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SCHOOL OF BUSINESS, KNUST

Assessing the Effects of Religiosity and Spirituality on HR Practices at the Workplace: A Case of Selected Institutions at Mankranso in the Ahafo Ano South District

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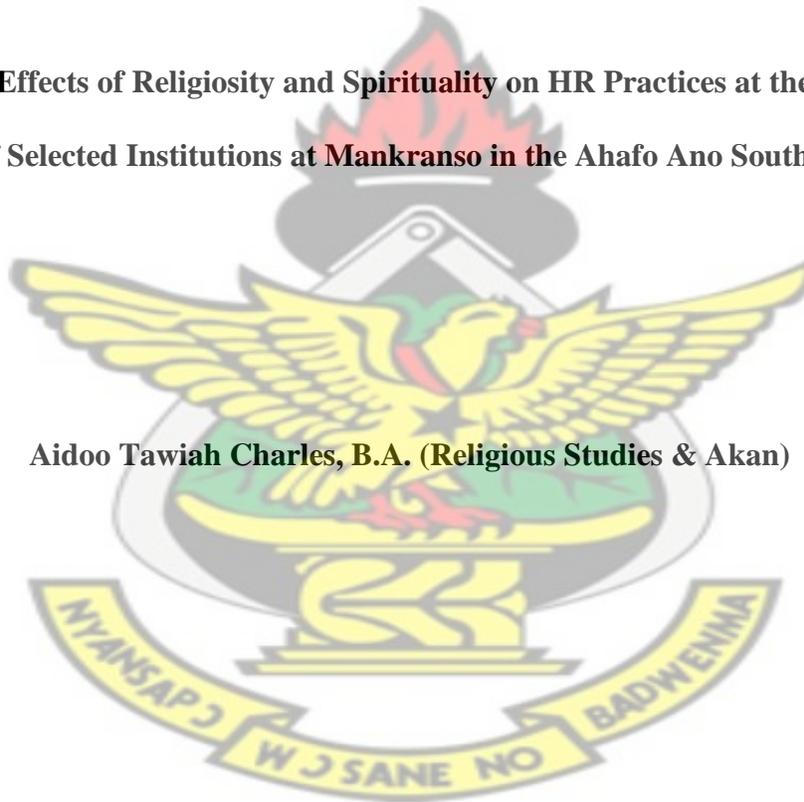
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ASSESSING THE EFFECTS OF RELIGIOSITY AND SPIRITUALITY ON HR PRACTICES AT THE WORKPLACE: A CASE OF SELECTED INSTITUTIONS AT MANKRANSO IN THE AHAFO ANO SOUTH DISTRICT

By

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DECLARATION

I hereby declare that this submission is my own work towards the Master of Business Administration (Human Resource Management Option) Degree and that, to the best of my knowledge, it contains no material previously published by another person nor material which has been accepted for the award of any other degree of the University, except where due acknowledgement has been made.

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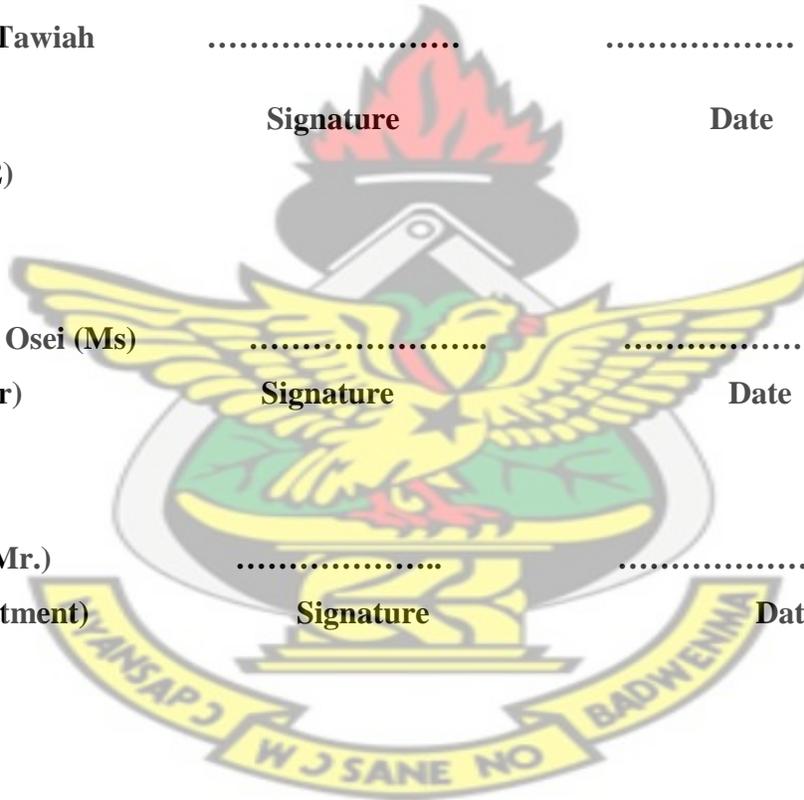
ABSTRACT

This thesis looked at the main effects of religiosity and spirituality on human resource practices at the workplace. The objectives were to assess the practice of religiosity and spirituality, examine the extent to which religiosity affects employee performance, the benefits and challenges of integrating religiosity and spirituality into the workplace. Close-ended questionnaire was used to gather data with extra data from existing literature in printed materials and online texts. The SPSS computer software was used in analyzing the data. In all, a sample size of two hundred and twenty-one was selected for the study in the Ahafo-Ano South district. The benefits from religiosity and spirituality are that, individuals become whole in life, it breeds harmony at workplaces, workers are conscientious about their work, and workers respect each other. It makes workers complete humans in their lives. They develop positive attitude towards work, people and their superiors. The effects of religiosity and spirituality on employee performance include the fact that religiosity and spirituality affects employee performance positively. Employee performance is enhanced due to good attitudes and interpersonal relationships as they see work as Divine calling. The challenges of religiosity and spirituality are that major Human resource practices are affected by discrimination and religious conflicts normally disrupts activities at workplace. It is recommended that management must make religiosity and spirituality part of organisation's strategies, make religious leaders' committee part of organizational Organogram, educate workers on the issues of religiosity and spirituality and for the HR Manager regulate religious activities to ensure industrial harmony and higher productivity at various organizations and prevent the negative impacts like discrimination and conflicts from employee participation in religiosity and spirituality at workplaces.

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DEDICATION

I dedicate this work to my Dear Parents, my Beloved and Lovely Wife, Mrs. Aidoo-Tawiah (Constance Addae-Amoabeng) and all the Children.

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INTRODUCTION

1.0 Background of the Study

It is a common sight these days for one to see employees engaging themselves in one form of religious activity or another. Many employees begin or commence their daily routine activities or work schedule with a well organized religious activity such as morning devotion in which all employees must participate. At some workplaces, one will also find preachers' duty roaster indicating that they approve group form of worship in their various organizations.

Before and during working hours and also at break times, individual employees may be found engaging in religious activities like prayers, singing or reading religious material of some sort. At the offices too, individuals may start the day's work by entering into spiritual dialogue with their maker- God. Muslims for instance will be frequently found to be performing ablution in between working hours to pray glaringly or at a well demarcated area which is allowed by their managers. Employees' attitude and general interactions at workplaces are as a result of how they see and value their work, appreciate life dynamics and also how religion has been accepted in their lives. Good or bad conduct goes a long way to determine how one works. Exhibition of spirituality at workplaces has become the order of the day and the question one would like to ask is, is it influencing them positively or negatively and does this activity affect employees' output? (Hicks, 2003).

The culture of every organized group of people originates from the founders and leaders' spiritual beliefs and convictions. This culture can be made known through the mission and vision

of the organisation (Konz and Ryan, 1999). They again suggest that it can also be made known through the various policies and techniques it adopts to implement the set targets. It is also seen that every workplace is made up of people of diverse backgrounds. It means therefore that recruited workers or employees also come into the organisation with their own values and spiritual beliefs which shape their personalities. The moment they enter into the organisation, they try to combine or accept the organisations values and adjust theirs to make life worth living (Konz and Ryan, 1999).

When we make the statement that the spiritual values starts or emanates from the originators or founders, it is supported by the fact that Benefiel (2005) wrote that workplace spirituality originated in the United States as far back in the early 1920's where a group of workers formed a movement at the grass root where members wanted to come to the workplace and practice their faith.

It must be noted that when organisations mergers and also when it is bought by another company- acquisition, the morale of the employees tend to go down since their fate in the hands of the new employers are unknown (Wong, 2003). As a result of this imbalance psychologically, workers then resort to spiritual exercises to find solace and to heal all their internal pains and agony they are experiencing from the deadly effects of company takeovers or sales and mergers. Wong (2003) shows that the 21st century is full of organisational competitions as each tries to outdo the other. It would be necessary therefore to seek assistance from the Most High to help one to survive in the rough competitive market in the face of even global or the world economic recession. By so doing, workers will be able to bring out the best of their spiritual potential

(Wong, 2003). A common idea being generated here is that, if all workers are allowed to practice their religion and spirituality individually or jointly, they will feel complete with themselves and cope with others and the world at large.

By allowing employees to be spiritually minded, not only is the organisation helping to develop employees' spiritual life, but it also connects the organisation to the employees according to Conlin (1995). This reminds us of the old taboo when the mentioning of the name of God at the workplace was prohibited. It is common knowledge that employees are motivated by managers who encourage them to have meaning and purpose in their work schedules and lives. Such organisations will continue to enjoy the support of the employees which will go a long way to keep it in business for a long time (Mitroff and Denton, 1999). These authors further stipulate that workers' psyches are soothed when spiritually minded programmes are put in place at the workplace thereby improving higher productivity. They go on to state that workers want to have their souls being appreciated or acknowledged as complete individuals in the workplace, become more job-focused and not ready to compromise their values.

The must be stated that, every organisation is composed of individuals from heterogeneous social, economic, political and religious backgrounds. Those who profess similar or same religion tend to move together naturally. They may eat, dress and even share all things in common including private matters. There are various ways and gestures employees use to express their gratitude and mindsets concerning their wellbeing and acts or deeds which are good. That is when someone performs any good deed, it is appreciated by saying may God bless you. In greetings, they respond by saying that by god's grace all is well. This really demonstrates

that they believe and rely in the Divine for their sustenance and progress. Acts of vices are equally expressed negatively and at times referring the perpetrator to be dealt with by the Divine or spirit beings. Therefore, it is important for the Human Resource Manager to identify these diversities at the workplace for proper formulation of policies and programmes. Muslims for example may prefer to be given the chance to break for prayers at times specified for that purpose and want to break early for Friday prayers or *Jumma* prayers. They may go together depending on their number, instead of ensuring that they wait till normal closing everyday or informing them to stay till closing. This will demoralize them (Hicks, 2003)

The way employees dress outside working hours and during work if the organisation does not prescribe any dress code, how they go out to have fun, and share information differ from one religion to another. For instance, it will be appropriate for the Human Resource Manager to know and appreciate that most of the workers would not like to be associated with or see alcoholic drinks at the annual get together meetings since most Muslims and Christians abhor alcoholic drinks. In the same way, some will also prefer to be given alcohol as their beliefs do not prevent them from taking it (Hicks, 2003)

 So for everybody to enjoy an annual get- together there is the need to provide a variety of drinks and consumables to satisfy all employees, as for instance, provision of pork meat as the only source of meat protein at the dinner will make it highly impracticable or impossible for some to totally partake in the fun. Vegetable protein too must be provided to cater for the vegetarians too. There is the need to state that, it is important to allow employees to bring their spiritual faculties

to the workplace and harness them to the benefit of the organisation and to ensure employee total wholeness (Bell and Taylor, 2001).

Employees further want to be motivated spiritually to help them attain self-actualization which according to Burack (1999) is the meshing or fusing together of the mind via work. The total potential of a person according to King and Nicol (1999) is developed at the self-actualization level through work. These make stronger cases for individuals to be given the right support and encouragement to develop to their full potential which is found in the hierarchy of needs by Maslow's 1943 research on motivation. Self-actualization is important in one's life as it entails both the mental and spiritual components of a person and his work (Moore and Casper, 2005:10). Human Resource Managers will then be able to coordinate all these dynamics to ensure the success or smooth running of the organisation as a form of informal reward system which it is hoped will ensure industrial harmony in Ghana and the world in general.

1.1   Problem Statement.

 Many employees attach themselves to one form of religion or the other and their everyday decisions and peer interactions are as a result of what they believe to be true. The engagement of spirituality at the workplace demonstrates religious beliefs in its physical forms. The way workers react to instructions, devote time for productive activities and leisure, dress codes used by them, sharing of resources and responses to organizational calls, attitudes and behaviours are determined by their spiritual beliefs it is believed, will create a particular workplace environment to impede or enhance productivity. The extent to which different employees exhibit their spirituality or religious beliefs is a matter of concern to the Human Resource Manager since the ability or inability to understand these complexities will have their own associated consequences.

To what extent are employees using these interactions to impact the work they do and how are human resource managers strategizing as part of an informal reward system, with these diversities at the back of the mind, to ensure harmonious working or industrial relations. The topic for the research is therefore The Effects of Religiosity and Spirituality on Human Resource Practices at the workplace.

1.2 Objectives of the Study

The objectives of the research have been divided into two. They are the General Objectives and the Specific Objectives.

1.2.1 General Objectives

To find out how Religiosity and Spirituality impacts the workplace

1.2.2 Specific Objectives

1. To assess the practice of religiosity and spirituality at the workplace at Mankranso in the Ahafo Ano South District.

2. To examine the extent to which religiosity and spirituality affects employees' performance at the workplace at Mankranso in the Ahafo Ano South District.

3. To assess the benefits from integrating religiosity and spirituality into the workplace at Mankranso in the Ahafo Ano South District.

4. To determine some critical challenges that are encountered as a result of the integration of religiosity and spirituality at the workplace.

1.3 Research Questions

1. In what ways are employees exhibiting religiosity and spirituality at the workplace?

2. To what extent is religiosity and spirituality affecting the performance of employees?

3. What are some of the benefits associated with the integration of religiosity and spirituality into the workplace?

4. What are some of the main challenges being encountered as religiosity and spirituality is being integrated into the workplace?

1.4 Significance of the Study

This research has been necessitated by the fact that a lot of employees are perceived to be working at their own 'pace' and demonstrate diverse attitudes. Meanwhile almost every employee professes one form of religion or another which in a way helps to determine how each person behaves. In this way, employees pretend to be working while employers also pretend to be paying. A worker's attitude to work is influenced by his or her relation with his object of worship. This research will then go a long way to bring to the fore the various ways employees demonstrate religiosity and spirituality and how it affects their work output. It will also expose some major benefits and challenges in the integration process and then find possible remedies to help use religious and spiritual integration in the workplace for the benefit of both the employer and the employee.

The Human Resource Manager will also get to know and understand the various dynamisms associated with the employees' attitude in terms of their religiosities and how their religion affects or informs their actions. Proper strategies can therefore be adopted to handle individuals and the group(s) at the workplace to ensure a harmonious working relationship and reduce

tensions at workplaces. The research will further contribute and motivate researchers to delve into this area of study and encourage inter-disciplinary research in academia.

1.5 Brief Methodology

In coming up with a study of this nature the major method used in the conduct of the project was questionnaire. Questions were set based on the research objectives and answers were sought from the respondents. Then, the data collected was augmented with further research into the secondary materials such as the periodicals and journals, textbooks, articles, and also information gathered from the internet on the topic under study. The data was presented using figures and tables from calculations made by the use of percentages from the Statistical Package for Social Science (SPSS) computer software in data analysis.

1.6 Scope of the Study

This research was conducted in the Ashanti Region of Ghana with Ahafo Ano South district as the area of focus. Specifically, Mankranso town workers at various institutions were used as a case study. This choice is of great significance due to the diverse nature of the employees at the district capital. Majority of the employees live outside the town and some also live within the catchment area. Some also commute to and fro from other localities especially around Kumasi Metropolis. They are also made up of people from different religious and ethnic backgrounds which create the fertile ground for such sample selection.

1.7 Limitations of the Study

This research was saddled with a lot challenges and difficulties some of which are elaborated here. Financial difficulties can be stated as one major obstacle to the successful conduct of the research. Mobilizing funds for the various travels during this period was very daunting. With the astronomical increases in lorry fares, it really drained the meager funds available to the researcher. It must also be pointed out that, money to buy resource materials and do print outs was not easy to come by considering the enormous financial burdens in sponsoring this programme. There was the problem of some respondents who were unwilling to answer the questionnaires. The way to retrieve the ones which had been answered was also not easy.

At times the researcher may book an appointed with a particular respondent to collect an answered questionnaire but at the time of the meeting, he would be told to come again at another time for the questionnaire and these attitudes created a lot of frustrations during the period of the entire research. Human limitations also worked against the researcher. Not having the wherewithal to find out every minute detail of the work, there was the need to work to cover only the specific areas chosen and ignored those areas that could have been added to produce a gargantuan document for posterity to come and read. The frailty of human beings also restricted the speed and agility with which the research could have been completed within the exact time frame set for the completion of the work.

1.8 Organisation of the Study

This research is organized into five main chapters. The chapter one deals with the Introduction which has been subsequently presented in these identifiable units of the background of the study, the problem statement, the objectives of the study with general and specific objectives, the

research questions, the brief methodology used, the scope of the study, limitations of the study and the organization of the study. The second chapter treats the literature review of the research. Then, the chapter three covers the methodology used in the conduct of the research and the organizational profile. The next chapter is the fourth and this deals with the data presentation, analysis and discussion of findings. The fifth and the final chapter cover the epitome of the work which is the summary of findings, conclusions and recommendations of the research.
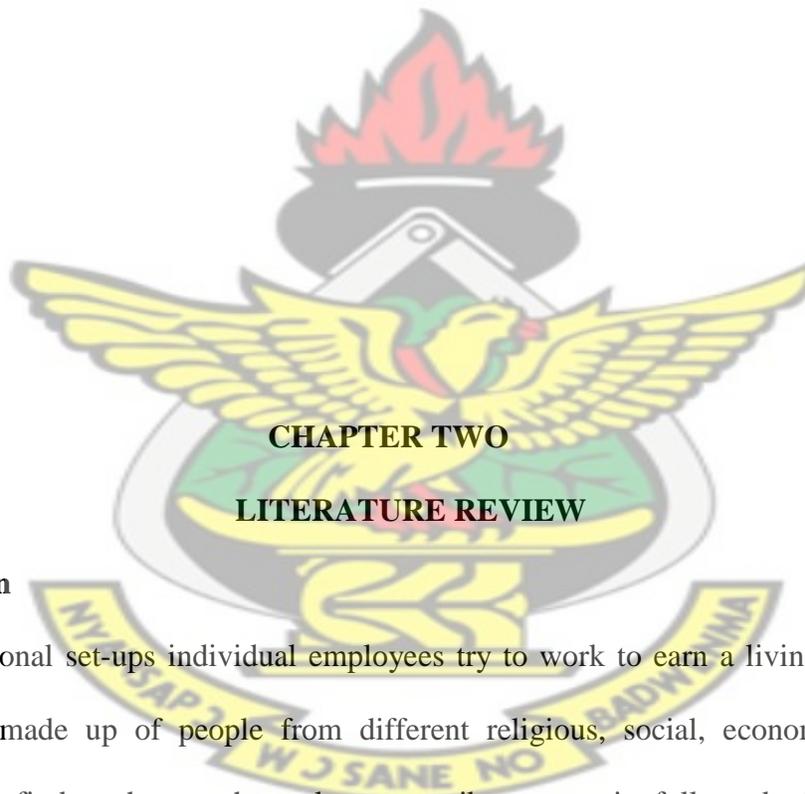
CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

In all organizational set-ups individual employees try to work to earn a living and these same employees are made up of people from different religious, social, economic and political backgrounds. To find out how each employee contributes meaningfully and relate cordially to a large extent depends on so many factors. These same employees exhibit different work attitudes and relationships which are formed from their background experiences especially that of religion. The meaning of religion and spirituality will be looked at in this review, various ways employees demonstrate their religious beliefs and practices, and benefits and challenges

associated with management integration processes and the conceptual framework within which they can relate and operate.

