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Ethical mindsets, aesthetics and spirituality: A mixed-methods approach analysis of the Australian services sector

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Declaration

To the best of my knowledge and belief this thesis contains no materials previously published by any other person except where due acknowledgement has been made.

This thesis contains no materials, which has been accepted for the award of any other degree or diploma in any university.

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Date:

Abstract

This thesis reports on an interpretive mixed-methods approach research conducted in the Australian services sector. Deriving from two different yet related literatures on aesthetics and spirituality, this thesis focuses on the examination of ethical mindsets. Data was collected through an online survey of 223 respondents and focus groups interviews with 20 participants. Analysis of the quantitative and qualitative data suggests the presence of aesthetic spirituality and religious spirituality, along with optimism, harmony and balance, contentment, personal truth, making a difference, and interconnectedness as ethical mindsets components. Although this research does not support universal conclusions, the relationship between ethics, spirituality, and aesthetics identified in the Australian services sector might be replicated elsewhere.

In the field of business ethics, this thesis comes in response to diverse calls by several scholars from different disciplines such as Lane & Klenke (2004) Ashar and Lane-Maher (2004), and Ghoshal (2005) amongst others. More recently with the market meltdown and its global ramifications, there has emerged an increasing chorus of calls for a re-examination of ethics guiding individuals. These individuals, continue to struggle with emerging issues such as: uncertainty, risk, ambiguity and suffering and, in severe cases, these individuals might feel alienated in this society as argued by Arisian (1993). Such developments in this post-ideological period and post-modern society seem to threaten the very fabric of the society, by allowing individuals to stand alone, and to introduce change to or even reject the values that have hitherto defined the character of Western society. This trend, if left unchecked, might lead to grievous consequences for the society as a whole. With special attention to Weick's (1999) recommendation to abandon the heavy tool of paradigms and monologues; this study intends to examine the mindsets of individuals.

It is argued that research in ethics, and specifically business ethics, is gaining momentum. This interest is coupled with an interest in spirituality, especially with the increasing number of conferences and articles that discuss this and related concepts. Practitioners, academics, heads of state, and heads of international organizations have increased calls to examine the ethics in an attempt to find

solutions to the transgressions, which have led to the crisis that has befallen global markets. Therefore, the urgent need to go beyond the traditional theories and models in relation to business ethics has been recognised in this thesis. It became apparent, through the extensive literature review, that there is an area that has yet to be explored in the field of management. This area is ethical mindsets, to ascertain whether aesthetics and spirituality are components of ethical mindsets, and whether these two components are inter-related.

This thesis examines the under-researched, under-theorized area of ethical mindsets, with the aim of investigating the existence of ethical mindsets in the Australian services sector. The research draws mainly on two separate but allied business ethics literatures relating to spirituality and aesthetics, two issues that were probed using the theoretical lens of mindsets. In order to achieve the aims and objectives of this thesis, an interpretive mixed-methods approach was considered the most appropriate. This thesis contributes to the contemporary debate on business ethics, moving behind the progressively more modernized investigative languages that prevail and beyond the traditional. This thesis goes past and well beyond the obvious, in an attempt to close the gap identified in the literature of management research. This gap is perceived as being the lack of practical evidence supporting the examination of concepts such as spirituality, aesthetics, ethics and ethical mindsets combined in an Australian business context. Spirituality draws attention to individuals' conscientiousness in inventing ethical workplaces, whilst aesthetics focuses the conversation and discernment on ethical behaviour in business. Mindsets provide a key perspective that combines spirituality and aesthetics into a single analytical framework.

With the lack of appropriate tool to measure the three concepts combined, and through a rigorous process of a three-stage pilot study, a new tool was designed to achieve this thesis aims. The aims are (1) assess the existence and dimensions of ethical mindsets of individuals working in the Australian services sector, (2) explore the components of ethical mindsets, and examine the relationship, between ethical mindsets, spirituality and aesthetics, and (3) contribute to the wider debate on ethical issues, specifically with regards to ethical mindsets, spirituality and aesthetics. In order to achieve these aims and objectives, research questions examined are: (1) Do ethical mindsets exist in the Australian services sector? If so, what is the nature or dimensionalities of ethical mindsets in the Australian Services Sector?, (2) To what extent are spirituality and aesthetics key components of ethical mindsets? Moreover, how do spirituality and aesthetics affect ethical mindsets?, and, (3) How are spirituality and aesthetics related to each other within ethical mindsets?

Based on the evaluation of empirical and theoretical studies to date, this thesis provides answers to the research questions in relation to ethical mindsets, with a special interest in aesthetics and spirituality and their influence on individuals' ethical mindsets. The empirical evidence presented in this thesis assesses and acknowledges the existence of ethical mindsets in the Australian services sector. The findings from the online survey, which were further explored and triangulated by the data gathered through focus groups interviews, provide an exploration and identification of eight major components of these mindsets (i.e. aesthetic spirituality, religious spirituality, optimism, harmony and balance, personal truth, contentment, making a difference and interconnectedness). These eight components recording high alphas, those range between 0.931 and 0.720, with their thirty-four dimensions recording high factor loading (high of 0.913 and low of 0.445). The discussions throughout this thesis document highlight the strength of the relationship between ethical mindsets, spirituality and aesthetics, allowing the contribution to the wider debate on ethical issues, specifically regarding ethical mindsets, spirituality and aesthetics.

The statistical power of the intervening variables might be limited by the sample size of 223 respondents; however, an analysis of both quantitative and qualitative data has revealed both intrinsic and extrinsic factors. Intrinsic factors pertain to individuals (e.g., age, gender, motivations, beliefs, values etc) and extrinsic factors pertain to the broader environment (e.g., organizational culture, organizational leadership, national culture, social norms etc). Both intrinsic and extrinsic factors (i.e. agency vs. structure) were identified as possibly having an influence on individuals' ethical mindsets. In addition, a by-product of this thesis is the suggested newly developed research tool that can be used for the examination of ethical mindsets. The findings of this thesis of the eight ethical mindsets components, and the suggested survey tool, the methodology employed, has their theoretical, practical and methodological implications on business ethics research that are of importance to both academics and practitioners. These findings are likely to assist individuals, and in turn businesses in Australia, to tackle the deterioration of ethics in business-related matters, and most importantly, the researcher's belief that the findings and the outcome of this thesis have opened a completely new field of research developing a path for future research in this area.

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Deriving from and informed by God's grace to Whom I offer my utmost thanks, for the blessings bestowed on me, and to Whose glory this thesis is presented.

- *Do you not know that you are the temple of God, and that the Spirit of God dwells in you? (1 Corinthians 3:16).*
- *Let no man deceive himself. Whoever among you thinks he is wise in this world, let him consider himself a fool so that he may become wise. (1 Corinthians 3:18)*
- *For the things which we discuss are not dependent on the knowledge of words and man's wisdom, but on the teaching of the Spirit; thus explaining spiritual things to the spiritually minded. (1 Corinthians 2: 14).*

List of publications relating to this thesis

1. **Journal Articles – Refereed (Accepted)**

    a. Issa, Theodora, and David Pick 'An interpretive mixed-methods analysis of ethics, spirituality and aesthetics in the Australian Services Sector' *'Journal of Business Ethics – A European Perspective' – (accepted)*

    b. Issa, Theodora, and David Pick 'Aesthetics and spirituality in the Australian services sector' *'Management Research News' – (in press)*

2. **Conference Publications**

    a. Issa, Theodora, and David Pick. 'Ethical mind-sets, spirituality and aesthetics in an Australian business context' *11th International Business Conference*, Society for Global Business and Economic Development (SGBED) – Bratislava, Slovakia, May 27, 2009. (***Awarded 'The Best Paper' at the conference)***

    b. Issa, Theodora, and David Pick. 'An analysis of ethical mindsets in the Australian Services Sector.' *13th European Business Ethics Network (EBEN) – UK Annual Conference: where is business ethics? Book of abstracts* edited by Armin Beverungen, Peter Case, and Campbell Jones, 57-58, Bristol, UK: European Business Ethics Network, April 6, 2009.

    c. Issa, Theodora, and David Pick. 'Spirituality, aesthetic judgement and ethical mindsets: an analysis of the Australian context.' *12th European Business Ethics Network (EBEN) - UK Annual Conference: Corporate social responsibility: the management of ethics in business? CD of papers* edited by James Hine and Ian Ashman, 1-16, Cambridge, UK: European Business Ethics Network, April 1, 2008.

    d. Issa, Theodora, and David Pick. 'Spirituality and aesthetic judgement as key components of ethical mind-sets: an Australian study.' In *Proceedings of the Integrating Spirituality and Organisational Leadership*, edited by Sunita Singh-Sengupta and Dail Fields, 586-596, New Delhi, India: Macmillan India Ltd, February 8, 2007.

    e. Issa, Theodora, and David Pick. 'An exploratory study of aesthetic judgment, spirituality and ethical mind-sets.' In *21st Australian and New Zealand Academy of Management Conference: managing our intellectual and social capital*, edited by Ross Chapman, Canning

Bridge, Western Australia: Promaco Conventions Pty Ltd, December 4, 2007. Sydney, Australia

These papers were co-authored with my principal supervisor Associate Professor David Pick. His authorship role was one of supervision and guidance for the development of my academic writing abilities.

In addition to the above, I participated in colloquiums and research seminars. Further, I presented a number of seminars on my thesis topic and methodology hosted by diverse entities and different departments within Curtin University.

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Chapter 1

1. Introduction

1.1 Preamble

This thesis explores the relatively neglected and under-theorized area of ethical mindsets, investigating whether spirituality and aesthetics are components of ethical mindsets in an Australian business context, and, if they are, to ascertain the nature of their relationship. This research contributes to the ongoing contemporary debate on how academics, theoreticians and practitioners can contribute to reducing ethical transgressions in the business world.

There are a number of similar concepts to 'mindset' used in the literature, namely: worldview, perspective, schema and frames. The significance of mindsets to business ethics is illustrated by the work of Gosling and Mintzberg, (2003) who argue that in organizations, it is not uncommon to find a disconnection between "action" and "reflection" which they refer to as leading to either "thoughtlessness" (action without reflection) or "passivity" (reflection without action). In both cases, this can lead to the compromising of ethics through either deliberate action or inaction. Considering these, Gosling and Mintzberg, (2003) propose five different mindsets that apply in a business context: Managing Self: *the reflective mindset*; Managing Organization: *the analytic mindset*; Managing Context: *the worldly mindset*; Managing Relationships: *the collaborative mindset*; Managing Change: *the action mindset*. Further, although they did not directly examine ethical dimensions and did not specify such a mindset. Yet, an examination of their descriptions of the reflective and action mindsets reveals that emotions, motives and the inner-life of the person is a consideration. Whilst Gosling and Mintzberg, (2003) focus on managers, however, this research concentrates on all employees, not just managers or leaders.

In an attempt to reduce the impact of ethical transgressions over the last few decades, two schools of thought have emerged. The first advocates an increase in the number of codes of conduct, codes of ethics and regulatory restrictions, in the belief that the more regulated the markets, the fewer the transgressions. The other school of thought advocates the deregulation of business and the market as a whole, through self-regulating models. Davies and Green (2008) point out that in many countries, the supervision of banks was removed from the central banks, as were other functions such as debt management, thereby advocating a decentralized state of affairs. The recent global financial crisis that has unfolded has challenged this approach in that such deregulation has neither curbed nor lessened transgressions. The effects of these transgressions are now felt throughout the world, negatively influencing individuals, groups, organizations and societies. This has resulted in an increase of calls from both practitioners and academics for a restoration of regulated financial markets. Davies and Green (2008) predict several changes that will involve the rediscovery of approaches that have been forgotten or discredited in the intervening calm of recent years. Others will involve new ways of thinking about how the financial and real worlds interact.

One approach would be to develop that which Weick and Sutcliffe (2001) describe as faculties to cope with errors and anticipate events before they occur, to develop capabilities for mindfulness, swift learning, flexible role structures, and most importantly, adapting an organization-wide mindset of prevention prior to pre-empt the need for a cure. While, Weick and Sutcliffe (2001) contend that human fallibility is like gravity, just another foreseeable hazard, well-developed skills to detect and contain failings in their early stages might be what is missing – skills which otherwise would allow a better understanding of how the different parties in the business world act together for the benefit of all.

The point of departure for this thesis are the calls from many scholars, (e.g., Bampton & Cowton, 2002; Biberman, 1999; Bruch & Ghoshal, 2004; Cowton & Macfarlane, 2002; Gerde & Spencer-Foster, 2008; Ghoshal, 2003; Ghoshal 2005; Kim & Choi, 2007; McDonald, 2004; McGee, 2008; Mele, 2008; Pfeffer 2005; Ramos, 2008; Stevens 2004; Swanson & Frederick 2003; Valentine & Fleischman, 2008), for new theories and methods to replace the old ones that have proven to be incapable of arresting the decline in business ethical standards globally. These scholars' calls are for: (1) organizations to discover their inner power to balance energies and transform themselves into more humane systems (Biberman, 1999); (2) the recognition of management as the art of doing and getting done (Bruch & Ghoshal, 2004); (3) researchers in management should share the blame for the failure of businesses (Ghoshal, 2003), to cease solving the 'negative problem' of containing the costs of human imperfections, which led to pessimism in management research; (4) management researchers to recognize their social and moral responsibility towards business and management (Ghoshal 2005; Pfeffer, 2005; Swanson & Frederick 2003), (5) the existence of internal controls that ensure management and other personnel provide assurance regarding reliability of their reporting in accordance with the generally accepted principles that include policies and procedures (McGee, 2008; Ramos, 2008), (6) research into the role of executives' perceptions of ethical issues (Stevens, 2004), (7) looking beyond the meltdown and downfall of the economy and morality, ceasing the blame game, instead assisting in the shaping of tomorrow's business leaders through the principles and practices of business ethics programs at the universities (Cowton & Macfarlane, 2002; Gerde & Spencer-Foster, 2008; McDonald, 2004; Mele, 2008; Valentine & Fleischman, 2008) and, (8) employing individual's self control (Kim & Choi, 2007).

While all these are important, in this thesis, attention will be paid mainly to the discovery of the inner-self, the recognition of management as art, and individuals' perceptions of ethical issues, recognizing the social and moral responsibility of business and management. These issues cover the first four points above which are relevant to the main concepts of this thesis: aesthetics, spirituality and ethical mindsets.

Whilst the abovementioned scholars' calls relate to organizations and executives within them, there are other scholars and practitioners (e.g., Ambrose,Arnaud & Schminke, 2008; Flynn, 2001; Glover et al. 1997; Liedtka, 1989; Margaret, 2003; Sullivan,Sullivan & Buffton, 2002) who argue for something different. They advocate the examination of what might influence individuals within organizations to act the way they do, calling for the examination of the influences on individuals' ethics and how individuals allow the congruence between their individual values and organization's values, which might be evident in organizational culture.

Although these scholars have specified their interest in more research into individuals' ethics and individuals' roles in organizations, others contend that organizational enhancement might be achieved through spirituality or, in some cases, through meditation (e.g., King & Nicol, 1999; La Forge, 1999; Pruzan et al., 2005; Saraswati, 2000). Neal, Bergman-Linchtenstein and Banner (1999) argue that, as economics are considered to be the driving force in the transformation of organizations, spirituality might be as much, or even more, a force in such a transformation aiming at better results in business. However, Weber and Gillespie (1998) contend that there are significant differences between beliefs and actions, beliefs and intention, and intention and action; the rationales to support belief, intention and action differ from one another.

In their major empirical study of corporate USA, Mitroff and Denton (1999) posit that contemporary organizations are impoverished spiritually and many of their most important problems are due to this impoverishment. In other words, today's organizations are suffering from a deep spiritual emptiness. While spirituality and organization science are thought to be irreconcilable, Benefiel (2003 p. 373) argues that 'spirituality and management, once thought incompatible, have in the past decade fallen in love', Edwards (2004) concludes that spirituality is 'good for business'. This supports Rego and Cunha's (2008) conclusion that by improving spiritual climates, managers can promote organizational commitment and, thus, enhance individual and organizational performance, which will assist in the reduction of the number of transgressions in the workplace. Rego and Cunha (2008 p. 53) justify this conclusion stating:

> …it is likely that this occurs because people react reciprocally towards an organization that satisfies their spiritual needs, allows them to experience a sense of psychological safety, makes them feel that they are valued as human beings and that they deserve respectful treatment, and allows them to experience senses of purpose, self-determination, enjoyment and belonging.

In addition to spirituality, there are scholars who call for the establishment of a relationship between management and art. This raises the need for the introduction of aesthetics to management. For example, Brady (1986) relates aesthetics to ethics of the individual within the organization, and Dobson (2007) identifies the ultimate justification for business activity as being aesthetic. Hancock and Tyler (2007) contend that in order for an organization to compete in the global marketplace, it must become an 'expressive organization' operating in an 'aesthetic economy'. This does not simply refer to economic performance, but rather to the idea of performance as a means of affecting both people's impressions and definitions of reality.

1.2 Chapter Overview

This chapter is comprised of two parts: an outline of the thesis and an account of what shaped the researcher's perspective. First, the outline of this thesis focuses on different parts starting with the background and context, rationale and justification of the general problematic, and literatures employed. Thereafter, this chapter provides a brief overview of the concepts employed, ethics and business, mindsets and ethical mindsets, aesthetics and spirituality. This is followed by the aims and objectives, significance of the research, research methodology and design, participants, sampling, design analysis tools, ethical issues and data storage. Second, as this thesis examines complex and sensitive issues, a personal account of the researcher's perspective is included. This chapter concludes with an outline of the thesis structure.

1.3 Background and context

Despite increased attention being paid to ethics and ethical standards in organizations, accompanied by increased ethics curricula in business schools, businesses show little, if any, meaningful reduction in their enterprise-wide risk of unethical behaviour. Various well-known scholars have been strongly critical of business education (e.g., Adler, 2002; Bennis & O'Toole, 2005; Ghoshal, 2003;

Ghoshal, 2005; Gioia, 2002; Mintzberg, 2004; Mitroff, 2004; Pfeffer, 2005; Rynes et al., 2003). Mele (2008) argues that the prevailing assumptions of human intentionality such as self-interest and opportunism, derived from economic organizational theories, suggest a rather restrictive form of social exchange. Commenting on the works of Pastoriza, Ariño and Ricart (2008), Mele (2008) argues the importance of individuals' behaviour based on true concern for the well-being of employees, as well as their motivational and ethical development.

In the USA, The Ethics Resource Center (ERC) (2007) has painted a bleak picture of the ethical situation in corporate USA, describing the ethics landscape as 'treacherous' and were prescient in pointing out that corporate USA is at great risk. In their report, ERC indicated that in 2007 ethical misconduct in general was very high and had regressed to pre-Enron levels. The number of companies that were successful in incorporating a strong enterprise-wide ethical culture into their business has declined since 2005. Harned (2008) notes that business has suffered greatly in the area of ethics, and expresses deep concern about the deterioration in ethical behaviour in workplaces, that translated in late 2008 into a financial system meltdown (Hutton, 2008), which has proven to be costly to many national economies. While previously it was easy to attach a figure to any financial crisis, it is becoming much more difficult to predict and attach a cost to these events. For example, the Australian Business Governance Committee (2004) was able to suggest that fraud, including corporate scandals, and institutional corruption cost the Australian economy at least \$3 billion p.a., a figure that is considered insignificant compared to what is offered by different governments as stimulus packages to avert the damage from the market meltdown.

The increased number of transgressions and ethical indiscretions seem to be a global phenomenon. Transparency International (TI) (Doren, 2007) postulates that the scale of human suffering and poverty around the world remains immense as a direct consequence of corruption and greed. This is a fundamental challenge. Gini and Marcoux (2009) argue that self-absorption, self-centeredness, self-involvement are not traits limited to the private sphere; these traits also overflow into the public arena. The Corruption Perception Index (CPI) indicates that corruption remains a serious problem globally. However, Australia is ranked eleventh on this scale, which is lower when compared to the 2005 CPI ranking of ninth (Kruckeberg,Tsetsura & Ovaitt, 2005; Soares, 2005). The Australian Wheat Board (AWB) scandal might have had its impact on this change in Australia's ranking. Although this ranking might place Australia amongst the countries that have low corruption, it is imperative to indicate here that New Zealand is ranked first, up from second in 2005. Add to this, and with the ongoing crisis, the misconduct in the business world, there is no guarantee that this ranking will be sustained. Further, in launching the 2007 index, Labelle (2007) states that corruption seems to be systemic, incorporated into daily business life, seen as a way of doing business, cynically cast as respect for local traditions by companies that would never behave similarly at home. Recent corporate corruption cases show that the phenomenon can persist despite a strong anticorruption regime in home countries, which are perceived as 'clean'.

Recent corporate scandals were not unexpected. Market observers made their predictions clear well before the late 2008 crisis evolved. Davis (2008) warned about consumer over-indulgence and high-velocity recycling of debt. Carn (2008) warned of the threat of mortgage fraud to the world's economy. Moulton and Prakke (2008) warned of the major crises of the likely high level of future defaults, while Hampden-Turner (2008) expressed his doubts about the strength of the banks' balance sheets. The most serious sign was the US Government acquisition, in mid 2008 of the two mortgage banks Fannie Mae (Federal National Mortgage Association) and Freddie Mac (Federal Home Loan Mortgage Corporation) injecting as much as US$100 billion into each to keep them afloat. In August 2008, the effect was also felt in Australia with the market slump, and more specifically at the Australia and New Zealand Bank (ANZ). Following an investigation initiated by ANZ CEO, some of the most senior ANZ executives were forced to resign. Moreover, several other financial institutions and others in the service industry in the USA and UK, Germany, Ireland, China and Vietnam have failed (e.g. Washington Mutual, Bradford and Bingley, Citigroup, Royal Bank of Scotland, car manufacturers, and food chains). This prompted governments to intervene to guarantee deposits, which comes amid fears that even more high street banks could fail (Wray, 2008).

Green (2008) argues that the seeds of the mortgage-lending debacle were sown in the 1970s and 1980s in the leading business schools. This is now having global consequences in terms of corporate failure of, for example, AIG, Fannie Mae, Freddie Mac, Lehman brothers, Goldman Sachs, Morgan Stanley and Merril Lynch, Royal Bank of Scotland, to name a few. The problems outlined above might have been generated from the pessimistic views of management scholars who, as Ghoshal (2005) argues, concentrated on radical individualism (e.g. Hume, Bentham and Locke). This, combined with the influence of some American scholars (e.g., Chang & Yen, 2007; Glover, 1991) who advocated that morals are matters for individuals, behavioural assumption of self-interest, and focus on human imperfections, coupled by the lack of encouragement of individuals to use their imagination in response to any situation. In this respect, Bruch and Ghoshal (2004) argue that the use of imagination and will power assist individuals to take refuge in their intrinsic values, and with the support of the available sources, (e.g. technology, and systems) might allow the progress and development of a proper and ethical direction. Therefore, there is a call for an examination of the inner self and inner power of individuals involved in the business world. In addition, the above examples indicate that the crises have not been limited to one industry, one country or one sector; the crisis is of a global nature. These seem to be the hallmarks of a contemporary, technologically advanced and global socio-economic system, thus changing the landscape of economy and society as a whole. This raises the need for all to be engaged in investigating and assisting to find methods to curb the deterioration; departing from the idea of maintaining a value-free market, thereby considering societies and individuals therein.

1.4 Rationale and Justification of the general problematic

Now more than ever, there seems to be an urgent need to consider the calls from different scholars (e.g., Ashar & Lane-Maher, 2004; Ghoshal 2005; Lane & Klenke, 2004; Ramirez, 2005) for new theories and paradigms. These are combined with appeals by the heads of states and that from the Secretary-General of the United Nations in his address to the 63rd session of the General Assembly who said:

> 'We need to engage at the highest levels. … We need a new understanding on business ethics and governance, with more compassion and less uncritical faith in the 'magic' of markets. And we must think about how the world economic system should evolve to more fully reflect the changing realities to our times.' (Ki-Moon, 2008)

In this regard, Mason (1994) contends that there is a need to go beyond the canons of reason itself, and reach into the murky world of non-reason. There is a need to face squarely the forces of non-rationality, not irrationality. There is a need to take into account the prevailing and ever-present forces of politics, ethics, aesthetics, and religion, which historically pre-date reason, and must be put back into practice.

Stevens (2004) reminds all that it is difficult to legislate morality and good ethics as they are based on religious and cultural values rather than on the legal system. Yet as Swanson and Frederick (2003) contend, authorities around the world have tried to tackle ethical problems by changing the rules. For example, in response to Enron, American authorities intensified securities regulations and tightened corporate governance (e.g. Sarbanes-Oxley Act of 2002 in the USA). In addition, according to Investigation through Innovation (2009), there were other reports and codes for corporate governance that have been introduced (e.g. the Higgs Report on the role and effectiveness of non-executive directors, the company law review, and the Smith Report in the UK, also New York Stock Exchange (NYSE) corporate governance rule proposals in the USA). In this respect, Bragues (2008) argues that in essence, reformers followed the tradition of modern political philosophy, developed in the 17th and the 18th centuries, in its insistence that pro-social outcomes are best produced through institutional mechanisms that harness self-interest. In this regard, Ramos (2008), contends that such actions might have provided assurance in relation to the way business is conducted in the financial sector, yet the empirical evidence gathered by Bragues (2008) suggests the institutional approach will do little to prevent future ethical breakdowns.

As indicated earlier, the seeds of the current meltdown were sown in business schools a few decades ago. Swanson and Frederick (2003) maintain that research has been limited to the financial business world, ignoring the role of business schools. In this regard, Ghoshal (2005 p. 76) contends that boards of business schools and business academics must bear some responsibility for corporate ethical failure because it is they who are 'propagating ideologically inspired amoral theories, [that] have actively freed their students from any sense of moral responsibility'. Cappelli (2008) states that this type of lapse in leadership dates to the 1980s when companies began to focus on aligning executive incentives with shareholder interests. Cappelli believes an excessive focus on individual financial goals, at the expense of managing in the best interests of the company overall, is at the root of ethical deterioration. While Biberman (1999), maintains that businesses have to focus on balancing energies and organizational transformation at all levels; just as the spiritual transformation of a person must be initiated from within, so organizations (including business schools) must discover the inner power to balance energies and transform themselves into more humane systems.

Similarly, individuals within these organizations need to widen their concepts of the purpose of business to expand their attention from the single bottom line and look out for the well-being of their employees and ultimately, the global economy. This can be easily found in the schema of Ackoff (cited by Biberman, 1999), who maintains that individuals are in search of ideals, and have developed five recognizable foci: Truth (Science), Beauty (Aesthetics), The Good (Ethics, Philosophy), Plenty (Economics), and Justice (Law). The ideals are the governing variables, the indicators of success, of the associated disciplines. Establishing a positive comparison between the spiritual transformation and the discovery of inner power of the organizations in a secular society might prove to be difficult to absorb, since as Gini and Marcoux (2009) argue, the modernist idea of separation of religion and science overturned centuries of marriage between the two. The modernist project ignored the deeply spiritual search for meaning. Gini and Marcoux contend that many are searching to find some spiritual core in themselves, a way of reconnecting to meaning, and the sense of wholeness and holiness that once, in another age, permeated the everyday lives of ordinary individuals.

Almost forty years ago, Schön (1971) argued that the most threatening changes are the ones that will plunge the system into uncertainty, and this is what current transgressions and crises have done. Schön (1971) contended that these are all experiences in which central elements of the self come into question; they provoke transformation of the system of the self in which a new zone of stability can be attained only by passing through a zone of instability. Schön's arguments continue to resonate today. Individuals from different industries, societies, cultures and countries are struggling with emerging issues such as lack of security, uncertainty, risk, stress, individualism, nihilism, relativism, and subjectivism (Arisian, 1993), as well as ambiguity and suffering (Mansueto & Mansueto, 2005). In concluding his book Ozkirmh (2000), argues that it is clear that humanity has not reached 'the end of history' in a world torn apart by all kinds of distraction and confusion. Therefore, there is a need to act for the future. Ozkirmh (2000) suggests addressing issues that have been neglected or ignored in the past to find solutions for the present, through the generation of theoretically informed comparative interaction between the past and the present. Shreeve (2008) sums it up stating that the key constituent of any risk model is people (individuals): their motivations, their skills, and their ethical and moral underpinnings. Understanding individuals' ethical and moral underpinnings is a vast task. One approach which may go some way to meeting this task is to undertake an examination of these individuals' mindsets to ascertain the factors that might be influencing these mindsets.

The examples and events outlined above depict significant issues with regard to ethical standards in the business world, and illustrate the presence of a worldwide crisis of confidence in professional knowledge and business as described by Schön (1987). Schön concludes that practitioners need to make choices of either solving the problems that might not be important for individual and/or society, or looking at the problems of greatest human concern. The practitioner's reflection can serve as a corrective measure in such a situation. Schön (1987) furthermore states that, through reflection, practitioners can surface and criticize the tacit understandings that have grown up around the repetitive experiences of specialized practice, and can make new sense of situations of uncertainty or uniqueness, which they experience. Schön (1987) further indicates that there is a belief within humans, in general, in the stability of major elements of their own identity, in their own regional identity, [at least in the developed world], in the organization and the institutions in which they work, and in the intellectual subject matter or disciplines. Moreover, and most importantly, there is a belief in the stability of certain values – such as those associated with freedom, work, satisfaction, justice, peace and the technological program. In brief, there is a belief in a stable state, which is central as it works against the threat of uncertainty. However, this too seems to be under threat. As the crisis of confidence deepens and ordinary people are unable to trust any of the stable organizations, trying to find their own individual solutions to several of the problems that they face on daily basis, might prove to be impossible in the corporate world and society at large.

In an attempt to allow a better understanding of the situation, Stanwick and Stanwick (2009) report on interviews with 3,634 senior executives from thirty-four countries that was the base of the 2005 Global Economic Crime Survey. The results highlight some interesting statistics. Forty-five percent of the companies surveyed had been victims of economic crime between 2003 and 2005; the larger the company, the higher the probability that the company experienced at least one act of fraud. Stanwick and Stanwick (2009) provide a variety of statistics that range from locations in the world where fraud or transgressions are recorded, to the sectors and to the types of the transgressions recorded (Table 1):

Types of fraud identified 2003 and 2005 (source: PricewaterhouseCoopers, Global Economic Crime Survey, 2005) (Adapted from Stanwick & Stanwick, 2009 p. 200)			
Type of fraud	***2003***	***2005***	***% change***
Asset Misappropriation	*60%*	*62%*	***2%***
False Pretences	*n/a*	*47%*	***47%***
Financial Misrepresentation	*10%*	*24%*	***14%***
Corruption and Bribery	*14%*	*24%*	***10%***
Insider Trading	*0%*	*4%*	***4%***
Money Laundering	*3%*	*7%*	***4%***
Counterfeiting	*19%*	*25%*	***6%***

Table 1: Percentage of Companies Worldwide reporting fraud in 2003 and 2005

The above indicates that corporate fraud is a global phenomenon in every industry, and is on the increase (Stanwick & Stanwick, 2009). In 2005, the percentages of transgressions reported in various industries ranged between 38% in technology industry, to a high of 60% in retail and consumer industry, while financial services and telecommunications, though considered very highly regulated were 50% and 47% respectively, figures that cast doubt on the ability of regulations to curb unethical behaviour. Stanwick and Stanwick (2009) had also identified seven major categories as to how transgressions might be represented in those regions and industries, with new types of fraud being identified (e.g. false pretences, and insider trading) which were made available through technological advancement (Table 2).

Percentage of Companies Worldwide Reporting Fraud in 2003 and 2005 (source: PricewaterhouseCoopers, Global Economic Crime Survey, 2005) (Adapted from Stanwick & Stanwick, 2009 p. 199)			
Region	***2003***	***2005***	***% change***
Global	37%	45%	**8%**
Western Europe	34%	42%	**8%**
Central and Eastern Europe	37%	47%	**10%**
North America	41%	52%	**9%**
South and Central America	38%	41%	**3%**
Asia-Pacific	39%	39%	**No change**
Africa	51%	77%	**26%**

Table 2: Types of fraud identified 2003 and 2005

Stanwick and Stanwick (2009) deriving from Ross '1930s' conclude that a mixed framework of 'intuitionism and love' might be applicable to the situation, and might assist in mitigating the consequences. This mixed framework might assist individuals to develop their ethical mindsets that might promote their abilities to face ambiguities and uncertainties, coupled with full support of the organizations and governments.

This raises questions about business ethics. In this regard, Svensson and Wood (2008) attempt to develop an understanding of business ethics through the development of a 'business ethics model'. This model consists of three principal components (i.e. expectations, perceptions and evaluations) that are interconnected by five sub-components (i.e. society, expects; organizational values, norms and beliefs, outcomes, society evaluates and reconnection). This model highlights the importance of business ethics to organizations, and to society as a whole, and reveals that business ethics is a dynamic continuous process; paying attention to it might assist in lifting the burdens of uncertainty and ambiguity in the business world. Developing such a model will not however, be possible if researchers remain focussed solely on current problems in the business world. For example, Cowton (2009) looks beyond recent financial reporting 'scandals' and considers the 'standing challenge' that ethics presents for accountants and the professional bodies that represent them. He argues that while professionalisation brings benefits, they are prone to being self-serving rather than outward-looking. For Cowton the ethical challenge for accountants is to take this issue seriously and take action to combat its negative effects; just as being a professional is a serious business, so is ethics.

In this thesis, the concept of ethical mindsets is deployed as a way of attempting to meet the challenge made by Cowton to look beyond immediate issues for answers. Ethical mindsets are best explained by employing two separate but related literatures. The first is aesthetics, which is characterized by a number of emotional and cognitive properties. White (1996) illustrates the potential applicability of aesthetics by outlining the position on the nature of beauty developed by Immanuel Kant in the Critique of Judgment, while arguing that organizational theorists would be concerned with experiences based on, or might include as an essential element, objects that originally appeal in some special way to sensation and perception. Tilghman (2004) posits that there is one very important reason for seeking aesthetic, especially artistic, agreement. It can connect individuals with their own history and culture and, in addition, it can connect individuals personally with one another so that in their shared appreciation of art they can better appreciate their own individual, and shared, situation. Taylor and Hansen (2005) contend that organizational research has long focused on the instrumental sphere with its questions of efficiency and effectiveness and in recent decades, there has been interest in the moral sphere with its questions of ethics. However, within the last decade there has emerged a field that draws on the aesthetic sphere of individuals' existence in organizations. Hansen, Ropo and Sauer (2007) suggest that aesthetics relate to felt meaning generated from sensory perceptions, and involves subjective, tacit knowledge rooted in feeling and emotion. However, Hansen, Ropo and Sauer (2007) also acknowledge that while aesthetics is important in workplaces, particularly in relation to leadership, it is little understood in relation to the business and corporate worlds.

The second literature refers to spirituality. Konz and Ryan (1999) argue that spirituality in general, and in workplaces in particular, has become an important topic. This is supported by Edwards (2004) who contends that spirituality is good for business. It is argued that spirituality in the workplace is more than a passing fancy; it is changing the fundamental nature of work. Individuals are searching for meaning in their work, a meaning that transcends mere economic gain. This dimension of applying spirituality is confirmed by Fernando (2005), who contends that if spirituality is accepted as 'best practice', then its adoption will be at least economically beneficial to those organizations practising workplace spirituality. These individuals are looking to their organizational leaders to help them in their search, and organizations in turn are being challenged to maintain spirituality which emphasizes support, integrity, compassion and honesty (Reave, 2005). While both aesthetics and spirituality are well-researched, there remains much debate about their exact meaning. Post (2003) argues that spirituality is an ambiguous term, while Malhotra (2003) poses many questions and deals with unique approaches in relation to aesthetics.

With regard to spirituality, two distinct perspectives are evident in the literature. The first is that spirituality is closely associated with religion. Delbecq (1999) provides examples of executives whose personal, (mainly Christian) spiritual traditions significantly inform and shape their way of doing business. The second is that spirituality is derived not from religion or any religious backgrounds, but is more to do with an ability to find peace, tranquillity, justice, and a capability to foster these in a fast-moving world (Griffiths, 2008). However, regardless of whether spirituality is defined as being religious or non-religious, Giacalone and Jurkiewicz (2003c) argue that the degree of individual spirituality influences whether an individual perceives a questionable business practice as ethical or unethical. In addition, Ashmos and Dunchon (2000) indicate that there is increasing evidence to suggest that a spirituality movement is gaining momentum in businesses. It is a movement that is sometimes referred to by the non-religious as 'wellness management' or 'employees' well-being' (e.g., Fry, 2005; Griffiths, 2008; Pastoriza,Arino & Ricart, 2008; Saraswati, 2000).

This 'Spirituality movement' might assist individuals as they face the dissolving certainties of modernity, by providing guidance for individuals on how to act (Hoijer,Lidskog & Uggla, 2005). Hoijer, Lidskog and Uggla argue that in late modernity, individuals and organizations are forced to take standpoints and make choices based on uncertain knowledge and diverse views; individuals as well as organizations are confronted with dilemmas. The new context of dilemma is depicted in terms of late modernity, with special emphasis on risk, uncertainty and reflexivity. This characterization of society should not be seen as a form of voluntarism that people are set free from structure and traditions and now act as independent reflexive individuals. Instead, it should be emphasised that de-traditionalization and individualization mean that the individual is forced to choose and make sense of diverse, uncertain and contradictory experiences, knowledge and information. In line with Weick's (1995) summary, there is a tacit recognition that 'errors', or in other words 'transgressions' are the occasion for surprise, reframing, and altered understanding. In this thesis, it is argued that altered understanding can be generated through the re-configuration of the individuals' mindsets to accommodate ethical consideration as its priority.

Deriving from the above, this thesis addresses the practical and theoretical gaps defined by several scholars. For example, Reinemund's (1992) argument is that there is a need to differentiate between the abstract and the concrete in today's ethics and tomorrow's workplace. In addition, Weick (1995; 1999) calls for an internal focus, as he contends that there is a need for deeper awareness in organizations when theorizing through intuition, feeling, stories, experience, awe, vocabulary, and empathy, and most importantly the ability to listen attentively that will assist in the definition of a new paradigm, and theories that have practical as well as academic value. McDonald (2000a) contends that there is a tendency for research to be observational, making valuable contributions to the stock of knowledge but sometimes lacking relevance to practice. As a result there is a need for more research that assists business people to develop mechanisms for effectively integrating ethics into their organizations.

Thus, heeding such scholars' calls, this thesis examines the existence of an ethical mindset, its components and dimensionalities in the Australian services sector, with a specific attention being paid to ascertaining the presence of aesthetics and spirituality as two of its components. This thesis offers an empirical examination and evidence allowing the connection of ethical mindsets to aesthetics and spirituality in an Australian business context, in an attempt to bridge the gaps recognised in the literature in ways that may be applied to other industries and contexts.

1.5 Ethics and Business Ethics

Trevino and Nelson (2007) quote the ethicist Michael Josephson who clearly separates good ethics from good business when he said:

> 'Goodness does not guarantee winning. And unless we can teach that to people, they are always going to look for the angle … ethics [is a] separate independent evaluation of conduct … Ethics is like your skin – it goes with you everywhere. Ethics is a moral perspective that asks you to judge your conduct in terms of what is right and wrong, what is decent, what is honest, what is honourable. The reason to be ethical is simply it is the right thing to do.' (Trevino & Nelson, 2007 p. 43)

The main concern of this thesis is not with ethics in general, but with the particular field of business ethics. In order to arrive at a proper definition of business ethics, there is a need to understand ethics from which the term 'business ethics' is derived. Unfortunately, for most people, the word 'ethics' means something obscure that is far removed from reality. Donaldson (1989) examines key issues in business ethics, recognizing ethics or (moral philosophy), as the customs or standards which a particular group or community acts upon (or is supposed to act upon).

De George (1999) outlines a contemporary discussion and definition on ethics stating:

> 'ethics is the study of morality, and morality is a term used to cover those practices and activities that are considered importantly right or wrong; the rules that govern those activities; and the values that are embedded, fostered, or pursued by those activities and practices'. (De George, 1999 p. 19)

Further, De George states that when the talk is about morality, reference is made to judgments of right and wrong, good and bad. The morality of a society is related to its traditions and civilization, or the customs that a society or group accepts as being right or wrong, as well as those laws of a society that add legal prohibitions and sanctions to many activities considered to be immoral. In Western society, the roots of such values allowing such distinction may be found in the Judeo-Christian tradition. Hence, ethics presupposes the existence of morality, as well as the existence of moral individuals who judge right from wrong and generally act in accordance with norms they accept. Trevino and Nelson (2007) present the argument that an understanding of individuals as human beings would make the application of ethics in daily life a matter of routine. Individuals understand being people first, who value their good reputations and the opinion of their family, friends, and community, and are guided by a moral compass. This moral compass points them in an ethical direction, guiding them to act ethically; however, they are simultaneously guided by a financial compass that points towards consideration of the costs and benefits of a decision.

Furthermore, Denise, White and Peterfreund (2008) posit that those interested in ethics would be interested in combining justice with mercy. Mackinnon (2009) who provides a time line of the history of ethics from ancient to medieval to modern times, also examines the meaning of ethics and contends that ethics is a branch of moral philosophy – 'the love of wisdom' – that comes with a definition of ethics, stating:

> '…ethics or moral philosophy; asks basic questions about the good life, about what is better and worse, about whether there is any objective right and wrong, and how we know it if there is'. (Mackinnon, 2009 p. 4)

Gini and Marcoux (2009) argue that defining ethics is not difficult. Doing it, living it, on the other hand, is difficult. Simply because ethics requires individuals to be concerned about the rights and well-being of others, it requires individuals to transcend the simplistic equation of 'me, myself, and I'. Ethics requires individuals to be just, reasonable, and objective. Gini and Marcoux (2009) furthermore state that ethics requires individuals to do something they either 'cannot' or 'do not' want to do – to be their best rational selves in regard to others. Further, Gini and Marcoux (2009) offer an enlightenment of what ethics means, quoting Louis P. Pojman:

> '…The central purpose of ethics is to secure valid principles of conduct and values that can be instrumental in guiding human actions and producing good characters. As such it is the most important activity known to humans for it has to do with how we are to live.' (Gini & Marcoux, 2009 p. 1)

Stanwick and Stanwick (2009) see ethics as being the values that an individual uses to interpret whether any particular action or behaviour is considered acceptable and appropriate. With regard to business ethics, Alam's (1999) research indicates the necessity to develop and maintain a high standard of ethical environment. These include mandatory moral/ethical education both in educational institutions and in commerce and industry, commitment of top management, and a written and published code of ethics. In addressing a number of existing common objections to the teaching of business ethics, that might greatly inhibit their successful introduction, McDonald and Donleavy (1995) argue there is a need to facilitate the establishment of ethical training in an academic context. Despite these significant objections, McDonald and Donleavy (1995) argue the idea that courses can be a means of achieving ethical awareness and sensitivity in students.

In relation to teaching business ethics, Cowton and Macfarlane (2002) provide evidence that change is apparent, especially in the UK stating there is a welcome indication that, although it is still on somewhat limited scale, the teaching of business ethics is on the increase in the UK. However, their research also shows that developments have tended to depend on the initiative of an enthusiastic individual who usually still carries a significant load of teaching within the mainstream curriculum of business and management studies. While, Bampton and Cowton (2002) contend both personal interest and a belief in the importance of ethics are found to be significant, and lecturers who do address ethical issues tend to express stronger beliefs in the responsibility and ability of universities to improve the ethical attitudes and behaviour of their students. Such improvements are welcome, especially with the arguments that might be raised by skeptics in relation to business ethics (McDonald, 2004), who details not only the planning and initial implementation of ethical education in the context of an undergraduate business degree programme, but also provides the means by which a change in the way that ethics is taught is achieved in business schools. More recently, Mele (2008) calls for the necessity to teach and apply business ethics. Trevino and Nelson (2007) posit that individuals and organizations should care about ethics. Thus, an understanding of ethics and business ethics, not only by scholars, academics and theoreticians but by practitioners, is essential. Such understanding might assist in the transformation of individuals to develop their mindsets, transforming these mindsets into becoming ethical mindsets.

1.6 Mindsets and Ethical Mindsets

The significance of mindsets to business in general is illustrated by the work of Gosling and Mintzberg (2003) who argue that in organizations, it is not uncommon to find a disconnection between ‘action’ and ‘reflection’ which they refer to as leading to either ‘thoughtlessness’ (action without reflection) or ‘passivity’ (reflection without action). In both cases, this can lead to the compromising of ethics through either deliberate action or inaction. Considering both action and reflection, Gosling and Mintzberg (2003) propose five different mindsets that apply in a business context: Managing Self: *the reflective mind-set*, Managing Organization: *the analytic mind-set,* Managing Context: *the worldly mind-set*, Managing Relationships: *the collaborative mind-set*, and, Managing Change: *the action mind-set*. Whilst Gosling and Mintzberg, (2003) focus on managers, this research concentrates on all employees, not just managers or leaders. Although Gosling and Mintzberg did not directly examine ethical dimensions and did not specify such a mindset, an examination of their descriptions of the reflective and action mindsets reveals that emotions, motives and the inner-life of the person have been considered by them, and might have a positive impact on individuals.

In the literature, ‘world view’, ‘schema’, ‘frames’ or ‘perception’ are similar concepts to that of mindset. The term ‘world view’ has been used in various contexts since 1790. Recently, Slay (2000) deriving from Cobern (1991) states that the term ‘world view’ has two different connotations in English. The first has a philosophical meaning and involves a person’s concepts of human existence and reality; the second is an individual’s picture of the world that this individual lives in. The term ‘world view’ as used in anthropology refers to the ‘culturally-dependent’, implicit, fundamental organization of the mind (Cobern, 1991 p. 19). Kearney’s understanding of world view, and the one used by Cobern, allows the generation of a working definition that was earlier used by Slay (2000):

> ‘… the world view of a people is their way of looking at reality. It consists of basic assumptions and images that provide a more or less coherent, though not necessarily accurate, way of thinking about the world.’ (Kearney, 1984 p. 41).

Further, Naugle (2002) defines ‘world view’ as the perception of the world, a particular philosophy of individual life, and the concept of the world held by an individual or a group. Josephson and Peteet (2004 p. 4) go back to Freud who defined a Waltanschauung (a German word, which, literally translated, means ‘view of the world’) while trying to define ‘world view’, stating it is ‘an intellectual construction which solves all the problems of human existence uniformly on the basis of one overriding hypothesis’. Waltanschauung is a philosophy of life that some theorists (e.g., Kearney, 1984) claim answers all of the most fundamental questions of human existence. However, ‘world view’ is closely associated with social, cultural, physical and psychological phenomena, and is identified by Cobern (1991) as culturally dependent, general subconscious, fundamental organizations of the mind, that are not within the scope of this thesis.

The second concept that is known to be similar to mindset is ‘schema’. Liedtka (1991) argues that cognitive psychologists have long maintained that individuals utilize ‘schema’ to make sense of the world around them. Schema are defined as ‘data structures in memory that represent knowledge about concepts’ (Dutton & Jackson, 1987 p. 78). This might echo Weick’s (1969) argument that individuals rely upon pre-determined ‘scripts’, rather than independent thought, to guide behaviour. Ohlsson (1993) posits that ‘schema’ relates to formal thinking that operates on structure rather than content, or thinking that goes beyond experience. Ohlsson concludes that ‘schema’ is branded as a psychology concept. This is evident in Kirsh and Kuiper's (2002) proposition of a self-schema model of emotion, in which individual difference variables play a central role in emotional experiences (such as depression) for each individual. Kirsh and Kuiper focus on determining the extent to which either relatedness or individualism, or some combination of both may be central to a given individual's experience; thus, this concept is limited in its applicability to this research.

The third concept similar to mindset is social movements media 'frames' that relates mainly to public policies (Pick, 2002). Rein defines a frame as:

> '…a way to understand the things we say and see and act on in the world. It consists of a structure of thought, of evidence, of action and hence of interest and of values. In brief, a frame integrates theory, facts, interests and action.' (Rein, 1983 p. 96).

Pick (2008) in his analysis of higher education policy, employed 'rhetorical frames' and 'policy frames' as described by Schön and Rein (1994). Pick (2008) states that rhetorical frames underlie the policy process. These refer to broad interpretations of an issue, referring to the general story, value system and political ideas within which actions take place, representing a point from which people interpret and understand issues. Rhetorical frames are utilized to argue and persuade in political debate, and, as such, serve to win over public opinion to a particular set of ideological influences and policies. While framing may be useful in examining policy, nonetheless its relation to broad interpretations of an issue may make it less useful for examining specific management context that is the focus of this thesis.

As for the fourth concept, 'perception', Hamilton (1998) connects this back to Kant, who contended that 'perception' is more than seeing. Human perception derives not only from the evidence of senses but also from the mental apparatus that serves to organize the incoming sensory impressions. Kant believed that human knowledge is ultimately based on understanding, an intellectual state that is more than just a consequence of experience, and Ahmed, Chung and Eichenseher (2003) relate perception to an individual's attitude. Whilst 'perception' is of interest in this thesis, being popular as a means of describing patterns of reasoning as contended by Fisher (1997), it seems to be too broad for the specific situations under analysis. This is mainly because ‘perception’ in the literature has been identified with broad studies, for example studies relating to music (Tillmann & Bigand, 2004), and nursing (Chou, 2000).

Turning to ‘mindsets’, this concept has been widely used in the examination of the business context by different scholars (e.g., Gosling & Mintzberg, 2003). Fisher (1997) posits that ‘mindsets’ is more a popular than a technical word for discussing how contrasts in habits of perception and patterns of reasoning affect individuals. On the other hand, Dweck (2006a) connects mindsets to success. In another study of business and mindsets, Melby (2008) examines high achievers developing nine characteristics that identify their mindsets: (1) setting and playing by their own rules, (2) easily and effectively overcome obstacles, (3) turning negatives into positives, (4) persistence, (5) ethics, (6) belief and commitment, (7) focus and unstoppable drive, (8) taking risks, and, (9) fearlessness. Fujita, Gollwitzer and Oettingen (2007) posit that there is a relationship between mindsets and goal theories. Deriving from Gollwitzer’s (1990) Mindset theory, Fujita, Gollwitzer and Oettingen (2007) propose that deliberative mindsets are marked by a more open-minded processing of information, whereas implemental mindsets are characterized by more closed-minded processing. Accordingly, deliberative and implemental mindsets are different during the selective processing of incidental information when performing a central task. They present empirical evidence, arguing that deliberative mindset leads to superior recognition memory, and increased open-mindedness to processing incidental information. Gunn & Gullickson (2005) explain that mindsets shape word and action, direction and deed; with repetition, neurons in the brains connect ever more strongly, and channels of consciousness are dug deeper. However, they conclude that mindsets must change in response to changing ways of thinking, thus allowing for a state of mind that enables individuals to act and lead in a dynamic world. Benson and Dresdow (2003) explore a mental model for decision making that is focused on discovery and collaboration for the discovery mindset. The model consists of six components: self-awareness, development, orientation, system perspective, emotional orientation, complexity dynamics, and, generative conversation. These enable the decision maker to achieve greater insight and develop creative opportunities that enhance the ability to see decision-making as a complex process, through the discovery mindset.

Further, Begley and Boyd (2003 p. 27) propose a definition of the global mindset, as 'the ability to develop and interpret criteria for business performance that are not dependent on the assumptions of a single country, culture or context and to implement those criteria appropriately in different countries, cultures and contexts'. Arora et al. (2004) meanwhile stress the importance of training for the development of global mindsets and recommend that global corporations should place more emphasis on the training of their managers prior to international assignments. By the same token, Chatterjee (2005) explains the concept of the global mind, stating that it is a cognitive orientation anchored in any organization and expressed through its values and practices that demonstrate its ability to transcend the boundaries of immediacy.

Though Harrison (2003) has called for the development of an ethical mindset, to date, scholars have failed to come up with a definition. It seems that so far scholars have argued the case for ethical mindsets with reference to religion and religious beliefs. For example, although Lee and Ruhe (1999) shed some light on what is meant by ethical mindsets, their examination is derived from the religious beliefs of those managers examined in their study, from which it is difficult to generalize in an increasingly diverse business environment. Lee and Ruhe (1999), in their study of the ethical mindsets of Christianity and Confucianism, found that both share important principles such as virtues, golden rules, moral correctness, loyalty, kindness, the dignity of life as a spiritual journey of change toward perfection. This alone may suggest few differences in ethical mindsets. This study was based entirely on the religious background of participants. However, with Australia being a multicultural and secular society, it becomes necessary to search beyond the findings of Lee and Ruhe to generate a better understanding of ethical mindsets in a nation such as Australia. In addition, ethical mindsets have been researched in other disciplines. Keay (2005) analyses the mindset of pain assessment, concluding that, changing the mindset that tolerates the real suffering borne by vulnerable nursing home residents, is a good place to start. 'Change' is a fundamental feature of modern life and it is necessary to develop social systems that can learn and adapt (Schön, 1973 cited by Smith, 2001). This argument supporting development and training in order to establish the right mindset is supported by Musoke (2007) who argues that it is possible to change attitudes by changing mindsets. This idea will be further explored later in this thesis.

1.7 Spirituality

There is no doubt that the influence of spirituality has become of immense interest in several fields of study, particularly the business disciplines. Several years ago, Yale University created its Center for Faith and Culture, which offers a joint degree between the School of Management and the School of Divinity. Yale also has a program called 'Ethics and Spirituality in the Workplace' (Green, 2008). Academics in other disciplines such as medicine, have long been interested in spirituality, (e.g., Cullen, 2003; Dedert et al., 2004; Gillum et al. 2008; Rippentrop et al., 2005), with scholars emphasizing the importance of spirituality and religious practices in reducing the influence of stress, and old age. In psychology, a diverse number of scholars (e.g., Chakraborty & Chakraborty, 2004; Emmons, 1999; Hill, 2005; King & Crowther, 2004; Pargament 1999a; Preston, 2003; Preston & Buchanan, 2005; Zinnbauer, Pargament & Scott 1999) have studied spirituality and psychology, and explored the importance of spirituality in the understanding of human capital and in the reduction of stress in workplaces. However, there is a tendency to use spirituality interchangeably with religion, religiosity, or religious beliefs, which might prove to be difficult to apply in an Australian context that is characterised by a broad range of religious and non-religious belief systems. Therefore, an alternate understanding and definition of spirituality is needed.

