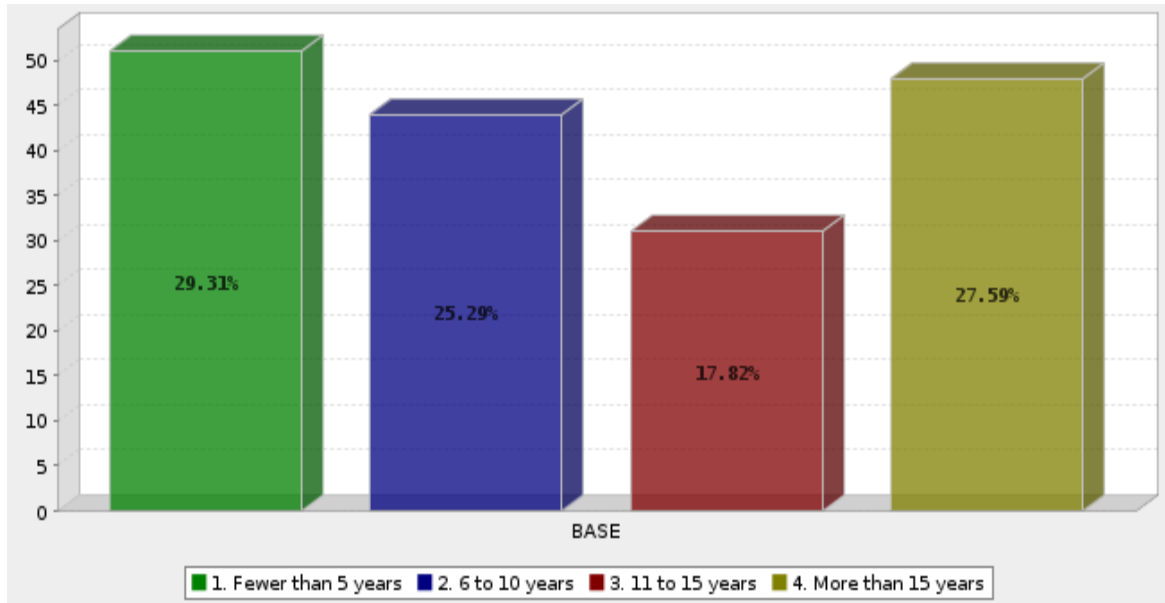
Graph 4: Length of service (tenure)

Graph 4 indicates that the majority of the respondents (95) were employed for a period of less than 10 years. Of the 95 respondents, 51 (29.31%) had less than 5 years' employment, with 44 (25.29%) reporting between 6 and 10 years' employment. Thirty-one (17.82%) respondents had 11 to 15 years' employment and 27.59% more than 15 years.

6.2.2 Section B: Level of engagement at work at the CUT

Section B of the questionnaire measured the level of workplace spirituality experienced by academic staff members and consisted of 36 questions. Respondents had to indicate whether they agree or disagree with statements on a six-point Likert-type scale. The 36 questions represented four dimensions of workplace spirituality, namely general sense of community (CG), sense of community in the department (CD), sense of meaning (M) and sense of purpose (P).

Table 5 below presents a summary of the responses in percentage.

Table 5: Responses for engagement at work at the CUT

		N	Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
5.1	I feel part of the CUT community.	173	3.47%	3.47%	7.51%	21.39%	53.76%	10.40%
5.2	My departmental members have integrity.	174	2.30%	4.60%	6.90%	16.67%	48.28%	21.26%
5.3	My job contributes to my personal growth.	174	0.00%	2.87%	2.30%	12.07%	51.15%	31.61%
5.4	My work has personal meaning.	174	0.00%	2.87%	1.72%	8.62%	52.30%	34.48%
5.5	I am encouraged to participate freely in my department.	174	3.45%	4.60%	2.30%	14.94%	49.43%	25.29%
5.6	In my department we resolve conflict constructively.	173	4.05%	10.40%	5.20%	20.23%	43.35%	16.76%
5.7	I feel I belong at the CUT.	171	2.92%	4.68%	7.02%	18.13%	48.54%	18.71%
5.8	I am encouraged to express my ideas and opinions freely.	171	7.60%	5.85%	7.60%	19.88%	42.69%	16.37%
5.9	My organisation cares about whether I am motivated by my work.	173	10.98%	14.45%	10.40%	28.90%	28.90%	6.36%
5.10	I feel energized by my work.	172	3.49%	4.07%	8.14%	22.09%	46.51%	15.70%
5.11	I find it easy to develop new skills and abilities at work.	174	1.15%	4.60%	7.47%	24.14%	52.30%	10.34%
5.12	I am helpful to others.	174	0.00%	0.57%	0.57%	1.72%	57.47%	39.66%
5.13	My organisation recognises my responsibilities to my family.	173	5.78%	10.40%	7.51%	21.39%	43.35%	11.56%

		N	Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
5.14	My department cares about the health of its members.	174	4.02%	9.20%	12.07%	25.86%	34.48%	14.37%
5.15	I can discuss my fears at work.	171	14.04%	12.28%	16.37%	23.39%	28.07%	5.85%
5.16	I enjoy my work.	173	1.16%	1.73%	4.62%	8.09%	54.34%	30.06%
5.17	I am confident to express myself honestly at work.	173	4.62%	10.40%	5.20%	23.70%	41.04%	15.03%
5.18	My line manager encourages my personal growth.	174	3.45%	5.75%	5.75%	17.24%	43.10%	24.71%
5.19	My work is meaningful.	172	0.58%	0.58%	0.58%	12.21%	54.64%	31.40%
5.20	My organisation cares about its employees.	173	5.20%	6.36%	13.29%	32.37%	34.10%	8.67%
5.21	My work contributes to the social good of my community.	172	0.58%	1.16%	1.74%	14.53%	59.88%	22.09%
5.22	I agree with the values of the CUT.	173	0.58%	0.00%	2.31%	6.94%	65.90%	24.28%
5.23	*I do my job automatically.	171	1.17%	8.77%	6.43%	11.11%	50.29%	22.22%
5.24	I agree with the goals of my department.	172	0.00%	3.49%	4.07%	17.44%	52.33%	22.67%
5.25	I am encouraged to use my knowledge and experience at work.	172	2.33%	2.33%	1.74%	11.05%	54.07%	28.49%
5.26	I can take any concern I have at work to my line manager.	171	6.43%	5.26%	9.36%	20.47%	38.01%	20.47%
5.27	I feel positive about my future with my department.	173	3.47%	12.14%	8.67%	20.81%	39.31%	15.61%

		N	Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
5.28	I hope to influence others with my positive attitude.	172	0.00%	0.00%	1.74%	10.47%	57.56%	30.23%
5.29	My performance is evaluated fairly.	173	13.87%	8.67%	7.51%	23.12%	35.26%	11.56%
5.30	I am willing to make sacrifices for colleagues.	170	0.59%	2.94%	3.53%	14.71%	61.18%	17.06%
5.31	*People in my department are not encouraged to learn and grow.	173	27.17%	41.62%	13.29%	9.83%	7.51%	0.58%
5.32	I experience a real sense of personal connection with colleagues.	173	3.47%	8.67%	5.20%	34.68%	39.88%	8.09%
5.33	I feel enthusiastic about my work.	173	1.73%	1.73%	1.73%	17.34%	53.76%	23.70%
5.34	I feel valued at work.	173	7.51%	6.36%	5.20%	30.06%	36.42%	14.45%
5.35	I look forward to coming to work most of the time.	173	2.89%	4.62%	4.62%	19.08%	51.45%	17.34%
5.36	*I do not care about my colleagues' problems.	172	31.40%	41.28%	13.37%	4.65%	8.14%	1.16%

*Questions marked with an * have been rescaled and should be interpreted in reverse.

Table 5 is a representation of the following responses. Question 5.1 asked respondents to indicate whether they felt part of the CUT community. A total of 64.16% agreed and strongly agreed, with only 6.90% disagreeing and strongly disagreeing. One hundred and fifty respondents (86.20%) slightly agreed, agreed and strongly agreed in Question 5.2 that their departmental members were people of integrity. Responses to Question 5.3 showed that 82.76% of the respondents slightly agreed, agreed and strongly agreed that their job contributes to their personal growth, and 166 (95.40%) that their work has personal meaning (Question 5.4). In both cases zero (0) respondents strongly disagreed.

Question 5.5, "I am encouraged to participate freely in my department", elicited 156 (89.65%) of the respondents slightly agreeing, agreeing and strongly agreeing. Only 18 (10.35%) slightly disagreed, disagreed and strongly disagreed. In Question 5.6, 104 respondents (60.02%) agreed and strongly agreed that conflict was constructively resolved in their respective departments, while 16.76% strongly agreed. A total of 146 of 171 respondents (85.38%) indicated in Question 5.7 that they slightly agreed, agreed and strongly agreed that they felt they belonged at the CUT.

The majority of respondents to Question 5.8 (78.94%) slightly agreed, agreed and strongly agreed that they are encouraged to express ideas and opinions freely. Question 5.9, "My organisation cares whether I am motivated by my work", showed that 35.83% of the respondents slightly disagreed, disagreed and strongly disagreed. Of the respondents 28.90% slightly agreed, 28.90% agreed and only 6.36% strongly agreed. Of the 172 respondents to Question 5.10, "I feel energized by my work", a total of 145 (84.30%) slightly agreed, agreed and strongly agreed. One hundred and fifty-one (86.78%) slightly agreed, agreed and strongly agreed that they find it easy to develop new skills and abilities at work (Question 5.11). The majority of the respondents (97.30%) indicated that they are helpful to others (Question 5.12).

Responses to Question 5:13, "My organisation recognises my responsibility to my family", show that 76.30% of the respondents slightly agreed, agreed and strongly agreed with the statement. This coincides with the responses to Question 5.14, "My department cares about the health of its members", of which 25.86% slightly agreed, 34.48% agreed and 14.37% strongly agreed, yielding a total of 74.71%.

A total of 88 respondents out of 171 (51.46%) slightly agreed and agreed that they can discuss their fears at work (Question 5.15), with only 10 (5.85%) respondents strongly agreeing. A total of 28.65% slightly disagreed and disagreed. with 24 (14.04%) respondents strongly disagreeing. Ninety-four (94) respondents (54.34%) agreed that they enjoy their work in Question 5.16, with 52 (30.06%) of the respondents strongly agreeing. Only 2 respondents (1.16%) strongly disagreed that they enjoyed their work. Question 5.17 showed that 41.04% agreed that they are confident to express themselves honestly at work and 23.70% slightly agreed.

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Question 5.18 revealed that a total of 118 out of 174 respondents (67.81%) agreed and strongly agreed that their line managers encouraged them to grow personally. Thirty (17.24%) slightly agreed that their line managers encouraged them to grow personally. Similarly, the majority of the respondents (86.04%) agreed and strongly agreed that their work was meaningful, with 12.21% slightly agreeing (Question 5.19).

According to Question 5.20, 34.10% agreed and 32.37% slightly agreed that the organisation cared about its employees, while 59.88% agreed and 22.09% strongly agreed that their work contributed to the social good of their community (Question 5.21). The majority of the respondents to Question 5.22 (65.90%) indicated that they agreed with the values of the CUT.

Interestingly, a total of 124 respondents (72.51%) agreed and strongly agreed in Question 5.23 that they do their work automatically. Thirty respondents (17.44%) slightly agreed, 90 respondents (52.33%) agreed and 39 respondents (22.67%) strongly agreed with the goals of their respective departments in Question 5.24. For Question 5.25, 54.07% of the respondents agreed that they were encouraged to use their knowledge and experience at work. Question 5.26 stated "I can take any concern I have at work to my line manager" and responses revealed that 38.01% of the respondents agreed, while 20.47% slightly agreed and 20.47% strongly agreed.