2.1 Definition of Religion

The Encarta Dictionary (2006) gives the etymology of religion as *"religionem*" or *:religio*" in Latin which implies *'respect for what is sacred, reverence for the gods', 'obligation, the bond between men and the gods'*.

Religion defies any one specific definition since everyone talks about religion in one way or the other. Barnhart (1977) stated that definition of religion can be seen from a single perspective or a broad one. He is of the view that those who see religion from a single perspective restrict what is religious and in this way ignore so many things that one would normally see to be religious. Then, those who view religion from the broad perspective define religion to cover a broader scope and thereby include so many things that generally may not be considered religious. Mohr (2006) stated that an individual's experience of or a belief in a power apart from his or her existence is referred to as religion (Mohr, 2006). A relation of human beings to God or gods or to whatever they consider sacred or in some cases merely supernatural is termed religion according to the Britannica Concise Encyclopedia (2006). The Encyclopedia Britannica further defined religion as human beings' relation to that which they consider as holy, sacred, spiritual or divine. In the same way religion is defined as a personal set or institutionalized system of religious beliefs, attitudes and practices; a cause, principle, or system of beliefs held to with ardor and faith according to Merriam-Webster's Collegiate Dictionary (2006).

Various definitions have been put down by various writers and this has made Cox (1996) to categorize these definitions under these headings: theological, moral, philosophical, psychological and sociological.

The Theological Definition according to Cox (1996) focuses the central criterion of religion on a belief in a transcendental power which is usually personified as a Supreme Being, but is sometimes conceived as being diffused through powerful spiritual beings, or is held to be an impersonal, mysterious, supernatural force (Cox 1996:3-14). What this means is that whatever definition one gives should make reference to a supernatural being(s) that is to be just one or many and focused on such a being or beings and must center on God, gods or spirits in general. Religion according to St. Augustine denotes properly a relation to God. This means that, Augustine perceives a relation with God as the major criterion that makes a phenomenon religious. This implies that if a phenomenon does not recognize the existence of God and tries to create a relationship with him, nobody can refer to that phenomenon as religion.

Tylor (1976) also defines religion as the belief in spiritual beings. In his estimation, Tylor postulates that where there exists the belief in spirit beings, such belief can be referred to as religion. Otto (1950) has defined religion as the feeling of the wholly "other". Even though the supernatural being is not clearly and directly mentioned, the wholly "other" implies something transcending humans. Berger (1990) then stated that religion is the attitude toward a sacred order that includes within all beings- human or otherwise- i.e., belief in a cosmos, the meaning of which both includes and transcends man. The sacred order also implies something transcending or which is above humans it is however expected at the same time that humans would

participate in that order by trying to make meaning out of the order (Berger 1990:26). From the definitions of Otto and Berger, the world can be dichotomized into two namely the Sacred and the Profane. Otto stated the "wholly other" while Berger wrote the "sacred order". Even though they do not mention the word profane in their definitions, it is implicit. The "wholly other" signifies something which is quite different from the normal. Sacred order suggests there is the existence of the non-sacred order which is the profane. Roberts (1984) wrote that these Theological definitions are Substantive Definitions that "hinges on the identification of the "substance" or "essence" of religion" Roberts (1984: 22). These "substance" or the "essence" of religion is the spirit being(s) or a mysterious force.

The Moral Definition as given by Cox (1996) makes the central criterion of religion a code of correct behaviour affirmed by believers as having its source in an unquestioned and unquestionable authority. Religion has been defined as leading a good life and this is attributed to a schoolgirl who equates morality to religion and it implies that being religious is to be moral. Then, Kant (1993) defined religion as the recognition of all our duties as divine command. This definition of Kant is part of his "categorical imperative" which states that duty must be done for its own sake but not for any other consideration and it is his version of the ethicists' "duty based" ethics or deontological ethics (Alexander and Moore 2008). This according to them is the moral law and if it is accepted as the command of God or in the exercise of one's duties is perceived as obeying God's commandment, then religion exists.

 In the Holy Bible, the letter of James 1:27 states that true religion that is pure and undefiled before God and the Father is this: to visit the orphans and widows in their affliction and to keep oneself unstained from the world (The Holy Bible, RSV). This implies that caring for the needy

and living a holy or pure life without blemish or unstained by sin is true religion. This is what is regarded is religion by God and is the most important aspect of religion, that is, it stresses on good behaviour. Good behaviour is what employers require from employees. From these definitions one can say that religion is a source of morality.

Accordingly, Cox's Philosophical Definitions make the central criterion of religion the position of an idea or concept which the believer interprets as ultimate or final in relation to the cosmic order and to human existence(Cox, 1996).Whitehead (1978) defined religion as what the individual does with his solitariness. Solitariness necessarily does not mean being alone or lonely but symbolized the mental condition or awareness which when an individual achieves is like religious experience. He is of the view that true religion is not in collective expression or in institutions but it is in what one discovers personally by and for one's self or when one discovers "God the companion" (Whitehead 1978: 351).

Another definition which is not credited to anyone has it that religion is the relation of man to his own being, but as a being outside of himself. Then there is yet another definition which stated that religion is the state of being grasped by an ultimate concern, a concern which qualifies all other concerns as preliminary and which itself contains the answer to the question of the meaning of life. This means that religion is anything be it symbols or concepts or a supernatural entity that humans regard to be ultimate concern. Cox again cited Bellah's (1978) definition of religion as a set of symbolic form and acts which relate man to the ultimate conditions of his existence. These definitions put forward the perception that adherents regard to be the most crucial or important.

Cox (1996) again brought to the fore the Psychological Definitions, which makes the central criterion of religion the feelings or emotions within people which cause them to appeal to forces greater than themselves to satisfy those feelings (Cox 1996). Freud (1964) defined religion from the psychological point of view as mass neurosis. This means that this psychoanalytical school perceives religion to be infantile fantasies that humankind must overcome to attain maturity. Attributed to a schoolgirl by Cox, religion is also defined as some kind of profound inner experience. She sees the subjective aspect of religion and identified religion to be something which is within the individual. Harris (2004) sees religion as a phenomenon that allows otherwise normal human beings to reap the fruits of madness and consider them holy (Harris, 2004).

Again, Schlermacher (1978) in Cox (1996) stated that religion is a feeling of absolute dependence. He is of the view that religion creates a sense of insufficiency in humans and he stressed on the dependency syndrome that religion creates in the adherents. This syndrome results in the believer the urge to rely on 'something' outside and higher than himself that can fill the emptiness. Then, Russell (1985) defined religion in Cox as the result of seeking comfort in a world which, dispassionately considered is a terrifying wilderness. From this definition one can say that religion is an escapist way for people who want to run away from the hardships in the world. Thus, humans try to find psychological comfort in religion. In short the psychological aspect of religion contains emotions or emotions are part of religion.

The last category given by Cox is the Sociological one. He stated that the sociological definition also makes the central criterion of religion the existence of a community of people which

identified, bound together and maintained by its beliefs in powers greater than the community itself. Hicks (2003) cited Karl Marx's definition of religion thus, "religion is the sigh of the oppressed creature… a protest against real suffering…it is the opium of the people …the illusory sun which revolves around man for as long as he does not evolve around himself." Hicks,2003; p.23) This widely acclaimed definition of Karl Marx identified religion as a weapon employed by individuals who have social, political and economic power to oppress the poor and the needy in society and keep them in perpetual subjugation. Instead of rebelling against the system, religion promises a better life in the hereafter which normally puts the poor at ease or makes them to be content with their present predicament or life.

Meanwhile, as the poor use religious teachings to be satisfied with the present social, political and economic status, the powerful at the top social hierarchy use religion to maintain their privilege position in society. In the opinion of Marx, religion prohibits societal changes and makes humans simply accept their present situation in this life irrespective of the quality of such life or no matter how bad it is. Thus, religion sacralises societal inequalities and prevents changes to the status quo. Hoffding (2005) also defined religion as the conservation of values. Values are thus the sense of right and wrong or what 'ought' to be and play significant roles in society such as maintenance of social harmony or cohesion. According to him, these values are preserved strictly by religion, and subsequently impart these to the members who adhere to it (1906: 346).

Accordingly, Lessa and Vogt (1945) further in Cox, gave sociological definition of religion as a system of beliefs and practices directed toward the 'ultimate concern' of a society. Though they do not mention what constitute ultimate concern, they are of the opinion that when society

endeavours to achieve what it deems to be its ultimate concern through the utilization of beliefs and practices then that is religion. Durkheim (1976) wrote that religion is a unified system of beliefs and practices relative to sacred things, that is to say things set apart and forbidden- beliefs and practices which unite into one single community called a church, all those who adhere to them. His other definition of religion is that, religion is only the sentiment inspired by the group in its members, but projected outside of the consciousness that experiences them and objectified (Durkheim, 1976).

The Encarta Dictionary (2009) defines religion variously in these senses. First, religion is seen as beliefs and worship. Thus, religion means people's beliefs and opinions concerning the existence, nature and worship of a deity or deities, and divine involvement in the universe and human life. Secondly, religion is seen as a System, that is, an institutionalized or personal system of beliefs and practices relating to the divine. Third, religion is seen as personal beliefs or values, which means a set of strongly-held beliefs, values and attitudes that somebody lives by. Then, as an obsession, thus an object, practice, cause or activity that somebody is completely devoted to or obsessed by.

2.2 Definition of Spirituality

In the Encarta dictionary (2006), spirituality comes from the French word '*espirit*' which also derives its root from the Latin word '*spiritus*' meaning 'soul', 'courage', vigor', ' breath'. This is related to "*spirare*" which also means "to breathe" in Latin. Spiritual is from the old French "*spirituel*" and it concerns matters concerning the spirit and spirituality is from the French "*spiritualite*" and the Latin is "*spiritualitatem*" or "*spiritualis*". Spirituality is explained as

things of the spirit i.e. matters concerning the spirit. It is expressed in the sense of having a spiritual quality i.e. the quality or condition of being spiritual. The term spiritual is explained in these senses. The first is in the sense of 'as of soul', i.e. relating to the soul or spirit which is usually in contrast to material things. The second sense is 'as of religion', i.e. relating to religions or sacred things rather than worldly things. The third one is in the sense of temperamentally or intellectually akin which is connected by an affinity of the mind, spirit or temperament. The fourth explanation is in the sense of as refined, i.e. showing great refinement and concern with the higher things in life.

Various definitions have been assigned to spirituality by different researchers and some of these are of great importance to our work here. According to McCormick (1994), spirituality can be defined as one's inner experience which can be expressed through his conduct. Thus to say that an individual's personal expression of conduct or behaviour in the public life demonstrates spirituality. Gibbons (2000) then looked or tackled spirituality's definition in the area of an individual's deeply-held values. These values, it must be stated may serve as barometer for providing better ways for living an acceptable life at all times. The definition given by Deshler and Welsh (1994) to spirituality shows that it is one's inner fountain of inspiration. Thus, how an individual is inspired to act is motivated from a special inner source within that person.

Neck and Milliman (1994, p.9) brought out their version of the definition of spirituality as "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". This also goes to buttress the points raised by others that a person's exhibition of behaviour and daily interaction with powerful forces to make their lives worth living is what becomes known as spirituality. Mitroff and Denton (1999) further

define spirituality as the fundamental feeling that one goes through with his or her total self, with other people and the whole cosmos one lives in. Thus to say that, when one feels that he or she is totally linked with himself or herself, is at peace with other people around and also connects well with the environment one lives in, then it is termed to be spirituality.

According to Moore and Casper (2006) the term spirituality can be defined as "internal substance, a value, belief, attitude or emotion that affects people's behaviour" (Moore and Casper, 2006, p.109-110). This means that, spirituality is something which is in the person's heart but not seen physically. It operates only when one demonstrates a certain kind of character or behaviour and that this character is so cherished by that person dearly. It can be seen from these that, both the spiritual and physical exhibition of what one perceives as a source of comfort, inspiration and security and determines to a large extent how one leads his or personal life and relate to others wherever they find themselves on this beautiful universe especially where their source of daily living is emanating from.

2.3 Religion and Spirituality Juxtaposed

It is very important and critical at this juncture to determine whether Religion and Spirituality are the same and one thing or they are in conflict or parallel and different concepts altogether. A lot of scholars (Mitroff and Denton, 1999; Butts, 1999; Dehler and Welsh, 1994) are of the view that spirituality is far and above religion. This implies that spirituality is higher than religion in life and not the same thing. This view is supported by the statement put forward by Garcia-Zamor and Jean-Claude which clearly proclaims that "spirituality is definitely not about religion"

Garcia-Zamor and Jean-Claude (2003, p.5). They are arguing that religion and spirituality have nothing in common at all but each is a separate entity and stands alone.

Laabs (1995) also argues strongly that religion should not be added to the definitions given to spirituality. He too is of the view that the two concepts are not the same and must be separated from each other. Mitroff and Denton (1999) provided enough or sufficient proof to demonstrate qualitatively that religion and spirituality are not related. Brandt (1996) then postulates that the various rites and rituals involved in spirituality are different from that of religion and also spirituality's goals are above religion. The major and clear reason that he gave was that the rites and rituals of spirituality enhance a "greater awareness of universal values, helping an individual live and work better and more joyfully" (Brandt 1996, p.4).

In as much as many scholars are of the view that religion and spirituality are unequal and clearly different, most scholars also vehemently disagree with their academic stance. Thus, many scholars (Mohammed et al. 2004) are also ascribing to the belief that both religion and spirituality are one and the same thing and go on to give the caution that they must not be separated at any point in time. Hicks (2003) also strongly supported this assertion that religion and spirituality are the same and cannot be divided into separate concepts. Zinnbauer et al. (1997) provided concrete testimony to prove that there is a significant relationship between religion and spirituality. Mohammed et al. (2004) stated that any distinction which will be made between religion and spirituality is "artificial and unnecessary" (Mohammed et al. 2004, p.104).

MacDonald (2000) presented some features of spirituality to make a case that the characteristics found in spirituality appear to provide certain connections which support the argument that religion and spirituality relates to each other. He put forward five main characteristics of spirituality to demonstrate that spirituality is an aspect of religion. These are listed as the "beliefs, attitudes and perceptions, transcendental experiences, sense of meaning for existence, belief in the paranormal and finally religious behaviour and practice" (MacDonald 2000, p.153). It is equally proper to state looking at the diverse definitions that, both religion and spirituality in the life of an individual aim at the same thing and hence are related to each other and therefore no attempt must be made to separate or treat them as two distinct concepts.

Spirituality has something to do with spiritual matters which must be honourably accepted that is also the subject matter religion handles perfectly i.e. the concept of religion portrays- man's relationship with the unseen spiritual powers- in the life of all humankind. The researcher's use of religiosity and spirituality in this sense implies everyday's exhibition of individual employee's faith as lived out or demonstrated in their places of work and one's faith is motivated by something from within and that both religiosity and spirituality concepts can be applied interchangeably in this work as they both head towards one end. Religiosity then is all humankind's physical manifestations of experiences of the Ultimate Reality and Spirituality is also all the hidden and/or unseen inner experiences of man towards the Ultimate Reality and can be made known only through religiosity.

2.4 Practices of Religiosity and Spirituality at the Workplace

It is important to draw attention to the fact that within organisations are individual employees who congregate at one place to work for owners of businesses. So these practices will be looked at from the individual, the group and the organisational levels. According to Yasemin (2000), the actions one puts up and that person's inner life have a strong relationship as one depends on the other. He is of the view that whenever individuals have a clear conscience or mindset, it brings encouragement on the power of the will and stimulates better attitudes in that person, for example, perseverance, determination and motivation to work to reach higher heights in life.

Mitroff and Denton (1999) brought out their statement to the effect that religion has been able to provide actual peace and happiness to individual people and also to do good stems from the guiding principles derived from the Divine and that, individuals perform good acts through appeal to their will and not through the use of coercive force. According to them, religion is the source that gives guidelines to progress for man both from the material and the spiritual perspectives. They are also of the view that no individual can discuss the issues of morality and virtue without reference to religion since morality and virtue emanates from one's good and clear conscience. Then, what links humankind to God is religion and at the same time provides for individual's good and clear conscience (Yasemin, 2000). It is again stated that, practical activities individuals exhibit at workplaces to demonstrate their religiosity include recitation of prayers everyday (Laabs, 1995). Thus, it is a common sight to find workers or managers praying in their offices. This is also true to see a whole group of workers beginning their daily activities with an organized prayer service. Laabs (1995) continued to show that, some employees can put on religious regalia or artifacts like the crucifix, rosary, and *'tasbar'* to their places of work. Laabs wrote that religious headscarves are normally put on by women especially the types

designed with religious logos and '*hijab*' (headscarf) by Muslim women and the cap by the men. Most workers hang printed religious pennants in their cars, paste posters and calendars in their offices to demonstrate their religiosity and spirituality.

It is also a common sight as stated by Laabs (1995) that on the tables or office desks can be found religious scriptures and tracts which are read by owners or possessors. She goes on to say that meditations by some workers are also rampant. Workers can be asked to watch the sun from their conference rooms together. That is to say that, organisations can organize religious activities for the whole workers to take part. For instance, in November 20th, 2013, a giant pharmaceutical company in Ghana called Tobinco Pharmaceutical Company Ltd., organized all-night vigil for all workers to pray for the success of the company when some of their imported drugs or products were ceased by the Foods and Drugs Authority (FDA) and the case was threatening the survival of the company (United Television–U TV- News at 10 pm). They prayed for God's intervention because the company attributed their problems to the work of some unseen hands or forces or they attributed their woes to the work of evil spirits. It was also observed that the Ghana Police Service organized the end of year thanksgiving service to thank God for a successful year and they attributed their success to the work of the Supreme Being (God). This was broadcast in most Television stations in Ghana on the 31st. day of December, 2013.

It on this basis that made Hicks (2003) to state that during festive occasions like the Muslim end of Ramadan period –'*Idr ul Fitr'*- and '*Idr ul Adha'* celebrations and also during Christmas and Easter seasons being celebrated by Christians, the employees are given the chance to take active

part and even close down for workers to feel that they are part of the system (Hicks, 2003). He is of the view that religiosity and spirituality exhibited by workers at the workplace comprises how one thinks about himself, his or her work, and the organisation which provides work for him or her to make a living. Wong (2003) stated that any attitude exhibited by employees which resembles that of a servant's behaviour towards an individual's occupation and management is a sign of spirituality.

He again pointed out that as one demonstrates respect, kindness, love, honesty and a high sense of integrity, it shows spirituality at work (Wong, 2003). Also, being religious or spiritual practically according to Wong, means showing greater concern towards the environment in one's society and demonstrating a high sense of social responsibility in the community one finds himself. This goes to buttress the command God gave to humankind in the Bible to keep the environment created for man in the Garden of Eden at the beginning of creation (Genesis 2: 15 RSV). Thus, man was to take good care of the garden and not to destroy. Wong (2003) further argued that being religious as a person means the ability to "view God and spiritual principles as grounding for moral decisions" (Wong 2003, p.3).

In furtherance of this, the Institute for Management Excellence–IME-(2006) website put forward these principles to bring out what constitutes religiosity and spirituality. These are "creativity, communication, respect, vision, partnership, energy and flexibility" (Institute for Management Excellence 2006, p.1-5). To be creative as a demonstration of spirituality implies the application of colour, laughter and enjoying one's total freedom which will promote greater productivity.

They explained that workers whenever they enjoy what they are doing, they tend to work much harder or put up their best from within themselves (IME, 2006).

