SPIRITUALITY AND DECISION-MAKING IN INDUSTRIAL ORGANISATIONS: THE CURRENT VIEWS

ALUMONA, STEPHEN CHUKWUMA
Department of Sociology/Anthropology
Madonna University, Okija
Stephenalumona@gmail.com
+2348037374643

Abstract
This paper titled Spirituality and decision-making in industrial organisations: The current views examined one of the most current issues in industrial organisational management today. This is the idea of allowing people's spirituality to begin to influence their decision-making activities in the workplace. This exercise hitherto had been within the arm beat of formal, rational and bureaucratic principles in the organisation. Writers and supporters of this new move cite the nature of today's industrial organisations as their reason. They cite the growing complexity and uncertainties of today's industrial organisations as creating causes for concern for both workers and management. Conclusions are that allowing spirituality to influence organisational decision-making would be for the good of workers and management. Among the key words looked at are spirituality, decision-making, organisation, and organisation culture.

Introduction
The work organisation over the years has always attracted the attention of scholars and researchers from all fields of endeavour. Each has tried to study the work organisation to come up with the best explanations of what the industrial organisations stand for. Sociology as the science of social organisations has taken very keen interest on the organisation that today we have what is known as industrial and formal organisational sociology whose main focus is to study the organisations of today. The history of organisational interest and study will go back to the efforts of such persons as Max Weber, Karl Marx and Emile Durkheim who took early and differing looks at organisations. While some saw the rising industrial organisations as joy to humanity, others saw it as destructive to humanity. However, none of the views stopped the continuing existence and progress of work organisations. Latter efforts at studying the industrial organisations were those of Talcott Parsons, Amitai Etzioni, Joan Woodward and many others. This paper spirituality and decision-making in industrial organisations: The current view is an attempt to discuss one of the latest issues in the sociology of work and industry.

The study of spirituality in decision-making in organisations may appear an unusual research topic in sociological and industrial management research (Alumona, 2016). However, the issue of religion and spirituality had been at the centre of sociological inquiry and discourse in as far back as the works of Auguste Comte, (1798-1857), Emile Durkheim, (1858-1917), Max Weber, (1864-1920), Karl Marx, (1818-1883) (Haralambos and Heald, 2008; Marsh, Keating, Punch and Harden (2009) and other pioneers of the discipline. In fact, Sociology arose to help man make sense of the social, moral and spiritual dislocations caused by the industrial revolution (Watson, 2003).

Steward (2003) noted that spirituality plays an important part in the decision-making process in formal organisations. For him, leaders who believe in some spiritual being also believe that they make better decisions. These ones believe that their decisions are not just their products, but guided by higher reality. Bierly, Kessler and Christensen (2000) supported the above idea. In their words, "the important drivers for the development of organizational wisdom are experience, a passion to learn, and spirituality." According to Delbecq (2003), "discernment is the process of linking spiritual wisdom to the decision-making process. In the words of Steward (2003), "there is a false dichotomy between sacred and secular thought and actions. Spiritual disciplines can invite a sound foundation for the decision-making process. Spirituality and the decision-making process, more especially religion in the decision-making process, is a very controversial subject and one that requires further research."

In the words of Turner (2003), an organization can really benefit when it provides the environment where employees can reach their highest potential. According to Bruner quoted in Turner (2003), "you cannot rule with logic. Logic engages the mind, passion engages the soul." The above citations show an

attempt to demonstrate that other dimensions of management can begin to be engaged in the work place. Turner (2003) asked what spirituality in the workplace has to do with management. He also attempted to provide the answer to his question by stating,

"quite a lot. One of the foundations of control is shared ethical values. As pointed out in Guidance on Control, values that people find acceptable encourage them to assume responsibility for the continuous improvement of their organization. Shared values contribute to control by providing a guide for decision-making and action. Spirituality in the workplace is a new way of describing an organization that sustains acceptable shared values."