Question 5.27 "I feel positive about my future with my department" showed that 68 of the respondents (39.31%) agreed that they felt positive about their future in their respective departments. A total of 36 (20.81%) slightly agreed and only 27 (15.61%) respondents strongly agreed that they felt positive about their future in their department.

The majority of the respondents (57.56%) agreed that they hoped to influence others with their positive attitude (Question 5.28). No respondents disagreed or strongly disagreed with this statement. As far as performance evaluation is concerned (Question 5.29), 61 respondents (35.26%) agreed that their performance was evaluated fairly. Forty respondents (23.12%) slightly agreed that their performance was evaluated fairly, with 24 (13.87%) disagreeing.

One hundred and four respondents (61.18%) agreed that they were willing to make sacrifices for their colleagues, with only 12 respondents (7.06%) slightly disagreeing, disagreeing and strongly disagreeing (Question 5.30). Question 5.31 was a reverse question stating that people in the department were not encouraged to learn and grow. Responses showed that 41.62% of the respondents disagreed that people in their department were not encouraged to learn and grow, and 27.17% strongly disagreed.

A total of 39.88% of the respondents to Question 5.32 agreed that they experience a real sense of personal connection with colleagues, while 34.68% slightly agreed. As far as enthusiasm about work is concerned in Question 5.33, 53.76% of the respondents agreed that they felt enthusiastic about their work. Only 9 respondents (5.19%) slightly disagreed, disagreed and strongly disagreed on the notion of enthusiasm for work.

In Question 5.34 respondents had to indicate whether they felt valued at work. Sixty-three (63) of the respondents (36.42%) agreed that they felt valued at work, with 52 respondents (30.06%) slightly agreeing. Surprisingly the majority of the respondents (51.45%) to Question 5.35 agreed that they looked forward to coming to work most of the time. The last question in this section (Question 5.36) elicited a response of 41.28% respondents disagreeing that they did not care about their colleagues' problems. Only 1.16% strongly agreed that they did not care about their colleagues' problems.

Table 6 shows the average scores and percentages of the different dimensions of workplace spirituality, namely sense of meaning (M), sense of Purpose (P), general sense of community (CG) and sense of community in the department (CD). The items representing sense of meaning (M) accounted for the highest contribution (79%) to workplace spirituality, followed by sense of purpose (P) (77%). Sense of community in the department (CD) scored the lowest as a dimension of workplace spirituality. The average workplace spirituality score for academic staff members of the CUT is 76%.

Table 6: Average scores of workplace spirituality dimensions

Dimension	Average score across a range of 1-6	Average score described as percentage
Sense of meaning (M)	4.74	79%
Sense of purpose (P)	4.60	77%
Sense of community in general (CG)	4.41	74%
Sense of community in the department (CD)	4.32	72%
Total WS	**4.51**	**76%**

6.2.3 Section C: Organisational commitment at the CUT

Section C consisted of 14 items that measured the level of organisational commitment among permanently employed academic staff at the CUT. The 14 items gauged the three dimensions of organisational commitment, namely affective commitment (AC), normative commitment (NC) and continuance commitment (CC).

Table 7 summarises the responses, after which a discussion of the results will follow.

Table 7: Responses for organisational commitment at the CUT

		N	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
7.1	The CUT contributes to a sense of personal meaning.	171	2.34%	10.53%	20.47%	56.73%	9.94%
7.2	Staying with the CUT is a matter of necessity to me.	170	6.47%	15.29%	23.53%	41.76%	12.94%
7.3	I owe a great deal to the CUT.	173	8.67%	9.25%	26.01%	43.93%	12.14%
7.4	I see myself working at the CUT for a long time.	172	7.56%	9.30%	20.35%	48.26%	14.53%
7.5	I feel that I have too few other options to leave the CUT.	170	17.65%	21.18%	24.71%	27.65%	8.82%

7.6	I do not feel 'emotionally attached' to my organisation.	172	12.21%	38.37%	24.42%	19.19%	5.81%
7.7	I would feel guilty if I left the CUT now.	174	22.41%	29.89%	23.56%	18.39%	15.75%
7.8	I really feel as if CUT's problems are my own.	173	12.72%	17.92%	28.90%	35.84%	4.62%
7.9	I feel like I am part of the CUT family.	174	8.05%	7.47%	22.41%	52.87%	9.20%
7.10	My sense of obligation to my colleagues keeps me at the CUT.	174	10.92%	27.01%	34.48%	24.14%	3.45%
7.11	I do not feel a strong sense of 'belonging' to my organisation.	174	15.03%	41.62%	20.81%	19.08%	3.47%
7.12	CUT deserves my loyalty.	174	9.20%	8.05%	17.24%	47.70%	17.82%
7.13	My life will be disrupted if I left CUT now.	173	18.39%	25.29%	22.99%	24.71%	8.62%
7.14	I am strongly considering finding other employment.	174	22.99%	31.61%	21.26%	11.49%	12.64%

*Questions marked with an * have been rescaled and should be interpreted in reverse.*

In answering Question 7.1, 56.73% of the respondents agreed that the CUT contributed to their sense of personal meaning and 41.76% agreed that staying with the CUT was a matter of necessity in Question 7.2.

The majority of the respondents (43.93%) agreed that they owed a great deal to the CUT with 26.01% of the respondents neither agreeing nor disagreeing with this statement (Question 7.3). Similarly, 48.26% of the respondents to Question 7.4 agreed that they saw themselves working at the CUT for a long time. Interestingly responses to Question 7.5 showed that only 27.65% of the respondents agreed that they felt they had too few other options to leave the CUT, with 24.71% neither agreeing nor disagreeing, and 21.18% disagreeing.

Question 7.6 posed a reverse question, "I do not feel emotionally attached to my organisation", with 38.37% of the respondents disagreeing and 24.42% neither

agreeing nor disagreeing that they did not feel emotionally attached. It is interesting to note that only 32 of the 174 respondents (18.39%) agreed that they would feel guilty if they left the CUT now (Question 7.7). Fifty-two (52) of the respondents (29.89%) disagreed that they would feel guilty leaving the CUT now, with 39 (22.41%) strongly agreeing.

A total of 35.84% of the respondents to Question 7.8 agreed that they felt the CUT's problems were their own, whereas 52.87% agreed that they felt part of the CUT family in Question 7.9. The majority of the respondents (34.48%) to Question 7.10 neither agreed nor disagreed that their sense of obligation to their colleagues kept them at the CUT. Similarly, 41.62% of the respondents disagreed with Question 7.11, "I do not feel a strong sense of 'belonging' to my organisation". Eighty-three (83) of the respondents (47.70%) agreed that the CUT deserved their loyalty, with 31 (17.82%) strongly agreeing (Question 7.12).

Interesting responses were found to Question 7.13, where respondents had to indicate whether their lives would be disrupted if they left the CUT now. Forty-four (44) respondents (25.29%) disagreed that their lives would be disrupted, with 43 (24.71%) agreeing and 40 (22.99%) neither agreeing nor disagreeing. On the other hand, 31.61% respondents to Question 7.14 disagreed that they were strongly considering other employment and 22.99% strongly disagreed.

Table 8 indicates an average organisational commitment of 61% for academic staff members of the CUT. The lowest score (58%) was found for the continuance commitment (CC) dimension of organisational commitment, with the highest score (66%) for normative commitment (NC). Affective commitment (AC) revealed an average score of 60% among academic staff members.

Table 8: Average scores of organisational commitment dimensions

Dimension	Average score across a range of 1-5	Average score described as percentage
Affective commitment (AC)	2.98	60%
Normative commitment (NC)	3.32	66%
Continuance commitment (CC)	2.92	58%
Total OC	**3.07**	**61%**

6.3 Inferential statistical analysis

Inferential statistics allows the researcher to draw conclusions from the data from a scientific point of view. The main purpose is to draw inferences from data regarding the objectives of the study.

6.3.1 Cronbach's alpha-coefficient

Cronbach's alpha is a coefficient of reliability most commonly used when the internal consistency of a questionnaire (or survey) that is made up of multiple Likert-type scales and items needs to be assessed. An alpha score above 0.75 is generally accepted as an indication of high reliability, while a score between 0.50 and 0.75 indicates moderate reliability and is tolerable (Hinton, Brownlow, McMurray and Cozens, 2004:364).

Cronbach's alpha-coefficient was calculated for sections B (workplace spirituality) and C (organisational commitment) in order to assess the reliability, or internal consistency, of the sets of scale items. Section B (Questions 7.1-7.36) had yielded an alpha value of 0.95 which indicates excellent consistency. The alpha value for section C (Questions 8.1-8.14) was 0.53. Section C measured 3 different dimensions of organisational commitment and the lower alpha value is characteristic of diverse measurement items and a smaller number of items in a test.

6.3.2 Hypotheses testing

The following section presents the hypothesis testing in terms of a) means, b) regression and c) correspondence analysis.

a Means

The null hypothesis throughout the section was no difference between the mean scores of e.g. men and women or $H_{01:}$ $\mu_1 = \mu_2$, for both involvement (Question 7) and commitment (Question 8). Analysis of variance (ANOVA) tests were conducted for equality of means for H_{01} to H_{06}, while a scatterplot was generated for H_{07} followed by a regression analysis.

The section below is dedicated to the equality of means of using the ANOVA. The significance level is set as $\alpha = 0.05$ throughout.

H_{01}: There is no difference in the mean workplace spirituality scores by gender.

Table 9: Workplace spirituality by gender

Cell No.	Current effect: F(1, 6214)=2.5454, p=0.11				
	Gender	WS Score (1-6) Mean	WS Score (1-6) Std.Err.	WS Score (1-6) -95.00%	WS Score (1-6) +95.00%
1	M	4.55	0.02	4.51	4.60
2	F	4.50	0.02	4.46	4.55

From Table 9 it can be concluded that, at a level of 0.05, there was no significant difference between the mean scores of men and women regarding workplace spirituality. Given that p= 0.11 is higher than the specified 0.05, the null hypothesis cannot be rejected.

H$_{02}$: There is no difference in the mean workplace spirituality scores of different age groups.