Communication according to the IME (2006) is the means through which workers team-up and operates properly or which enables workers to work as a team. Thus, communications enhances teamwork or working together and this makes them feel to be within the group willingly. The third principle is observed when there is respect for oneself and also of other workers. This involves showing respect for the environment one works within, respecting colleague's personal privacy, their physical space and properties, their diverse opinions, religious affiliations, gender, philosophies, individual's ethnic origin, physical ability and personality (IME, 2006). Then, demonstrating vision according to the Institute (2006) implies the capacity to perceive beyond the ordinary or the obvious. Thus, when one sees what others cannot see with the mind in the near future and prepares for it. Then, partnership involves the duties and trusts assigned to people to execute in relation to their commitments towards the betterment of the group and the organization's stakeholders. The Institute (2006) again stated that, different individuals possess diverse standpoints and beliefs and this diversity is employed positively to expand the experiences of the members of the group. Energy they say is the stored up power for work and argued further that anytime workers feel creative and experience the freedom to vent their grievances and thoughts, and also being respected from the highest echelon or the top management and supervisors and from their own colleagues or co-workers, positive energy forces are released or discharged from within individuals to enhance their personalities (IME, 2006).

Employees need to be flexible and flexibility encompasses the capacity to adapt to dynamic situations or keep up with the wind of change which blows across the work environment. The Institute explained that, flexibility means agreeing to have an individual's personal beliefs and habits to change when required. The important thing one needs to do is "Finding Your Self yourself" (IME 2006, p.5). Thus, one has to find his real position on this universe or earth and move within its energy to attain greater feats or heights. They are of the view that there is fun when ever individuals who experience their lives positively put in much effort, earn much income or money, develop greater confidence in themselves, relate to many good friends and are seen as more healthier as compared to those who do not have fun in their lives.

It was stated by Hood et al. (1996) that religiousness encompasses all situations where an individual is considered as being self-righteous and then attend religious services, programmes and activities regularly (Hood et al., 1996). Lama (1999) then asserted that whenever individuals demonstrate sterling features or qualities like possessing true love, showing compassion, being patient, tolerant of others, can easily forgive others who wrong them, being content with what one possesses, is in harmonious relations with others, showing a sense of responsibility and then showing concern for fellow human beings, then spirituality is at work. (Lama, 1999). The researcher is of the opinion that both individuals and organisations normally demonstrate these good qualities or attributes of good life based upon their religious intuitions or inclinations and help them to perform better at workplaces.

2.5 Effects of Religiosity and Spirituality on Performance

It has been pointed out by Zimmerman (2004) that, workers of today find it extremely daunting to detach their work from their spiritual daily activities. Employees continue to seek meaning in the work they perform in order to bring their lives in equilibrium. This stems from the fact that currently, no employee wants to work under an autocratic leader or manager and in an environment which degrades humanity (Herman, Gioia and Chalkley, 1998). Effective manifestation of religiosity and spirituality at the individual, the group and the company levels yields great benefits according to Garcia-Zamor (2003). Some of these benefits accrued from the practice of spirituality at the workplace include being creative, improved production processes, better service to customers, being honest and trustworthy, having personal fulfillments, and being committed to the work one does. These ultimately culminate in higher performance levels in the organisation (Krishnakumar et al., 2002; McDaniel, n.d.; Miller, 1999). In addition to these, East (2005) wrote that workers who experience the feeling that they are directly connected to their work enjoy total peace of mind, internal or inner strength, serenity, sanity, calmness, and show patience and further demonstrate right attitude to work. The end result or product in better performance by employees is to help produce quality products and services (East, 2005). The researcher agrees with East and opines that due to these benefits, it will be prudent for the Human Resource Manager to watch out to the best way of achieving consistent workplace harmony using religiosity and spirituality.

According to Thompson (2000), work places where spirituality has been clearly seen to be in operation, such organisations have performed better in terms of profitability. He again wrote that "the more spirited companies outperform the others by 400 to 500 percent, in terms of net earnings, return-on-investment (ROI) and shareholder value" (Thompson 2000, p.19). Added to

this assertion is the statement that companies that have promoted religiosity and spirituality witnessed greater success and higher profits (Mitroff and Denton, 1999; Turner, 1999). Workplace religiosity and spirituality can result into intuition which also results in creativity (Freshman, 1999).

Turner (1999) again postulates that any time workers are given the opportunity to exhibit their spiritual life at the workplace, they demonstrate a high sense of creativity which in turn produce excitement and contentment in them (Turner, 1999). Thompson supported Turner by adding that bringing their spiritual sides to work will thereby lead to successes in monetary terms for the company (Thompson, 2000; Turner, 1999). This assertion is totally true as the aim of every company is to make more profits. In the same way, the performance of the organisation is duly influenced by religiosity and spirituality which is positively found there (Neck and Milliman, 1994). Furthermore, workers' creativity, contentment, working in teams, and total dedication to the course of the organisation were enhanced in organisations which enabled religiosity and spirituality to flourish at its workplaces (Freshman, 1999; Turner, 1999). In the case of individuals experiencing fulfillment, Turner (1999) observed that enhancing or promoting religiosity and spirituality will bring about workers going through total completeness or wellbeing anytime they report for work. The end product of this is the greater levels of individual fulfillment and the higher morale which in turn results in high performance in the organisation derived from successes in monetary terms.

Burack (1999) stated in relation to commitment that when there is the rise in commitment which comes about as a result of spirituality, it paves way for "Trustful Climate" at the place of work

(Burack, 1999; p.285).This commitment encompasses that of the workers to the company and also the company's commitment to quality and that of the buyer (Wagner-Marsha and Conely, 1999). Workers' attitudes in companies where religiosity and spirituality operates freely is positive, they serve as supporters and exhibit high levels of commitment as compared to the organisation where there is negative activities or where spirituality is stifled (Milliman et al., 2001; Pfeffer and Vega, 1999). This means that workers' religiosity and spirituality affects their performance at work.

2.6 Some Benefits Derived from Integration of religiosity and spirituality

When one scrutinizes carefully the enormous benefits organisations derive from workers being allowed to live out their religion at the workplace, it is prudent that organisations integrate religiosity and spirituality to its logical conclusion. Researchers like Zimmerman, (2004); Herman, Gioia and Chalkley, (1998), have written that when organisations integrate into their workplaces religiosity and spirituality, workers will enjoy real meaning and achieve life's aims and objectives. According to them, apart from the fact that the employees achieve individual fulfillment, the organisation will also chalk successes in terms of profitability, high morale and there will be little or no absenteeism.

Barret (n.d.) further stated that managers in the various organisations who have become successful in the twenty-first (21st) century, have to determine positive equilibrium between the company's interest, that of the employees and that of the community in which they operate in general. This equilibrium can be attained by the companies anytime they connect the goal of the

organisation in terms of profits with that of the workers whose main aim is to search for meaning and purpose through the work they do (Barret, n.d.).

Then, Khanweiler and Otte (1997) warned however that in workplaces where there is no integration of religiosity and spirituality, workers will feel bored, can't find any meaning or purpose in the work they do and they feel that they have been neglected and not cared for which in turn make workers frustrated and production levels will go down drastically.

Another researcher called Wong (2003) further scribbled that it is prudent for religiosity and spirituality to be integrated in the organisation for it to be productive in the area of the culture of the organisation which will further be identified in the general policies and practices of the organisation in their day-to-day schedules. He also stated that changes within the company must take place or occur if the company wishes to derive the total achievements resulting from integration of religiosity and spirituality (Wong, 2003).

He wrote again that these transformations will manifest at various places of work as the company derives the good results of religiosity and spirituality on employees' morale and performance through the following ways. Firstly, the company tends to be objective-oriented and meaning – based. Secondly, there will be a substitution of a new leadership with a mission taking the place of those of efficiency and control. Thirdly, the organizational culture which is full of fear will be replaced with the culture based on total love. Fourthly, there will be consistency of leadership activities and decisions in relation to values are seen as religious and spiritual, and these values comprise showing integrity, honesty, love, hope, kindness, respect and nurturing (Wong, 2003).

Moreover, workers feel comfortable to work to attain set tasks given them when the company shows kindness to them (Salzmann, 1997; Schulman, 1999). Another researcher also stated that workers who benefit from the kind gestures of their companies tend to produce 86% more output than those who do not experience kindness from their organisations (Lloyd, 1990). Integration will propel managers giving ears and creating a conducive or serene environment for workers devoid of being victimized or intimidated. He then went on to write that all bureaucratic procedures are then eliminated or reduced to the barest minimum to make workers feel that they belong to one unified group. Everybody feels that whatever they are doing should be in the interest of the society they operate in and then to all human beings wherever they may be. Leadership will further cherish their workers on the basis of their persons, their future potentials instead of only their contribution to the organizational goals and objectives.

Accordingly, workers will not be treated as commodities or machines to be used to achieve the set targets of the company. Rather, they will be treated as dignified human beings. This will reduce emotional disturbances, burnout and worker turnover which will then augment the company's total output (Brockner, 1985; Karasek and Theorell, 1990; Sigall and Gould, 1977; Snyder, 1994). These researchers further wrote that conflicts may be settled through the spiritual means by leadership of the company. That is seeking the face of the creator in times of crises and also as a way of expressing gratitude for a good year.

An example in Ghana recently is the Tobinco Pharmaceutical Company's night vigil organized on November 20th, 2013 to find solutions to the myriad of problems or the impasse between the Company and the Foods and Drugs Authority for importing fake drugs into the country. The

whole or all employees were involved and one could see some of them crying like babies in the full glare of television cameras. The Ghana Police Service was also seen on television organizing an end of year thanksgiving service to God for a fruitful and peaceful operational year (United Television news at 6.30pm and 10.00pm on 20th Nov. and 31st Dec. 2013). From the work of Snyder (1994), and those above, they are of the view that when these situations occur, the use of ultimatum to workers will be sparingly seen and decisions to terminate or dismiss and/or apply stiffer sanctions will take considerable time to execute. They go on further to state that leadership style will change to ensure that workers are empowered, giving more responsibilities to act on behalf of executives. Workers' morale will be enhanced, they will derive greater satisfaction from their jobs, be loyal to the company and ensure high productivity. "Spiritual dimension will be fully integrated with every aspect of work life, such as relationships, planning, budgeting, negotiation, compensation, etc" (Snyder 1994, p. 3-4).

Some Religions' Viewpoints on Human Conduct:

According to Yasmine (2000), human behaviour is regulated by morals which emanates from extremely high religiosity and spirituality. He stated that individuals, who reject religiosity and spirituality and thereby are deprived of good spiritual values, find it difficult to sustain conduct in relation to the principles of good morals (Yasmine, 2000).

Every religion in the world promotes right ethical conduct and sanctions evil deeds and in view of this, any committed religious and spiritual individual would not exhibit unacceptable ethical conduct in good conscience, he opined. These persons having strong belief see that whatever they have and their own bodies are for their creator (God) and therefore submit their wills to

God. He stated again that these individuals do not run away from being held accountable for their deeds and always stress on performing right actions since they are of the firm conviction that whatever they do, they will render accounts of their actions. Thus avoiding bad acts and doing good acts for themselves and for others (Yasmine, 2000).

The Holy Qur'an stated that "work righteously soon will God observe your work, and His Messenger, and the believers; soon will you be brought back to the Knower of what is hidden and what is open; then will He show you the truth of all that you did" (Sura 9:105). This Qur'anic text admonishes believers and all humankind to work honestly and efficiently in their workplaces since their deeds are constantly being monitored by God and will be noted down. Extending this attitude, workers must not cheat and managers likewise need to be same in all facets of their duties. In Islam, there is a terminology called "*ihsan*" which implies that act of humans worshipping as if God is seen physically and if adherents are unable to attain this state they have to bear in mind that God sees them. This idea of God constantly seeing whatever one does always keep workers and management to act rightly. Workers with *"ihsan"* endeavour to stretch above their normal duties to the level of sacrificing for others.

This idea is similarly manifested in the Holy Bible thus "whether you eat or drink or whatever you do, do it all for the glory of God" (Colossians 3:23 –Revised Standard Version). The Apostle Paul wrote in the Bible again to the Ephesians that "those who work for others must do so willingly from the heart as if doing it to God and not to human beings bearing in mind that whatever good one does, he will be rewarded in the same manner" (Ephesians 6:5-8 in the Holy Bible, RSV).

The Talmud, according to Judaism, states that immediately one dies, the first thing they are asked is whether they conducted their business transactions honestly and with purity (Telushkin, 2000). Note that the Talmud is the book which contains the civil and religious laws of the Jewish people in Judaism. The Torah then states in Exodus 20:12 that "Thou shall not steal". Both the Hebrews/Jews and Christians accept the Ten Commandments or the Decalogue in both Judaism and Christianity and stealing may extend to stealing the workers' and/or the employers' time, rewards or ideas of innovators.

The researcher believes that to abide by this law requires good conduct by all humankind at all times in all situations at all workplaces. In furtherance of this the Apostle Paul then wrote to the church in Ephesus admonishing them that thieves must stop being thieves but instead they must work harder with their hands honestly so as to have enough and some also for the needy among them (Ephesians 4:28 in the Holy Bible, RSV). Thus, they are to avoid stealing, being honest, hard workers and generous employees or persons at various workplaces and/or at their homes.

Every religion, it must be noted, upholds moral principles such as kindness, compassion, hard work, honesty and living at peace with all manner of human beings. That is to say that religious faith and everyday conduct are inseparable. It is unlawful *(haram)* in Islam for instance to earn a living through illegal means and the Qur'an speaks against this in Sura 83:1-3.

Indigenous African Religion or African Traditional Religion (ATR) is described as a "way of life that promotes godliness, love and justice" (Damuah 1993, p.58, quoted in Mbiti, 1997). Good conduct at all times is the structure of the religion which shows that there are Special Forces

which enforce laws in the society when violation occurs. These forces are the Supreme Being (God), Divinities, Spirits, Ancestors, Magic and Medicine and the Community as a whole (Quarcoopome, 1987 quoted in Mbiti, 1997). According to him, the Indigenous African fears to do evil because these forces are ready to unleash havoc on perpetrators of wickedness or evil and this include dealing unfairly with his fellow human beings. Good deeds are also rewarded to encourage others to emulate and to create a conducive and peaceful atmosphere in every African society. The evil deeds in the view of the researcher can encompass that which may occur at the workplace and go against owners of businesses and then affecting general profitability of the company. It is therefore prudent to agree with Mbiti that religion cannot be detached from the very fabric of the African or stated differently, religion and the African are inseparable and nothing can be done to remove or take religion from the life the African (Mbiti, 1969).

It will be very cumbersome to try as an HR manager to prevent Africans from practicing their religion in any way, which may include the place of work. The best thing is to strategize to achieve the desired optimum results through their religions.

2.7 Some Challenges of Integration of Religiosity and Spirituality

In as much as it is significant to promote religiosity and spirituality at the workplace by integrating it into the core values of the organisation, it is equally important to note that integration has its own challenges which can stifle the smooth operations of the business. Yasmine (2000) has stated categorically that different perceptions of individual employees become visible anytime religion and spirituality becomes open at the workplace. He moved ahead to write that conflicts normally erupts among workers, between workers and leadership and then between individual workers and their employers. He went on to state that sectionalism,

tribalism, biases/discrimination, nepotism, favouritism and individualism may rear their ugly faces at the workplace. Again he wrote that daily expectations of work from employees has nothing to do with religiosity and spirituality and consider it not useful to incorporate it into business affairs and must be practiced outside the workplace (Yasmine, 2000). This means that it has become difficult for most employers to accept the fact that religion and spirituality are important to focus energies and resources on in the business environment.

Added to the above is the statement that discrimination based on religious affiliation constitutes 29% of all charges or legal suits brought against individuals since 1992 in the United States according to the report of The Equal Employment Opportunity Commission 1997. This discrimination claims is in the third position of all complaints following sexual harassment and disability in that order (Conlin, 1999). This means that employees are not treated equally at the workplace even in an environment where there seems to be good institutionalization of human rights in the world.

The individual employees may further form splinter groups within the organisation and clinch to each other or individual as a result of their belonging to one religion and exhibit same practices. Those who do not belong to such groups will not be acceptable and hence be rejected and neglected and this makes working in the same groups or teams becomes a problem or impracticable at the extreme cases as posited by Yasmine (2000). Moreover, the legal issues in the environment make it impossible to integrate religion in the workplace. The Constitution guarantees freedoms of all kinds including religion and association. The 1992 Constitution of Ghana guarantees freedom of belief, and allows every citizen to practice any religion of his or

her choice and then to manifest or exhibit such practice making it impracticable for companies to generalize and make religion part of a company codes (Act 527 chapter 5 clause 21 (1) a & b). Whenever any worker refuses to join the company's religious activities, the employer cannot terminate the appointment of the employee since such is being protected by the Labour Act, 2003 (Act 651). The Act 651 states inter alia that no worker can be unfairly treated or his contract abrogated on the grounds of gender, race, colour, ethnicity, origin, religion, creed, social, political or economic status (Act 651, section 63 d.). This means that employers are restricted by this section and that they cannot unfairly terminate a worker's employment on the basis of his or her religion or the practice thereof. The issue here is also that there is minimum compliance with the laws prohibiting discrimination.

As a result of individual differences, it becomes difficult to integrate and execute religiosity and spirituality in the place of work. This is because of diverse preferences and interests individuals exhibit at different stages in life and since individuals come together to form groups who also form members of the company, it is advisable to commence implementation of any integration program from the individual level before assuming or extending it to the level of the company (Krishnakumar and Neck, 2002)

2.8 Conceptual Framework

The research analyses the relationships existing among the concepts under discussion. That is to say that religiosity and spirituality is practiced at the workplace at the individual, group and the organizational levels. Religiosity and spirituality also determine the type of human relationships and attitudes being exhibited at workplaces. These also affect performance and consequently will

go a long way to yield the required productivity which is measured through performance measurements.

It is also true that the core functions of businesses are to improve performance and increase productivity which determines the profit margins in the company. Since human beings make up the intangible assets in every organisation, it is prudent for them to be managed well to utilize the tangible assets to yield the needed results or outputs. This requires the Human Resource Manager to rise up to the occasion to ensure that the right workplace or industrial relationships exist for smooth production to go on.

This dynamics can be illustrated using this diagram.
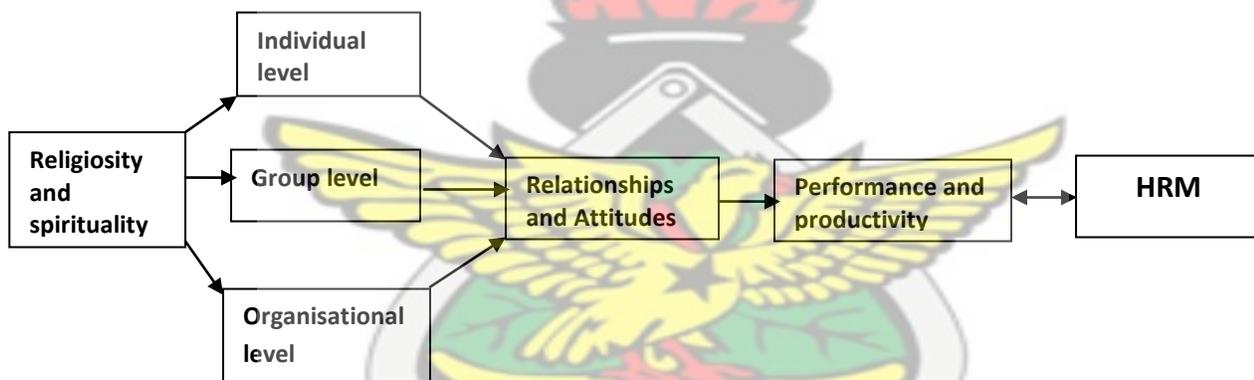
This Figure shows the Conceptual Framework of the study

From the illustration it can be seen that religiosity and spirituality operates at three levels of the individual, group and organizational which singly or together determines various relationships and attitudes at the workplace. This in turn helps to result or produce the expected performance and needed productivity and all these come about with the HR's ability to put in the needed structures in place for the general organizational strategic aims and objective.