Bruner also pointed out that leadership has a lot to do with spirituality, but stated that many of today's leaders are "so impeccably logical" that they do not lift the heart and cannot "engage the soul." It is therefore his suggestion that if personal spirituality is to be given a chance to develop, people would need to "start bringing more of themselves" to work. It is only at this point that they would find meaning in their work and discover the desire to make a difference.

Meaning and Definition of Spirituality

A number of scholars have discussed spirituality and religion or religious influence on formal organizations. One may begin to ask, what is spirituality? According to Turner (2003), there are many definitions to spirituality. For him,

"one thing it isn't is organised religion. Rather, it is, according to one definition, that which comes from within, beyond the survival instincts of the mind. It means engaging the world from a foundation of meaning and values. It is an awareness of the more than meets the eye in our daily lives. It pertains to our hopes and dreams, our patterns of thought, our emotions, feelings and behaviours. The spiritual life is, at root, a matter of seeing – it is all of life seen from a certain perspective. As with love, however, spirituality is multidimensional, and some of its meaning is inevitably lost when we attempt to capture it in a few words."

Turner further stated that spiritual needs are fulfilled by a recognition and acceptance of individual responsibility for the common good, by understanding the connectedness of all life and by serving humanity and the planet. When we speak, therefore, about bringing spirituality into the workplace, we are talking about changing organizational cultures through the transformation of leadership and employees so that humanistic practices and policies become an integral part of an organization's day-to-day function.

On describing what would happened if spirituality is made an integral part of formal organisational management instrument, Turner stated, that such work environment creates a win-win situation for both the employees and the organization. To him,

"if staff is happy, they will be more productive, more creative and will enjoy a greater sense of fulfillment. Personal fulfillment and high morale are closely linked to outstanding performance and, therefore, have a direct impact on an organization's financial success. In other words, if you put people first, profits will find their way into the organisation."

For him, *"organisations do not transform themselves; it is the people within the organisations who need to change. Organizational transformation begins with the willingness of an organization's leaders to examine their own values and behaviours. Their buy-in is essential. Leaders create the organization's mission and vision, approve its policies and set the overall tone – all of which form the organization's culture. They have the power to make the changes, but they also need to be aware that change is necessary and have the courage to make it happen."*

There are a lot of changes being observed in the business world today. As a result it is Turner's view that leaders who would uphold workplace spirituality will "envision an environment in which all employees are given the opportunity to reach their highest potential both in terms of their work and as human beings. He regrettably stated

"unfortunately, most of the leaders in organizations today have not reached that higher level of consciousness. For the past couple of decades, we have lived in the technology and information age in which knowledge; intellectual capital, re-engineering, systems, processes, customer satisfaction and change were the symbols of the workplace. Now, however, we seem to be moving into an age where consciousness rules, where cultural capital, creativity, vision and values, emotional intelligence, social responsibility, transformation and evolution will be recognized as vital to organizational success. Cultural

capital, human capital and social responsibility are becoming the new frontiers of competitive advantage in an age of increasing global competition. An organization with a high degree of cultural capital has values that are conscious, shared and lived. Its culture reflects the consciousness of all employees and it exhibits an alignment of personal and organizational values. It supports the physical, emotional, mental and spiritual needs of individuals, and brings out the best in everyone."

Turner quoted a Director who stated "as a director, you have to be so careful about how you question management. You have to pick up on some very subtle hints. There are some huge egos out there…" Turner stated "such leaders are unaware that allowing ego to prevail causes problems in the workplace. They allow hierarchies to thrive and see nothing wrong with the embedded inequalities, and they endorse organizational policies that measure respect by work performance."