Table 10: Workplace spirituality by age

Cell No.	Current effect: F(4, 6211)=13.131, p<0.001				
	Age	WS Score (1-6) Mean	WS Score (1-6) Std.Err.	WS Score (1-6) -95.00%	WS Score (1-6) +95.00%
1	21-30	4.43	0.05	4.34	4.53
2	31-40	4.39	0.03	4.34	4.46
3	41-50	4.53	0.03	4.48	4.59
4	51-60	4.69	0.03	4.63	4.76
5	>60	4.67	0.06	4.56	4.79

Table 10 shows that p<.001 is smaller than alpha (0.05), which indicates a strongly significant difference between the 5 means above, with regard to the workplace spirituality mean scores for the different age groups. The means are displayed in Graph 5 below.
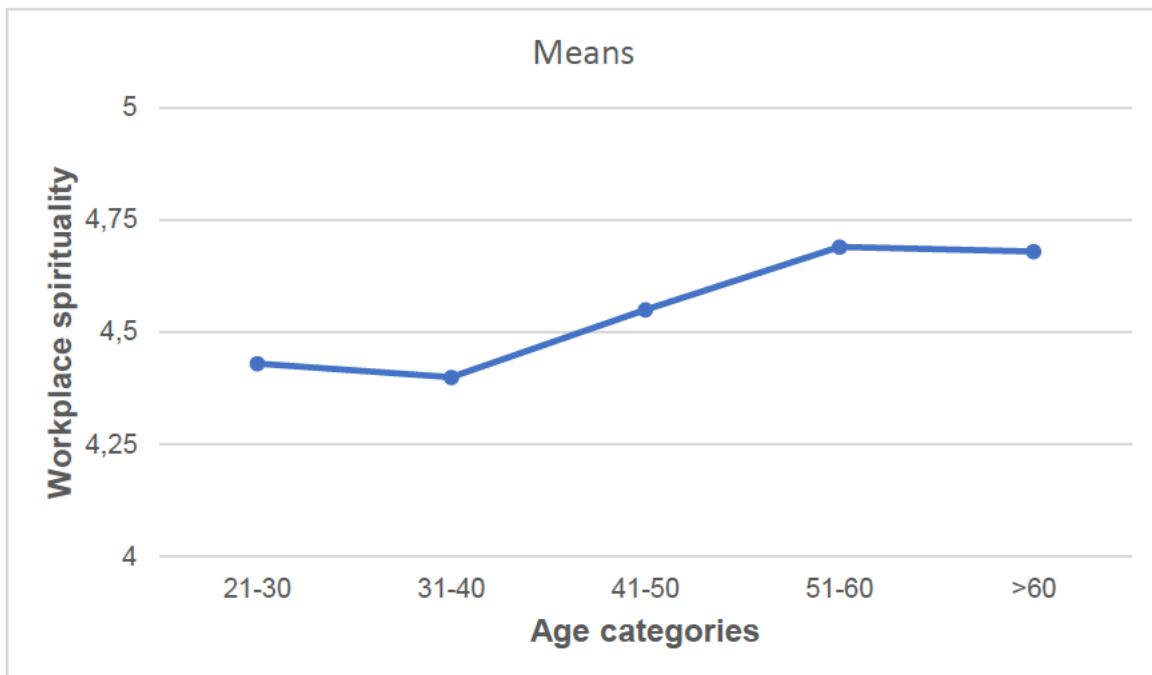
Graph 5: Workplace spirituality means by age

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The results therefore indicate that there is very strong evidence against H$_{02}$ – "there is no difference between the mean scores of age groups for workplace spirituality" and the hypothesis is rejected at a significance level of 5%.

H$_{03}$: There is no difference in the mean workplace spirituality scores of different tenure groups.

Table 11: Workplace spirituality by tenure

Cell No.	Current effect: F(3, 6212)=14.166, p<0.001				
	Tenure	WS Score (1-6) Mean	WS Score (1-6) Std.Err.	WS Score (1-6) -95.00%	WS Score (1-6) +95.00%
1	<5 years	4.38	0.03	4.31	4.46
2	6-10 years	4.45	0.03	4.39	4.51
3	11-15 years	4.56	0.04	4.51	4.62
4	>15 years	4.67	0.03	4.61	4.73

Table 11 shows that p<0.001 is smaller than alpha (0.05) which indicates a strongly significant difference between the four means above regarding the workplace spirituality mean scores for the different tenure groups. The means are displayed in Graph 6 below.
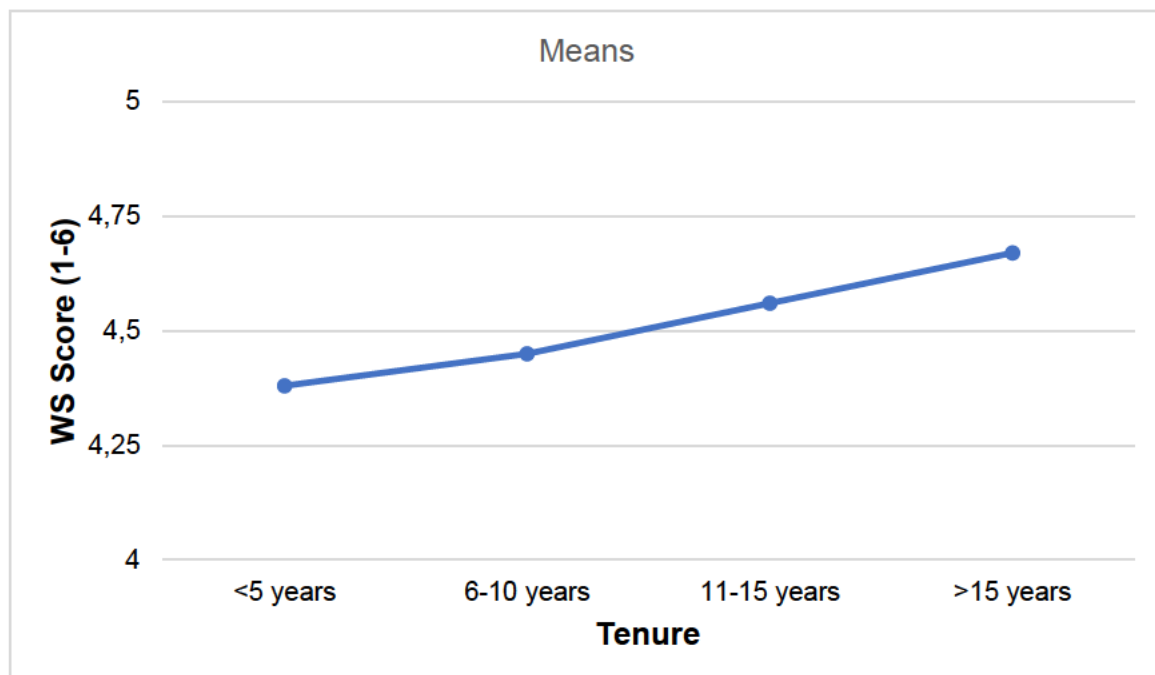
Graph 6: Workplace spirituality means by tenure

H$_{03}$ – "there is no difference between the mean scores of tenure and workplace spirituality" is rejected at a significance level of 0.05.

H$_{04}$: There is no difference in the mean organisational commitment scores by gender.

Table 12: Organisational commitment by gender

| Cell No.	Current effect: F(1, 2416)=.04531, p=0.83				
	Gender	OC Score (1-5) Mean	OC Score (1-5) Std.Err.	OC Score (1-5) -95.00%	OC Score (1-5) +95.00%
1	M	3.07	0.04	2.99	3.14
2	F	3.06	0.03	2.99	3.12

From Table 12 it can be concluded that, at a level of 0.05, there was no significant difference between the mean scores of men and women regarding workplace spirituality. Given that p=0.83 is higher than the specified 0.05, H$_{04}$ – "there is no difference between the mean scores of men and women for organisational commitment", cannot be rejected.

H$_{05}$: There is no difference in the mean organisational commitment scores of different age groups.

Table 13: Organisational commitment by age

Cell No.	Current effect: F(4, 2413)=.51453, p=.73				
	Age	OC Score (1-5) Mean	OC Score (1-5) Std.Err.	OC Score (1-5) -95.00%	OC Score (1-5) +95.00%
1	21-30	3.01	0.07	2.87	3.15
2	31-40	3.04	0.05	2.95	3.13
3	41-50	3.08	0.04	2.99	3.17
4	51-60	3.11	0.05	3.01	3.20
5	>60	3.01	0.09	2.84	3.18

From Table 13 it can be concluded that, at a level of 0.05, there was no significant difference between the mean scores of different age groups regarding organisational commitment. Given that p= 0.73 is higher than the specified 0.05, the null hypothesis cannot be rejected.

H06: There is no difference in the mean organisational commitment scores of different tenure groups.

Table 14: Organisational commitment by tenure

Cell No.		Current effect: F(3, 2414)=1.9230, p=.12				
	Tenure	OC Score (1-5) Mean	OC Score (1-5) Std.Err.	OC Score (1-5) -95.00%	OC Score (1-5) +95.00%	N
1	<5 years	3.11	0.044518	3.023658	3.198252	712
2	6-10 years	2.97	0.048294	2.873893	3.063298	605
3	11-15 years	3.05	0.057218	2.941162	3.165566	431
4	>15 years	3.10	0.045892	3.012994	3.192977	670

Table 14 shows that at a level of 0.05, there was no significant difference between the mean scores of tenure groups regarding organisational commitment. Given that p= 0.12 is higher than the specified 0.05, H_{06} – "there is no difference in the mean organisational commitment scores of different tenure groups" cannot be rejected.

b   Regression

H07: There is no statistically significant linear relationship between workplace spirituality and organisational commitment.

Scatter plot

A scatterplot was generated to illustrate the kind of relationship that may exist between the independent variable (workplace spirituality) and the dependent variable, organisational commitment. Graph 7 below represents this scatterplot and regression line.

Graph 7: Scatterplot and regression line of workplace spirituality versus organisational commitment

Organisational commitment vs workplace spirituality
Y=26.2+0.101*WS
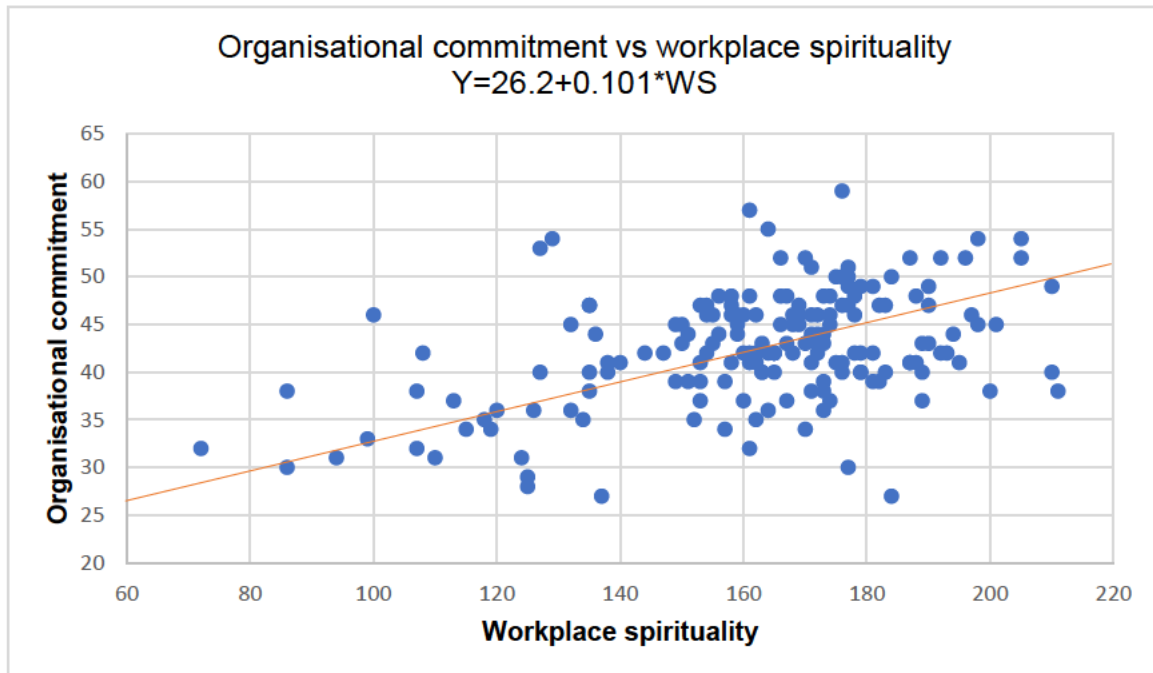
The graph shows an upward sloping relationship which indicates that there may be a strong positive linear relationship between workplace spirituality and organisational commitment. The level of influence of workplace spirituality on organisational commitment could be determined through the application of a linear regression analysis.

Table 13 highlights the results of the regression analysis, illustrating the dependence of organisational commitment on the employees' perception of workplace spirituality. The regression analysis showed a relationship of R=0.434 and R^2=0.19. This meant that 19% of the variation in organisational commitment could be explained by workplace spirituality. The remaining 81% is explained by other variables.