CHAPTER THREE

METHODOLOGY AND ORGANISATIONAL PROFILE

3.0 Introduction

The research methodology is the most important aspect of the whole project. It deals with the various means through which the data was gathered and skills used to arrive at the information. The main technique used was questionnaire as the primary source with secondary data collected from available documents like magazines, research papers and internet materials which are useful to the current work. This chapter looks at the research design, sources of data, secondary data, population, sample, sampling techniques, reliability and validity, data collection instruments, data analysis techniques and the organizational profile.

3.1 Research Design

The research was conducted in an area where there are varied groups of peoples so the descriptive research design was considered appropriate. The study fits within the framework of descriptive survey research design because the researcher was to collect data and report the way things are without manipulating any variables. Saunders, Lewis and Thornhill (2012) maintain that the descriptive research design investigates into the conditions or relationships that exists, practices that prevail, beliefs or attitudes that are held. This design was considered appropriate

for the study as it allowed the researcher to use questionnaire to obtain responses from participants and provide insight.

The data was collected from primary and secondary sources. The primary source used was in the form of questionnaire. The secondary sources used were from existing literature sources which were well written by renowned authorities in the field of research. Respondents were asked to answer specific questions on the topic under research. They were asked to supply certain personal data on their demographics. Collection of the questionnaire was done and the data presented in figures and tables and the various percentages and regressions calculated using Statistical Package for the Social Science (SPSS) computer software.

3.2.1 Sources of Data

In coming out with a research of this nature, two main sources of data were used. The first was the primary source of which questionnaire was chosen. The research questions served as a guide in drafting the questionnaire. This was important because respondents gave first hand information about the questions asked. It became easy using this source as a way of collecting data for this project.

3.2.2 Secondary Data

Another source of data collection was the secondary type. This means data was collected from existing documents or literature and then from the internet. These sources were very vital for the research since they served as a guide and numerous sources where valuable data were collected to help enrich the research. These further provided the avenue for comparisons to avoid

duplication of existing work but to help fill in the gap or vacuum which remained unfilled or unanswered.

3.3 Population

This refers to the total number of employees in the town or district capital under study. The capital was made up of various categories of people who work at different departments and agencies and with diverse educational, economic, social, political and religious backgrounds. The district capital has a working population of one thousand five hundred and seventy eight (1 578).

3.3.1 Sample.

Respondents were selected from the different sectors in the district capital. The breakdown is as follows. Ninety-two (92) employees were selected from the district education service. Forty (40) employees were selected from the health sector. They were selected from the health administration offices and the main hospital staff. The District Assembly workers also were not left out and the number of workers who were willing and available was thirty (30). The National Health Insurance staff also were included and twenty (20) of their employees helped to answer some questionnaires. The Ghana Police Service staff in the district capital also contributed in answering and had ten (10) respondents. Again, ten (10) National Disaster Management Organisation (NADMO) staff was included in the selection of the respondents. Ten (10) employees of the Ahafo-Ano Premier Rural Bank Limited (AAPRB) were chosen to answer some of the questionnaire. Five (5) respondents each from the Non-Formal division and the National Commission on Civic Education (NCCE) were chosen. It was out of this population

that the sample for the research was selected to answer the questionnaire. A sample size of a two hundred and twenty one (221) respondents was chosen for convenience sake.

3.4 Sampling Techniques

The sample technique which was carefully considered and used in selecting the respondents was the systematic sampling technique. The systematic sampling technique was used to select the respondents from various government departments in the capital. This sampling technique was chosen because it was suitable for a research of this nature. This also meant that the respondents could be reached easily and personally on face-to-face basis. Saunders, Lewis & Thornhill (2012) stated that this technique is suitable for all sample sizes (Saunders, Lewis & Thornhill, 2012, p.272). They are of the view that, it gives accurate data and mostly needed when face-to-face contact is required and relatively easy to explain.

3.5 Reliability and Validity

To ensure the reliability of the research instrument, a pilot testing was done on 15 teachers. In the view of Cresswell (2003), pilot testing is important to establish the face validity for an instrument and to improve questions, form and the scale. The questions were validated for construct and face validity using expert advice. In the view of Saunders, Lewis & Thornhill (2012), reliability ensures that items on a research instruments solicit the exact response expected from them for the study by the researcher from colleague teachers. After the pilot testing, the data collected for the questionnaire were analyzed to find out whether it conforms or detracts from the proposed theoretical framework of the study. Cronbach's Alpha test-retest reliability method was used to test the main instrument. Reliability co-efficient of 0.82 indicates that the

items are satisfactorily enough to form a composite. The researcher concluded on the basis of comparing responses to similar questions posed in the pilot study that the instrument was therefore reliable and valid.

3.6 Data Collection Instruments

After the selection of the sample size of a two hundred and twenty one (221) respondents from a total town working population of one thousand five hundred and seventy eight (1,578) they were given the instrument for the collection of data for presentation and analysis. Questionnaire was chosen after considering different instruments. It must be stated that, questionnaire was the main data collection instrument used in this research. The questionnaire was used because, it allows respondents to remain anonymous when they answer the questions (Saunders, Lewis & Thornhill, 2012), and respondents can also complete a questionnaire at a time when it is convenient for them. The close-ended type of questionnaire was used for the study. The reason was that it was easier for respondents to complete, and the answers are much easier to code and analyze.

The questions were prepared from the main concepts addressed in the specific objectives and the research questions. These also informed the writing of the literature review. This instrument was specifically chosen or selected for use because the respondents were relatively easy to reach especially during working hours. They were not scattered over a large geographical area. The cost of travelling to them was also relatively manageable when they were at work. Various responses were provided to suit every respondent and the expected responses were given to them for easy answering. A space was provided for additional equally important and interested

information that had not been provided in the alternatives given. Close-ended questions were set. Since writing a lot of answers was limited, it was easy for respondents to answer all the questions provided at a reasonable time without complaints. The questions were also devoid of ambiguities and most often were made simple for every respondent. A seven-point Likert Scale was used for the coding:

one(1) = strongly disagree, two(2) = disagree, three(3)= slightly disagree, four(4)= neither agree nor disagree, five(5) = slightly agree, six(6) = agree, seven(7) = strongly disagree.

3.7 Data Analysis Techniques

The data collected were presented in the way the respondents answered them according to the specific objectives and research questions set in the project. The information was then subjected to quantitative analysis using the SPSS software or mathematical calculations of percentages and presented in the form of figures and tables. From the programme, frequency counts and percentages were collected for the analysis then regression was made. It must be observed that SPSS is able to handle large amount of data, and given its wide spectrum of statistical procedures purposefully designed for social sciences, it is quite efficient. These helped the research data to be properly analysed and interpreted to know the number of respondents in terms of percentages who represented majority of views or opinions and those who are in the minority interests. Those who were in the middle category were also identified. Then inferences were made concerning the various stances and opinions expressed about the questions put to them.

From these summaries, conclusions, and recommendations were made for readers especially for human resource managers to know how to exactly strategize to utilize religiosity and

spirituality which forms part of the organisation's culture, to bring out the best from employees to yield the needed results or produce the desired products and services required of them. Thus, to help increase productivity and profitability at the workplace through development of good interpersonal relationships and reduce tensions and petty squabbles which also have their own attendant difficulties.

3.8 Organizational Profile

3.8.1 Establishment of the Ahafo Ano South District

According to the annual report of the Ministry of Finance and Economic Planning (MOFEP) 2013, Ahafo-Ano South District was carved or created out of the then Ahafo-Ano District in 1988 (L.I. 1401) in pursuance of governments decentralization programme. The Ahafo Ano South district has been divided into 10 Area Councils and further subdivided into 50 electoral areas. The District Assembly is composed of 50 elected and 21 appointed members, Members of Parliament and the District Chief Executive (DCE). The district is made up of two constituencies and therefore has two Members of Parliament, who are ex-officio members or members of the Assembly without voting right. At its full sitting, the Ahafo-Ano South District Assembly is made up of 73 members.

3.8.2 Area of Coverage

The Ahafo Ano South district can be found or is located in the North-Western part of Ashanti Region and shares common boundaries or borders with Tano South District (Brong Ahafo

Region) to the North, Atwima Nwabiagya and Atwima Mponua districts to the South, Ahafo-Ano North District to the West and Offinso Municipal Assembly to the East. Mankranso is the district capital, and other important towns are Sabronum, Kunsu, Mpasaaso Nos. I & II, Adugyama, Pokukrom and Abesewa. The district covers an area of 1,241 sq. km., representing approximately 5.8 percent of the region's total surface area.

3.8.3 Population of the District

The 2000 Population and Housing Census gave the total population of the district as 133,632, representing about 3.7 percent of the region's total population. With a growth rate of 3.1 percent and projection based on the 2000 Population and Housing Census Report, the estimated population of the district for 2010 was 181,341. Males form about 55.2 percent of the total estimated population and females, 44.8 percent. The rate at which the population is growing means that the population density will be increasing. In 1984, the population density was 65.9 per sq. km. It increased to 107.6 per sq. km. in 2000. In 2010, the population density was estimated as 146.1 per sq. km. About 47 percent of the district's current population is estimated to be in the age group 0-14 years, whilst those 15-59 years from about 40.5 percent. Those 60 years and above form about 12.5 percent of the total estimated population. The dependent population is quite high and currently the dependency ratio is 1:1.5. The high dependent population is one of the major causes of rural poverty and deprivation as many households are unable to meet their basic needs of food, health, education and clothing. Another implication of the youthful population is its potential to grow rapidly which invariably leads to increased demand for social facilities such as schools, clinics and playing grounds.

3.8.4 The District Economy

In terms of output, income and employment, agriculture is the most important economic activity in the district. The sector employs about 70.2 percent of the labour force and it is estimated that 75 percent of income of people in the district comes from agriculture.

Farming in the district is mostly subsistence and the farmers cultivate food and cash crops. The main food crops produced, to mention a few, are cassava, plantain, cocoyam, maize, yam, and vegetables. The cash crops are cocoa, citrus, and palm fruits. The district has a tremendous agricultural potential and is one of the major cocoa and food crop producing districts in the region.

Farming in the district is characterized by simple farming methods and practices. These practices manifest themselves in the techniques employed in land preparation, planting, control of weeds, harvesting, and storage. Mixed cropping is practiced and productivity is generally low. Average yield per hectare is about 40 percent of achievable yields. The average farm size is about 1.5 acres and most farmers have more than one farm. The farmers depend on hired labour, especially for land preparation, so the demand for farm labourers is always high in the district.

Agriculture in the district depends heavily on rainfall and therefore any changes or variation in the rainfall pattern affects agricultural output.

Livestock farming is fast developing in the district. Sheep and goats are kept in almost every community. Cattle production is wide-spread in communities like Mankranso, Adugyama, Sabronum, Wioso and Abesewa. The major challenge facing the livestock sector is the absence of veterinary officers in the district. The farmers as a result do not have access to veterinary services.

Fish farming is becoming popular in the district. The district has been identified as one of the 21 districts in the country with great potentials in fish farming. Suitable fish farming areas include Kunsu and Adugyama. There are currently 25 fish ponds in the district (covering an area of 4.29 hectares) at Adugyama, Kunsu, Biemso No.1 & 2 and Akwatiakrom.

The industrial sector constitutes the second important sector, employing 19.4 percent of the labour force in the district. The district has small scale cottage industries like palm oil extraction, akpeteshie distilling, soap making, cassava processing, and kente weaving. Communities noted for these activities include Nsutam, Barniekrom, and Onyinanufu. There are brick and tile factories at Biemso No. 2 and Mankranso. Timber industries are in and around Mankranso and Nsuta.

The services sector employs 13.6 percent of the labour force. This sector includes all public servants in the district. Other activities under this sector include banking, transport, and private health care and educational service delivery.

The commerce sector forms 6.8 percent of the total labour force. It comprises wholesale and retail trade with women dominating this sector. The district has 4 weekly markets. These are Kunsu, Adugyama, Pokukrom, and Sabronum markets. There are also small daily markets in other communities like Mankranso, Wioso, and Domeabra.

3.8.5 Roads

There are 2 main trunk roads in the district. These are Kumasi – Sunyani trunk road and Mankranso-Tepa trunk road. The former has not seen any major rehabilitation since its construction about two decades ago. As a result the Mankranso-Tepa trunk road which was

constructed not quite long ago is being used by most drivers. This road, which was not constructed to suit vehicles with high tonnage, has also started developing pot-holes. Notwithstanding the problems associated with these two trunk roads, they are still accessible and facilitate easy movement of goods and services especially from communities along them. The trunk roads have contributed to the development of market at Kunsu, Adugyama and Pokukrom. These market centers do not only create employment opportunities but are a source of revenue to the Assembly.

Apart from these trunk roads there are 270.4 km. of feeder roads in the district. Out of this, 197.5 km. are engineered and 72.9 km. are un-engineered. Even though efforts are being made by the Department of Feeder Roads to improve the surface condition of feeder roads in the district, a large number of them are still in deplorable conditions. Many farming communities become inaccessible particularly during the rainy season. This makes transportation of goods and services very difficult and expensive.

3.8.6 Health

Ahafo-Ano South District has one main hospital which is at the district capital, Mankranso. There are health centres at Mpasaaso, Sabronum, Pokukrom, and Wioso; and Community Health compounds at Essienkyem, Kunsu Dotiem, Mpasaaso Dotiem and Anitemfe. There are private health facilities at Asibey Nkwanta, Adugyama and Bonkwaso No.2. There are also mission clinics at Adugyama and Domeabra. There is only one medical doctor in the district and a few well qualified health personnel which make health service delivery difficult.

3.8.7 Education

The district has 95 nurseries/kindergartens, 96 primary schools, 58 Junior High Schools and one Senior High School. All these schools are public institutions. Private schools are few in the district. The provision of educational infrastructure such as school buildings, furniture, and sanitary facilities to improve the standard of education in the district continues to be the major priority of the Assembly.

3.8.8 Financial Institutions

Two rural banks operate in the district. They are Ahafo-Ano Premier Rural Bank and Atwima Mponua Rural Bank. They operate in the major settlements notably, Mankranso, Wioso, Pokukrom, and Mpasaaso. A savings and loans company –Noble Dream Savings and Loans Ltd. - has also opened a branch at Mankranso to provide financial services to the people.

3.8.9 Security

The district has 4 police stations at Mankranso, Wioso, Mpasaaso and Pokukrom. Inadequate personnel and logistics are the main constraints facing the police service in the district.

3.8.10 Post &Telecommunication

Mankranso Post Office is the only post office in the district. There are, however, postal outlets at Sabronum, Wioso and Mpasaaso. Almost all the major telecom companies operate in the district but their services are best in communities along the main trunk road.

3.9 The Selected Organizations

3.9.1 Education service

The district education office in the town is located along the Mankranso to Kunsu highway. There are ten basic schools with four of them being government schools. One senior high school is also in the town and the staff strength of over five hundred.

3.9.2 Health sector

This is the sector mandated to provide health care services to the people. There is one hospital at the capital and the district health directorate headquarters is also located here. They have a staff population of about three hundred.

3.9.3 The Non-Formal Division of Ghana education service (N-FED) has the core mandate of providing functional literacy programmes to the adult populace. The main office has staff strength of fifteen and normally goes round to open literacy classes in the various towns and villages, distribute educational materials and monitors the teachers at nights.

3.9.4 The National Health Insurance office regulates the national health insurance scheme in the district. They register new subscribers and issue them with insurance cards to enable them access health care. Currently there are twenty five office staff to attend to subscribers.

3.9.5 The National Disaster Management Organization (NADMO) is mandated to assist disaster victims and help educate the people on how to prevent disasters in the district. They

have fifteen office staff and are located in the same premise with the Non-Formal division of the Ghana education service in the town.

3.9.6 The District Police station is at the main lorry station close adjacent to the court building in the town. There are about twenty men at the station with some operating at the headquarters close to education office and opposite the district hospital. They have the mandate to ensure internal security of the district, i.e. maintenance of law and order.

3.9.7 Ahafo Ano Premier Rural bank Limited (AAPRB Ltd.) is housed in a premise behind the NADMO office. Fifteen workers are working for the bank with nine serving as mobile bankers. They assist government workers with financial services of all kinds and also help farmers and traders to secure credits to expand their businesses.

3.9.8 The National Commission on Civic Education (NCCE) has the constitutional mandate to educate the citizenry on their legal rights and obligations as Ghanaians. They do this through public education. They are seven at the office working and serving the nation.
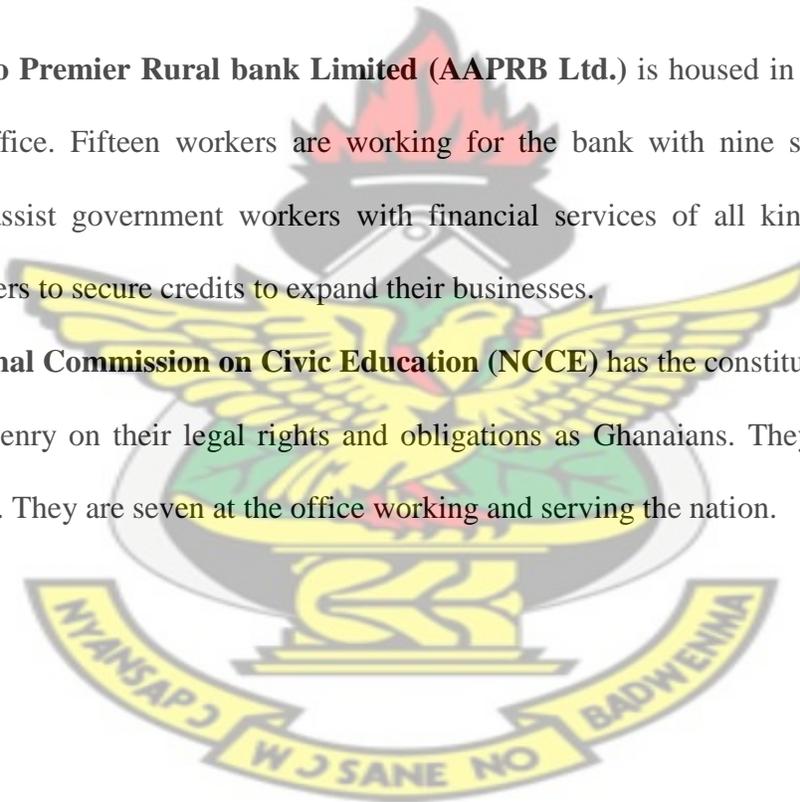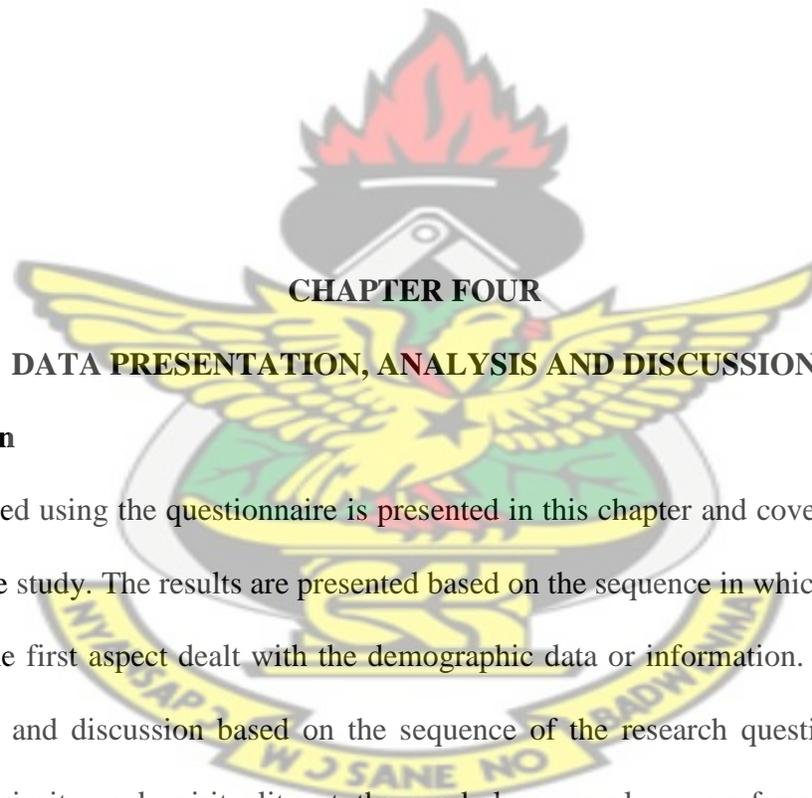
CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND DISCUSSION

4.0 Introduction

The data collected using the questionnaire is presented in this chapter and covers the results and discussion of the study. The results are presented based on the sequence in which the information was elicited. The first aspect dealt with the demographic data or information. The second dealt with the results and discussion based on the sequence of the research questions. That is: the practice of religiosity and spirituality at the workplace; employee performance measure of respondents; the benefits from religiosity and spirituality; and challenges associated with religiosity and spirituality at the workplace. The data are presented using tables drawn from SPSS output.