Writing on the origin of spirituality in formal organizations, Dent, Higgins and Wharff (2005), stated that the first time that the word spirituality appeared in the title of an article was 1990. As stated earlier (see the introduction to chapter one), this is not to say that the discussion of religion is new. Religion and its discussions have always been there right from time. It is therefore to be noted that the separation of spirituality from religion in the academic literature is uncommon. Even though the discussion of spirituality alone is a recent one, it has attracted a lot of attention. Many scholars are beginning to go into this area to explore the relationship that exists between spirituality and the business world. This is also generating a lot of literature, which in turn is helping to elicit more research questions and consciousness in the area (Fernando and Jackson, 2006). To Neal and Biberman (2003), there is a sudden increase in the attention placed on spirituality in the work place. This sudden increase began around 1992.

A number of scholars have discussed spirituality and religion or religious influence on formal organisations. According to Dent et al, "some authors assume a relationship between religion and workplace spirituality." The view of this group is that the influence of spirituality in decision-making is the same thing as the influence of religion on decision-making and decision-makers and decision-making mechanisms as well. This group ties spirituality to religion. On the other hand, spirituality is considered as a separate issue from religion by other scholars. According to Fernando and Jackson (2006), "the role of religion in the work place spirituality is a hotly debated issue. Some researchers argue that spirituality can be identified and defined independently of any religious context." Amongst those supporting this view point of separating spirituality from religion are Giacalone and Jurkiewicz, 2003; Paloutzion and Park, 2005; Zinnebauer and Paragament, 2005. These argue that spirituality is something that is not confined to religion. For this group, spirituality can also be "about a sense of purpose, meaning and connectedness to one another as seen in Fernando (2005a)." In the above argument according to Fernando and Jackson (2006), religion has no role defining spirituality and formal organisational spirituality. This is seen in the definition given by Giacalone and Jurkiewicz (2003: 13). For them work place spirituality is "a frame work of organisational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy."

On the issue of separating spirituality from religion, Ashmos and Duchon (2000) argue that spirituality is neither about religion nor getting people to accept a specific belief system. Rather, spirituality according to Dent et al (2004), "is about employees who understand themselves as spiritual beings at work whose souls need nourishment, a sense of purpose and meaning, and a sense of connectedness to one another and to their work place community." In the word*s of Turner (2003),*

"one thing that spirituality isn't is organised religion." Rather, it is, according to one definition, "that which comes from within, beyond the survival instincts of the mind." To him, spirituality means engaging the world from a foundation of meaning and values. It is an awareness of the 'more than meets the eye' in our daily lives. It pertains to our hopes and dreams, our patterns of thoughts, our emotions, feelings and behaviours."

Bierly, Kessler and Christensen (2000) defined spirituality as "moral and emotional in nature, which involves an understanding and appreciation of one's position in the universe, one's soul and the role of a God." For them, organised religion provides rituals, routines, and ceremonies that can provide a vehicle for achieving spirituality. It is their contention that a person can actually be very religious by participating and attending the religious rituals and activities he is involved in without really becoming or achieving spirituality.

Some researchers are showing that a growing number of people are developing their spirituality outside traditional, organized religion," (Dent et al, 2004). This is seen in the work of Shafranske and

Malony (1995) who found that 74 percent of their respondents in a research indicated that organised religion was not the primary source of their spirituality. In the research by Dent et al, they point out that most of the articles they analysed suggest that spirituality can be defined separately from religion. For those who support this point as cited above, people can participate in activities of a religious institution without actually having a spiritual experience. They also show that it is possible to have a spiritual experience outside an environment of religion.

To Karl Marx, religion is the opium of the common man. This point seems to be echoed by those who support the separation of spirituality from religion. This is brought out clear in people seeing religion as negative and spirituality as positive (Mohamed, Hassan and Wisnieski, 2001). For them, religion often has "the negative connotations of being parental, authoritarian, and requiring unconscious obedience." On the other hand, spirituality for many means self-managed, adult, self-directed and conscious development, (Dent et al).