Table 15: Regression analysis for workplace spirituality and organisational commitment

N=174	R= .43451743 R²= .18880540 Adjusted R²= .18408915					
	F(1,172)=40.033 p<0.00 Std.Error of estimate: 5.4348					
	b*	Std.Err. of b*	B	Std.Err. of b	t(172)	p-value
Intercept			26.204	2.618	10.008	0
WS	0.434	0.068	0.101	0.015	6.327	0

The null hypothesis states that β=0, which means that workplace spirituality has no impact on organisational commitment. Table 13 shows that since the p-value p=0.00 is less than p=0.05, the null hypothesis H_{07} is rejected. This implies that there is a linear relationship between workplace spirituality and the dependent variable, namely organisational commitment. Workplace spirituality can therefore be regarded as a predictor of organisational commitment.

Table 13 also shows that the p-value for the F-test of overall significance is p< 0.00, which is less than the specified 0.05. This provides support for the statistical significance of the regression model, meaning that there is a significant linear relationship between workplace spirituality and organisational commitment. The following regression equation could be derived from the above results:

OC score = 26.2 + (0.101 x WS-score)

c   Correspondence Analysis

Correspondence Analysis (CA) was employed as a method to visualise the data of this study. The value of CA lies in the fact that a researcher can make meaningful interpretations of the general locations of row and column points, and their relation within each type of point (Rencher, 2002:514). According to Beck (2017) CA is a popular data science technique with the capability to convert a large data set into a seemingly easy-to-read visualisation. This is also referred to as perceptual mapping. The positions of the points on the map show similarities between rows, similarities

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between columns and associations between the rows and columns (Van Chuck, 2011). CA is specifically used for the analysis of categorical variables. Therefore, the researcher employed this method since data analysis is conducted at the level of the response categories.

The results for the associations of every workplace spirituality dimension, namely sense of meaning (M), sense of purpose (P), general sense of community (CG), and sense of community in the department (CD), against level of agreement or disagreement are presented below. This is followed by the CA maps for each organisational commitment dimension, namely affective commitment (A), normative commitment (N), continuance commitment (C), and its association with the level of agreement or disagreement.

Figure 5: Correspondence Analysis: sense of meaning

Correspondence Analysis M
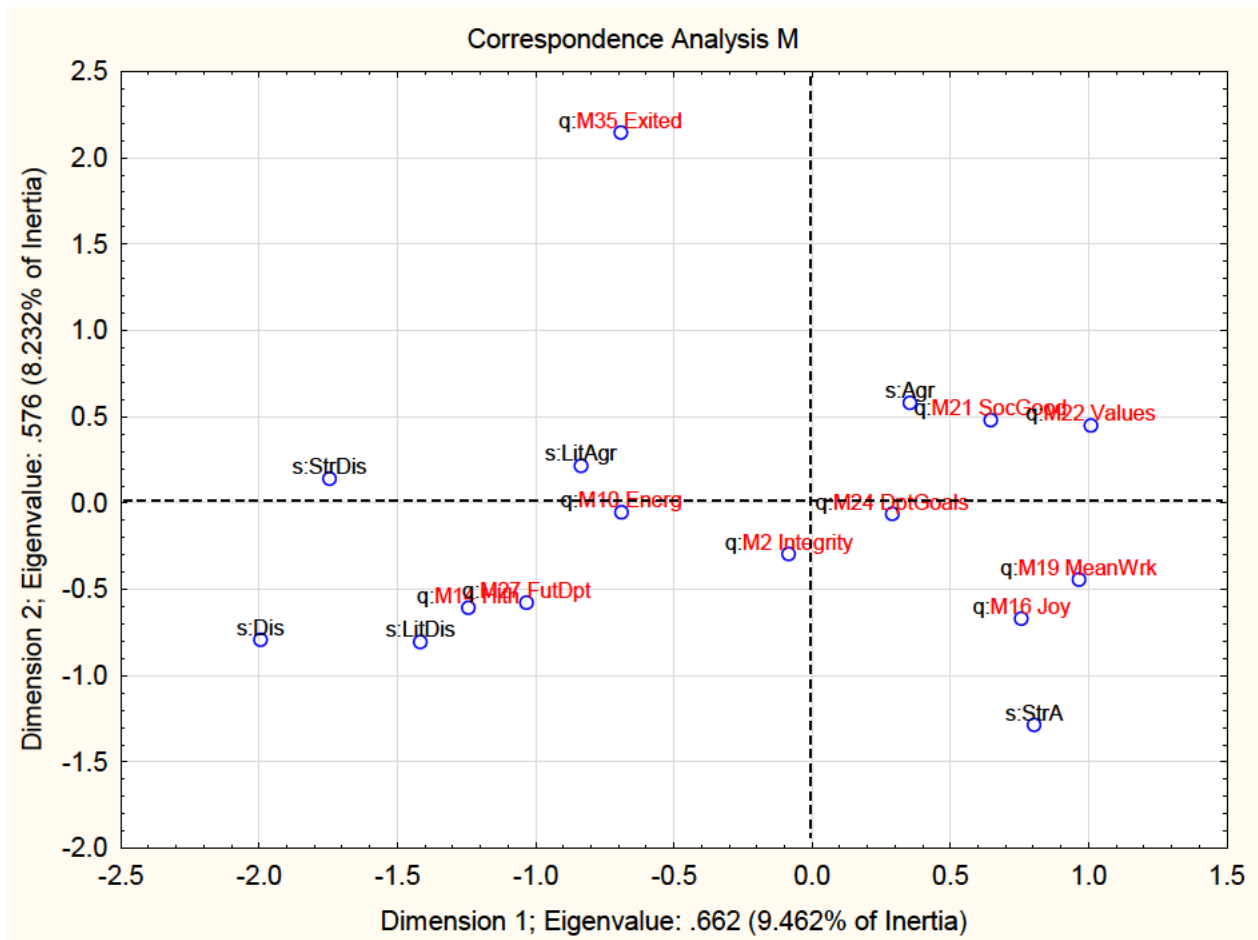
Sense of meaning terms:

M2   My departmental members have integrity
M10   I feel energised by my work
M14   My department cares about the health of its members
M16   I enjoy my work
M19   My work is meaningful
M21   My work contributes to the social good of my community
M22   I agree with the values of the CUT
M24   I agree with the goals of my department
M27   I feel positive about my future with my department
M35   I look forward to coming to work most of the time

Figure 5 shows that dimension 1 is represented by the horizontal axis and dimension 2, the vertical axis. Along dimension 1, M14 and M27 skew towards disagreement. Along dimension 2, M21 and M22 skew towards strong agreement. These results indicate that disagreement is more strongly associated with "My department cares about the health of its members" and "I feel positive about my future with my department" than the other items measuring sense of meaning. The second most important association was found between "My work contributes to the social good of

my community" and "I agree with the values of CUT" and strongly agree and the other questions depicting sense of meaning.

Figure 6: Correspondence Analysis: sense of purpose
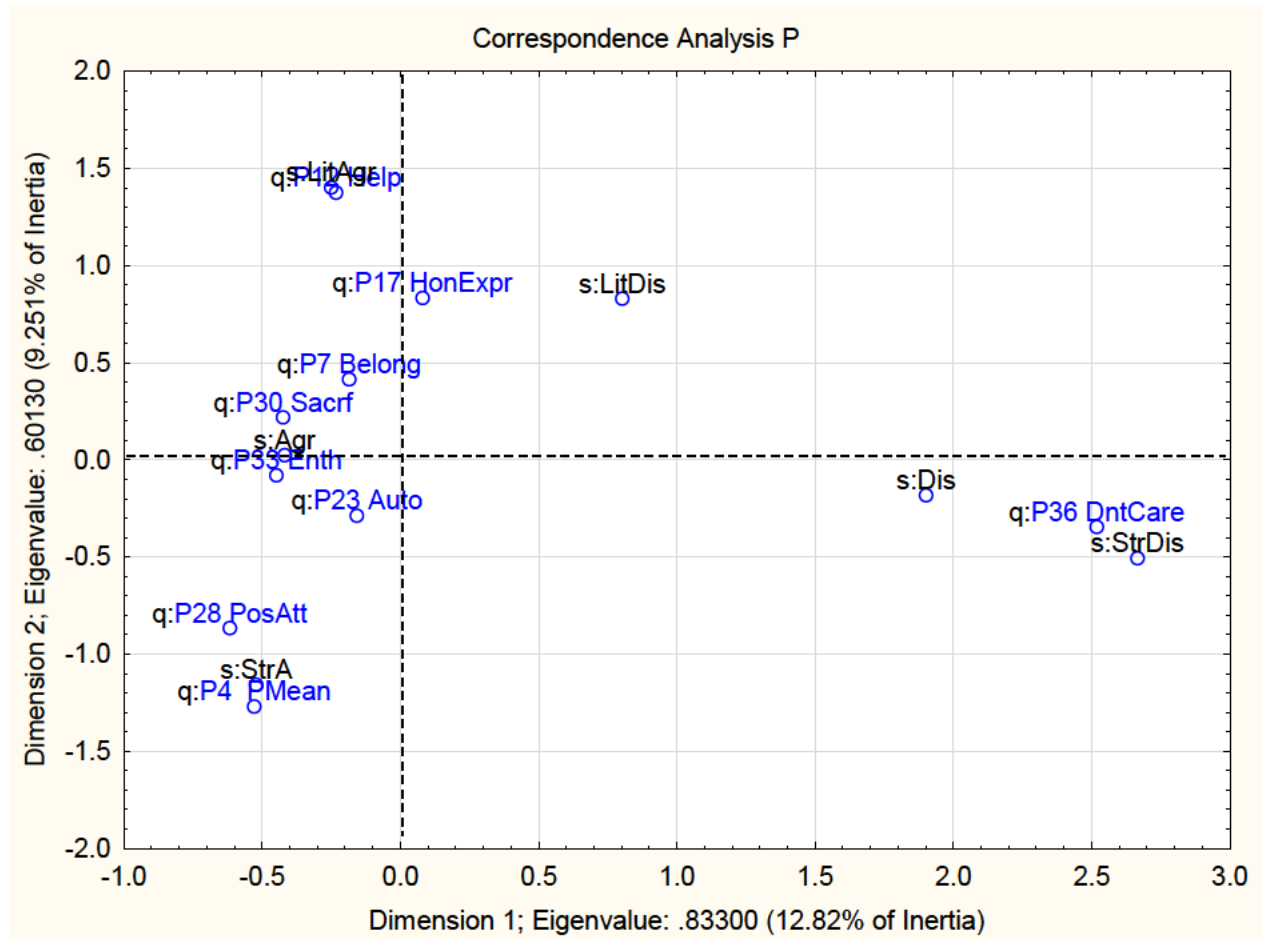
Sense of purpose terms:

P4   My work has personal meaning
P7   I feel I belong at the CUT
P12   I am helpful to others
P17   I am confident to express myself honestly at work
P23   I do my job automatically
P28   I hope to influence others with my positive attitude
P30   I am willing to make sacrifices for colleagues
P33   I feel enthusiastic about my work
P36   I do not care about my colleagues' problems

Figure 6 represents sense of purpose and level of agreement. It shows that the strongest association was found along dimension 1, between P36 and strongly disagree, and the other questions and levels of agreement. The strongest association along dimension 2 was found between P12 and slightly agree.