Workplace spirituality or spirituality in the workplace has been widely examined in the business context in management, marketing and leadership, for example (e.g., Armenio,Miguel & Miguel, 2008; Cunha,Rego & D'Oliveira, 2006; Duchon & Plowman, 2005; Fry 2003; Fry, Vitucci, & Cedillo 2005; Giacalone & Jurkiewicz, 2003a; Gibbons, 2000; Gibbons, 2003; McCulloch, 2006; McKee 2003; McKee 2006; Miller, 2000; Mitroff & Denton, 1999; Pruzan et al., 2005; Reave, 2005; Rego & Cunha, 2008). In the field of management, scholars have examined spirituality and its influences. Fry (2003) notes and highlights the accelerating call for spirituality in workplaces, and discusses the transformation and development in organizations through spiritual leadership. Others such as Kirkegaard-Weston (2005) conclude that spirituality helps to motivate individuals. In a review of some 150 studies on spirituality, and deriving from Enblem's work of the last decade, Reave (2005 p. 656) points out the most practical definition of spirituality is 'a personal life principle which animates a transcendent quality of relationship to God'. However, confusion between spirituality and religion remains.

Despite several attempts to analyse the meaning of spirituality, and how best to apply it to contemporary society, there seems to be an overall misconception and misunderstanding of what exactly is spirituality. As outlined earlier, there tends to be confusion between spirituality, religion and even worship (e.g., Dedert et al., 2004). Nevertheless, efforts should continue to be exerted to establish a proper relationship between spirituality and management or business in general. This is especially needed with the increased evidence (Rego & Cunha, 2008) that spirituality might assist to clear up the ambiguity in the corporate world, establishing a connection with and seeking guidance from inner-self, thus allowing for proper decision making in such ambiguous and uncertain times.

The notion of spirituality with specific emphasis on the 'human soul' has gained popularity. A connection between ethics and this type of spirituality has been established by Driscoll and McKee (2007). They conclude that spirituality involves an understanding of the source of personal values, and how these are connected to ethics in the workplace. Moreover, Driscoll and McKee (2007) contend that leaders can influence ethical thinking, attitudes and behaviour, as managers must tap into the soul in order to empower employees. Similarly, Johnson (2008) states that the impacts of 'the soul' are evident in the qualities of character, kindness, loving relationships, faith, and ethics. These show themselves in the attention that business people give to both 'the soul' and 'the bottom-line'. Johnson (2008) argues that to do well in business, business people should take care of both the 'soul' and 'the bottom-line'. He warns that if managers neglect the soul of business, negative outcomes may be generated, affecting the spiritual and emotional well-being of employees, which in turn may influence their progress. This concurs with Saraswati's (2000) conclusion that in order for human beings to progress and to evolve spiritually, there has to be stamina in all dimensions of life, including stamina of mind, belief, and work.

As for workplace spirituality or spirituality in the workplace, Jurkiewicz and Giacalone (2004) who are also cited by Reave (2005) define this concept as:

> '…a framework of organizational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected in a way that provides feelings of compassion and joy'. (Jurkiewicz & Giacalone, 2004 p. 131)

In addition to workplace spirituality or spirituality in the workplace, there is increased evidence that secular spirituality is gaining legitimacy, as explored within the Australian context by Stevenson (2007) who argues that individualism also comes in spiritual stripes in the New-Age preoccupation with self. Despite the differences in philosophies, and ideologies that inform such definitions, it appears that all identify spirituality with the self and most importantly with the inner-self, which influences ways of thinking and ways of dealing with people, but they might not all agree on other aspects of the definition of spirituality.

Further, as indicated by several scholars including Reave (2005), spirituality has several components such as: unconditional love, forgiveness, integrity, honesty, compassion and support, amongst others. Reave relates spirituality to the workplace and concludes that there is a clear consistency between spiritual values and practices and effective leadership. Reave calls upon researchers to validate this through the conduct of empirical research. These calls are supported by Pfeffer (2005) in response to Ghoshal (2005) who concludes that organization science, or teachings within the business schools, must be concerned with, and engaged in, values.

Following from the above, Werhane (2008) concludes that in today's expanding global economy, there is a need to revisit individuals' mindsets to incorporate what will be new kinds of free enterprise that are at the centre of change in the corporate world. With regards to change, Werhane (2008) who attempts the analysis of 'mental model' or 'mindset', relating it to cognition, argues that in a global world where companies are exploring as well as exploiting new markets, such globalization requires new ways of thinking, which she describes as systems thinking. Werhane contends that the use of moral imagination helps individuals. Imagination has also been regarded by Bruch and Ghoshal (2004) as one of the two keys that will assist in transforming management into art, related to aesthetics.

1.8 Aesthetics

Ramirez (2005) defines aesthetics as a branch of Western philosophy that deals with forms of understanding, perception, conception, and experience with adjectives such as 'beautiful', 'ugly', 'elegant', or 'repulsive' and Tateosian (2005) suggests that the major elements of aesthetics are parsimony, harmony, balance and the pursuit of truth. Its relevance to business is demonstrated by Dobson (2007) who argues that the ultimate justification for business activity is aesthetic.

The expression 'aesthetics', and more specifically 'aesthetic judgment', has its origins in the work of Kant who identified four possible dimensions: *sensory judgment*, *the good* (ethical), *the beautiful* (form of finality) and *the sublime* (beyond the limit of comprehension). Denise, White and Peterfreund (2008 p. 143) argue that the direction of Kant's philosophical interests is revealed in his reflection that 'two things fill the mind with ever new and increasing admiration and awe… the starry heavens above and the moral law within'. Aesthetics has developed since then starting with Dewey's Art of the 1930s, as experience, leading to recent ideas such as Tormey and Sibley (cited in Livingston, 2003). Theorists have maintained that adequate aesthetics can be based only on first-hand experiences. Aesthetics depends largely on sensing and feeling, on empathy and intuition, and on relating conception to perception, playing a vital role in the people's internal world, generating an understanding of what goes on, and how best to evaluate and make sense of an event.

Strati (1992) took a holistic approach to organizations in order to promote aesthetic awareness as a legitimate form of understanding organizational life. Strati (1992) illustrates the elusiveness of the aesthetic dimension as an object of knowledge, and demonstrates the close link between organizational aesthetics and the complex process of its deconstruction, comprehension and communication. Strati (1992) argues that the weak point of the study of aesthetics in organizational life has been theorists' definition of the object of analysis, even before their use of methodology and techniques. Ramirez's (1996) interest in aesthetics and the nature of beauty, finds in aesthetics a measure with which to determine whether managers enable cooperation responsibly, and argues that the aesthetics of managing cooperation responsibly can no longer be ignored.

Taylor and Hansen (2005), in their study of organizational aesthetics conclude that this field of study will require something new of researchers. Unlike concepts that researchers use when calling on organizations to implement improvement programs such as empowerment, ethics, and diversity, organizational aesthetics is in need of attention. Therefore, researchers need to try to explore this unknown territory, looking into ways to understand how the individuals at all levels in organizations build and live their organizational lives. Taylor and Hansen (2005) outline the emergence of a field that draws on the aesthetic sphere of the individuals' existence in organizations. They conclude by suggesting four broad categories of organizational aesthetics research: (1) intellectual analysis of instrumental issues, (2) artistic form used to look at instrumental issues, (3) intellectual analysis of aesthetic issues, and, (4) artistic form used to look at aesthetic issues.

Whilst being an old philosophical expression, aesthetic judgment, has also received little attention in the management literature. Even fewer studies have attempted to examine both together. One notable example is Lane and Klenke (2004) who refocus existing research to address the influence of uncertainty on leaders in the dynamic global environment; and suggest that both spirituality and aesthetic judgment amongst other factors would be considered as part of the ambiguity tolerance interface cluster for leading under uncertainty, which is the hallmark of this contemporary age. The ambiguity tolerance interface cluster is a modification of McCormick's (2001) self-regulatory leadership confidence model; concentrating on the variables: ambiguity tolerance, spirituality, creativity, aesthetic judgment and mindfulness. Lane and Klenke (2004) reviewed theoretical approaches relevant to developing a framework of leadership at the interface of tolerance of ambiguity and uncertainty. They introduced the ambiguity tolerance interface (ATI) by which they identified variables that include ambiguity, tolerance, spirituality, creativity, aesthetic (judgment) and mindfulness. Further, the need to address issues about spirituality is examined by Ashar & Lane-Maher (2004), who posit that a relationship exists between business success and spirituality, which raises the questions about the existing business paradigm. With regard to aesthetic judgment, Hicks (1999) posits that aesthetic needs are not limited to artists or the elite: "Most of us are interested in harmonious forms wherever can be found - in people, in nature, and in objects of daily use". Further, Shapshay (2005) indicates, the links that Kant himself implies between the aesthetic and the moral (in the third *Critique and the Religion*) are much stronger than generally portrayed by commentators.

Lane and Klenke (2004) contend that the combination of spirituality and aesthetics might assist in reducing the influence of unethical behaviour. Quoting Harvard Business School professors Bob Eccles and Nitin Nohria in their book *Beyond the Hype,* Burch and Ghoshal (2004) state that 'Management was, is, and always will be the same thing: the art of getting things done'. It is common practice that when art is mentioned, aesthetics follow.

1.9 Aims and objectives

The main aim of this thesis is to investigate the relatively neglected and under-theorized area of ethical mindsets, reporting on the results of a mixed-methods approach research in the Australian services sector, examining whether spirituality and aesthetics are components of ethical mindsets, and exploring their relationship. In pursuing this aim, the objectives are as follows:

- Assess the existence and dimensions of ethical mindsets of individuals working in the Australian services sector (for example, financial institutions, government and public institutions including health, education and research, and private institutions etc.).

- Explore the components of ethical mindsets, and examine the relationship, between ethical mindsets, spirituality and aesthetics.
- Contribute to the wider debate on ethical issues, specifically with regards to ethical mindsets, spirituality and aesthetics.

In order to achieve these objectives, the following research questions are examined:

1. Do ethical mindsets exist in the Australian services sector? If so, what is the nature or dimensionalities of ethical mindsets in the Australian Services Sector?
2. To what extent are spirituality and aesthetics key components of ethical mindsets? Moreover, how do spirituality and aesthetics affect ethical mindsets?
3. How are spirituality and aesthetics related to each other within ethical mindsets?

1.10 Significance of this research

This thesis takes the work of Ashmos and Dunchon (2000), Boudreau (2003), Reave (2005), and Tateosian (2005) in order to develop a survey tool with the aim of developing greater understanding of ethical mindsets, aesthetics and spirituality as manifested in the Australian services sector. This comes especially with the understanding that few studies have examined ethical mindsets, aesthetics and spirituality together in a business context. One notable exception is the work of Lane and Klenke (2004) who examine the influence of uncertainty on business leaders. They suggest that spirituality and aesthetics (judgment) which still need to be applied in a contemporary business context, along with creativity and mindfulness, are important components for leading under uncertainty. Further, Lane and Klenke (2004) indicate that spirituality and aesthetic judgment are not separate from the lives of the organizations, and need to be researched further.

This thesis will address the practical and theoretical gaps defined by several scholars, and identified through the literature review as outlined in Chapter 2. Research in this field needs to look beyond the traditional models that synthesize how individuals behave and ultimately make decisions. The findings of this thesis will have several theoretical, practical and methodological implications. This thesis has the potential to contribute to the corporate world by offering a better understanding of ethical mindsets and their components in an Australian context, thereby assisting in the selection and training of employees. In addition, this thesis has the potential to contribute to the ongoing academic research influencing the world of higher education by providing empirical evidence of the existence of ethical mindsets that are informed by spirituality and aesthetics, and subsequently by suggesting a research tool for the evaluation and examination of individuals' ethical mindsets. This will be expanded in Chapter 5 of this thesis.

1.11 Research Methodology

An interpretive mixed-methods approach is deployed in the collection and analysis of data. Richardson and Fowers (1998) contend that researchers aim to be as accurate and unbiased as they can, getting their facts straight and reasoning correctly to the fullest extent possible. Therefore, they consider that an interpretive social science or hermeneutic viewpoint offers a relatively coherent view, which might assist in incorporating the virtues and avoiding the limitations of other approaches. Further, Richardson and Fowers (1998), deriving from a diverse number of scholars, conclude that contemporary philosophical or ontological hermeneutics offers a framework that attempts to go 'beyond scientism and constructionism' which are beyond individualism and postmodernism. Tashakkori and Teddlie (2009 p. 7) define the mixed-methods approach as 'a type of research design in which qualitative and quantitative approaches are used in types of questions, research methods, data collection and analysis procedures, and/or inferences'. Denscombe (2008 p. 272) posits that it is hardly surprising to find a good deal of emphasis being placed on the shared ideas and practices that exist among mixed-methods researchers and the way these distinguish the paradigm as a genuine alternative to others. Denscombe further contends that in focusing on the areas of consensus within the paradigm, there is the danger of overlooking the complexities of the situation. In this regard, Johnson and

Onwuegbuzie (2007 p. 117) acknowledge, 'the dividing lines are much fuzzier than typically suggested in the literature' and 'positions are not nearly as 'logical' and as distinct as is frequently suggested in the literature'. Nor should researchers lose sight of the fact that there are 'inconsistencies in the way (that) scholars define and conceptualize mixed-methods' (Tashakkori & Creswell, 2007 p. 7) and such variations and inconsistencies within the approach deserve consideration (Greene, 2008). Though this might be needed, it does not underestimate the genuine benefits of a mixed-methods approach to researching complex concepts as those of this thesis.

In this respect, Denscombe (2008 p. 272) synthesizes the various typologies that arise from reviews of existing mixed-methods research, (a) some researchers use mixed-methods to improve the accuracy of their data, whereas, (b) others use mixed-methods to produce a more complex picture by combining information from complementary kinds of data or sources. Sometimes, (c) mixed-methods are used as a means of avoiding biases intrinsic to single-method approaches – as a way of compensating for specific strengths and weaknesses associated with particular methods. Mixed-methods have been, (d) used as a way of developing the analysis and building on initial findings using contrasting kinds of data or methods. In addition, mixed-methods approaches have often been, (e) used as an aid to sampling with, for example, questionnaires being used to screen potential participants for inclusion in an interview program.

The mixed-methods approach is useful for this research, since to date, a suitable research tool for the examination of spirituality and aesthetics has yet to be identified. It is argued here that the concepts of spirituality and aesthetics as inner values are difficult to measure, especially with the sole use of either quantitative or qualitative techniques alone. This is more the case when these concepts are attached to ethics. Several scholars (e.g., Brand, 2009) argue that the use of either quantitative or qualitative methods alone might not allow the proper examination of these phenomena. Therefore, an exploration of spirituality and aesthetics requires the careful selection and employment of appropriate research approaches. Both concepts are more about subjective interpretation than objective measurement. The interpretive paradigm has been identified by Pick (2002) as a powerful tool; thus, this thesis employs an interpretative mixed-methods approach of both quantitative and qualitative techniques through the lens of an interpretative paradigm for researching the ethics of organizations and people's experiences.

To this end, the interpretive mixed-methods approach provides the best tactic to access the ways in which people perceive and interact with the world, because as Denzin and Lincoln (1998c) posit, the qualitative research is endlessly creative and interpretive, qualitative interpretations are constructed. Brand (2009) argues what might be obtained, in a qualitative sense, is access to the context of responses, insight into the perceptions underlying certain decisions, and a broader picture of the participants' understanding of an issue, which is at the heart of researching business ethics. Through the mixed-methods approach, quantitative and qualitative data are collected using an online survey. This is followed by the collection of further qualitative data through focus group interviews.

1.12 Participants, sampling and design

Participants from different sectors and diverse ranks of the Australian services sector were invited to take part in this study. The online survey had 223 respondents and 20 people participated in focus groups interviews. Of the 223 respondents to the survey, 39% were males and 52% were females with 9% not responding to the question relating to gender. The quantitative data collection and analysis was followed by the collection of the main qualitative data through focus groups. This qualitative data allowed the triangulation and expansion of quantitative empirical evidence and results (Bergman, 2008).

1.13 Analysis tools

In order to interpret and explain the collected data, it is necessary to select the most appropriate analytical techniques. For the quantitative data, a number of multivariate statistical techniques are available. However, it is important to consider the issues involved in their application. As Hair et al. (1998 p. 25) explain:

> '…it becomes apparent that the successful completion of a multivariate analysis involves more than just the selection of the correct method. Issues ranging from problem definition to a critical diagnosis of the results must be addressed.'

To assist in achieving these goals, Hair et al. (1998) suggest a six-step approach to multivariate analysis: (1) define the research problem, (2) develop the analysis plan, (3) evaluate the assumptions, (4) estimate the multivariate model, (5) interpret the variates, and, (6) validate the multivariate model. Scholars examining concepts similar to those in this thesis, in different industries (e.g. tourism, medicine) use different types of multivariate analysis. Fennell & Malloy (1999) analyse their data through the use of factor analysis, while Marnburg (2001) employs multivariate analysis such as Cronbach Alpha. This measure ascertains the validity of the items considered, and allows the effective reduction of data through factor analysis. Therefore, for this thesis, the data analysis started with the generation of descriptive data, followed by more complex multivariate analysis, correlations, and the application of factor analysis with principal component as the method of extraction, followed by Cronbach Alpha, using appropriate software (i.e. SPSS V. 13.0 ©). With regard to the qualitative data, Lewis (1995) recommends audio taping, then transcribing to provide a complete record of the discussion and facilitate further analysis. The second step was to analyse the content of the discussions searching for trends and patterns in the light of the quantitative analysis results using qualitative analysis software (i.e. NVivo 8 ©).

1.14 Ethical issues and data storage

In line with current University policies and guidelines, approval from the University's ethics committee was obtained. In accordance with Curtin University's ethics approval, the collected data was analysed using computerized quantitative and qualitative software. The data is securely stored, with access restricted to the researcher, the principal supervisor, and authorized technical support personnel who are all required to maintain confidentiality. The results cannot be tracked to individuals and so anonymity is protected. Additionally, all data and documents (e.g.

computer files, transcripts, disks, survey files and other data) are kept in a secured, password protected environment. These details were made known to participants via an information sheet and consent form. Participation was on a voluntary basis and participants were free to withdraw from the study at any time. Documents will be disposed of in line with the respective university policies (National Health and Medical Research Council guidelines) on information management, and electronic data will be deleted and any hard copies of any data or its analysis shredded.

1.15 The researcher's perspective

Most of this thesis is written in the formal 'third person'; however, this section is an exception. In this section, I will be using 'first person' to facilitate a better understanding of my perspective. Beadle and Moore (2006) who expanded on MacIntyre's work on virtue and organization, state that social theory is active self-reflection in the context of practice, maintaining that social theory should embody features of practical social life and that the proper purpose of theory is to enable practitioners to develop better understandings of that life. This section establishes this relationship between my self-reflection and this research. According to Mezirow (1991) self-reflection in research is critical, it involves a searching examination of unquestioningly accepted presuppositions. Despite my best efforts to be objective, impartial, detached and neutral, my own belief system, and hence my perspective, will inevitably have an influence on the analysis. It is therefore important to undertake some reflective accounting in order to ensure that this impact is minimised.

In this section, my intention is to answer the question 'who is the researcher who is undertaking this study'? This question will be answered through an illustration of my own interpretive horizons, my journey through critical self-reflection and assessment of assumptions, relating my personal history, ethnicity, cultural and religious background to aspects of this thesis. As outlined by Haggerty (2005), culture and tradition seem important in shaping individuals and their ethics, which guide them in their queries. Haggerty (2005) outlines this with a reference to

MacIntyre's argument in 'After Virtue', that morality is essentially 'tradition-bound' because the moral life of individuals can only be assessed within the context of the culture in which it develops, and this is the case with me. Further, Piercey (2009) contends that when applying the qualitative technique, the researcher's beliefs, thoughts, ideas, suppositions, presuppositions and personal biases should be made known prior to the research, which gives the researcher and the reader a frame of reference. Moreover, this information adds to the richness of data collection and analyses. In addition, I felt my ability to evaluate what has been developed over the years, and most importantly, the freedom bestowed on me to choose, have had their influence and need to also be taken into account when considering my ethical and moral approaches.

On evaluating the interpretive researcher, Denzin and Lincoln (1994) discuss an individual who produces a pieced-together, close-knit practice that elicits solutions to problems. This type of interpretive researcher understands that research is 'an interactive process shaped by his or her personal history, biography, gender, social class, race and ethnicity, and those of the people in the setting' (Denzin & Lincoln, 1994 p. 3). Further, Denzin and Lincoln (2000b) recognize that there is a close connection between interpretive research and the researcher's biography by proposing that behind every interpretive study, stands the biographical researcher, who speaks from a particular class, racial, cultural, [religious] and ethnic community perspective. Further, Brand (2009) argues that, whether explicit or implicit, a researcher's beliefs about both the nature of business ethics knowledge and what it is possible to know, will influence what researchers try to discover and how they attempt to discover it.

I approached this research with a set of ideas, a framework 'ontology' that specified a set of questions 'epistemology' that need to be examined through the application of specific 'methodology'. Denzin (1989) defines autobiography as a person's life recorded by oneself. Denzin and Lincoln (2000a) posit that dealing with one's own biases before interpreting and representing others becomes an important question of research ethics. There is a need to speak authentically on behalf of others. In this regard, Bullough and Pinnegar (2001) contend that many researchers these days accept that they are not uninterested, but on the contrary are deeply invested in their studies personally and profoundly, and I am no different.

When embarking on the journey of analysing one's perspective or writing one's autobiography, care must be taken not to fall into the trap of the appreciation of self-worth, the enticement to mention all people and events that influenced the individual. However, one tool is very useful; the 'JOHARI' window named after its inventors, Joseph Luft and Harry Ingham was found to be an appropriate tool and might assist me in avoiding this trap. As Verklan (2007) posits, we are not always aware of how we look to others, because we do not have complete and perfect knowledge of our own selves. Verklan concludes that a "JOHARI" window can be used to increase personal or self-awareness. According to South (2007), this window helps individuals to become more self-reflective, to learn more about themselves, simply becoming more self-aware. This model divides personal awareness into four types that can be represented by a window divided into four quadrants.

The Luft and Harry Window 'The (JOHARI) Window'		
	[What I see in me]	**[What I do not see in me]**
What you see in me	***The Arena - Public Self*** (Open or Public Self) - what you and others know about yourself.	***The Blind Spot - Blind 'spot'*** (Semipublic Self) - things you do not know about yourself but others do know
What do you not see in me	***The Façade - Private self*** (The Hidden Area) - this represents the things that may be revealed to others only after trust is developed with that person	***The Unknown - Unknown self*** (Your Unconcious). This is the area you will have to work at to 'self-discover' or 'learn' about yourself

Table 3: 'JOHARI' Window (Modified from South, 2007 p. 11; Verklan, 2007 p. 174)

The window (Table 3) has four basic grids, often referred to as windowpanes: The Arena 'open area', The Blind Spot, The Facade, and The Unknown. These windowpanes represent the personality. The goals are to increase one's arena 'open area', to become aware of blind spots, and to disclose hidden areas. As the arena becomes larger, the other areas become smaller, which leads to an improved self-awareness (South, 2007). Verklan (2007) explains these four quadrants saying: the ‘open’ quadrant corresponds to things that everyone, including me, knows about me. Therefore, those who know me well would have a wide window with the curtain drawn up, while those who do not know me well would have a much smaller ‘view’ inside. The ‘hidden’ quadrant contains things that I know about, but am keeping from others, and self-disclosure increases with interaction, such that there is the potential to really learn a lot about where I grew up, family values, and what experiences and education I have had that shaped the person I am today. As soon as others learn something about me, this ‘hidden’ window becomes smaller and the ‘open’ window gets larger. Through the following paragraphs, this will be the intention of sharing aspects of some of the factors that have influenced me, and formed me to be the person that I am today. In becoming more aware of the factors that might influence my present, they can be accounted for and their effects better managed.

Throughout my life, I have been exposed to diverse forces, both external and internal, that have shaped my behavioural, attitudinal, emotional being and lifestyle that has resulted in profound, life transforming changes in mid-level functions such as goals, feelings, attitudes, and behaviours, and in the more self-defining personality functions such as my identity and my life meaning. I have been inspired and guided by the Holy Bible, which I started reading from a very young age and in three languages, the English translation of which derived from the original Aramaic (i.e. Syriac, my mother tongue). I have a belief in the goodness of individuals, who are fragments of the Divine. This draws from an optimistic philosophy and faith in the good nature of humankind that would and must prevail to overcome the failings that might surface throughout life.

Five major forces have had their influence on me: First, my ancestry, which originated from the cradle of Western civilization (Mesopotamia). Second, my great privileges, coupled with my diverse huge responsibilities towards family, church, and community as a Syrian Orthodox priest’s eldest daughter. The Syrian Orthodox church is a member of the Oriental branch of the Orthodox family of churches. Third, the political uncertainty in the Middle East, where I was born and raised, (for more than ten wars and amid ongoing conflicts) that brought instability to my education, work and all other aspects of my life including migration to Australia.

Fourth, my career path that took me from a very humble start to being an executive with an international bank coupled with my ongoing self-development. Fifth, my voluntary work, postgraduate studies undertaken in Australia, negative work experiences, followed by the lack of stable, full-time work offers to enhance my career in Australia to replicate the earlier career experiences. This was coupled with the introduction to mentors of different philosophies and viewpoints, who assisted and guided me throughout.

I embarked on this journey conscious of the immense challenges ahead, yet not fully aware of the literal and precise nature of the diverse ideologies, and philosophies, which are sweeping around the world and find particular expression in secular and multicultural societies such as Australia. I do acknowledge that I have been blessed, being a part of a family that is led by very wise, generous and faithful parents, and being amongst extremely understanding and loving brothers and sisters, which are choices that were made on my behalf through the Divine blessings bestowed on me. These two major factors had a great influence on my perspective. Add to this the presence in my life of the great long-term friends, classmates, colleagues, managers, and mentors throughout the studying/working life in whom I witnessed self-denial, sacrifice, benevolence and philanthropy. These all offered me their ongoing support and understanding, which developed my way of thinking, and perspective.

My parents helped in the nourishment and the cultivation of my mind, soul and spirit through the different readings and rituals that they taught me from a young age. My mindset, which has been shaped by the great wisdom, hospitability, generosity, kindness, charity, and sacrifice of my parents, dictates that I must avoid self-complacency. My parents raised me on the love of God, the Church introducing me to several of our church's scholars. I developed a great admiration to the personality and the writings of St. Paul, in addition, the works and deeds of our Church's forefathers such as, St. Ephraim the Syrian 'Mor Aphrem Soryoyo', St. Jacob of Saruj 'Mor Yacoub DeSroug', St. Severus of Antioch, St. Jacob 'Mor Yacoub Burd'ono', Empress Theodora, The Edessene Bishop, author of 'The Causes of all Causes', Dionysius Jacob Bar Salibi 'Slaybi', St. Jacob of Edessa 'Mor Yacoub Dorhoy', St. Michael the Great 'Mor Michael Rabo', St. Gregorius Youhanon Bar Hebraeus, 'Mor Gregorius Bar Ebroyo', and others of our Church's great saints, scholars and Patriarchs, and humanity as a whole. At an early age, and in my philosophy and social sciences classes, I was introduced to Thomas Aquinas, Thomas Moore, St. Augustine, Machiavelli, and other philosophers of the like. I also studied Socrates, Plato, Aristotle, and others, the European history (especially the medieval era), science, and I was later introduced to the works of Shakespeare, Bernard Shaw, Henrik Ibsen, and Charles Dickens, to name a few.

On entering university in Lebanon, civil war erupted, preventing me from completing my studies. I had to abandon my university education and flee the war-zone, as I witnessed, one late warm summer afternoon, military tanks rolling towards the University gates in Beirut, while I was sitting for one of my exams. It was a scare that did not stop there. As I fled from those tanks, I encountered lifeless bodies on the streets leading to my grandparents' house. Leaving behind my exams and tertiary education, after surviving a night of heavy fighting, I departed my grandparents' house, and after passing through several roadblocks manned by personnel of different fighting factions, I managed to reach the airport. I fled the war zone and flew back to be with my family in Amman, Jordan. There, to full-time work, as an elementary school teacher, undertaking evening classes to develop my skills for my career's further advancement. This chaotic situation prompted a change in focus and changes of course, not only for me but indeed for my whole family, as our attention focused on security and survival rather than development and enhancement.

Strengthened by Divine blessings, and with the assistance of one of my mentors, following two years in teaching, I moved to the banking sector (which was considered to be a prominent position at the time, and an excellent career move). There I had the chance to develop my skills and abilities through the on-going international training accompanied by my local and overseas studies. I established my career that took me from a typist/clerk role to an executive position, and a member of the executive steering committee at an international bank of British origin. In addition, I had the chance to work with an American religious mission that established its head office in Amman to assist refugees in Jordan and the surrounding areas. However, the political upheavals persisted and led to our family being separated in our attempts to escape the chaos to the relative peace and calm of

Australia. This was the first time our very tightly knit family had been separated and we had little idea as to when we would meet again. During the long years of waiting for the process of migration to Australia to be finalized, war erupted again bringing this time the fear of chemical warfare. Together with my siblings, I had to familiarize myself on how to isolate a room within a house to take refuge in, in case of a chemical attack, the chances of which were very high. Add to this several threats of bombing at the international bank where I worked. My siblings and I survived the upheavals, and one by one we migrated to Australia. I was the last member to join my family after six years of going through the migration process.

Contemplating the above, leads me to think of Weick (1995) describing the environment within which and around which I developed my personality, my perspective, and my mindset. Now, reflecting on it, faced with the 'no future' feelings could have carried me to join Beck (1992) in posing the questions: 'Is it at all possible to create and maintain a critical distance towards things one cannot escape?' 'Is it permissible to abandon a critical distance just because one cannot escape it, and to flee to the inevitable with scorn or cynicism, indifference or jubilation?' (Beck, 1992 p. 41). Nevertheless, I was equipped with faith, and here, despite any shortcomings, I would concur with Beck (1992) that social change has been a great learning process. These political upheavals, which characterize my life as being uncertain, ambiguous and in some extreme cases very chaotic and dangerous, contributed to my growth and simultaneously tested my resilience to the limit.

Upon arrival in Australia, settling in was smoother than anticipated. I had made certain assumptions about the core values that would prevail in the West. I still experienced a degree of culture shock, especially regarding the diverse cultures that are present particularly the diversities of ideologies and philosophies that are sweeping the society, in an attempt to undermine the Judeo-Christian values. This cultural shock, coupled with my postgraduate studies, voluntary work, and the lack of firm offers of employment, prompted me to accept roles that did not replicate the successful and fulfilling career I had earlier.

These experiences, coupled with global unrest generated from September 11th events, followed by the corporate scandals around the world including Australia, have raised plenty of questions in my mind that relate to ethics, and the role of individuals' belief systems in running their day-to-day lives including their way of management and doing business. Some of these questions I hope to answer within the scope of this thesis.

This journey assisted me to shed some light on the 'blind' quadrant, which represents things I did not know about myself, but which were known by others (e.g. family, mentors, supervisors and colleagues knew) who made every attempt to teach me about myself and foster my growth and awareness. Throughout, I was open to constructive criticism, trying to combine verbal communication with body language and eye contact to increase the 'open' window and reduce the others. However, the final quadrant of the 'JOHARI' window, the 'unknown' continues to contain information regarding my behaviours, feelings, and beliefs that remain hidden in my subconscious. Nevertheless, I hope that the personal information given above, through the application of the 'JOHARI' window, has provided a critical understanding of my motivations and demonstrated my commitment to acknowledging that research is often a subjective endeavour requiring reflexive accounting.

1.16 Thesis structure

This chapter has provided an overview, background and context, general problematic, and aims and objectives. In addition, this chapter introduced the main concepts that are deployed, (i.e. ethics, and business ethics, mindsets and ethical mindsets, spirituality and aesthetics). This was followed by the significance of the research, research methodology, participants, sampling and design, analysis tools, ethical issues and data generated from the research for this thesis. It also provided a reflective account of the researcher's perspective.

The literature review in the second chapter identifies gaps in the literature that will be addressed in this thesis. The broad argument presented in this chapter is the difficulty of defining the concepts spirituality and aesthetics in a business context, particularly in a secular and multicultural society such as Australia. The third chapter outlines the methodology, introducing the research paradigm, and the reasons why this thesis opted to use the interpretative mixed-methods approach, with evidence of the reliability and validity of the research tool. The chapter will also detail the methodology for the analysis of the data generated by an online survey and focus groups interviews. Chapter 4 serves to outline the descriptive results and data analysis of both the quantitative and qualitative data through the presentation of conceptual models arguing the case of ethical mindsets' dimensions and components. This thesis concludes with Chapter 5 that discusses the by-product of the suggested newly developed tool for the examination of ethical mindsets and gives an account of the conclusions. In addition, this Chapter 5 discusses the significance and the limitations of this research, with an outline of a future research agenda and issues that were generated by this thesis that require further investigation.

1.17 Conclusion

This chapter started with a preamble, followed by chapter overview, background and context, allowing the introduction of the rationale for, and justification of, the general problematic, thereby identifying the motivation for this thesis. This was followed by a brief overview of the main concepts examined in this thesis including: ethics, business ethics, mindsets, ethical mindsets, spirituality, and aesthetics. The thesis approach, aims and objectives were then stated. This led to discussions on methodology, participants, sampling, research design, analysis tools, ethical issues, data storage, and an account of the researcher's perspective, followed by the thesis structure. In Chapter 2, an expanded account of the literature review in relation to the main concepts ethical mindsets, spirituality, and aesthetics will be given, highlighting the gaps in the literature. The framework is introduced as a basis for the development of this thesis and the analysis of the data collected, which will produce answers to the research questions.

Chapter 2

2. Literature Review

2.1 Foreword

Chapter 1 provided the context, and general problematic. This chapter will review the multidisciplinary literature relating to ethics, mindsets, ethical mindsets, spirituality, and aesthetics, within the context of business ethics. Beginning with literature specifically relating to mindsets in business and management, this review will then give an overview and discussion of both spirituality and aesthetics outlining the relevant literature describing these concepts. This chapter, through the syntheses of the literature, will aim to reveal the gaps in the literature that will be addressed in this thesis, and provide the basis for the findings of this research which will be explored, investigated and interpreted.

2.2 Introduction

Some four decades ago, Schön (1971) argued that individuals are living in a time of disruptive transition. This transition has been experienced at an unprecedented and accelerating rate of change. Schön (1971) goes on to state that society is changing, and these changes are highly visible and broadly recognizable, but inadequately understood. Any change to society also applies to the institutions and individuals within it. Currents of change roll through every domain of society, bringing contradiction and tension, thus disrupting the stable state. In this regard, Schön (1971) maintains that, given the reality of change, individuals can continue to have a belief in the stable state only through tactics of which they are largely unaware. Thus, the responses to instability have been desperation and transgression with largely disruptive outcomes. In light of this, Schön (1971) suggests that there is a need to develop institutional structures, ways of knowledge, and an ethic, for the process of change itself. Schön's arguments still resonate today, with individuals now living in a dynamic world, and change is a force that is difficult to ignore. This continuous change has rendered the old certainties obsolete, undermining the stable institutions. McGerr (1993) posits that in order to understand this 21st century, there is a need to go beyond the faith in the power of institutions to transform individuals and culture, and concludes that the limited impact of institutions has left a heterogeneous society, less organized, less modern, and less susceptible to change than assumed.

More recently, Neal, Bergman-Linchtenstein and Banner (1999) argue that management literature is replete with discussions about the need for not only individual, but also organizational, and societal change and transformation, contending that the pace of change is increasing and that, in order to keep pace with it, individual, organizational and global transformation is required. Individual transformation is needed because there is a need to be proactive, open to change, and flexible enough to adapt to constantly shifting demands from organizations. Because of the shift in the global marketplace, increased competitiveness, and the rapid acceleration of change, organizations must also transform. This gives the impression that societal transformation must also occur because of environmental degradation, shifts in economic power, inequalities in distribution of wealth, and unsolved social problems such as discrimination and illiteracy. In this respect, and more recently, Choo (2002) argues that a continuous stream of new events and equivocal cues necessitates iterative cycles of information processing, where meanings or purpose change because of reinterpreting the environment, or where rules or routines are altered because of acquiring knowledge and understanding. However, Gibson (2007) contends that it is imperative that organizations understand that a simplistic notion of business operating by the ethics of a predatory jungle no longer applies, and those organizations are forced to adopt a fresh approach to deal with ever-changing conditions.

With ongoing societal transformation, uncertainty and risk, individuals are more than ever dependent on each other to survive and thrive (Gini & Marcoux, 2009). Being ethical or unethical, making good choices or bad choices, individuals' existence requires them to continuously make choices about 'what they ought to do' concerning others. Gini and Marcoux (2009) argue that the central problem of ethics today is not a lack of moral reasoning or moral imagination, but, rather, a lack of moral engagement. This can be interpreted as the lack of motivation to take on ethical issues and questions, inability to extend the self, the lack of concern about the 'well-being' of others. Gini and Marcoux (2009) contend that individuals have even forgotten the fundamental Socratic lesson 'The goal of life is not to escape death, suffering, or inconvenience, but to escape doing wrong and living well with others' (Gini & Marcoux, 2009 p. 1).

Galvin (1996) argues that the current age is called the 'age of the mind', stating there is an urgent need to understand the mind of those involved in the running of businesses. An understanding of what is happening, particularly as to why transgressions, frauds, and mismanagement (e.g. Enron, Worldcom, Lehman Brothers, AIG, Societe Generale, to name a few) that have evolved into a major global crisis, continue to be the norm in the business world. Carroll (2003) suggests a few causes for the current deterioration in ethical standards. Individuals' greed and dishonesty leads to them losing their moral compasses, coupled with the failure of government regulators and agencies to enforce existing laws and to prosecute those who break the law. However, Carroll (2003) concludes that no amount of regulations, policies, or even corporate ethics codes can surpass in effectiveness an individual's own personal ethics. The concern is that values that contributed to the ethical foundations that have sustained the Western World since its beginning, are being lost and are being replaced with a humanistic amorality, a self-centered, pragmatic indifference that will ensure that individuals' moral compasses will fail to point these individuals in the right direction. This might have been the direct result of the constant battle between human oriented management and scientific or mechanistic management, with the latter prevailing (Lewin, 2008a).

Galvin (1996) recommends that individuals seek wisdom, with specific attention to training, creativity and quality leadership coupled with a full understanding of values. In relation to this thesis, seeking wisdom might allow the development and nourishment of ethical mindsets of individuals. This corresponds to Kreie and Cronan's (2000) argument that individuals, under some circumstances, might be more open to the external influences such as the organization's standards, and organizational culture. These two combined might heavily influence individuals in the workplace who have been forced, due to sporadic change, into rule making rather than rule following, which threatens social harmony, especially when combined with the prevailing uncertainties, ambiguities and speediness that this dynamic world and the individuals within it are experiencing.

In business, individuals who are under intense pressure to succeed (Barkley, 2008) might have given priority to the organizational standards and organizational culture that urged them to concentrate on generating profits, rather than digging deep within their inner-selves for the values and beliefs to guide their decisions. These individuals might have lost touch with their society, concentrating on their ego and what might benefit them individually rather than their community and society. In this respect, Loosveldt and Carton (2004) argue that social disorganization is characterized by, among other things, a low level of involvement in the community. The lack of social cohesion results in isolated individuals who are not interested in investing in the 'social good'. Lieberman (1996) argues that individuals are increasingly finding themselves retreating to the sanctuary of an insulated individualism, sealed off in their private concerns from the larger events which surround them.

By the same token, such individuals display the three symptoms of hazard of fixation, rationalization and detachment, which together point to 'teleopathy' (Goodpaster, 2004). Goodpaster contends that these symptoms tend to reinforce one another. Fixation calls for rationalization, and the iteration of these two symptoms eventually leads to detachment. Goodpaster, quoting the psychoanalyst and author Michael Maccoby, states that those individuals obsessed with winning often lose their sense of identity, integrity and self-determination, treating themselves as objects whose values fluctuate with market value. Goodpaster suggests that in order to reduce the influence of these symptoms, frankness, honesty and resilience are required. Further, to assist in increasing creativity, productivity and innovation, Lewin (2008b) suggests bringing the soul back into work. To allow the soul's engagement in work, Lewin (2008b) argues that businesses need to realize that treating employees as people, humans, or individuals with their own rights and obligations will create a context where they will be more willing to change and to adjust, making the organization more adaptable. Lewin (2008b) goes on to argue that this human-centred context allows people to further the organization's aims, while retaining their personal integrity and gaining greater personal fulfilment. However, with the ongoing change, especially the prevailing uncertainty and ambiguity in this risky social order, individuals and organizations alike find it difficult to implement such noble ideals.

Beck, Giddens and Lash (1995) contend that the theme of reflexivity has come to be central to social analysis. In their book, these three prominent social thinkers discuss the implications of 'reflexive modernization' for social and cultural theory today. Ulrich Beck's vision of the 'risk society' has already become extraordinarily influential. Beck offers a new elaboration of his basic ideas, connecting reflexive modernization with new issues to do with the state and political organization. Giddens offers an in-depth examination of the connections between 'institutional reflexivity' and the de-traditionalizing of the modern world. The society is entering, he argues, a phase of development as a global society. A 'global society' is not a world society, but one with universalizing tendencies. Lash develops the theme of reflexive modernization in relation to aesthetics and the interpretation of culture. It is evident that normal rules are breaking down. Living in an era of disruptive transition, continuous change has rendered the old certainties obsolete, hallowing out established institutions. This overpowering change is a phenomenon that transcends the categories of theoretical knowledge. Lash (1999) argues that this cannot be subsumed under a concept or rule; rather, it is ongoing and experimental. Therefore, reflective or reflexive judgement or reflexive modernisation must be deployed so as to allow individuals to make sense of such developments and ongoing changes in such a risk-laden society. This reflexive modernisation has significantly influenced the way social scientists approach the examination of risk and change, proving to be a powerful framework for understanding the ongoing changes (Pick, 2002).

Deriving from Beck, Pick (2002 p. 57) argues that individuals free from structures can define their own contexts for action, but at the cost of growing uncertainty and insecurity. Pick argues that this radical uncertainty has produced threats that force individuals into situations of rule-finding, and reflexive or indeterminate judgment as they try to deal with these unintended and often unforeseen risks and side effects.

This is coupled with individuals reflecting on their own actions. Lash (1994) identifies this as self-reflexivity where individuals, while creating their rules, are reflecting on their actions. However, these individuals and the organizations they work in, while rule-making, fail to stop and reflect on the ramifications of these rules, thus losing sight of the consequences of their actions, and are increasingly involved in unethical behaviour (Saul, 1981). This freedom from structures coupled with the lack of a moral compass, considering individuals means to ends, is creating more chaos, ambiguity and uncertainty in the society. This is unacceptable, and as Lash (1999) argues, individuals cannot be the instruments for the end, but must instead be the finality in itself.

With regards to risk, Aiken (1994) explores the theoretical idea of 'reflexive modernization' which, as discussed by Beck and others, is 'a theoretical attempt to make sense of some of the broad currents of social change affecting Western societies'. Almost two decades ago, Beck (1992) noted that the concept of risk is directly bound to the concept of reflexive modernization. The theme of reflexivity has become central to several areas of social analysis, and Beck's vision of the 'risk society' (Beck, Giddens & Lash, 1995) has become influential. Beck (1997) posits that the postmodern critique of modernity is based on mistaken generalizations about a transitional phase in the evolution of modern society. What is needed, he argues, is the reinvention of politics, corresponding to the new demands of a society which remains modern, but which has progressed beyond the earlier form of an industrial society. Beck (1992) presented his perspective in four theses: (1) corresponding to the distinction between modernization of tradition and reflexive modernization of industrial society, primary and reflexive scientization; (2) as a consequence, a momentous demonopolization of scientific knowledge claims comes about: science becomes more necessary, but at the same time, less sufficient for the socially binding definition of truth; (3) the new taboos of unchangeability, which arise contrary to the triumph of scientific knowledge claims, are becoming the touchstone for the independence scientific research; and, (4) even the foundations of scientific rationality are not spared from the generalized demands for change (Beck, 1992 pp. 155-157). Beck (1992) concludes that it is important to know the extent to which, when dealing with risk, the treatment of the symptoms can be replaced by genuine removal of the causes, and to what extent practical taboos on risks can be scientifically depicted or broken up by considering the variables and causes.

In the same context, Beck, Bonss and Lau (2003) contend that regarding the modernization of modern society, 'the reflexivity' in 'reflexive modernization' is often misunderstood. It is not simply a redundant way of emphasizing the self-referential quality that is a constitutive part of modernity. Instead, what 'reflexive modernization' refers to is a distinct second phase: the modernization of modern society. When modernization reaches a certain stage, it radicalizes itself. It begins to transform, for a second time, not only the key institutions but also the very principles of society. In support of Beck's ideas, Levy (2004) posits that rethinking modernity has been the immanent challenge of sociological theory during the last three decades. By introducing the phenomenon of 'second modernity', Beck has transformed individuals' continuous engagement with the basic premises of modernity into an explicit enterprise and provided the vision necessary to understand how reflexive modernization is working.

Although Beck's framework seems appropriate for allowing the understanding of this ambiguous and risky situation, it has critics. Campbell and Currie (2006) posit that Beck has, for the past decade, dominated discussions of risk issues in the social sciences; however, Beck's criticisms of the theory and practice of risk analysis are groundless. His understanding of what constitutes risk is badly flawed. His attempt to identify risk and risk perception fails. He misunderstands and distorts the use of probability in risk analysis. In spite these criticisms, and as argued by Donoghue (2008), the theme of reflexivity has come to be central to social analysis; Beck's work is to be understood in the context of a modern society that is increasingly uncertain. This, in turn, produces societal insecurity that has a direct impact on individuals and their ways of reflecting on the ever-changing, global society in which they live. This has been further exposed through the realities of technological advances and globalization that has resulted in what scholars have termed the 'knowledge economy', which in itself is known for being the immediate result of change, and simultaneously, an agent for change.

In this regard, Di Norcia (2002) suggests that the 21st century knowledge economy represents a moderate form of moral community. Di Norcia clarifies his ideas stating that the knowledge economy reflects the emergence of high volume, high speed, high precision electronic communications and exchange networks, both of which embody the ethical value of reciprocity. These characteristics, if left unchecked, might lead to cataclysmic outcomes. Di Norcia (2002) further argues there are problems tied up with this new economy, and in order to lessen the impact of these problems on the organizations and the society as a whole, a proactive, ethically informed foresight, focused on minimizing risk is required, thereby preventing crises from arising. Di Norcia (2002) concludes that predicting the future in turbulent times is even less possible than it would be in stable times. By the same token, Alexander (2007) contends there is a systemic condition inherent in contemporary markets that compels managers and employees alike not to pursue more morally preferable initiatives when such initiatives require actions that conflict with profit maximization. Alexander (2007) further argues that normative opinions for implementing morally preferable practices within the existing system fail because they are insufficient to counter-act the systemic conditions affecting decision-making that is focused on maximizing profit as the primary operational value.

Christensen (2008) contends that in attempting to improve ethical standards, researchers have developed models of ethical decision-making processes. Most of these models do not include a role for law, or in case law is mentioned, it is set as a boundary constraint to the decision process. Christensen (2008) goes on arguing that many decision models in business ethics are based on cognitive moral development theory, in which the law is thought to be the external referent for individuals at the level of cognitive development that most people have achieved. This highlights the importance of the individual’s way of thinking. It may be argued that individuals, through their cognition and reflection, try to make sense through their mindsets to generate ethical or unethical decisions that might suit the prevailing conditions depending on the components of their mindsets.

The application of that which Gunn and Gullickson (2005) describe as ‘the mindset’ to an attitude, a state of mind that enables individuals to lead in such an ambiguous, vague, uncertain, hazy, confusing and dynamic world should take on new meaning, and reflect the changing way of thinking. Arguing the case of 'the mindset' in the light of the ongoing changes Gunn and Gullickson (2005), posit that changes faced can be made easier through the understanding of what happens in the deeper recesses of individuals' minds. When attention is turned inward, individuals sense a transcendent awareness. They sense an inner authenticity that goes beyond personality or acquired patterns of behaviour. Operating from a deeper mental state enables individuals to make adjustments easily because they are free from the blind influence of ego, habit and culture. These individuals become completely attentive to the moment, able to bring their own and others' sentient faculties to bear on today's opportunity. Thus, the mindset takes on new meaning. It reflects a way of thinking, an attitude, a state of mind that enables individuals to lead their lives and more specifically their businesses or organizations responsively in the moment. Individuals, concentrating on their individual goals and achievements, have lost their ability to connect with others, and need to be re-introduced to methods for re-connecting with others, their community and their society. These forces call for individuals to be more people-focused, more innovative, creative and sustainable.

2.3 Mindsets

2.3.1 Ethical Mindsets

In business ethics, the significance of mindsets is mainly illustrated by the work of Gosling and Mintzberg (2003) who propose five different mindsets that apply in a business context. These are: Managing self: *the reflective mindset,* Managing Organization: *the analytic mindset,* Managing Context: *the worldly mindset,* Managing Relationships: *the collaborative mindset,* Managing Change: *the action mindset.* Not all these mindsets work in isolation. They interact to create a world view, bring synergy across teams, and create an understanding of how teams can best deliver in this era of risk and change. Nevertheless, an assessment of their descriptions of reflective and action mindsets reveals that the inner-life of the person is an important consideration, which entails an understanding of the values that these individuals usually refer to when dealing with others.

Further, Fujita, Gollwitzer and Oettingen (2007) explore 'Mindset theory' developed in the nineties by Gollwitzer. Based on their empirical results, they propose that deliberative mindsets are usually marked by more open-minded processing of information, while the implemental mindsets are characterized by more closed-minded processing. Accordingly, deliberative and implemental mindsets differ in selective processing of incidental information when performing a central task. These empirical results revealed that deliberative mindsets led to superior recognition memory, suggesting increased open-mindedness to processing incidental information. Further, deriving from Gollwitzer (1996), Hiemisch, Ehlers and Westermann (2002) maintain that mindsets are measured by assessing cued recognition memory for 'deliberation related' versus 'implementation related' information. However, while they agree that there will be 'deliberative' and 'implemental' mindsets, they also explore the idea that people with social anxiety may differ from other people in that they may show a reversal of mindsets when approaching social situations. Therefore, these anxious individuals will swing and shift between the two types of mindsets depending on the level of anxiety and risks they face in their daily lives.

Most of the literature on mindsets discusses either the global or the international mindset. In this regard, Fisher (1997) posits that it is easy to apply the mindset idea to the everyday subject matter with which individuals deal, who draw on differing mindsets when thinking about how an economy should work, how young people should be educated, or even what constitutes the good life. Fisher (1997) goes on stating that it takes considerable effort to override individuals' habitual ways of perceiving and reasoning, in order to break out of established mindsets. Individuals' conscious selves are thus not so much in charge as might be supposed. The reason for this is that what individuals end up perceiving is actually much more than meets the eye. That is, most perception starts with some kind of limited stimulus that, in effect, triggers a release of previous experience to round out the whole picture. The stimulus may be a word, a symbol, a picture, a scene from one vantage point, but rarely will a stimulus carry so complete a meaning as to be sufficient in itself. The mind must still add pieces to complete the picture. Fisher (1997) considers mindsets as means used by individuals to simplify their environments, to bring to their new experiences a pre-established frame of reference in order to understand. Gupta and Govindarajan (2002 p. 117) define mindset as:

> '…A Mindset refers to the cognitive filters through which we, as individuals and organizations, observe and make sense of the world. Since we are human we are selective in what we observe, and biased in how we interpret what we observe ...'

Several other scholars have also examined the influence of globalisation on mindsets. Arora et al. (2004 p. 394) define an individual with a 'global mindset' as 'an individual who can analyze concepts in a broad global array and one who has the flexibility to adapt to local environment and be sensitive to context'. Further, Vestal (2005) implies another type of mindset, suggesting that it is important to adopt a strategic mindset because that drives the changes and innovations that will be important for the future.

Billings et al. (2004) argue that over the last few decades, a major cultural shift has taken place in the attitudes of Western societies toward the future. The emergence of post-modern thought has been characterized by the loss of hope for a future substantially better than the present. Old optimism about human progress has given way to uncertainty, ambiguity and fear. Montuori (2005) argues that the challenges of creating a plural society can lead to three fundamentally different kinds of responses: a return to absolutism, a fall into nihilistic or hopeless relativism, or an embrace of uncertainty and complexity as the opportunity for, the responsibility of, social creativity and the generation of alternative futures. Montuori (2005) concludes that in times of stress, anxiety, uncertainty and ambiguity, individuals might seek to find solutions by adopting the totalitarian mindset, which would lead them to absolutism or nihilism that might damage the individual's confidence in the way the corporate world is functioning. Montuori (2005) while arguing against the totalitarian mindset, as an approach to addressing pluralism and uncertainty, simultaneously discusses the creative attitude, as a productive alternative to the totalitarian mindset.

Montuori (2005) contends that tolerance of ambiguity is a central characteristic of the creative attitude. Creative individuals are intrigued, stimulated, and motivated to explore the unfamiliar and unstructured, by situations and things for which there is no one, clear solution or approach. It is the opposite of a fear of the unstructured and the unfamiliar. It means enjoying and being attracted. Enjoying situations for which there are no clear rules, and no established roadmaps. Ambiguity destabilizes the mental equilibrium. It forces inquiry, exploration, and the creation of new ways of dealing with a situation. An unwillingness to allow or accept ambiguity means that the person confronted with ambiguity will immediately attempt to impose a pre-existing framework or set of rules on the situation, and not remain open to the situation long enough to create a situation-specific way of dealing with it. Tolerance for ambiguity involves wanting to create one's own rules and roadmaps, and not immediately applying pre-existing ones. It means remaining open to possibilities, potentials, novelty, change, and difference. Openness to experience, independence of judgment, a willingness to challenge assumptions, the exploration of possibilities, the refusal of premature closure, and paradoxical as opposed to dichotomous thinking: these are some of the characteristics of the creative person, which seem to be a requirement to form one of the distinctiveness of individuals in organizations. Barron (1990; 1994) goes to great lengths to point out that these characteristics should be seen as qualities that can be cultivated rather than fixed, innate, and instinctive traits that one either has or has not. This implies that the current uncertainties and ambiguities entails individuals to be creative and bring forth the necessary and the most relevant mindset into work to deal with the surrounding environment no matter which status it takes. Montuori (2005) stresses the importance of creativity as an adaptive capacity, an attitude that allows individuals an opportunity for growth and positive change rather than simply conflict.