Another objection to the idea of linking spirituality and religion together is that religion-based workplace spirituality may lead to arrogance that a particular faith is better, morally superior, or more worthy than the others in the same place. And as such, forcing a specific religion based workplace spirituality- particularly the organisational leader's religion onto other organisational members raises some potential concerns. This according to Dent et al "can result in coercion and/or favouritism towards those with similar religious beliefs as the leader. For Hicks (2002), viewing formal organisational spirituality through the lens of a specific religious tradition as the only path to the ultimate is divisive because it excludes those who do not share in that tradition. Giacalone and Jurkiewicz (2003) also warned *"imbuing religion into workplace spirituality can foster zealotry at the expense of organisational goals, offend stakeholders and decrease morale and employee wellbeing."*

There is yet another group, which believes that there is no difference between spirituality and religion. This group ties spirituality and religion together. For them, there is no separating the link between the definition of spirituality and religious practice. Religion is still the birth place and beginning of spirituality. For instance, it is the contention of Kriger and Hanson (1999) that the world's major religious traditions have endured the test of time. It is their suggestion therefore that the values inherent in those religions may be relevant to the management of modern organisations. According to Dent et al, Ali and Gibbs (1998) relate the Ten Commandments of the three major religions (Judaism, Christianity and Islam) to the work ethics and practices of their believers. It is their argument that in a global marketplace and economy, with diversity as the norm rather than the exception, leaders and managers can benefit from understanding the basic embedded religious drives that members of these three religions may bring to their work environment. Cash and Gray (2000) support that there should not be any separation between spirituality and religion. To them, there is something like "sincerely held belief" which makes it difficult to separate the two.

In line with the views of Cash and Gray, Korac-Kakabadse, Kouzmin and Kakabadse (2000) maintain that spirituality includes such terms as "energy, meaning, and knowing, and relates to the various spiritualities of Tao, Buddhism, Hinduism, Zen and Native American spirituality. The same can also be said of the African Traditional religion. The argument is that spirituality and religion interpret each other and as such religious values help members make sense of unexpected events. It is the claim of Gibbons (2000) that spirituality "cannot be separated from ancient religious traditions because it is important to many people. Kriger and Seng (2005) are in support of this view by claiming that in mid-2003, "an estimated 82% of the world population" believed or followed a religious or spiritual tradition.

In line with the views of Korac-Kakabadse, Kouzim and Kakabadse (2002) who stated that both spirituality and religion interpret each other, Moch and Bartunek (2002) contend that spirituality and religion cannot be separated. They illustrated how religion interprets spirituality and how religion and business have co-evolved over the last three centuries. Dent et al cited an ethnographic study by Prat (2000). In it, Prat found that deeply infusing religious values into the formal organisation- putting God before one's business- can help members "make sense" of embedded religious and/or spiritual component.

In conclusion, having noted the above debates, this research recoganises the points made by the scholars who do not wish to tie formal organisational spirituality to religion and as such the researcher's sympathy is more with the perspective that separates spirituality from religion.

Reasons for the increasing interest on Spirituality in formal organisational decision-making

On why the sudden attention to spirituality in the work organisation, Ashmos and Duchon (2000), advised that the best way to find this out is to take a critical look at what has happened in the social and business world in the past decade. This is important in view of the fact that the business world has left being a mere competitive place and has become a very tense environment that always looks like it is going

to snap any moment. The social and organisational environments have become so unsafe for people. In the words of Dent et al (2004), "the work place has been turned into a tense environment with demoralized workers, reengineering, restructuring, outsourcing, and layoffs, as well as a growing inequity in wages. Also, the work place has become for many a substitute for extended family, churches, neighborhoods, and civic groups that previously had been the source for the essential human feelings of connectedness and contribution." Though Dent et al may have been writing and describing the American work environment, and the social situation, nothing short of the above view can be said of the Nigerian social and business environment.

Organisational Reasons

Many organisations have over the years witnessed downsizing of the work force and reconstruction. It is the view of Noer (1993) and Pulley (1997) that the consequence of these exercises is that many employees have been laid off. In the words of Robbins, Biberman and King (1999),

"not only is there a sense of loss for those who have been laid off, but also an intense residual element of uncertainty and fear often arises within the organization. For many individuals, the lay off has created an opportunity, for others, it has been disaster. However, for both, they provide an impetus for reexamining their lives and the work they do in their organizations."