4.1. Demographics

The demographic data of respondents were solicited for the purposes of assessing the responses of the respondents. The Figures below presents the demographics of the respondents. From the figure 4.1, majority of the respondents 118 (53.4%) were males while the rest 103 (46.6%) were females. This reflects the diverse nature of the respondents and it tells how both males and females work to support their families and help build the country.

From the age distribution Figure 4.2 below, majority (40.7%) of the respondents were within the age cohort 20-30 years. This was followed by the age cohort 31-40 (31.2%). Few (1.8%) of the respondents were in the age cohort above 60. This shows how vibrant the working population is.
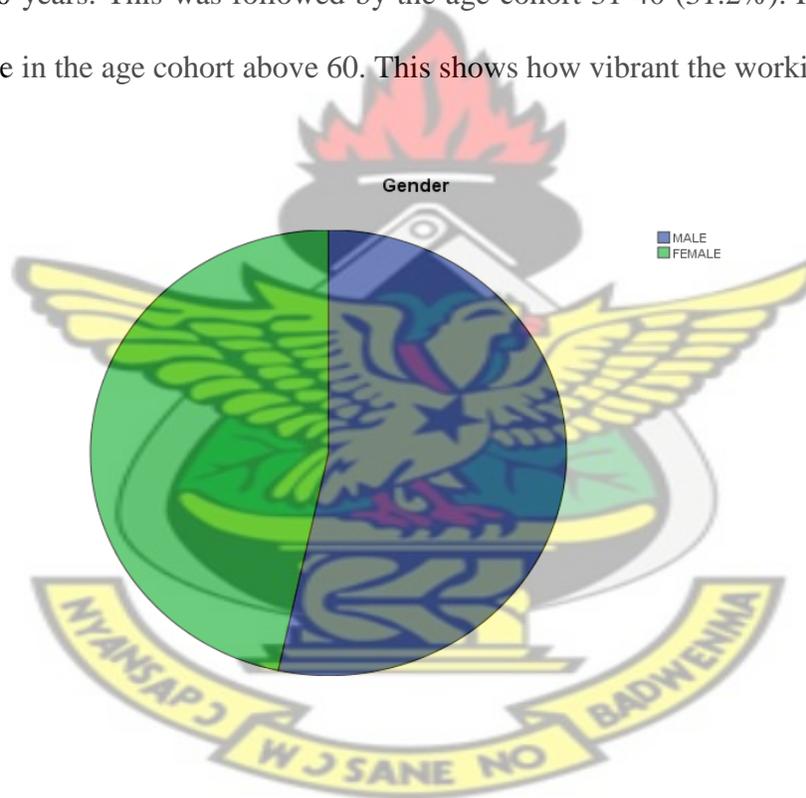
Figure 4.1: Gender of Respondents
Source: Field survey, 2014
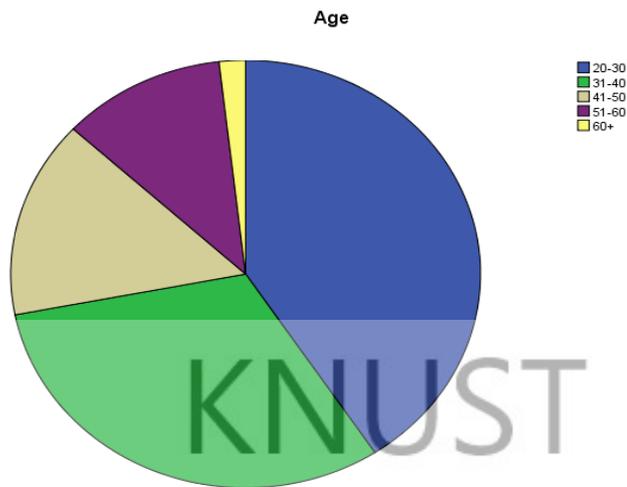
Figure 4.2: Age Distribution of Respondents
Source: Field Survey, 2014
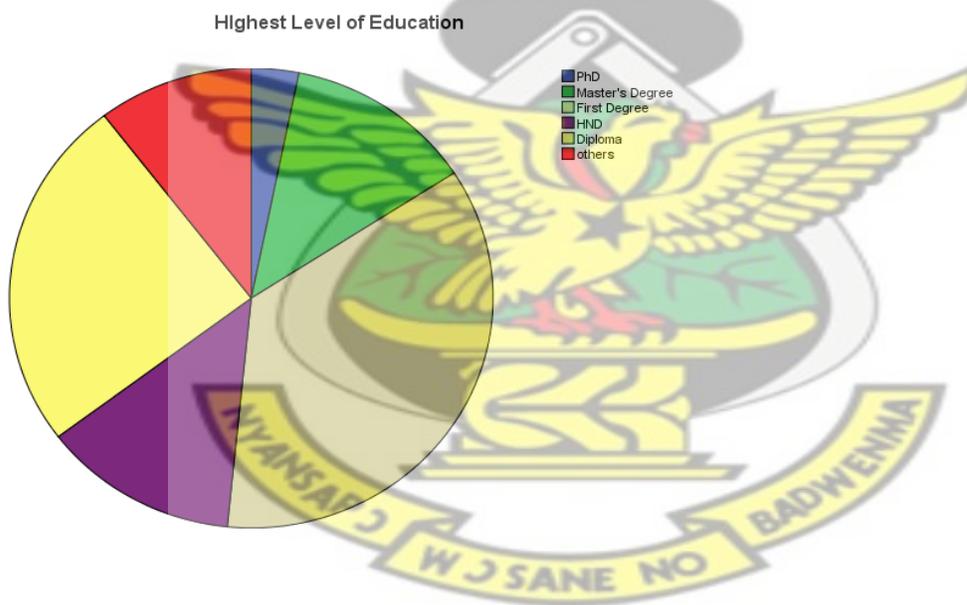
Figure 4.3: Level of Education of Respondents

Source: Field Survey, 2014

This Figure 4.3 indicates the various levels of education of respondents. It shows that most of them had gone to tertiary institutions with 35.7% First degree, 24.9% having Diploma

certificates. Higher National Diploma (HND) holders formed 13.1% with only 12.7% and 3.2% being Masters Degree and PhD holders respectively. The rest were SSSCE/WASSCE, NVTI, M.S.L.C. JHS, etc holders and that constitute 10.4%. This shows that there are diverse educational experiences of the respondents and the quality of workforce in the workplaces.

It was observed from the Figure 4.4 on the next page that majority 192(86.9%) of the respondents were in full time employment. Part time employees were 9.0% while 4.1% were under various contractual employment arrangements. This indicates that most of the respondents are full time employees with work security.

Table 4.4: Employment Status of respondents

Source: Field Survey, 2014

Figure 4.5: Number of years working in the organization
Source: Field Survey, 2014

When the respondents were asked to indicate the number of years each had worked in their respective workplaces, it was seen from Figure 4.5 that majority of them have more years ahead of them to work for the development of the country. Thus, 46.6% have worked for just one to five years, 17.2% have worked between six and ten years. 12.7% also have worked for a period less than one year. Those who had worked from sixteen years to twenty years formed 5.9% while 8.6% had contributed their energies for more than twenty-one years and above. This is a good sign for the nation since most of the workers have more years ahead of them to work.

How many workers are in your organization?
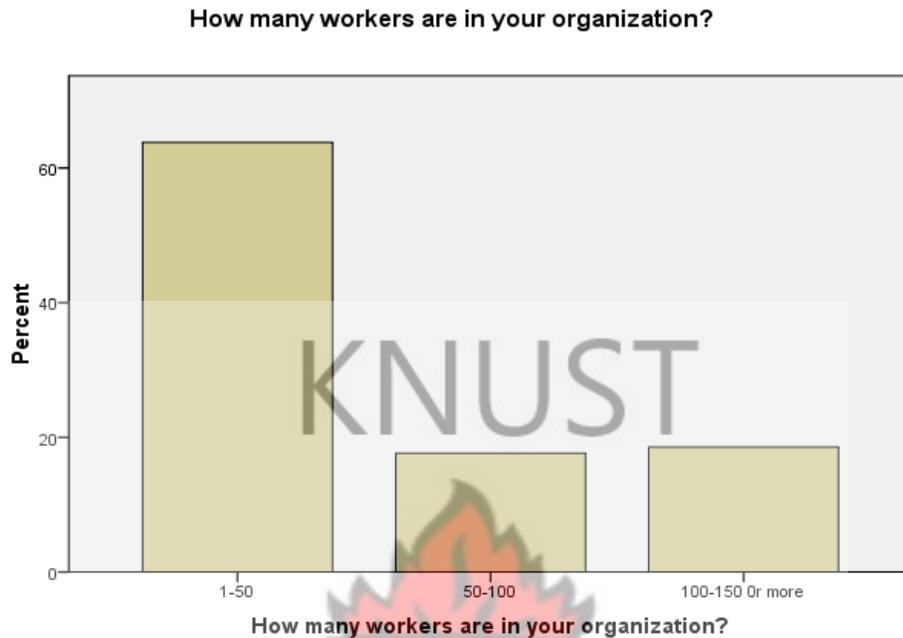
Figure 4.6: Number of workers in the organisation
Source: Field Survey, 2014

It was observed from Figure 4.6 that, majority 141(63.8%) of the respondents work in organisations with workforce of one to fifty. 41(18.6%) were working in an organisation with a workforce of between hundred and above. Then, 39(17.6%) work in organizations with a working population of fifty to hundred. It means that no employee worked in an organization where human interaction does not take place.
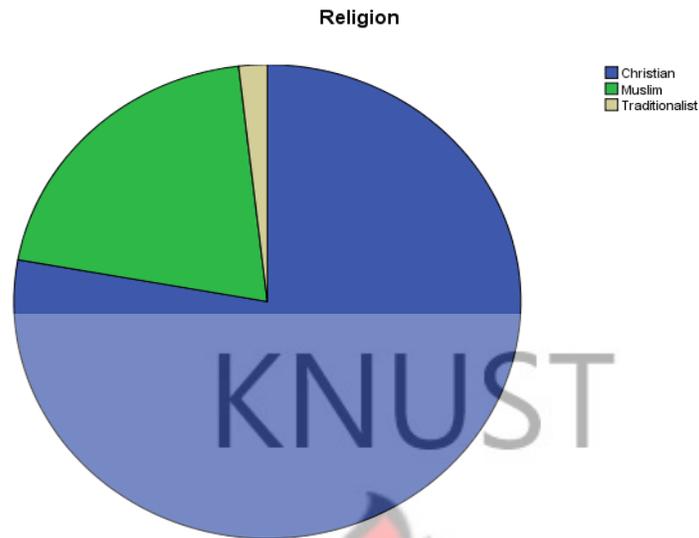
Figure 4.7: Religion of Respondents
Source: Field Survey, 2014

When asked to indicate their religious affiliations, it can be seen from Figure 4.7 that 172(77.8%) of the respondents were found to be Christians. 45(20.4%) were Muslims while 4(1.8%) were seen to profess traditional religion. It indicates that almost every respondent was having some knowledge about religious experience and things related to the spiritual world.

4.2 Practicing Religiosity and Spirituality at the Workplace

The responses received from respondents on the question of praying before start of work upon arrival at the work place, 57(25.8%) agreed and 69(31.2%) strongly agreed. This same issue had 11(5.0%) and 16(7.2%) strongly disagreeing and disagreeing respectively. 43(19.5%) slightly agreed while 21(9.5%) neither agreed nor disagreed. The researcher is of the view that majority of employees communicate with the Divine every day as a way of practicing their religiosity before they commenced their official functions at their workplaces.

Table 4.8: Practicing Religiosity at the workplace

Religiosity	1	2	3	4	5	6	7

Anytime I arrive at my workplace, I pray before I start work	11(5.0)	16(7.2)	4(1.8)	21(9.5)	43(19.5)	57(25.8)	69(31.2)
I normally wear my religious cloths, Caps, shirts and others to work	67(30.3)	72(32.6)	13(5.9)	6(2.7)	24(10.9)	21(9.5)	18(8.1)
I use religious objects like books, calendars, rosary/tasbar, hand bands and stickers at my workplace	55(24.9)	48(21.7)	8(3.6)	13(5.9)	35(15.8)	36(16.3)	26(11.8)
I belong to a religious group at my workplace	79(37.7)	64(29.0)	8(3.6)	5(2.3)	16(7.2)	32(14.5)	17(7.7)
My religious group normally organizes activities for its members to attend	57(25.8)	53(24.0)	10(4.5)	7(3.2)	18(8.1)	52(23.5)	24(10.9)
My organization allows formation of religious groupings at workplace	61(27.6)	60(27.1)	11(5.0)	16(7.2)	21(9.2)	36(16.3)	16(7.2)
My religious group members normally use similar objects to distinguish its members from others	65(29.4)	70(31.7)	13(5.9)	19(8.6)	19(8.6)	20(9.0)	15(6.8)
My organization sometimes organizes religious activities like thanksgiving service for all workers to take part	47(21.3)	64(29)	15(6.8)	18(8.1)	21(9.5)	37(16.7)	19(8.6)
Some of the workers are sometimes asked by the organization to perform religious duties like leading worship	25(11.3)	42(19)	16(7.2)	14(6.3)	30(13.6)	59(26.7)	35(15.8)
*I sometimes stop work to attend to religious activities like prayers	65(29.4)	66(29.9)	13(5.9)	8(3.6)	19(8.6)	29(13.1)	20(9.0)
*My religious beliefs enjoins me to work with my whole being	8(3.6)	22(10.0)	5(2.3)	9(4.1)	26(11.8)	87(39.4)	63(28.5)
*I consider my work as part of my calling by my creator	8(3.6)	15(6.8)	7(3.2)	11(5.0)	20(9.0)	86(38.9)	73(33.0)
*My religious beliefs do not affect my attitude towards work	10(4.5)	24(10.9)	6(2.7)	9(4.1)	20(9.0)	84(38.0)	67(30.3)

Source: Field survey, 2014   * 1(0.5%) missing from the system

This confirms what Idowu (1973) said which indicated that man is incurably religious and every activity man undertakes has religiosity and spirituality attached.

Then, what links humankind to God is religion and at the same time provides for individual's good and clear conscience (Yasemin, 2000). It is again stated that, practical activities individuals exhibit at workplaces to demonstrate their religiosity include recitation of prayers everyday

(Laabs, 1995). Thus, the researcher can further state that it is a common sight to find workers or managers praying in their offices. This is also true to see a whole group of workers beginning their daily activities with an organized prayer service.

Another practice of religiosity in relation to the use of religious dresses like clothes, shirts, T-shirts, caps among others, 9.5% agreed that they use them and 8.1% strongly agreed. 10.9% slightly agreed whereas 32.6% disagreed, 30.3% strongly disagreed, 5.9% slightly disagreed and 2.7% neither agreed nor disagreed. Again, on the display of religious objects such as calendars, books, pennants, stickers, flags, posters, and hand bands, those who agreed were 16.3%. Workers who strongly agreed were 11.8% and 15.8% slightly agreed that they use them. On the other hand, 24.9% strongly disagreed, 21.7% disagreed and 3.6% slightly disagreed. 5.9% neither agreed nor disagreed. The responses show that there is the enthusiasm of workers to openly declare their commitment to their religions and spirituality freely without any hindrance.

According to Hicks (2003), the display of such paraphenarial is to convey to people a message about their loyalty and want to persuade co-workers to adopt their symbolic messages. Laabs (1995) continued to show that, some employees can put on religious regalia or artifacts like the crucifix, rosary, *and 'tasbar'* to their places of work. Laabs wrote that religious headscarves are normally put on by women especially the types designed with religious logos and '*hijab*' (headscarf) by Muslim women and the cap by the men. Most workers hang printed religious posters and calendars in their offices to demonstrate their spirituality. It is also a common sight as stated by Laabs (1995) that on the tables or office desks can be found religious scriptures and tracts which are read by owners or possessors. The suggestion that indicated to them that each

belonged to a religious group at their places of work had these responses: 14.5% agreed, 7.7% strongly agreed, and 7.2% slightly agreed. However, 29.0% disagreed, 35.7% strongly disagreed and 2.3% stated that they neither agreed nor disagreed. These responses indicate that there is liberty for each employee to belong to any religious group of his or her choice.

Moreover, 23.5% agreed to the question that said various religious groups normally organizes activities for its members to attend. 10.9% strongly agreed and 8.1% slightly agreed. But 24.0% disagreed, 25.8% strongly disagreed and 4.5% slightly disagreed while 3.2% neither agreed nor disagreed. To the researcher, these actions will encourage members to socialize and develop strong interpersonal relationships among them thereby reducing tensions and suspicions.

Organization allowing formation of religious groupings at workplaces received these mixed answers. 16.3% agreed, 7.2% strongly agreed 9.5% slightly agrees but 27.1% disagreed, 27.6% strongly disagreed, 5.0% slightly disagreed and 7.2% neither agreed nor disagreed. On the whole majority of the respondents were in support of the question. This shows that there is a wind of freedom blowing at most workplaces but others are not allowed to enjoy this constitutional rights of freedom of association as enshrined in the 1992 Republican Constitution of Ghana chapter five clause 21(1)(b, c, d, and e).

On the issue of religious group members normally using similar objects to distinguish its members from others attracted these feedbacks. Majority, 31.7% disagreed, 29.4% also strongly disagreed increasing the number of objections and 5.9% slightly disagreed. But 9.0% agreed, 6.8% also strongly agreed and 8.6% each neither agreed nor disagreed and slightly agreed

respectively. These responses though mixed, indicate that at least there is some sort of using similar objects as a form of special identification at some workplaces.

The question on the organization sometimes organizing religious activities like thanksgiving service for all its employees to participate brought these answers out. 8.1% neither agreed nor disagreed, 16.7% agreed, 21.3% disagreed, 8.6% strongly agreed, 21.3% strongly disagreed, 9.5% slightly agreed and 6.8% slightly disagreed. These diverse answers show that while some organizations normally do organize such activities others do not do that and some are not in the known whether their organizations do it or do not undertake such activities.

In the course of the performance of religious activities, the organization sometimes requested some staff to execute religious duties like leading of worship. The responses received included the following. 26.7% said they agree, 15.8% strongly agreed and 13.6% slightly agreed but 11.3% strongly disagreed, 19.0% disagreed and 7.2% slightly disagreed with 6.3% saying they neither agreed nor disagreed. This also goes to support the first question's answers which are of diverse nature. In the opinion of the researcher, leading worship is a way of exposing their members to be well vexed in public speeches and socialization.

The question of sometimes stopping work to attend to religious activities like prayers showed these feedbacks. 13.1% agreed, 9.0% strongly agreed, 8.6% slightly agreed. Others however disagreed on varied degrees as 29.9% disagreed, 29.4% strongly disagreed, 5.9% slightly disagreed and 3.6% neither agreed nor disagreed. From these, one can see that while some do stop work for prayers, others do not do it and some still are neutral.