Relating mindsets to management and organizations, Rothberg (2004), concludes that ideas contribute to the achievement of high performance, excellence, and competitive advantage in management and organizations. Rothberg argues that in order to intervene and facilitate these favourable outcomes, individuals, including managers, need to be aware of how ideas are affected by the mindsets that they apply, and what is actually happening to ideas in these workplaces. It is presumed that the ways in which managers engage with ideas in workplaces will reflect the mindsets they bring from the theory and practice of management, and these mindsets, in some situations, might not be adequate and foreshadow the need for improvement.

Rothberg (2004) further argues that there are four paradigms or mindsets: ‘scientific paradigm’, ‘experiential paradigm’, ‘translation paradigm’, and the ‘uncertainty paradigm’, which accommodates the search for conventions and paradigms. This latter paradigm or mindset emphasizes the human capacity to reason, imagine and learn, generating conventions in the process of dealing with uncertainty and changing them predictably over time.

From the above, it can be concluded that mindsets are of great importance to individuals. In this respect, Dweck (2006a) argues that an individuals’ mindsets are not a minor personality peculiarity; mindsets create individuals’ whole mental world. They explain how individuals become optimistic or pessimistic, shaping individuals’ goals, attitudes towards work and relationships, ultimately predicting whether individuals will fulfil their potential. Dweck (2006b) developed three types of mindsets: the ‘talent mindset’, the ‘fixed mindset’ and the ‘growth mindset’. Dweck’s argument suggests that the ‘talent mindset’ might have been the problem behind recent transgressions, where the understanding is that a talented individual knows all the answers, and decisions taken by such an individual should not be questioned or doubted by anyone. However, Dweck (2006a) concludes that everyone has one of two basic mindsets, either the ‘fixed mindset’ or the ‘growth mindset’.

First, for the ‘fixed mindset’, the belief is that an individual’s talents and abilities are set in stone; the individual either does or does not have these talents; this is simply the path of stagnation. Thus, there is a belief that the individual’s basic qualities (such as intelligence or talent) are simply fixed traits, which in turn create success without exerting any effort. This is inappropriate, and should not be considered at the individual’s level, who wishes to progress. Second, as for the ‘growth mindset’, there needs to be a belief that talents can be developed and great abilities are built over time. This is the path of opportunity, and success, and simply means that the individual’s basic qualities can be cultivated through the individual’s continuous efforts. Thus, individuals are of the belief that their most basic abilities can be improved through dedication, and hard work; this view creates an eagerness to learn and a resilience that is essential for great accomplishment.

This needs to be accompanied by passion for the task, despite the difficulties that individuals might face. Thus, the 'growth mindset' identified by Dweck might be put into practice through the vision of Willem Guitink, Vice President, Management Training and Development at Philips Electronics BV, whose ideas were reported by Kermally (1993) in his review of the Economist conference. In this, Guitink proposed an approach for the transformation of Philips. He suggested that the road to successful change and sustained profitability in Philips consisted of several key steps: (1) creating a shared mindset, (2) changing behaviour, (3) building competences/capabilities, and, (4) improving business performance. Therefore, mindsets are beliefs about the self and the most basic qualities, such as intelligence and abilities that, if not developed, will not achieve the desired outcome. Nevertheless, it is worthwhile to qualify this. It does not mean that anyone can be anything; however, an individual's potential is unknown, and no-one can anticipate what years of training and hard work, accompanied by passion and empowerment, might generate. This implies that the mindsets of individuals might be transformed and altered from one state to another during their life span, yet this might also be achieved through timely exposure to proper training and methods of improvement. However, there comes a time when the mindset would be set for actions that are guided by the principled individual, and it might be difficult or too late to change or alter, so the timing of the transformation is of vital importance.

Concerning Australia, it is rare to find studies that define or indicate any sort of mindsets. One notable exception is Stevenson (2007) who posits that the dominant mindset in Australia is that of modern materialism. This mindset is linear, exclusionary and competitive. It seeks to either take charge of nature's rhythms or ignore them. There is also an emerging mindset of networking, rather than top-down control, which is a new way of thinking that is organic, inclusionary and collaborative – and certainly aware of longer-term horizons. This might and could replace the buccaneering, conformist mentality with self-responsibility and respect for diversity. Recent attempts to reinvent Australia with long-term vision failed to stand outside the mindset that frames competitive Westminster politics, limited by its institutionalised confrontation and either– or thinking. Australians could well make a 'pledge to future generations' when examining alternative mindsets. In addition, in an attempt to understand ethical transgressions in business, several scholars, specifically in relation to management, developed different kinds of mindsets to frame the problem. Talke (2007) using Venkatraman's (1989) conceptual model of strategic orientation developed the 'corporate mindset', which is defined as a 'long term, difficult to alter determinant of firm behaviour'. Talke (2007), concludes that the dimensions of the 'corporate mindset' are a pronounced analytical, proactive, aggressive but risk-averse posture towards the market and the technology.

The above provides an outline of the different types of mindsets in business and management. However, specific studies that examine ethical mindsets, especially in business and management are infrequent. Lee and Ruhe (1999), in their study comparing the ethical mindsets of Christian and Confucians managers, applied a religious lens examining business people in both Italy and Taiwan, which compared the Catholic form of Christianity with that of Confucians. The results suggest that there are not significant differences between those Catholic and Confucian business people, but Italian (i.e. Catholic Christian) business people are perceived to practise some Machiavellianism that puts results ahead of ethical concerns. However, the Confucians consider their belief system as their way of life. A replication of this type of study might prove to be difficult to adapt to a secular and multicultural nation such as Australia. Further, there is no specific literature, or ample empirical evidence discussing ethical mindsets and applying the outcome to the contemporary business world.

2.4. Ethical Theories – Business Ethics

To allow for a better understanding of ethical mindsets, there is a need to establish a better understanding of ethical theories that are applied in business ethics. Ethical theories are many, complex and diverse. However, Fisher and Lovell (2006) present a framework of ethical theories, which has policy and principle as its horizontal axis, and individual and institutional (corporation) as its vertical axis. This framework combined these four concepts to allow understanding of the role of each in the development and application of different theories by individuals and institutions (corporations) (Figure 1 below).

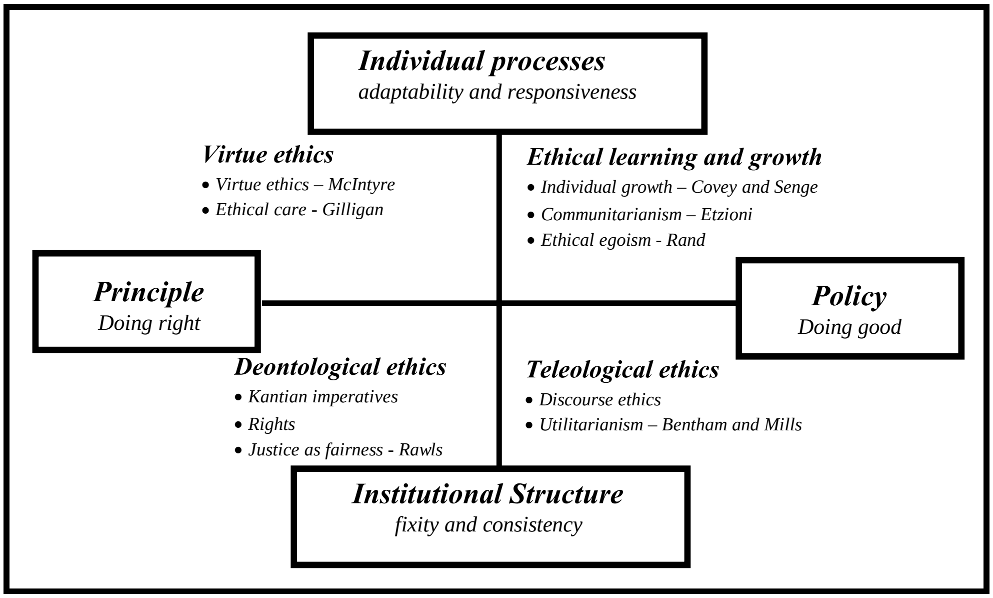

Figure 1: A framework for ethical theories (Fisher and Lovell, 2006 p. 100)

Figure 1 provides the formal, philosophical tools that can and might be used when individuals are considering or applying their mindsets to an ethical problem. Although all ethical theories are of importance to the understanding of individual and institutional ethics, this thesis concentrates on theories in the top half of this framework that emphasize individuals' responsibilities to develop themselves and their groups by acquiring judgment and self-knowledge. Fisher and Lovell (2006) contend that ethical issues in workplaces might be best approached by concentrating on developing people who are virtuous and have sound judgment enabling them to make moral decisions and act upon them when faced with ethical problems. This might be achievable in organizations, which are networks of individuals who learn personally and collectively through experience, reflection and sharing of learning, through the application of sound moral principles that guide actions.

While the above might imply diverse sub-fields of business ethics issues, Fisher and Lovell (2006) apply a holistic approach to examine these issues using two coordinates: (1) degree of morality, or from bad to good, and, (2) legality, illegality and justice. In order to convey a proper understanding of these two coordinates, Fisher and Lovell (2006) use the semiotic square as a tool for logical analysis. (Figure 2)

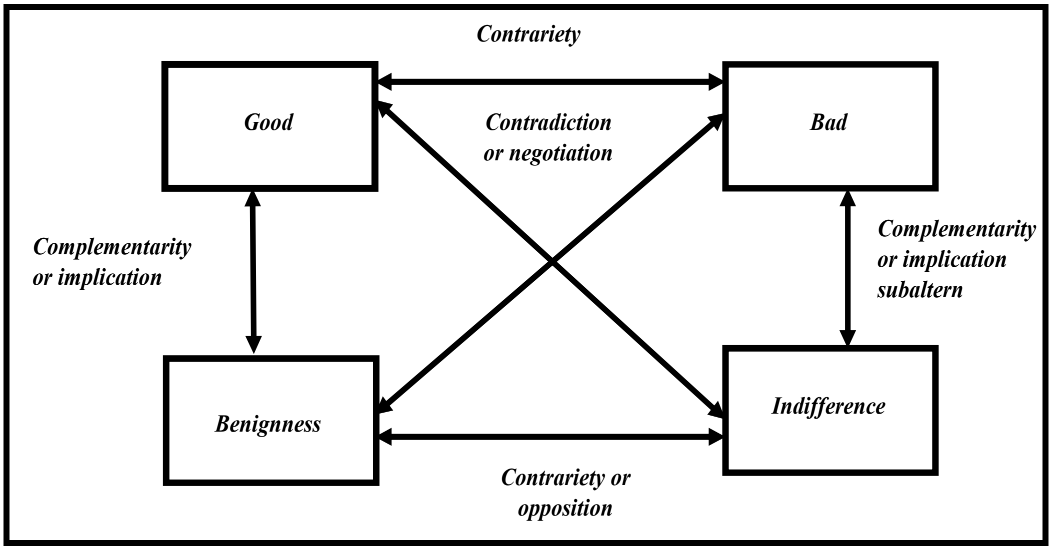

Figure 2: A semiotic square analysis of the concept of 'good' (Fisher and Lovell, 2006 p. 40)

Figure 2 identifies four degrees of rightness and wrongness in an individual's behaviour, which in order of level of goodness are: (1) the good, (2) benignness, (3) indifference, and, (4) the bad. This square explains the ethical issues facing businesses, organizations managers and those affected by them. This square can be seen as different perspectives or mindsets of different individuals in corporations. Fisher and Lovell (2006) go on distinguishing the two terms, ethics and morality. They consider that ethics focuses on doing good – defining the good life of humankind, while morality in contrast is a concern for justice, which is about preventing wrongs and making restitution if wrongs are done. Thus, ethics can be considered as developmental while morality is judgmental. Fisher and Lovell (2006) conclude that ethical issues are not easy to categorize, and different viewpoints can be presented. However, the most important issue for individuals within the organizations is to understand the difference between ethical, moral, legal and illegal. In several instances, what is considered legal might prove to be unethical; however, what are of greatest concern to individuals in business are those illegal actions that are ethically and morally justifiable.

Therefore, individuals in corporations with their mindsets move through this spectrum depending on the situation. Fisher (1997) indicates that mindsets are to larger issues what words are to the specifics, and goes on to say that these individuals need to employ their senses, perspectives or mindsets to understand surroundings.

However, individuals might be selective in what they perceive, but despite this, Fisher (1997) recommends that this perception or mindset can be shaped, a recommendation that is echoed by Fisher and Lovell's (2006) suggestion to learn how to face ethical issues. While training is of importance, the change of mindsets might need significant effort to override or transform these mindsets in order to consider and reflect upon ethical issues. However, the task should not be considered as being easy to implement. As concluded by Fisher (1997), it takes huge effort to override the individual's habitual ways of perceiving and reasoning, to break out of established mindsets. Individuals (their conscious selves) are thus not so much in charge as was originally perceived. This is a challenge, but needs to be attempted.

2.4.1 Ethical theories - New sense – New conception

As outlined earlier, Billings et al. (2004) argue that the present is characterized in a large part by a loss of hope for a future substantially better than the present, and where ambiguity, uncertainty and fear have overtaken optimism. Driver (2007) indicates that this might lead individuals within organizations to try and make sense of what is going around them, ultimately finding meaning through the sufferings that they are experiencing. This 'meaning making' or 'sense making' might begin by studying organizational dysfunction, but Driver (2007) contends that there is a need to go beyond suggesting that suffering can be a pathway to the discovery of spiritual meaning. Individuals within the organizations need to face their fears, evaluate and decide in relation to what might improve the overall situation. In this regard, Driver (2007) proposes that, for existential meaning to be uncovered in the face of suffering, organizational spaces have to be created in which individuals can make meaning or sense of their experiences and environment.

Ashar and Lane-Maher (2004), concur that 'things are changing', and contend that the new global economic order is built on knowledge, intelligence, and innovation rather than planning, control and obedience. Providing empirical evidence, Ashar and Lane-Maher (2004) argue that in the new economy, a company's competitive advantage resides in its human capital, with its qualities - commitment, responsibility, creativity and energy of the employees that facilitates success. To foster and revitalize these qualities, business needs to nurture relationships to grow human spirit, which is the core of a new business paradigm. Terms such as being connected, balance, and wholeness to define and describe success were incorporated in the responses of participants as to how they define success. Indeed, the participants linked the concept of success to spirituality and stated that, to be successful, one needs to embrace spirituality as well. Ashar and Lane-Maher (2004) warn that it should be noted that twenty-first century business is about changing values and 'change of mind' that takes place within the business community. However, Ashar and Lane-Maher (2004) contend that in the new economy, the organization's competitive advantage resides in its human capital; it is the qualities, such as commitment, responsibility, creativity and energy of employees that determine success.

Based on their research, Ashar and Lane-Maher (2004) present a new paradigm to match the challenges of the new economy and changes that prevail. Calling for a need to look beyond materialistic meanings of success in business, the findings of Ashar and Lane-Maher's (2004) study suggest that spirituality and the notion of success are associated. They propose a conceptual model of success that contains four components of both success and spirituality. For the application of spirituality to management of spirituality at work, Ashar and Lane-Maher (2004) suggest a new paradigm, and have produced a comparison between the old and the new paradigms (Table 4). This claim by Ashar and Lane-Maher has brought to the forefront the notion of spirituality as one of the major values in the new business paradigm.

The Old and the New Paradigms (Ashar & Lane-Maher 2004 p. 251)		
	Old paradigm	***New Paradigm***
Philosophical Orientation	*Positivism*	*Ontology and espitemology*
Business environment	*Orderly, predictable sequence of events*	*Uncertainty and chaos*
Organizational metaphor	*machine*	*Living organism*
Mission/purpose	*Optimal financial return to stockholders*	*Emphasis on the human capital: customers, employees stockholders, society at large*
Organizational structure and leadership	*Hierarchical command and control*	*Network, participatory*
Type of knowledge	*Objective and explicit/formal and systematic*	*Tacit/subjective insight and intuition*
Assumptions about employees	*Compartmentalized* *Outer oriented* *People to fit jobs* *homogeneity*	*Holistic* *Inner oriented* *Jobs to fit people* *diversity*
Major values	*Rationality* *Materialism and consumerism* *Competition* *Individualism* *Exploitation of nature* *efficiency*	*Consciousness* *Spirituality and relationships* *Collaboration* *Community* *Sustainability, continuous learning, and improvement*

Table 4: The Old and the New Paradigms (Ashar & Lane-Maher 2004 p. 251)

While, Ashar and Lane-Maher (2004) introduce a new paradigm that incorporates spirituality, there is a continuous call to embrace, explore new paradigms, or generate new methods and have new concepts for management research and education that might change the way management is dealt with in the corporate world, (e.g., Bruch & Ghoshal, 2004; Cowton & Macfarlane, 2002; Ghoshal, 2005; McDonald, 2004; Mele, 2008).

In this respect, Ghoshal (2005) argues that academic research has had some negative influences on the way businesses operate, and ultimately the mindsets of those in the business world, and there is a need to change (Figure 3 below). Ghoshal indicates that while these influences have been less at the level of adoption of a particular theory and more at the corporation level, the individuals' and managers' world views in the organizations have yet to dominate management research.

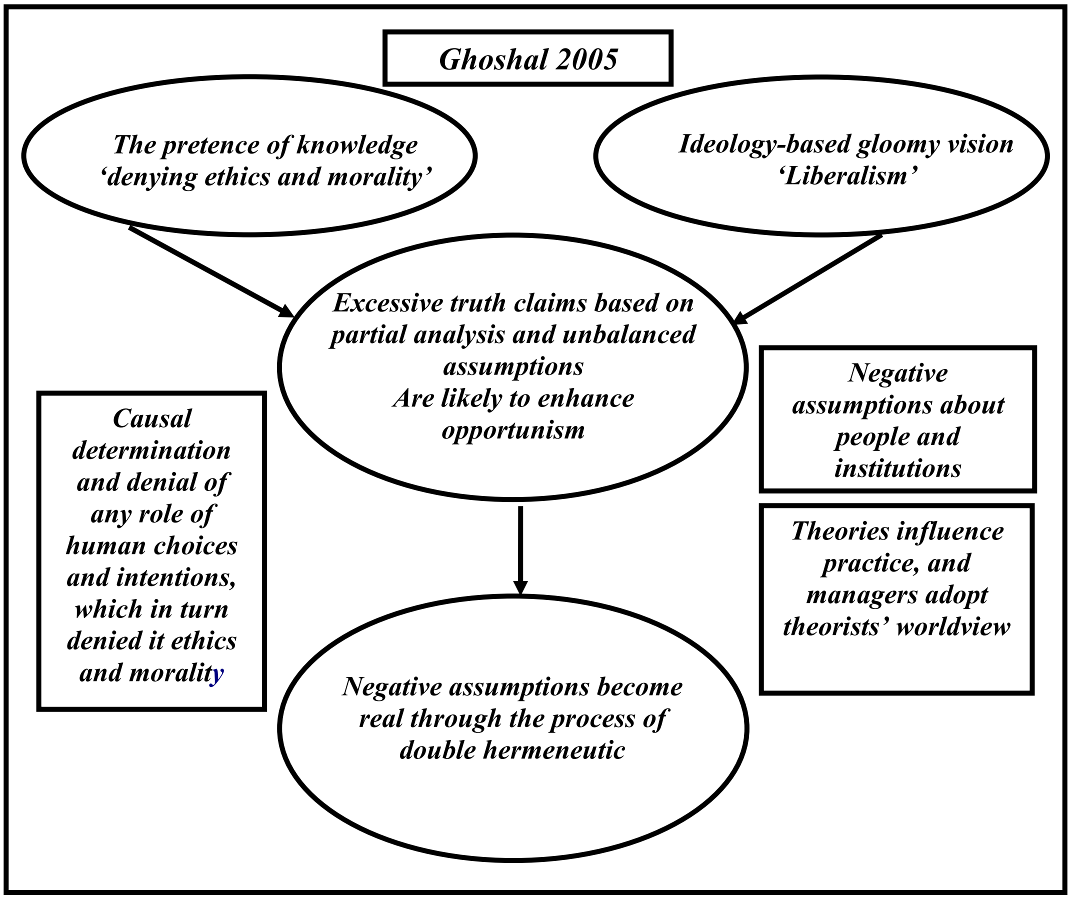

Figure 3: The Process of bad theories destroying good practice (Ghoshal 2005, p. 76)

Ghoshal (2005) argues that the adaptation of a narrow version of positivism together with relatively unsophisticated scientific methods to develop causal and testable theories, and the growing dominance of a particular ideology, (described by Friedman (2002) as 'Liberalism') have played a negative role in the impact of tertiary education on the individuals in the workplace. Ghoshal states that the ideology of 'Liberalism' is essentially grounded in a set of pessimistic assumptions about both individuals and institutions. Therefore, such a pessimistic view has encouraged scholars and researchers in management to focus on solving the 'negative problem' of containing the costs of human imperfections. This has led to pessimism in management research. Recognizing this social and moral responsibility and heeding the call of Ghoshal, there seems to be a need to cut down on the logic of falsification, emerge from behind the veil of ambiguity, and generate fresh and unbiased appreciation of the surrounding, that might generate good theories which in turn might result in better management practices.

As contended by Fisher and Lovell (2006; 2009), although there are several ethical theories, not all of them generate similar responses to ethical issues. There is a need for advancement and training of individuals, which might be developed through education or ongoing learning, or as part of a network in the institutional context. This in turn might assist individuals to understand better what motivates them, which will reflect on their mindsets. Therefore, it is not an easy task to pinpoint what exactly works or does not work for individuals when it comes to dealing with an ethical issue. The difficulty lies in the fact that no matter what education or learning individuals might experience, these individuals will always consider issues through their mindsets and the components of these mindsets. Therefore, a proper understanding of ethical mindsets, their components, and the relationship, if any, between these components is of vital importance.

2.4.2 Business ethics and spirituality

Lewin (2008a) contends that the contemporary business world is in the throes of revolutionary change, a time when individuals, including business leaders, are preoccupied with change itself, how to generate it, how to respond to it, and how to avoid being overcome by it. In the twenty-first century, the business world is experiencing structural shifts brought about by revolutions in computation, communication technologies and major crises. Lewin (2008a) goes on to state that with this shift, individuals, including managers, are finding many of their background assumptions and long-established business ethics theories and business models inadequate to help them understand or deal with daily events. Where those individuals once operated with a mechanistic model of their world, which was predicated on linear thinking, control, and predictability, they now find themselves struggling with something more organic and nonlinear, where limited control and a restricted ability to predict are the order of the day. In this regard, Beck, Bonss and Lau (2003) argue that much of what those managers once presumed as necessary now looks contingent, and as Lewin (2008a) posits, management guided by the principles of complexity science, (which typically focus on the improvement in information technology), often forgets that business is primarily about people. In this respect, Argandona (2003) attempts to draw a 'map' of the main, positive and negative ethical challenges raised by the new economy, concluding that the twenty-first century economy raises problems for businesses, which are not radically new, specifically in relation to their ethical viewpoint. However, these problems deserve particular attention, especially now, when businesses and individuals alike are feeling the full impact of economic, social and technological change.

In relation to business ethics, Adelman (1991) argues that organizational behaviour towards individual employees may be determined by individual morality that is reinforced by organizational 'ethical' principles more concerned with the self interest of the organization than ethics per se. In a study on ethical environments in organizations in New Zealand, empirical evidence generated by Alam (1999) raised the need for organizations to develop and maintain a high standard of ethical environment. These include mandatory ethical education, highlighting the difference between moral and ethical issues, both in the educational institutions and in commerce and industry, commitment of top management and written and published codes of ethics. However, the engagement of individuals needs the understanding of these individuals' ethical orientation, coupled with an understanding of their mindsets, which might assist in the comprehension of these individuals' perceptions of their organizations and business in general.

Poole (2009) argues that the jury remains out about what businesses consider as important; nevertheless she contends that there are arguments made thus far that provide 'evidence' that spirituality at work adds value to the bottom line. Spiritual concerns have been both explicit and implicit in studies on different issues and in different contexts, in studies of values (Ryback, 2006); moral philosophy (Barnett,Bass & Brown, 1996; Herdt, 2001; Jurkiewicz & Bradley, 2002; Shaw & Barry, 2004; Singhapakdi et al., 1995; Wines, 2008). Mental and physical health (Kawachi & Berkman, 2001; Mascaro,Rosen & Morey, 2004; Rippentrop et al., 2005; Wheat, 1991), and religion (Bommer et al., 1987; Capaldi, 2005; Krahnke & Hoffman, 2002; Parboteeah,Hoegl & Cullen, 2008; Pargament, 1999a; Stead,Worrell & Stead, 1990). Further, theoretical connection between spirituality and business ethics has been advanced by a number of researchers starting in the mid 1990s, (e.g., Bell & Taylor, 2003; Furnham, 1995; Gunther, 2001; Jackson, 1999; McKee, 2003). These scholars have assisted in enriching the ways individuals think about core issues at the intersection of management ethics and practice, like moral character, ethical choices, leadership, and corporate social responsibility. While, Velasquez (2002) and Furnham (1996) offer further support, stating that spirituality is a key component of ethical behaviour, as have Victor and Cullen (1988) who establish a typological link between spirituality and ethical work climates. In addition, Boyle and Healy (2003) contend that in heavily emotion-laden organizational contexts where life-changing events are occurring, spiritual work is an important part of the emotional labour process. The value of assessing a connection between individual spirituality and ethical perceptions leading to behaviour has thus been well established (e.g., Gibbons, 2000; Neck & Milliman, 1994).

Wolf (2008) asserts that the Enlightenment of the 18th century caused a profound rift between the worlds of spirit and reason, with repercussions that are still felt today. According to Alfsvag (2005), MacIntyre, who takes Aristotle as his point of departure with a biblical-Augustinian virtue ethics essence, presents a criticism of modern moral philosophy in his book 'After Virtue' in 1981, where he maintains that the reason-based ethics of age of Enlightenment was the start of a project that had to fail. To MacIntyre, a conscious focus on goods internal to practices is necessary to prevent institutions from deteriorating to a point where they can no longer sustain the practices they originally were established to serve. A solely rational moral reasoning inevitably ends in a number of dilemmas disproving its essential ambition of universal applicability. To find the way out of this impasse, one therefore has to return to pre-enlightenment ethics (as MacIntyre sees it), preferably to virtue ethics of Aristotelian tradition. Alfsvag (2005) argues further that the only possible alternative is to return to the moral tradition modernity has rejected. In MacIntyre's view, Aristotle and the moral philosophy of the Aristotelian tradition, particularly that of Thomas Aquinas, is the best starting point for an investigation of this alternative. However, Hauerwas (2007) contends that MacIntyre's work is often dismissed as too extreme to be taken seriously. In fact, MacIntyre's work is extreme, but the current times are extreme too. And though he is certainly critical of some of developments associated with modernity, MacIntyre, is also a constructive thinker who has sought to help individuals repair their lives by locating those forms of life that make possible moral excellence. Hauerwas (2007) describes MacIntyre, as being at home in the technical philosophy in brain and mind, as he is in political and social theory. MacIntyre's critique of modernity, therefore, is but a footnote to his constructive attempt to help individuals recover the resources which will enable them to act intelligently using their mindsets.

It may be suggested then, that everyday considerations should be measured in rational, objective concepts, which might be the faculty of individuals' mindsets, while the spiritual dimension should be considered separately in the evenings at home or weekends. Whilst the idea of separating rationality from spirituality is fundamentally a Western construct, there seems to be a shift by some Western scholars to re-introduce spirituality in everyday considerations and activities. The re-introduction of spirituality might assist those individuals to enhance their mindsets' capabilities to better tackle the unsettling and ambiguous exigencies of modern day life. Although, as indicated earlier, spirituality has gained popularity in the literature, it seems that scholars are hesitant to commit themselves to a proper conceptual and theoretical definition or even introduce scientifically sound global measures to test spirituality empirically. Benefiel (2003) posits that researchers in the field of spirituality face two significant field-shaping questions, as they seek to define spirituality, namely: (a) how should spirituality in organizations be defined?, and, (b) what research methods are most appropriate for this work: quantitative, qualitative a combination of the two, or entirely new methods?. In contrast Poole (2009) posits that researchers, when investigating spirituality in a business context, need to be careful not to consider only the methodology adopted, but to give careful consideration to the use of proxies, logical argumentation and the marshalling of evidence. Poole concludes that the practicality of implementing workplace spirituality requires further detailed studies. Thus, while researchers need to embark on this journey, they also need to strike a balance, as questions over what workplace spirituality means, or how individuals within organizations understand it, remain largely unanswered.

Liedtka (2008) contends there is a need to create authenticity in organizations, which might only be generated through the understanding of the inner-self. Some scholars refer to this as 'spirituality at work'. Research indicates that there is a shift towards the provision of measures that might assist in the incorporation and application of spirituality in the new business paradigms, and ultimately in day-to-day businesses.

Skelley, (cited by Komala & Anantharaman, 2005) considers spirituality to be an inherent dimension of organizations in that it is already an experienced part of workplaces, whether it is acknowledged or not. Human groups, organizations and workplaces have always had a spiritual dimension. This spiritual dimension has at best been a well-kept secret, in individuals' mindsets, and at worst, it has been denied and suppressed therein. Generally, it has just been ignored. In the same context, Komala and Anantharaman (2005) contend that a new management paradigm is emerging. This new paradigm emphasizes spiritual principles and practices, as opposed to the current prevailing management paradigm. A shift in the consciousness of employees and managers at all levels of organizations is beginning to occur as they seek to find more meaning, purpose, and fulfilment in their work.

In addition, there are various requests from a diverse number of scholars, (e.g., Chan & Elliott, 2000; Daniels,Franz & Wong, 2000; Hood, 2006; Kernochan,McCormick & White, 2007; Lakes, 2000; Schön, 1987; Shahjahan, 2005; Steingard, 2005; Swanson et al., 2007), for new theories that might introduce spirituality and more specifically 'spirituality at work' as a vital component of new management theory. Issues such as dysfunctional leadership, governance and a recent spate of corporate unethical behaviours have increased the importance of examining spirituality in the workplace. A generation of new theories, however, will be possible only with the co-operation at the highest level between academics and practitioners.

Therefore, there is a need to re-orient individuals' behaviour in business towards leadership, in an attempt to lessen the effect of ambiguity in the workplace. It is the need to reorient individuals' behaviour and ultimately configure the individuals' mindsets in business. Davis (2004) argues that there is a new attitude emerging, which she hails as the 'spiritual economy' that underlies the 'material economy'. The 'spiritual economy' has nothing to do with the financial news, does not have stocks, bonds and shares as its capital, but love, caring and sharing as major components of its capital. It is merely about appreciation of individuals and collective goodness and gifts. In this respect, DeVille (2006) states that in an era of increasing complexity and deepening confusion, coming from a fast changing, emotionally ambiguous and instable life-style, it seems that most individuals are tempted to seek simplistic solutions to complex problems, which might carry within it the danger of embarking on unethical resolutions. DeVille (2006) concludes that, while individuals are genetically and emotionally tempted to be selfish and narcissistic, if they live with ethical virtues and spiritual values, that educate their mindsets, and lay aside their contrived self-deceptions, they might live peacefully within themselves and among others, and enjoy meaningful lives. Therefore, there is a need to investigate how individuals can develop their mindsets to assist them to face these ambiguities, and to understand what might assist them to do so, thereby avoiding the trap of arriving at quick and unethical resolutions.

2.5 Spirituality – Exploration and definition

Post (2002) states that spirituality refers to the ascendancy and dominance of a set of emotions associated with love (i.e. Unlimited Love) and the fruits of such love include peace, joy, gratitude, kindness, care, forgiveness and concern. He argues that all true spiritual experience or conversion involves shifting of the emotional balance towards love and genuine religious expression is of love for all. Pargament et al. (1995) however, argue that spirituality is often connected to things like meaning in life, which can be considered an entirely secular affair, or meditation, which can also be discovered from a religious or non-religious context. The exact role of the supernatural in defining spirituality has been a point of debate with some authors arguing that a concept of the sacred is essential in defining spirituality (Pargament, 1999a; 1999b), while others argue that spirituality can be completely separate from any organized religious context (e.g., Rayburn, 2004). More recently, Poole (2009) argues that the focus should now shift to a discussion on how best to create climates for spirituality. However, she warns that individuals in businesses should be ready to shift their mindsets to embrace this initiative. Poole concludes that it is a hard task, needing careful attention and implementation, and suggests that in practice, expressed spirituality may be hard to differentiate from expressed religion, and organizations need to be aware of the formal implications of anti-discrimination, human rights legislation and the psychological impacts on individuals in the workplace. Underwood (2006) claims that she has encountered over two hundred different definitions of spirituality.

Several scholars have developed a number of diverse themes from which they have generated definitions of spirituality that might apply to contemporary business (e.g., Mountain, 2004; Versnel & Kerr, 2002). The major themes that emerge from Versnel and Kerr's (2002) are: (1) relationship to God, spiritual being, higher power, a reality greater than the self, (2) not of the self, (3) transcendence or connectedness unrelated to a belief in a higher power, (4) existential, not of the material world, (5) meaning and purpose of life, (6) life force of the person, integrating aspect of the person, and, (7) summative, (i.e. efforts to combine multiple features of spirituality). Thus, it is evident that the relationship with God, a spiritual being, or higher power is a major theme. Mountain (2004) outlines an Australian perspective in relation to the definition of spirituality using seven major themes: (1) part of the inner psychic life, (2) connected with feelings, (3) related to moral decision-making, (4) relationship with transcendence, (5) concerned with the environment, (6) part of religion, and, (7) separate from religion. Further, Mountain (2004) contends that spirituality is a means of finding God, the transcendent, the author or the guiding principle of life. Spirituality can also take in the moral dimension expressed in individual's motivation, thinking and 'right' living. Mountain (2004) also states that spirituality can be seen as being both an individual's search for understanding of, and respect for, the past, and the desire for a future state of harmony, concluding that spirituality can be interpreted as part of the individual's religious quest. With this religious quest, individuals value the inner life of spirit in their relationship to God as an ongoing struggle and joy, indicating the vast and diverse meanings of spirituality.

For the purposes of this thesis, some sixty-seven different definitions of spirituality or spirituality at work drawn from a multi-discipline literature, during the period 1975-2008 were synthesised (Appendix 1). Six major themes emerged from these syntheses: (1) human experience, (2) God, divine, higher power, (3) Transcendence, (4) Searching for inner meaning, well-being, (5) Faith, hope, human spirit, and, (6) Nature, and environment. While some definitions recorded nine themes within the definition, others reflected only one. In some aspects, these themes have some of the characteristics of those already discussed above. Nonetheless, the common themes of faith, hope, and the human spirit emerge.

It is clear then that there is some confusion over what constitutes the spiritual. Overall, three approaches to defining spirituality can be identified. The first is that spirituality is a broad, all-inclusive concept. The second identifies spirituality within its religious roots (e.g., transcendence, meaning, God, sacred, inner-self, belief, religion, love (altruistic), divine, faith, the human spirit, compassion, purpose of life, and the Holy Spirit or the spirit of God), and, the third is grounded in non-religious roots (e.g. non-religious, bigger than religion, morality, nature and environment, aesthetics and beauty, human experience, and interconnectedness).

A general observation of these definitions reveals that until mid-1990s, spirituality generally included in one way or another references to 'God', 'higher power', 'sacred', and 'faith in daily life', themes or expressions that denote a relationship to, or indication of, religion. Moreover, in some cases scholars admit being unable to segregate religion from spirituality (e.g., Dedert et al., 2004; Johnson, Kristeller & Sheets, 2005; Rayburn, 2004; Rippentrop et al., 2005; Thorell, 2003; Watlington & Murphy, 2006). Recently, definitions have become more confused, fuzzy and blurred, especially in the management literature, where more neutral and inclusive concepts are used. Marmion (1998) calls for new ways of defining spirituality away from Christian religion's sources, and considers that a definition of spirituality has to do with the way in which one acts and reacts habitually throughout life according to one's objectives and ultimate insights and decisions. Pargament (1999b), on the other hand, calls for a definition that signals the search for a relationship with whatever one takes to be holy or sacred transcendent entity, thus introducing the concepts of relationship and self-transcendence into attempts to define spirituality in the contemporary literature.

Even when there are specific references to the divine, clarity is lacking. For example, Peteet (1994 p. 237) defines spirituality as '[viewing] the human condition in a larger and or transcendent context and [being] therefore concerned with the meaning and purpose of life and with unseen realities, such as one's relationship to a supreme being'. Though Peteet (1994) uses the words 'supreme being' and 'transcendent' in defining spirituality, he argues that they have no relationship with the 'divine' or 'God'. Zinnbauer and Pargament (2005) propose an open-ended definition of spirituality stating simply 'searches for the sacred'. This provides the user of such a definition the freedom to interpret the sacred according to this individual's own perspective relative to personal beliefs, philosophies or ideologies. Such interpretations might add to the ambiguity, and counteract any efforts to have the concept of spirituality recognised in business and management research, thereby limiting its usefulness. Recently, Bienenfeld and Yager (2007) posit that an initial confusion of definitions of terms makes comprehension difficult. They suggest definitions for the terms spirituality, religion, religiosity and faith, and religious behaviour.

> Spirituality…'at its broadest, is a person's attempt to make sense of his/her world beyond the tangible and temporal. It strives to connect the individual with the transcendent and transpersonal elements of existence…' (Bienenfeld & Yager, 2007 p. 180)
>
> Religion… 'is an organized system of beliefs, practices and rituals. Usually it is shared with others, but each individual creates his/her own version' (Bienenfeld & Yager, 2007 p. 180)
>
> Religiosity and faith… 'are descriptions of the extent and depth to which a person holds the beliefs of his/her religion.' (Bienenfeld & Yager, 2007 p. 180)
>
> Religious behaviour… 'is the action one takes in the conduct of religion, including such elements as prayer and other observance.' (Bienenfeld & Yager, 2007 p. 180)

Schneiders (2003) issues a reminder that there is no generic definition for spirituality. She defines spirituality as 'the experience of conscious involvement in the project of life-integration through self-transcendence toward the ultimate value one perceives' (Schneiders, 2003 p. 166). This definition denotes experience; conscious involvement in a project, life-integration, and self-transcendence toward ultimate value and reality, and for each of these components, Schneiders provides relevant examples from the individual's ordinary life. However, Schneiders (2003) tends to differentiate between the developed countries and the developing countries in relation to the application of spirituality in everyday life. She comes up with three models of the relationship between religion or more appropriately religiousness and spirituality in a first/developed world context.

For the purpose of this thesis, and based on the understanding that spirituality would be derived from the Holy Spirit, and is related to religion, to the metaphysical, a definition will be used that will reflect the meaning of spirituality as detailed in Schneiders 'model 3' (Table 5 below). Schneiders (2003) posits that although the majority of Americans claim some religious affiliation, religion is apparently a permanent feature of American culture; however, religion as a powerful influence in individual or societal life seems to be in serious trouble. On the other hand, spirituality has rarely enjoyed such a high profile, positive evaluation, and even economic success as it does among Americans today. Indeed, even the most secular types of spirituality seem bound to borrow some of their resources from the very religious traditions they supposedly repudiate. However, Schneiders (2003) notes the existence of 'religiousless spirituality', whereas the justification of intense interest in spirituality and alienation from religion is often expressed in a statement such as 'I am a spiritual person (or on a spiritual journey), but I am not religious (or interested in religion)'.

Three models for the relationship between religion and spirituality seem operative in the first world context. (Schneiders, 2003 p. 164)		
Model (1)	***Model (2)***	***Model (3)***
There are those who consider the two, religion and spirituality, as separate enterprises with no necessary connection. Religion and spirituality are strangers at the banquet of transcendence who never actually meet or converse. This is surely the position, on the one hand, of the contemporaries who respect the religious involvements of others but are simply not interested in participating in religion themselves, or of those, on the other hand, who consider correct and faithful religious practice quite adequate to their needs without any superfluous spirituality trimmings.	There are those who consider religion and spirituality as conflicting realities, related to each other in inverse proportion. The more spiritual one is the less religious, and vice versa. The two are rivals, if not enemies, vying for the allegiance of serious seekers. This is the position, on the one hand, of many who have repudiated a religion that has hurt them or who simply find religion empty, hypocritical, or fossilized and, on the other hand, of those whose dependence on religious authority is threatened by spirituality which does not ask clerical permission or accept official restraints in its quest for God.	There are those who see religion and spirituality as two dimensions of a single enterprise, which, like body and spirit, are often in tension but are essential to each other and constitute, together, a single reality. In other words, they see the two as partners in the search for God.

Table 5: Three models - religion and spirituality relationship (Schneiders 2003, p. 164)

Schneiders (2003) concludes that individuals in the contemporary business world need to understand the difference between the religious institution and the religious tradition. The religious institution might be fading, but only in Western societies; while religious tradition that affects religiosity, faith and religious behaviour continues to be the root of spirituality, and the root of the Judeo-Christian values that shape the majority of Western mindsets. Thus, she argues that since religion is the most productive context for spirituality, for the individual, the workplace and the community, the quest for God is too complex and too important to be reduced to a private enterprise.

Spirituality is not without its critics. Bridger (2003) and Mountain (2004) caution that the interest in spirituality might only be a sociological extension of consumerism, and is therefore superficial and it also entails dangerous consequences especially when it is mistakenly, and misguidedly used to justify fundamentalist beliefs, discrimination and racism. The term, 'fundamentalism', and as argued by Pratt (2007), today refers to a broad religio-political perspective found in most, if not all, major ideologies. Most disturbingly, it is associated with various forms of extremism. On the other hand, however, the lack of understanding or appreciation of spirituality might produce hopeless relativism.

In a rare empirical study on the relationship between workplace spirituality, and organizational behaviour variables, Milliman, Czaplewski & Ferguson (2003) contend that the dimensions of workplace spirituality (i.e. meaningful work, sense of community, and alignment of values) are significantly related to five job attitudes: organization commitment, an individual's intention to quit, intrinsic work satisfaction, job involvement, and, organization based self-esteem. However, Milliman, Czaplewski & Ferguson (2003) conclude that researchers also need to consider the potential negative aspects of workplace spirituality, where strongly spiritual beliefs or practices may be having a negative impact on other people. Therefore, careful consideration should be given to such issues prior to implementing this workplace spirituality in organizations. While acknowledging that spirituality at work is an abstract concept, Milliman, Czaplewski & Ferguson (2003) provide some of the first empirical support for the notion that there is a positive association between spirituality at work and employee job outcomes. They conceptualize spirituality in the workplace through three levels or dimensions at the individual, group and organization levels. In this model, they incorporate spirituality dimensions and work attitudes (Figure 4). On closer examination of this model, it becomes apparent that wherever spirituality is attached to an activity, be it at an individual, group or organization level, such attachment allows for a better sense, enjoyment, and connection between individual, group and organization.

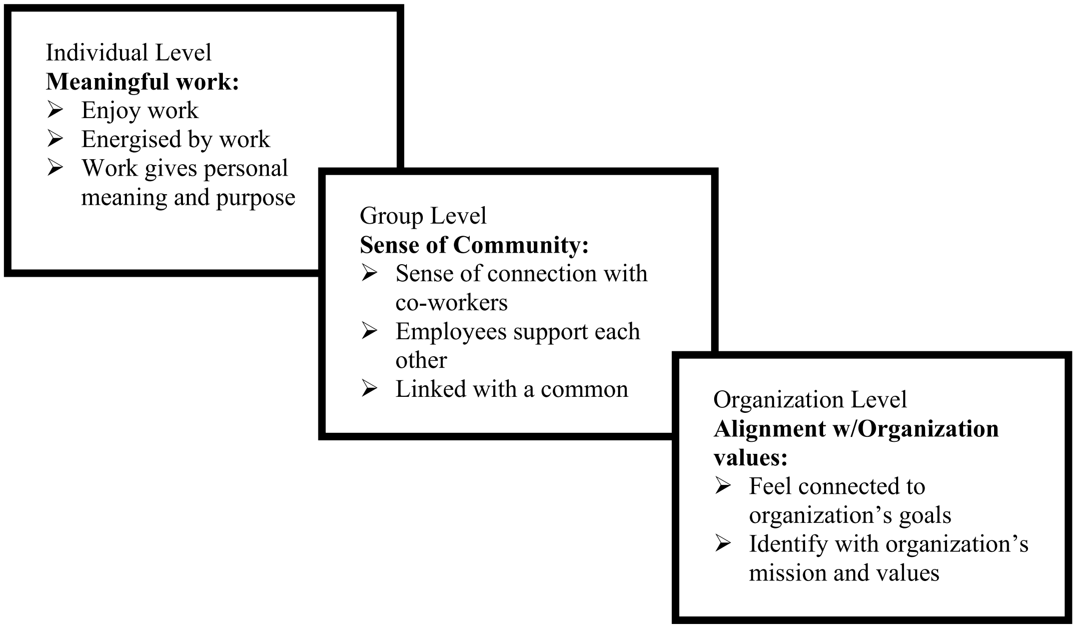

Figure 4: Conceptualising spirituality in the workplace: individual, group and organizations (Milliman, Czaplewski & Ferguson 2003, p. 428)

In summary, a trend seems to emerge in relation to spirituality at work of allowing employees to find meaning in work, and most importantly to recognise virtue in the workplace. This complex issue might be resolved when each individual within the workplace is able to identify his/her spiritual path, and then comes together with co-workers as a team to allow spirituality to operate within the workplace. However, it appears that individuals need to recognize work as a calling rather than a source of merely material satisfaction, which might allow them to achieve a transcendent purpose, and care for their inner lives and those of their employees. This recognition might prove to be difficult, especially with the materialistic, temporal views of individuals in Western societies. These trends though noble, are complex and lack conceptual clarity, thereby exacerbating the difficulty of properly studying these terms, raising more doubts about whether these terms are measurable. In this regard, Kinjerski and Skrypnek (2004) posit that debate over the definition of 'spirit at work' continues in both the popular and academic literatures. However, the lack of a clear, accepted definition has hindered the development of useful measures. This has delayed research that could advance the understanding of the conditions and the characteristics that influence the experience of spirit at work and its resultant individual and organizational outcomes. For the purpose of this thesis, spirituality is tentatively defined as 'the ability of individuals through the power of the Holy Spirit to establish a meaningful relationship between the inner-self, others, and the divine (God) through faith, hope and love'. The next section examines different aspects of this connection at individual and group levels.

2.5.1 Spirituality - Individual and group levels

During 1916-1919, Sri Aurobindo's (1970) transcendent spiritual insight had accurately foreseen a gathering crisis, in business and society:

> '… in a commercial age with its ideal… of success, vitalistic satisfaction, productiveness and possession the soul of man may linger a while … but cannot permanently rest. If it persisted too long, life would become clogged and perish of its own plethora or burst in its straining to a gross expansion. Like the too massive Titan it will collapse by its own mass.' (Aurobindo, 1970 p. 6)

Almost forty years later, individuals in the workplace continue to face a similar trend in their daily lives, especially with the increased number of corporate transgressions, which have evolved into major global crisis that have engulfed society in uncertainty and ambiguity. Peter Singer is one of the contemporary ethicists who opted to rectify such impairment through the introduction of 'new ethics', as a necessary response to the stark realities of the globalization process (Madsen, 2004). However, there are calls to remedy these ills by trying to dig deep within the individuals' minds, their souls, inner-lives and spirits. In this respect, Kreie and Cronan (2000) argue that when an ethical issue is perceived as being very important, individuals are more likely to rely on their personal values in judging what is ethical or unethical. However, individuals are more open to external influences, such as business or professional codes of ethics or the opinions of peers, and more recently the media, if they do not consider the ethical issue very important. This ultimately means that when considering an important ethical issue, individuals seek refuge in their soul, their spirit and inner-self to identify a proper response and this will lead them to connect with their inner-selves and therefore the level and the influence of their spirituality. Further, Delbecq (1999) concludes that spirituality is a source of courage for individuals, when faced with a daunting challenge, which might have an influence on the transformation of individuals' mindsets to become more ethical.

It is evident that the awakening to more spiritual approaches in corporate culture (especially in Northern America) continues to gain momentum. In this context, Giacalone and Jurkiewicz (2003b) report on a study of 162 employees from across USA assessing relationship between individuals' spirituality and perceptions of unethical business activities. Their analysis indicates that the degree of individual spirituality influences whether an individual perceives a questionable business practice as ethical or unethical. Giacalone and Jurkiewicz (2003b) consider spirituality (i.e. refer to individuals' drive to experience transcendence or a deeper meaning to life), as an important aspect of individual value structure. Through their study, they indicate that spirituality is linked to ethical cognitions, and conclude that spirituality may be an important factor in determining how individuals perceive the ethicality of a situation.

2.6 Aesthetics – Exploration and definition

Definitions of spirituality tend to focus on an individual's relationship with God, and the Holy Spirit's impact on the individual. It is necessary, therefore, to examine alternative perspectives that do not include this belief. This section examines one such approach, that of aesthetics. Tateosian (2005) examines aesthetics, and identifies four components: parsimony [thriftiness], harmony, balance and pursuit of truth. Whilst there is little empirical research relating to aesthetics in a business context, the four components identified by Tateosian (2005) are viewed as a starting point for researching aesthetics. Ropo and Sauer (2008) posit that an aesthetic perspective to business originated in late 1980s. Ibbotson and Darso (2008) question how individuals, including leaders, cope with paradoxes and tackle ambiguities. In answer to this, they contend that one of the new sources of inspiration comes from the world of art. Whenever the word 'art' is mentioned, aesthetics follow (e.g., Connolly & Haydar, 2003; Hansen,Ropo & Sauer, 2007; Hicks, 1999; Tivadar & Luthar, 2004; Werner, 1997). The concept of aesthetics has its origins in the work of

Kant, who according to Denise, White and Peterfreund (2008), endeavoured to explore the foundations of genuine morality, investigating the implications of morality on religion, and in his search for the grounds of the validity of ethics, indicates that a genuine morality requires an *a priori* foundation. Kant identified four possible dimensions: *sensory judgment – the good* (ethical), *the beautiful* (form and finality) and *the sublime* (beyond the limit of comprehension). These are significant when considering business ethics. With regard to business organizations, Dobson (2007) identifies the ultimate justification for business activity as being aesthetic, concluding that the quality of aesthetics exercised by individuals throughout the organization will determine the extent to which business activity enhances quality of life. Referring to Kant then, aesthetics has significant ethical implications for business, particularly given its role in enhancing quality of life (the good).

Hansen, Ropo and Sauer (2007) argue that aesthetics relates to felt meaning generated from sensory perceptions, and involves subjective, tacit knowledge rooted in feeling and emotion. Aesthetics and business ethics have a close association. Aesthetics is connected to ethics by: (1) providing an alternative discourse, (2) relating to 'moral imagination', (3) steering a path between rigid ideology and hopeless relativism, and, (4) providing a practical guide to ethical behaviour. In relation to providing an alternative discourse, Dobson (2007) considers aesthetics as a foundation for business activity. Dobson contends that individuals in the business world should consider three basic questions relating to a decision in or about business: Is it profitable? Is it ethical? Is it beautiful? Dobson states that aesthetics provides a unified view of the nature and purpose of business that overcomes the incoherencies and inconsistencies of the ethical or economic view of business. Dobson (2007) adds his voice to those of scholars calling for new paradigms for business and business education (e.g., Ashar & Lane-Maher, 2004), and concludes by arguing that the key words of the modernist business universe of the past one hundred fifty years may have been those of: logic, reason, science, technical expertise, instrumental rationality, wealth maximization, and moral rectitude. However, the key concepts of the aesthetic business era include: sustainability, aesthetic excellence, judgment, context, compassion, community, beauty, art, harmony, and balance. It is worthwhile to note here that these latter two were also identified by Reave (2005) as being amongst the components of spirituality.

Dean (2008) attempts to identify the role of art and aesthetics in the development of moral imagination and understanding, and works on the relationship between moral and aesthetic values. Dean posits that a great deal of the recent work in aesthetics emphasizes the connection between art and moral understanding, a connection long thought important, but largely neglected during the better part of the last two centuries. It seems apparent that Dean establishes a connection between aesthetics and morality, and evaluates some aesthetic work as being morally flawed. Dean concludes that much interesting work has recently been undertaken on emotional engagement with art works (including moral emotions), on a variety of relationships between works of art and simulation theory, imagination, and identification, and on a variety of other topics. Dean (2008) considers that this is only a beginning, but nonetheless promising, indicating that interest in the intersection of ethics and aesthetics has not only arrived; it is here to stay.

One of the main strengths of aesthetics is its usefulness in helping to steer a path between rigid ideology and hopeless relativism. Cooper (2008) reviews the literature in relation to aesthetics from the early philosophers, passing through to Kant and others in the more recent centuries, and sympathetically examines the neglected 'virtue-centric' idea that the primary location of beauty is in bodily expressions of human virtues. Cooper argues that things like buildings are beautiful only because of an appropriate relationship they have to people. After a brief 'history' of the idea as articulated by Kant, for example, he distinguishes between the 'virtue-centric' idea and the accounts of beauty with which they might be confused, such as the view that something is beautiful only if it helps to instil virtue. Cooper also contends that virtue-centrism steers attractively between a rigidly conservative attitude towards beauty and an 'anything goes' one. Cooper's (2008) asserts that the experience of beauty not only reflects a conception of the human good, but also may play a part in shaping it, concluding that morality, (and thus ethics which is generated from the inner-self or individual's spirit), and aesthetics are combined, and indeed inseparable.