Figure 7: Correspondence Analysis: general sense of community

Correspondence Analysis CG
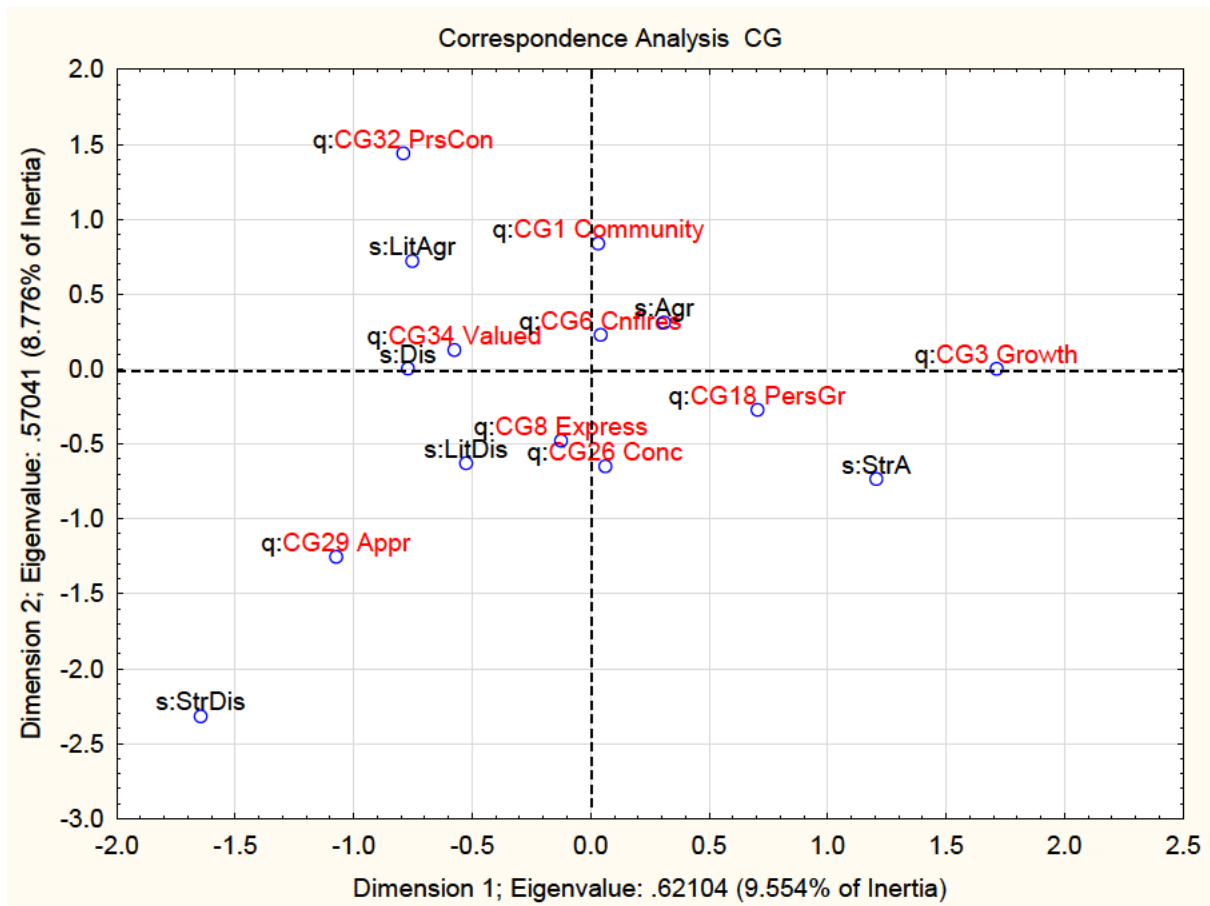
General sense of community terms:

CG1   I feel part of the CUT community
CG3   My job contributes to my personal growth
CG8   I am encouraged to express my ideas and opinions freely
CG18   My line manager encourages my personal growth
CG26   I can take any concern I have at work to my line manager
CG29   My performance is evaluated fairly
CG32   I experience a real sense of personal connection with colleagues
CG34   I feel valued at work

It is clear from figure 7 that items CG3 and CG18 skew toward strongly agree in terms of measuring sense of community in general. Item CG29 is associated with strong disagreement and represents the item "My performance is evaluated fairly".

Figure 8: Correspondence Analysis: sense of community in the department
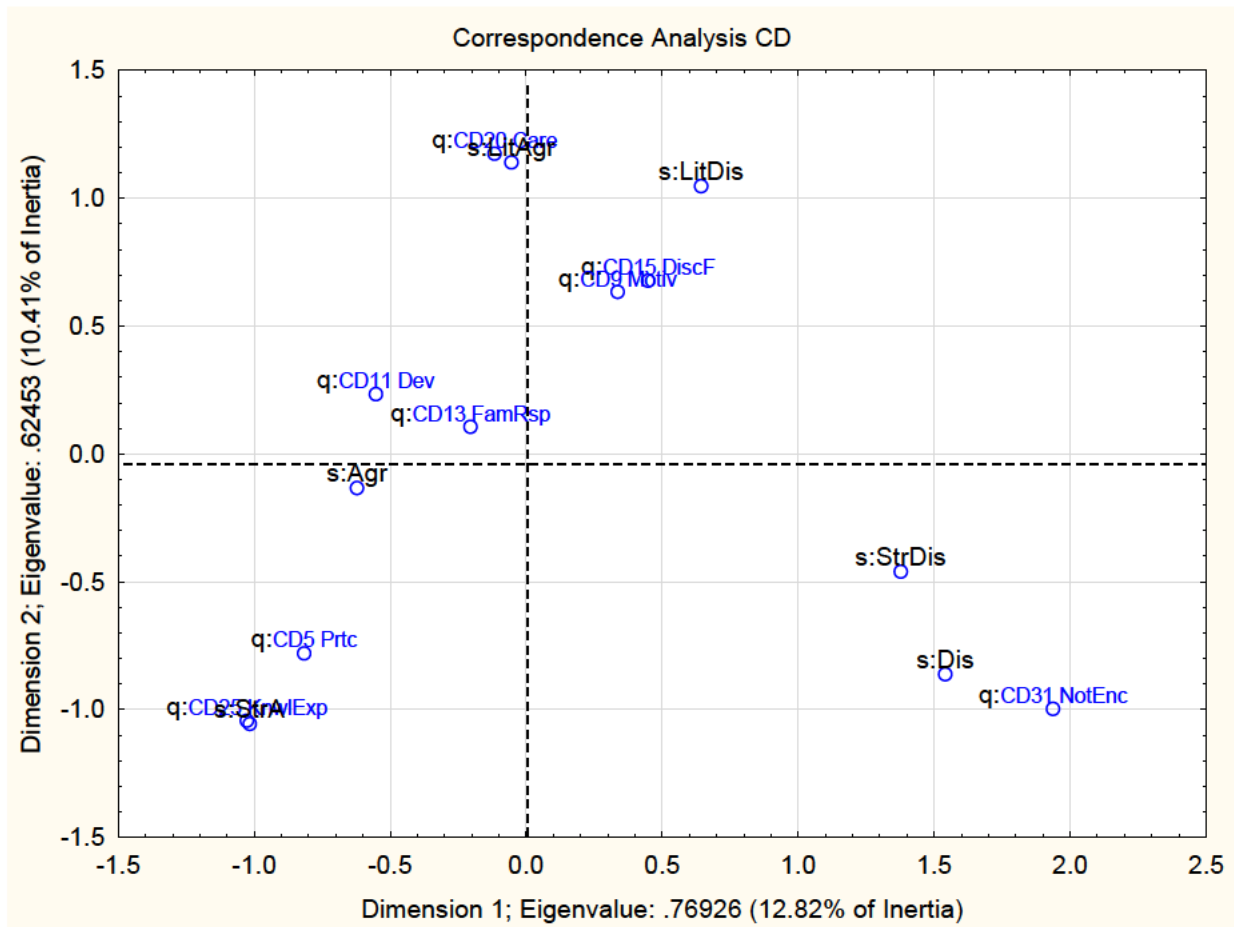
Sense of community in the department terms:

CD5	I am encouraged to participate freely in my department
CD9	My organisation cares about whether I am motivated by my work
CD11	I find it easy to develop new skills and abilities at work
CD13	My organisation recognises my responsibilities to my family
CD15	I can discuss my fears at work
CD20	My organisation cares about its employees
CD25	I am encouraged to use my knowledge and experience at work
CD31	People in my department are not encouraged to learn and grow

Figure 8 depicts the CA results for sense of community in the department and levels of agreement. Along dimension 1, item CD31, which is a reverse item, is associated with disagree, while items CD5 and CD25 skew toward strongly agree along dimension 2.

Figure 9: Correspondence Analysis: affective commitment
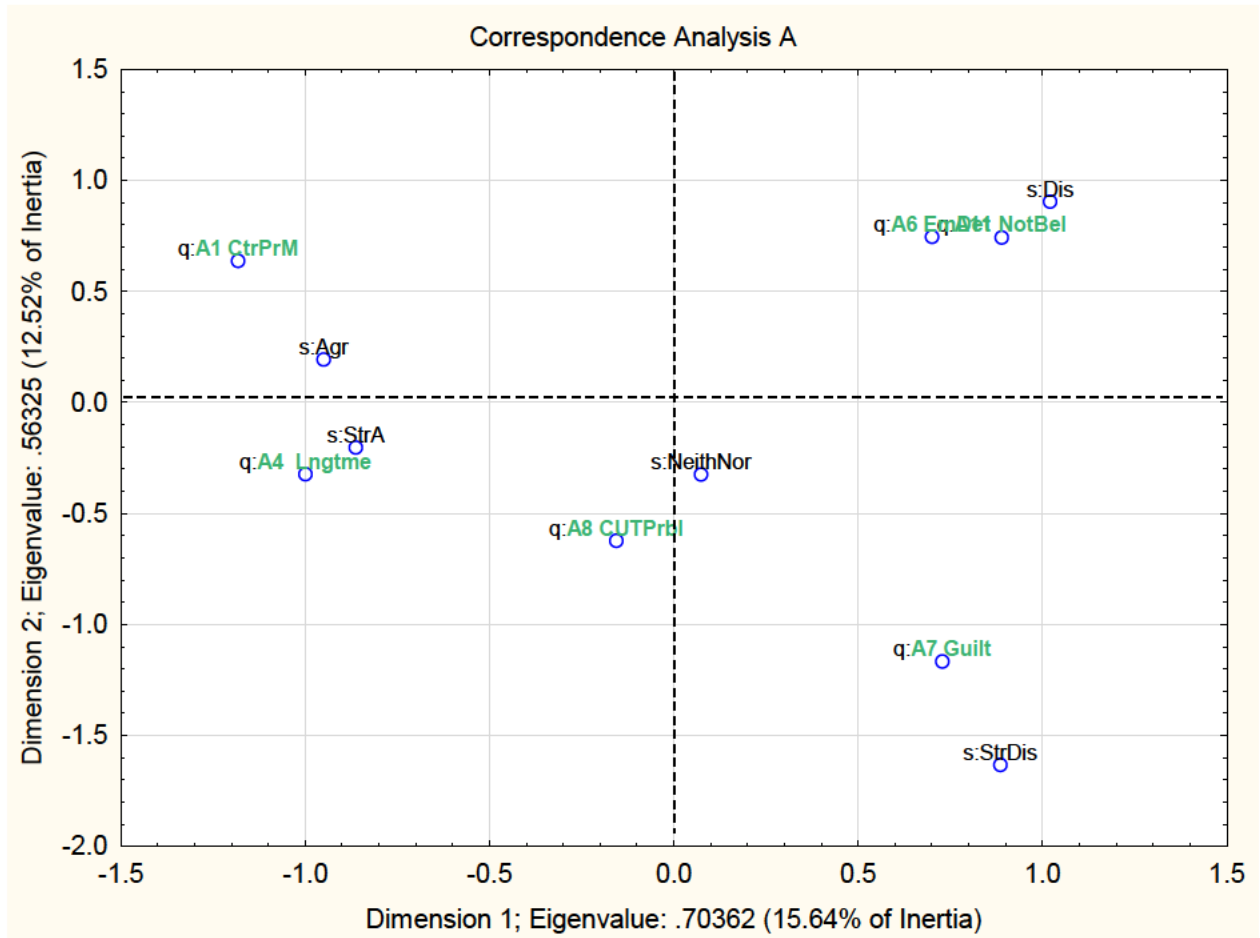
Affective commitment terms:

A1   The CUT contr butes to a sense of personal meaning
A4   I see myself working at the CUT for a long time
A6   I do not feel 'emotionally attached' to my organisation
A7   I would feel guilty if I left the CUT now
A8   I really feel as if CUT's problems are my own
A11 I do not feel a strong sense of 'belonging' to my organisation

Figure 9 shows that the most important association between the items measuring affective commitment and level of agreement is the association between A6 and A11 respectively and disagree. Interestingly, the second most important association is between A7 and strongly disagree.