Robbins et al wrote,

"a leading author, Briskin (1997) suggests that the legacy of focusing on efficiency, driven by maximizing organizational profit, has resulted in many companies that ignore the core human values of their members. In such a climate, individuals often find it difficult to perceive any meaning in their work. As a result, many organizations fail to support establishment and maintenance of a strongly felt collective purpose. Thus, individuals are not inclined to exercise initiative; rather, they become dependent on the managerial hierarchy to make all decisions. By not providing individuals with a sense of purpose in their work, organizational creativity is suppressed, if not eliminated (Mitroff and Denton, 1994). Not surprising, the organizational emphasis on profits and efficiency, creating an imbalance within organizations, results in employees driven to seek spirituality in their lives.

Over the years, many formal organisations in Nigeria have been in the business of downsizing their work force. The exercise has created much fear in employees that they try to absorb any manner of unfavourable work conditions just to stay at work. Work is hard to find in Nigeria and as such, people would like to keep what they have at all costs. And to be able to absorb all the pressures inherent in such environments one would like to stay connected to his "God" for peace. Employees are always loosing their jobs through reengineering. With the introduction of computers, those workers without the knowledge of computers are forced to either take on-job lessons or seek for work else where.

Due to the need for cheap labour, many organisations decided to relocate or restructure work in such a way as to get the most out of workers. This they do by either introducing faster machines or increasing hours of work. Most of all these exercises have taken the worker away from many things. It has taken both the leaders and workers away from spiritual centers. This type of experience is what the German social philosopher Karl Marx (1818-1883) labeled "alienation" in the work organisation.

Another point according to scholars that is helping to increase interest of people on the spirituality in the formal organisation is what Brandt (1996) sees as the "growing interest in and curiosity about Eastern Philosophies and Pacific Rim Cultures." Such philosophies and cultures according to Ashmos and Duchon (2000) encourage meditation, loyalty to one's groups, and bringing a thoughtful and spiritual perspective to every activity.

Fernando and Jackson (2006) advanced one more point for the increase in the literature of spirituality in the work place. According to them, "the burgeoning work place spirituality literature has been influenced by developments in the fields of religious studies and psychology." Other scholars holding the above views are Gibbons, (2000), Snyder and Lopez, (2001), Joseph, (2002) and Giacalone, Jurkiewicz and Fry. Further development in the literature of spirituality in the organisation is coming from scholars that are interested in the influence of religion on managing and leading organisations. These scholars include- Dent, Higgins and Wharff, 2005; Kriger and Seng, 2005; Whittington, Pitts, Kageler and Godwin, 2005. Elmes and Smith (2001) opined that formal organisational empowerment has a strong spiritual underpinning with roots in Puritan and Christian ideas, that hard work, right living, and doing for others lead to corporate prosperity. This can also be a suggestion that organisational spirituality leads to productivity in the workplace. According to Robbins et al (1999),

"a burgeoning interest in the relationship between spirituality and the prospect of a healthy, productive workplace is increasingly noticeable, as advanced by the broad spectrum of attention being devoted to this topic. In a relatively short time frame, it has become the central focus in such diverse places as academic conference sessions (e.g. the National Academy of Management), an extensive array of paid workshops, continuing increase in published texts on the topic, and in the syllabi of University courses."

They also pointed out of the interest as being evidenced in schools and universities. They wrote, "within management courses, we have seen the topic of spirituality included in sections of a variety of courses, less frequently, as stand-alone course offering.