According to MacIntyre, (1984) the term ‘applied ethics’ is a ‘barrier to understanding what is actually going on’. Nihlen-Fahlquist (2007) argues that such claims by MacIntyre imply that two things occur under this label. First, in some areas the traditional concept of applied ethics protects power from moral scrutiny. Second, in other areas, what is being called ‘applied ethics’ is nothing but the same kind of general moral discussion that has been going on since antiquity. Moreover, Cessario (2006) posits that MacIntyre reminded the secular academy that modern moral thought had forgotten about virtue. Lane and Klenke (2004) indicate that individuals nowadays undertake tasks in uncertain and ambiguous environments, and propose the inclusion of an ‘Ambiguity Tolerance Interface’ cluster that contains amongst its dimensions, ambiguity, tolerance, spirituality, creativity, aesthetic judgment and mindfulness as the salient variables that would construct to McDevitt’s (2001) social cognitive model of leadership confidence. Several other scholars in different disciplines (e.g., Jurkiewicz & Giacalone, 2004; Lindblom, 2007; Livingston, 2003,2004; Luckhaupt et al., 2005; Werner, 1997) support this argument. Garvey (1994), for example, argues that education, and an acquaintance with art and literature, can make individuals better, more competent people - even more moral, members of society.

Offering a practical guide to ethical behaviour, some two decades ago Brady (1986) stated that the place of ethics in business practices has been to supply a decision procedure or some formal normative orientation. He asserts that the role of ethics is much larger than that, going beyond ‘knowing that’ to include ‘knowing how’ as an important epistemological extension to traditional ethical theory. Ethics thus becomes, in part, a form of art, giving added credibility to the commonly used phrase ‘the art of managing’. In view of this, Dean (2008) argues that, in the same way as a thriller that cannot thrill is aesthetically flawed, this is how a business that is morally deficient is also aesthetically flawed.

Kuhn (1996), reviews the contribution of David White and Antonio Strati in relation to aesthetics and organizations or workplaces, and posits that while the challenge of confronting this largely unexplored realm of organizational dynamics may be daunting, it is also challenging. With a specific reference to White, Kuhn (1996) suggests that the proper study of organizational aesthetics will not begin with an organization theory, but with a fresh, unbiased appreciation of the dynamic, patterned interactions of the actors involved. Thus, we are urged to explore the aesthetics sources of common values held by individuals within the organizations and the artistic implications of shared meanings for organizational participants.

By the same token, Grinde (1996) establishes a relationship between aesthetics and values, where in the best and most civilized life, aesthetics 'pleasingness' is not superfluous, but rather necessary, both in itself, and in its usefulness for reflecting on values. Grinde contends that individual values can be revised in response to individuals' enlightened thinking, which can be embodied in individuals' actions that demonstrate the values and the best self. However, Grinde concludes that the best self to display is dependent on an individual's judgment. The criteria for this judgment can be aesthetic only if there are any at all. The judgment of what constitutes the highest human qualities, again, can be only an aesthetic judgment, if certain traits are immediately seen as being intrinsically good. Although a sharpening of one's aesthetics awareness in relation to one's own aesthetics pleasure may help one to make ultimate decisions of value, many of these values are questioned in organizations, especially with the increased number of transgressions that had evolved into a major global crisis.

In an attempt to enhance the practitioners' awareness of the concept of aesthetics, Weggeman, Lammers and Akkermans (2007) developed a set of seven propositions to address various aspects of organizational performance that are influenced by beauty in organizations. These propositions were based on a distinction between the concepts: process aesthetics, product aesthetics and aesthetic sensibility. Although they did not present any empirical evidence, their hypotheses suggest that organizational performance might be enhanced by the beauty of products and services, and indirectly by the aesthetics of organizational work processes, organizational structures, the personal well-being of employees and organizational designers with a high degree of aesthetic sensibility.

In addition, Dobson (2007), Haldane (2007), Lash (1994), Paul (1993), Ramirez (2005), and Werner (1997) advocate an investigation and examination of this terminology. The examination of aesthetics seems urgent especially with ongoing technological changes, combined with the ambiguity, uncertainty, and fuzziness in organizations and in corporate life in general. In conclusion, it might be recognized that a number of scholars have examined aesthetics, but this examination was mainly within a European and American context. Recognizing the gap, this research intends to examine aesthetics, as a component of ethical mindsets in an Australian business context.

2.7 Spirituality, Aesthetics, ethics, and ethical mindsets

Given the importance of these concepts, it is surprising that so little research has focused on ethical mindsets, spirituality and aesthetics. Although there are issues regarding defining spirituality, Kinjerski and Skrypnek (2004) found it very easy for individual respondents to recall and describe spiritual experiences at work. These rich descriptions of their personal experiences of spirituality at work revealed much consistency in experiences among individuals. This description revealed that spirituality at work is a distinct state that has physical, affective, cognitive, interpersonal, spiritual and mystical dimensions. Kinjerski and Skrypnek (2004) argue that this state involves physiological arousal, positive effect, a belief that one's work makes a contribution, a sense of connection to others and a common purpose, a sense of connection to something larger than self, and a sense of perfection and transcendence. Though spirituality at work seems to be of great importance in Australia, the need is to find another concept that might assist in the analysis of ethical mindsets. Lane and Klenke (2004) suggested that aesthetic judgment is useful in this regard. Whilst aesthetics has received relatively little consideration from management scholars and practitioners, there are increased calls from different scholars to pay more attention to this concept, particularly in relation to business ethics. For example, Lane and Klenke (2004) refocus existing research to address the influence of uncertainty on business leaders, and suggest that aesthetics coupled with spirituality, creativity and mindfulness would be considered as the main components of the ambiguity tolerance interface cluster for leading under uncertainty. The Ambiguity Tolerance Interface (ATI) cluster is a modification of McCormick's (2001) self-regulatory leadership confidence model; which concentrated on skills, abilities, goals, self-efficacy, motivator and task strategy development, experience and behaviour. This ATI (Figure 5) would be the link between effectiveness, knowledge and skills, and the link between spirituality and aesthetics. Further, Lane and Klenke (2004) indicate that both spirituality and aesthetics might increase the uncertainties of some of the organizations' ways of doing things, although are not separate from the lives of the organizations, and have to be researched further.

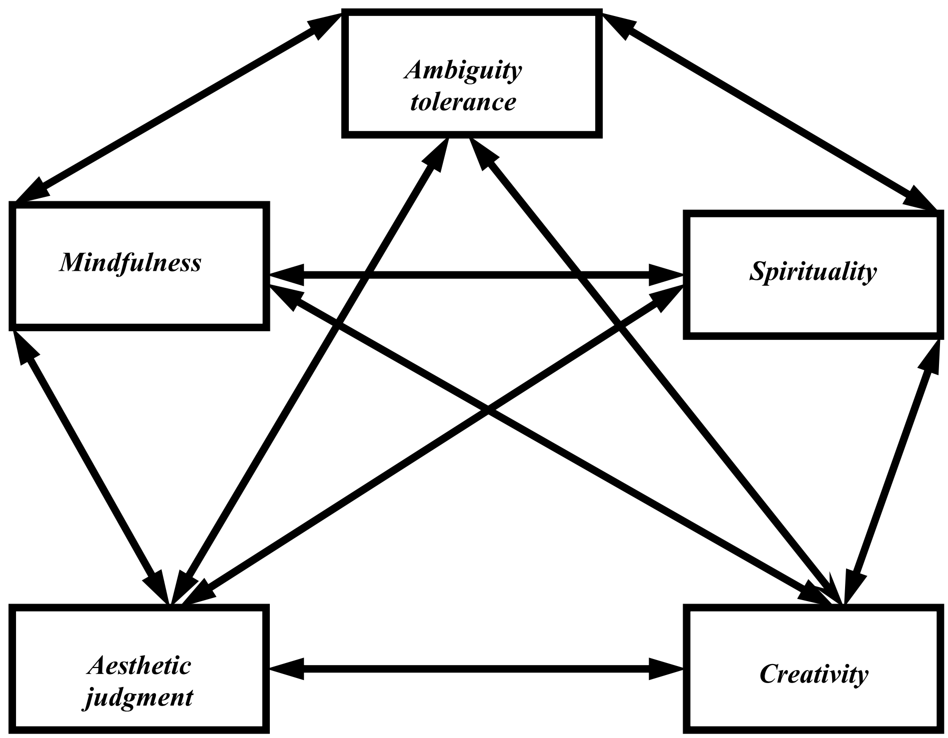

Figure 5: Ambiguity Tolerance Interface Cluster (Lane and Klenke 2004 p. 76)

In business research, several researchers argue the importance of individuals, coupled with the level of their spirituality, (e.g., Ashar & Lane-Maher, 2004; Delbecq, 2000; Levy 2000), while others argue the case for the importance of aesthetics (e.g., Dobson, 2007; Hansen,Ropo & Sauer, 2007; Ladkin, 2008; Ramirez, 2005). Still, some argue about the formation of individuals' ethical stands (e.g., Dean, 2008; Eaglestone, 2004; Sorta-Bilajac & Muzur, 2007) and more specifically their ethical mindsets. Others (e.g., Chung, 2006; Pike, 2002) attempt to explore the complex relationship between being spiritual and being aesthetic, not in a business context, but rather in relation to art, and the examination of individuals' spiritual journeys, especially children. These scholars stress the relationship between aesthetics, morality and ethics, and they extend this to include spirituality. However, there is little or no evidence that might relate aesthetics or spirituality directly to ethical mindsets. The works that this literature review examines fall short of providing any fresh contemporary definition of, or any empirical research on, aesthetics and spirituality in relation to either management or individuals within the contemporary corporate world. Therefore, the gap in the literature is identified as being the lack of empirical evidence to examine the concepts of spirituality, aesthetics, ethics and ethical mindsets in an Australian business context.

In view of this, it is apparent that aesthetics and spirituality are important concepts when considering business ethics, and more specifically ethical mindsets. Spirituality draws attention to individuals' responsibility to create ethical workplaces, whilst aesthetics focuses discourse and perception on ethical behaviour in business. Mindsets provide a key perspective combining spirituality and aesthetics into a single analytical framework.

2.8 Conclusion

This literature review indicates the importance of spirituality and aesthetics in understanding and dealing with uncertainties and ambiguities that face individuals in their working lives through the application of ethical mindsets. However, this literature review also highlights the scant academic attention that these areas have received in management and business research. Concerning spirituality, the management literature is unclear about what should be included in a definition. While aesthetics has been mainly identified with art, there have been some attempts to connect aesthetics to management as the art of managing people. There is a need, however, to explore the topic in order to gain a better understanding that in turn will allow these key concepts to be applied so as to better deal with the ambiguities in the contemporary business world. This is not an easy task, but this thesis takes up the challenge of examining the presence of ethical mindsets in the Australian services sector and its connection to spirituality and aesthetics, with Chapter 3 outlining the methodology that this thesis employs to achieve this task.

Chapter 3

3. Methodology

3.1 Introduction

The purpose of this chapter is to expand on and explain the research methods employed in this thesis. The main objective of this chapter is to present an outline of the research paradigm, elucidate, and justify the data collection analysis methods, the research design development and the collection of data using quantitative (i.e. online survey) and qualitative techniques (i.e. focus groups interviews). This chapter concludes with data legitmisation, data investigation and ethical considerations.

In relation to this thesis, the methodological challenges are threefold: first, the location of the thesis within the most appropriate paradigm, second, the employment of the most appropriate research methodology, and, third, the development of a suitable research tool.

3.2 Research paradigm

Given the complexity of the topic examined in this thesis, paradigmatic location is important. Lash (1999) suggests the use of a paradigm will assist in the interpretation and analysis of the data collected. Brand (2009) contends that, despite the so-called 'paradigm wars' in many social sciences disciplines in recent decades, debate as to the appropriate philosophical basis for research in business ethics has been comparatively non-existent, and any consideration of paradigm issues in the theoretical business ethics literature is rare.

Denzin and Lincoln (2003) contend that the net that contains the researcher's epistemological, ontological, and methodological premises may be termed a paradigm, or an interpretive framework. According to Tashakkori and Teddlie, a paradigm is:

> '…a worldview including philosophical and socio-political issues, whereas a research methodology is a general approach to scientific inquiry involving preferences for broad components of the research process. Research methods are specific strategies for conducting research.' (Tashakkori & Teddlie, 2009 p. 21).

Richardson and Fowers (1998) conclude that fundamental epistemological questions about the nature of human action or social life are hotly debated and remain quite unresolved. They argue that it may be helpful to broadly classify diverse approaches to social or human science as: (a) explanatory, (b) descriptivist, (c) critical, (d) postmodern/social constructionist, and, (e) hermeneutic or interpretive. According to Denzin and Lincoln (2003), research is many things to many people. Its existence lies in its commitment to some version of the naturalistic, interpretive paradigm, and, its ongoing critique of the politics and methods of post-positivism. The selection of a paradigm for this research entails an understanding of the available alternatives.

Guba and Lincoln (1998) analysed four paradigms that they consider have been competing for acceptance in informing and guiding social inquiry: (1) positivism, (2) post-positivism, (3) critical theory and related ideological positions, and, (4) constructivism. They indicated their preference towards constructivism, which they refer to as 'naturalistic inquiry'. Every such typology is shaped by its own epistemological ideals and value commitments. Denzin and Lincoln (2003) argue that there is no single method that can grasp all the subtle variations in ongoing human experiences. Therefore, there is a need to deploy a wide range of interconnected interpretive methods to allow a better understanding of the subjects being studied. From their perspective, Guba and Lincoln (1998) consider that both qualitative and quantitative techniques may be used appropriately within any research paradigm.

In this regard, Richardson and Fowers (1998) explain some of the ways that an interpretive social science or hermeneutic viewpoint offer a relatively coherent view of social inquiry that assists researchers in incorporating the virtues and avoiding the limitations of other approaches. Richardson and Fowers (1998) contend that researchers aim to be as accurate and unbiased as they can, getting their facts straight and reasoning correct to the fullest extent possible. Further, Richardson and Fowers (1998) conclude that contemporary philosophical or ontological hermeneutics offers a framework for thinking about social science that tries to go 'beyond scientism and constructionism' or beyond individualism and postmodernism. Richardson and Fowers (1998) contend that there is a need for the researcher to get closer to feelings, motives, or involvements with others, possibly get past anxiety or defensiveness, and engage the meanings individuals live by more fully in order to get a more balanced view. In addition, Denzin and Lincoln (1998b) indicate that the age of value-free inquiry is over, and researchers now struggle to develop situational and trans-situational ethics that apply to their particular research endeavour.

Furthermore, Denzin and Lincoln (1998b; 2003) outline five phases that define the research process: (1) the researcher as a multicultural subject, (2) theoretical paradigms and perspectives, (3) research strategies, (4) methods of collection and analysis, and, (5) the art, practices and politics of interpretation and presentation. Denzin and Lincoln (1998b; 2003) posit that all research is interpretive, guided by a set of beliefs and feelings about the world and how it should be understood and studied. Some of these beliefs may be taken for granted, while others are highly controversial.

Kane (1998) contends that the hermeneutic view stresses that the cultural embeddedness of all human endeavours, including social science, prevents researchers from ever obtaining a strictly objective or value-neutral account of human behaviour, and social inquiry might give a better understanding of a good life. Kane (1998) posits that the good might be harmonized within a conception of broad dimensions of human values or valuing, outlining dimensions such as: elementary value experiences, purposive human activity, pursuit of the excellence of various forms of life, and the human sense of what is worthy from every point of view. Further, Lincoln and Guba (2003) argue that new-paradigm inquirers are increasingly concerned with the single experience, the individual crisis, the epiphany or moment of discovery, with that most powerful of all threats to conventional objectivity - feeling and emotion. In this thesis, the understanding of what others are saying and transforming that knowledge into public form involves moral-political commitments, and as indicated by Lincoln and Guba (2003) moral issues arise from the fact that a theory of knowledge is supported by a particular view of human agency.

In this respect, Guo and Sheffield (2007) believe that researchers may make more robust claims about the soundness and authority of their work if they are aware of their own epistemic commitments and those of others. Consequently, they address the problem of fragmentation by identifying heuristics for both individual choice (diversity) and collective coherence (integration). Guo and Sheffield (2007) propose a framework (Figure 6) for inquiry that supports diversity and integration through a synthesis of concepts from Churchman's inquiring systems and Habermas's critical social theory.

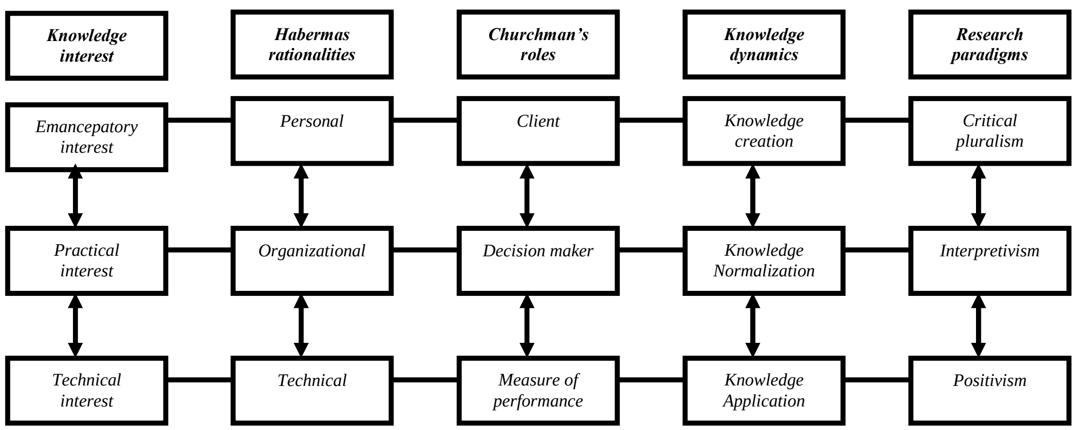

Figure 6: Habermasian Inquiring system – (Guo & Sheffield, 2007 p. 622)

The key architectural element in this framework (Figure 6) is a three-level structure comprised of Habermas's three knowledge interests (technical, practical and emancipatory). Framework development consists of describing how four other design elements (Habermas's three rationalities, Churchman's roles, knowledge dynamics, and research paradigms) relate to these three levels. McIntyre (2007) brings in a new dimension, affirming that knowing is based on a range of experiences, senses, and on communication, so knowing is a process. McIntyre maintains that 'to know' has a transformative and recursive relationship, and is not merely about representation, but about change. McIntyre (2007) acknowledges Churchman's contribution in assisting researchers to address current complexities and paradoxes by means of a number of tools for better thinking and practice. Van Gigch (2003) and Midgley (2000) establish the link between knowing and caring, because the links between individuals' identity as researchers, practitioners and responsible human beings cannot be omitted from a systemic approach. This allows a practical application of ethical enquiry. According to Guo and Sheffield (2007), the breadth of the above framework enables researchers to group different individual pieces of research within the framework, thereby making contrasts and comparisons more manageable and meaningful, and having a practical value in empirical studies.

As recommended by Lewin (2008b), the need arises to engage the soul, especially for those guided by the principles of complexity science, which is the case with this thesis. Lewin (2008b) contends that this can easily be achieved by talking to people, listening to people and responding to them, which should not be considered as wasting time. This human-centred context allows people to further the aims of the organization while retaining their personal integrity and gaining greater personal fulfilment. Kuipers (1999) calls upon researchers to give a more in-depth explanation of their data, no matter which position they take in their interpretation or analysis. Shipman (1997) states that when the model is of humans who are always working out and sharing new meanings, it has to be 'interpretive'. Shipman (1997) also contends that contemporary research tends to aim at revealing the variety and diversity of human life. The 'interpretive paradigm' has great benefits, especially in the context of the complex concepts of this thesis. Denzin and Lincoln (2003) contend that being part of qualitative research involves dealing with tensions and contradictions as well as emergent understandings. Denzin and Lincoln raise twelve questions to which they try to find answers. These focus on: social text, history, politics, ethics, and the other, and interpretive paradigms more broadly, which need to be dealt with by an acquisition and application of a thorough understanding, whether that understanding be 'lived' or 'existential'.

Pick (2002; 2003; 2006) identifies the interpretive approach as being a powerful tool for researching people's experiences in organizations. This interpretive approach, as Denzin and Lincoln (1998b) contend, is creative and requires the application of sophisticated data management methods and computer-assisted models of analysis. Therefore, it is concluded, that an examination of such sensitive and complex concepts such as aesthetics, spirituality, ethics and ethical mindsets is best located in the interpretive paradigm. Richardson and Fowers (1998) maintain that the usefulness of interpretive approaches is important because this research seeks to provide a more integrative perspective on the issue of business ethics through the examination and understanding of concepts like aesthetics, spirituality and ethical mindsets. When used in combination with a mixed-method research design, opportunities arise for the generation of new understandings, because Tashakkori and Teddlie (2009) argue, the use of a mixed-methods approach gives latitude to use those analytical tools required to answer research questions that are often difficult to adequately address using more conventional single method approaches.

3.3 Mixed-methods approach

Researchers in the fields of spirituality, aesthetics and mindsets face a number of significant field-shaping questions, particularly with regard to the research methods that are most useful (Benefiel, 2003). There is an assertion that quantitative and qualitative techniques no longer need to be at odds with one another. Both the realist empirical and interpretive approaches can stand on their own terms, complementing one another. Benefiel (2003) points out that those who highlight the inadequacy of quantitative research often suggest alternative research methods. Fornaciari and Lund-Dean (2001a p. 335), for example, challenge those researching spirituality in organizations to consider evidence about this phenomenon at work from the perspective of non-positivist ways of knowing. The same would apply to aesthetics, both being inner values. They suggest that ethno-methodological techniques, qualitative techniques, and tradition-based stories, are more appropriate research methods than positivist methods (see also Lund-Dean,Fornaciari & McGee, 2003). While other scholars have argued that the two approaches can complement one another (see for example, Lee, 1999; Parry, 1998), few scholars other than Benefiel (2003) have provided the philosophical foundation for that claim. Benefiel's foundation contributes to solidly integrating qualitative methodologies into the researcher's toolset, so that the qualitative approach no longer needs to be a 'satellite' paradigm to the dominant quantitative paradigm. Defending the use of combined qualitative and quantitative approaches, Lund-Dean, Fornaciari and McGee (2003 p. 389) state:

> '…It has been generally established that the positivist, empiricist methodological model is not only insufficient for SRW [Spirituality, Religion, and Work] research, but may actually harm the discipline by inauthentically measuring and analysing crucial SRW variables such as spirit, soul, faith, God, and cosmos'.

Denzin and Lincoln (2003) establish a comparison between the quantitative and qualitative techniques research outlining the implications of each of these two approaches. The word 'qualitative' implies an emphasis on the qualities of entities and on processes and meanings that are not experimentally examined or measured in terms of quantity, amount, intensity, or frequency. In contrast, quantitative studies emphasize measurement and analysis of causal relationships between variables, not processes. Denzin and Lincoln (2003) argue that the qualitative researcher stresses the socially constructed nature of reality, the intimate relationship between the researcher and what is studied, and the situational constraints that shape inquiry. The quantitative researchers on the other hand, claim that their work is done from within a value-free framework. Krenz and Sax (1986) argue that too often, then, the link between results and 'reality' is assumed rather than systematically investigated. They contend that there are two persistent critiques of quantitative experimentalism: the lack of fit between its measures and 'reality', coupled with its failure thus far to produce 'truths' useful to practice. These critiques have long been commented on, (Buckingham, 1918 p. 132) states:

> '…we may labour ingeniously at our analyses of results and may bring from afar the most potent methods which statistical theory has evolved, but we shall accomplish little if our instruments are as grossly defective as some of those which are now being employed appear to be.'

Krenz and Sax (1986) provide more evidence from the contemporary literature that echoes the above sentiment in relation to quantitative methods, quoting Campbell (1978 p. 185):

> '…If multiple independent anecdotes are to be trusted, the computers too often have been processing in stolid seriousness worthless data produced by children who were staging mass boycotts, or deliberately sabotaging the process of making jokes out of their answers. Anecdotes of similar scandals are available for questionnaires, attitude scales and interviews.'

Qualitative technique methods also do not escape criticism with Denzin and Lincoln (1998a) discussing how researchers cope with the problems that arise from qualitative methods of research. Two schools of thought organize their discussions (Denzin & Lincoln 1998a p. 407) thus:

> The first: 'The history of qualitative research is defined more by breaks and ruptures than by a clear evolutionary, progressive movement from one stage to the next. These breaks and ruptures move in cycles and phases, so that what is passé today may be in vogue a decade from now'
>
> The second: 'Builds on the tensions that now define qualitative research. There is an elusive center to this contradictory, tension-riddled enterprise that seems to be moving further and further away from grand narratives and single, overarching ontological, epistemological, and methodological paradigms. This centre lies in the humanistic commitment of the qualitative researcher to study the world always from the perspective of the interacting individual'.

Both qualitative and quantitative researchers 'think they know something about society that is worth telling to others, and they use a variety of forms, media and means to communicate their ideas and findings' (Denzin & Lincoln 2003 p. 13). They contend that qualitative research differs from quantitative research in five significant ways: (1) use of positivism and post-posivitism, (2) acceptance of postmodern sensibilities, (3) capturing the individual's point of view, (4) examining the constraints of everyday life, and, (5) securing rich descriptions. These five points of difference return to the politics of research and reflect commitment to different styles of research, different epistemologies, and different forms of representation.

With regard to the quantitative method, Guba and Lincoln (1998) posit that in recent years, strong pressures against quantification have emerged. Two critiques, one internal to the conventional paradigm, and one external to it, have been mounted that seem not only to warrant a reconsideration of the utility of qualitative data, but also to question the very assumptions on which the putative superiority of quantification has been based. Guba and Lincoln (1998) conclude that questions concerning matters of aesthetic or moral significance, fall outside the realm of legitimate scientific inquiry and need to be handled and interpreted carefully. By the same token, McIntyre (2005) argues that the responses to surveys need to be regarded cautiously as they are often an artefact of research design and sample construction. Romm (2006) sheds some light on Churchman's epistemological and ethical proposals, stating that Churchman's calls on those involved in inquiry endeavours, to work across 'disciplines' and in the process to be more reflective about the possible consequences in society of their very way of framing research questions for investigation. This is because, in his view, the way of 'doing science' already delimits options for addressing issues of concern pragmatically. He proposes that individuals express a commitment to ethical thought/practice in their way of thinking/living - which he calls 'conducting ourselves properly'. Guo and Sheffield (2007) developed from Churchman's way of operationalizing epistemological thinking, and Habermas the 'Habermasian Inquiring System' that has parallels with Ulrich's (1987; 2001) work. Guo and Sheffield (2007) conclude that their framework adopts a stance in describing the dynamics at the core of any representation of objective, inter-subjective and subjective realities.

Sampson (2004) admits that qualitative researchers, using a range of methods, have become accustomed to accusations of subjectivity in their work and increasingly, in a post-modern context, to accusations of triviality and relativism. They have robustly defended their methods, as well as their collective epistemological and ontological stance. In an attempt to validate the qualitative research and answer these criticisms, Cho and Trent (2006) posit that qualitative research can be more credible as long as certain techniques, methods, and/or strategies are employed during the conduct of the inquiry. In this context, Cho and Trent (2006) argue that concerns with the issues of validity in qualitative research have increased. Traditionally, validity in qualitative research involved determining the degree to which researchers' claims about knowledge corresponded to the reality (or research participants' construction of reality) being studied. However, recent trends have shown the emergence of two quite different approaches to the legitimacy question within the literature on qualitative research. While useful, Cho and Trent (2006) assert that neither the ‘transactional’ nor the ‘transformational’ approach is sufficient to meet the current needs of the field; instead, they propose a recursive process-oriented view as an alternative framework. Glaser (2003) contends that there is no ‘how’ to choose a methodology. Traditions in social research methodology are so fundamentally disparate that any choice between them is arbitrary and most usually are a social structurally-induced appraisal based on the methodological commitments of the researcher. It seems that each of these methods, used separately, suffer limitations. In an attempt to address this problem, this thesis favours a mixed-methods approach.

Johnson and Onwuegbuzie (2004) argue that by utilizing quantitative and qualitative techniques within the same framework, mixed-methods research can incorporate the strengths of both techniques/methodologies. Johnson and Onwuegbuzie (2004) contend that there are five major purposes or rationales for using mixed-methods: triangulation, complementarity, initiation, development and, expansion. Their seven data analysis stages are as follows: (a) data reduction, (b) data display, (c) data transformation, (d) data correlation, (e) data consolidation, (f) data comparison, and, (g) data integration. Whilst Johnson and Onwuegbuzie (2004) advocate the use of mixed-methods research, they claim that they do not aim to solve the metaphysical, epistemological, axiological (e.g., ethical, normative), and methodological differences between the purist positions of the quantitative or qualitative mono approaches, but rather reduce the shortcomings of using solely one or the other. Further, Johnson and Onwuegbuzie (2004) do not believe that mixed-methods research is currently in a position to provide perfect solutions. Nevertheless, they are of the belief that a pragmatic approach should use a method and philosophy that attempt to combine the insights provided by qualitative and quantitative research into a workable solution. Johnson and Onwuegbuzie (2004 p. 17) define the mixed-methods approach as:

> ‘…the class of research where the researcher mixes or combines quantitative and qualitative research techniques, methods, approaches, concepts or language into a single study.’

While all research approaches have underlying philosophical assumptions that guide the inquirer, mixed-methods research assumes a world view or several world views. In their book, Plano-Clark and Creswell (2008) refer to the mixed-methods approach as a research design with philosophical assumptions as well as quantitative and qualitative techniques. Plano-Clark and Creswell (2008 p. 5) define mixed-methods research in the following terms:

> '… is a research design with philosophical assumptions as well as methods of inquiry. As a methodology, it involves philosophical assumptions that guide the direction of the collection and analysis of data and the mixture of qualitative and quantitative approaches in many phases in the research process. As a method, it focuses on collecting, analyzing, and mixing both quantitative and qualitative data in a single study or series of studies. Its central premise is that the use of quantitative and qualitative approaches in combination provides a better understanding of research problems than either approach alone.'

Plano-Clark and Creswell (2008) provide a central premise for the definition of mixed-methods research (MMR) stating that 'the combination of quantitative and qualitative approach provides a better understanding of research problems than either approach alone' (Plano-Clark & Creswell, 2008 p. 9). Their case is made on several grounds: MMR provides strengths that offset weaknesses of both, and, it provides more comprehensive evidence for studying a research problem. In addition, MMR helps answer questions that cannot be answered by each one alone. This is done whilst encouraging researchers to collaborate across adversarial relationship between the two. Added to all this, MMR encourages the use of multiple world views or paradigms, and being 'practical', it gives freedom to the researcher. Nevertheless, conducting MMR is not easy. It takes time to collect and analyse data through both quantitative and qualitative techniques. Tashakkori and Teddlie (2003) consider this form of research as a methodology and focus on the philosophical assumptions. Philosophically, the mixed-methods research is the 'third wave' or third research movement, that moves beyond the paradigm debate by offering a logical and practical alternative. Philosophically, mixed-methods research makes use of the pragmatic method and system of philosophy. Johnson and Onwuegbuzie (2004) who advocate the pragmatic approach, conclude that its logic of inquiry includes the use of induction (or discovery of patterns), deduction (testing of theories), and abduction (uncovering and relying on the best of a set of explanations for understanding one's results).

Dixon-Woods et al. (2004 citing Greene et al., 1989) suggest a rationale for combining qualitative and quantitative techniques. This rationale dictates the convergence of results, the identification of overlapping facets that emerge on closer inspection using multiple methods, augmenting the information gained from an initial approach, identifying and examining contradictions obtained from multiple sources, thus adding scope and breadth to the research, guiding the use of additional sampling, data collection and analysis techniques. More recently, much of the debate has focused on the extent to which one or the other method should be most dominant; Dixon-Woods et al. (2004 citing Hammersley, 1996) outlines three approaches to multi-strategy research; triangulation, facilitation and complementarity to achieve corroboration, assistance and investigation of different aspects of a problem. Acknowledging MMR's complexity, yet admitting its immense benefits in allowing the proper use of the collected data, an adaptation and a modification of the mixed-methods data analysis process of Johnson and Onwuegbuzie (2004) is employed in this thesis (Figure 7).

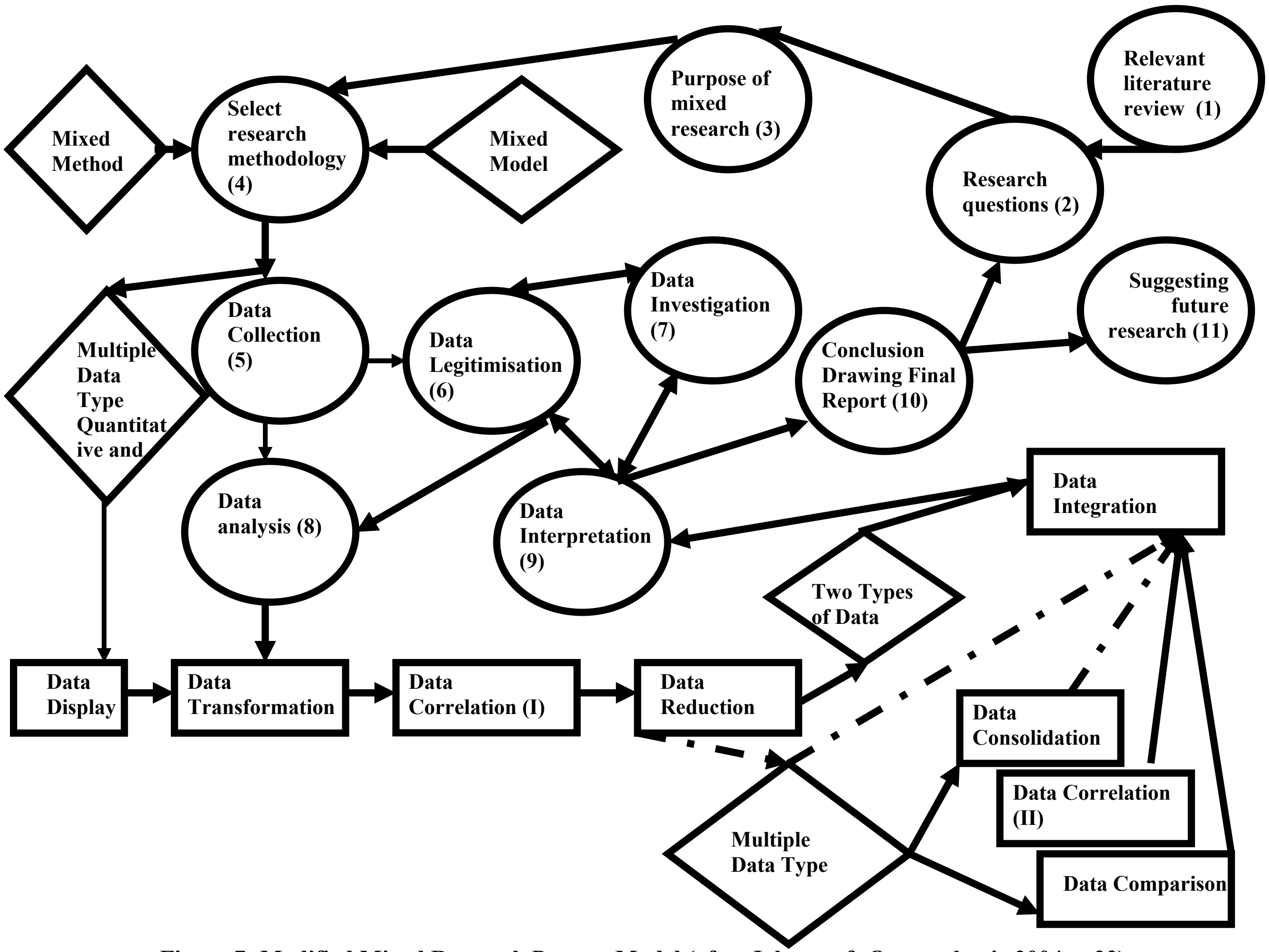

Figure 7: Modified Mixed Research Process Model (after Johnson & Onwuegbuzie 2004 p. 23)

While Johnson and Onwuegbuzie (2004) had devised a seven-stage model, this modified model (Figure 7) expands to an eleven-stage model. Chapters 1 and 2 dealt with the first four stages: relevant literature review, research questions, purpose of mixed research and selection of mixed-methodology, this chapter concentrates on data collection, data legitimization and data investigation. Chapters 4 and 5 of this thesis will elaborate on the final four stages: data analysis, highlighting data consolidation, data correlation, and data comparison, data interpretation, conclusion drawing final report, and suggesting future research.

3.4 Research design

Cowton (1998) posits that the increase in empirical research conducted in business ethics has been accompanied by a growing literature which addresses its present shortcomings and continuing challenges, in particular the difficulties of obtaining valid and reliable primary data. McDonald (2000b) highlights methodological concerns under the three broad areas of operationalising culture, operationalising business ethics, and data interpretation. These issues are acknowledged and addressed in this thesis. Attention is focused on the operationalisation of business ethics and data interpretation and close attention is paid to ensuring the data collected is reliable and valid.

Lacking a research tool for examining spirituality, aesthetics and ethical mindsets combined, the development of a research tool prompted the need for a pilot study and rigorous examination prior to inviting respondents to participate. While some scholars (e.g., Shahjahan, 2005) provided preliminary ideas on epistemology, methodology and methods in such a holistic and inner-based inquiry, he confesses that the journey to establish a proper methodology for the measurement of such concepts is endless. Moss and Dobson (2006) acknowledge the importance of the measurement of concepts relating to the inner-self (e.g. spirituality) in psychology. However, they consider it essential to conduct further research to find ways to ethically integrate the concept into psychology training and practices. This resulted in the implementation of several stages for the development and examination of the tool employed for data collection.

3.4.1 Research Design - Pilot phase

The pilot phase of the survey was conducted through three stages: firstly paper-based completed by eleven volunteers, secondly an online-based pilot completed by thirty-three respondents, and thirdly the tool was peer reviewed and field-tested. Based on these three pilot study stages, the statements and questions were reduced from 115 to 97 then finally to 82. This included the sixty-six statements in four sections examining ethical mindsets, spirituality and aesthetics, and four multiple-choice questions on individuals' preferences relating to aesthetics and spirituality, with eleven demographic questions to allow the generation of descriptive data.

3.4.2 Research Design – Participants sampling

3.4.2.1 Research Design - Participant sampling - Quantitative

The population of interest for this research is the Australian services sector. The choice of the services sector was due to its large representation in the Australian corporate world (Australian Bureau of Statistics, 2008). According to the Australian Bureau of Statistics (ABS) (2008) the services sector or services-producing industries is known as all industries other than goods-producing industries or any business that is not involved in manufacturing. Services industries encompass wholesale trade, retail trade, accommodation, cafes and restaurants, transport and storage, communication services, finance and insurance, property and business services, government administration and defence, education, health and community services, cultural and recreational services and personal and other services. ABS (2008) indicates that average annual total employment in the service industries in 2006-07 was 7,724,600 people, which represented 75% of employment. This makes the services sector a suitable target for this study.

According to ABS (2008) the largest employing service industry was the retail trade, with average annual employment in 2006-07 of 1,492,500 people, accounting for 19% of total employment in the services sector. Other large employing industries were property and business services (1,238,800 people), health and community services (1,078,000 people), and education (718,600 people). The ABS (2008) indicates that over the period 2002-03 to 2006-07, average annual total employment in the service industries increased by 722,700 people or 10%, representing an average annual growth rate of 2.5% per year. The strongest average annual employment growth during four-year period occurred in the cultural and recreational services industry (4.0% per year). The largest increase in total employed persons occurred in property and business services (155,200 people), followed by health and community services (139,300 people). This research has opted to choose from a diverse base of respondents from the services sector. Respondents were originated from finance, insurance, communication, property and business, government agencies (public sector), education, research and health, private sector, and community services amongst others. The number of respondents to the online survey were 223, which is considered statistically sound as outlined by (Field, 2005; Leech,Barrett & Morgan, 2005).

With regards to sampling, Cooksey (2007) identifies different types of probability and non-probability sampling schemes. The probability sampling schemes are: (1) simple random sample, (2) stratified random sample, (3) cluster sample, (4) multistage sample, and, (5) systematic sample. While the non-probability sampling schemes are quota sample, convenience sample, purposive sample, volunteer sample, and, snowball sample. The scheme of population sample for the different phases of this research was a combination of a volunteer and snowball sample, and both relate to the non-probability sampling schemes. Cooksey (2007) warns of the limitations of these two sample types. Volunteer sampling is considered a type of convenience sampling that consists of advertising for and enlisting the participation of people in the research (Cooksey, 2007).

This approach was deployed for this thesis through the e-mail messages that initially enquired about the recipients' willingness to participate. Where the response was positive, anticipated respondents were provided with full details about the research and its purposes, including the consent form. These details also provided the link to, and further details about, the online survey. As for the snowballing sample, this commenced with the researcher approaching a few people who recommended others to participate in the research. Cooksey (2007) contends that though there are several schemes of samples, yet technically speaking, given the modern day ethical requirement for informed consent, every sampling process (probability or otherwise) depends on volunteers. As outlined above, both these schemes have their own limitations. Nevertheless, it is argued here that a combination of both would reduce the limitations of using solely either one or the other.

According to Cooksey (2007), volunteer samples are non-random and will probably not be representative of the general population, as research has shown that when people who volunteer to participate in research tend to have certain motivations, attitudes and personality characteristics, if these are influential factors, this might be considered biased and hard to generalize from. The limitation of the snowball sample might correspond to the unknown motivation of a participant who is recommending others to participate. Further, Cooksey (2007) warns that while snowball sampling can build up to be fairly large, the researcher will never be sure about the basis on which participants were recommending others to participate. However, in this research, the recommendations' base was known. It was managers referring to employees or individuals to their partners, and this was done with the researcher's knowledge and consent. These two methods of sampling were deemed the most appropriate and most economical methods for this research. The number of anticipated respondents was 461, of which 223 participated (48.37% response rate). Following a screening of data, 218 were considered statistically appropriate for further analysis, thereby complying with Field and Hair et al.'s (2005; 1998) recommendation of a sample size of 200, as being representative of the population. Demographic questions were included, but left to the end. This was mainly in line with Ardolino's (2001) argument to allow the collection of demographic data to generate supporting descriptive statistics, and examine the sample representation. Guidance as how to compose the demographic questions was sought from several previous researches (e.g., Seibert, 2002). Table 6 outlines the general demographic profile of this research sample.

Demographic information	*N*	*Percentage*
Gender		
▪ Male	80	39%
▪ Female	108	52%
o Total	188	91%
Education		
▪ Holders of University Undergraduate degree	78	38%
▪ Holders of University Postgraduate degree	81	39%
▪ TAFE	10	5%
▪ High school	19	9%
o Total	188	91%
Age range		20-70 years of age
▪ 20-30	36	17%
▪ 31-40	33	16%
▪ 41-50	25	12%
▪ 51-60	22	11%
▪ Above 60	5	3%
o Total	121	59%
Length of service at the current job		
▪ Three years and over	69	33%
▪ Two – three years	24	12%
▪ One – two years	38	18%
▪ Six months – one year	28	14%
▪ Less than six months	30	15%
o Total	189	92%
Supervisory role		
▪ Supervise others	99	48%
▪ Do not supervise others	89	43%
o Of which supervise 1-20 people	42%	
o Total	188	91%
Marital Status		
▪ Married	76	34%
▪ Single	67	30%
▪ Divorced	8	4%
▪ Defacto	11	5%
▪ Other (e.g. in between relationships)	15	7%
o Total	177	80%
Children		
▪ Have children	83	40%
o One child (6% - n = 12)		
o Two children (19% - n = 39)		
o Three children (10% - n = 21)		
o More than three children (4% - n = 7)		
▪ Do not have children	105	51%
o Total	188	91%
Which part of Service Sector		
▪ Finance, insurance, comm., property and business	47	23%
▪ Government agencies (Public sector)	22	11%
▪ Education and research	52	25%
▪ Health and community services	8	4%
▪ Private Sector	26	13%
o Total	155	76%
Which state		
▪ Western Australia	102	49%
▪ New South Wales	8	4%
▪ Victoria	12	6%
▪ Other (ACT, NT, SA)	4	2%
o Total	126	61%

Table 6: Demographics – 223 respondents

In this survey, demographic questions were formed differently, especially in relation to marital status, following comments during the pilot stage. Despite this, some of the respondents did not complete these demographic questions. For example, in the case of marital status, some 20% of responses were either missing or unspecified, from a total of 177 respondents. In addition, the total number of responses for gender, education, supervisory level and number of children came from 188 respondents (90%). While 121 (58%) respondents only answered the question relating to age, 126 (61%) respondents answered the question 'which state in Australia?' and, 155 (75%) respondents responded to the question asking them to state the services sector in which they worked.

Of those who specified their gender, the sample population is 52% female. This is almost within the range of the general labor force participation rate in Australia of 57.8% female (Australian Bureau of Statistics, 2008). Some 55.5% of respondents stated their age; those in the 20 to 30 age group formed the largest proportion, followed by those in the 31 to 40 age group. The least represented were those aged above 60. Further, 86% of respondents stated their qualifications, which varied from high school to post-graduate level, with the highest percentage being postgraduate (39%). This is somewhat higher than the percentage for the wider Australian population. According to the ABS (2008), 20% of those aged 15 and over hold a Bachelor degree. However, this variation may be a reflection of the age groups captured in this survey, as the proportion of the population under 40 years of age having a university degree is significantly higher than the ones in older age brackets. For example, the ABS (2008) put the proportion of those aged 25 to 34 years having a university degree at 29% whilst in the 55 to 64 age group the proportion is 18%. Thus, it is concluded that the general demographic profile of this sample is broadly representative of the services sector workforce in Australia.

3.4.2.2 Research Design - Participant sampling - Qualitative

Similarly, the population of interest for this research is the Australian services sector. According to Morgan (1996) the number of participants who should be invited to focus groups is one element of the research design that is clearly under the researcher's control. Using e-mail, invitations were sent to those who expressed interest in the topic when the online survey was first introduced. All those who accepted the invitation were present, and participated actively in the discussions, despite the warning by Bloor et al. (2001) that there is a danger of people not showing up on the day. Efforts exerted prior to the interviews, including reminders sent a day earlier, the detailed directions including free parking might have assisted in the achievement of this number of participants for each of the focus group interviews.

Service Industry representatives Focus group (1)	
Age category	***Participant position***
54-65	Executive manager
25-34	Executiver Co-ordinator
35-44	Head Office Manager
45-54	Emergency Physician
Service Industry representatives Focus group (2)	
Age category	***Participant position***
25-34	Research
54-65	Associate Professor
25-34	Research
54-65	Vice-President
25-34	Relief Teacher
45-54	Director
Service Industry representatives Focus group (3)	
Age category	***Participant position***
35-44	Doctor/Psychiatrist
25-34	Orientation and Transition
25-34	Unit co-ordinator
45-54	University Lecturer
35-44	University Lecturer
Service Industry representatives Focus group (4)	
Age category	***Participant position***
54-65	Academic Director
25-34	Account manager
54-65	Post Graduate Co-ordinator
65+	A/Professor
25-34	Development manager

Table 7: Details of the focus groups participants

Table 7 gives full details of the participants' age category and position. It can be noticed that the majority of those participating were executives, head office managers, or directors. This might indicate that the topic is of interest to those in leadership positions in the industry, especially with the ongoing unfolding events.

In relation to the number of focus groups, Morgan (1988a) states 'one important determinant of the number of groups is the number of different subgroups required'. While Morgan (1988a) believes that one group is never enough to fertilize ideas and generate proper dependable data, Lewis (1995) is more definite about the number of groups to be convened, stating that it might be more appropriate to convene several (i.e. 3-4) groups. This opinion is re-affirmed by Morgan (1996), who states that the most common rule of thumb is that most projects consist of four to six focus groups. Morgan justifies this range as the data becomes 'saturated' and little new information emerges after the first few groups, as it would come to a stage when moderators might be in a position to predict what participants might say even before they say it. This is what Zeller (1993) had contended earlier.

Different scholars have different opinions on the ideal number of participants for each group, while some would indicate that most focus groups consist of between 6-12 participants, yet this higher number of participants was accompanied by warnings that not all participants will have their fair share of participation. For example, Lewis (1995) contends that smaller groups (4-6 participants) are preferable, especially when participants have valuable ideas to share about the topic. For this research, the focus group sizes ranged from four to six participants. The total number of participants in these focus groups came to twenty participants, with 40% in the age bracket 25-34, followed by 25% in the age bracket 54-65, 15% of the age group 35-44 and 45-54, while only 5% of the age group 65+ (Table 7). These participants were derived from property services, government agencies, education and research, health and community services, which represents the industries that responded to the online survey.

3.5 Data Collection

For this research, the main vehicle of quantitative data collection was an online survey. Although respondents were allowed to include their comments as they responded to the online survey, the main vehicle used for the qualitative data collection was the focus groups interviews.

3.5.1 Data collection - Quantitative technique - Online Survey

An online survey was chosen as the main vehicle for collecting quantitative data, rather than a paper-based survey. The use of online surveys does have support in the literature. Baker (1998) argues that online self-administered surveys will become the next major step in the advancement of computer-assisted survey information collection. However, given the complex nature of this thesis (i.e. concepts that have not yet been examined jointly in an Australian context), a new research tool was developed and applied in this thesis.

Lillis et al. (2008) discuss a spirituality and religion measure (i.e. TSRS) which is considered to be a brief and easily administered measure for both religiosity and spirituality, yet combines the two concepts, that might not be completely comparable, and might not be appropriate for a secular and multicultural society such as Australia. Other quantitative measures have been developed by scholars from different disciplines, (e.g., Daaleman & Frey, 2004; Galanter et al., 2006; Rippentrop et al., 2005) in medicine. With regards to aesthetics Strati (1992) acknowledges the illusiveness of this concept, while Pike (2002) demonstrates the complexity of a quantitative measurement of aesthetics specifically when combined with spirituality. While others do use quantitative methods to measure aesthetics (e.g., Caspari,Eriksson & Naden, 2006), however, those studies are in medicine and education, not in business or management. In other fields, such as education, Johnson, Kristeller & Sheets (2005) have conducted research, but this has been mainly quantitative and only on college students in relation to spirituality with the emphasis again on religiosity, while studies on aesthetics tend to focus on art (e.g., Reason, 2007).

Further, in business, management, and organizational theory, some attempts have been made to develop tools which measure holistic concepts such as spirituality and aesthetics. However, these have mainly been concerned with spirituality in the workplace, (e.g., Altman,Ozbilgin & Wilson, 2008), not as inner values within the individuals' mindsets, or spirituality incorporated in this measure with the suggestion of either/or dichotomy between spirituality and religion (e.g., Ashmos & Dunchon, 2000; Duchon & Plowman, 2005; Giacalone & Jurkiewicz, 2003a). While these studies of spirituality concentrated on the presence of spirituality in the workplace, the majority of them do not make a clear distinction between spirituality and religion, and studies in relation to aesthetics were related mainly to art and design. These studies on aesthetics emphasize information systems and Web designs, and in some cases they extend to the office layout, and the office building (e.g., Dick, 2006; Dobson, 2007; Hancock & Tyler, 2007; Strati & de Montoux, 2002; Weggeman,Lammers & Akkermans, 2007).

Some statements in this newly developed tool have been based on Ashmos and Dunchon (2000), especially in relation to spirituality, which formed one sub-section of the spirituality section. Other statements under the spirituality section were derived from literature based on four of the spirituality components identified by Reave (2005). Statements in relation to dealing with group members and others at the workplace were derived from Boudreau's (2003) questionnaire. The statements relating to aesthetics were also derived from the literature, mainly Tateosian's (2005) four components of aesthetics. In addition, in order to broaden the data collection, other statements were added. During the development process, review and field-testing, while some statements were left untouched, many changes were made to others to make them more appropriate for the Australian context in view of the secular nature of Australian society.

The online survey as a quantitative technique has evolved through different stages. Manfreda, Batagelj and Vehovar (2002) recall the process which started with computer-assisted interviewing three decades ago, followed by computer-assisted personal interviewing, developing into the present form. Online surveys are 'powerful tools for maintaining respondent interest in the survey and for encouraging completion of the instrument' (Couper,Traugott & Lamias, 2001 p. 251). Online surveys, compared with the previous techniques, are cost effective, speedy with 'high response rate' according to McBurney and White (2007 p. 245), since they are 'designed so as to provide a more dynamic interaction between respondent and questionnaire than can be achieved in e-mail or paper surveys' (Dillman, 2007 p. 354).

Having decided on an online survey, it became necessary to give special attention to the design of the Webpage through which the survey would be hosted and communicated to the respondent. In this respect, Couper, Traugott and Lamias, (2001) expressed worries about the lack of empirical studies on the effect of format or design on the levels of unit and item response or on data quality regarding online surveys. Manfreda, Batagelj and Vehovar (2002) outline three basic lessons in relation to the formation and development of an online survey, all of which were taken into account while designing this specific online survey. Technology has moved quickly, but not quickly enough to eliminate doubts about the use of online surveys. Cole (2005) compared online surveys with traditional survey methods, but the results were inconclusive. In yet another comparison between the online and mail surveys, Deutskens, Ruyter and Wetzels (2006) concluded that there is a minor difference between the two survey methods in that online survey respondents provide more information, which was considered a positive aspect that encouraged researchers to seek the development of online surveys for the collection of data. Kaplowitz, Hadlock and Levine (2004) argue that there are possible advantages of using online surveys, including cost savings associated with eliminating printing and mailing of the survey instrument, a claim that is supported also by Kaplowitz, Hadlock and Levine (2004). This time and cost saving extends to having returned survey data already in an electronic format, bearing in mind the additional advantage of having to decipher the diverse range of handwriting styles when transforming the data from the completed mail surveys to the necessary electronic format for the use of statistical packages. The use of an online survey seemed straightforward from this aspect, but difficult with the prompting, sending relevant materials, reminders and responding to the volunteers' ongoing queries, and solving initial technical difficulties. Peytchev et al., and Peytchev and Crawford (2006; 2005) indicate that methodological and empirical research have not caught up with technological advancements in real-time validation of respondent input. In addition, Peytchev et al. (2006) pointed out the need to look into the skip instructions, and scrollable design of the online surveys.