Figure 10: Correspondence Analysis: normative commitment
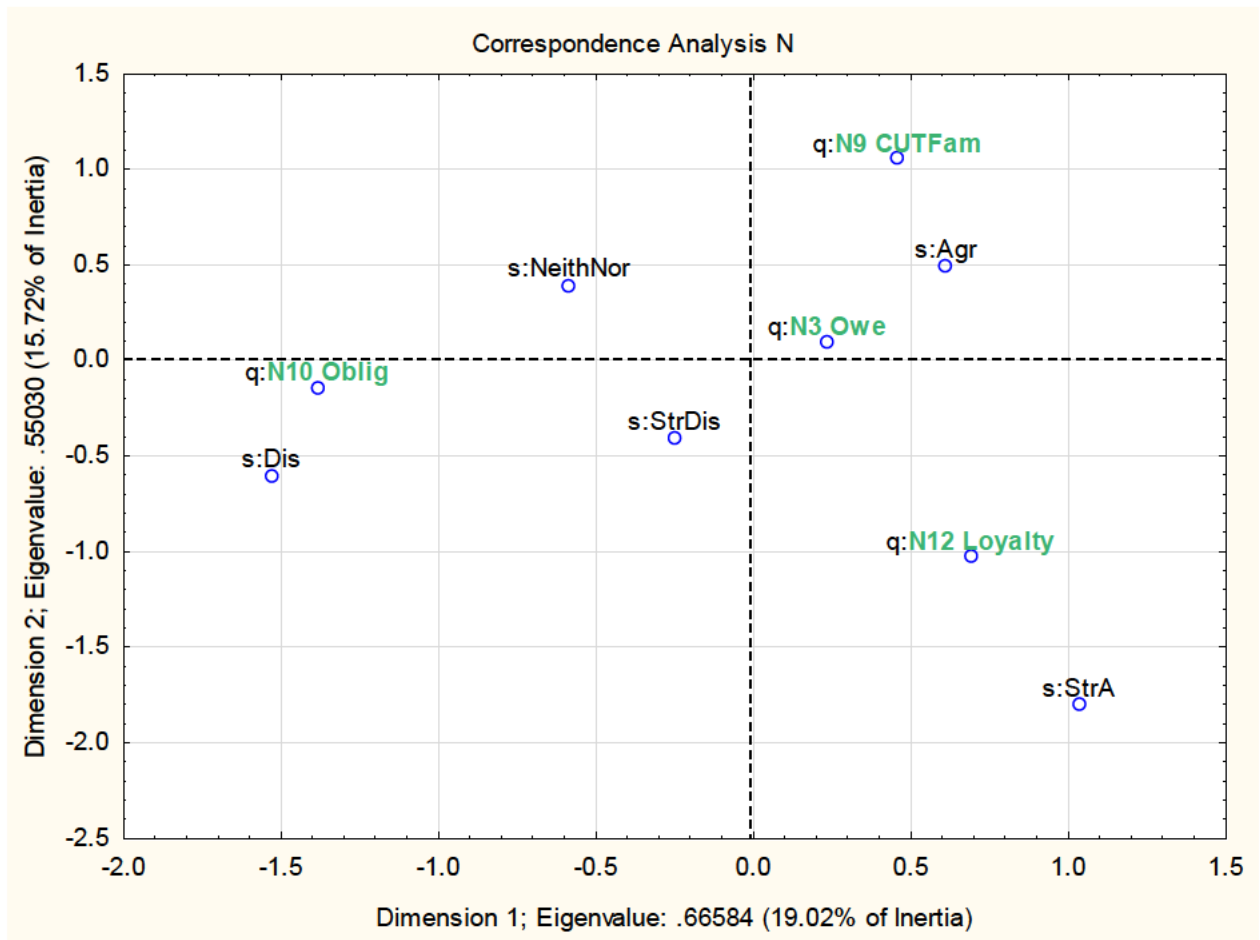
Normative commitment terms:

N3   I owe a great deal to the CUT
N9   I feel like I am part of the CUT community
N10   My sense of obligation to my colleagues keeps me at the CUT
N12   The CUT deserves my loyalty

In figure 10, N10/disagree represented the most important association compared to the other items measuring normative commitment and level of agreement. N12/strongly agree accounted for the second most important association.

Figure 11: Correspondence analysis: continuance commitment
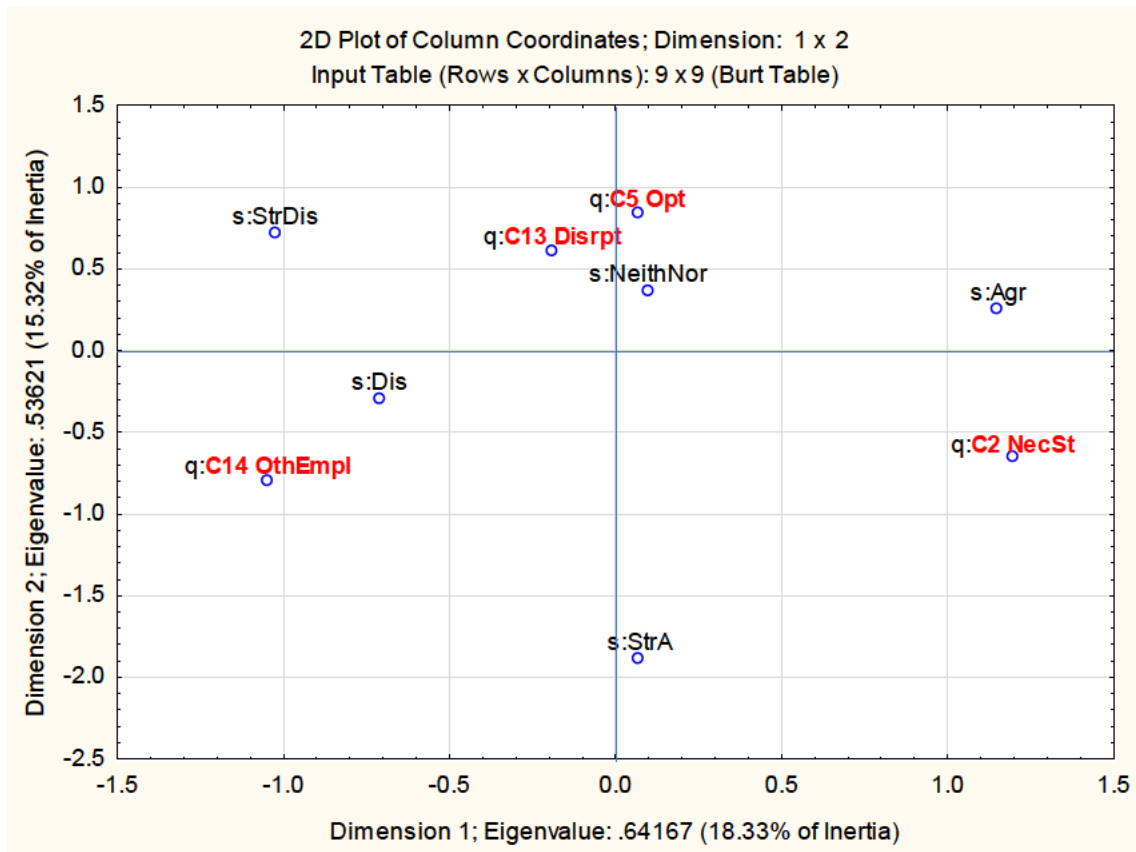
Continuance commitment terms:

C2   Staying with the CUT is a matter of necessity to me
C5   I feel that I have too few other options to leave the CUT
C13 My life will be disrupted if I left the CUT now
C14 I am strongly considering finding other employment

Figure 11 shows that along dimension 1, item C14, pertaining to the measurement of continuance commitment skews toward disagreement, while item C2 is associated with agreement.

6.4   Summary

Chapter 6 presented the research findings from an empirical point of view. The descriptive statistics for the various questions of the employee engagement questionnaire were analysed and discussed. The first part of the chapter provided background information to the respondents by analysing their demographic details pertaining to gender, age and tenure. The other biographic data, faculty and position were not included as this did not form part of the study's research objectives.

The second part of the chapter presented a descriptive summary of questions 7 and 8 of the survey, followed by an inferential interpretation of the findings employing ANOVA. The kind of relationship that exists between workplace spirituality and organisational commitment was calculated utilising a regression analysis.

The last part of the chapter entailed using correspondence analyse as a visual mapping tool for the data. The association between workplace spirituality dimensions and level of agreement or disagreement, and that of organisational commitment dimensions were presented. The following chapter will address conclusions drawn from the findings, followed by contributions to the field of study. Limitations of the research are given, and recommendations are made. Finally, suggestions for further research are provided.

CHAPTER 7: CONCLUSIONS AND RECOMMENDATIONS

7.1   Introduction

The previous chapter presented a discussion of the data collected for this study. The qualitative and quantitative analyses assisted in describing the data collected. The aim of this chapter is to provide conclusions according to the objectives provided in Chapter 1. The chapter will also indicate the contribution of the study as well as the limitations and recommendations, as well as areas of possible further research.

7.2   Conclusions

This study focused on the impact of workplace spirituality on organisational commitment in a university context with a specific focus on the Central University of Technology. As indicated before, a structured questionnaire was administered to all the academic staff members of CUT. The questionnaire consisted of three sections of which section 1 focused on demographic information. Sections 2 and 3 (Question 7 and 8) measured workplace spirituality and organisational commitment respectively.

In terms of biographical differences among academic employees it was found that gender made no difference in the perception of workplace spirituality. This coincides with the work of Setyabudi, Yajid, Lingga and Ega (2012) who conducted a case study on the school environment in Indonesia. The researchers found that workplace spirituality was not influenced by gender. Age on the other hand did indeed account for differences. The mean workplace spirituality score for the age group 51-60 and the age group >60 showed a higher mean score than of the lower age groups. This implies that workplace spirituality levels increase with age. This conclusion corresponds with findings of similar studies (see Van der Walt and De Klerk, 2014 and Setyabudi *et al.,* 2012).

For this study, the organisational commitment scores showed that biographical differences (gender, age and tenure) among academic staff did not account for any significant differences in the means of the respective scores. This coincides with the results of a study conducted by Marschke (2008) among full-time MBA students who

attend a business school and working professionals at managerial level in the southeast of the United States, showing that gender, age and tenure had no moderating effect on organisational commitment. Research by Salami (2008) and Pourghaz, Tamini and Karamad (2011) also support these findings. The findings, however, contradict those of a 2015 study by Mugizi, Bakkabulindi and Bisaso who found that age and tenure were significant positive predictors of commitment among academic staff in universities in Uganda.

Older academic staff members of the CUT however did show slightly higher levels of organisational commitment. Martin and Roodt (2008:28) observed similar results and indicated a tendency for organisational commitment to increase as age increases. The result may be because younger employees have more job opportunities compared to their older counterparts, or that older employees have invested more in the university.