The result of the above researches show that interests in spirituality in the workplace is beginning to make inroads into the business community as businesses begin tentative exploration of whether the incorporation of spirituality in the work place is, in fact, of potential benefit. On the reasons for this increased interest on the issue, Robbins et al (1999) said that it does not have just one reason but many. These reasons include the external environment around the organisation, the organisation itself, and the individuals that work in the formal organisation. On the external environment around the organisation, they stated that we are living in a world characterised by an accelerating rate of change. As a result, individuals often feel as though they are unable to achieve a sense of balance and stability in their lives. Through technological innovation, we have access to instant communication and previously unfathomable masses of data requiring individuals to process increasing amounts of information. Often this, according to Russell and Evans (1992), produces information overload and consequent anxiety. They further stated that "unlike fifty years ago when families typically stayed in one place for all their lives, a large portion of our population has become transient, with the consequent lose of connection to communities, extended families, and often times their religious institutions. Relieved of many of the external anxieties associated with World War or economic depression, and growing up in a work environment that supported fragmentation and specialization, baby boomers have focused on individual achievement (Briskin, 1996). Conger (1994) pointed out that in lieu of these past linkages, individuals often look to their immediate families/or to their work to provide them with a sense of connection to others. Handy (1994) locates the increasing interest in spirituality in the formal organisation on the intensification of the polarisation of the gap between the poor and the affluent in society. Neal (1997) also stated that mid-life crisis as a result of the drive to achieve and the effort to see if one has done well is part of the reason for the increasing interest in spirituality in the formal organisation.

A number of models are known to be in place for explaining the decision-making process in management literature. These include the Rational, Cybernetic, Political, Incremental and Garbage-can models, (Bazerman, 2002; Daft, 2001; Harrison, 1999). According to Fernando and Jackson (2006),

"at the centre of any decision-making process is the individual decision-maker who experiences demands and pressures from a number of sources. The role of the decision-maker in the organisational decision-making process is a complex one. He or She operates in the organisational environment, which, in turn, reflects demands from external sources. In addition, these individuals have to interact with other members of the organisation such as their peers, superiors and subordinates, and this interaction influences their behaviour."

They stated further, "decision-makers are also expected to perform their assigned tasks by utilising their skills and authority within the organisation. The decision-making process is finally tempered by the decision-maker's personal characteristics such as his or her values, needs and proficiency that may influence how he or she reacts to environmental, organisational and task demands." Fritzsche, (1991) stated that the personal values of the decision-maker instigate the dominant level input into the decision-making process, while Barnett and Karson, (1987), added that it could be a predictor of decision outcomes. From the above, it can be said to be highly probable that religion could play a significant role in the decision outcomes of individuals whose personal characteristics are shaped by their religious orientation.

Religion-based decision-making in the formal organisations according to Fernando and Jackson (2006) may be associated with what is currently identified as 'intuitive decision-making.' According to Burke and Miller (1999), "intuitive decision-making is a subconscious process of making decisions based on experience and accumulated judgement." They described some aspects of intuition, which include: "subconscious mental programming, values or ethics-based decisions, experience-based decisions, affect-initiated decisions and cognitive-based decisions." Fernando and Jackson (2006) also added that in the case of a leader influenced by religion-based spirituality, all these aspects could play critical roles in the outcome of a decision.

Going by the view of Fernando and Jackson above, Longenecker, McKinney and Moore's (2004) study of 1,234 business leaders in the US found evidence of a significant religious factor in ethical decision-making. Hunt and Vitell (1993) also stated that religiosity has been found to influence marketers' ethical decision-making process. In their words, "unquestionably, an individual's personal religion influences ethical decision-making. A priori, compared with non-religious people, one might suspect that the highly religious people would have more clearly defined de-ontological norms and that such norms would play a stronger role in ethical judgments" (1993: 80). Of note here is the fact that these scholars treated spirituality as being the same as religiosity which is different from what this work seeks to do.