Moreover, Kieman et al. (2005) conclude that with the increase in computer users, online surveys are considered easier to use, and discuss the effectiveness of online surveys when compared to mail surveys. This is supported by the statistics derived from the ABS in relation to the increased number of businesses that are online in the services sector. This can be gauged through three measures of survey effectiveness: response rate; question completion rate, and the lack of evaluative bias. Furthermore, Christian, Dillman and Smyth (2007) noted that writing effective questions for online surveys may depend as much or more on the presentation of the answer categories/spaces as on the wording of the question itself. These major issues were considered when preparing this online survey. This task required the full co-operation of the technical staff who were called upon to address several concerns raised by the researcher. Several teething problems generated additional work, but once overcome, the proper collection of data was made possible. For example, Manfreda, Batagelj and Vehovar (2002) contend that online survey design requires special handling, outlining three main issues that relate to the visual design of online surveys, these being: graphic layout, presentation of questions, and the number of questions.

Regarding graphic layout, Couper, Traugott and Lamias (2001 p. 246) state: 'Radio buttons are preferred because this allows mouse-only entry'. In addition, a 'radio button version would take less time to complete than the entry box version, given the added burden of typing numbers versus clicking a button'. Whitcomb and Porter (2004) argue the importance of background colour and graphic designs, stating that the white background with simple design would generate more responses when compared to colourful and complex designs. Robins and Holmes (2008) posit that one of the factors that may influence users to engage themselves in the online survey is the look and feel of the survey's Webpage. Another factor may be the site's level of credibility from a user's perspective. Robins and Holmes (2008) also studied the possible link between the 'artistic feel' of the page and a user's judgment of the site's credibility. Their findings indicate that when the same content is presented using different levels of artistic treatment, the content with a higher artistic treatment was judged as having higher credibility. While designing this online survey, several designs, different backgrounds, and various font sizes and colours were tested, and few new designs were created prior to the deployment of those that made up this online survey. The preparation for this phase of the survey took longer than anticipated as was indicated by Crawford, Couper and Lamias (2001). During this phase, diverse issues that have been raised by different scholars were taken into consideration. These issues include: the length of the survey, the timing of reminders, the form of access (i.e. password), progress indicator, and avoiding being accused of spamming, amongst others. Further, Porter and Whitcomb (2005) examined the design and background of e-mail messages that would either prompt, thank or remind the respondents in relation to the online survey. They compared simple to more complex graphical designs and subject line and its effect on survey viewing and response rate. Couper et al. (2004) suggested several alternative response formats that are available for the designers of online survey tools; however, these designers need to take into consideration the issue of measurement error.

As for the presentation of questions and statements in this online survey, in order to measure the sensitive and holistic issues of this research, it is appropriate to apply a Likert-type scale. As outlined by Cooksey (2007) the Likert-type scales are designed for measuring attitudes, beliefs, opinions, and similar psychological constructs and sentiments. The aim of this online survey was to examine the ethical mindsets with particular attention given to spirituality and aesthetics, justifying the use of Likert-type scales. Respondents were asked to state their level of agreement or disagreement using a five-point Likert-type scale (i.e. strongly disagree = 1 to strongly agree = 5) (Appendix 2 and 3 give sample of screen shots and statements/questions in word format and the fact sheet that formed part of the online survey also accompanied the e-mail sent to intending participants). Respondents were also given the opportunity to add further comments towards the end of each section in order to amplify their responses, and to allow, as suggested by Johnson and Onwuegbuzie (2004) for complementarity, seeking enhancement, illustration and clarification from participants. While the first two sections aimed at seeking responses in relation to the individual and relationships to teams and groups, the other two sections related to spirituality and aesthetics, and were seeking responses in relation to the components of both concepts. In the aesthetics section, responses were sought for statements that included (parsimony [thriftiness], harmony, balance, and pursuit of truth) as identified by Tateosian (2005) in relation to the boss and co-workers. In relation to the spirituality section, in part, the responses were sought for statements that included (integrity, honesty, support and compassion) in relation to their boss and co-workers. These four were amongst the spirituality components identified by Reave (2005) and were selected for their greater relevance to management and business. In addition, five multiple-choice questions were also included towards the end of section four to gauge respondents' preferences through the trade-offs among choices related to the statements in the previous sections. The multiple-choice questions were designed to examine the relationships between different preferences in this sub-section and the responses in other sections of this survey. Demographic questions were included, but left to the end as suggested by Ardolino (2001). The purpose of collecting this sort of data was to allow the generation of supporting descriptive statistics.

Guidance as how to compose the demographic questions was sought from a variety of previous researches (e.g., Seibert, 2002). In this regard, Roos (2008) indicates that there is a need to start the survey with straight, demographic questions. However, this method is useful only when the survey's aim is to have respondents only from a specific demography to answer the questions. For this research, there was no need to omit any respondent, as the e-mails were sent to those working in the services sector. Moreover, given that demographic questions are deemed sensitive, it was considered prudent to have this section placed last in the online survey. Typical demographic questions identify respondents by gender, age, location, job function etc (Custominsight, 2008). Additional data was sought through further questions about income and education, for example (Table 6 see section 3.4.2.1).

Concerning the number of questions or statements in the online survey, and following the development phases, the final version of this online survey was comprised of sixty-six statements in four sections, plus five multiple-choice questions, with a section that contained some questions that allowed the collection of demographic data. Ardolino (2001) posits there is no specific rule as to how many questions or statements should be included in an online survey. However, it is necessary to start from the research questions, and build up the online survey to collect the necessary data.

Although online surveys have proven their usefulness, the evidence in the literature on the efficiency and effectiveness of online surveys is inconclusive. Deutskens, Ruyter and Wetzels (2006) examined whether online and paper (mail) surveys produce convergent results, which would allow them to be used in mixed-mode service quality studies. They analyzed the accuracy and completeness of respondent answers to both open and closed questions; the results suggest that online and paper surveys produce equivalent results. In this thesis, for the first stage of the pilot study, paper surveys were distributed to a limited number of volunteers. However, the follow-on stages of the pilot study were online. The technique deployed was a self-administered survey involving computer-to-computer communication over the internet, asking the users to respond to the survey by clicking on radio buttons and adding further comments in a specific area within the survey regarding the survey questions or statements. Furthermore, Custominsight (2008) posits that the major disadvantage of online surveys is survey fraud, and suggests measures that can be employed to reduce such a fraud. The online surveys need to be limited to invitations that can be sent only through a known e-mail address, identifying period, blocking 'straight line' answers, demographic consistency, blocking internet provider addresses and open-ended questions. This research was by invitation only, which required e-mail addresses. Add to this the comments section included under each of the four sections of the survey compensated for the open-ended questions. Furthermore, and most importantly, this survey was hosted on the University's secured computer facilities, which in itself played a major role in reducing fraud. Crawford, Couper and Lamias (2001) argue that online surveys produce lower response rates than do equivalent mail surveys. They contend that one reason may be that at the time there was little information on effective strategies for increasing response to internet-based (or online) surveys. Web users are becoming more impatient with high-burden online interactions. However, online surveys and their strategies improved. Couper et al. (2004) provide evidence suggesting that the response format used in online surveys affects the choices made by respondents. Further, Cole (2005) compared responses from an online survey with those from a paper-and-pencil survey in terms of response rates, data quality, demographic profiles of respondents, internal consistency of scales, and responses of items. The results were inconclusive, but the main outcome was that the responses to the online surveys were lower than for those using the traditional approach. McMahon et al. (2003) also compared paper, fax and online surveys. They conclude that the use of online survey would increase the efficiency and effectiveness of tactics and strategies employed.

Finally, conducting online surveys can be difficult for people who do not have knowledge and/or access to the Web. This once again raises the question as to whether the online survey is better than the mail survey. Deutskens, Ruyter and Wetzels (2006) argue that both might be equally effective. Further, as indicated by Manfreda, Batagelj and Vehovar (2002) there are drawbacks to online surveys that may prevent the collection of valid and reliable results. Groves (1989) identifies that the most obvious and visible of these drawbacks are the problems of non-observation, e.g., non-coverage, sampling, and unit non-response. In addition, Manfreda, Batagelj and Vehovar (2002) observe that when the population of internet users is the target, the lack of quality sampling frames is the main problem. This problem is mitigated by the fact that 89% of businesses use computers in Australia.

This research targeted the Australian services sector, hence the preference for an online, rather than paper-based, survey. According to the ABS (2008), in 2004-05 the proportion of businesses which used information technology (IT) varied considerably across industries. The industries with the highest proportion of businesses which used computers, were electricity, gas and water supply, and cultural and recreational services (both 97%). These industries also had the highest proportion of businesses which used the Internet (both 90%). Accommodation, cafes and restaurants had the lowest proportion of businesses which used a computer (77%). Internet use was lowest in accommodation, cafes, restaurants, and communication services (both 62%). Web presence was highest in cultural and recreational services (50%) and wholesale trade (44%). Construction had the lowest proportion of businesses with a Web presence of (11%). Furthermore, the use of information technology by businesses in capital cities was higher than other areas for computer use, internet use and Web presence. The proportions of business using computers, the internet and having a Web presence were 89%, 78% and 29% respectively for capital cities, compared with 87%, 72% and 22% respectively for other areas. According to ABS (2008), in the five-year period 2000-2005, the proportion of businesses using computers grew from 76% to 89%; over the same period the proportion of businesses with access to the Internet increased from 56% to 77% and that with an online presence from 16% to 27%. In addition, 2004-05 all businesses with 100 or more people employed used computers, 99% used the Internet, while 91% had an online presence with percentages much lower for businesses with zero to four employees.

In view of this, it was apparent that the online option would have enough reach, thus, the online survey was deployed as the main vehicle for the collection of quantitative data. Moreover, the comments section allowed the collection of some qualitative data. In addition, an online survey eliminated the need for stationery and postage. However, careful consideration was given to the style, colour graphics, typography, appearance, and animation of the survey instrument. Also, much thought was given to the data requirements, graphic design, types and numbers of questions and statements, understanding the concepts behind the interface, definition of issues, which needed to be clarified by the user. This was achieved through the pilot stage that allowed the review and field-testing of the tool.

3.5.2 Data collection - Qualitative technique - Focus groups interviews

While some qualitative data was collected through the comments sections provided in the online survey, the main vehicle for the collection of qualitative data in this thesis was the focus group interviews which allowed the exploration, explanation and triangulation of the data through gathering focus group participants' views about the outcome of the quantitative phase of this research. The use of focus group interviews has its support in the literature. Patton (1990 cited by Lewis,1995), acknowledges that focus group interviews are essential in the evaluation process as part of a needs assessment, to gather perceptions on the outcome. Morgan (1996) posits that over the past decade focus group interviews have emerged as a popular technique for gathering qualitative data, and are used either as a self-contained method or in combination with surveys. Dixon (2005) posits that focus groups provide a forum for discussing issues and exploring subjective matters such as attitudes, feelings and experiences. Grudens-Schuck, Allen and Larson (2004) posit that focus group interviews generate valid information that can be employed for the generation of themes, aiming at the triangulation of data that might have been collected through other means (e.g. online survey), as is the case in this thesis. Mather (2003) contends that focus groups essentially involve a moderate size group for the discussion of an issue, which might be described as group discussions responding to a set of questions, managed by a facilitator or moderator. And most importantly, focus groups is a qualitative method where complex themes can be the topic for analysis and discussion, and interactions among participants can be monitored to evaluate attitudes as contended by Berland, Natvig and Gundersen (2008).

A focus group study should be a carefully planned series of discussions where one acquires knowledge concerning a defined problem in an environment of acceptance and support (Kreuger & Casey, 2000). The goal of a focus group is to listen and gather information. It is a method for arriving at a better understanding of how others feel and think about a certain situation. The participants share their experiences and opinions with each other in a group discussion (Kreuger & Casey, 2000). By the same token, Berland, Natvig and Gundersen (2008) conclude that focus group interviews are distinct from other qualitative methods in that group interactions are also used to provide information to the researchers, thereby giving a broader range of data and information.

Previously, medical researchers have tried to measure such holistic concepts as spirituality and aesthetics through the use of the qualitative method (e.g., Firshein, 1997; Keefe et al., 2001). In medicine, the study of aesthetics was done solely through a qualitative approach (e.g., Sorta-Bilajac & Muzur, 2007). While several other researches were conducted on these holistic concepts, for the major part they developed and generated results mainly by using qualitative methods (e.g., Carmody et al., 2008; Underwood, 1999; Watlington & Murphy, 2006). This research took a different approach, and commenced with an online survey that allowed the respondents to add their comments to each of the four sections therein, eliciting a large amount of quantitative data accompanied by somewhat less qualitative data. Due to this limitation of the quantitative method, the results generated were subject to investigation and triangulation through a qualitative method (i.e. focus groups interviews) which, according to Lewis (1995) concentrates on words and observations to express reality and attempts to describe people in natural situations. The key element here was the involvement of people whose disclosures were encouraged in a nurturing environment. The attention was based on Lewis's (1995) contention that the qualitative research taps into human tendencies where attitudes and perceptions were developed through interaction with other people. During focus group discussions, individuals may shift due to the influence of other comments. Alternatively, opinions may be held with certainty. In this respect, Kreuger (1988) suggests that the purpose is to obtain information of a qualitative nature from a predetermined and limited number of people (Kreuger,1988 p. 26). In addition to the above, Piercey (2009) outlined important characteristics of qualitative research. From these characteristics, it is clear that the commitment is to the participants' viewpoint, to conduct the inquiry in a way that limits disruption of the natural context of the phenomenon of interest. This is coupled with the need to acknowledge the participation of the researcher in the process, the researcher being the tool in the research, and the data reported in literary style rich with the participants' comments (i.e. quotations, commentaries and narratives). In addition, the researcher needed to ensure the credibility, dependability and conformability of the qualitative data collected through the focus groups. This was achieved by thorough preparation, the appropriate facilitation of data during the focus group interviews, and the subsequent analysis of the data.

Data was collected through tape recording (two tape recorders used for the first two focus groups), coupled with notes and observations by the moderator. According to Lewis (1995) tape recorders are invaluable for focus groups interviews discussions, although they are prone to pick up background noise. Via the information sheet, participants were made aware of the audio taping, and this awareness made the process easier and more straightforward during the interviews. In addition, Lewis (1995) suggests that the moderator might attempt to take notes, or an assistant be appointed. For this research, it was inappropriate to appoint an assistant. However, the moderator (i.e. researcher) noted key words, or major claims made by the participants, and these notes formed the basis for the subsequent write-up of events that was completed by the moderator following each of the focus group interviews. This was done in line with Morgan (1988a) who suggested that regardless of the method of data collection, there is a need to make field notes after each session to facilitate the data analysis. This was also a contingency strategy in case the tape recorder/s failed.

Although Kreuger (1988) warns that the moderator/facilitator needs to encourage participants to speak up for recording purposes, these focus group participants were very co-operative and there was no need to remind them of this, and the recording was perfect with the exception of the low voices of two out of twenty of the participants. In addition, there was no need for participants to identify themselves prior to speaking, which would have been in line with a suggestion by Howe and Lewis (1993). Their suggestion was not implemented for four reasons. First, the participants were provided with nametags; second, the notes taken by the moderator assisted in the identification of the participants; third, the seating map of the participants enabled the moderator to identify the speaker; and fourth, the moderator/facilitator recorded the events immediately after each of the focus group interviews. These actions assisted the moderator/facilitator/researcher to recall the events and identify who said what and when during the focus group interviews.

The questions that were given to the participants in the focus groups interviews were designed mainly to further triangulate and dimensionalise the results generated from the quantitative analysis. Those questions were developed bearing in mind the fact that there is a need to move from the general to the specific, therefore the questions were: (1) With the financial crisis, people would be thinking of ethics in the corporate world; when we talk about business ethics - what sorts of things come to your mind? (2) What does spirituality mean to you? (3) Therefore, what would be your understanding of the characteristics of a spiritual person? (4) What does aesthetics mean to you? (5) Therefore, what would be your understanding of the characteristics of a person who appreciates aesthetics? (6) How would spirituality and aesthetics influence business people? (7) What do you think would make up an ethical mindset? and, (8) Would it be possible to develop an ethical mindset? How? The participants in the focus groups interviews were keen to discuss these questions, and answers were generated. Thereafter, they were handed a list of the eight components with their dimensions, which will be elaborated upon in Chapter 4 of this thesis.

3.6 Data Legitimisation

3.6.1. Data legitimisation – correlation

According to Field (2005), correlation is a measure of the linear relationship between variables. This correlation (Table 8) was generated using computation of the four online survey's four sections with the assistance of SPSS V.13.0 ©.

Correlation of the four sections 223 respondents					
		Section 1	**Section 2**	**Section 3**	**Section 4**
Section 1	*Pearson Correlation*	1	.221**	.330**	.260**
Section 2	*Pearson Correlation*		1	.244**	.201**
Section 3	*Pearson Correlation*			1	.654**
Section 4	*Pearson Correlation*				1
***** Correlation is significant at the level of 0.01 (2-tailed)***					

Table 8: Correlation of the four sections of the online survey results

Examining the above 2-tailed Pearson correlation, with figures based on 208 for sections one, two and three with 204 respondents considered for section four, it is obvious that each variable is correlated with itself and so $r = 1$ along the diagonal of the table. Further examination reveals that there was a positive relationship between section three, which contains items that relate to 'spirituality' and section one which contains statements that relate to 'individual development' with a Pearson correlation coefficient of $r = .330$. In addition, there is no probability (sig. 000) that a correlation coefficient this size would have occurred by chance in a sample of 208, and the probability of this occurring is non-existent. Further, a significant relationship between sections three and four is evident with $r = .654$ which might indicate respondents' confusion about the components of spirituality as derived from Reave (2005) and those of aesthetics identified by Tateosian (2005). Hence, it can be established, with confidence, that there is a relationship between section one 'individual development', and section three 'spirituality', with evidence of a strong relationship between section three 'spirituality' and section four 'aesthetics'. In addition, this table also indicates that there is no negative relationship between any of the sections. There is evidence of a significant relationship between the third (spirituality) and fourth (aesthetics) sections. Comparing these figures with those generated from the previous statistical runs (i.e. the 100 and the 140 responses on the same online survey); though, the sample size plays a vital role in the statistical significance as outlined in the literature (e.g., Cooksey, 2007; Field, 2005; Hair et al., 1998), yet the trend seems to be consistent, thereby confirming legitimacy.

3.6.2 Data legitimisation – Reliability and Validity

As outlined earlier, the online survey tool was developed specifically for use in this thesis. This raises the need to measure the reliability of the items included therein. Idler et al. (2003), posit that any research tool (i.e. survey) should have the appropriate characteristics of reliability and validity to be used in further research. Desselle (2005), argues that there are a number of means by which a research tool's validity and reliability can be determined. While ordinal in nature, data gathered from summated rating scales may be analyzed with robust, parametric statistics that allow the tackling of the multivariate nature of many problems in social, administrative, and clinical research.

While Ngorsuraches et al. (2007), argue that the internal consistency and construct validity of the scale should be determined. Lennon (1956) argues the virtues of distinguishing four senses in which the term validity may be used, or four aspects of validity, namely: content validity, predictive validity, concurrent validity, and construct validity, when developing a measure. Sireci (1998) states that many behavioural scientists argue that assessments used in social indicators research must be content-valid. However, the concept of content validity has been controversial since its inception. The current unitary conceptualization of validity argues against the use of the term 'content validity', but stresses the importance of content representation in the instrument construction and evaluation processes. However, by arguing against the use of this term, the importance of demonstrating content representativeness has been undermined. Sireci (1998) underscored the importance of content validity in evaluating construct validity. It is therefore concluded that, although measures cannot be 'validated' based on content validity evidence alone, demonstration of content validity is a fundamental requirement of all assessment instruments.

Haynes, Richard and Kunbay (1995) posit that content validity is the degree to which elements of an assessment instrument are relevant to, and representative of, the targeted construct for a particular assessment purpose. They identify elements of an assessment instrument as being all the aspects of the measurement process that can affect the obtained data. For example, the elements of questionnaires include individual items, response formats, and instructions. The elements of behavioural observation include observation codes, time-sampling parameters, and the situations in which observation occurs. However, obviously with the completion of the online survey, no observation took place. This was rectified partially through the observations made during the focus groups interviews. Foster and Cone (1995) contend that data investigators should provide support for the validity of inferences they make based on scores from a measure depend on (a) whether the measure is assumed to assess a hypothetical construct or behaviour, and, (b) the purposes for which the measure is intended. Foster and Cone (1995) distinguish between the representational phase of validity assessment, which establishes that a measure produces scores that reflect the construct or behaviour it purports to assess, and the elaborative validity phase, in which the meaning and utility of scores are examined.

Foster and Cone (1995) examine key issues relevant to convergent, discriminant, and criterion-related reliability and validity for measures of latent traits or constructs and then for measures of behaviours or response classes. According to Hair et al. (1998), Cronbach alpha α is a measure of reliability that ranges from 0 to 1, with values of .60 to .70 deemed the lower limit of acceptability. According to Leech, Barrett and Morgan (2005), Cronbach's alpha α is a technique used to assess the internal consistency reliability of multiple item scales. Moreover, Leech, Barrett and Morgan (2005) indicate that alpha α is typically used when there are several Likert-type items that are summed to make a composite score or summated scale. Alpha α is based on the mean or average correlation of each item in the scale with every other item. In the social science literature, including management, alpha α is widely used, because it provides a measure of reliability that can be obtained from one testing session or one administration of a questionnaire or survey. Despite the sample size, the trend noticed through the analysis of data collected from the first 100 and 140 respondents using this measure was the production of consistent results, which confirms its reliability. Reliability is ‘the ability of a measure to produce consistent results when the same entities are measured under the same conditions’ (Field, 2005 p. 743). Leech, Barrett and Morgan (2005) indicate that alpha α would be the measure to indicate the internal consistency reliability.

This online survey is composed of sixty-six items, with a five-point Likert-type scale, thus the criterion of multiple items is met. Therefore, an examination of the reliability of the four sections within the online survey through the calculation of Cronbach alpha α revealed a range of alphas from a high α of .898 (section three) to a low α of .495 (section two). While scholars differ in their opinions about what constitutes an acceptable value, Hair et al. (1998) deem a value of α .6 and .7 as the lower limit of acceptability. On the other hand, Field (2005) indicates a value between α .7 - .8 would be considered acceptable, however, this is qualified by the fact that the alpha α depends on the number of items within the survey or the section of the survey. Table 9 displays the alphas α for the different sections and sub-sections within the main four sections:

Reliability statistics for the online survey's four sections					
N = 223					
Survey sections	***Sub-section***	***Alpha α sub-sections***	***Alpha α sections***	***# of items sub-sections***	***# of items sections***
Section 1			0.772		5
Section 2			0.495		6
Section 3Whole			0.898		43
	Sub-section 3A	0.746		7	
	Sub-section 3B	0.71		7	
	Sub-section 3C	0.936		8	
	Sub-section 3D	0.769		12	
	Sub-section 3E	0.782		9	
Section 4 Whole			0.81		12
	Sub-section 4A	0.77		4	
	Sub-section 4B	0.856		8	
Total items					**66**

Table 9: Reliability statistics for the online survey's four sections

Using SPSS V.13.0 © the reliability analyses were run, with the option 'scale if item deleted'. First, the different sub-sections within the online survey were calculated. Section 3C, (i.e. the components of spirituality as derived from those identified by Reave (2005)) generated the highest alpha of α .936, and there was no need to delete any item to record a higher alpha α as, by deleting, the alpha α figure would suffer and decrease. This is followed by section 4A on aesthetics which specified the components of aesthetics as identified by Tateosian (2005). No items were deleted here either, since deletion would cause the alpha α to decrease. This indicated the high reliability of these two sub-sections. These high alphas α assisted in the generation of the highest alphas α for the main sections three and four of this online survey as α .898 and α .810 for spirituality and aesthetics sections respectively, which compare favourably with the α .6 and .7 recommended in the literature (Field, 2005; Leech,Barrett & Morgan, 2005).

In Table 9, the alpha α figures for sections one, three and four are considered statistically significant with high values in line with the threshold identified by Field (2005). Therefore, the alpha for section two was α .495 (i.e. much less than the .7 benchmark for acceptable measure). Thus, it was considered imperative to reject the items under section two, when applying further multivariate analysis of the data. This multivariate analysis allows the validation of this survey tool for future uses, commencing with the reduction of data, through factor analysis using principal component analysis, which in some literature are used interchangeably. Full details and analyses will follow. However, to conclude this section, and using multivariate analysis, the items were computed and eight components were generated with their reliability examined. This was done with the calculation of Cronbach alpha α for the eight components, alpha α generated that ranged between a high of .931 for aesthetic spirituality to a low of .720 to professionalism is recorded in Table 10:

Ethical mindsets eight components and their alphas	
223 Respondents	
Component	***Alpha α***
Aesthetic spirituality	0.931
Religious spirituality	0.903
Optimism	0.846
Harmony and balance	0.853
Truth seeking	0.852
Pursuit of joy, peace and beauty	0.842
Making a difference	0.744
Professionalism	0.720

Table 10: The Alpha α of the eight components generated using Factor Analysis

The above correlation and alpha α figures provide strong evidence of the legitimacy of quantitative data. These figures indicate the presence of valid and reliable items in the survey that in turn, allows the generation of valid and reliable components that can be considered as a major part of the results of this research. The full procedure showing how these alphas α figures were generated through further data analysis and examination is outlined in the section to follow.

3.7 Data Investigation

3.7.1. Data Investigation – Quantitative

The multivariate statistical test used to examine the quantitative survey data was that of factor analysis with principal component analysis extraction. According to Hair et al. (1998), factor analysis is a generic name given to a class of multivariate statistical methods whose purpose is to define the underlying structure in a data matrix. Field (2005) defines factor analysis as a multivariate technique for identifying whether the correlations between a set of observed variables stem from their relationship to one or more latent variables in the data, each of which takes the form of a linear model. Hair et al. (1998) state that factor analysis is either exploratory or confirmatory, which according to Kim and Mueller (1978), in both applications the three basic steps of generating the relevant covariance matrix, extracting initial factors and rotating to a terminal solution are implicitly involved.

According to Hayton, Allen and Scarpello (2004), in general, factor analysts should retain factors until additional factors account for trivial variance; however, different methods of specifying the number of factors to retain often lead to different solutions. Pison et al. (2003) posit that factor analysis is a popular multivariate technique, its goal being to approximate the original variables of a data set by linear combinations of a smaller number of latent or dormant variables, called factors. Factor analysis is regarded differently by statisticians, scholars and practitioners, either due to a misunderstanding or it being merely a case of allocating different names depending on the discipline. For example Leech, Barrett and Morgan (2005) posit that factor analysis is also called exploratory factor analysis (EFA) and principal components analysis (PCA) both are methods used by investigators to represent a large number of relationships among interval-level variables in a simpler (more economical) way. This reveals one of the misconceptions, where factor analysis is the multivariate technique, and the principal component analysis is the extraction method used to allow the generation of the components. Gorsuch (1990) states that component and common factor analyses are often selected as much because of one's underlying epistemology or paradigm as because of knowledge, but what is known about these two techniques is considerably more now than what researchers knew twenty years ago, which is further advantageous.

Hair et al. (1998) suggest the use of factor analysis to allow the analyses of the interrelationships among a large number of items to explain these items in terms of their common underlying dimensions (factors), with a minimum loss of information. On the other hand, Cooksey (2007) confirms that factor analysis might be used to: (1) condense a set of items into a small number of composite factors, (2) establish the dimensionality of a survey measure, and, (3) test whether there are specific factors underlying a specific scale. Velicer and Jackson (1990a) speculate about whether the researcher should do a component analysis or a factor analysis. The choice is not obvious, because the two broad classes of procedures serve a similar purpose, and share many important mathematical characteristics. Despite many textbooks describing common factor analysis as the preferred procedure, principal component analysis has been the most widely applied. Velicer and Jackson (1990a) explain the degree of numeric similarity between solutions from the two extraction methods, some of the common rules for the number of factors to be retained, the effects resulting from over extraction, the problems with improper solutions, and the comparisons in computational efficiency.

Velicer and Jackson (1990a pp. 110-111) contend that the algebraic differences between the methods are minimal; algebraically these differences disappear in the limit. For most data sets, there will be no practical differences between the methods. A large variety of methods exists under the label of factor analysis and different methods can produce numerically different results. Even when an exemplar such as maximum likelihood factor analysis is selected, different computer programs can produce correct but numerically different results. Differences between factor and component analysis are most obvious in the low saturation, poorly identified case. Low saturation, poorly identified factors and components commonly occur because of over extraction. Factor analysis produces the worst result for poorly identified low saturation factors. Component procedures are computationally more efficient. Factor indeterminacy continues to be a major theoretical problem. Exploratory component analysis should be viewed as complementary to, rather than competing with, confirmatory procedures. Claims about the increased generalizability of latent variable models have not been supported empirically. Accurate methods exist for determining the number of components to retain; no equivalent procedures are available for factor analysis. There are five major decisions that a researcher must make when performing an exploratory component or factor analysis: (a) selection of variables and subjects for inclusion in the study, (b) selection of method of analysis, (c) determining the number of factors/components to retain, (d) selecting a method of rotation, and, (e) selection of a method of creating scores. Of these decisions, the most critical is likely to be the first and the least critical is likely to be the choice of method. This is particularly true if the selection of variables provides an adequate sample of high quality measure for each factor/component and the subject sample size is adequate. Ironically, little research is available with respect to the topics of variable sample and subject sampling, although an extensive literature exists with respect to the choice of method. The most important is to reduce the amount of attention given to the choice of method and pay more attention to other issues when dealing with factor analysis.

In the same context, Hair et al. (1998) quote three of the most frequently cited limitations in relation to factor analysis: (1) there are many techniques for performing factor analyses and controversy exists over which technique is the best, (2) the subjective aspects of factor analysis (i.e. deciding how many factors to extract, which technique should be used to rotate the factor axes, which factor loadings are significant), and, (3) the problem of reliability is real.

To address some of these limitations, Costello and Osborne (2005) suggest that there are various choices available through popular software packages (i.e. SPSS). Despite this ready-made availability, there is a need for the researcher to make decisions about 'best practices' when using factor analysis, and these decisions concern: (a) extraction, (b) rotation, (c) the number of factors to extract interpret, and, (d) sample size. With sixty-six Likert scale items in this online survey, it was imperative to apply factor analysis in order to explore the most prominent factors or components that emerged from this survey. The factor analytic methodology with principal component analysis extraction method was used to analyse data generated from the 223 responses to the online survey, since its armoury is quite a rich and rigorous one. According to Anand (2004), the principal components analysis of Hotelling '1933' is useful to explore and confirm the inter-relatedness between the occurrence of variables. Further and according to Leech, Barrett and Morgan (2005), PCA is useful when there is a need to reduce the large number of variables. Given this, these four crucial decisions are interpreted in relation to this online survey in the following sections.

3.7.1.1 Data Investigation - Quantitative - Factor Analysis – Extraction and interpretation

When running factor analysis, the first decision to be made is usually in relation to choosing the method of extraction that will achieve the most accurate results (Hair et al., 1998). Extraction methods, or as Floyd and Widaman (1995) call them 'methods of estimation', used when conducting factor analysis, are diverse. SPSS V. 13.0 © has seven extraction method options for the generation of factor analysis: (1) principal component analysis, (2) unweighted lease squares, (3) generalized lease squares, (4) maximum likelihood, (5) principal axis factoring, (6) alpha α factoring, and, (7) image factoring. For the purpose of this thesis, and despite the support in the literature, different extraction methods were trialled and, following comparison of results, it was decided to use the PCA extraction method. This was considered the most appropriate to satisfy the aims of exploring the components and dimensions of the data, bearing in mind that, when compared to other methods, PCA is the mostly commonly used and is considered the most popular amongst scholars for extraction.

Some of the reasons for this popularity have been analysed by different scholars. For example, Costello and Osborne (2005) posit that PCA is the default method of extraction in many popular statistical software packages, including SPSS; they conclude that this is most likely the reason for its popularity. Despite this simplistic reason for the popularity of the extraction method, it has a real advantage. For example, Dunteman (1989) argues that PCA aims at reducing a set of correlated variables to a smaller number of weighted, linear combinations of variables, or 'principal components'. Floyd and Widaman (1995) state that the goal of data reduction is typically achieved by the use of PCA as opposed to common factor analysis. In component analysis, the components are estimated to represent the variances of the observed variables in as economical a fashion as possible, in as small a number of dimensions as possible, and no latent variables underlying the observed variables need to be invoked.

Costello and Osborne (2005) argue that PCA achieves the aim of reducing the set of variables, yet, and despite its popularity, several scholars do not consider this method of extraction as a full representation of factor analysis. Bentler and Kano (1990) state that the debate on the virtues of PCA versus common factor analysis and their variations goes back some sixty years. Today, this debate continues in various scientific fields. Other scholars have argued the value of the representation of this extraction method of factor analysis; (e.g., Floyd & Widaman, 1995; Ford,McCallum & Tait, 1986; Gorsuch, 1990; Loehlin, 1990; MacCallum & Tucker, 1991; Snook & Gorsuch, 1989; Widaman, 1990,1993). Others disagree with this viewpoint, and indicate either that there is almost no difference between PCA and factor analysis, or that, according to some, PCA is preferable to others (e.g., Arrindell & Van der Ende, 1985; Guadagnoli & Velicer, 1988; Schonemann, 1990; Steiger, 1990; Velicer & Jackson, 1990b).

Velicer and Jackson (1990a) pose the question then: would the researcher use PCA or factor analysis? Many of the arguments for the use of PCA essentially relate to its practicality. It has been found that results from the application of both means of extraction are quite similar. In response to this question, they contend that there is little basis for performing either component analysis or factor analysis. They add that although similarity can be expected under certain conditions, a general equivalence of results by these methods of extraction under all conditions is not to be expected. In addition, Widaman (1993) reconsidered some conclusions made by Velicer and Jackson (1990a), namely: (a) that common factor and PCA solutions are similar, (b) that differences between common factor and PCA solutions appear only when too many dimensions are extracted, and, (c) that common factor and PCA parameters are equally generalizable. Following a thorough re-examination of the analysis conducted earlier by Velicer and Jackson (1990a), Widaman (1990; 1993) concludes that it all depends on the purpose of an analysis. If the purpose of an analysis is data reduction, a researcher is interested in reducing the number of dimensions in the analysis by obtaining a set of weighted sums of observed variables; then the PCA is the method of choice.

Though Widaman (1990; 1993) might have been instrumental in determining the researcher's choice for the analysis of data of this thesis, but the choice is not that obvious though, because the two broad classes of procedure serve a similar purpose, and share many important mathematical characteristics. Despite this and that many scholars describing common factor analysis as the preferred procedure, PCA has been the most widely applied; therefore, this PCA was used for the exploration of the quantitative data in this thesis.

Velicer and Jackson (1990a) reviewed some aspects of analysis, such as the number of factors/components to retain for rotation for interpretation purposes. Nonetheless, it appears that literature is inconclusive when it comes to the precise conditions for any equivalence of outcome. Widaman (1993) suggests that PCA may be fruitfully employed, especially with a small number of variables, when the researcher is concerned mainly with data summarization, especially, dimension reduction.

Hair et al. (1998) contend that when a large set of variables is factored, the method first extracts the combinations of variables explaining the greatest amount of variance and then proceeds to combinations that account for smaller and smaller amounts of variance. In deciding when to stop factoring (i.e. extraction), there is a need to commence with some pre-determined criterion, such as the percentage of variance or latent root criterion (i.e. eigenvalue) to arrive at a specific number of remaining items. The first solution having been reached, it is then necessary to compute several additional trial solutions, and the results are used to examine the factor matrices. By analogy and as well summed up by Hair et al. (1998), choosing the number of factors to be interpreted is something like focusing a microscope. If too high or too low, an adjustment will obscure a structure that is obvious when the adjustment is just right. Therefore, there is a need to conduct several trials that allow the comparison between the outcomes in order to arrive at the best representation of the data. Hair et al. (1998) conclude that an exact quantitative basis for deciding the number of factors to extract has not yet been developed. However, a number of stopping criteria for the extraction of factors that are utilized are: (1) latent root criterion (or eigenvalue), (2) a priori criterion, (3) percentage of variance criterion, (4) scree test criterion, and, (5) heterogeneity of the respondents. However, in practice, most researchers seldom use a single criterion in determining the number of factors to extract. Therefore, for this thesis, the following criteria in addition to the sample size, were decided upon so as to allow the proper extraction process, coupled with the establishment of an understanding of the dimensionality of those extracted components.

(1) **Latent root criterion (or eigenvalue)** - according to Hair et al. (1998), whose argument is supported by several other scholars, the eigenvlaue needs to be greater than one; thus, any item with an eigenvalue of less than one will be considered insignificant and therefore, disregarded. In carrying out the analysis for this thesis, the eigenvalue of more than one was considered as one of the criteria; whereas any variable that had an eigenvalue of less than one was considered insignificant, and therefore ignored.

(2) **Percentage of variance criterion -** according to Hair et al. (1998), in the natural sciences, the factoring procedure usually should not be stopped until the extracted factors account for at least 95 percent of the variance. While in other sciences including the social sciences, where information is often less precise, a solution that accounts for 60 percent of the total variance, and in some instances even less than that, is considered as satisfactory. For this research, several trials were conducted and the total variance explained by the remaining factors ranged between a low of 55 percent to a high of 80 percent. Further details are outlined later in this chapter.

(3) **Scree Test criterion -** according to Hair et al. (1998) this criterion is used to identify the optimum number of factors that can be extracted. Although a scree test was applied, according to Field (2005), the validity of this criterion depends on the sample size; the higher the sample size, the more accurate the test. This will be accurate when the sample size exceeds 250 and the average communality is greater than or equal to .6, while this criterion will be acceptable if the sample

size is 200 and above. The sample size for this thesis stood at 223 respondents; therefore, this criterion was also met.

In addition to taking into consideration more than one criterion, Hair et al. (1998) contend that selecting the number of factors is interrelated with an assessment of structure, which is revealed in the interpretation phase. Thus, in line with Hair et al.'s suggestion, several factor solutions with differing numbers of factors were examined before the structure was clearly defined. This allowed the proper formation of the retained variables for the interpretation of this data. This was done to: (1) meet the criteria for the retention of the factors, and, (2) allow the rigorous examination of the data through the application and employment of diverse methods.

3.7.1.2 Data Investigation - Quantitative - Factor Analysis - Rotation

For this research, all the rotation methods were trialled. However, of these, the varimax method has proven to be very successful as an analytic approach to obtaining an orthogonal rotation of factors for the purpose of this research, an argument that is supported by Hair et al. (1998) who consider rotation to be an important tool in interpreting factors. The simplest case of rotation is an orthogonal rotation, in which the axes are maintained at 90 degrees. It is also possible to rotate the axes and not retain the 90-degree angle between the reference axes. Hair et al. (1998) also advised that when not constrained to being orthogonal, the rotational procedure is called an oblique rotation. It is worthwhile to note here that the same general principles of orthogonal rotations pertain to oblique rotations.

In practice, the objective of all methods of rotation is to simplify the rows and columns of the factor matrix to facilitate interpretation. Several choices are available for oblique rotation methods; they are only limited choices in most statistical packages for this type of rotation. For example, SPSS provides: (1) oblimin (referred to as direct oblimin) with delta, and, (2) promax with a default of kappa of 4. Three major orthogonal approaches have been developed: (1) quartimax, (2) varimax, and, (3) equimax. No specific rules have been developed guiding researchers in selecting a particular orthogonal or oblique rotational technique. In most instances, researchers simply utilize the rotational technique provided by software. However, the choice of the orthogonal or oblique rotation should be made on the basis of which of these is the most suitable for a given research problem. Nevertheless, most software, including SPSS, has varimax as their default. In view of this and for the purpose of this research, the varimax method was deployed.

3.7.1.3 Data Investigation - Quantitative - Factor Analysis – Subject-to-variables ratio

In relation to the sample size, Floyd and Widaman (1995) argue that until recently, a general rule of thumb regarding sample size for PCA and common factor analysis has been 'the more participants, the better'. Definite guidelines for sample size have been unstable, passed down amongst factor analysts in an oral tradition. This tradition held that a subjects-to-variables ratio of 4:1 or 5:1 was sufficient for exploratory factor analysis. Gorsuch (1983) stated that there should be at least 5 participants per variable and that a sample size of at least 200 is preferred. Streiner (1994) recommended that adequate solutions will be obtained with 5 participants per variable as long as there are 100 participants in the sample, and with 10 participants per variable when there are less than 100. This thesis had a sample size of 223 participants, which complies with the preferred sample size as outlined by Gorsuch (1983).

Guadagnoli and Velicer (1988) challenge such rules and argue that no sound theoretical or empirical basis exists for across-the-board, participant-to-variable ratio recommendations. They suggest that variable saturation with the factors, indicated by the size of the factor loadings, along with the total sample size and the number of indicators per factor, is important in determining the stability of factor solutions. Most notably, with a factor loading of .80, solutions were highly stable across replicated samples regardless of the number of indicators, even with as few as 50 participants.

When factor loadings were in the .60 range, stable solutions were obtained with sample sizes greater than 150, or with still smaller samples when each component contained at least four variables loading at .60. In general, larger samples of 300-400 were needed when the factor loadings were only .40. However, when at least 10 variables loaded at .40 on each factor, samples of 150 produced accurate solutions. Thus, instead of focusing solely on the participant-to-variable ratio, Guadagnoli and Velicer (1988) recommend careful attention be given to selecting variables that are heavily saturated with the factors, or when factor loadings are weak or unknown, using many measures to represent each construct.

By the same token, Floyd and Widaman (1995) argue that 5-10 participants per variable guideline is commonly used in confirmatory factor analysis as well. Because the number of parameters estimated in a confirmatory analysis can increase greatly as more variables are added and the model becomes more complex, this recommendation is a sound reason for keeping models simple when using confirmatory factor analysis. There is little justification for using a 'the more the better' rule in confirmatory factor analysis. In fact, with very large samples, it would be more useful to subdivide the sample for the purpose of replicating the factor solution rather than conducting one analysis with the entire sample. In addition to all the above criteria, and in line with Field (2005), it is often the case that in statistics, the three criterion: (1) the size of the factor loadings, along with, (2) the total sample size, and, (3) the number of indicators per factor, were important in determining the stability of factor solutions and often provide different solutions. In addition to all these measures, in these situations, the communalities of the factors need to be considered together with Kaiser-Meyer-Olkin (KMO), which will be elaborated upon in the section to follow.

3.7.1.4 Data Investigation - Quantitative - Factor Analysis – Application to the online survey data

As outlined above and despite some scholars arguing that the use of Principal Axis Factoring (PAF) would better represent the data, for the purpose of this thesis, which aims at exploring and identifying the variables, thereby establishing the dimensionality within the components of the newly developed research tool, the factor analysis was run using PCA extraction rather than any other method. Field (2005) states that the Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy can be used to evaluate the appropriateness of the components generated through the calculation. Cooksey (2007) posits that exploratory factor analysis is classified as multivariate, correlational, and parametric analysis. In this regard, Cooksey (2007) gives simple definitions of different methods within the factor analysis stating that exploratory factor analysis is 'the type of analysis used to summarize and represent the interrelationships amongst a set of variables using a much smaller number of composite variates' (Cooksey, 2007 p. 138).

PCA attempts to accomplish this task by explicitly combining variables in a weighted fashion to form 'components', which account for the maximum amount of variability in the variables' scores (Cooksey, 2007 p. 138). Graetz (2000) considers the aim of PCA is to reduce a set of correlated variables to a smaller number of weighted, linear combinations of variables, or 'principal components'. According to Hayton, Allen and Scarpello (2004) there are different opinions as to what might be the best method to apply, and statisticians do not seem to concur on which method is best for the extraction and retention of components. However, Hayton, Allen and Scarpello (2004) suggest that (KMO) would be one criterion to meet, followed by the eigenvalue of more than 1, coupled of course with the use of the scree plot.

Several runs were carried out, aiming at meeting the criteria of the best fit between the items, the sample size, the (KMO), and determinant, identified eight components. These runs and analyses were in line with the guidelines offered by Field (2005) using SPSS V. 13.0 ©. Several options readily available in this software assisted in the reduction of the data and the generation of the components representing the interrelationships between the variables. These options included: (1) the univariate descriptives which provided means and standard deviations for each variable, followed by, (2) the Coefficient option to produce the *R*-matrix, and, (3) the Significance levels option that produces a matrix indicating the significance value of each correlation in the *R*-matrix. The Determinant of matrix was considered vital for testing for multiconlinearity or singularity. According to the literature (e.g., Field, 2005), this determinant of the R-matrix should be greater than .00001. However, for the purposes of this thesis, the choice as to which of the variables to eliminate was arbitrary. This justified the choice of univariate descriptives, initial solution, coefficient, significance levels, determinant, (KMO) and Bartlett's test of sphericity, inverse, reproduced, and anti image under factor analysis descriptives, with PCA as the factor analysis extraction with correlation analyses and the display of un-rotated factor solution and scree plot extracting an eigenvalue over one with maximum iterations for convergence of 25. Those options were chosen with varimax as the method of rotation, requesting the display rotated solution and loading plots with maximum iterations for convergence of 30. Also, factor scores were saved as variables using the Anderson-Rubin method and the display of factor score coefficient matrix. Options for missing values were identified as the replacement with mean and the display format for coefficient to be sorted by size and to suppress absolute values less than .4.

These analyses that were conducted using SPSS V. 13.0 © on the quantitative data collected indicated the existence of ethical mindsets in the Australian services sector. These ethical mindsets have eight components according to results that were generated through the application of PCA. These eight components: aesthetic spirituality, religious spirituality, optimism, harmony and balance, truth seeking, pursuit of joy, peace and beauty, making a difference and professionalism, recorded high alphas of 0.931 (aesthetic spirituality) to a low of 0.720 (professionalism). In addition, the dimensions of these components recorded high factor loadings displaying different potency on ethical mindsets. The criteria, the results and the analysis of these components and their dimensions will be explored further in Chapter 4 of this thesis. In the second stage of data collection (i.e. focus groups), these components with their dimensions, and following the generation of answers to general questions in relation to the ethical standards in society, the nature of spiritual and aesthetic persons, were presented to the members of the focus groups to allow the exploration, the confirmation and the triangulation of the data.

3.7.2 Data Investigation - Qualitative

In this thesis, focus group interviews (qualitative) were used following the collection and the analysis of data through an online survey (quantitative). Based on the eight components generated, questions were developed and explored through focus group interviews that were held with 20 individuals from the Australian services sector. The focus group interviews allowed the patterns, trends and themes identified in the quantitative analysis to be developed and refined. The qualitative data was coded, analysed, and interpreted with the use of NVivo8 © with the assistance of the field notes taken by the researcher during the running of these focus groups.

According to Morgan (1996) over the past decade, focus group interviews have re-emerged as a popular technique for gathering qualitative data, both among sociologists and across a wide range of academic and applied research areas. Focus group interviews are currently used as both a self-contained method and in combination with surveys and other research methods, most notably individual, in-depth interviews. Moreover, Morgan (1996) states that the advantages of focus groups can be maximized through careful attention paid to research design issues at both the project and the group level.

Lewis (1995) posits that focus group interviews were begun in the late 1930s by social scientists who had doubts about the accuracy of traditional information gathering methods, which were mainly quantitative at the time. Lewis (1995) contends that focus group interviewing today takes on many different forms as researchers modify procedures to suit their own needs. In a manner similar to all other data collection methods, the focus group method has both advantages and disadvantages. While the advantages are welcome, every effort needs to be exerted to ensure the reduction or the elimination of the disadvantages. According to the Australian Division of General Practice (2003), focus groups interviews are a very efficient collection of qualitative data for these reasons: (1) in one session, data can be collected form 3-4 people instead of one, (2) the researcher has the ability to ensure data quality control, whereas false or extreme views tend to be discouraged by the group process, (3) the interaction between the participants' means that issues are explored in greater depth than is possible with individual interviews, and, (4) participants tend to enjoy focus group interviews and feel that they have made a worthwhile contribution with relatively little effort. As for the disadvantages of focus group interviews, the Australian Division of General Practice (2003) maintains that the number of questions that can be asked in one session is limited. As responses to any question would be coming from a number of people, it is unlikely that the researcher would need more than five questions for an hour's session. Focus groups require resources and time spent on recording and analysing the data. Focus groups require a facilitator with good group work skills, who can ensure that the discussions are not dominated by only one or two people, that the group remains focused on the issue and actually answers the question, and that the quieter members are encouraged to have a say. The facilitator (in this case the researcher) noted and considered these points prior, during and after conducting the focus group interviews.

On comparing focus group interviews to in-depth interviews, Mather (2003) states that in focus group interviews there is the opportunity to follow trails further than with a questionnaire. Another benefit is that they are a cost-effective way of covering a greater number of participants as against individual interviews, mainly since less face-to-face interview time is required. The time taken for the transcription and analysis phases may be reduced as well. Nevertheless, Bloor et al. (2001) argue that recruitment for focus group interviews can present particular difficulties for researchers, and might be the source of failure of focus group interviews. There is the burden of not only identifying willing and eligible respondents, but also ensuring that they attend the focus group interviews. There is the danger of people not showing up on the day. Bloor et al. (2001), contend that while there is a limit to the degree of control the facilitator/researcher has over the respondents, every effort should be made to reduce the likelihood that individuals will fail to turn up to the group meeting.

In addition, Dick (1998) gives a systematic guide for the unskilled facilitator or moderator. This guide stipulates that the researcher needs to consider the preparation of the questions, the selection of an appropriate venue, how to introduce the activity and its purpose, and explain the role of the moderator/facilitator, especially in relation to the data to be generated. Consideration also should be given to the collection of enough contextual information in order for the more specific information to be interpretable. Dick (1998) suggests that the facilitator needs to ask the question and allow the participants time to think and to come up with the answer. Dick (1998) warns that some of the questions prepared earlier might not be used, depending on the results of the contextual information received, and advises that moderators need to be careful to reword the questions or even not use them at all, with a notification of this on the records. Further, Dick (1998) stresses the great importance of the probe questions, coupled with the observation of the body language, and the general atmosphere in the focus groups. Dick emphasises the importance of thanking participants at the end. In addition, Morgan (1988b) suggests that it is best to over-recruit by 20% as some people may not wish to participate or not turn up on the day. Further, to ensure the success of focus group interviews, adequate prior preparation is essential. Dick (1998) suggests consideration should be given to: (1) the design the questions to be used in the different phases of the group, and, (2) the identification of the population, and the draw up a sample of people from it; in general a maximum diversity sample will usually produce better information than a random sample for a particular group size.

Reminders were sent and information sheets and contact details of the researcher were provided so that participants were able to contact the researcher with any queries or give notice in advance if their circumstances changed and they were unable to attend the pre-assigned focus group session, (Appendix 4, 5, 6 and 7). The points highlighted in the literature were also considered at the time of the preparation of the questions, and at the recruitment stage. Therefore, if it was decided to have 4-6 members in each of the four focus groups interviews, invitations for recruitment were sent to eight participants per focus group interview. Therefore, in order to allow exploration, explanation and triangulations generating answers to the interesting questions raised through the analysis of the quantitative data, four focus groups interviews were held.

3.7.2.1 Data Investigation - Qualitative - Focus groups interviews – focus group interviewing guide

According to Dick (1998), the group session itself can be regarded as having four phases: (1) an introduction, (2) a question to tap contextual information, (3) questions to tap the key information required, and, (4) probe questions for follow-up or to elicit information that is more specific.

A method for running the focus groups interviews was developed following a thorough review of the literature on focus group interviews, taking note of how best to run such groups. The agenda was set to provide the researcher/facilitator of these focus group interviews with the proper direction to achieve the best results. The agenda and the questions for the focus groups were set up to encourage the proliferation of ideas. Stewart and Shamdasani (1990) had two principles for the questioning route: (1) questions were ordered from the more general to the more specific, and, (2) the questions of greater importance were placed at the beginning, with the less important questions towards the end. In addition, Kreuger (1988) suggested that a focused interview should include fewer than ten questions, and often only five or six, while Stewart and Shamdasani (1990) maintain that it should be less than twelve questions. For the research purposes of this thesis, eight questions were developed in the understanding that most of the participants had not met before, therefore some questions led to familiarization with the atmosphere and with the participants' way of thinking. Therefore, the first questions generated a discussion that tapped into the experience of the participants in relation to the market meltdown. Participants were aware of the topic of the research; therefore, the concepts of spirituality and aesthetics were mentioned while trying to reflect on the current ethical situation in the financial market that led to the current financial crisis globally.

Then, subsequent questions generated several opinions and ideas that indicated the presence of more than one camp or school of thought during the one focus group interview. However, respect was demonstrated by all participants for the ideas and ideologies of all others without prejudice.

3.7.2.2 Data Investigation - Qualitative - Focus groups interviews - Standardization

According to Morgan (1996), there is a need to ensure standardization when running more than one focus group interview. Morgan states that at one extreme there is an emphasis on ‘emergence’ that lets the questions and procedures shift from group to group in order to take advantage of what has been learned in previous groups. Although the list of questions and the procedures adopted were the same for all the groups, any interesting point that emerged in the first focus groups was added to the discussions in the groups that followed. Morgan (1996) contends that standardization is actually a matter of degree, and even standardized designs allow minor variations that accommodate the unique aspects of each group, in order to avoid what Merton et al. (1990) describe as the fallacy of adhering to fixed questions. However, Orosz (1994) argued that the use of predetermined questions is inconsistent with many of the key tenets of qualitative research. Brotherson and Goldstein (1992) made the case for pursuing standardization within an emergent research design. In this respect, Morgan (1996) argued against these scholars’ contentions, stating that focus groups should be based on a conscious assessment of the advantages and disadvantages of standardization with regards to the goals of a particular project.