This corroborates Hicks (2003) assertion that, religious observances and obligations like prayers, Sabbaths, festivals and holy days are to be given the needed attention to cater for minority interests (Hicks, 2003: p.79-80). For example, during festive occasions like the Muslim end of Ramadan period –'*Idr ul Fitr'*- and festival of sacrifice - '*Idr ul Adha'* celebrations and also during Christmas and Easter seasons being celebrated by Christians. Again, the employees are given the chance to take active part and even close down for workers to feel that they are part of the system (Hicks, 2003). It was stated by Hood et al. (1996) that religiousness encompasses all situations where an individual is considered as being self-righteous and then attend religious services, programmes and activities regularly (Hood et al., 1996).

The assertion that religious beliefs enjoin workers to work with their whole being had these major reactions from respondents. 39.4% agreed, 11.8% slightly agreed, 28.5% strongly agreed but 10.0% disagreed, 3.6% strongly disagreed, 2.3% slightly disagreed while 4.1% neither agreed nor disagreed. Also, those who considered their works as part of their divine calling constituted these percentages. 38.9% agreed, 9.0% slightly agreed, 33.0% strongly agreed. However, 6.8% disagreed, 3.6% strongly disagreed and 3.2% slightly disagreed while 5.0% neither agreed nor disagreed. Then, the suggestion that religious beliefs do not affect workers attitude to work saw these mixed answers. 38.0% agreed, 30.3% strongly agreed and 9.0% slightly agreed. 10.9% disagreed, 4.5% strongly disagreed, 2.7% slightly disagreed and 4.1% neither agreed nor disagreed. All these issues deal with internal feelings of employees, as a result of one's level of religiosity and spirituality and then affect their attitudes to work which also determine performance.

The researcher agrees with Mitroff and Denton (1999) who brought out their statement to the effect that religion has been able to provide actual peace and happiness to individual people and also to do good stems from the guiding principles derived from the Divine and that, individuals perform good acts through appeal to their will and not through the use of coercive force. According to them, religion is the source that gives guidelines to progress for man both from the material and the spiritual perspectives. They are also of the view that no individual can discuss the issues of morality and virtue without reference to religion since morality and virtue emanates from one's good and clear conscience. Generally, on religiosity and spirituality, it is therefore prudent to agree with Mbiti (1969) that religion cannot be detached from the very fabric of the African and that religion and the African are inseparable and nothing can be done to remove or take religion from the life of the African (Mbiti, 1969).

From Table 4.9, the responses gathered on how spirituality is practiced at the workplace are presented and analysed. When workers were asked to give answers to the issue that when they are faced with any important decision, their spirituality becomes always the overriding consideration, these were what came out. 33.9% agreed with what was suggested, 16.3% strongly agreed, 21.3% slightly agreed but 5.9% disagreed, 4.5% strongly disagreed, 6.3% slightly disagreed while 10.9% neither agreed nor disagreed.

Table 4.9: Practicing Spirituality at the workplace

Spirituality	1	2	3	4	5	6	7
*When I am faced with an important decision, my spirituality is always the overriding consideration	10(4.5)	13(5.9)	14(6.3)	24(10.9)	47(21.3)	75(33.9)	36(16.3)
*Spirituality is the master motive of my life, directing every other aspect of my life not part of my life	13(5.9)	21(9.5)	12(5.4)	14(6.3)	45(20.4)	76(34.4)	38(17.2)
*When I think of things that help me to grow and mature as a person, my							

spirituality is absolutely the most important factor in my personal growth	6(2.7)	15(6.8)	6(2.7)	16(7.2)	37(16.7)	84(38.0)	55(24.9)
*My spiritual beliefs affect no aspect Of my life	40(18.1)	45(20.4)	13(5.9)	13(5.9)	20(9.0)	47(21.3)	41(18.6)

Source: Field survey, 2014   *2 (0.9%) missing from the system

Then on the question that spirituality is the master motive of their lives, directing every aspect of their lives not part of them, 34.4% agreed, 20.4% slightly agreed, 17.2% strongly agreed but 5.9% strongly disagreed 9.5% disagreed, 5.4% slightly disagreed and 6.3% neither agreed nor disagreed indicating diversity of respondents' spirituality in the district.

Again, when one thinks of things that help him/her to grow and mature as a person, their spirituality is absolutely the most important factor, 38.0% agreed, 24.9% strongly agreed, 16.7% slightly agreed but 6.8% disagreed, 2.7% strongly disagreed, 2.7% slightly disagreed and 7.2% neither agreed nor disagreed. Once again varied answers were obtained. Then, to the question that their spiritual beliefs affect no aspect of their lives, 9.0% responded they slightly agree, 21.3% agreed, 18.6% strongly agreed, while 20.4% disagreed, 18.1% strongly disagreed, 5.9% slightly disagreed and 5.9% neither agreed nor disagreed. This indicates that, majority of respondents favour positively all the spirituality questions with some dissenting. It is on the basis of this that the researcher opines that whatever employees do at their workplaces are based on their levels of spiritual growth and maturity. A renowned researcher Wong (2003) stated to support this view that any attitude exhibited by employees which resembles that of a servant's behaviour towards an individual's occupation and management is a sign of spirituality. He again pointed out that as one demonstrates respect, kindness, love, honesty and a high sense of integrity, it shows spirituality at work (Wong, 2003).

4.3 Relationship between Religiosity and Spirituality

The researcher sought to find out whether association between spirituality and religiosity exists. To establish this fact empirically, Chi square test of association was conducted. The Table 4.10 below depicts the Chi square test result. A Chi-square test value of significance of 0.000 means that there is highly significant association between religiosity and spirituality.

Table 4.10: Chi-square test

	N	Mean	Std. Deviation	p-value
Religiosity	221	12.28	1.335	
				0.000
Spirituality	221	3.66	0.791	

Source: Field survey, 2014

4.4 Employee Performance at the workplace

From the Table below respondents gave answers to the question that they perform their works with no or less supervision as follows: 33.5% agreed, 25.3% strongly agreed, 7.2% slightly agreed, 14.5% disagreed, and 3.2% neither agreed nor disagreed while 12.7% strongly disagreed.

Table 4.11: Employee Performance Measure

Employee performance Measure	1	2	3	4	5	6	7
*I perform my work with no or less Supervision	28(12.7)	32(14.5)	7(3.2)	7(3.2)	16(7.2)	74(35.5)	56(25.3)
*I work within the stipulated time allocated for the work assigned to me only	15(6.8)	26(11.8)	14(6.3)	16(7.2)	31(14)	71(32.1)	47(21.3)
*I focus all attention on my work to avoid mistakes	4(1.8)	4(1.8)	5(2.3)	8(3.6)	17(7.7)	111(50.2)	71(32.1)
*I make sure that the materials Given to me are used well	5(2.3)	3(1.4)	1(0.5)	6(2.7)	16(7.2)	109(49.3)	80(36.2)
*I always try to prevent wastages of resources given to me to work with	4(1.8)	3(1.4)	2(0.9)	4(1.8)	29(13.1)	101(45.7)	77(34.8)

*I assist my colleagues who find difficulties in handling their assigned duties	4(1.8)	4(1.8)	3(1.4)	7(3.2)	32(14.5)	110(49.8)	60(27.1)
*I sometimes seek clarity from my supervisors whenever I face work problem	7(3.2)	9(4.1)	2(0.9)	8(3.6)	27(12.2)	104(47.1)	63(28.5)
*I am always provided with the required quantity of materials needed to work with	22(10)	37(16.7)	10(4.5)	16(7.2)	32(14.5)	69(31.2)	34(15.4)
*I keep or protect the materials I work with well when there are leftovers	2(0.9)	6(2.7)	2(0.9)	7(3.2)	36(16.3)	111(50.2)	55(24.9)

Source: Field survey, 2014   *1 (0.5%) missing from the system

The majority were in support indicating their level of experiences at their workplaces. Then, most workers were in favour of the suggestion of working within the stipulated time allocated for the works assigned to them only. These were their responses: 32.1% agreed, 14.0% slightly agreed and 21.3% strongly agreed. Few of them did not support the assertion and gave their reactions with these answers: 6.8% strongly disagreed, 11.8% disagreed, 6.3% slightly disagreed and 7.2% neither agreed nor disagreed. It could be seen that, majority again focus all their attention on their work to avoid mistakes as depicted in these responses: 50.2% agreed, 32.1% strongly agreed, 7.7% slightly agreed but 1.8% disagreed, 1.8% strongly disagreed, 2.3% slightly disagreed and 3.6% neither agreed nor disagreed.

This shows diverse nature of workers at the workplace with different attitudes to work which affect performance. As to the ways they/ workers use the material given to them, 49.3% agreed to the question that they use them well, 36.2% strongly agreed, 10.4% slightly agreed, 14.8% neither agreed nor disagreed, 8.0% disagreed, 2.3% strongly disagreed and 0.5% slightly

disagreed. This shows that majority make good use of the organizations' resources to enhance performance at workplace. In the same vein, majority favoured the suggestion that workers endeavour to prevent wastages of resources given to them to work with. Good attitude to the use of resources was demonstrated with these answers: 45.7% agreed, 34.8% strongly agreed, 13.1% slightly agreed, but 1.8% strongly disagreed, 1.4% disagreed, 0.9% slightly disagreed and those who were neutral were 1.8% to the question.

Also, most workers were of the opinion that, they assist their friends who found difficulties in handling their assigned duties. Their responses are as follows: 49.8% agreed, 27.1% strongly agreed, 14.5% slightly agreed, but 1.8% disagreed, 1.8% strongly disagreed, 1.4% slightly disagreed and 3.2% showing their neutrality in this issue. At least it is heartwarming to see that most workers are ready and willing to help those in difficulties at their assigned duties. Then, workers were quick to accept that sometimes they seek clarifications from their supervisors in times of problems. Majority still gave approval with 47.1% agreeing. 12.2% slightly agreed, 28.5% strongly agreed and 3.6% being neutral. However, 4.1% disagreed, 3.2% strongly disagreed and 0.9% slightly disagreed. Availability of materials enhances high productivity and workers provided these answers to show that they were always provided with the required quantity of materials needed to work with. 31.2% agreed, 14.5% slightly agreed, 15.4% strongly agreed and 7.2% neither agreed nor disagreed. However, 16.7% disagreed, 10.0% strongly disagreed and 4.5% slightly disagreed.

Similarly, a majority were of the view that they kept the leftover materials well after work. Their responses were that, 50.2% agreed, 16.3% slightly agreed, 24.9% strongly agreed and 3.2% neither agreed nor disagreed. But, those with contrary views gave these answers: 2.7% disagreed,

0.9% each strongly disagreed and slightly disagreed. They showed that they were good workers with their organizations at heart. The researcher supports the authorities of the field who share their views on performance of employees due to their religiosity and spirituality. For instance, it has been pointed out by Zimmerman (2004) that, workers of today find it extremely daunting to detach their work from their religious and spiritual daily activities (Zimmerman, 2004). Employees continue to seek meaning in the work they perform in order to bring their lives in equilibrium. This stems from the fact that currently, no employee wants to work under an autocratic leader or manager and in an environment which degrades humanity (Herman, Gioia and Chalkley, 1998).

Effective manifestation of spirituality at both the individual and the organizational levels yields great benefits according to Garcia-Zamor (2003). Some of these benefits accrued from the practice of religiosity and spirituality at the workplace include being creative, improved production processes, better service to customers, being honest and trustworthy, having personal fulfillments, and being committed to the work one does. These ultimately culminate in higher performance levels in the organization (Krishnakumar et al., 2002; McDaniel, n.d.; Miller, 1999). In addition to these, East (2005) wrote that workers who experience the feeling that they are directly connected to their work enjoy total peace of mind, internal or inner strength, serenity, sanity, calmness, and show patience and further demonstrate right attitude to work. The end result or product in better performance by employees is to help produce quality products and services (East, 2005).

4.5 Regression Analysis of Religiosity and spirituality on Employee performance

When there is evidence that two variables are correlated, it may be of interest to describe the relationship between them using regression analysis (Gordor and Howard, 2006). Regression analysis seeks to find regression models that best describe the relationship that exist between two or more variables. The purpose of regression is to explore the dependence of one variable, in this case performance, on others, in this case gender, age, educational level, spirituality and religiosity.

The general regression model is

$$p = \alpha + \beta x + \varepsilon$$

Where p is the value of the response variable or the dependent variable, x the value of the predictor variable or the independent variable, α and β the regression coefficients and ε is the random error term. The Table 4.12 below depicts the analysis of variance (ANOVA) results on the regression model.

Table 4.12: ANOVA

Model	Sum of Squares	df	Mean Square	F-value	R-value	p-value
Regression	38.781	4	9.695			
				12.587	0.435	0.000
Residual	166.377	216	0.770			
Total	205.158	220				

Source: Field survey, 2014

To find out whether the regression model is statistically significant, analysis of variance test was conducted and the outcome is in the Table 4.12 above. The correlation coefficient value (R-value) of 0.435 means that performance and the independent variables are correlated. This implies that there is a positive linear trend between performance and the independent variables.

The F-value of 12.587 and p-value of 0.000 which is less than error margin of 5% indicate that the regression model is good for prediction.

The constant of the regression model is 4.257 which is the performance of employee when all the independent variables are zero. The t-value of 6.615 and p-value of 0.000 shows the constant value is statistically significant and can be included in the model.

Table 4.13: Regression Coefficients

	Coefficients(β)	t-value	p-value
Constant	4.257	6.615	0.000
Gender	0.076	1.205	0.230
Age	0.063	1.000	0.318
Religiosity_Spiritually	0.430	6.976	0.000
Level of Education	0.063	1.012	0.312

Source: Field survey, 2014

The coefficient of gender is 0.076 which is not significant based on the t-value of 1.205 and p-value of 0.230 which is greater than alpha value of 0.05. This means that the co-efficient of gender cannot be included in the model. Also, the coefficient of level of education is highly insignificant and cannot be included in the model. It could be also inferred from the Table that the coefficient of age is also not significant based on p-value 0.318 which is greater than alpha value of 0.05. The coefficient of religiosity_spiritually is highly significant. This coefficient has positive relationship with performance. This means that as religiosity_spirituality increases, performance also increases. The regression model is:

$$p = 4.257 + 0.430(\text{Re}\,ligiosity\_Spirituality)$$

This empirical findings shows that religiosity and spirituality positively impacts employee performance and is supported by the views expressed in literature that allowing employees to practice their religiosity and spirituality ultimately culminate in higher performance levels in the organisation (Krishnakumar et al., 2002; McDaniel, n.d.; Miller, 1999).

4.6 Benefits from Religiosity and Spirituality at the workplace

The benefits being derived from religiosity and spirituality were looked at from the Organizational Citizenship Behaviours (OCB) areas of helping behaviours, courtesy, conscientiousness and civic behaviours. Majority of respondents said they helped colleagues with non-work related matters and is based on their religiosity and spirituality. In all, 52.0% agreed, 18.1% slightly agreed and 19.0% strongly agreed but 5.9% disagreed, 0.5% strongly disagreed, 0.5% slightly disagreed and 3.2% were neutral.

Also, 46.6% agreed to helping friends who were absent at work due to some circumstances beyond their control. 14.9% strongly agreed too, 21.3% slightly agreed and 6.3% neither agreed nor disagreed. But 5.9% disagreed to helping absentee friends and 3.2% strongly disagreed with 0.9% further slightly disagreeing.

Then, it was detected that most employees were helping colleagues with heavy workloads. 55.2% agreed, 15.4% strongly agreed, 19.9% slightly agreed forming the majority of respondents. Those who disagreed were 4.1% and 1.4% strongly disagreed with 0.5% slightly disagreeing.

On the issue of courtesy, majority were in favour while few were against the question of trying to avoid creating problems for other workers at the workplace. The responses were that, 41.2% agreed, 43.4% strongly agreed, 5.4% slightly agreed with 3.6% being neutral on this issue. But, 2.7% disagreed, 2.3% strongly disagreed and 0.5% slightly disagreed. To the researcher, this behaviour will enhance good interpersonal relationships for peaceful work environment. Still, majority were of the view that they informed their mates before taking any important action at the workplace indicating respect for each other. Here too, 47.1% agreed, 24.0% strongly agreed, 12.2% slightly agreed, 1.4% neither agreed nor disagreed but 7.2% disagreed, 3.2% strongly disagreed and 1.4% slightly disagreed.

Table 4.14: Benefits from Religiosity and Spirituality

Benefits	1	2	3	4	5	6	7
OCB-Helping Behaviours							
*I help colleagues with non work-related matters	1(O.5)	13(5.9)	1(0.5)	7(3.2)	40(18.1)	115(52.0)	42(19.0)
*I help colleagues who are absent at work	7(3.2)	13(5.9)	2(0.9)	14(6.3)	47(21.3)	103(46.6)	33(14.9)
*I help colleagues who have heavy workload	3(1.4)	9(4.1)	1(0.5)	6(2.7)	44(19.9)	122(55.2)	34(15.5)
OCB-Courtesy							
*I try to avoid creating problems for others at work	5(2.3)	6(2.7)	1(0.5)	8(3.6)	12(5.4)	91(41.2)	96(43.4)
*I inform my team mates/ colleagues before taking any important action	7(3.2)	16(7.2)	3(1.4)	9(4.1)	27(12.2)	104(47.1)	53(24.0)
*I consult other co-workers who might be affected by my actions or decisions	3(1.4)	10(4.5)	3(1.4)	12(5.4)	37(16.7)	108(48.9)	46(20.8)
OCB-Conscientiousness							
*I am always punctual at work	4(1.8)	3(1.4)	1(0.5)	5(2.3)	38(17.2)	89(40.3)	79(35.7)
*I always complete my work on time	1(0.5)	3(1.4)	4(1.8)	4(1.8)	36(16.3)	114(51.5)	57(25.8)
*I maintain a clean workplace	1(0.5)	3(1.4)	5(2.2)	3(1.4)	31(14.0)	98(44.3)	78(35.3)

OCB-Civic behaviours

*I attend formal and informal Organization meeting	3(1.4)	10(4.5)	2(0.9)	14(6.3)	47(21.3)	90(40.7)	53(24.0)
*I stay informed about the development in my company	5(2.3)	12(5.4)	3(1.4)	12(5.4)	46(20.8)	101(45.7)	40(18.1)
*I pay attention to messages that provide information about my company	2(0.9)	3(1.4)	2(0.9)	12(5.4)	33(14.9)	100(45.2)	67(30.3)

Source: Field survey, 2014   *2 (0.9%) missing from the system

In consulting other colleagues who might be affected by their actions or decisions, most of them were in agreement while a few workers disagreed at various degrees. For example, 48.9% agreed, 16.7% slightly agreed, 20.8% strongly agreed whereas 4.5% disagreed, 1.4% strongly disagreed and 5.4% slightly disagreed. These responses demonstrate that workers show much courtesy to each other per the researcher's observation.

OCB conscientiousness, majority were aware of what to do at most times for smooth running of activities at the workplace. Being punctual at work always received majority approval from respondents as 40.3% agreed, 17.2% slightly agreed, 35.7% strongly agreed and 2.3% being neutral. But 1.4% disagreed, 1.8% strongly disagreed and 0.5% slightly disagreed. Also, 51.5% agreed that they were always completing their works on time. 25.8% still strongly agreed, 16.3% slightly agreed and 1.8% neither agreed nor disagreed. However, 1.4% disagreed, 1.8% slightly disagreed and 0.5% strongly disagreed. In the opinion of the researcher, meeting deadlines and being punctual at work improves work productivity and increase profitability and maintain sustainability.

Then, in maintaining a clean workplace, 44.3% agreed, 35.3% strongly agreed, 14.0% slightly agreed with 1.4% neither agreed nor disagreed. On the other hand, 1.4% disagreed, 2.2% slightly

disagreed, and 0.5% strongly disagreed. Knowing what to do and doing it right at the right time is of great benefit to the organization according to the researcher and cleanliness is next to godliness and these must move together at all times in one's life.