Singhapakdi, Salyachivin, Virakul and Veerayangkur (2000) are of the view that religiosity affects the ethical decision-making process in different ways. For them, "a more religious person, because of the codified value system, could possibly have a higher moral standard than a less religious person. However, organisational and environmental pressures exerted on a leader can compromise this standard so that even the most religiously devout leader may be forced to make a less than optimal decision." Fernando and Jackson (2006) examined several recent theoretical additions to workplace spirituality literature and observed that they focused mainly on the relationship between religion and leadership. Kriger and Seng, (2005) in one of their pioneering works in this area examined how theorists might fruitfully incorporate the inner values of major religious traditions into contingency theory of leadership. According to Fernando and Jackson (2006), the study "identified similarities and differences in the implicit leadership models among five religious traditions, and proposed an integrative model of organisational leadership based on inner meaning, leader values, vision and moral examples at multiple levels of being." They also stated that other scholars have examined how religious values could be considered in developing legacy leadership. These scholars include Whittington, Pitts, Kageler and Goodwin, (2005). For the level of studies in this area, Fernando and Jackson (2006) stated "despite the impressive increase in the volume and rigour of scholarly articles that examine the role of religion in leadership, there is yet a lack of empirical evidence to cast light on the various ways in which religion actually affects leaders' decision-making, planning and control process. This line of inquiry could not only establish the role of religion in leadership but also demonstrate how religiosity could be embedded in the sense-making processes of basic management functions such as decision-making.

Issues in Decision-making

Ethical decision making is one of the most controversial issues facing leaders of organizations today. Great organisational leaders are far and few and are becoming increasingly rare with each passing day. Wren (1995) explains that in America there is a leadership crisis that is growing and expanding. Many proclaim to be leaders but are not willing to take the risks and actions required to move their organizations forward. Bennis and Goldsmith posit that the stakes are high for leaders of the future and are rising rapidly and daily (1997). Leadership is no longer an easy task but is filled with uncertainty and challenges. Leaders are expected to provide the vision for the organization as well as create the culture and set standards of integrity and morality (Schein, 1992). Leaders are also expected to make the decisions that are required to move the organization in a direction that is profitable, as well as good for the organization and its members. Decisions are made in many cases without any rhyme or reason and thus, many of the decisions that are made result in failure. Leaders at all levels admit that decision making is part of their jobs. Most of these same leaders will also admit that they have never had any formal training in decision making or problem solving (Hicks, 1999). It is not only incumbent on the leader to make decisions that are ethical, it is also the responsibility of the leader to ensure that other members of the organization are also making ethical decisions. This paper will show the correlation between leaders and the decision making process. If leaders are to lead, and if leaders are to set the example, leaders need to make decisions that show that they are above reproach and that they do not have integrity issues.

Moral Decision-Making

All decisions are important as they affect the individuals of the organizations, or stakeholders of the organisation. Although all decisions are important, the leader should identify those ideas that are of moral importance. If the decision consists of clues that include conflicts between two or more values or ideas, the decision is considered to be of moral substance (Cairns & Beech, 1999). The largest problem in moral decision making is the absence of the facts. Dealing with moral issues is difficult and the degree of difficulty multiplies when the facts are absent. Gathering facts help leaders to formulate a baseline by which decisions are made. Werhane (1999) states that most leaders are not without morals, nor are they

greedy or motivated by self-interest. A highly developed moral imagination is missing which allows leaders to recognize, evaluate, and change mental models that sometime restrict leaders.

Leaders should feel comfortable with the decisions they make. This is a true test of the morality question. If the decision is one in which they will feel comfortable telling their family, pastor, mentor or business associates, it is probably a good decision that has moral fortitude. Most people know the difference between right and wrong and leaders are no different. Leaders know the difference between right and wrong and should therefore choose to make decisions that are morally strong.