Morgan (1996) who cites several scholars in the qualitative research literature, indicates that the great advantage of standardization is the high level of comparability across the focus group interviews being held. This is very important, especially when the researcher's aim is to compare the data generated from the different focus group interviews. For the research purposes of this thesis, the data collected from the four focus group interviews were considered as one source in order to allow the generation of a consensus of replies to the questions. In addition, some issues emerged during the first focus group interview that were carried forward by the moderator/facilitator and were added to the discussions in the other three focus groups to ensure full standardization of the four focus groups interviews.

3.7.2.3 Data Investigation - Qualitative - Focus groups interviews – Types of questions

In the literature there are different opinions in relation to using questions to run the focus group interviews. Kreuger (1988) speculates as to why questions should be only rarely used in the focus group interviews. Stewart and Shamdasani (1990), in support of Lewis (1995), advocate the use of pre-prepared questions, expressing confidence that such a method would add value to the focus groups interviews. According to Lewis (1995), unstructured, open-ended questions allow respondents to answer from a variety of dimensions, thus, pre-prepared questions need to be very carefully phrased to elicit maximum responses by all participants. Nevertheless, Lewis (1995) provides another option, as he contends that the questions must be carefully prepared and phrased in advance to allow the collection of the maximum number of responses from all participants. In relation to the development of the questions, Stewart and Shamdasani (1990) opine that questions that include words such as 'how', 'why', 'under what conditions', or similar probes, inform the participants that the researcher is interested in complexity and in facilitating discussion.

Moreover, in line with Lewis's (1995) recommendation, the researcher (in this case the moderator/interviewer) started with the general question, obtaining the participants' opinion in relation to the role of ethics in the workplace, especially with the unfolding financial crisis. Details of the impact of this method of questioning are given in a later section.

3.7.2.4 Data Investigation - Qualitative - Focus groups interviews – The moderator

Morgan (1996) contends that the presence of a moderator is one of the most striking features of focus group interviews. This presence indicates that the focus group interviews are more structured. Morgan (1992) has called attention to two ways in which a focus group interview can be more structured. While the moderator controls the asking of questions, simultaneously s/he needs to control and manage group dynamics. Lewis (1995) argues that the technique of moderating focus groups interviews is a skill in itself where the moderator may have to wear many hats (De Bono, 2004) and assume different roles throughout the course of the discussion. Lewis (1995), deriving from Scott’s 1987 work and that of Stewart and Shamdasani (1990), contends that moderators have the difficult task of dealing with dynamics that are constantly in flux. In these focus groups, the moderator who is the researcher of this thesis was not faced with any serious problems, as she continuously monitored and checked behaviour against attitudes, challenging and drawing out respondents with opposite views and was very careful to recognise any emotional components of the responses, especially with such sensitive concepts. The moderator showed empathy towards, and understanding of, the participants despite the diverse and different opinions that were generated throughout these focus group interviews.

The moderator had been guided by the literature on focus groups interviews, and had exerted every effort to allow the participants to have a pleasant experience from their participation in the focus groups interviews, bearing in mind that they were volunteering their time to assist in this research. Therefore, the moderator ensured that all the necessary requirements (e.g., parking, directions, stationery, refreshments, pleasant atmosphere etc.) were considered and made available in a very organized and professional manner.

3.7.2.5 Data Investigation - Qualitative - Focus groups interviews - Location, design, Settings and environmental comfort

According to Loeb, Penrod and Hupcey (2006) feedback from focus group participants indicates that the most important concern of participants is the issue of convenience and comfort. This can only be decided when the interest of the majority of the anticipated participants is recognized. Further, round tables seem to be very appropriate for focus group interviews. Therefore, these considerations were taken into account in this research. Parking spaces were arranged for the participants, coupled with a professional boardroom booking for the event with the necessary directions given, along with other arrangements for these focus group interviews.

The participants expressed their appreciation of and satisfaction with the arrangements. This was expressed verbally, and it was proven through the participants' keenness to stay behind after the official closing of the focus group interview to continue discussions with other members of the groups, either on the same issue or on other issues of mutual interest. In line with the literature, attention was paid to environmental factors such as the comfort of the venue; thus it was ensured that the temperature in the boardroom was moderate and acceptable.

In addition, and in line with the suggestion by Loeb, Penrod and Hupcey (2006) refreshments were offered. Further, simple and inexpensive gifts were handed to the members of the focus groups as a token of appreciation. These items were distributed at the conclusion of the focus groups with a 'thank you' letter. The aim was to have the participants being satisfied with the experience. In addition, Greenhaum (1998), suggests ten tips for a successful focus group as follows: (1) You never can do too much planning for a focus group, (2) Manage the recruitment process actively to be sure to get the right people in the groups, (3) Do not prejudge the participants based on physical appearance, (4) The best focus group moderators bring objectivity and expertise in the process to a project, (5) Achieving research objectives does not guarantee a successful focus group project, (6) The moderator and the client should coordinate their efforts at all stages of the process for the research to achieve its objectives. In this research, both are the same. (7) Most client organizations conduct more focus groups than are necessary to achieve the research objectives. For this research only four focus groups were convened, (8) One of the most important services a moderator can provide is a fast report turnaround, and, (9) Client observers should be thoroughly briefed about the research objectives before the sessions start. This was considered inappropriate for this research due to issues of confidentiality and anonymity. The themes and comments generated from these focus groups will contribute to the interpretation of data as outlined in Chapter 4 of this thesis.

3.8 Ethical considerations

3.8.1 Ethical consideration - Quantitative data collection – online survey

In line with the current University guidelines and regulations, authorization was obtained from the University's ethics committee prior to the commencement of the study. Prospective participants were requested to participate voluntarily in the research and were assured of anonymity; the demographic data, which was collected by category, is used in a much-consolidated form. Additionally, all data relating to the online survey will continue to be kept either in a secured cupboard or password protected. Records will be destroyed, in line with the University's archiving policy. In summary, all data collated through the online survey will be stored in accordance with section two of the Joint NHMRC/AVCC Statement and Guidelines on Research Practice (Australian Vice-Chancellors Committee, 1997).

In line with the current university guidelines on dealing with humans in research, the online survey's respondents, through a facts statement, were assured that demographic data will be used only in a consolidated form, and that individual personal data will be held securely, and not released to unauthorized parties. Participation in the study was voluntary and the online survey was designed in a manner that participants could proceed without the need to answer all the questions. Participants were also assured that they could withdraw from the study at any time.

3.8.2 Ethical consideration - Qualitative data collection – focus groups interviews

Flinders (1992), as well as Brickhouse (1993) contend that the issue of ethics is important in all qualitative research studies. This is specifically important given the sensitive nature of the concepts discussed, ensuring that participants were treated with respect. Lewis (1995) who was influenced by Noddings and Belenkey et al., stated that caring ethics was paramount throughout her research on bioethics. Lewis elaborates on this caring ethics stating that empathic, responsive, and concerned with relationships should be demonstrated. Furthermore, Lewis states that the researcher has an ethical responsibility to be receptive to the needs of the participants. Lewis (1995), deriving from Flinders, indicates that there is a need to empathize with participants to allow the development of a relationship based on trust, caring, honesty, and respect. Therefore, the researcher needs to offer support, encouragement, affirmation, and resources when required. Cooksey (2007) warns researchers that in social and behavioural research involving human participants, modern ethical principals governing the conduct of the research on humans give participants the right to: (1) give their informed consent to participate in the research, and, (2) decline to participate or withdraw their participation at any time. Some who specialize in running focus groups, state that there might be some differences between what is written and might actually happen in focus groups. In this research, every effort was made to ensure that the focus groups were run in accordance with the aforementioned ethical requirements.

3.9 Conclusion

This chapter started with an outline of the research paradigm, identifying the interpretive paradigm as being the one best suited to the purposes of this thesis. With the limitations attached to the sole use of only quantitative or qualitative techniques, this was, and through proper investigation of the relevant literature, followed by an argument allowing the comparison between the qualitative and quantitative techniques, resulting in adoption of pragmatic interpretive mixed-methods approach for this thesis. This was followed by research design, data collection, legitimisation and investigation concluding with ethical considerations.

Given the lack of a suitable research tool recorded the literature that examines and measures the concepts of this thesis, this chapter displayed the efforts exerted by the researcher in developing a suitable research tool deriving from what is available in literature, for the thesis' concepts that are known of their holistic and intrinsic nature. Therefore, steps taken for the development of this new survey tool were elucidated.

This was followed by a display of necessary statistical data and tests, for the development and examination of the suitability of this newly developed survey tool applied at various stages. These stages started with the pilot study and ended with the collection of data through the online survey. Then, by introducing factor analysis and using principal component analysis extraction, the validity and reliability of the survey tool was also examined, allowing the generation of high alphas of the online survey sixty-six items, and the eight components of ethical mindsets generated through the application of principal component analysis.

This was followed by the identification of issues related to the running and success of focus groups interviews, including actions required to ensure aims of the research were achieved. Furthermore, the ethical issues involved in the collection of data through the online survey and focus groups interviews were discussed in full. In Chapter 4, the analysis of the quantitative and qualitative data will be conducted paving the way for the introduction of the ethical mindsets components, which were further developed through the focus group interviews, suggesting various influences on ethical mindsets.

Chapter 4

4. Data Analysis

4.1 Chapter synopsis and outline

Chapter 1 outlined the main concepts, the researcher's perspective, and methodology. Chapter 2 identified the gap in the literature that allowed the development of the research aims and questions. In Chapter 3, an interpretive mixed-methods approach was outlined, and the modified mixed research model introduced. While Chapters 1, 2 and 3 covered the first four stages, this chapter reports on the analysis of the data collected, and presentation of findings will be in three stages: first, a data display that contains data consolidation, description and frequencies. Second, data computation and transformation, correlation and reduction, the eight components generated using principal component analysis extraction, outlining the data integration (i.e. quantitative and qualitative) and, the development of understanding of individuals through the application of ethical mindsets, and the exploration, explanation and the triangulation of the data through focus groups interviews. This chapter concludes with the presentation of a proposed model of the components of ethical mindsets suggesting various influences in the form of intrinsic and extrinsic variants that might affect the ethical mindsets in addition to the identified components.

4.2 Data Analysis (Ia) – Quantitative Data

Quantitative data was collected through an online survey, when respondents were asked, using 5-point Likert scale, to indicate the level of their agreement or disagreement to sixty-six statements divided into four sections.

4.2.1 Data Analysis (Ia) - Quantitative Data Display

In line with Leech, Barrett and Morgan's (2005) suggestion, prior to running the inferential statistics, the first statistical procedure conducted on the data was an exploratory analysis, to facilitate a description and summary of the data. This was mainly to identify the sample characteristics and their representativeness. This procedure also assisted in firstly, identifying any problems in the data such as outliers, non-normal distributions, problems with coding, missing values, and/or errors inputting the data; and secondly, examining the extent to which the assumptions of the statistics that are planned to be used are met, and thirdly, for obtaining basic information regarding the demographics of subjects, and examining relationships between variables to determine how to conduct the analysis (Leech,Barrett & Morgan, 2005 p. 26). Missing data was treated in line with suggestions by (Coakes,Steed & Price, 2008; Field, 2005; Leech,Barrett & Morgan, 2005), whereas those responses considered unreliable were removed, prior to conducting the first run of the analysis. This action reduced the number of respondents to 208, a number that fluctuated depending on the nature of the statements in the online survey.

4.2.2 Data Analysis (Ia) - Quantitative Data Descriptive and Frequencies

According to Cooksey (2007) descriptive statistics are employed to facilitate the description and summarisation of data. Cooksey (2007) posits that 'describe' means the use of some pictorial or graphical representation of the data or the computation of an index or number designed to summarize a particular characteristic of a data sample. These statistical procedures are designed to identify or display a particular pattern or trend in the data, which will allow the interpretation of those figures. This interpretation can be further assisted by the generation of frequency, which according to Cooksey (2007) provides a convenient counting summary for a set of data that facilitates interpretations of various aspects of the data being analysed. Using SPSS v. 13.0 ©, plots and numbers were generated. The computed descriptive statistics and frequencies are outlined in (Appendix 8).

Though demographic variables are outside the scope of this thesis' aims and research questions, in addition to the statements relating to the main concepts of the thesis, the online survey contained questions relating to demographics. The questions were limited to gender, age, occupation, position, supervisory level, marital status, number of children, education. The analysis of these responses shed some light on the profiles of the sample used for this research as outlined in Chapter 3, and highlighted some pointers indicating the impact of demographic variants on ethical mindsets. Analysis of this data, in combination with the themes that emerged in the focus group interviews, will be included under 'data analysis (III)' later in this chapter.

4.2.3 Data Analysis (Ia) - Quantitative Data Computation and Transformation

The online survey comprised five sections: (1) individual responsibility, (2) teamwork/team orientation, (3) spirituality, (4) aesthetics, and, (5) demographics. In relation to the computation and transformation of data, based on Field's (2005) recommendation, the Likert scale type sixty-six statements within the four sections of the online survey were computed to generate four sections, as detailed in (Table 11) below:

Descriptive Statistics	***Section 1***	***Section 2***	***Section 3***	***Section 4***
Valid n	*208*	*208*	*208*	*204*
Mean	*4.21*	*3.55*	*3.90*	*3.66*
Standard Error of Mean	*0.34*	*0.34*	*0.29*	*0.34*
Median	*4.20*	*3.50*	*3.92*	*3.67*
Std. Deviation	*0.490*	*0.495*	*0.416*	*0.481*

Table 11 Descriptive statistics – four sections of online survey – 223 respondents

The highest mean was recorded in the first section of the online survey, which also recorded the highest valid number of respondents of 208. This section included statements relating mainly to the individual's responsibility towards his/her own development. Agree and Strongly Agree responses were very high at 97%. As for section three (i.e. spirituality section), the trend was different. For example, while 70% of respondents Agree and Strongly Agree that others experience joy because of their work, some 89% of respondents considered that they really make a difference to the people with whom they work. As for being aware of what is meaningful at work, the percentage of Agree and Strongly Agree came to 73%, which is the second lowest in this section. This awareness of what is meaningful, as indicated by Driver (2007) might be considered the first step in the recognition of being spiritual through the suffering that might be visible in the workplace. Both the third and fourth sections (i.e. aesthetics section) recorded a moderate and even similar means and standard deviations. It was the second section (i.e. teamwork/orientation), that recorded the lowest mean amongst all the sections of the online survey, being less important than others, though teams continue to be an important element of many organizations (Hoegl & Praveen Parboteah, Spring, 2006).

In addition, the respondents were given the chance to choose which of the situations or conditions would make their weekend most enjoyable. The results indicated that 50% enjoy mostly a quiet and reflecting time at home, while only 21% would enjoy a quiet and reflecting time at a national park, and only 9% would enjoy a quiet and reflecting time at a place of worship. Concerning family, 35%, and 20% enjoy a weekend that includes an activity involving their children or their parents; compared to 39% who would not enjoy such activities. As for art, 39% of those respondents do not enjoy a weekend that includes a visit to an art gallery, or any type of sport. These results indicate that the majority of those responding seek fulfilment, but find this by reflecting on their own lives. This raises questions about Orsborn's (2008) conclusion in relation to reaching out to others thus developing themselves, and giving themselves permission to bring their spirituality into the marketplace ensuring that their spirituality will blossom as well.

Only one in ten enjoy a weekend that includes a social activity for their prayer group, while the majority of 80% would not enjoy a social activity, or picnic or lecture arranged by their prayer groups. Thus, in practical terms, and although respondents relate to the components of both spirituality and aesthetic judgment, but prefer to spend time reflecting on their own lives, and trying to find where they belong, thereby supporting the claims made by Carroll (2002) and Preston & Buchanan (2005). The above results, though informative, are still inconclusive; therefore, further statistical procedures were undertaken. To allow better understanding of the data, the analysis stage moved to the multivariate. Velicer and Jackson (1990a) outlined the differences between exploratory and confirmatory procedures, and the issue of latent versus manifest variables.

A researcher must make five major decisions when introducing an exploratory component or factor analysis: (a) selection of variables and subjects for inclusion in the study, (b) selection of method of analysis, (c) determining the number of factors/components to retain, (d) selecting a method of rotation, and, (e) selection of a method of creating scores. According to Velicer and Jackson (1990a) of these decisions, the most critical is likely to be the first and the least critical is likely to be the choice of method. This is particularly true if the selection of variables provides an adequate sample of high quality measure for each factor/component and the subject sample size is adequate. Ironically, little research is available with respect to the topics of variable sample and subject sampling, although an extensive literature exists with respect to the choice of method. The most important is to reduce the attention to the choice of method and pay more attention to other issues when dealing with factor analysis.

Several trials were carried out using several diverse rotations, extraction methods and normalization. This was in line with Floyd and Widaman (1995) who posit that reporting on this type of analysis, should explore specific areas such as the method of factor extraction, criteria for retaining factors (e.g. eigenvalues), percentage of variance accounted for by the un-rotated factors, rotation method (and rationale) and variance explained by factors after rotation. The outcome was twelve components providing a KMO measure of sampling adequacy of .797, which according to Field (2005) is considered 'good'. According to Leech, Barrett and Morgan (2005) a KMO greater than .7 is an indication that there are sufficient items for each factor generated. This came with Bartlett test of sphericity (i.e. a test of assumption) recording significance of .000 (i.e. less than .05), indicating that the correlation matrix is significantly different from an identity matrix, in which correlations between variables are all zero. Forty-three items remaining following extraction (down from the Likert scale sixty-six items of online survey), with average of communalities of .73 which is much higher than the boundaries entailed in the literature, with non-redundancy of 14% which is much lower than the permissible 50% as indicated by Field (2005).

While these indications confirm the strength of the twelve factors generated, to ensure the rigour of the statistical methods applied and to meet all the statistical criteria mentioned in the multivariate analysis literature, a 'scree plot' was also generated. According to Hair et al. (1998) the scree plot is one of the methods used to ensure the proper retention of components. However, the generation of a 'scree plot' might assist in ensuring the rigour of the statistical methods, although according to Hayton, Allen and Scarpello (2004), this sometimes suffers from subjectivity and ambiguity. In addition, the number of variables involved plays a role in the use of 'scree plot'. Despite this, the 'scree plot' was run, which according to Field (2005) can be used when the number of respondents is more than 200 and in this case the number of respondents 223, which makes this method usable and applicable. Further, Reimann, Flizmoser and Garrett (2002) posit that a 'scree plot' provides some useful help when extracting factors from the data. Furthermore, Leech, Barrett and Morgan (2005) posit that a 'scree plot' can be used by researchers to check if a different number of variables will be preferable to the default of eigenvalue of over 1.

The 'scree plot' for this data (Figure 8) in relation to the remaining twelve components demonstrated the point of inflexion on the curve. Although this is difficult to interpret because the curve begins to tail off after three factors, there was another drop after the sixth factor, before the stable plateau was reached after the eighth factor. In this respect, Buhagiar (2002) contends that in a data set with two variables only, a 'scree plot' between the two variables can be easily plotted to represent the data visually. When the number of variables in the data set is large, it is more difficult to represent visually. The method of principal component analysis PCA can sometimes be used to represent faithfully the data in few dimensions, with little or no loss of information. This reduction in dimensionality is best achieved when the original variables are highly correlated, positively or negatively. Therefore, the retention of fewer factors than eight is justified when considering the 'scree plot' alone.

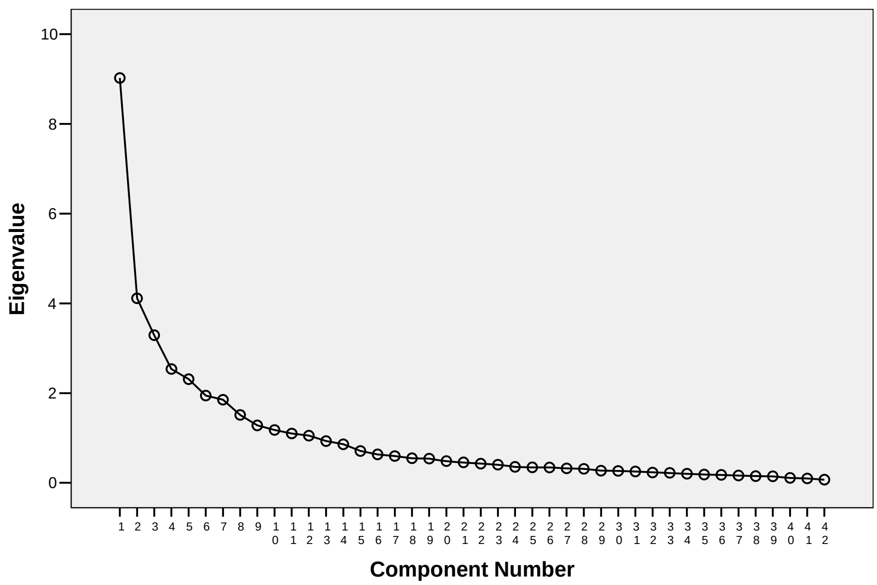

Figure 8: Scree Plot for the ethical mindsets components

These twelve components accounted for 74.283% of total variance (Table 12) which compares very favourably with the 60% percent variation or less explained or accounted for that is usually accepted in the social sciences (Hair et al., 1998). Further, the outcome from this run provided components that match the characteristics of components outlined by Buhagiar (2002). In this respect, this table demonstrates that the first component has the largest variance (21.47%), and is the most important, followed by the second component with the second largest variance (9.795%), and so on. This analysis generated a non-redundancy of 14%. Together, these results suggest that the inferences generated from the statistical analysis can be considered reliable.

Total Variance Explained - Twelve Components prior to further analysis retaining eight components									
Components intial EigenValue: Extraction Sums of Square Rotation of Squared Loadings									
#	Total	% of V.	C%	Total	% of V.	C %	Total	% of V	C %
1	9.02	21.49	21.49	9.02	21.49	21.49	5.31	12.64	12.64
2	4.11	9.79	31.28	4.11	9.79	31.28	3.54	8.43	21.07
3	3.29	7.84	39.12	3.29	7.84	39.12	3.30	7.85	28.92
4	2.54	6.04	45.16	2.54	6.04	45.16	2.83	6.73	35.66
5	2.31	5.50	50.66	2.31	5.50	50.66	2.70	6.44	42.09
6	1.94	4.63	55.29	1.94	4.63	55.29	2.53	6.03	48.12
7	1.85	4.41	59.70	1.85	4.41	59.70	2.48	5.90	54.02
8	1.51	3.60	63.31	1.51	3.60	63.31	2.26	5.39	59.41
9	1.28	3.05	66.35	1.28	3.05	66.35	1.89	4.50	63.90
10	1.18	2.81	69.16	1.18	2.81	69.16	1.78	4.24	68.14
11	1.10	2.62	71.78	1.10	2.62	71.78	1.29	3.08	71.22
12	1.05	2.50	74.28	1.05	2.50	74.28	1.29	3.07	74.28
Extraction Method: Principal Component Analysis (PCA) # = Component number (those components were not given names yet) V = Variance C = Cumulative									

Table 12: Total Variance explained for the twelve components

While these indications might confirm the statistical potency of the twelve generated factors, no names were given at this stage to these components. But, upon further examination, four out of the twelve components were identified as minor components because each had less than three items attached to them (Dunteman, 1989; Granitz, 2003; Hair et al., 1998; Kim & Mueller, 1978). Kim and Mueller (1978) define minor component as having only one or two items attached to it. Further analysis was conducted using principal component analysis PCA extraction, with varimax rotation method Kaiser Normalization. This data reduction generated eight major components, which were tested for validity and reliability recording high alphas. Thus, the remaining items of the online survey stood at thirty-five, down from the Likert scale sixty-six items, which made up the dimensionalities of these eight components. These components, their alphas, variance percentage explained, and total variance explained, together with the factor loadings of each of the dimensions, are detailed in Table 13.

	Eight components of ethical mindsets of thirty-five dimensions (PCA) - 223 Respondents				
	Component name	***FL*****	***Alpha α***	***V% ******	***Total V% ******
Item #	***(1) Aesthetic Spirituality***		0.931	21.49%	21.49%
31	"INTEGRITY" is a value I care to see apparent in my boss	0.870			
27	"INTEGRITY" is a value I care to see apparent in my co-workers	0.852			
33	"HONESTY" is a value I care to see apparent in my boss	0.822			
29	"HONESTY" is a value I care to see apparent in my co-workers	0.815			
30	"SUPPORT" is a value I care to see apparent in my boss	0.791			
32	"COMPASSION" is a value I care to see apparent in my boss	0.741			
28	"COMPASSION" is a value I care to see apparent in my co-workers	0.707			
	(2) Religious Spirituality		0.903	9.79%	31.28%
14	Prayer is an important part of my life	0.913			
58	I am in continuous search for divine truth	0.818			
13	I consider myself a spiritual person	0.814			
53	I believe in miracles	0.798			
	(3) Optimism		0.846	7.84%	39.12%
51	I have a belief a self-centred person can grow in compassion for those suffering	0.878			
52	I believe that a dominating person can grow in sensitivity	0.797			
46	I have a belief that a selfish person can grow out of selfishness with time	0.792			
50	I have a belief a negative person can develop a positive attitude	0.760			
47	I have a belief that a cautious person can, with time, become more adventurous	0.650			
	(4) Harmony and Balance		0.853	6.04%	45.16%
60	"HARMONY" is a value I care to see apparent in my co-workers	0.766			
61	"BALANCE" is a value I care to see apparent in my co-workers	0.761			
65	"BALANCE" is a value I care to see apparent in my boss	0.749			
64	"HARMONY" is a value I care to see apparent in my boss	0.729			
	(5) Pursuit of joy, peace and beauty		0.842	4.63%	55.29%
57	I am a person searching for joy in life	0.831			
55	I am a person searching for peace in life	0.826			
56	I am a person searching for beauty in life	0.791			
	(6) Truth Seeking		0.852	5.50%	50.66%
36	It is my belief that searching for truth is a virtue that should be appreciated by my boss	0.887			
35	It is my belief that searching for truth is a virtue that should be appreciated by co-workers	0.887			
37	I value knowing truth behind any decision taken by my boss	0.636			
66	"PURSUIT OF TRUTH" is a value I care to see apparent in my boss	0.545			
	(7) Making a difference		0.744	4.41%	59.70%
4	I feel, I make a difference to the people with whom I work	0.748			
1	I feel personally responsible for my development as a person	0.736			
3	I believe others experience joy as a result of my work	0.729			
2	I feel personally responsible for my own behaviour	0.715			
	(8) Professionalism		0.720	3.60%	63.30%
43	I feel comfortable with the way I treat others at my work place	0.836			
44	I always act in a professional manner towards others in my work place	0.750			
42	I readily acknowledge the contribution of my co-workers	0.684			
41	I do enjoy working in a team	0.445			
	**** Item # relates to where this statement appeared in the online survey***				
	*****FL refers to 'Factor Loading - *** variation explained***				

Table 13: Eight components, items, their alphas and total variance explained

Cronbach alphas of the eight components ranged between a high of 0.931 and a low of 0.720 which, according to Field (2005), are considered strong and would compare favourably with measures that specialise in measuring spirituality (e.g., Ashmos & Dunchon, 2000). In addition, according to Leech, Barrett and Morgan (2005) such high alpha figures confirm the internal consistency and reliability of the items under each of these eight factors. Furthermore, the factor loadings are mostly considered to be within the high category, which ranges between 0.7 and 0.9 with the exception of four items out of thirty-five, which recorded a factor loading between 0.45 and 0.6, which is still considered acceptable. These values of Cronbach alphas and factor loadings support the assumption that the factors are strong and are representative of the data with total variance explained of 63.30%, with the first component explaining 21.49% of the variance, which are considered good measures relating to social sciences.

In this regard, Desselle, (2005) argues that there are a number of ways to measure and determine a tool's validity and reliability. While ordinal in nature, data gathered from summated rating scales may be analysed with robust, parametric statistics that allow the tackling of the multivariate nature of many problems in research. Idler et al. (2003) posit that any research tool (i.e. survey) should have the appropriate characteristics of reliability and validity to be used in further research, and this has been proven to be appropriate, based on the above arguments supported with figures.

4.3 Data Analysis (Ib) - Quantitative Data - Tentative Definition and A Conceptual model

Denise, White and Peterfreund (2008) contend that the initial problem of ethical theory is that of defining the nature of ethics; arguing that any definition of a discipline so long in tradition and so rich in variety is made vague by the demands of inclusiveness. Denise, White and Peterfreund (2008) outline their findings drawn from the enterprises attempted by ethical theorists. These theorists attempt to analyse and explain moral judgments and behaviour, investigate and clarify the meanings of moral terms and statements, and establish the validity of a set of norms or standards for the governing of behaviour, an ideal of human character to be achieved, or ultimate goals to be striven for. This confirms the difficulty of defining issues either closely or remotely related to ethics; nonetheless, following from the above and based on these eight components, a tentative definition of ethical mindset(s) has been arrived at for the purposes of this thesis:

> '…an appreciation of and reflection on any situation through the filter of personal beliefs and values such as honesty, integrity, harmony, balance, optimism, pursuit of joy, peace and beauty, truth seeking, making a difference, and being professional, deriving from the strength rooted in individual's inner-self'.

The above indicates that the individual's ability to practically and wisely develop and interpret ethical issues would be with reference to the spirit and the soul within. This is achieved through the appreciation of ethical values held by individuals, connecting to their inner-selves, allowing the generation of understanding through sense making of the ongoing changes that create ambiguity and uncertainty in the world, that is more evident in the business world, and developing an ethical view. The eight components and their dimensions have been depicted in the following conceptual model (Figure 9).

The following model (Figure 9) depicts the results of the quantitative data with strong Cronbach alphas, (ranging between 0.931 of the first component and 0.722 for the eighth component). Add to this the high factor loadings and numbers of dimensions under each of these eight components providing empirical evidence that those ethical mindsets exist in the Australian services sector with spirituality and aesthetics as two of its main components. Furthermore, this model outlines the strong relationship between spirituality and aesthetics in ethical mindsets. This relationship can be clearly identified by examining the dimensions under the first two components, coupled with the nature of the other six components in comparison with the original survey tool.

Full analysis of the eight components of ethical mindsets and their dimensions deriving from the quantitative and qualitative data analysis will be conducted later in this chapter.

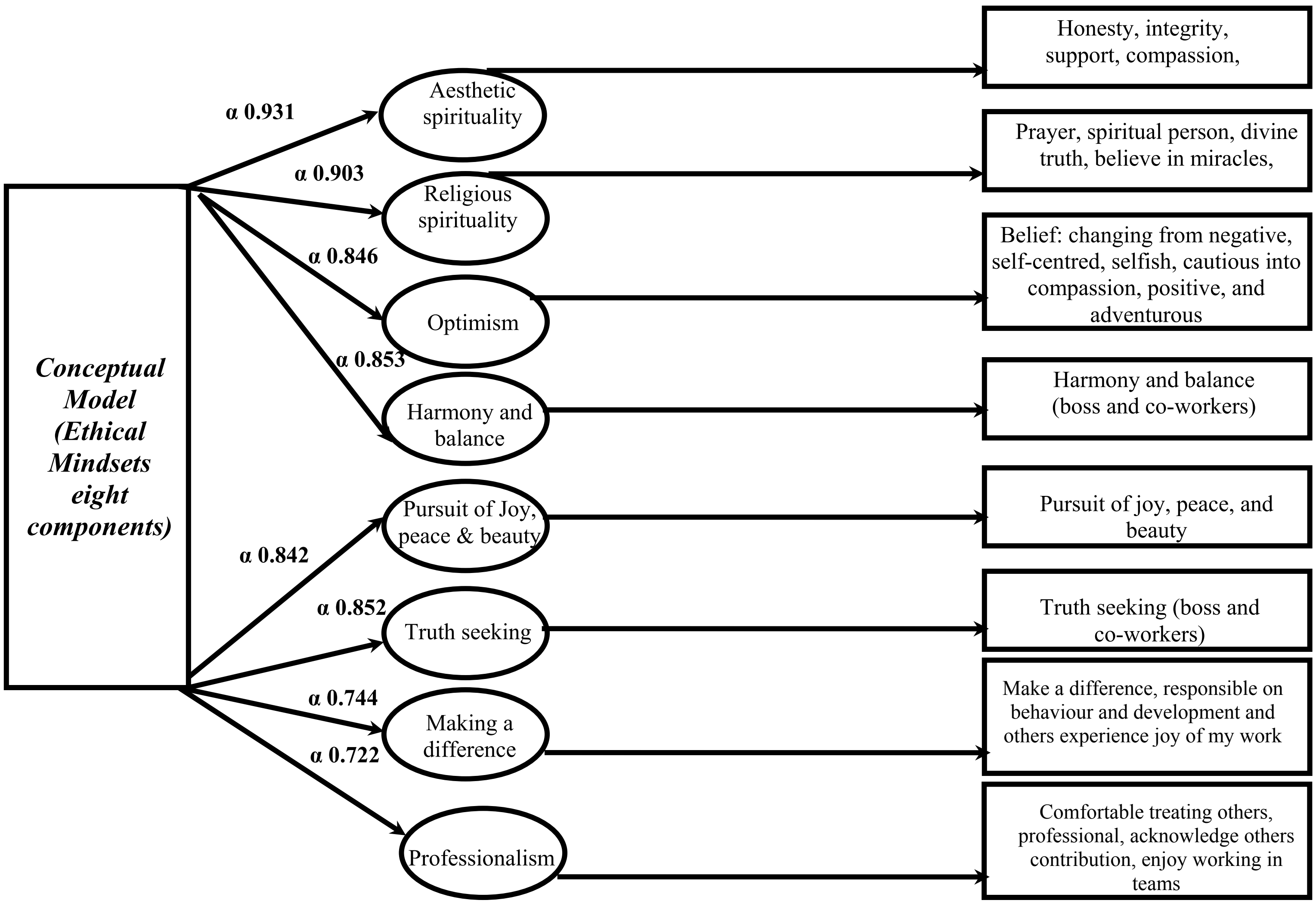

Figure 9: Conceptual model (Ethical mindsets eight components)

Whilst the above results have led to the development of this conceptual model, these results also raised questions about the characteristics differentiating a spiritual individual from an aesthetic individual. This is mainly because the two main components of ethical mindsets were clearly spirituality and aesthetics, demonstrating a connection between these two concepts in the mindsets of individuals in the Australian services sector. Nonetheless, these questions were investigated further through the qualitative phase of data collection (i.e. focus group interviews), allowing for the exploration, explanation and triangulation of the quantitative analysis.

4.4 Data Analysis (Ic) - Qualitative Data

Qualitative data were first collected by allowing the respondents to the online survey to add their comments under each of the sections of the survey. The majority of the qualitative data was collected through the focus groups interviews. Following the discussions in relation to the first question, and prior to establishing the eight components generated through PCA, the moderator/facilitator, and following the general questions about the nature of current ethical standards in the market place, asked the participants some other questions from the pre-prepared list of questions as outlined in chapter three also appendix 9. These questions raised several ideas and generated different themes. Discussions were held, characteristics of spiritual and aesthetic individuals identified, and themes generated.

4.4.1 Data Analysis (Ic) - Qualitative Data – Emerging themes and mindsets change

Emerging themes from focus groups interviews identified two distinct schools of thought: ethics are important and apparent in workplaces, and ethics are unimportant and not evident at workplaces. This latter school of thought elicited some extreme ideas including that unethical individuals might even be successful. Further, these themes indicated that ethics might be difficult to pinpoint, and that ethical individuals are in the minority. These discussions produced views about the influence of internal and external environments or intrinsic and extrinsic forces on individuals and their ethical mindsets. Further, focus group participants discussed the possibility of changing mindsets. In this regard, some of the themes that emerged equivocated between the mindsets' ability to change and the difficulty in achieving this. Nonetheless, participants indicated that such a change needs to be accompanied by a change in structure, education, or a dramatic experience or an awakening (epiphany). Change can be achieved through maturity and the conscious decision by an individual to effect this change. Moreover, participants indicated that time would be a factor when talking about or discussing change of mindsets; it takes time to change individuals' mindsets. Once again, two schools of thought emerged: one supporting the argument that mindsets can change; the second supporting the argument that there is no possibility that mindsets can change.

In this regard, Piturro (1999) advocates the idea of mind shifting (i.e. mind changing). Piturro states that today's workplace belongs to individuals who have a matrix of skill sets that can be adapted to any number of corporate environments. In addition, in the current environment, the world belongs to mind shifters: those who can pulverize paradigms that do not work and create entities that challenge the status quo. Piturro (1999) contends that mind shifters thrive on unpredictability, on finding gaps in the marketplace and filling them. They know that a shift in mindsets requires both discipline and serendipity. Piturro (1999) defends the idea of mind changing stating, at first glance, that this may seem like another term for out-of-the-box thinking, or what Tom Peters and Robert Waterman called 'paradigm shifting'. However, Piturro (1999) concludes that mind changers thrive in an environment where there is room for experimentation and exploration of new avenues. The mind changers are very bright individuals who take risks, try to, and even learn from, their mistakes. Hence, mind shifters and changers break new ground, which may create new paradigms for business.

Furthermore, in light of the ongoing changes in the contemporary business, Gunn and Gullickson (2005), arguing the case of mindsets, postulate that changes faced by those in the workplace can be made easier by understanding what happens in the deeper recesses of individuals' minds. When attention is turned inward, individuals sense a transcendent awareness. Individuals sense an inner authenticity that goes beyond personality or acquired patterns of behaviour. Operating from a deeper mental state enables individuals in the workplace make adjustments easily because, when connecting with the inside, they will be transformed, and become free from the blind influence of ego, habit, and culture. These individuals become completely attentive to the moment. Thus, mindset takes on new meaning. It reflects a way of thinking, an attitude, a state of mind that enables those individuals to lead their workplaces in response to the events of the moment. Gunn and Gullickson (2005) conclude with a metaphor that individuals learn to set their minds in much the same way as they tune a radio. The signal that best serves this moment manifests with clarity and fidelity. These arguments by Gunn and Gullickson support the notion which emerged in focus group interviews that sustains the idea of changing mindsets.

An argument came about changing mindsets in relation to the impact of spirituality on ethical mindsets. Individuals might change, but they need an awakening to which they will respond, thereby creating a change in their mindsets through their awakening due to a major event in their lives and more specifically in their business lives.

> *There are a lot of people… sometimes you need an awakening… there are people who are not spiritual at all… they need some awakening or some event that will actually bring them back…to what is reality. (FG1)*

Similarly, the quality of aesthetics or aesthetic judgment, exercised by individuals through the organization, will determine the extent to which business activity enhances quality of life, and changes individuals' mindsets. Aesthetics is identified by Dobson (2007) as the ultimate justification for business activity. Aesthetics, loosely defined as the appreciation of beauty, subsumes both ethics and economics within a holistic justificatory mechanism for business decisions. These somewhat support the argument that mindsets can change. This will be explored further later in this chapter.

4.5 Data Analysis (II) – Ethical mindsets

The sections to follow will give a combined analysis of the quantitative and qualitative data relating to the eight components that were generated from the application of principal component analysis PCA extraction as explained earlier in this chapter.

4.5.1 Data Analysis (II) - Ethical Mindsets - components

These ethical mindsets' eight components are: aesthetic spirituality, religious spirituality, optimism, harmony and balance, truth seeking, pursuit of joy peace and beauty, making a difference and professionalism. The analysis presented in the following sections derives from the online respondents' comments inter-twined with themes, arguments, and comments generated during the focus group interviews to triangulate and amplify the quantitative analysis. Not all the eight components and their dimensions, which originated from the statements of the online survey, were further substantiated by comments from either the online survey respondents or the focus groups participants. It was mainly the first two components that received the majority of comments through both vehicles of data collection; the other six components were subject to discussions, yet these discussions were mainly in light of the relationship of these remaining components to the main two components.

4.5.1.1 'Aesthetic Spirituality'

The first component has seven dimensions (Figure 10) generating a new combination of the two concepts spirituality and aesthetics. This was identified as 'Aesthetic spirituality' with dimensions having a high factor loading of .870 and .707. These high loadings, and as outlined by Field (2005) coupled with high Cronbach alpha α of 0.931, indicate the overall reliability and validity of this component and its dimensions. While the main themes in the dimensions under this component derived from the components of spirituality as identified by Reave (2005), nonetheless there has been a tendency by survey respondents and focus groups participants to relate these dimensions to aesthetics rather than spirituality. In the focus groups, two schools of thought emerged generating themes regarding spirituality: either derived from religion

> *Spirituality … how to interact with a spiritual being something that … [pause for thought] outside yourself… spiritual being probably … in my case it is GOD… it is coming from religion – (FG2)*
>
> *[Spirituality] is the same for me… religion… Christian religion… religion would have an impact… (FG3)*
>
> *[Spirituality] Beyond our mind metaphysical (FG4)*

Or spirituality having nothing to do with religion.

> *It is not being too religious… (FG5)*
>
> *[Spirituality] means …literature…Nature – music literature…(FG6)*

In this regard, and while the above denotes segregation of the two schools of thought, yet in the comments that accompanied the online survey, a set of responses questioned whether spirituality is derived from religion, or has anything to do with religion, especially in the workplace. Analysis of some of the comments accompanying survey responses and those generated during focus groups interviews indicated the belief that there is little room for spirituality in the work place. In addition, spiritual values as identified in the majority of the literature are not considered of importance in the Australian workplace; moreover, some comments even implied some hostility towards the spiritual individual in a workplace.

> *I do not believe spirituality should be an important part of a workplace - it is a personal factor that should remain on personal time. (OS1)*
>
> *Spirituality is a non-question at my workplace. (OS2)*
>
> *Spiritual person might not be doing … good things… they might do bad things… (FG7)*
>
> *Spiritual person might not mean good people (FG8)*

An ethical person should not necessarily have that spirituality (FG9)

Despite the different interpretations of spirituality, the majority argued that no matter what the source of individuals' spirituality, maintaining values such as honesty, integrity, compassion and support would brand them as ethical, but would not brand these same individuals as spiritual.

In business, simply an ethical person is a spiritual person… (FG10)

Absolutely across the board – if you think of spirituality something of holiness has to be very ethical according to the values , and the ethical values… through basically religion… the experience of the society… the level of bringing him to become honest, trustworthy… transparent… and so on and so forth… all these traits.(FG11)

Compassion… A person who would show compassion at work to colleague (FG12)

In addition, focus group participants felt that concepts such as 'fair' or 'being fair' or 'fairness' are missing from the dimensions of this first component of 'aesthetic spirituality':

In the aesthetic spirituality …. Sense of fairness – you cannot have a real spirituality if your boss is unfair… … hatred anger tension… (FG13)

I do not mind if you do not give me a promotion… but as far as you do not give her or him… a better job than I have… FAIRNESS is important to be added under aesthetic…(FG14)

I totally agree with this… Fairness or lack of fairness sometimes would make problems in the company… … but how many people… then go out and think about that… (FG15)

In view of this, while there is qualitative evidence supporting the inclusion of 'fairness' in the dimensions under this first component, yet as one of the focus groups participants indicated, fairness can stem from other values:

If someone has, all those factors [honesty, integrity, compassion, support] will have fairness … [fairness] will come directly… (FG16)

Nonetheless, 'fair' 'being fair' or 'fairness' cannot merely be added to the first component's dimensions without being subjected to further empirical examination. In summation, the first component of ethical mindsets of 'aesthetic spirituality' has dimensions of honesty, integrity, compassion and support, which are actually the components of spirituality as identified by Reave (2005). However, it is evident that those in the Australian services sector introduce an aesthetic flavour to the components of spirituality as supported by the comments collected through the quantitative and qualitative data. These comments support the existence of integrity, honesty, compassion and support as dimensions of aesthetic spirituality.

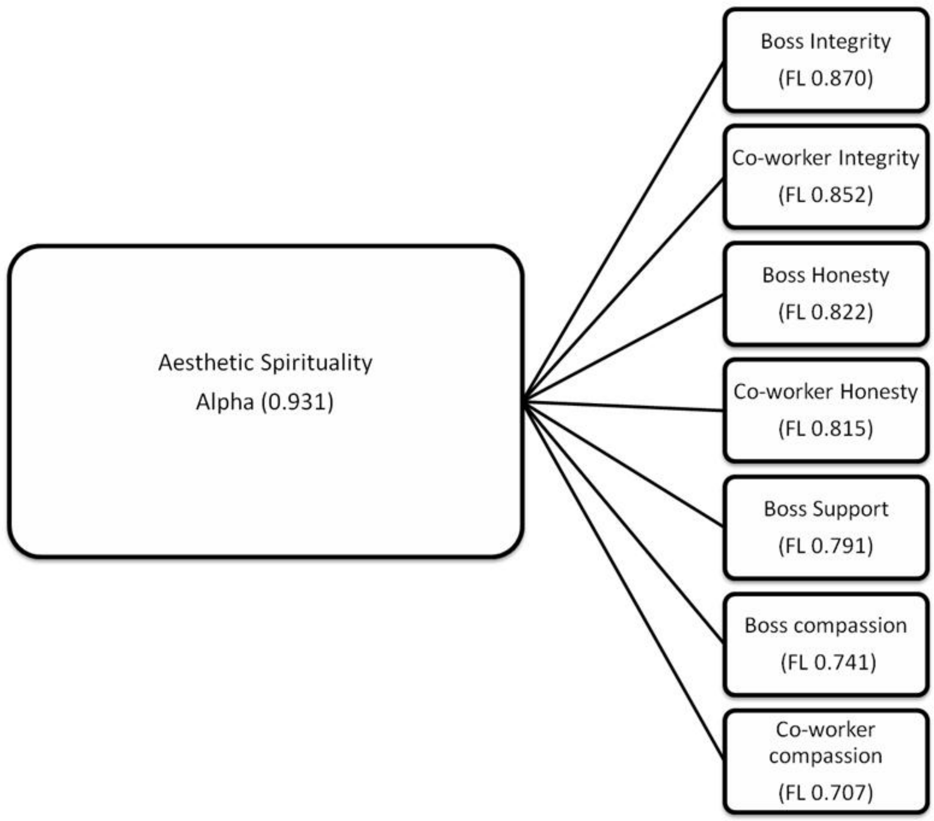

Figure 10: First ethical mindset component – 'Aesthetic Spirituality'

Integrity and honesty, which are the first two dimensions of this first component are individual values that encourage ethical behaviour as indicated by Glover et al. (1997). These relate to self-monitoring and private self-consciousness. However, some scholars consider these two as reflecting each other, while others identify honesty with self, and yet another group of scholars consider these values as essential ingredients for the success of individuals in workplaces. Nevertheless, they all indicate the importance of these two virtues in relation to ethical behaviour in the workplace.

As for compassion, Reave (2005) considers that compassion can be provided through the transcendence of work process that facilitates individuals' self of being in the workplace. In view of this, it is apparent that the boss who demonstrates 'aesthetic spirituality' dimensions of honesty, integrity, support and compassion, plays a vital role in the way subordinates deal with each other, thus reflecting these values and ultimately allowing ethical standards in workplaces to flourish. This would in turn develop and help to maintain ethical mindsets in workplaces.

This comes as no surprise, since on examination of comments accompanying the responses to the online survey, these variables did not attract any adverse comments from respondents, indicating a thorough understanding of what the constructs in these variables mean in relation to workplaces, especially to those with whom they are dealing such as superiors or co-workers. However, it can be argued here that while Reave (2005), considers these to be spirituality components, respondents from the Australian services sector opted to relate these components more to aesthetics rather than pure spirituality, whereas the consensus was that spirituality might be recognized as being related to or derived from religion. Nonetheless, Reave (2005), and other scholars who attempted to define spirituality (as outlined in Chapter 2 of this thesis) indicated that concepts other than religion might be part of the notions that define spirituality. This contradicts Post's (2002) postulation that fruits of spirituality are generated from religion.

Although respondents might have considered the values which Reave (2005) connects to spirituality, nevertheless, they have their own unique way of relating these to beauty in the workplace rather than pure spirituality in workplaces. Originally, in the survey, seven statements that now form the dimensions of the first component were formerly part of sub-section 3C (i.e. a sub-section on spirituality). The statements under this sub-section were developed based on four of the spirituality components identified by Reave (2005). In addition to these four components which were the base of statements included in the online survey relating to boss and co-workers, Reave (2005) identified other components of spirituality including humility, spiritual practices of treating others with respect and fairness, expressing care and concern, listening responsively, appreciating others and taking time for personal reflection. Personal reflection, to which Reave (2005) attached great importance as an aspect that might help spiritual activities to flourish in workplaces, was not included under this same section; nevertheless, a statement was included to reflect this concept. Under the discussion on 'religious spirituality', this will be argued further. Therefore, it can be concluded here that the 'aesthetic spirituality' according to the responses received to this survey from the sample employed, in an Australian business context is composed of integrity, honesty, and compassion by the boss and the co-workers, with support being rendered by the boss.

4.5.1.2. 'Religious Spirituality'

This second ethical mindset component is composed of four dimensions (Figure 11). This component, with its dimensions is considered valid. Field (2005) argues any component that maintains two items and above is considered to be a valid and strong component. In addition, the dimensions of this second component have a high factor loading ranging from 0.798 to 0.913 and a high Cronbach alpha α of 0.903.

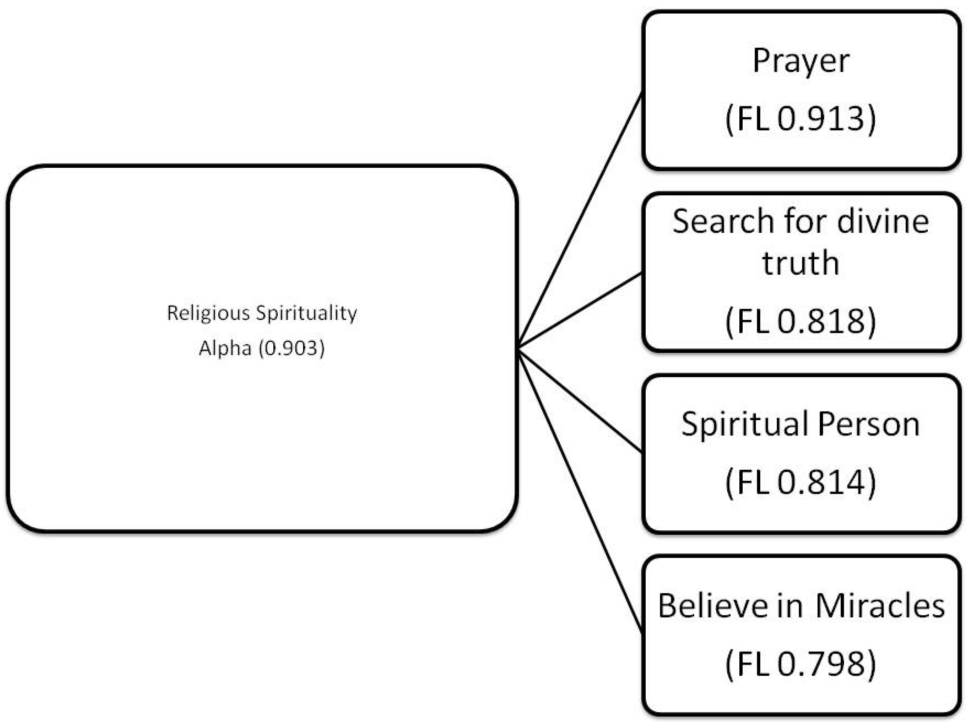

Figure 11: Second ethical mindset component – 'Religious Spirituality'

First, in the focus groups interviews the name of this component was subject to interesting philosophical and theological arguments that aimed at identifying the proper meaning of both religion and spirituality.

> *I think the fundamental thing… is that … My understanding spirituality is umbrella, religion is underneath, and your understanding is religion is umbrella and spirituality is underneath… (FG17)*
>
> *My background … what is really interesting spirituality… … I disagree with that… you know I mean I do not think spirituality was there and then religion came up … oxford dictionary of the word spirituality some few hundred years… has come up… (FG18)*
>
> *More … it is first religion and then spirituality… that is my opinion… it is like butter and milk… if you think butter came first… you need to be aware of where… you need to be more understanding… and I mean then you come out … with all these terms… (FG19)*
>
> *Because everything is connected… but you know what I mean… the bottom line religion comes first… spirituality comes next… and all the rest are offshoots of spirituality… truth seeking, harmony and balance… all these are offshoots of spirituality… I mean that we can say… may be … she knows how to pray how to do this and that… the same as riding a cycle… we want to forget the religion and look at spirituality… religion is a base and spirituality comes as an umbrella… believing ethics has come from spirituality which comes from religion (FG20)*

According to Stevenson (2007), the eagerness of Australians to be 'different' might influence responses, whereas some respondents opted to relate some of the dimensions of this component, such as miracles to issues that might happen without the interference of God, which is a direct result of the enlightenment and secularism in the Western society (Possamai, 2007) including Australia. It seemed that respondents had their own definitions of miracles, which ranged from very secular interpretations to extremely religious.

In this respect, it is imperative to refer to Hall, Koenig and Meador's (2004) contention that recent developments in philosophy make the 'objectivity' of the enlightenment paradigm problematic. Whereas, contrary to common understanding, the secularism essential to enlightenment paradigm does not enjoy any special privilege over religious ways of seeing the world, because both religious and secular world views constitute self-referentially complete interpretations of human condition. However, the trend seems to deny religion its role in a human being's development; it is diminishing and being overwhelmed by other philosophies and ideologies. These philosophies and ideologies, for the shallow believer, are in some way confused with the traditional religion using the same concepts and terms that are used in religious practices, yet with different interpretations that usually intend to take God out of the equation, thus allowing these terms to be used in a secular context.

Further discussions were held as to why these concepts of 'prayer, miracle, and spiritual' have been related to religiosity in this research. Participants felt that these concepts should not be limited only to religion as those who do not subscribe to any particular religious beliefs might pray. Focus group participants gave an example of this new way of prayer as 'Toyota prayer'. In addition, it was indicated that there are those individuals who might believe in miracles 'without divine interference', and being 'spiritual' might be things other than being religious. Edwards (2004) argues that modernists intend to use, and insist on using terms that were originated in religion, but prefer to attach to them their own secular meaning and understanding.