Responses given to OCB Civic Behaviours questions are as follows. Majority favoured the notion that they attend both formal and informal meetings organized by their organizations. While 40.7% agreed, 21.3% slightly agreed, 24.0% strongly agreed, others disagreed with 4.5%, 1.4% strongly disagreed, 0.9% slightly disagreed and 6.3% saying they neither agree nor disagree. They participate in all programmes meaning they are ready to work.

Again, majority are of the view that they stay informed about the developments in their organization. With a score of 45.7%, respondents agreed to this question, 18.1% strongly agreed, 20.8% slightly agreed and 5.4% neither agreed nor disagreed but 5.4% disagreed, 2.3% strongly disagreed and 1.4% slightly disagreed. Workers are willing to stay current with developments at their workplaces and this is a good thing for the organization as they will be well informed workforce. Then, paying particular attention to messages that provide information about their organizations had majority responses supporting the question. 45.2% agreed, 30.3% strongly agreed, 14.9% slightly agreed with 5.4% who neither agree nor disagree. But, 1.4% disagreed, 0.9% slightly disagreed and 0.9% strongly disagreed. This is also a good thing for workers so that they will be readily available for good use.

Researchers like Zimmerman, (2004); Herman, Gioia and Chalkley, (1998), have written that when organisations integrate into their workplaces religiosity and spirituality, workers will enjoy real meaning and achieve life's aims and objectives. According to them, apart from the fact that

the employees achieve individual fulfillment, the organisation will also chalk successes in terms of profitability, high morale and there will be little or no absenteeism. This is supported by the Institute for Management Excellence–IME-(2006) website which states that, different individuals possess diverse standpoints and beliefs and this diversity is employed positively to expand the experiences of the members of the group. Employees need to be flexible and flexibility encompasses the capacity to adapt to dynamic situations or keep up with the wind of change which blows across the work environment. The Institute explained that, flexibility means agreeing to have an individual's personal beliefs and habits to change when required (IME, 2006). It will be easy then to introduce any changes into the workplaces where religiosity and spirituality are being allowed to work.

Wong (2003) further argued that it is prudent for religiosity and spirituality to be integrated in the organisation for it to be productive in the area of the culture of the organisation which will further be identified in the general policies and practices of the organisation in their day-to-day schedules. The researcher further agrees with Wong (2003) that various benefits are derived from religiosity and spirituality on employees' morale and contributions to work through the following ways. Firstly, the company tends to be objective-oriented and meaning –based. Secondly, there will be a substitution of a new leadership with a mission taking the place of those of efficiency and control. Thirdly, the organizational culture which is full of fear will be replaced with the culture based on total love. Fourthly, there will be consistency of leadership activities and decisions in relation to values that are seen as spiritual and these values comprise showing integrity, honesty, love, hope, kindness, respect and nurturing (Wong, 2003). Another researcher also stated that workers who benefit from the kind gestures of their companies tend to produce

86% more output than those who do not experience kindness from their organisations (Lloyd, 1990).

According to Yasmine (2000), human behaviour is regulated by morals which emanate from extremely high religiosity and spirituality. He stated that individuals, who reject religiosity and spirituality and thereby are deprived of good spiritual values, find it difficult to sustain conduct in relation to the principles of good morals (Yasmine, 2000). It is therefore prudent to allow integration of religiosity and spirituality at the workplace in a more regulated manner.

4.7 Regression Analysis of Religiosity_Spirituality on OCB Benefits accrued from Practices

Table 4.15 ANOVA on Religiosity_Spirituality on Benefits

Model	Sum of Squares	df	Mean Square	F-value	R-value	p-value
Regression	129.707	1	129.707			
				54.271	0.446	0.000
Residual	523.406	219	2.390			
Total	653.113	220				

Source: Field survey, 2014

It can be observed from the ANOVA table that there is statistically significant correlation between religiosity_spirituality and its benefits as they are practiced at the workplace. This empirical findings confirms what Wong (2003) scribbled that it is prudent for religiosity and spirituality to be integrated in the organisation for it to be productive in the areas of the culture of the organisation which will further be identified in the overall broad policies and practices of the organisation in their daily routines.

Table 4.16: Regression Coefficients

	Coefficients(β)	t-value	p-value
Constant	9.808	11.698	0.000
Benefits	0.446	7.367	0.000

Source: Field survey, 2014

This table 4.16 presents the result when religiosity_spirituality was regressed on benefits.

4.8 Challenges of Religiosity and Spirituality at the workplace

The challenges of religiosity and spirituality have been presented below in selected human resource areas and conflicts that might arise at the workplace. From the table, the issue of discrimination on recruitment and selection by managers mainly from their religious group members, workers responses were mixed. While 12.2% slightly agreed, 13.6% agreed and 23.1% disagreed, 17.6% strongly disagreed, 8.6% slightly disagreed, 7.2% strongly agreed and 16.7% neither agreed nor disagreed.

Again, selection of group leaders based on religious attachments   at the workplace equally had mixed responses. 10.4% agreed, 7.7% strongly agreed, 10.4% slightly agreed, and 12.2% neither agreed nor disagreed. On the other hand, 27.6% strongly disagreed, 21.3% disagreed and 9.5% slightly disagreed. In this way, the opinion of the researcher is that, while some came out to tell what actually occurs at their workplaces boldly, others were reserved or said it was not possible for this to take place at the workplace.

In relation the suggestion that promotions are done to favour those who share the same religious beliefs, there was sharp rejection by most respondents while some also agreed showing that the discrimination in terms of religiosity and spirituality are on the low side. 23.1% of the respondents disagreed to the question. 36.7% also strongly disagreed, 10.0% slightly disagreed and 10.9% neither agreed nor disagreed. In contrast to this, 6.8% slightly agreed, 5.0% agreed and 6.8% strongly agreed. It implies that there were few incidents of this act at some workplaces.

Moreover, mixed responses greeted the question that promotions of religious group members are processed faster than non-members. Interestingly, agreements and disagreements were mixed with 32.1% saying they strongly disagree, 22.2% disagreed, 8.1% slightly disagreed whereas 10.4% slightly agreed, 5.9% agreed and 5.0% strongly agreed. 15.4% were undecided in this issue.

On training and development, respondents' responses were skewed to the negative more than the positive. From their responses, one can see that while some clearly dismiss the question outright, others accept the fact that the issue at stake prevails in some organizations. 30.8% strongly disagreed to the suggestion that certain religious groups generally receive more training and development than others. 22.6% also disagreed and 10.6% slightly disagreed. Those who neither agreed nor disagreed were 10.9% but 9.5% slightly agreed, 9.0% agreed and 6.0% also strongly agreed.

When the respondents were to answer the question that some religious group members always take part in training and development programmes, 18.6% were neutral. Those who agreed were 9.0%, 8.6% slightly agreed and 4.1% strongly agreed. However, 22.6% strongly disagreed, 29.9% disagreed and then 5.9% slightly agreed. Respondents were asked to variously agree or disagree to the question that higher incentives are given to employees who practice the same religious beliefs as the head and these were their answers. 30.3% strongly disagreed, 30.3% disagreed, 8.1% slightly disagreed and 11.8% neither agreed nor disagreed. But 7.2% slightly agreed, 5.4% agreed and 5.4% also strongly agreed.

Again, majority of the workers rejected the question that certain religious group members are always selected for awards at the workplace. There were some answers suggesting that the practice is not entirely absent at various organizations which may need urgent attention. For instance, 28.1% strongly disagreed, 32.6% disagreed, 7.7% slightly disagreed, and 10.0% neither agreed nor disagreed. Conversely, 10.0% slightly agreed, 6.8% agreed and 3.6% strongly agreed to the question.

From Table 4.17a, greater number of respondents rejected the idea that information at the workplace are given to workers of the same religious group before others get them. Few workers accepted the question. 29.0% strongly disagreed, 32.1% disagreed, 7.7% slightly disagreed and 12.2% were neutral. However, 8.6% slightly agreed, 4.5% agreed and 4.5% strongly agreed to the same question.

Table 4.17a: Challenges of Religiosity and Spirituality

Challenges	1	2	3	4	5	6	7

Recruitment and selection
*Managers normally recruit and
Select from their religious groups 39(17.6) 51(23.1) 19(8.6) 37(16.7) 27(12.2) 30(13.6)   16(7.2)

*Selection of group leaders at the
workplace are based on
religious attachments   61(27.6) 47(21.3) 21(9.5) 27(12.2) 23(10.4) 23(10.4)   17(7.7)

Promotion
*Promotions at the workplace
Are done to favour those who
Share the same religious beliefs 81(36.7) 51(23.1) 22(10.0) 24(10.9) 15(6.8)   11(15.0)   15(6.8)

*Promotions of at religious group
members are processed faster
than other non-member   71(32.1) 49(22.2) 18(15.4) 34(15.4) 23(10.4) 13(5.9)   11(5.0)

Training and Development
*In general, certain religious
groups receive more training
and development than others   68(30.8) 50(22.6) 23(10.4) 24(10.9) 21(9.5) 20(9.0)   13(5.9)

*Some particular religious group
members always take part in
training and development   50(22.6) 66(29.9) 13(5.9) 41(18.6) 19(8.6) 20(9.0)   9(4.1)

Rewards
*Higher incentives are normally
given to workers who selected
for awards at the workplace   67(30.3) 67(30.3) 18(8.1) 26(11.8)   16(7.2) 12(5.4) 12(5.4)

*Certain religious group members
are always selected for awards   62(28.1) 72(32.6) 17(7.7) 22(10.0)   22(10.0) 15(6.8) 8(3.6)

Communication
*Information at the workplace
are given first to people of the
same religious group   64(29.0) 71(32.1) 17(7.7) 27(12.2) 19(8.6) 10(4.5) 10(4.5)

*Announcements for some
Programmes are given to
Only people of the same beliefs 72(32.6) 71(32.1) 22(10.0) 20(9.0) 15(6.8) 6(2.7) 12(5.4)

Decision-Making
*In general, leaders in my
organization consult workers
with the same religious beliefs
in decision making   68(30.8)   72(32.6) 22(10.0) 13(5.9) 24(10.9) 8(3.6) 11(5.0)

*Workers with the same religious
beliefs as the leader are always
part of the decision making
body irrespective of competence 64(29.0) 70(31.7) 24(10.9) 12(5.4)   21(9.5) 14(6.3) 13(5.9)

Source: Field survey, 2014   * 3 (1.4%) missing from the system

On the same communication, the question was that announcements for some programmes are given to only workers of the same religious group at the workplace. Mixed responses greeted this indicating that few places experience bias in message delivery but could not be found at most places. Those who strongly disagreed were 32.6%, then 32.1% disagreed, 10.0% slightly disagreed and 9.0% remaining neutral but 6.8% slightly agreed, 2.7% agreed and 5.4% strongly agreed. 30.8% showed that they strongly disagreed, 32.6% disagreed, 10.0% slightly disagreed and 5.9% neither agreed nor disagreed. Opposing this are those who agreed with 3.6%, 10.9% slightly agreed and 5.0% strongly agreed. In the same way, similar pattern of responses appear on the question that employees in the same religious beliefs as the leader are always part of the decision-making body irrespective of their competence. From the table, 29.0% strongly disagreed, 31.7% disagreed, 10.9% slightly disagreed and 5.4% neither agreed nor disagreed. But 9.5% slightly agreed, 6.3% agreed and 5.9% strongly agreed. Those who did not take sides must be given assistance to be bold to come out with the realities though theirs may equally be realistic.

Punishments and sanctions are weapons used to bring back deviators of organizational norms to the acceptable route at workplaces. From the responses given, most respondents did not accept while some accepted the question that certain religious group members are easily forgiven when they commit punishable offences. Those who strongly disagreed were 28.5%, 26.7% disagreed, 13.1% slightly disagreed and 8.6% remained neutral. On the other side of the coin, 9.0% slightly agreed, 8.1% agreed and 4.5% strongly agreed. Again, when they were asked to tell what they think about the issue that, severe punishments in some cases are meted out to workers who do not share the same religious beliefs as the head of the organization, responses were also like the

one above. The workers who agreed were 8.1%, 2.7% strongly agreed, 6.8% slightly agree and 10.0% neither agreed nor disagreed. However, 29.0% strongly disagreed, 31.7% disagreed and 10.4% also slightly disagreed. It must be noted that those in the middle way were many and shows their indecision. Much effort may be needed to remedy these acts at the workplaces which may not augur well for the organization if not handled appropriately.

Added to the above is the statement that discrimination based on religious affiliation constitutes 29% of all legal suits or charges since 1992 in the United States' courts according to the report of The Equal Employment Opportunity Commission. This discrimination claims is in the third position of all complaints following sexual harassment and disability in that order (Conlin, 1995). This means that employees are not treated equally at the workplace even in an environment where there seems to be good institutionalization of human rights in the world. The Constitution guarantees freedoms of all kinds including religion and association.

The 1992 Constitution of Ghana guarantees freedom of belief, and allows every citizen to practice any religion of his or her choice and then to manifest or exhibit such practice making it impracticable for companies to generalize and make religion part of a company codes (Act 527 chapter 5 clause 21 (1) a & b). Whenever any worker refuses to join the company's religious activities, the employer cannot terminate the appointment of the employee since such is being protected by the Labour Act, 2003 (Act 651). The Act 651 states inter alia that no worker can be unfairly treated or his contract abrogated on the grounds of gender, race, colour, ethnicity, origin, religion, creed, social, political or economic status (Act 651, section 63 d.).

Table 4.17b: Challenges of Religiosity and Spirituality

Challenges	1	2	3	4	5	6	7
Punishments and sanctions							
*Certain religious group members are easily pardoned when they commit punishable offences	63(28.5)	59(26.7)	29(13.1)	19(8.6)	20(9.0)	18(8.1)	10(4.5)
*In some cases, severe punishments are melted out or given to workers who do not share the same beliefs as the manger/head	64(29.0)	70(31.7)	23(10.4)	22(10.0)	15(6.8)	18(8.1)	6(2.7)
Conflicts							
*Bitter rivalries occur between different religious groups at the my workplace	87(39.4)	60(27.1)	22(10.0)	17(7.7)	13(5.9)	9(4.1)	10(4.5)
*Most differences in religions at my workplace usually result in personal attacks	82(37.1)	61(27.6)	21(9.5)	17(7.7)	17(7.7)	13(5.9)	7(3.2)
*Religious conflicts sometimes result into destruction of lives and properties	79(35.7)	42(19.0)	20(9.0)	16(7.2)	9(4.1)	32(14.5)	20(9.0)
*I try to integrate my religious ideas with those of my friends to come to a decision jointly at my workplace	37(16.7)	40(18.1)	25(11.3)	27(12.2)	25(11.3)	44(19.9)	20(9.0)
*I make an effort to investigate any religious issue with my colleague to find a solution acceptable to all of us	32(14.5)	21(9.5)	23(10.4)	20(9.0)	33(14.9)	64(29.0)	25(11.367)

Source: Field survey, 2014   * 3(1.4%) responses were missing in the system

According to Hicks (2003), literature on spirituality and leadership shows that conflict is an unhealthy component of a workplace (Hicks, 2003). It was therefore prudent to find out the level of conflicts at the workplace based on their religious beliefs and practices. From the table, majority rejected the notion that bitter rivalries occur between different religious groups at the workplace. This may stem from the fact that currently there is a wind of inter and intra-religious tolerance in the country. Even so, 39.4% strongly disagreed, 27.1% also disagreed, and 10.0%

slightly disagreed with 7.7% being neutral. However, 5.9% slightly agreed, 4.1% agreed and 4.5% strongly agreed.

Respondents were divided on the question that most differences in religion usually result in personal attacks at the workplace. On this, 37.1% strongly disagreed, 27.6% disagreed, 9.5% slightly disagreed, and 7.7% neither agreed nor disagreed. Others showed these agreements. 7.7% slightly agreed, 5.9% agreed and 3.2% strongly agreed. The respondents also varied in their answers on the issue that religious conflicts sometimes result into destruction of lives and properties. From the table, 35.7% strongly disagreed, 19.0% disagreed, 9.0% slightly disagreed and 7.2% remained neutral. However, 4.1% slightly agreed, 14.5% agreed and 9.0% strongly agreed to the question.

Integrating their religious ideas with those of their friends to come to a decision jointly at their workplaces received these responses though a mixed one. 16.7% strongly disagreed, 18.1% disagreed, 11.3% slightly disagreed, and 12.2% neither agreed nor disagreed. On the other hand, 11.3% slightly agreed, 19.9% agreed and 9.9% strongly agreed. The suggestion that, efforts that are made to investigate any religious issue with their colleagues to find solutions acceptable to all of them was handled differently by respondents. The main answers provided were that 14.5% strongly disagreed, 9.5% disagreed, 10.4% slightly disagreed, and 9.0% neither agreed nor disagreed. But 14.9% said they slightly agreed, 29.0% agreed and finally 11.3% strongly agreed to the question. The researcher's opinion is that, though some workers rejected that conflicts are absent in their workplaces, complacency need not be entertained at all.

Yasmine (2000) has stated categorically that different perceptions of individual employees become visible anytime religiosity and spirituality becomes open at the workplace. He moved ahead to write that conflicts normally erupts among workers, between workers and leadership and then between individual workers and their employers. He went on to state that sectionalism, tribalism, biases/discrimination, nepotism, favouritism and individualism may rear their ugly faces at the workplace. In this, the researcher shares his views.

The individual employees may further form sprinter groups within the organisation and clinch to each other or individual as a result of their belonging to one religion and exhibit same practices. Those who do not belong to such groups will not be acceptable and hence be rejected and neglected and this makes working in the same groups or teams becomes a problem or impracticable at the extreme cases as posited by Yasmine (2000).

The researcher believes that better modalities can be put in place to check exacerbation of conflicts into gargantuan problems looking at these challenges accompanying religiosity and spirituality.
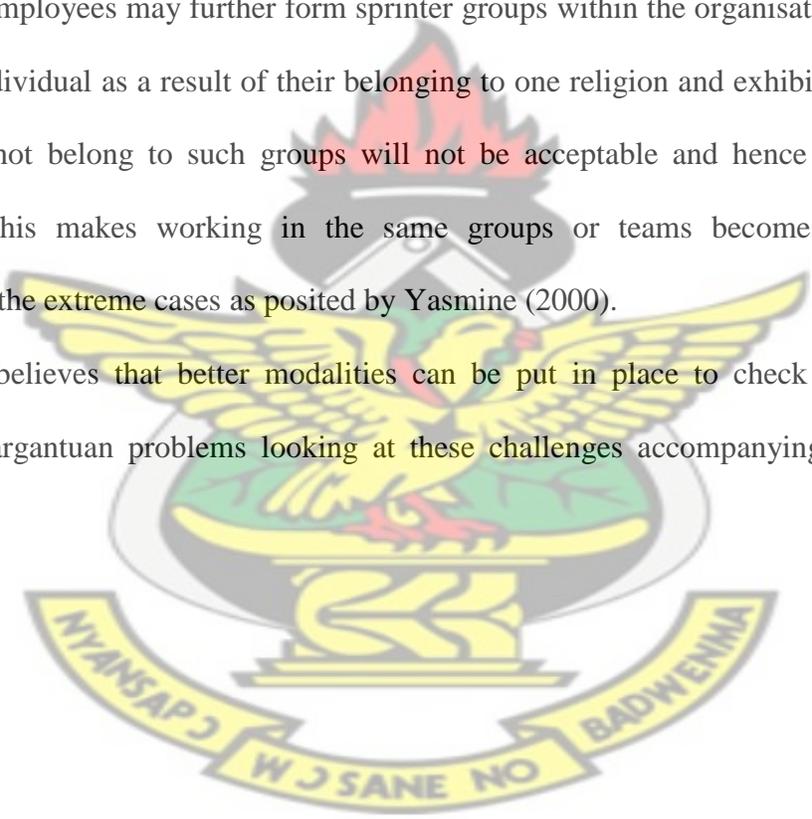
4.8 Regression Analysis of Religiosity_Spirituality on Challenges associated with the Practice.