Since respondents' continuance commitment scores were found to be lower than the affective and normative commitment scores, this supports the findings of a study by BinBakr and Ahmed (2015) among faculty members in Saudi Arabia, where 85% of the respondents indicated a high level of affective commitment, 73% a high level of normative commitment and 52% a moderate level of continuance commitment. This finding also aligns with that of other studies (see Gutierrez *et al.*, 2012 as well as Rego and Pina e Cunha, 2008) which support the premise that affective and normative commitment are predictors of continuance commitment. Figure 11 confirms that academic staff saw it necessary to stay with the CUT and disagreed that they were strongly considering finding other employment.

Research findings of Mohamed and Ruth (2016:251) among public school teachers in Egypt support the fact that meaningful work positively affects continuance commitment. In this regard it is cumbersome that the correspondence analysis of sense of meaning (Figure 5) among academic staff showed an association between disagreement and feeling positive about their future in their departments. This implies that academic staff members experience a sense of insecurity about their future within their respective departments; a factor which can influence retention. This coincides with results shown in figure 9 which reveal that academic staff would not feel guilty if

they left the CUT and figure 7, where results reveal that academic staff disagree that their performance is evaluated fairly.

The average scores of the workplace spirituality dimensions (sense of meaning (M), sense of purpose (P), general sense of community (CG) and sense of community in the department (CD) revealed only very minor differences between academic staff members of the CUT. It is interesting, however, that the average scores for sense of meaning and sense of purpose were higher than that of the average sense of general meaning and sense of meaning in the department. This supports research by Chawla and Guda (2010), Javanmard (2012) as well as Osman-Gani, Hashim and Ismail (2013) who found that workplace spirituality, and especially sense of meaning and purpose, were more strongly associated with the affective and normative commitment of employees.

These findings are corroborated by Milliman *et al.* (2003:441) who found that workplace spirituality explains work attitudes (like organisational commitment and intentions to leave among part-time staff) of MBA students in the United States of America. They found that when work is more meaningful, employees were less likely to quit.

The results from the correspondence analysis on sense of purpose (P) indicated that the most important difference in the sample was between the reverse item, "I do not care about my colleagues' problems" (Question 7.36) and strongly disagree, and the other items and levels of agreement. Caring constitutes an important part of workplace spirituality and relates to the sense of community (transcendence) portrayed in the literature (*c.f. 2.3.1).* The second most important association was between, "I am helpful to others" (Question 7.12) and slightly agree.

The implication is that if workplace spirituality dimensions promote affective and normative commitment, then the CUT and academic managers alike cannot ignore spirituality when they prepare for organisational development and change. Considering this, Mohamed and Ruth (2016:247) maintain that creating spirituality in the workplace is important for creating a healthy work environment where employees feel valued and where they purposefully contribute to the success of the organisation.

The regression analysis (see Table 15) indicated that there was a positive linear relationship between workplace spirituality and organisational commitment. It is maintained that workplace spirituality is a statistically significant predictor of employee commitment at the workplace, because 19% of the variation in organisational commitment is explained by workplace spirituality.

This coincides with findings of the research conducted by Wainaina *et al.* (2014:290) who investigated workplace spirituality as a determinant of organisational commitment amongst academic staff in public and private universities in Kenya. Researchers like Bodia and Ali (2012), Fry *et al.* (2011), Rego and Phina e Cunha (2010), Chawla and Guda (2010) as well as Milliman *et al.* (2003) also concluded that workplace spirituality has a positive and significant relationship with organisational commitment.

Irrespective of the established linear relationship between workplace spirituality and organisational commitment, it is valuable to note that the average organisational commitment score (60%) of academic staff at the CUT is lower than the average workplace spirituality score (71%). The researcher is of the opinion that increased managerialism in the university due to increased economic and social demands threatens Communities of Practice among academic staff. This contributes to lower levels of organisational commitment among academic staff (*c.f. 4.4).* The higher workplace spirituality score average, however, does suggest that academic staff at the CUT find meaning, purpose and sense of community in what they do. This coincides with the view of Wainaina *et al.* (2014) that workplace spirituality is considered highly personal as well as the working definition of workplace spirituality for this study (*c.f. 2.3*). This implies that workplace spirituality among academic staff at the CUT should be nurtured to align individual values with that of the university in order to increase commitment levels.

7.3   Contribution

Accepting that employee perceptions of workplace spirituality impacts their commitment to the university, this study has found enough evidence to uphold the fact

that there is a linear relationship between workplace spirituality and the dependent variable, organisational commitment.

With this in mind it should be noted that organisational culture plays an important role in supporting workplace spirituality and ultimately the level of organisational commitment. If a university has an enabling culture where openness, trust and knowledge sharing prevail, it is more likely that commitment will increase. This is also true for leadership and no organisation can prevail without strong, ethical leaders who set good examples from the top of the organisation. A conducive organisational culture and able leadership thus precedes organisational commitment and consequently variables such as workplace spirituality.

The study is thus the first to present a conceptual model of workplace spirituality and organisational commitment among academic staff in the South African context, and also the first to examine these variables empirically.

In addition, the study proposed and validated a method in which spirituality in the workplace impacts organisational commitment. This linear relationship between workplace spirituality and organisational commitment suggests that academic leaders should continue efforts to increase the perception of workplace spirituality in the university. Based on the regression analysis done in this study, the regression equation, ***OC-score = 26.2 + (0.101 x WS-score)***, was developed. The calculation of a potential employee's OC-score can be used to supplement the employment decision. This would support better employment decisions and increase the retention of academic staff members.

Academic leaders can also use the equation as a managerial tool to add information to an existing employee's level of commitment to the university. This could contribute to establishing an organisational culture that would be conducive to increased workplace spirituality and subsequently increased retention and commitment. The measurement of workplace spirituality could therefore be utilised to predict or anticipate future commitment to the organisation.

7.4   Limitations

The research was conducted at one university and therefore the findings of the study cannot be generalised to other universities. Given the infancy of studies pertaining to the impact of workplace spirituality on organisational commitment at universities in South Africa, further empirical research in the field can lead to more generalisable findings. The exploratory nature of this study and the categorical nature of the data collection, associations between the workplace spirituality and organisational commitment dimensions and levels of agreement were interpreted rather than established. Therefore, no clear cause-and-effect conclusions can be drawn.

Only one online survey instrument was employed to collect data about two highly individual concepts. The challenge lies in the fact that not including interviews and/or open-ended questions meant that respondents were not given the opportunity to express their feelings and opinions. Additional studies aimed at gathering data from other sources could address this limitation. Lastly, variables that could account for substantive amounts of variance in organisational commitment levels among academic staff members could have been omitted. It is hypothesised that workplace spirituality is directly related to organisational commitment, but it should be considered that intervening variables like leadership style, the financial status of the university, and relations with industry etc. could also play a role in the relationship.

7.5   Recommendations

Based on the findings of this investigation the following recommendations are made to the management of the CUT:

- The institutional human resource department, in collaboration with academic leaders, should develop policies that encourage and support commitment through workplace spirituality principles. Spiritual values like honesty, trust, humility, compassion and service should become part of the culture of the university and new academic staff members should be recruited on the basis of their ability to align themselves with these values.

- Based on the potential positive impact of workplace spirituality on organisational commitment among academic staff, the CUT must attempt to create a culture of spirituality at work. This could entail academic leadership development in line with Covey's (1991) principle-centred leadership principles, namely personal trustworthiness, interpersonal trust, managerial empowerment and organisational alignment. Through this development, academic leaders will become spiritual-centred leaders who start with inner practice and then move to outer practice. If academic leaders are perceived to have high credibility, increased commitment levels are likely to result.

- It is further recommended that the continuous professional development of academic staff should not only be regarded or evaluated from a financial point of view but should also focus on spiritual growth to create increased meaning and purpose in the work they do.

- The selection process for academic staff members at the CUT should incorporate measuring the potential organisational commitment level of the incumbents, using the measure of the OC-score (OC-score = 26.2 + 0.101 * WS-score) as derived from this study. This could form part of psychological testing during selection to determine future commitment levels to the university.

- Mechanisms should be put in place to help academic staff experience a connection between their individual vision, mission and values, and that of the university to improve commitment levels. Platforms like intrapersonal interventions (i.e. self-reflection, exploring the job as a calling and quality circles), interpersonal interventions (i.e. employee development programmes focusing on human values and work-life balance) and group interventions (i.e. spiritual team-building exercises, spiritual leadership development) should be created to stimulate Communities of Practice for academic staff. Communities of Practice are likely to create shared experiences which may lead to a culture of shared values.

- From a performance management perspective, the researcher recommends that the current performance appraisal items should be revisited so that academic staff members are equally appraised on their 'existence/being' and behaviour, as on their productivity and outputs. The performance management system employed by the CUT must incorporate values that will help academic staff members believe that their activities have meaning beyond the economic benefits for the university or self-gratification.

- Organisational development and change processes can support the implementation of workplace spirituality philosophies. Top management and academic leaders must support and communicate workplace spirituality as the right thing to do through open discussion. Positive employer-employee engagement will support workplace spirituality in the CUT and increase the commitment levels of academic staff.

7.6   Further research

Considering the literature review and empirical results of this study, additional studies relating to the impact of workplace spirituality on organisational commitment among academic staff members at other universities are recommended to confirm the findings of this study. More research is needed on the comprehensive nature of the impact of workplace spirituality on organisational commitment and more rigorous methods should be employed. Studies should also include qualitative data collection methods, like interviews, to establish the underlying causes of some of the findings, like the lower continuance commitment levels of academic staff members.

The predictive value of workplace spirituality for organisational commitment in the university context in South Africa should be established through more in-depth research and may likely provide important insights into creating an organisational commitment culture that is supportive of the inner life of academic staff members. This could, in turn, lead to greater sense of meaning, purpose and community and result in higher organisational commitment levels and ultimately higher retention rates.

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Further research should provide a more in-depth reflection of the building blocks of workplace spirituality as a managerial tool that can assist in recruitment and selection practices, as well as performance improvement. This could assist academic leaders to find ways to manage workplace spirituality to increase organisational commitment without separating it from other managerial elements.

The impact of workplace spirituality on organisational commitment could be researched from various perspectives like individual-, job- and departmental levels in order to gain deeper knowledge about the impact of workplace spirituality on organisational commitment in the university at these different levels. Leadership theories could be explored to establish a workplace spirituality leadership model for organisational and/or professional development at the CUT to enhance organisational commitment among academic staff members.

7.7   Summary

There are numerous studies on the relationship between workplace spirituality and job outcomes, of which organisational commitment forms a continually important component. This study is the first empirical investigation known to the researcher which has investigated the impact of workplace spirituality on organisational commitment among academic staff members at a university in South Africa.

The researcher believes that this study will stimulate valuable dialogue that will contribute to organisational development and change management practices within the modern, knowledge-driven organisation. Organisational commitment has been widely researched, but research on the impact of workplace spirituality in the university context is scant and still in its infancy. This study established that the perception of workplace spirituality among academic staff members will be an important determinant of their commitment to the university and the success of the institution in the global business arena.

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APPENDIX A

MEMORANDUM TO ACADEMIC STAFF TO PARTICIPATE IN A SURVEY

Memorandum

To:	All academic staff
From:	EP Palmer
Date:	08 August 2017
Priority:	Normal
Subject:	**Questionnaire - PhD**

Dear academic staff member,

I would like to invite you to participate in an Employee Engagement survey at CUT pertaining to my Doctoral study.

The purpose of this survey is to measure the impact of workplace spirituality on organizational commitment. The results of this study may assist CUT management and academic leaders to make informed decisions about policies and procedures to increase commitment to the university.