> *(Discussing the meaning of prayer outside the context of religion or praying for God) In Japan in Toyota … the boss … I feel good… and everyone would say I feel good… they think this is prayer… (FG21)*
>
> *I do not think miracle, spiritual, divine prayer… do not to my mind limit your thinking to being religious (FG22)*
>
> *Four items of spirituality… would explain other behaviours… just as well as the others… (FG23)*

The discussions proceeded with a passionate debate about the differences between spiritual and religious/religion or religiosity. Two themes emerged: that spirituality transcends religion, or has nothing to do with religion; or conversely, that spirituality is part of religion and derived from religion. This resonates with Rumbold's (2007) argument that individuals' world views might be reshaped in light of their experience, but when and how this reshaping will be done is less clear. The focus group participants were deriving their views from personal experiences in their workplaces.

My personal experience… the actions towards the word religion… people really differentiate between religion and spiritual… and are really quite comfortable with the term spiritual… But not with religion… people working with me (i.e. some 15 of them)… actually… they want to really clarify before we go ahead… they want to make sure…that when talking about spirituality the talk will not go to include religion. (FG24)

Looking at that metaphor… There are people beyond the internet that are not connected to the internet… for me mentioning the word spirituality they are signed up… But there are some who are not… …For me… bring that connotation of religion… mentioning the word spirituality… in the work that I am in, there will be 29 out of 30 who would want to make it clear… that we need to use the word spirituality… (FG25)

The second school of thought expressed disagreement with the notion that spirituality has nothing to do with religion, on the contrary believing that spirituality is derived from religion and is part of religion. Nonetheless, this argument was not to the extent of St. Augustine's contention 'where there is no true religion there are no true virtues' (Denise,White & Peterfreund, 2008 p. 68)

I think that the essence of spirituality making meaning of life… I think that that it is part of religion… and I think that needs explanation… and I think it has come about … we recognize it… the meaning of it through religion, possible in our minds… taking more from it… (FG26)

The themes that emerged from the qualitative data described and defined prayer differently from its traditional meaning, relating it mainly to meditation and reflection. A statement relating to reflection, which is necessary in order to display proper spirituality in workplaces (Reave, 2005), was included in the online survey but was extracted through statistical procedure. However, meditation, despite attracting several adverse comments from online survey respondents, survived the statistical rigour, as an important part of the respondents' lives. Both the comments that accompanied the online survey responses, and those made by focus group discussion participants, indicated that some confusion existed about the meanings of prayer, and meditation. There was evidence that respondents and participants either considered both the two faces of the same coin, or they offered their own unique definition of what they meant by the concepts to which they brought a secular understanding.

> *My personal definition of prayer is meditation and quiet contemplation, rather than proscribed 'traditional' prayers. (FG27)*
>
> *I agreed with the statement that prayer is an important aspect of my life, however, my personal definition of prayer is meditation and quiet contemplation, rather than proscribed 'traditional' prayers.(OS3)*
>
> *I class 'prayer' as conection [connection] with Spirit - not in a traditional religious sense (OS4)*
>
> *… prayer to me takes many forms. none of which is asking a 'higher, decision-making entity' to 'do something for me'. prayer for me usually comes through a range of experiences. (OS5)*
>
> *I do not pray but I meditate… I do not have anything out there… and meditation is just quite letting me out… not being distracted…(FG28)*
>
> *I do not have a strong… Spirituality and religion they are not connected much for me… you might have spirituality but it might not be religion… I pray but I will not be praying for God… (FG29)*

In addition, some relate prayer to its original and traditional meaning highlighting the relationship with God, and the strength of prayer to benefit others that uplifts the spirit and transcends selfishness.

> *I strongly believe in the power of prayer. When I am in trouble, I find God is there fixing things for me, while I look in amazement. (OS6)*
>
> *I pray every day, read the Bible every day, and work for a Christian-based organisation. However, ultimate meaning for me doesn't come from the work that I do - it comes from God. (OS7)*
>
> *Prayer is an important part of my life… asking for something or me from the divine…please allow me to win the lotto… here the motivation is very selfish… we see it as an important part of life… as prayer – but to give others… (FG30)*

The comments that highlight a relationship with God reveal the influence of Judeo-Christian heritage in this population. This second component with its dimensions links spirituality to its pure and original meaning directly associated with issues of

God, prayer, divine truth and miracles derived from the Holy Spirit, prior to being shifted away from its roots towards a more secular understanding of the concept (Edwards, 2004). As Cacioppe (2000a) posits, the meaning of spirituality is often misunderstood and can have negative connotations for many people. Spirituality is often seen in the same context as organized religion, with particular beliefs, moral rules and traditions.

Spirituality however, is not formal, structured or organized. Nevertheless, there seems to be unease about the presence of spirituality in the business world. As indicated by Li (2008), the lack of understanding of other ideologies and philosophies might bring challenge to markets aiming at globalization. This is relevant especially when the Western corporations who 'are supposed' to derive from the Judeo-Christian heritage lack proper understanding of the diverse number of ideologies and philosophies that are spreading and taking over, while simultaneously under-valuing and abandoning their Judeo-Christian heritage. This might lead to the development of a laissez-faire civilization, with its severe dangers and consequences. This resonates with Hood's (2003) argument that laissez-faire negatively related to competency-based values.

While it is evident that there are two schools of thought in relation to the origin of spirituality, and the meaning of prayer, which might produce disagreements, evidence emerged, especially when discussing the attributes of spiritual person, revealing acceptance and tolerance towards religious spirituality in workplaces.

> *What I wanted to say that (religious spirituality) does not apply to me but it is a factor it is definitely a factor but it does not have a connection to me… but I respect and admire those who have a connection to it… and who knows one day, I might be … people would acquire religious spirituality rather than being indoctrinated from childhood tend to be much more ethical … people are……… are obliged to do… I do not respect that kind of religion at all… (FG31)*

Further, and while acknowledging that spirituality needs to be accommodated in workplaces, evidence emerged that when this is achieved, spirituality might be a source of discrimination.

I think that a person's spirituality should be accommodated [accommodated] in the workplace, however I don't thank [think] that a person should be judged or discriminated against because of their spirituality - so yes spirituality should not be considered as important in the workplace, which is not the same as saying that it is unimportant. (OS8)

This comment might be refuted with the strong evidence in the recent literature that gives spirituality a major role to play in the new paradigms presented by some of scholars, especially in management and business (e.g., Ashar & Lane-Maher, 2004; Lips-Wiersma, 2002; Milliman,Czaplewski & Ferguson, 2003). In the new economy where workplace competitive advantage resides in the human capital, the qualities of commitment, responsibility, creativity and energy of the employees determine success, a notion of success that is associated with spirituality (Ashar & Lane-Maher, 2004). This is further supported by evidence emerging from the data that indicates a relationship between an individual's spirituality and ethical considerations and abilities.

While not outwardly spiritual, I have been given strong ethics from my grandparents. I am also a great believer in assisting others to achieve the best outcomes for themselves. Don't need kudos myself, but love seeing others respond when they are praised on their work. (OS9)

Although spiritual beliefs are not common in work place these days, some people seem to be interested to hear stories about miracles, God's help or any good thing related to faith. (OS10)

Considering the other dimensions under this second component that specified miracles, and divine truth, similar themes emerged from the comments of both the online survey respondents and the focus group participants.

Miracles can be defined in a number of ways by different people. If miracles are events that cannot be understood through reasoning and science however they exist/occur all the same, then yes I believe in miracles.(OS11)

Some people seem to be interested to hear stories about miracles, God's help or any good thing related to faith (OS12)

I only believe in miracles in the sense that given a large enough group of events some of them are going to be highly improbable or spectacular and hence miraculous…(OS13)

I would have agreed to search of truth. But 'divine truth'?! (OS14)

Divine truth is only in a scientific or personal spiritual sense. not in a religious sense.(OS15)

The above trend of understanding and comprehending concepts in a manner that resonates with secularism in Australia also emerged from the focus groups' discussions.

I look at religious spirituality… why would you have religious… as a factor label… when nothing in those items [i.e. prayer, miracle, truth, etc…relate to religion] …(FG32)

It depends how you would word your question… back to the scale… I do not think that the Australian culture will have prayer … I think that the answers are at the end of the scale… when you compare to materialism… I doubt it very much… (FG33)

These results are informed by the secular and multicultural nature of Australian society, which has adopted numerous and various philosophies and ideologies that are not necessarily derived from religion, let alone the Judeo-Christian heritage. This trend in Australian society supports what some scholars (e.g., Marcic, 2000) define as spirituality: contentment, deep connection with others, sense of purpose, love, and inner peace. But if one does not include God or religion in these discussions, there is little difference between those concepts and personal growth awareness or something such as the psychology of Abraham Maslow's (1994) peak experiences or (Viktor Frankl, 1984 cited by Marcic, 2000), whose work was founded on life's search for meaning as analysed by Barnes (2000).

This implies the possibility of diluting the religious meaning of these terms by applying them to secular understanding, divorcing them from their religious origin. The literature appears to support this possibility. Edwards (2004) contends that the real source of several concepts that now form a major part of organizational theory language is not acknowledged. For example 'enthusiasm' literally means 'God within'. Charisma comes from a Greek word meaning 'grace, favour, gift'. Edwards

(2004) argues that, while organizations are keen and want their leaders and employees to be enthusiastic and spirited contributors to the success of organizations, they do not want to acknowledge the source of such positive traits and values. This resonates with the above emerging themes, as some individuals in the services sector are keen to acknowledge that they pray, understand or believe in miracles, but opted to identify these two concepts well away from their religious connotations. This is interpreted as an attempt of the modern individual to find meaning in life, which is not found through the mere attachment to material aspects of life.

> *Spirituality is opposite of materialism… on one end there is the materialistic man, and on the other spiritual man or person… and there is in between the degrees and there would be the center toward materialism or the other side… spirituality in this sense really it is … almost a point of lack of the selfishness… to the point you sacrifice yourself, your time your effort your money,…. (FG34)*
>
> *To somebody else society, friends or whatever to that extend… spirituality … again is not inherited it is probably acquired… it is about bringing about value… values the environment you are raised in… your religion, how religious you are… how really… so that would develop that personality how to develop your personality… and material completely to that point (FG35)*

The above evidence and analysis, including the focus groups' discussions enriched this research with the emergence of some philosophical and theological arguments. These arguments went beyond workplaces, and touched on the existence of life beyond this earthly life, which might compare and contrast with what is identified by St. Augustine as 'the city of man and the city of God' (Denise,White & Peterfreund, 2008). Further, focus group participants seem to be confused about the differences between theology and philosophy, two domains which, as outlined by Denise, White and Peterfreund (2008) in reference to St. Thomas Aquinas, overlap.

These philosophical arguments support and consolidate the views expressed earlier by respondents to the online survey. These assorted opinions in relation to spirituality, which can simply be grouped into two extremely different views and connotations of this concept tend to resonate Todd's (2000) suggestion, that under the guidance of experience, the meaning and usage of spirituality had evolved from a having strictly religious connotation into the realms of both the sacred and the secular. These results contradict much of the US and some of New Zealand literature in relation to spirituality. For example, Cavanagh and Bandsuch (2002) indicate that business people often consider spirituality as a means of increasing integrity, motivation and job satisfaction - traits and virtues that had already been identified through this research as dimensions of the first component of ethical mindsets 'aesthetic spirituality'. In addition, Ashar and Lane-Maher (2004) consider that being spiritual involves a desire to do purposeful work that serves others and becoming part of a principled community. Being spiritual involves a yearning for connectedness and wholeness that can be manifested only when one is allowed to integrate inner life with one's professional role in the service of a greater good.

Furthermore, the empirical evidence by Ashar and Lane-Maher (2004) identifying a link between spirituality and success in workplaces, and contending that employees want to succeed at work and that they perceive spirituality as part of success, suggests that employees want to reveal their spirituality at work. By the same token, Lips-Wiersma (2002) claimed that individuals might change their jobs if they are not in a position to display their spirituality. The results suggest that employees desire to accommodate work behaviour that engages heart and soul, and this in itself is a demonstration of spirituality in the workplace. Furthermore, organizations should encourage the employees so each can become a whole person able to manifest mind, heart, soul, and spirit in the workplace.

Concluding, the themes that emerged relating to spirituality and religion elicited a discussion about materialism, and it was suggested that, especially in workplaces, there would never be an extremely materialistic individual and nor a very spiritual individual; it would simply be a matter of degree. At one side of the spectrum stands materialism, and at the other spiritual, and individuals would fall somewhere in between these two points, and veer more towards one or the other. This seems to be an appropriate observation, especially following the combined analysis of quantitative and qualitative data relating to spirituality; a concept that whenever it is mentioned would bring to the mind religion, religious or religiosity. Therefore, the message generated from the above analysis indicates that those in the Australian services sector do care for spirituality, but the majority of them do not usually relate this to any religious tradition. In addition, an laudable understanding materialised from these focus group discussions: that those who do not believe (non-believers, atheists, or agnostics), would respect those who identify themselves as being spiritual deriving from their religious beliefs, which supports the existence of this second component of ethical mindsets of religious spirituality.

4.5.1.3 'Optimism'

The third component of ethical mindsets has five dimensions (Figure 12). According to Field (2005), any component that maintains two items and above is considered strong. The factor loadings of 0.878 and 0.650 with a high Cronbach alpha α of 0.846 compare favourably with the literature.

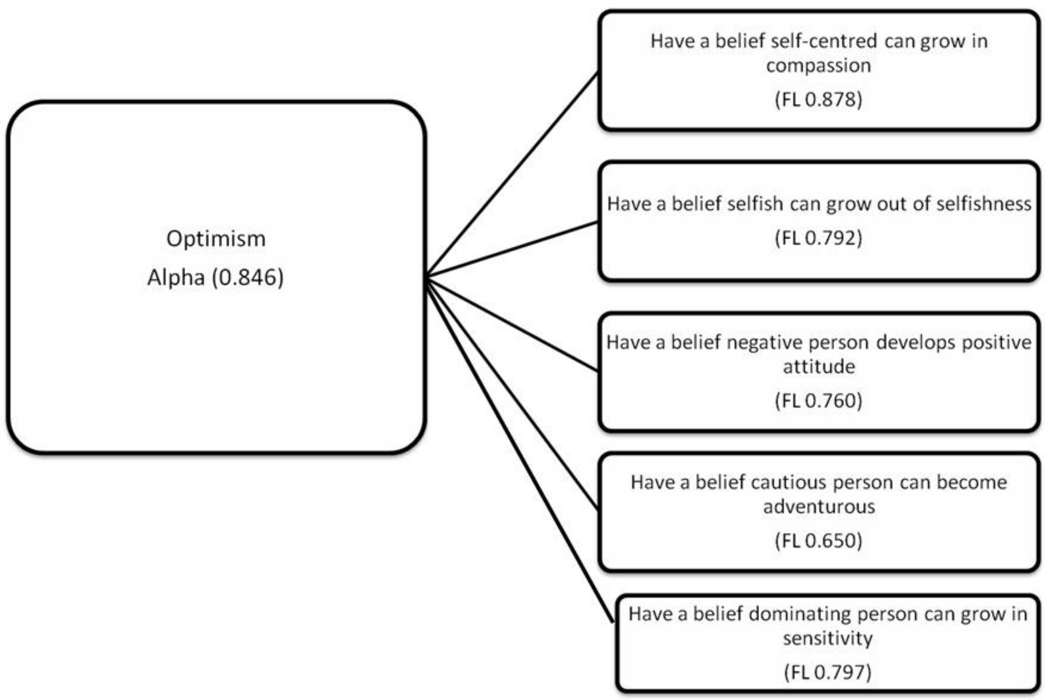

Figure 12: Third ethical mindset component – 'Optimism'

The component relating to the respondents' belief that, given time, individuals can change for the better was given the name 'optimism'. Though optimism is a valid name and has its support in the literature, nonetheless, the dimensions under this component did not escape commentary, and were subject to clarifications and interpretations by focus group participants, who considered optimism to be important.

In addition, the focus group participants contended that individuals might be able to change the self-centred, the selfish, the negative, and the cautious elements of personality, but no amount of effort would transform the dominating individual. Some went even further with their arguments with an assertion that the business world needs a dominating person amongst management personnel to allow the accomplishment of business goals; therefore, senior management tolerates such individuals. Whilst the focus group participants agreed to four of the dimensions of this third component, they did not reach consensus on the notion that a 'dominating person' might change. The focus group participants commented on the dimensions of this third component in the same spirit:

> *The others [i.e. dimensions] ok… but not the dominating person perhaps… it might be difficult to change… (FG36)*
>
> *Dominating person – you cannot change…their ethical mindset is set in concrete… As much as the fundamentalist person would not change their beliefs… these might not change…. these guys have to be in the organization… the organization does not want them to change; they need them as harsh as possible… as much as the fundamentalists who do not change their religious values…. Those would be killing… there is … similar to the chief of staff… some jobs need some character… that needs to do things… (FG37)*
>
> *Sensitivity… Dominating person… [I would question that](FG38)*
>
> *Top management will appoint a middle level person….to sort out the dirty work for him. (FG39)*

This resonates with Grace and Cohen's (2005) acknowledgement of the difficulty in business that may be called 'dirty hands', based on Machiavellian principles, of an ethics for public, not personal, life. Further, Grace and Cohen (2005) responding to Carr's view of business as a zero-sum game, consider that individuals cannot leave their private values at home, thereby maintaining both a public morality and a private morality. Grace and Cohen (2005) posit that individuals' public morality might result from the correct ordering of priorities in business, which in some circumstances, might contradict individuals' own values, education, and creativity.

Based on the above evidence, the dimensions of this component were reduced to four from five (Figure 13).

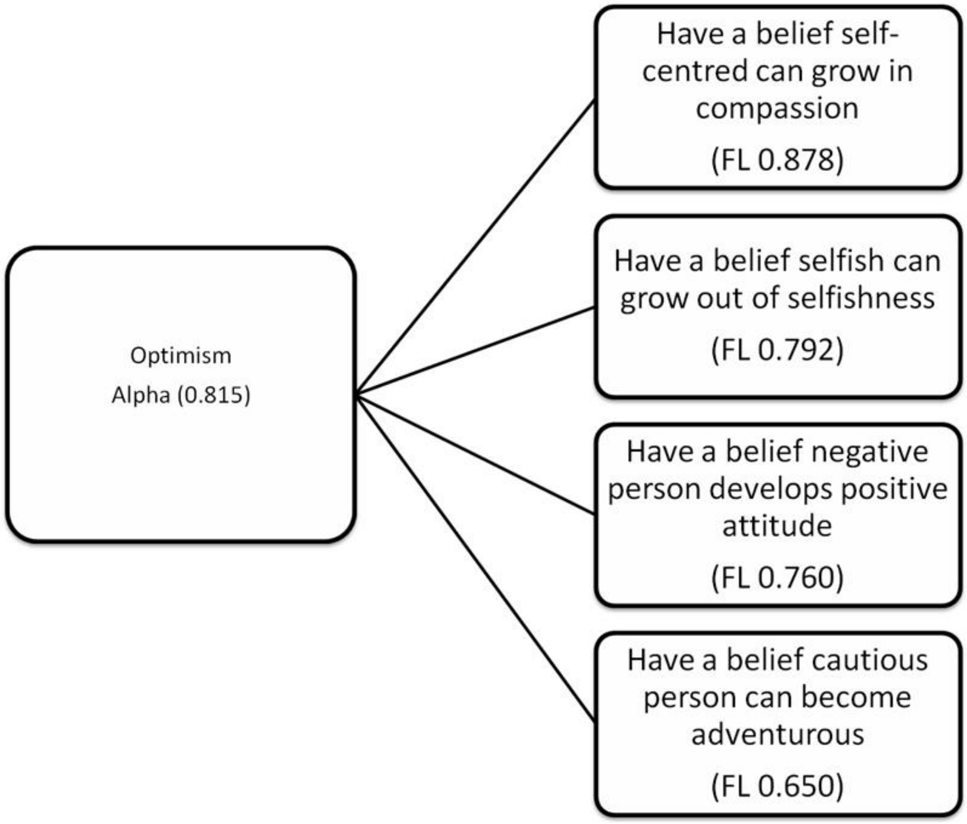

Figure 13: Modified Third ethical mindset component – 'optimism'

Though, as a result of the above focus groups' discussions, the fifth dimension has been removed, yet, this third component with its four dimensions, coupled with the high factor loadings, and high cronbach alpha α figure continues to be considered strong (Field, 2005).

A number of scholars related optimism to spirituality and well-being. Mitroff and Denton (1999) relate optimism to their definition of spirituality that also included hope, kindness, caring and love. Similar expressions are also evident in the works of Cacioppe (2000a; 2000b), who contended that spirituality is inextricably connected with caring, hope, love and optimism. While Magaletta and Oliver (1999) established a relationship between the ability of hope, self-efficacy, and optimism for the prediction of general well-being, they suggest that will, ways, self-efficacy, and optimism, though not identical constructs, are related. Well-being is an expression that refers to spirituality but in a secular context (Griffiths, 2008), in this regard, Lips-Wiersma and Mills (2002) opine that spirituality is already present in workplaces, as many individuals have spiritual beliefs but struggle to articulate or enact these beliefs.

While these studies relate optimism to spirituality and well-being, Martin (2005) criticized studies undertaken by a medical scholar at Stanford University 1999, who validated the point that those findings may demonstrate only that religious beliefs have beneficial effects on patients' frames of mind by promoting optimism, hope, and moral attitudes that foster healthy behaviour. In addition, Coll and Draves (2008) do not see optimism as a straight forward concept, and had related this concept to world view, and the relationship between optimism and the nature of the marital status of the individual. This might be best explained by Billings et al. (2004) who contend that in the past few decades, optimism about human progress has given way to uncertainty and fear. The post-modern culture is characterized in part by the loss of a hope for a future substantially better than the present. In their book, scholars representing theology, social science, and humanities seek to infuse the exhausted language of hope with a new vitality.

Therefore, the above analysis indicates that those in the Australian services sector consider 'optimism' as a component of ethical mindsets, and supported by the literature, relates to yet another component of ethical mindset (i.e. spirituality). The evidence supports the existence of 'optimism' as a third component of ethical mindsets.

4.5.1.4 'Harmony and Balance'

Statistically, this component is considered strong, as it has met more than one criterion outlined in the literature (e.g., Field, 2005). This component is composed of four items, (Figure 14); this is coupled with the high factor loadings of .766 and a low of only .729, add to this the high reliability, recording a high Cronbach alpha α of .853, indicating that this component is statistically significant, sound, valid and reliable.

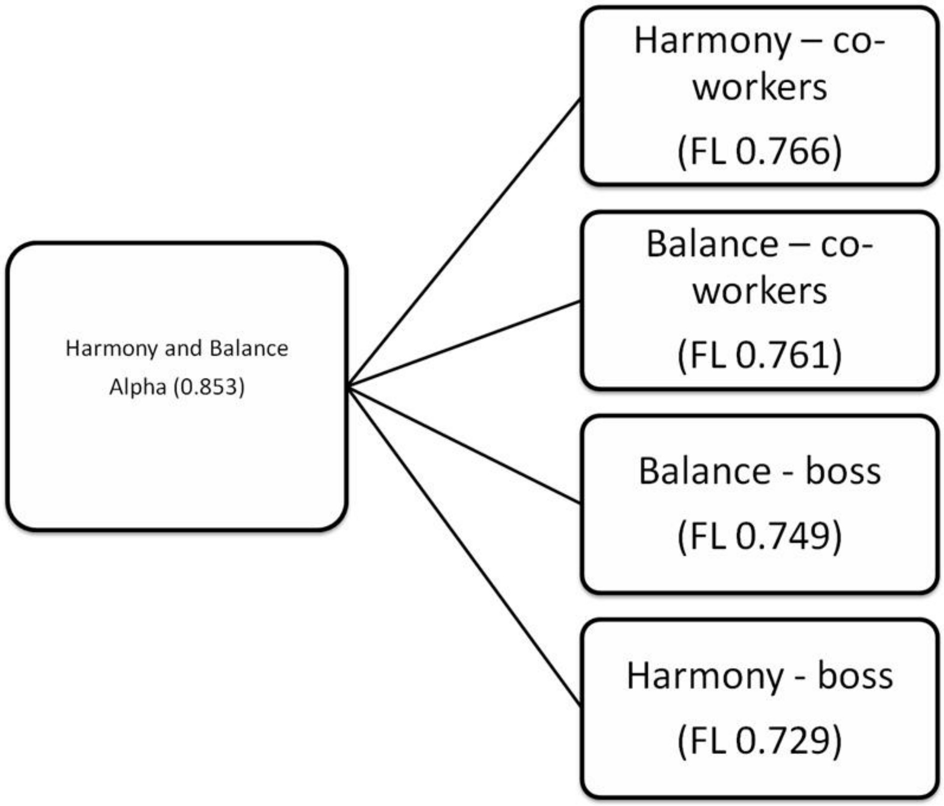

Figure 14: Fourth ethical mindset component – 'Harmony and balance'

The four statements that related to 'Harmony' and 'Balance' generated between 70% - 75% agreement from respondents. These two concepts, 'Harmony' and 'Balance' were two of the four aesthetics components identified by Tateosian (2005) (i.e. harmony, balance, parsimony [thriftiness] and pursuit of truth). As outlined earlier in this chapter, the focus groups' participants valued the dimensions under the first component of honesty, integrity, support and compassion; nevertheless they indicated there is a need to transpose the dimensions of this 'harmony and balance' component to the first component of 'aesthetic spirituality'.

> *They (harmony and balance) cannot stand on their own… these two, harmony and balance might be describing aesthetic…(FG40)*
>
> *You might need to take it (i.e. harmony and balance) to aesthetics…(FG41)*

However, the dimensions of the first component include spirituality components as identified by (Reave, 2005), and harmony and balance are actually part of the aesthetics components as identified by (Tateosian, 2005), and might fit well under 'aesthetic spirituality'. Yet, based on the literature and the strong statistical evidence, it was considered more appropriate to have these dimensions as a stand-alone component of ethical mindsets. Relating 'harmony and balance' to ethical mindsets, during the focus group interviews, themes emerged supporting the dimensions under this fourth component.

> *In the Doing … one only feel harmony – if they feel that they demonstrate ethically and high morals and high standard – there needs to be balance … there needs to be more good than bad in their behaviour… to feel in harmony with themselves and in harmony with others… and if they are a supervisor… they need to feel so confident… and they need to feel safe to behave and perform. (FG42)*
>
> *harmony, is comfortable balance it works I suppose and office environment you need harmony… people are doing the right things the right time for the right reasons… that would be done nicely in the area of expertise… we are not machines … we need smile on his face (FG43)*

While the above comments demonstrate an appreciation by focus group participants of the dimensions of the fourth component of ethical mindsets, nonetheless, some were uncertain about whether these two concepts of harmony and balance relate to spirituality or aesthetics. In relation to 'harmony', Ottensmeyer (1996) refers to the art of management, a strategy in harmony with its environment, or a beautifully designed workspace. He mentions ugly office buildings, unappealing product designs, off-putting advertisements or displeasing corporate logos, where harmony and balance do not exist, and which might create dissatisfaction amongst employees. The language of art, artistry and beauty, which incorporate harmony and balance, has become a reality for those who inhabit and observe organizations. In this respect, Brady (1986) relates ethics to art, stating that ethics thus becomes, in part, a form of art, giving added credibility to the commonly expressed 'art of managing'. Nevertheless, organization theorists have not explicitly addressed this reality, and it is time to appreciate the presence and value of intangibles such as harmony and balance in the workplace. This is in answer to calls from researchers such as Taylor (2002) who speculates that aesthetic muteness that is more common nowadays, might be caused by threats to harmony, efficiency and images of power and effectiveness and that the consequences of aesthetic muteness are aesthetic amnesia, a narrowed conception of organizational aesthetics and aesthetic stress that leads to disharmony and imbalance. This supports the importance of harmony in workplaces, and to the individuals therein.

Though the focus group discussions generated themes that related harmony to spirituality, online survey respondents did not establish any link between harmony and spirituality, as the statements were originally included under the aesthetic section of the survey. Mountain (2004) relates harmony to spirituality stating that spirituality can be seen both as a search for, understanding of, and respect for, the past and the desire for a future state of harmony. In addition, and although these concepts are also apparent in the religious scriptures (e.g., Lamsa, 1933), in this online survey they were embraced in statements well removed from the spirituality section; thus, they did not generate comments by the respondents. This, once again re-confirms that Australian society is secular and continues to dismiss any connotation of religion; although they are familiar with and use concepts and expressions that have originated in religion, nonetheless, these are used with their contemporary definitions, in much the same way as are the notions of 'miracles' and 'prayer', explained previously.

There is also evidence for the relationship of harmony and spirituality. Saraswati (2000) indicates that there are other aspects of spirituality which need to be awakened and developed. Individuals need to open up their hearts to harmonize their performance. Saraswati (2000) contends that purification of feelings and emotions, the expression of love and compassion, which is not self-centred, egocentric and selfish, and purification and harmony in the act of performing individual duties, are requirements for a better workplace.

> *We are introducing harmony… we are asking bosses to be open to be compassionate to have integrity to support (FG44)*

> *For me it is harmony – I try to practice KARMA… as much as possible spirituality even in business.. You do as much as you can… to counter-act… -active what is happening at work… (FG45)*

Finally, a theme was generated relating harmony and balance to good dealings with others.

> *I bring harmony to a level… where it will help me and others… (FG46)*

In this regard, Baumeister and Exline (1999) relate harmony to morality, which in turn would relate to ethics as outlined by Fisher and Lovell (2006), establishing a real connection between harmony and ethical mindsets. In this regard, Baumeister and Exline (1999) state that morality is a set of rules that enables people to live together in harmony, and virtue involves internalizing those rules. In so far as virtue depends on overcoming selfish or antisocial impulses for the sake of what is best for the group or collective, self-control could therefore be considered as the master virtue.

Thus, with the evidence displayed through the qualitative data and relevant literature, this fourth component with its dimensions of harmony and balance sits well as a stand-alone component of an ethical mindset in an Australian business context.

4.5.1.5 'Pursuit of joy, peace and beauty' – modified into 'Contentment'

Statistically, this component is considered strong, as it has met more than one criterion outlined in the literature (e.g., Field, 2005). This component is composed of three items, (Figure 15), this is coupled with the high factor loadings of 0.831 and a low of only 0.791, add to this the high reliability, recording a Cronbach alpha α of .842, indicating that this component is statistically significant, sound, valid and reliable. The dimensions of this fifth component were originally statements developed by the researcher based on findings from literature.

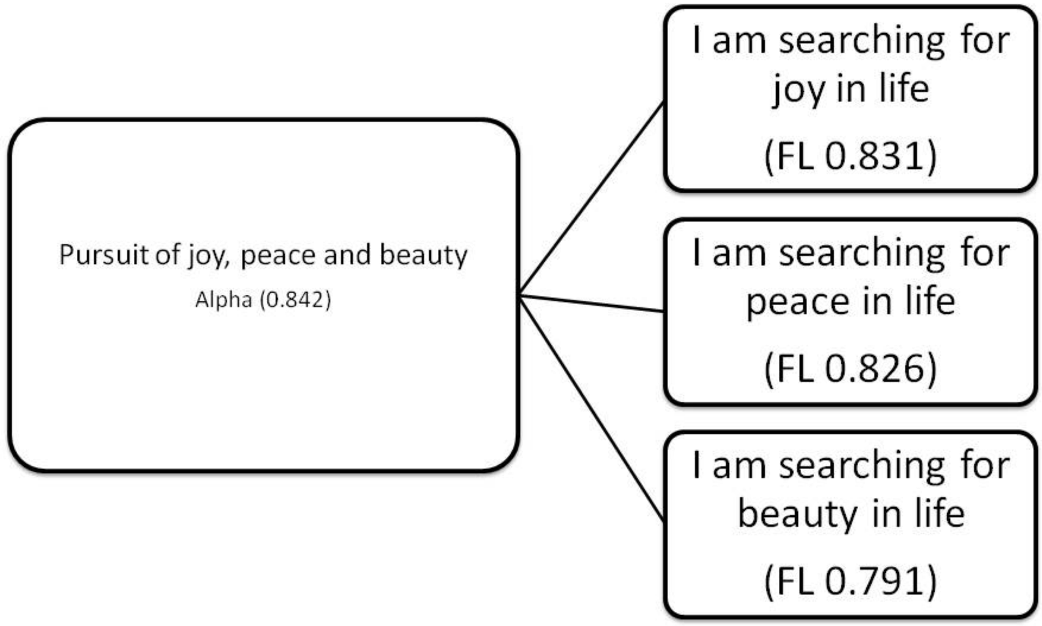

Figure 15: Fifth ethical mindset component – 'Pursuit of joy, peace and beauty'

Although some scholars might relate the concepts of joy, peace and beauty to the scriptures (e.g., Hawkins, 1997; Lamsa, 1933), in the online survey statements, these were included under the aesthetics section. Despite this, online survey respondents opted to relate these three concepts to spirituality and religion, rather than aesthetics.

> *These where [were] difficult to answer as I find life full of joy, and beauty and peace is something that I feel no matter what is happening as I trust in the big picture of life that. I cannot see that everything that happens in my life is an opportunity for a greater spiritual understanding and development of my understanding and compassion of another. (OS16)*
>
> *I believe that peace, beauty and joy are to be found eventually in eternity. While that doesn't mean I am searching for it in life, ultimately I believe I will find it in its fullness in the afterlife. (OS17)*
>
> *I believe I have all the above virtues in Jesus Christ and a relationship with Him. (OS18)*

While the above comments related joy, peace and beauty to religious spirituality, other comments by online survey respondents established a connection between the different sections of the survey, yet aimed to differentiate between aesthetics and spirituality.

> *I find it hard to see the connection between peace, joy and the belief in a god and the notion of aesthetics…, which has been subject to much intense discussion in philosophy throughout history, but which is generally agreed to be about what is considered beautiful or ugly and how we arrive at these judgements (e.g. the writings of Kant). I hope your work draws out these connections as many people can and do make aesthetic judgements without necessarily invoking religious beliefs. (OS19)*

With regards to peace, the respondents in a study undertaken by Murphy, Gordon and Mullen (2004) following the September 11th attacks on the USA, placed a much higher importance on survival, safety and security values like a 'a world at peace', freedom, family security, national security, mature love, salvation and true friendship. Therefore, the concept of peace here is mainly considered from a different perspective – that of world peace, rather than inner peace. Further, Lerner (2006) posits that in a nation where moral values have been corrupted by greed of the market and ambitions of empire, this is an eloquent voice from individuals yearning for a union of the spiritual and the rational in the quest for peace and justice. By the same token, Macher (2008) contends that as individuals discover the principles of human maturation within themselves, they are able to support the growth of others. That is one main reason why a genuine inner life derived from peace within, and an appreciation of beauty coupled with a feeling of joy is essential for individuals, especially those who are in positions of leadership. Online survey respondents reflected this in their comments.

> *In constantly seeking peace, tranquillity, beauty and joy I hope to overcome the negatives that too often crowd in to my work and home life. (OS20)*

Furthermore, in establishing a relationship between joy and spirituality in workplaces, Reave (2005) contends that joy in workplaces can be provided through the transcendence of the work process allowing individuals to have a sense of being. Therefore, and after an examination of literature and online survey respondents' comments, it is evident that this component plays a vital role in combining the two concepts of spirituality and aesthetics. This also resonates with the analysis of spirituality definitions (included in chapter two of this thesis) that generated some fifteen definitions using transcendence as one of the components of spirituality. In addition, Mountain (2004) stated that spirituality is ascertained as a means of finding God, the transcendent, the author or guiding principle of life.

While the concepts of beauty and peace might have caused a problem for respondents with different philosophies, ideologies and belief systems, these respondents who were followers of traditional religion immediately thought of God when beauty or peace were mentioned, and this time definitely considered the inner peace of individuals in workplaces.

> *When peace prevails - peace will become in the inner self God is beauty - so, I would really search for beauty in life. (OS21)*

However, individuals who follow different ideologies and philosophies relate beauty to their ability to recognize beauty (aesthetics) in nature and human. Nevertheless, individuals acknowledge the importance of these three concepts of joy, peace and beauty increasing harmony, which concurs with the literature. For example, Murphy, Gorden and Mullen (2004) maintain that individuals, especially when they reflect on their lives and consider their hardships, are more likely to consider values like a world at peace, freedom, mature love, salvation and true friendship, as those that might bring peace, joy and appreciation of beauty. In view of this, it is apparent that these three concepts, though identified as part of aesthetics, nonetheless seem to be also rooted in spirituality, which reflects the diverse ideologies and philosophies that prevail in the Australian society.

Following from the above, it is apparent that this fifth component relates to the two concepts of spirituality and aesthetics in the ethical mindsets of those individuals working in the Australian services sector. This claim was consolidated through the discussions that were held in the focus groups.

> *My background agrees… I think joy peace and beauty… [are essential]. (FG47)*

Despite the strong arguments above, that are supported by evidence from literature, some of the focus group participants were unsure of what is meant by joy, and wanted more clarification or specification as to what it entails. Alternatively, if it has something to do with work, then the statements (i.e. the dimensions of this component) need to be refined.

> *Joy… what you mean by that (FG48)*
>
> *I agree … Relate it to something (FG49)*
>
> *When you are in pursuit of joy… peace and beauty… do you mean… at work… (FG50)*
>
> *You need to narrow it down (with reference to joy, peace beauty, but mostly joy) (FG51)*
>
> *You need to add something to tie it to the workplace… tie it down to the specific situation … (to specify)… (FG52)*

Though a discussion about joy generated some positive themes, there were some negative comments in relation to bringing joy, which will result in happiness, which was subject to disagreement by other participants.

> *People who are happy would have a mental disorder… (FG53)*
>
> *They will be in that moment of happiness… this kind of thing… because they are not contributing to anything (FG54)*
>
> *Not happy – but doing (FG55)*

This argument complies with that of Macher's (2008) who states that the problem is recognizing the value of doing, while not fully appreciating the value of simply being. In order to see what is ultimately important and meaningful in individuals' lives, there is a need to slow down and listen quietly to what the heart is saying. In addition, some respondents questioned the reason that these three were placed separately and were not part of either spirituality or aesthetics.

> *Joy peace beauty link to spirituality and aesthetic… (FG56)*
>
> *The names of the factors… the name of joy, peace… can be under searching… your naming is only summarizing that not naming the factor… can be searching… it becomes what you are searching for… (FG57)*

Moreover, and from evidence on the strong relationship between the different components of ethical mindsets, the focus group participants established a relationship between harmony and joy, stating that joy would be the ultimate result of working in harmony at the workplace.

> *Joy and peace can also come after difficulty…ok but because the way it was dealt with it… because you aim for harmony… there is a joy… through harmony you achieve joy after that… (FG58)*

Based on the above themes and evidence supported by literature, it can be concluded that the dimensions of this fifth component need to be reworded and included under 'religious spirituality' (i.e. the second component). However, it was decided that the dimensions should continue to form a stand-alone component of ethical mindsets, while 'pursuit of joy, peace and beauty' should be renamed 'contentment'. Thus, this modified fifth ethical mindset component (Figure 16), shows the change in the component's name and subsequently the wording of the dimensions to reflect the evidence generated.

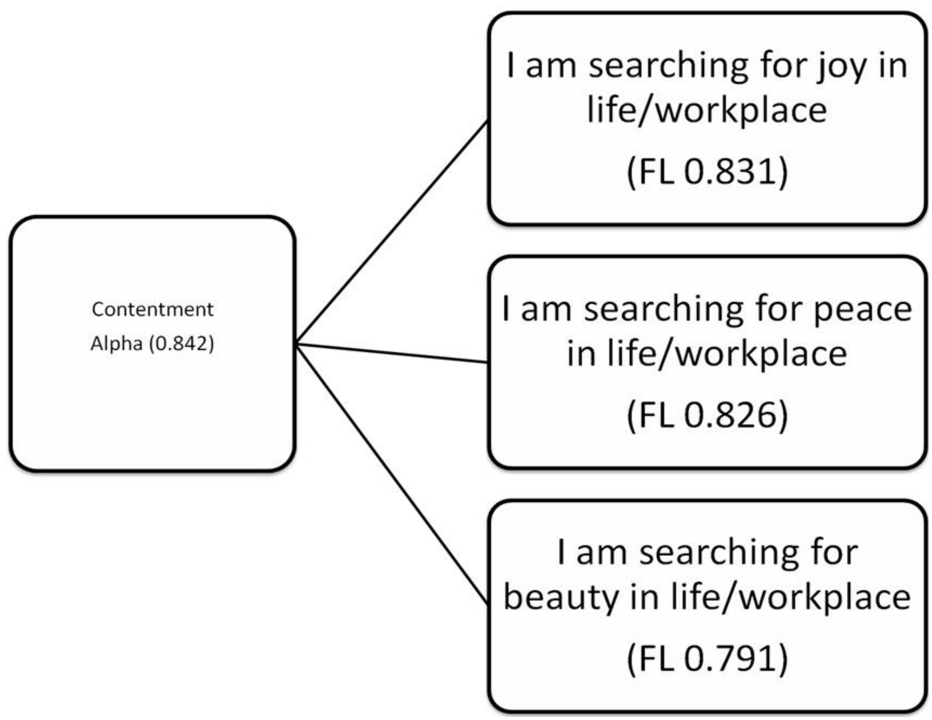

Figure 16: Modified Fifth ethical mindset component (name change) – 'Contentment'

Therefore, this 'contentment' is the new name of the fifth ethical mindsets components.

4.5.1.6 'Truth seeking' modified into 'Personal truth'

This sixth ethical mindset component is composed of four items, with factor loadings between 0.545 and 0.887 and a Cronbach alpha α of 0.852. According to the literature (e.g., Field, 2005) this is a strong component statistically. While this component relates to truth, it actually derives its dimensions from two different sections of the online survey, while the first three dimensions relate to statements from the spirituality section of the online survey, the fourth dimension relates to the aesthetics. This 'pursuit of truth' was one of the four aesthetics components identified by Tateosian (2005). Thus, the nature of the dimensions of this component creates a connection between the two main concepts of spirituality and aesthetics in the mindsets of those responding to the online survey.

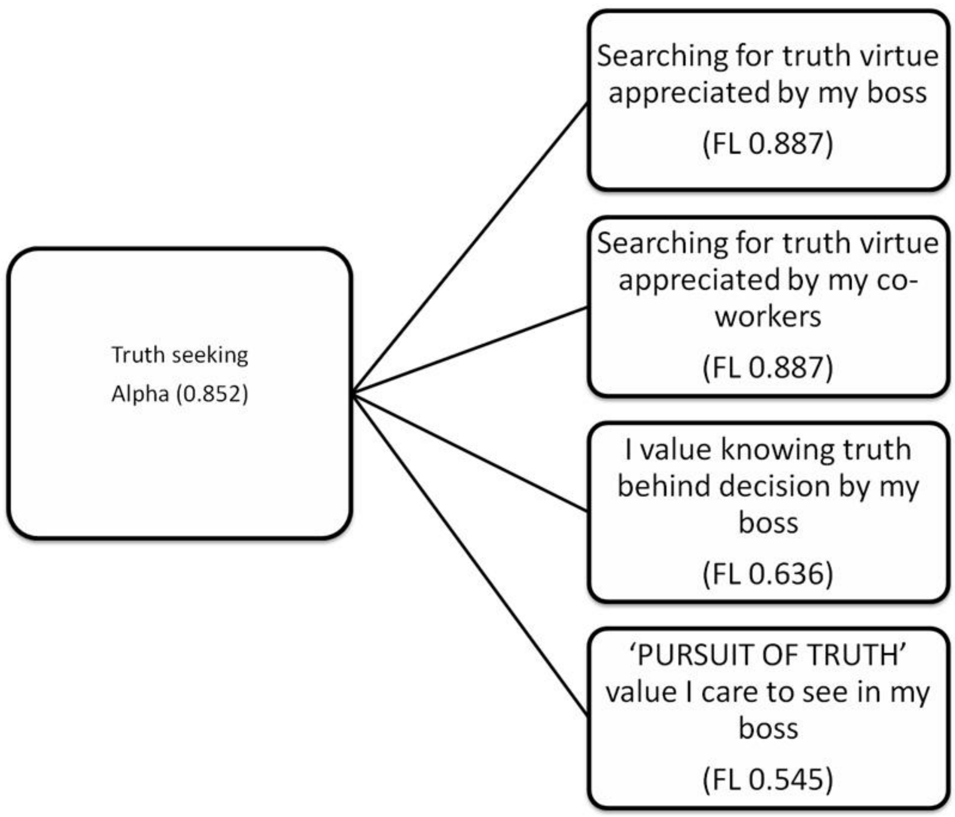

Figure 17: Sixth ethical mindset component – 'Truth seeking'

Although these statements relating to truth survived the statistical rigor, respondents opted to add comments qualifying their choices of the Likert-scale options. Some comments highlighted different understandings and meanings of the concept 'truth'.

Some respondents felt that the section relating to truth statements was very difficult and indicated that the term ‘truth’ might be confused with diverse numbers of truths known to the individual (e.g. truth as God, divine truth, telling truth, hard truth, etc).

> *It is great when others appreciate my search for meaning and 'truth' however; it is not my right to expect that of others. Again, I endeavour to act right to others, but I must admit to missing it from time to time. (OS22)*
>
> *'Truth' is a relavent [relevant] term. (OS23)*
>
> *Not meaning to be post-modern, what is truth in this case? … the true nature of the universe (not so important in the work pace [place]) or the true motivations behind an action/ the true events from an historical event? (OS24)*
>
> *Truth is a very difficult concept and so this section was very difficult. (OS25)*
>
> *Truth can be over-rated, I feel happiness and lifes [life’s] pleasures from little things are important for over all happiness. (OS26)*

With the difficulty experienced by respondents in comprehending the meaning of ‘truth’ in the context of an individual seeking it from a boss or co-workers, online survey respondents might have been referring to what St. Augustine refers to as ‘truth’ in his saying ‘where I found truth, there I found my God, who is truth itself’ (Denise,White & Peterfreund, 2008 p. 61). Thus, the concept of ‘truth’ which has been the subject of some scholarly works in the field of business among others, might have contributed to the confusion in respondents’ minds. For example, Arthur (2003) discussed some philosophical issues to do with ‘truth’, meaning and translation when he made a serious attempt to examine the language of business. Arthur contends that there may be difficulties associated with trying to make sense of what this signifies, but he considers that discussions of the concept ‘truth’ bring interesting perspectives to business ethics. In this regard, he argues that when individuals decide to know what another individual is saying they would be simultaneously making their decisions, which asserts that ‘truth’ is an important concept in business and most importantly highlights its importance to business ethics, which in turn influences ethical mindsets.

On the other hand, being truthful might produce negative consequences. Olekalns and Smith (2007) posit that deception between individuals might increase when one party is wrongly perceived as benevolent, trustworthy, and having integrity. This gives the illusion of 'truth' by the deceiving person. In this respect, Arthur (2003) tries to clarify the relationship between 'truth' and ethics, arguing that some important philosophical issues to do with 'truth' and meaning, must be considered if individuals attempt to take the language of business seriously. Moreover, Eaglestone (2004) attempting to come to terms with implications of Wittgenstein's remark that 'ethics and aesthetics are one and the same', argues that ethics, 'truth' and 'aesthetics' have been implicitly or explicitly part of literary discourse for many years, despite this being constantly disavowed. Further, Eaglestone (2004) suggests that an understanding of metaphysical inquiry as ethical, offers a deeper and as yet unexplored sense of 'ethics and literature' as an expression of truth.

Moreover, in addition to the above comments by the respondents to the online survey, this fifth component generated intense arguments amongst the focus group participants. Different themes and meanings in relation to 'truth' were generated, while some appreciate 'truth', and consider that being truthful is expected and is generated from honesty and trust in workplaces.

> *Everyone is seeking truth (FG59)*
>
> *The rule of land we must be truthful (FG60)*
>
> *I think you need to be truthful… truthfulness expected from people you work with… (FG61)*
>
> *People should be trusted (FG62)*
>
> *I value truthfulness, loyalty consistency, respect for others… and their views… it is a package and that is truth seeking… (FG63)*
>
> *To me truthful….to be truthful… (FG64)*
>
> *All searching for the truth… it makes you feel better, it is not just satisfying some desire… but for all of us as human satisfies us… (FG65)*
>
> *I think the best way is to be truthful… more honesty… (FG66)*

Others were not comfortable with the concept of 'truth'; and themes emerged relating specifically to 'truth seeking', which in their opinion relates to religious connotations, to which they expressed their disagreement. Some of the comments at the extreme end of the spectrum suggested that 'seeking truth' or 'truth seeking' might bring unhappiness to the individual if that individual happens to know the 'truth', as knowing 'truth' is an unachievable dream for human beings, and chasing this unachievable dream would bring distress. Once again, the focus group arguments were inclined to be philosophical and rather theological, highlighting language and its use in expressing feelings and issues relating to the metaphysical.

> *Truth seeking… Seek truth as an adjective not a noun… it is full of description… seek truth… empty words… (FG67)*
>
> *Things can be true or not true – an adjective … but there is nothing named 'truth' (FG68)*
>
> *Is it the searching for it .. for it [truth] that sort of the impossible dream things… we know there is nothing like that… but our searching towards it is ethical or spiritual (FG69)*
>
> *I have a serious problem with that [truth]… if I think about it [truth] I will be unhappy (FG70)*
>
> *What is the ultimate meaning… and what is the ultimate… I will be very disappointed… I agree with [name of participant deleted] it is very much that the idea of truth has been quite destructive… if your truth is not the other person's truth… (FG71)*
>
> *If you are unable … searching for truth can make you unhappy (FG72)*
>
> *However, … there is a million possibilities… for optimism… and I think that search for truth… together is something… and it is always searching for something… we are never quite satisfied… (FG73)*
>
> *Truth hurts (FG74)*
>
> *Well focused – truth in the workplace…Would you say by that … Honest behaviour… (FG75)*

The themes emerging from these focus groups' comments are evidence that some of the participants considered that the concept of 'truth' relates only to religion; hence, they believed that knowing truth might bring unhappiness, distress, or even hurt.

Despite this, evidence from literature establishes a relationship between 'truth' and ethics. In this regard, Eaglestone (2004) deriving from other earlier philosophers (e.g., Wittgenstein who related ethics to aesthetics) and scholars such as Davidson, argues the ideas about 'truth' and how it is to be understood. Eaglestone (2004) contends that 'truth is one of the most elementary concepts that individuals have'; indeed, without a sense of truth, 'individuals would have no concepts at all'. Any discussion of means, ends, values, and representation, relies on in some way, or is involved with, ideas about truth and truth fullness. With regards to values Fisher and Lovell (2009) argue that values can be seen as something that emerge from dynamic processes of sense making as well as being one of the process inputs. Agreed sets of values in organisations can be changed through this process. Fisher and Lovell (2009 p. 157) argue further that values express a potential tention between wholeness and fragmanatation, concluding that individuals' responses to this tension and their method of making sense of it can be classified as (1) traditionalist, (2) modernist, (3) neo-traditionalist, (4) postmodernist, and, (5) pragmatist. In this respect, Eaglestone (2004) posits that all debates between 'postmodernists' and 'traditionalists' turn on issues of 'truth'. This might have been the case with the participants in the focus groups interviews being in two camps - the traditionalists and the postmodernists – hence, the different interpretations of the concept of 'truth'. Eaglestone (2004) concludes that ethics, truth, and aesthetic value, implicitly or explicitly, are unavoidable.

In addition to the above, further themes emerged that related the idea of telling or knowing the truth to positions held and the 'power' that individuals acquire in organizations. In some instances, employees might not know the truth, which is equated with the power of the employer or boss.

> *Majority would hold the truth… because information is generally… it is power… they will not tell you about it… as well… as well there is secrecy in the company… (FG76)*
>
> *In the small office… information that … you should have known but… the information is something to be shared… but sometimes… but I think from my background that sharing of the information is good… and enabling people to use it… but sometimes people would hide the information to bring them power… (FG77)*

> *Everyone wants to know what is behind the boss's decision… but reality is…it is not… the boss will not [tell you]… (FG78)*
>
> *Unless you are in a selected group… The … happening in the company of the department… you are actually getting… something that is really happening… what I learn about … we should channel… you would get the truth through the gossips.. going around and actually through that you might know what exactly happening… (FG79)*
>
> *Official way of communication might not work… (i.e. truth) (FG80)*

The above comments indicate that the perception of the focus group participants was that that employers or bosses usually hide the truth from their employees. While such an action might relate to 'public morality' as outlined by Grace and Cohen (2005) which some individuals might display in workplaces, Arthur (2003) equates such action to being unethical, and contends that being truthful is being ethical. This is further exploited with the theme of belonging to a 'selective group', which relates to office politics, the presence of which in any organization indicates the existence of an unethical situation.

In addition to all the above, and most importantly, the themes that emerged very clearly highlighted the need to be truthful. Moreover, it was perceived that there needs to be differentiation between the notion of seeking truth spiritually and that of seeking personal truth or truth in the workplace, highlighting the need to change the name of this component to 'personal truth'

> *Would you allow me to Sharing with the audience an incidence about a junior's [profession deleted] error…, which endangered [specifics deleted] lives… [error noticed by position deleted]…, then they found the truth… but people both parties wanted to cast away from the blame. (FG81)*
>
> *We should not be saying anything apart from the truth… this is a mistake we have to be truthful about it and let us correct it… so, if it is a point that something very drastic could have happened, but the truth should have been addressed… this is the truth and this is what happened… review the [issue – specific deleted] with a senior… the incident went well… the report came back with a positive thing…Sorry… it is a point that something very drastic could have happened… truth has to be addressed… and this is the message that*

we could take home with us… just to be truthful…[things have to be reported – specifics deleted]… good outcome… (FG82)

Differentiate seeking truth spiritually and seeking truth in the workplace…when I seek truth, I know when I seek truth… I know that when people lie or hide things… if I wanted to hide something someone will know so, I believe in cop it on the chin… if something went wrong there is a problem… do not point the finger… will not help us,.. we have got an issue how to solve it… but seeking truth spiritually it is a different issue… (FG83)

The above implies the importance of the concept of 'truth' in a business context, and the eminent relationship between truth, spirituality, aesthetics and ethics, supporting and strengthening the case of having this component as one of the components of ethical mindsets. The generated themes, while justifying the existence of this sixth component, led to changing the name of this component from 'truth seeking' to 'personal truth'.