Table 4.18 ANOVA on Religiosity_Spirituality on Challenges

Model	Sum of Squares	df	Mean Square	F-value	R-value	p-value
Regression	87.678	1	87.678			
				33.969	0.366	0.000

Residual	565.436	219	2.582
Total	653.113	220	

Source: Field survey, 2014

It could be inferred from the ANOVA table that there is statistically significant correlation between religiosity_spirituality and the challenges associate with it as they are practiced at the workplace. This empirical findings confirms the proposition made by Yasmine (2000) that conflicts normally erupts among workers, between workers and leadership and then between individual workers and their employers. He went on to state that sectionalism, tribalism, biases/discrimination, nepotism, favouritism and individualism may rear their ugly faces at the workplace. In supporting this concrete assertion is the statement that discrimination based on religiosity and spirituality forms most of the charges since 1992 in the United States of America (Conlin, 1995).

Table 4.19: Regression Coefficients

	Coefficients(β)	t-value	p-value
Constant	13.048	25.723	0.000
Challenges	0.366	5.827	0.000

Source: Field survey, 2014

The Regression coefficient table shows the outcome as religiosity_spirituality was regressed against challenges emanating from integrating them at the workplace

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter highlights the major findings, conclusions and recommendations of the study. The findings are outlined in direct response to the specific objectives. Recommendations have been provided based upon the findings from the study to improve on the performance of employees with the overall aim of improving on the level of performance of organizations in the public sector.

5.1 Summary of Findings

5.1.1 Practicing Religiosity and Spirituality at the workplace

From the analysis of the data, the following findings are therefore made.

1. The study revealed that majority of employees are religious and spiritual and communicate with the Divine every day before they commenced their official functions at their workplaces.

2. The study also revealed that there is the enthusiasm of workers to openly declare their commitment to their religiosity and spirituality freely without any hindrance.

3. It was also found that while some organizations normally do organize religious activities others do not do that and some are not in the known whether their organizations do it or do not undertake such activities.

4. In addition, religion is the source that gives guidelines to progress for man both from the material and the spiritual perspectives. The study found that the issues of morality and virtue emanate from being religious and spiritual.

5. The study revealed that there is highly significant association between religiosity and spirituality at workplaces. Religious employees are most often spiritual.

6. Religiosity and Spirituality are having the same end thus the Ultimate Reality, and that both move together knowingly and/or unknowingly.

These findings buttress the points made by Mbiti (1991) and Idowu (1973) that religion and humankind are inseparable. They also confirm other writers' views that employees display their religiosity and spirituality by displaying various artifacts and paraphenarial to show their loyalty and convince others to accept their faiths (Laabs, 1995; Hicks, 2003). They further stated that demonstrate their religiosity and spirituality to draw attention to themselves. Hood et al. (1996) then stated that employee religiousness encompasses all situations where an individual is considered self-righteous and regularly attending all religious services, programmes and activities. Mitroff and Denton (1999) also argued to support these that no human being can talk about the issues of morality and virtue without making reference to religiosity and spirituality and these comes from one's good and clear conscience. Any attitude shown by employees at the workplace, according to Wong (2003) and shows a servant's behaviour towards an employee's work and management and a sign of religiosity and spirituality (Wong, 2003).

5.1.2 Effect of Religiosity and Spirituality on Employee Performance at the workplace

Morality and good virtues are always associated with religiosity and spirituality. So it is expected that employees being religious and spiritual have to increase their performance levels at workplaces.

1. In view of this, the studies revealed that majority of the workers focus all their attention on their work to avoid mistakes.

2. It was also revealed that majority of the workers make good use of the organizations' resources and further keep the excesses or the leftovers very well to enhance performance and profitability at workplace.

3. The research then revealed that religiosity and spirituality has helped to improve work ethics.

4. Moreover, the study revealed that there is a positive linear trend between performance and religiosity and spirituality.

5. Employees who are religious and spiritual tend to work harder to increase productivity.

The findings on effects of religiosity and spirituality on employee performance supports the facts that when employees are religious and spiritual, higher performances are recorded in their various organizations (Krishnakumar et al., 2002; Miller, 1999). East also confirms further that employees who are allowed to practice their religiosity and spirituality enjoy total peace of mind, inner strength which ultimately lead to higher performance at their workplaces and include production of quality products and services (East, 2005).

5.1.3 Benefits of Religiosity and Spirituality at workplaces

The following were revealed from the regression analysis as some of the Organizational Citizenship Behaviours (OCB) benefits of helping behaviours, courtesy, conscientiousness and civic behaviours accruing from the practice of religiosity and spirituality at workplaces:

1. Religiosity and Spirituality breeds harmony at workplaces as a result of the OCB helping behaviours. Workers help one another in terms of work related issues and non-work related issues based on their religiosity and spirituality.

2. Workers respect each other as a sign of courtesy. This has helped to minimize work related conflicts at workplaces.

3. Workers are conscientious about their work. Religiosity and spirituality has effect on workers punctuality. It helps workers to maintain cleanliness at workplaces.

4. It helps workers to be informed and help develop the organization. By taking good care of whatever belongs to the organization through development of good civic behaviours.

5. It makes workers to be sociable, ready to be informed and pay attention to information about their works.

It can be stated that, these benefits go a long way to confirm the views expressed by Zimmerman (2004) that, workers enjoy equilibrium both spiritually and physically state in their lives. Again, McDaniel (n.d.) and Garcia-Zamor (2003) stated that greater benefits are enjoyed by both the individual and the organization when they exhibit religiosity and spirituality and these include being creative, honest and trustworthy, having good human relations and greater attitude toward work and colleagues (Garcia-Zamor, 2003).

5.1.4 Challenges of Religiosity and Spirituality at Workplaces

The study revealed the following as some of the challenges of religiosity and spirituality at workplaces per the analysis:

1. Managers normally recruit and select employees from their religious groups members

2. Selection of group leaders at the workplace is based sometimes on religious attachments.

3. Some particular religious group members always take part in training and development programmes.

4. Rivalries sometimes occur between individuals and among different religious groups at some workplaces.

5. Some religious group members normally gets whispers of organization's information before others hear them

6. Legal and Constitutional issues normally restrict wholesale implementation and strict enforcement of religiosity and spirituality issues.

These challenges confirm Conlin's assertion that the practice of religiosity and spirituality can lead to discrimination (Conlin, 1999). Hicks (2003) also stated that conflicts can emerge at workplaces where employees exhibit higher levels of religiosity and spirituality. Jasmine (2000) further stated that nepotism, tribalism, biases and individualism normally erupts at workplaces due to the practice of religiosity and spirituality, workers can form splinter groups and clinch to each other within the organization (Yasmine, 2000).

5.2   Conclusions

5.2.1 Practicing Religiosity and Spirituality at the workplace

The following conclusions are therefore drawn from the findings.

1. It could therefore be concluded that most Ghanaian workers practice religiosity and spirituality at workplaces.

2. It could also be concluded from the findings that religiosity and spirituality are positively related and goes hand in hand in life.

3. Most organizations allow formation or religious groupings at the workplace.

4. Most employee consider their works as a divine calling and hence put in much efforts to bring out the best of their abilities

5. Employees result to spirituality to find solutions to life problems and when taking serious decisions.

5.2.2   Effects of Religiosity and Spirituality on Employee Performance

1. Workers performance is influenced by their involvement in religious and spiritual issues.

2. Positive work attitudes and relationships exhibited by employees produce or results in high productivity resulting from increased performance.

3. Higher organizational performance and productivity leads to greater profitability and sustainability.

4. Employees consult their superiors for assistance whenever the need arises at workplaces

5. Most employees concentrate fully on their works, keep materials well, prevent wastages and protect leftovers to the best of their abilities.

5.2.3   Benefits from Religiosity and Spirituality at the workplace

1. Employees derive a lot of Organizational Citizenship Behaviours benefits such as Helping Behaviours, Courtesy, Conscientiousness and Civic Behaviours from religiosity and spirituality

2. Employees' attitudes and relationships exhibited at the workplaces are mostly determined by their levels of maturity and their continuous involvement in religiosity and spirituality.

3. Organizational changes can easily be introduced by the HRM at workplaces where religiosity and spirituality are being well regulated and allowed to be practiced.

4. Religiosity and Spirituality of employees can be employed or manipulated to combat corruption or corrupt practices at the workplace.

5. Educational programmes for Human Resource Managers and Line Managers will broaden managers' horizon on the issue of religiosity and spirituality.

5.2.4 Challenges of Religiosity and Spirituality at the workplace

1. Challenges in the form of HR discriminations of all kind can take place based on religiosity and spirituality both at the individual, group(s) and organisational levels.

2. Formation of Splinter Groups can emerge at the workplace to create sectionalism at the workplace

3. The existence of legal frameworks like the labour laws and the constitution will limit the total integration processes of religiosity and spirituality at the workplace.

4. Religious conflicts between individuals, among worker groups and also between and among workers and the organization, normally result from the integration of religiosity and spirituality at the workplace.

5.3 Recommendations

In the light of the discussions, findings and the conclusions, the following recommendations are hereby coined.

5.3.1 Practicing Religiosity and Spirituality at the workplace

1. Management must designate special areas for religious activities like prayers and meditations for the employees to dialogue with their maker.

2. Again, management must also be specific and positive by stating guidelines clearly and root them as much as possible in business terms such as the type of garments they are permitted to wear to work.

3. Organizations policies must be reviewed to remove the entrenched clauses which might unwittingly discriminate against some workers' religious practices.

4. Furthermore, management must as a matter of urgency, endeavour to provide holiday swapping or floating policies to make it easier for diverse religious groupings to take time off to celebrate the various holidays that are useful to them.

These recommendations on the practices confirms what Yasmine (2000) stated that, human behaviour is regulated by morals which radiates from extremely high religiosity and spirituality. He went on further to say that those who reject religiosity and spirituality outright and thereby are deprived of good spiritual values, find it extremely daunting to sustain conduct in relation to the principles of morals (Yasmine, 2000). These morals emanate from the practice of religiosity and spirituality.

5.3.2 Effects of Religiosity and Spirituality on Employee Performance

1. Ghanaians are made of diverse religious groupings, however, corruption is said to be on the increase. It is therefore recommended that, religiosity and spirituality should be encouraged at workplaces in a way that will help minimize corrupt practices to increase performances which in away will help increase productivity.

2. This study is recommended for researchers and academia to use the findings and the recommendations to help improve the discussions on the topic.

3. Religiosity and Spirituality must be integrated into the general strategies of the organizations.

4. Line managers must be tasked to supervise religious activities to prevent wastages, tardiness, lateness and absenteeism of employees.

5. The Human Resource Manager must institute measures to regulate all religious and spiritual activities so that productivity at the workplace is not affected.

These strongly confirm the statement made by Thompson (2000) that, workplaces or organizations where religiosity and spirituality clearly operates, such organizations have performed better in terms of profitability which resulted from higher performance by employees (Thompson, 2000). Greater successes and higher profits were recorded by organizations that promoted religiosity and spirituality (Turner, 1999; Mitroff and Denton, 1999).

5.3.3 Benefits of Religiosity and Spirituality at workplaces

1. Organisations must allow employees to practice their religiosity and spirituality to reap all the benefits accrued from organizational Citizenship Behaviours of helping behaviours, courtesy, conscientiousness and civic behaviours.

2. All and sundry at workplaces must be duly educated on matters of religiosity and spirituality regularly to increase their knowledge on the need to allow free exhibition and regulation of the practices of religiosity and spirituality.

3. Employees must be permitted to practice their religiosity and spirituality for them to develop their full potentialities and creativity in life.

4. It is also prudent to help employee attain their wholeness both spiritually and physically and to enjoy life fully.

5. Employees must be given the opportunity to exercise the freedom to showcase their religiosity and spirituality to help them have inner satisfaction and the needed concentration to develop and contribute to all facets of national development.

These buttress the point raised by Zimmerman (2004) that, contemporary recruited workers find it very difficult to detach their work from their spiritual activities and they continue to search for meanings in the work they do in order to bring their lives in equilibrium . Zimmerman (2004). Again, proper demonstration of one's religiosity and spirituality at the individual, the group and the organizational levels produces extensive benefits which include being honest, creative, committed to the work on performs, having personal fulfillments, being trustworthy, being creative and improving production processes (Garcia-Zamor, 2003). It is again stated that, employees who demonstrate their religiosity and spirituality show sterling qualities like possessing true love, showing compassion, being patient, tolerant of others, can easily forgive others who wrong them, being content with what one possesses, is in harmonious relations with others, showing a sense of responsibility and then showing concern for their fellow human beings, then religiosity and spirituality is at work (Lama, 1999).

5.3.4 Challenges of Religiosity and Spirituality at the workplace

1. It is therefore recommended that heads of institutions should embrace all religious beliefs to help improve on workplace relations and communications to reduce religious conflicts at workplaces

2. Human Resource Managers must set up a Permanent Joint Committee (PJC) of Religious Groups' Leaders as a way of harnessing their roles to help organize their members and nip emerging religious conflicts in the bud before they exacerbate into gargantuan problems. This committee it is recommended, must be well integrated into the organization's Organogram.

3. Religiosity and Spirituality must be introduced as a course of study for all human resource managers and students at the tertiary institutions to enable them have knowledge to comprehend the nitty-gritty of the subject matter to forestall future problems and prevent their occurrence.

4. Introduction of religiosity and spirituality must not be made compulsory at its initial introduction to avoid resistance or stiff opposition from employees thereby preventing unnecessary confrontations or conflicts.

5. The human resource manager must then institute measures to eliminate all forms of discrimination in terms of HR practices such as recruitment and selection, promotions, training and development, rewards, communication, decision-making and punishments. These will help maintain peaceful atmosphere at workplaces and create conducive environment for all to enjoy total work-life and make life worth living.

These recommendations corroborates Hicks (2003) assertion that, conflict is an unhealthy component of a workplace and in view of this all efforts must be put in place to check its occurrence. Individuals can form splinter groups within an organization and those who do not belong to such groups may be rejected and neglected making group work impracticable (Yasmine, 2000). Conlin (1999) then stated that discrimination occurs at workplaces. In view of these and the legal implications for violation of workers' rights, it is advisable to introduce and work assiduously to augment towards achieving success with the introduction and integration of religiosity and spirituality at workplaces.

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Appendix : Questionnaire

KWAME NKRUMAH UNIVERSITY OF SCIENCE AND TECHNOLOGY

SCHOOL OF BUSINESS (KSB).

QUESTIONNAIRE

The purpose of this questionnaire is to gather data on the Impact of Religiosity and Spirituality at the Workplace. Answers from respondents will be used for academic purposes only. Please answer the questions as accurately as possible by ticking the appropriate box provided for each possible answer. You are assured that all the data/information you provide would be treated with the utmost confidentiality and anonymity it deserves. Thank you for your cooperation.

Demographics:

1. Gender: [   ] Male   [   ] Female

2. Age (in years) :   20 - 30 [   ]   31 – 40 [   ] 41 – 50 [   ]   51 – 60 [   ]   61+ [   ]

3. Highest level of education: PhD [   ]   Master's Degree [   ] First Degree [ ] HND [   ]

 Diploma [   ]   Other (specify) …………………

4. Employment Status: Full time [   ]   Part time [   ]   Contract [   ]

5. How long have you been working in this organisation?

Less than 1 year [   ]   1-5 [   ]   6-10 [   ]   11-15 [   ]   16-20 [   ]   21 and above [ ]

6. How many workers are in your organisation? 1-50 [   ] 50-100 [   ]   100-150 or more [ ]

7. Religion: Christian [   ] Muslim [   ]   Traditionalist [   ] Others Specify ………....

Instructions for the questionnaire:

 Please respond to the following statements by **ticking** in the block that most accurately represents your opinion concerning your experience at work in your current organisation using the following scale:

1 Strongly Disagree	2 Disagree	3 Slightly Disagree	4 Neither Agree nor Disagree	5 Slightly Agree	6 Agree	7 Strongly Agree

SENTENCE	1	2	3	4	5	6	7
A: PRACTICING : I. RELIGIOSITY AT THE WORKPLACE							
Anytime I arrive at my workplace, I pray before I start work							
I normally wear my religious cloths, caps, shirts and others to work							
I use religious objects like books, calendars, rosary/*tasbar*, hand bands and stickers at my workplace							
I belong to a religious group at my workplace							
My religious group normally organizes activities for its members to attend							
My organization allows formation of religious groupings at workplace							
My religious group members normally use similar objects to distinguish its members from others							
My organization sometimes organizes religious activities like thanksgiving service for all workers to take part							
Some of the workers are sometimes asked by the organization to perform religious duties like leading worship							
I sometimes stop work to attend to religious activities like prayers							
My religious beliefs enjoins me to work with my whole being							
I consider my work as part of my calling by my creator							
My religious beliefs do not affect my attitude towards work							
II. SPIRITUALITY AT THE WORKPLACE							
When I am faced with an important decision, my spirituality is always the overriding consideration							
Spirituality is the master motive of my life, directing every other aspect of my life not part of my life							
When I think of things that help me to grow and mature as a person, my spirituality is absolutely the most important factor in my personal growth							
My spiritual beliefs affect no aspect of my life							
B. EMPLOYEE PERFORMANCE MEASURE							
I perform my work with no or less supervision							

I work within the stipulated time allocated for the work assigned to me only						
I focus all my attention on my work to avoid mistakes						
I make sure that the materials given to me are used well						
I always try to prevent wastages of resources given to me to work with						
I assist my colleagues who find difficulties in handling their assigned duties						
I sometimes seek clarity from my supervisors whenever I face work problems						
I am always provided with the required quantity of materials needed to work with						
I keep or protect the materials I work with well when there are leftovers						
C. BENEFITS FROM RELIGIOSITY AND SPIRITUALITY.						
OCB – HELPING BEHAVIOURS						
I help colleagues with non work-related matters						
I help colleagues who are absent at work						
I help colleagues who have heavy workload						
OCB – COURTESY						
I try to avoid creating problems for others at work						
I inform my team mates / colleagues before taking any important action						
I consult other co-workers who might be affected by my actions or decisions						
OCB – CONSCIENTIOUSNESS						
I am always punctual at work						
I always complete my work on time						
I maintain a clean workplace						
OCB – CIVIC BEHAVIOURS						
I attend formal and informal organisation meeting						
I stay informed about the development in my company						
I pay attend to message that provide information about my company						
D. CHALLENGES OF RELIGIOSITY AND SPIRITUALITY.						
DISCRIMINATION:						
Recruitment and Selection						
Managers normally recruit and select from their religious group members						

Selection of group leaders at the workplace are based on religious attachments						
Promotions						
Promotions at the workplace are done to favour those who share the same religious beliefs						
Promotions of religious group members are processed faster than other non-members						
Training and Development						
In general, certain religious groups receive more training and development than others						
Some particular religious group members always take part in training and development programmes						
Rewards						
Higher incentives are normally given to workers who practice the same religious beliefs as the Head / Leader						
Certain religious group members are always selected for awards at the workplace						
Communication						
Information at the workplace are given first to people of the same religious group before others get them						
Announcements for some programmes are given to only people of the same religious group at the workplace secretly						
Decision-Making						
In general, leaders in my organisation consult workers with the same religious beliefs first before any decision is made at the workplace						
Workers with the same religious beliefs as the leader are always part of the decision-making body irrespective of their competence						
Punishments and Sanctions						
Certain religious group members are easily pardoned when they commit punishable offences						
In some cases, severe punishments are meted out or given to workers who do not share the same religious beliefs as the manager / head						
CONFLICTS						
Bitter rivalries occur between different religious groups at my workplace						
Most differences in religion at my workplace usually result in personal attacks						
Religious conflicts sometimes result into destruction of lives and properties						

I try to integrate my religious ideas with those of my friends to come to a decision jointly at my workplace						
I make an effort to investigate any religious issue with my colleagues to find a solution acceptable to all of us						

Thank you.

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