Organizational Culture Related to Decision Making

It has been only a recent phenomenon where organizations are viewed as cultures. The idea of viewing organizations as cultures where there is a system of shared meaning among its members is not something that was believed to be important or something that added any value (Hatch, 1997). The decision making process then, becomes a part of the culture and the decisions that are made are sometimes a result of the culture practiced within the organisations. Organisations, like people, have personalities and the personality of an organisation reflects the culture of that organisation. The culture of an organisation takes on initially the reflection of the founder but later in the organizational life cycle, takes on the personality of the many members that are a part of the organisation more especially the organization's leadership. If the organization's leaders are practicing moral decision making, the organization's culture is then in line with that thought and results in the members of the organisation making ethical decisions. The corporate culture of an organization is very important to the manner in which the organization operates. This is true in all areas of operations especially so in the moral and ethical manners of the individual and organisation. Schein explains that, "culture matters because decisions made without awareness of the operative cultural forces may have unanticipated and undesirable consequences" (1999, p.3). When these cultures are not our own, their qualities appear strange to us - when they are our own, they often go unnoticed as we take them for granted (Kotter & Heskett, 1992). Whether the cultures we experience are of our own creation or someone else, culture provides organizational members with more or less articulated ideas that help individually or collectively to cope with situations that are uncertain and ambiguous, and as such, help to deal with integrity issues around the decision making process (Trice & Beyer, 1993).

Risk and Return Decision-Making

Many leaders and managers according to Steward (2003) make decisions based upon risk and return. The decision may not be ethical or moral if the organisation places more value on monetary achievement than on what is good and fair to the members of the organisation. The risk and return relationship extends from the corporate level down to the decision-making level in the organisation (Nutt, 1999). This translates to the decision-making responsibility being transferred from corporate headquarters to the local level where the local manager uses his own guidelines for decision-making. This also permits local managers/leaders to place emphasis where they want and it is often decided based upon the amount of risk that is associated with making the proper decision.

Unethical decisions are made most based upon risk and return. Organizations want to add as much as possible to bottom line profits and find that the decisions that are made can either add bottom line dollars or cause the organisation to lose equally as much in revenue. Many leaders use the concept of risk and return for their personal gain. Many leaders and managers require large amounts of money (salaries) to take the risk that others are uncomfortable in taking. In this explanation, the relationship between expected risk and expected return should be positive. It can only be positive if high risk activities are conducted ethically and morally (Nutt, 1999).

Organizations that perform poorly take on risk and return decision-making and practices regularly. In this case, leaders believe that the risk is worth the chance because without the opportunity, the organisation will continue to suffer financially.

As stated earlier, a lot of research work is going on in the area of spirituality and decision-making in the work place. Fernando and Jackson carried out one of such studies in Sri Lanka. This work was first posted in 2005 and published in 2006 under the title-The Influence of Religion-based Workplace Spirituality on Business Leaders' Decision-making: An Inter-faith Study. The study was in-depth interviews with prominent Sri Lankan business leaders drawn from Buddhist, Christian, Hindu, and Muslim religious traditions. The in-depth study was also supplemented with documentary sources. According to the study, "when the leaders were asked why they engaged in religion-based workplace spirituality, their responses were often associated with decision-making. Although they had an array of management tools with which to deal with day-to-day management situations, they all indicated that, in

"difficult" moments, these tools needed to be complemented by processes by which they connected with the ultimate- variously identified as the transcendent reality, god, or truth that is more powerful, better and good. The outcomes of decisions, both good and bad, were invariably attributed to this connecting experience", (Fernando and Jackson, 2005: 23).

Conclusion

The study of industrial organisations over the years all over the world has yielded a plethora of views and ideas each of which tries to give a better focus of how the organisations should be managed. The current focus on spirituality is yet another effort towards finding lasting solutions to the many problems that today's organisations witness. Many scholars see a very positive correlation between applying spirituality in the workplace and productivity and efficiency. Outside core religion which can be seen as the mother of spirituality also, scholars are calling for a separation between religion and spirituality when it comes to the discussion of industrial organisational life. Whatever is the case, the idea of spirituality influencing organisational decisions has come to stay. Many already have welcomed the idea of allowing people's spirituality to influence their daily decision-making at work since formality and bureaucracy have fallen short of the glory of guiding decisions alone.

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