Your participation in the survey is completely voluntary and there are no foreseeable risks associated with this study. It is important to obtain your opinion and the survey responses will be coded and will be strictly confidential.

If you have questions at any time about the survey or procedures, please contact me, Esther Palmer at 0823736184 or via e-mail, palmere@cut.ac.za.

If you choose to participate, please follow the instructions below:

- Access the survey by clicking on the link:

  https://www.questionpro.com/t/ANijQZagLv

- Please answer each question by choosing the most appropriate radio button
- Once completed, select **Submit**

Thank you for your valuable time and your inputs are most valued.

Kind Regards
EP Palmer

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APPENDIX B

EMPLOYEE ENGAGEMENT QUESTIONNAIRE

EMPLOYEE ENGAGEMENT QUESTIONNAIRE

This questionnaire relates to your involvement and level of commitment at work as an academic staff member of CUT. The completion of the questionnaire is anonymous and your willingness to assist is highly appreciated.

DEMOGRAPHIC PROFILE OF RESPONDENTS

Please indicate your response by making a circle around the appropriate number.

1.   Please indicate your gender.

1.	Male
2.	Female

2.   Please indicate your age in years.

1.	‹ 20
2.	21-30
3.	31-40
4.	41-50
5.	51-60
6.	› 60

3.   Indicate your highest qualification.

1.	Diploma
2.	Advanced diploma
3.	Post Graduate diploma
4.	BTech Degree
5.	Bachelor's Degree
6.	Honours Degree
7.	Master's Degree
8.	Doctoral Degree

4.   Indicate the Faculty at CUT in which you work.

1.	Management Sciences
2.	Humanities
3.	Engineering and nformation Technology
4.	Health Sciences

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5.   Indicate your position at CUT.

1.	Junior Lecturer
2.	Lecturer
3.	Senior Lecturer
4.	Associate Professor
5.	Professor
6.	Other (specify)

6.   For how many years have you held an academic appointment at CUT?

1.	Fewer than 5 years
2.	6 to 10 years
3.	11 to 15 years
4.	More than 15 years

INVOLVEMENT AT WORK AT CUT

7. Please indicate your level of agreement with each of the following statements.

		Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
7.1	I feel part of the CUT community.	1	2	3	4	5	6
7.2	My Departmental members have integrity.	1	2	3	4	5	6
7.3	My job contributes to my personal growth.	1	2	3	4	5	6
7.4	My work has personal meaning.	1	2	3	4	5	6
7.5	I am encouraged to participate freely in my department.	1	2	3	4	5	6
7.6	In my department we resolve conflict constructively.	1	2	3	4	5	6
7.7	I feel I belong at CUT.	1	2	3	4	5	6
7.8	I am encouraged to express my ideas and opinions freely	1	2	3	4	5	6
7.9	My organisation cares about whether I am motivated by my work.	1	2	3	4	5	6
7.10	I feel energized by my work.	1	2	3	4	5	6

		Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
7.11	I find it easy to develop new skills and abilities at work.	1	2	3	4	5	6
7.12	I am helpful to others.	1	2	3	4	5	6
7.13	My organisation recognises my responsibilities to my family.	1	2	3	4	5	6
7.14	My department cares about the health of its members.	1	2	3	4	5	6
7.15	I can discuss my fears at work.	1	2	3	4	5	6
7.16	I enjoy my work.	1	2	3	4	5	6
7.17	I am confident to express myself honestly at work.	1	2	3	4	5	6
7.18	My line manager encourages my personal growth.	1	2	3	4	5	6
7.19	My work is meaningful.	1	2	3	4	5	6
7.20	My organisation cares about its employees.	1	2	3	4	5	6
7.21	My work contributes to the social good of my community.	1	2	3	4	5	6
7.22	I agree with the values of CUT.	1	2	3	4	5	6
7.23	I do my job automatically .	1	2	3	4	5	6
7.24	I agree with the goals of my department.	1	2	3	4	5	6
7.25	I am encouraged to use my knowledge and experience at work.	1	2	3	4	5	6
7.26	I can take any concern I have at work to my line manager.	1	2	3	4	5	6
7.27	I feel positive about my future with my department.	1	2	3	4	5	6

		Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
7.28	I hope to influence others with my positive attitude	1	2	3	4	5	6
7.29	My performance is evaluated fairly.	1	2	3	4	5	6
7.30	I am willing to make sacrifices for colleagues.	1	2	3	4	5	6
7.31	People in my department are not encouraged to learn and grow.	1	2	3	4	5	6
7.32	I experience a real sense of personal connection with colleagues.	1	2	3	4	5	6
7.33	I feel enthusiastic about my work.	1	2	3	4	5	6
7.34	I feel valued at work.	1	2	3	4	5	6
7.35	I look forward to coming to work most of the time.	1	2	3	4	5	6
7.36	I do not care about my colleagues' problems.	1	2	3	4	5	6

ORGANISATIONAL COMMITMENT AT CUT

8. Please indicate your level of agreement with each of the following statements.

		Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
8.1	CUT contributes to a sense of personal meaning.	1	2	3	4	5
8.2	Staying with CUT is a matter of necessity to me.	1	2	3	4	5
8.3	I owe a great deal to CUT.	1	2	3	4	5
8.4	I see myself working at CUT for a long time.	1	2	3	4	5
8.5	I feel that I have too few other options to leave CUT.	1	2	3	4	5
8.6	I do not feel 'emotionally attached' to my organisation.	1	2	3	4	5
8.7	I would feel guilty if I left CUT now.	1	2	3	4	5

8.8	I really feel as if CUT's problems are my own.	1	2	3	4	5
8.9	I feel like I am part of the CUT family.	1	2	3	4	5
8.10	My sense of obligation to my colleagues keeps me at CUT.	1	2	3	4	5
8.11	I do not feel a strong sense of 'belonging' to my organisation.	1	2	3	4	5
8.12	CUT deserves my loyalty.	1	2	3	4	5
8.13	My life will be disrupted if I left CUT now.	1	2	3	4	5
8.14	I am strongly considering finding other employment.	1	2	3	4	5

Thank you for participating in this study!

APPENDIX C

EMPLOYEE ENGAGEMENT QUESTIONNAIRE WITH CATEGORIES

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EMPLOYEE ENGAGEMENT QUESTIONNAIRE WITH CATEGORIES

Central University of Technology, Free State

This questionnaire relates to your involvement and level of commitment at work as an academic staff member of CUT. The completion of the questionnaire is anonymous and your willingness to assist is highly appreciated.

DEMOGRAPHIC PROFILE OF RESPONDENTS

Please indicate your response by making a circle around the appropriate number.

1. Please indicate your gender.

1.	Male
2.	Female

2. Please indicate your age in years.

1.	‹ 20
2.	21-30
3.	31-40
4.	41-50
5.	51-60
6.	› 60

3. Indicate your highest qualification.

1.	Diploma
2.	Advanced diploma
3.	Post Graduate ɔma
4.	BTech Degree
5.	Bachelor's Degree
6.	Honours Degree
7.	Master's Degree
8.	Doctoral Degree

4. Indicate the Faculty at CUT in which you work.

1.	Management Sciences
2.	Humanities
3.	Engineering and Information Technology
4.	Health Sciences

5. Indicate your position at CUT.

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	1.	Junior Lecturer
	2.	Lecturer
	3.	Senior Lecturer
	4.	Associate Professor
	5.	Professor
	6.	Other (specify)

6. For how many years have you held an academic appointment at CUT?

	1.	Fewer than 5 years
	2.	6 to 10 years
	3.	11 to 15 years
	4.	More than 15 years

INVOLVEMENT AT WORK AT CUT

7. Please indicate your level of agreement with each of the following statements.

			Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
CG	7.1	I feel part of the CUT community	1	2	3	4	5	6
M	7.2	My Departmental members have integrity	1	2	3	4	5	6
CG	7.3	My job contributes to my personal growth	1	2	3	4	5	6
P	7.4	My work has personal meaning	1	2	3	4	5	6
CD	7.5	I am encouraged to participate freely in my department	1	2	3	4	5	6
CG	7.6	In my department we resolve conflict constructively	1	2	3	4	5	6
P	7.7	I feel I belong at CUT	1	2	3	4	5	6
CG	7.8	I am encouraged to express my ideas and opinions freely	1	2	3	4	5	6
CD	7.9	My organisation cares about whether I am motivated by my work	1	2	3	4	5	6
M	7.10	I feel energized by my work	1	2	3	4	5	6
CD	7.11	I find it easy to develop new skills and abilities at work	1	2	3	4	5	6
P	7.12	I am helpful to others	1	2	3	4	5	6
CD	7.13	My organisation recognises my responsibilities to my family	1	2	3	4	5	6

			Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
M	7.14	My department cares about the health of its members	1	2	3	4	5	6
CD	7.15	I can discuss my fears at work	1	2	3	4	5	6
M	7.16	I enjoy my work	1	2	3	4	5	6
P	7.17	I am confident to express myself honestly at work	1	2	3	4	5	6
CG	7.18	My line manager encourages my personal growth	1	2	3	4	5	6
M	7.19	My work is meaningful	1	2	3	4	5	6
CD	7.20	My organisation cares about its employees	1	2	3	4	5	6
M	7.21	My work contributes to the social good of my community	1	2	3	4	5	6
M	7.22	I agree with the values of CUT.	1	2	3	4	5	6
P	7.23	I do my job automatically	1	2	3	4	5	6
M	7.24	I agree with the goals of my department	1	2	3	4	5	6
CD	7.25	I am encouraged to use my knowledge and experience at work	1	2	3	4	5	6
CG	7.26	I can take any concern I have at work to my line manager	1	2	3	4	5	6
M	7.27	I feel positive about my future with my department	1	2	3	4	5	6
P	7.28	I hope to influence others with my positive attitude	1	2	3	4	5	6
CG	7.29	My performance is evaluated fairly	1	2	3	4	5	6
P	7.30	I am willing to make sacrifices for colleagues	1	2	3	4	5	6
CD	7.31	People in my department are not encouraged to learn and grow	1	2	3	4	5	6
CG	7.32	I experience a real sense of personal connection with colleagues	1	2	3	4	5	6
P	7.33	I feel enthusiastic about my work	1	2	3	4	5	6

			Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
CG	7.34	I feel valued at work	1	2	3	4	5	6
M	7.35	I look forward to coming to work most of the time	1	2	3	4	5	6
P	7.36	I do not care about my colleagues' problems	1	2	3	4	5	6

ORGANISATIONAL COMMITMENT AT CUT

8. Please indicate your level of agreement with each of the following statements.

			Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
A	8.1	CUT contributes to a sense of personal meaning.	1	2	3	4	5
C	8.2	Staying with CUT is a matter of necessity to me	1	2	3	4	5
N	8.3	I owe a great deal to CUT.	1	2	3	4	5
A	8.4	I see myself working at CUT for a long time	1	2	3	4	5
C	8.5	I feel that I have too few other options to leave CUT	1	2	3	4	5
A	8.6	I do not feel 'emotionally attached' to my organisation	1	2	3	4	5
A	8.7	I would feel guilty if I left CUT now	1	2	3	4	5
A	8.8	I really feel as if CUT's problems are my own	1	2	3	4	5
N	8.9	I feel like I am part of the CUT family	1	2	3	4	5
N	8.10	My sense of obligation to my colleagues keeps me at CUT	1	2	3	4	5
A	8.11	I do not feel a strong sense of 'belonging' to my organisation	1	2	3	4	5
N	8.12	CUT deserves my loyalty	1	2	3	4	5

C	8.1 3	My life will be disrupted if I left CUT now	1	2	3	4	5
C	8.1 4	I am strongly considering finding other employment	1	2	3	4	5

Thank you for participating in this study!