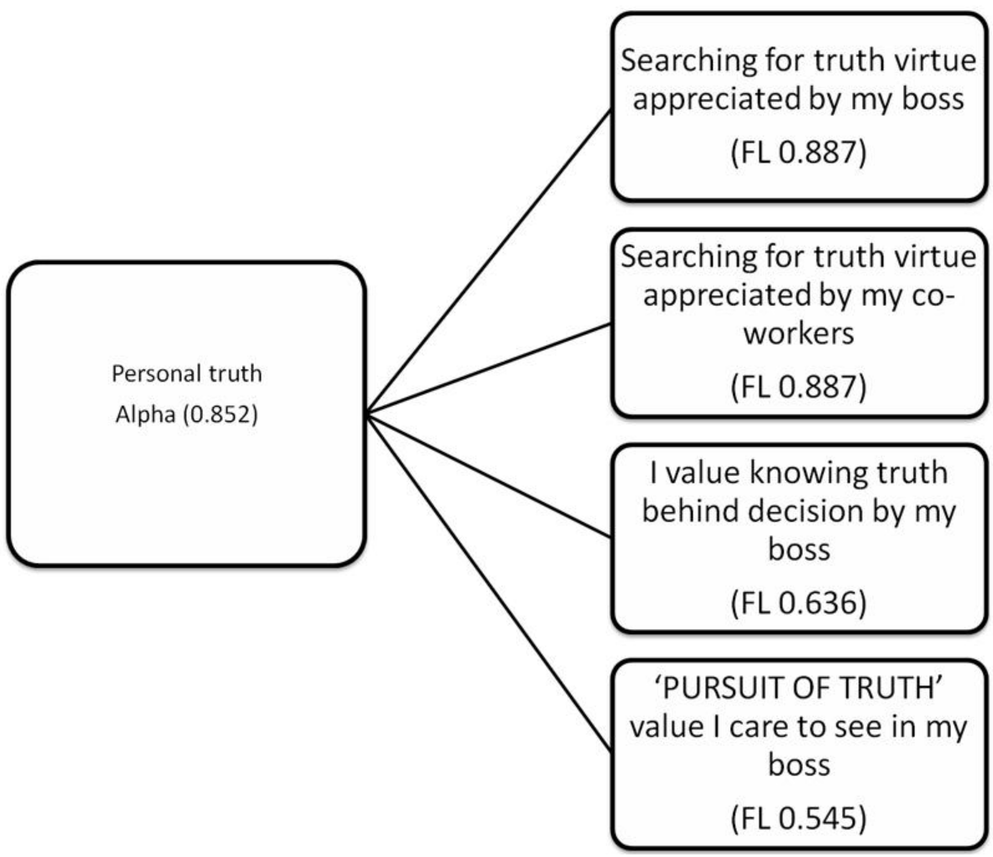

Figure 18: Modified Sixth ethical mindset component (name change) – 'Personal truth'

This change was in response to focus group participants who expressed the view that the concept of 'truth seeking' might cause confusion since it can be interpreted as being either the truth that is derived from honesty in workplaces, or the truth that has religious connotations.

4.5.1.7 'Making a difference'

This seventh ethical mindset component is composed of four items. The trend of statistical strength of components and their dimensions continues. This component recorded a high factor loading of 0.748 and 0.715, coupled with an alpha α of 0.744. According to literature (e.g., Field, 2005) these are measures that identify a statistically strong component.

Figure 19: Seventh ethical mindset component – 'Making a difference'

The online survey statements that now form the dimensions of this component were originally generated following an examination of the multidisciplinary literature. These statements were originally included in the first section that investigated individuals' relationships with self-development, and responsibility towards self. Nassor (2007) posits that individuals do not simply need to look within to understand how values should be applied to human conduct, but to look out, and to face up to the duties of being a creature for whom social interactions are definitive. Individuals define themselves, and their responsibilities identify the company they want to keep. The items chosen for retention for this seventh component concur with this idea.

Online survey respondents' comments indicated that, while some individuals understood the importance of being responsible in workplaces, they had some misconception and misunderstanding of what is meant exactly by the concept of 'responsibility' in relation to oneself, and more specifically in relation to individuals in the workplace. However, others immediately related the terms 'responsibility' or 'responsible' to their daily work, indicating the satisfaction that being responsible might bring them, yet expressed their uncertainties of how this might be viewed by others. Relating to the workplace relationships, both online survey respondents' and focus groups participants' feelings towards others' influences (e.g. family, parents or even education amongst others) on the development of individuals surfaced first.

> *I understanding [understand] the importance of personally responsible as a person. (OS27)*
>
> *I believe that I am responsible for how I am around others, and will attempt to bring Joy to those that I work with, however, how this is perceived is then on the person I am interacting with, if they choose not to act that way, that is not my responsibility. (OS28)*
>
> *'responsible for my development as a person' - depends if you mean over my life up to now (neutral - lots of things have influenced me, many of which are not up to me, e.g. parents, school, etc), or if you mean whoever I become in the future, in which case strongly agree - now I am an adult). (FG84)*

In relation to workplaces, and following the transgressions of early 2000, Mellema (2003) identified various inquiries that highlighted the difficulties in finding or identifying particular individuals to blame for particular events; the situations under scrutiny, as would be the case with all workplaces, have been complex. Mellema (2003), in an attempt to participate in ongoing debate relating to ethics and responsibility following such events, offered a characterization of ethical distance in terms of moral responsibility, introducing the notion of 'moral taint' to describe the moral status of agents in these circumstances. 'Moral taint' would eventuate when the distance between an individual and a state of affairs grows sufficiently large, and calls for a different type of response in workplaces that highlights the moral responsibility of individuals.

Online survey respondents' comments suggested that while acting responsibly would bring joy to the individuals, yet highlight these individuals' inability to form an opinion regarding the way others act towards them when they act responsibly.

> *I am responsible for ensuring people are given the best event I can organise within limited budgets. It brings a high level of satisfaction. (OS29)*
>
> *I believe that I am responsible for how I am around others, and will attempt to bring Joy to those that I work with, however, how this is perceived is then on the person I am interacting with, if they choose not to act that way, that is not my responsibility. (OS30)*

In view of this, it is evident that making a difference is an aim for those in the services sector; however, this has been qualified in that individuals can attempt to make a difference, but it is a two-way process, and it depends on the co-operation of parties to ensure the development of individuals within workplaces. While recognizing that efforts made to ensure a change for the better (i.e. making a difference) to individuals, and in turn to organizations, brings satisfaction to some, others indicated that it is not their responsibility to ensure that others react appropriately to such efforts. This might relate to the individualistic nature of Australian society, where individuals tend to care for themselves, rather than caring for others. Peachment et al. (1995) argue that individuals in the Western Australian public sector, when discussing ethical frameworks that guide their business decisions, tend to emphasise teleology and external forces and to a lesser extend deontology. Nonetheless, in this research, the statistical survival of items under this component, leads to the conclusion that 'making a difference' is a strong component of the ethical mindset in the Australian services sector.

Furthermore, discussions by focus group participants generated themes. Some of their comments were very encouraging and indicated that the dimensions under this component would definitely be apparent in ethical mindsets, deriving from the external and internal locus of control. However, others stated that individuals are not perfect; thus, they might not always help others or act according to what the dimensions above highlight as desirable.

> *Yes (referring to the components of ethical mindsets)… very much so… (FG85)*
>
> *Personally responsible… external and internal locus of control… I would just throw that in… (FG86)*
>
> *The thing… not exactly attitude… you sometimes… you might not do … treating somebody correctly… all the time - you make mistakes sometimes… how would you learn… you cannot be right all the time… (FG87)*
>
> *All [referring to the components] would be derived from spirituality… you want to help people… of course it is part of that… (FG88)*

In view of this, themes that emerged strengthened the presence of this component amongst others, with comments indicating that those dimensions relating to individuals' responsibility would be ultimately derived from individuals' spirituality. This suggests that these dimensions might need to be transposed and incorporated with those of the second component, 'religious spirituality', rather than comprising a stand-alone component. However, the statistical strength of this component suggests that it should continue to exist as a stand-alone. This will be discussed further in Chapter 5. Therefore, the name of the component and its dimensions remain the same. This seventh component survived both statistical rigour and focus group discussions without any change to its name or its dimensions.

4.5.1.8 'Professionalism'

This eighth component of ethical mindsets has four dimensions with a Cronbach alpha α of .720 signifies statistical strength according to the literature (e.g., Field, 2005). While recording a high factor loading of 0.836, it can be noticed that the dimension 'I do enjoy working in a team' generated a factor loading of only 0.445. This factor loading is considered low when compared to the dimensions of other components or even to other dimensions under this specific component. However, this was not low enough to justify its extraction through the reliability test. This eighth component has four dimensions that were originally statements included in the last sub-section of spirituality of the online survey.

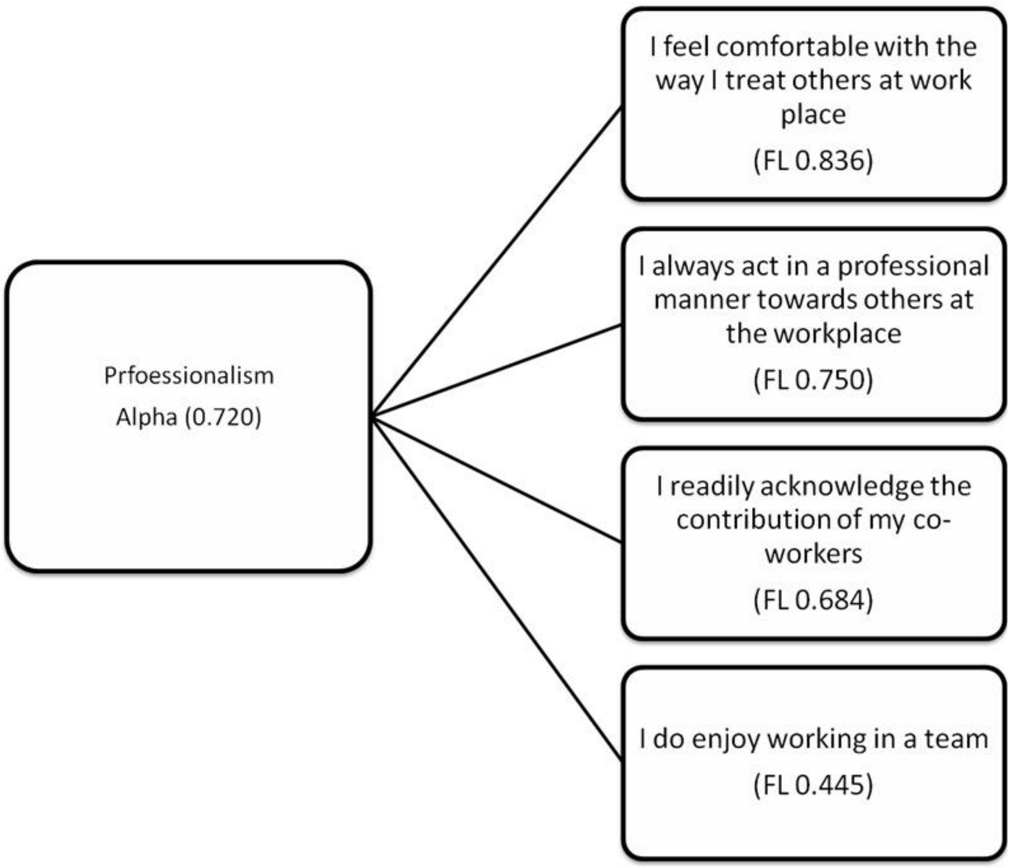

Figure 20: Eighth ethical mindset component – 'Professionalism'

The dimensions of this eighth component were met with agreement from focus group participants; however, the name of this component was subject to discussion, which elicited new themes and led to renaming this eighth component. Prior to discussing the focus groups' comments, a brief literature review that might shed some light on the concepts of 'professional' and 'professionalism' is presented.

This component was labelled 'professionalism', a concept that relates to business and is the subject of several studies in management and business. Parkan (2008) attempts to clarify the meaning of 'professional' as it is currently used in day-to-day life, mainly by making use of Weber's discussion of the Protestant work ethic and rationalization. Parkan (2008) identified professionalism primarily as a particular lifestyle, questioning whether professionalism is a virtue to be encouraged, or an alienated way of life. While Parkan did not provide a conclusive answer to the question of 'professional' one way or the other, he contended that professionalism is an evolving concept, and endeavoured to capture and formulate a favourable understanding of it which would foster less alienating and more fulfilling ways of doing business. Parkan concludes by observing structural similarities between alternative managerial approaches and different conceptualizations of professionalism. Gendron, Suddaby and Lam (2006) explore the relationship between work context and professional ethics, concluding that changes in the context of work would contribute to the demise of ethics among professionals. Nevertheless, if professionals maintain within themselves the ability to understand others, and exert efforts to include all, they would worry less about the outcome of dealing with others, even when they are part of a team, which seems to be a problem in an individualistic society like Australia. This might be unique to Australia. This contradicts Kernes and Kinnier's (2008) argument that the meaning of life is to love, help, or show compassion for others.

In this regard, and as far as Australians appreciate reason more than other concepts like faith, Nassor (2007) posits Aristotle's thought that individuals discover virtue by using their unique gift of human reasoning; that is, through rational contemplation. 'The unexamined life is not worth living,' wrote Socrates almost one hundred years before Aristotle. In addition, like Aristotle and Aristotle's teacher Plato, Socrates contends that humankind needs to engage their minds before they make decisions. For Aristotle, the work of the mind should mainly focus on ways to achieve a balance between the fears and excesses that seem to be endemic to the human condition. Between individuals' fears (deficits) and exuberances (excesses) lies a sweet spot, a 'golden mean', called virtue. Thus, if virtues were evident in the individuals' actions in workplaces, the treatment of others would prove to be easier, with individuals taking an interest in others and making efforts to accommodate them in the overall picture, which can be translated to acting professionally.

Research seems to be addressing this problem, in some instances comparing the way that business is being conducted in China. For example, Provis (2008) examining the 'Guanxi' and the conflict of interest, concluded that recently Western ethicists have started to reconsider the extent to which personal relationships may form a distinct basis for obligation. In administration and management, salient bases for decision-making include deontological, consequentialist and personalist ethics. Finally, and in an examination of the life of Tolstoy, Michaelson (2007) illustrated the relationship between meaningful work, professional responsibility, and meaningful life. Thus, being professional at work would generate meaning for an individual's life leading to a more meaningful life. In conclusion, 'professionalism' based on the statistical quantitative analysis, and supported by literature, is considered as the eighth component within the ethical mindsets of those working within the Australian services sector.

Nevertheless, and despite the above evidence from the literature, the naming of this eighth component was subject to discussion by the focus groups. Several comments suggested that 'professionalism' might not be the appropriate name for this eighth component.

> *Professionalism… is a huge terminology… completely means, you are happy with your way… you are ethical… more listening… for some of us… but for me… indicated how or what I see connecting the relationships or what or stuff like that… (FG89)*
>
> *Professionalism is a word hard to define… treating people well… does it really lead to professionalism… (FG90)*
>
> *You feel like into … you feel you want to… professionalism – interconnectedness… (FG91)*
>
> *Professionalism is an accepted set of behaviour… specific to its context… accepted set looking at that point generally… also interaction, rather than professionalism… being diplomatic being applicable for a situation… professional in a relationship… (FG92)*

While, focus groups' comments and discussions supported the existence of this component highlighting its importance in ethical practices, there was a general feeling that the name was inappropriate. The discussions further indicated that the dimensions under this component signify, and are indicative of, 'interconnectedness' rather than ‘professionalism’. In this regard, Grace and Cohen (2005) identified structural differences between professions and businesses, supporting the themes that emerged from our focus group discussions; that is, that there are differences between being professional and running a business or being in workplaces, which supports the focus groups’ arguments that ‘interconnectedness’ rather than ‘professionalism’ is a more appropriate name for this component..

In view of this, while the eighth component is considered applicable, appropriate, and statistically sound, nonetheless, the name of this component has been changed to the more appropriate name of ‘interconnectedness’.

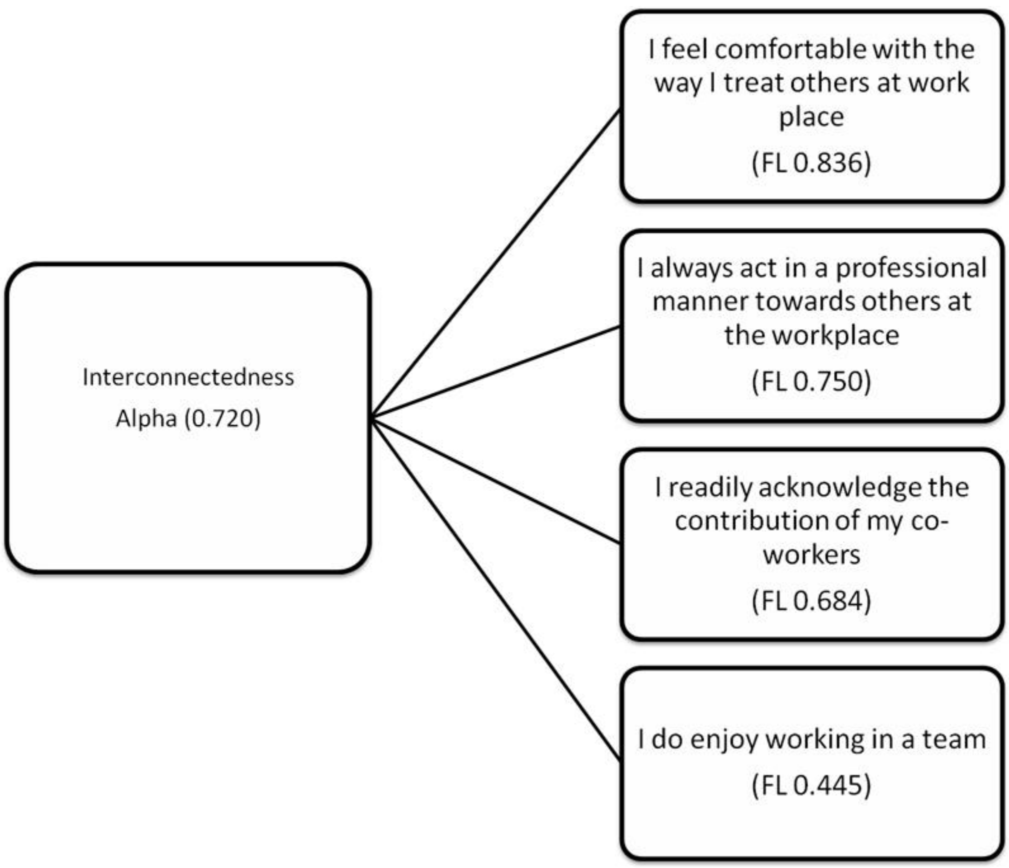

Figure 21: Modified Eighth ethical mindset component (name change) – ‘Interconnectedness’

This renaming connotes that this component is one of ethical mindsets components, and that ‘interconnectedness’ relates more to one of the main components of ethical mindsets (i.e. spirituality). This is confirmed in the literature by Cacioppe’s (2000a) argument that spirituality is a feeling of interconnectedness with a oneness, higher power or a being. Everything is a part of an expression of this oneness and everything is connected with everything else. From the above it can be concluded that, subject to changing this component's name, this eighth component is one of the components of ethical mindsets (Figure 21).

4.5.2 Data Analysis (II) - Ethical mindsets components – correlation

By considering both the comments of online survey respondents and the themes that emerged from focus group interviews as presented in the sections above, the eight ethical mindsets components and their dimensions were amplified. This resulted in the slight modification of the eight ethical mindsets components, with their thirty-four dimensions, which adds to the strength of evidence produced by retaining these eight components of ethical mindsets. Moreover, the application of the Pearscon correlation to these eight components produced no apparent negative correlations. This Pearson correlation is described by Leech, Barrett, and Morgan (2005) as being used for 'testing-re-testing of reliability'. This testing and re-testing is imperative especially given the modifications made to the components through the triangulations of data as displayed above. These correlation figures are displayed in Table 14.

Ethical mindsets' eight components and their Pearson Correlation figures

#	*Component name*		*AS #1*	*RS #2*	*OPT #3*	*H&B #4*	*CON #5*	*PT #6*	*MD #7*	*INT #8*
1	*Aesthetic Spirituality 'AS'*	*PC*	1	.344**	.246**	.774**	.211**	.472**	.203**	.459**
2	*Religious Spirituality 'RS'*	*PC*		1	.158*	.282**	.420**	.688**	.141*	.294**
3	*Optimism 'OPT'*	*PC*			1	.107	.166*	.122	.027	.036
4	*Harmony and Balance 'H&B'*	*PC*				1	.256**	.432**	.219**	.401**
5	*Contentment 'CON'*	*PC*					1	.255**	.130	.223**
6	*Personal truth 'PT'*	*PC*						1	.231**	.310**
7	*Making a difference 'MD'*	*PC*							1	.337**
8	*Interconnectedness 'INT'*	*PC*								1

PC= Pearson correlation
*** Correlation is significant at the 0.01 level (2-tailed).*
** Correlation is significant at the 0.05 level (2-tailed).*

Table 14: Pearson Correlation – Eight components of ethical mindsets – 223 respondents

From Table 14 it is obvious that each component is correlated with itself and so $r = 1$ along the diagonal of the table. Furthermore, there is no negative correlation between components, suggesting a statistically significant positive correlation figures. The first highest positive correlation is significant at level 0.01 between 'aesthetic spirituality', 'harmony and balance', with a Pearson correlation coefficient of r = .774. The second highest positive correlation that is significant at level 0.01 was recorded between 'religious spirituality' and 'personal truth' with a Pearson correlation coefficient of r =.688. While 'aesthetic spirituality' recorded a significant correlation at level 0.01 with all the other seven components, 'religious spirituality' recorded significant correlation at level 0.01 with all other components except for 'optimism' and 'making a difference' where correlation was still significant but at the 0.05 level. These correlation figures do echo the themes generated from focus groups interviews as outlined above, but most importantly they re-affirm the strength of the first two components of ethical mindsets, and their strong relationship with other components.

Hence, it can be established with confidence that there is a relationship between 'aesthetic spirituality' and 'harmony and balance' and 'religious spirituality' and 'personal truth', with evidence of a strong relationship between the main two components with other components except for 'optimism' and 'making a difference', though this relationship is significant but not as strong as others. Furthermore, as a result of the mixed-methods approach, the findings of this thesis demonstrates that ethical mindsets exist, identifying their eight components. However, these findings also suggest that ethical mindsets are a complex and dynamic phenomenon which elicit a number of questions worthy of further research. The data further suggests that there are contextual factors at work that have the potential to influence ethical mindsets. The quantitative analysis points to individual characteristics, or to what might be termed 'intrinsic factors' that pertain to individuals (e.g. age, gender, motivations, beliefs, values, etc.). While the qualitative data suggests that there are external factors at work which might be called 'extrinsic' factors that pertain to the broader environment (e.g. organizational culture, organizational leadership, national culture, social norms occupational/professional norms and standards amongst others). It hints at agency factors and structural factors. These suggestions are depicted in the revised conceptual model of the eight components of ethical mindsets, with the emerging variables being depicted in Figure 22, the contents of which are discussed and further analysed in the following section.

4.6 Data Analysis (III) - Mixed-methods approach – A Revised Conceptual Model

The mixed-methods approach allowed the collection and analysis of data through the quantitative and qualitative techniques. These results and findings provided strong evidence of the existence of ethical mindsets in the Australian services sector. These mindsets have eight components: (1) Aesthetic Spirituality, (2) Religious spirituality, (3) Optimism, (4) Harmony and balance (5) Contentment, (6) Personal Truth, (7) Making a difference, and, (8) Interconnectedness. These eight components acknowledge the presence of spirituality, aesthetics and to a degree religiosity, as comprising ethical mindsets. While these three constructs (i.e. aesthetics, spirituality, and religiosity) are consistent, these findings suggest that they are digressing from their specific meanings as identified in literature, and displayed in the discussions and arguments generated at the qualitative data collection stage as alluded to above.

Therefore, a conceptual model identifying the eight components generated through principal component analysis extraction applied to the quantitative data (Figure 9) was modified in order to reflect the changes in the names of some of the components. In addition, to accommodate the other extrinsic and intrinsic variants that these findings suggest which, in addition to the eight components might influence the ethical mindsets as highlighted from the themes that emerged from focus group interviews and discussions.

These findings are threefold. First, they form a coherent picture from these diverse constructs that seems to make sense to individuals in a secular and multi-cultural society such as Australia since everyone can relate to the idea of an inner life, or a relationship with a higher power. While some identify the highest power directly with God, others prefer to leave the option open to whatever they see as the ‘super power’. Second, they acknowledge the validity of the diversity of views that generated different types of spiritualities, which has its own strengths despite certain limitations and vulnerabilities. Finally, the findings demonstrate the complexity of ethical mindsets, and suggest some intrinsic and extrinsic variants such as family, society, and organization in addition to other demographics (e.g. age, gender, and education, and marital status, number of children, job title, industry, etc…) that might have an influence on individuals' ethical mindsets in the Australian services sector. In support, comments from focus group participants provided additional variants other than those intrinsic to individuals, moving to the extrinsic variants such as cultural values, society, country and community amongst others.

While the influence of demographics on ethical mindsets is beyond the scope of this thesis, evidence from the literature draws a mixed picture of the effect demographic variables have on individuals in ethical situations and is therefore worthy of some consideration. For example, using ethical scenarios McDonald and Zepp (1988) examine the ethical perceptions of Hong Kong - Chinese managers and conclude that (1) there is little consistency among perceptions of ethical situations, (2) Hong Kong managers perceive their peers as more unethical than themselves, (3) ethical perceptions in some situations are affected by age and to a lesser extent, place of education, and, (4) significant interactions were found between age and the nature of employer, as well as between the place of education and the nature of employer. Such findings are supported by McDonald and Pak (1996) who provide evidence that there are no significant differences in the cognitive frameworks used by managers in Hong Kong, Malaysia, New Zealand, and Canada. Further, in an effort to build on the current knowledge of ethical behaviour in Asia, McDonald and Kan (1997) replicate existing ethical research investigating specific questions relating to intra-cultural differences in Hong Kong. A statistically significant correlation exists between age and ethical beliefs, with older employees less likely to express agreement to an unethical action than younger employees. However, no statistically significant differences in ethical beliefs were found in relation to gender, level in the organization, company size, and whether the respondent worked in a multinational or local company. For local respondents, of Hong Kong origin, there was also no significant correlation between level of education, religiosity, and years of business experience, functional origin and ethical responses.

McDonald and Pak (1996) posit, out of these eight frameworks four cognitive frameworks appear to feature predominantly. The most salient cognitive frameworks managers utilize are; Self Interest, Neutralization, Justice and Categorical

Imperative, with Neutralization and Self-interest being the most significant among all managers. Religious Conviction and the Light of Day framework do not feature prominently in the analysis. A few significant differences in the ethical frameworks amongst males and females were identified. This empirical research also identifies some differences in the ethical frameworks used by accountants compared to marketing professionals.

The analysis of the data pointed to some similarities in responses that appeared to be gender-specific. In comparing the means between the computed online survey sections and gender, it became apparent that there is no significant difference between genders. Comparing means and standard deviation of the survey's four sections in relation to gender, males recorded a higher (mean = 4.27 and SD = .342 vs. mean = 4.22 and SD = .497) than females for the first section (i.e. personal development). While both males and females recorded similar mean for both sections two (i.e. relationships with teams) and section four (i.e. aesthetics), there was a slight difference in the standard deviation. Female responses were slightly higher than male responses for section three (i.e. spirituality), the mean for female responses being 3.99 with an SD of.359 with males 3.92 with an SD of .364. These statistical results might in a way contradict the stereotyping of the gender demographic variable appearing in the literature where importance is given to gender difference when it comes to caring for others, work satisfaction, being ethical, or even being more aesthetic (Clifford, 1986). These results also resonate with Druskat's (1994) conclusion that identified females as displaying more of transformational leadership attributes than their male counterparts. However, what this data analysis indicates might agree with Ergeneli and Arikan (2002) who concluded that there are both differences and similarities between males and females, and would also resonate with Lam and Shi's (2008) conclusion that gender differences were not statistically supported. This supports the notion that analysis of gender difference in isolation from other demographic data leads to gender stereotyping, and does not provide the full picture of the characteristics of the sample being considered. This raises the need to investigate the influence of demographic variables on ethical mindsets in a more detailed way in future research.

Similarly, a mixed picture was generated when comparing both means and standard deviations of respondents' educational level. For section one, those who had completed high school recorded the lowest mean of 4.03, followed by university postgraduates at 4.26, with a slightly higher mean of 4.27 for university undergraduates with TAFE being the highest at 4.36. The trend changed slightly for the means of the second section of the survey where the university postgraduates recorded the lowest mean of the four education categories at 3.52. In addition, both, TAFE and university postgraduates recorded the highest mean of 4.00 when it came to section three. As for the final section, university postgraduates recorded the highest mean of 3.77, while high school leavers recorded the lowest mean. Further, upon examining data generated from responses to the length of service with the same employers, these analyses revealed that the longer the individuals' service with the same employer, the more these individuals care about their own development. This is coupled with the care for others and more specifically these individuals care and value how others perceive their efforts in the workplace indicating a congruence relationship with and in the workplace. These revelations are similar to Posner's (1992) outcomes which reveal that a person-organization values congruency is directly related to positive work attitudes, which results in a longer term of service with the same employer.

Further examination of the data in relation to jobs held by individuals, and whether or not these were supervisory positions in the workplace, revealed that there is no significant difference between the various levels of management in relation to the four sections; these results reflected a mixed picture. While there is a difference when comparing the different levels of managers (i.e. state managers, regional managers, managers, and supervisors) with others, which included other diverse levels, this difference is not consistent amongst the four sections. Managers might have recorded the highest mean when it came to sections one, two and three of the online survey; yet the regional managers recorded the highest mean when it came to section four. This might assist in further understanding the mindsets of those in such positions, and might agree with Gosling and Mintzberg's (2003) contention that an analytical mindset develops in response to the requirements of modern organizations, where division of labor and structured processes need an analytical mindset to realize the systems, processes and their interconnections.

The outcome from the above analyses resonates with Keller, Smith and Smith's (2007) argument that there are factors other than education that might influence individuals and their responses to any event or action. Therefore, while gender and education, length of service, and demographic variables might have some impact on individuals' ethical mindsets, the data, especially those generated from the focus group interviews, suggest that there exist other variables, an acknowledgement of which will lead to a better understanding of respondents' overall characteristics. These variables include: individual's values, community values, organization's culture and values, culture, religion, ethnicity, laws and regulations, amongst others. It is doubtless that these variables have a huge impact on individuals' ethical orientations which in turn will affect their ethical mindsets.

In relation to demographics, the focus group participants felt that taking demographics in isolation, especially the recent trends of categorising age broadly into being 'baby boomers', 'generation y' and 'generation x' might be inappropriate, suggesting that there are other variables that could influence individuals other than their age. Consideration should be given to other variables that might extend beyond the intrinsic ones.

> *By demographic you mean not only where you come from but where you are at work… different …the fundamental demographic is the human being… which is something brilliant… similarities… certain demographics … important to us … it is probably more… than age, gender… and one thing that annoys me… broad character… working gen x gen y ...to me… … it is immaterial… how you work with people… in the community away of work… to me it is much more… (FG93)*

In addition to the importance of culture in forming and informing individuals' ethical mindsets, focus group participants felt that education plays a major role in influencing individuals' mindsets, although education should not be considered in isolation, and should always be considered as inextricable from other variables.

> *I think education yes… [pause for thought] a big thing … it actually moulds the culture together… I think it should have… Ghoshal… because he made his message clear… creating people who are thinking… aggressive and assertive… I think the other thing…*

> *demographics as well … .the current world situation… it is global… technology… and there are things… spirituality level… and…other variables… (FG94)*

Therefore, it was felt that while demographic variables that were included in the online survey might have an influence on individuals, focus groups participants were of the opinion that culture might have a great influence on the way that individuals behave and how they display their ethical behaviour. This might prove to be of great importance to a country like Australia, where the population is increasing through migration, and though those migrants might take on and embrace the Australian culture, yet as they settle, they might still be influenced by their native culture.

> *I came to this country in 1971 from the [country deleted] I came from a different background … it was a similar culture… I do not feel [nationality deleted] any more, it changed so much, and I do not feel [nationality deleted] at all… I went to my country… when I did I enjoyed the place as a tourist I felt no sense of connection it makes big impact … stuck in the 1970s… still trying to behave as if that is the era that we should be in…Unfortunately more and more of those people… which I think … concession …one is not appropriate people in the work force I will accept that… whatever it is … I think to you is the first preparedness … to me… I agree with you… cultural values more than any other… (FG95)*

> *I agree with P1 I think cultural… grouping people into gen y and gen x without thinking properly … stereotyping… I do think that there are differences between different generations… basically because they grew up in a different world… they were brought up by different generations (baby boomers)… there are may be things… the general thing the cultural … I guess culture…that would be the main thing… (FG96)*

In addition, and whilst acknowledging the influence of demographic variables as highlighted above, there was inclination towards the inclusion of individuals' origins as part of demographics (i.e. ethnicity), which sounded especially relevant with Australia's multicultural nature.

> *I agree with demographics we can also look at where people come from…even if we apply to the city we are different types… but with today's changing education system and communications… and the internet if you like and all other types of communications… mobile phones… everyone has… be a better person … that is all good … to be a better person but and you and generation y and x you what have*

you are talking about young people, people getting into the work force or getting into education… no matter what how much access they have for education … they need guidance and guidance have to come from someone that has to be spiritual… a good teacher… or could be from a spiritual extra curriculum activities that they might have… may be sport that might give you some spirituality… could be religious spirituality, whichever one… I think both can be combined together to give you (the religious and the other one) to give you the guidance to do that … unfortunately some people might not have access to that guidance… they might …not have access to those --- they might have the access to the multimedia… but they do not have the access to the guidance… coming from spirituality… (FG97)

Further, other themes emerged in focus group interviews, one of which related to 'environment', both internal and external. Internal environment was considered to relate to the origins of ethics in individuals' minds, and what informed these ethics. While some saw its roots in family, others related internal environment to religion and more specifically to the 'Ten Commandments'.

Ethical standard revolve with the society they start with the Ten Commandments and move forward… so if the majority believe in A… and you are a minority… Then the value that project that society like the majority… probably representative what it should be in that particular problem …It is very difficult to talk in generality… when you talk about the different businesses it is different… But as far as I am concerned… ethics is fundamental values acquired through religion, education and so on… there are always those who would deviate from these and will become murderers… cheaters and so on. (F98)

These emerging themes highlight the impact of the individual's family and religion on ethical standards that influence his/her ethical mindset. Focus group participants indicated that both family and religion (e.g. the Ten Commandments) would be guiding individuals' proper moral and ethical attitude and behaviour; nonetheless, the influence of society or community on individuals should not be underestimated. Therefore, it is argued that society and community also have an influence, which in some cases might be greater than that of family or religion. This, in the opinion of the participants, might have led to the deterioration of ethical standards in society.

If you are raised in a bad environment… you would have a bad ethical judgment … you will be doing something bad… (FG99)

In this regard, Carroll (2003) expresses concern that religion and faith are being driven out of the public domain. These are the ethical foundations of Judeo-Christianity that have sustained the Western World since its beginning. Individuals' moral compasses will fail to point individuals in the right direction in the future, therefore, Carroll (2003) posits that there is a need to go back to the spiritual roots if business ethics is to be improved. Carroll (2003) further argues that in the final analysis, business ethics is all about personal ethics, and no amount of regulations, policies, or even corporate ethics codes can surpass in effectiveness one's own personal ethics. Despite this call, it is imperative to stress here that though Carroll's argument may cause some confusion between spirituality and religion, it might also provide answers to the different opinions in relation to ethics expressed by the different participants in the focus groups as detailed earlier.

Furthermore, in addition to participants acknowledging the influence on individuals' mindsets of individual intrinsic variants such as family, culture, religion, education amongst others, other themes emerged relating to environment that introduced other aspects such as organizational culture and its influence on individuals and their mindsets.

> *Ethics is something acquired … certain set of values you acquire… and depends on the society… different… ethics in India and China than the rest of the Western world… … from the school from the values from the parents from the religions… You have got a complete set of ideas values attitudes traits that will guide you in your business and also in your … day to day life as well… to be honest to be truthful to be trustworthy to be fair… OK and then you are dealing with the business sector or the manufacturing sector, whatever and you have that sector value in the back of your mind … that is very basic… regardless of the reality…, or it is not reality (FG100)*

From the above it is suggested that 'environment' (with all its dimensions) might play a role in becoming an intervening variable that influences individuals' ethical mindsets. In this regard, Svensson and Wood (2008) generated a business ethics model that consists of three principal components (i.e. expectations, perceptions and evaluations) that are interconnected by five sub-components (i.e. society, expects; organizational values, norms and beliefs; outcomes; society evaluates, and reconnection). Further, this model proposes that business ethics is a continuous and iterative process. There is no actual end to the process, but a constant reconnection to the initiation of successive process iterations of the business ethics model of which individuals working in these businesses are a part. The principals and sub-components of the model construct the dynamics of this continuous process. Therefore, being ethical is not a one-off stand, but is a continuous process that might start with the influence of variables such as differences in gender, age, but will expand to include family, society, community and business. This further suggests that the themes, concepts and components of ethical mindsets are shaped and refined by outer influences that induce the mindsets (e.g. organizational culture, demographics, society values and family values etc.). Therefore, the following modified conceptual model (Figure 22) depicts the revised components reflecting the outcome of the combined quantitative and qualitative data analysis, and the suggested intervening variables generated through the deployment of a mixed-methods interpretive approach, which are anticipated to play the role of variables in the individuals' ethical mindsets in workplaces.

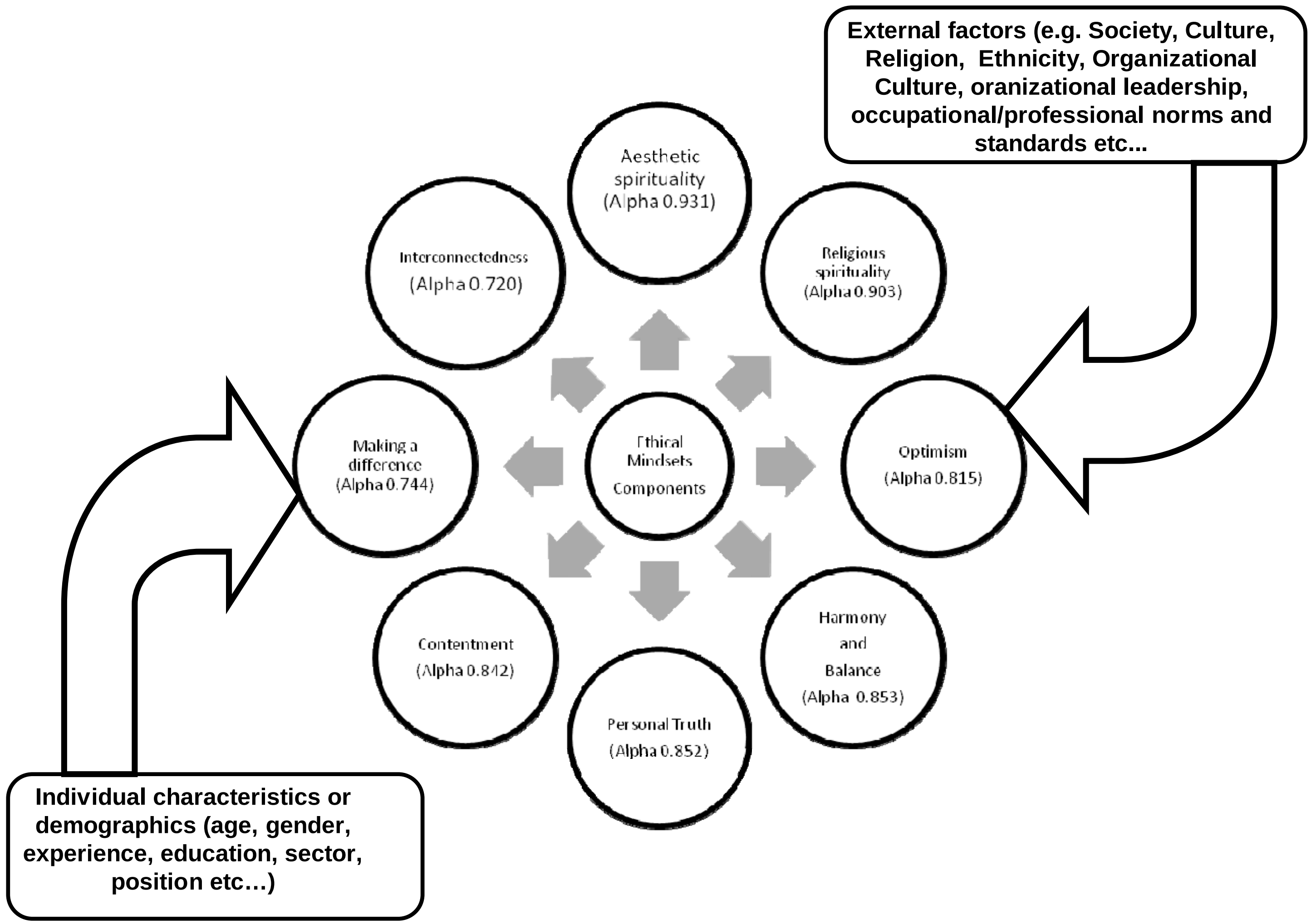

Figure 22: Ethical mindsets' eight components

Figure 22 demonstrates more clearly the components of ethical mindsets. This model, a modification of Figure 9 (Chapter 3), is based on the findings derived from the combined analysis of qualitative and quantitative data and identifies clearly the relationship between the different concepts employed in this research. First, it supports the claim that 'ethical mindsets' exist in the Australian services sector. Second, it clearly identifies both spirituality and aesthetics as being two of the major components of ethical mindsets. In addition, the dimensions of the eight components, which derive from the two main components of spirituality and aesthetics, has challenged some of the claims in literature relating to the exact meaning of both spirituality and aesthetics as alluded to earlier. The data analysis had generated a new combination of spirituality and aesthetics. The first component with its dimensions that were originally derived from spirituality components Reave (2005), suggests the new term of 'aesthetic spirituality' that points towards the secularisation of Australian society. The second component and its dimensions that were originally derived from studies in the USA suggest the new term 'religious spirituality'. This second component's dimensions that relate to prayer, miracles, spiritual person, divine truth and the pursuit of truth, combine several dimensions that confirm the relationship between 'spirituality' and religiosity. The remaining six components (i.e. optimism, harmony and balance, personal truth, contentment, making a difference and interconnectedness), are either implicitly or explicitly related to these two concepts of aesthetics and spirituality, as identified through the correlation figures, thereby confirming the belief that they are two of the major components of ethical mindsets.

In addition, it is a fact that individuals are different, and it is difficult to categorise them under one particular type of ethical mindset. In view of this, and through discussions and arguments held in the focus group interviews, the data was further examined and explored with relevant themes being generated, one of which was the idea of a 'scale' to try to identify different individuals in the workplace. It was indicated that it would be unrealistic to try to identify an individual in the contemporary workplace as being very spiritual; similarly, it would be difficult to pinpoint someone as being very materialistic or temporal.

You cannot see it as a cut off like that… Even a very material person can have spirituality (FG101)

The scale - (on one end spirituality and on the other materialism) (F102)

Despite this, it was argued that there is a need to have an ethical and moral attitude in workplaces. Such an assertion resonates with St. Thomas Aquinas's contention (Denise,White & Peterfreund, 2008) that few individuals sustain the intellectual activity of philosophers or the spiritual intensity of saints, though he posits that good character is a necessary condition not only for the intellectual virtues, but also for the social lives of individuals. This acknowledgement led to a refinement of the emerging themes into three main concepts. These themes emerged during the focus groups' discussions about the two main components of ethical mindsets (i.e. spirituality and aesthetics). These two concepts generated arguments that related to religion and art. The focus groups' passionate arguments indicated disagreements amongst participants; emerging themes led to the identification of three schools of thought: first, participants were anti-spirituality, second, participants consider spirituality as being derived or originating from religion, and, third, some participants considered themselves to be spiritual but not necessarily religious, with an appreciation of aesthetics.

This convincingly demonstrates that both spirituality and aesthetics are manifest in the ethical mindsets of those working in the Australian services sector, and are firmly etched in those minds. Yet, these two concepts are very personal and their perceived meanings would be highly influenced by: (1) the individuals' own philosophies, ideologies and belief systems; and, (2) the nature of the society in which these individuals live. This also suggests that there are contextual factors at work (i.e. intrinsic and extrinsic) - variables that have the potential to influence and shape ethical mindsets. This clearly demonstrates the idea of context-dependency of ethical mindsets.

4.7 Conclusion

From the preceding discussions on themes generated through the four focus groups interviews, support emerged that eight components are harmonious with ethical mindsets. These arguments allowed the triangulation, amplification and modification of the eight components and their dimensions, in the following manner: (1) the names of some components were changed – e.g. truth seeking into personal truth, pursuit of joy, peace and beauty into contentment, and professionalism into interconnectedness, and, (2) some of the dimensions within the components were adjusted to, either make this dimension more relevant to the workplace/life, or isolate the concept in such a way that it has an appropriate and precise meaning in relation to the workplace. For example, the statements under 'contentment' were related more directly to the workplace situation in relation to joy, peace and beauty. (3) One dimension was deleted from one of the components, and that related to the dominating person under the component of 'optimism'.

In addition, the analysis carried out in this chapter suggests that there are contextual factors at work that have the potential to influence ethical mindsets. The quantitative analysis points to individual characteristics such as age and gender, while the qualitative data suggests that there are external factors at work such as organizational culture, organizational leadership, occupational/professional norms and standards, etc. It hints at agency factors and structural factors. Whilst the online survey contained some questions relating to intrinsic demographic variables, it was the consensus of the focus groups that those relating to the extrinsic variants needed to be added in order to allow a better understanding of individuals' ethical mindsets, what influences them, and how they are shaped, an assertion that has its support in the literature. While some of those additional demographic factors were considered when developing the online survey (e.g. religion, origin and ethnicity), they were deemed to be too sensitive to add to the demographic questions at the time, especially with the introduction of controversial concepts such as spirituality and aesthetics coupled with ethics. The danger was that the inclusion of these variables might result in lack of responses to the online survey.

In view of this, it is very clearly illustrated here that there is ample evidence supporting the existence of ethical mindsets in the Australian services sector, with both spirituality and aesthetics as components of these mindsets. Furthermore, the above analysis indicated a fresh understanding of the concept spirituality in an Australian context. The data collected through this newly developed framework (i.e. ethical mindsets research tool) can be analysed. This suggested framework could be tested in Australia first (i.e. other than the Australian services sector), and then adapted in order to make allowances for differences in culture and religion, to allow a better understanding and conception of the issues discussed by examining these in other countries. This might enrich the framework as a result of confirming their validity and reliability in different contexts.

In addition, this research has proven that interpretive mixed-methods research is highly appropriate for generating greater insight into aesthetics, spirituality and ethical mindsets. However, researching this topic is a complex task that requires subtle and sensitive analysis and theoretical understandings. The difficulties and lessons learned from using this approach will be highlighted in Chapter 5 of this thesis.

In conclusion, this thesis shows that ethical mindsets exist and are characterized by eight components and that, furthermore, the ethical mindset is a complex and dynamic phenomenon to which there attaches a number of questions worthy of further research. This thesis suggests there are extrinsic and intrinsic variables that might influence these ethical mindsets. This will be further explored in Chapter 5.

Chapter 5

5. Discussion and Conclusions

5.1 Introduction

This thesis examined the under-researched, under-theorized area of ethical mindsets, with the aim of investigating the existence of ethical mindsets. The research drew mainly on two separate but allied business ethics literatures relating to spirituality and aesthetics, two issues which were probed using the theoretical lens of mindsets. In order to achieve the aims and objectives of this thesis, the researcher took an interpretive mixed-methods approach.

This work contributes to the contemporary debate on business ethics, moving behind the progressively more modernized investigative languages that prevail and beyond the traditional. It attempts to see past and well beyond the obvious, in an attempt to close the gap identified in the literature of management research as outlined in Chapter 2. This gap is perceived as being the lack of empirical evidence supporting the examination of concepts such as spirituality, aesthetics, ethics and ethical mindsets combined in an Australian business context. Spirituality draws attention to individuals' responsibility in creating ethical workplaces, whilst aesthetics focuses the discourse and perception on ethical behaviour in business. Mindsets provide a key perspective that combines spirituality and aesthetics into a single analytical framework.

Whilst acknowledging scholars' efforts to date, these efforts are not evident in a business context, but rather in relation to art, and the examination of individuals' spiritual journeys. These scholars stress the relationship between aesthetics, morality, and ethics and in some cases reach out to include spirituality. However, there is little or no evidence that might relate aesthetics to ethical mindsets, and no fresh contemporary definition or any empirical research on aesthetics in relation to either management or individuals within the contemporary corporate world.

Clearly then, this thesis, investigated the existence of individuals' ethical mindsets in the Australian services sector with an emphasis on whether spirituality and aesthetics are two of the components of these ethical mindsets. In addition, and as a by-product, a mixed-methods framework has been suggested for further testing to enhance the understanding of ethical mindsets, its components and dimensionalities.

This final chapter delineates the relationship between the research aims and objectives as identified in Chapter 1 and research outcomes and findings stated in Chapter 4, which describes the significance of this research for both academics and practitioners. As with most studies, this research has its limitations, also to be discussed.

5.2 Outcomes, findings and significance

This aims of this research were: firstly, to identify and explore the existence of ethical mindsets of individuals working in the Australian services sector; secondly, to investigate whether spirituality and aesthetics are components of ethical mindsets; and, thirdly, to examine the relationship, if any, between these two concepts of spirituality and aesthetics within the ethical mindsets. To achieve these aims, three research questions were formed.

1. Do ethical mindsets in the Australian services sector exist, and if so what is the nature of those ethical mindsets?
2. To what extent are spirituality and aesthetics key components of these ethical mindsets?
3. How do spirituality and aesthetics affect ethical mindsets and are these inter-related within the individual?

The discussions in the following sections support the claim that the research aims have been achieved since all of the research questions above have been satisfactorily addressed.

5.2.1 Outcome, findings and significance - Research questions

This section provides a reflection on each of the research questions outlined in Chapter 1, highlighting the usefulness of the literature and research methods applied in this research, starting with the first research question. This section will examine and connect the eight components and their dimensions, which will assist in explaining the nature of ethical mindsets.

5.2.1.1 Do ethical mindsets exist in the Australian services sector?

In response to the first research question: 'Do ethical mindsets exist, and if so what is the nature of ethical mindsets in the Australian services sector?' The findings of this thesis provide the first empirical evidence that ethical mindsets exist in the Australian services sector.

Data generated from and analysed for this research confirmed the existence of ethical mindsets in the Australian services sector (for example, finance, insurance, commercial property and business, government agencies, public sector including health, education and research, private sector). This has been achieved by using an interpretive mixed-methods approach that involved both quantitative (i.e. online survey of sixty-six statements, and five reflective statements accompanied by some demographic questions) and qualitative (i.e. focus groups) techniques. The data for the online survey was gathered from 223 respondents derived from the Australian Services Sector comprising of 39% males and 52% females. The data for the focus groups were collected from 20 participants in four focus groups. Descriptions and frequencies were included in Chapter 4 of this thesis.

The analyses of the survey data suggested that ethical mindsets exist, in that individuals responded positively to the higher end of the 5-point Likert scale, to items that include values such as integrity, honesty, compassion, support, harmony, truth seeking, and balance amongst others. These values resonate with being ethical, and in turn maintaining an ethical mindset. The use of principal component analysis rotation allowed the identification of eight components of ethical mindsets namely: 'aesthetic spirituality', 'religious spirituality'; 'optimism', 'harmony and balance', 'pursuit of joy, peace and beauty', 'truth seeking', 'making a difference', and 'professionalism' with a total of thirty-five dimensions. In addition to indicating their level of agreement or disagreement to sixty-six statements using the five-point Likert scale of the online survey, the respondents were given the opportunity to add further comments under each of the survey sections. Therefore, while the main vehicle for collecting qualitative data was the focus group interviews, nonetheless, these comments reflected many of the themes that emerged from focus group discussions, and were used to further explore, amplify and triangulate the quantitative findings that identified the above eight components and their dimensions, resulting in the refinement of these eight components.

The refinement of these eight components consisted of renaming some of them and extracting one dimension under the component of 'optimism', thus ending up with thirty-four dimensions. However, suggestions by focus group participants to either move dimensions between components, or add dimensions derived from emerging themes, were not acted upon for reasons explored later in this chapter. Therefore, the final eight components of ethical mindsets were 'aesthetic spirituality', 'religious spirituality', 'optimism', 'harmony and balance', 'contentment', 'personal truth', 'making a difference' and 'interconnectedness'. These were analysed in Chapter 4 of this thesis. This answers the first research question by providing strong evidence of the existence of ethical mindsets, with the eight components and their thirty-four dimensions identifying the nature of these mindsets.

5.2.1.2 To what extent are spirituality and aesthetics key components of ethical mindsets?

Together with providing evidence of existence of ethical mindsets in the Australian services sector, the mixed-methods interpretive approach allowed an examination of the relationship that existed between ethical mindsets, spirituality and aesthetics. This finding was supported with 'aesthetic spirituality' and 'religious spirituality' being identified as the first two major components of ethical mindsets, with high alphas and high factor loadings of their dimensions as detailed in Chapter 4 of this thesis.

Therefore, it can be stated with confidence that spirituality and aesthetics are two key components of ethical mindsets. Both spirituality and aesthetics affect ethical mindsets through the application of the values that individuals derive from these two key components. The influence of spirituality and aesthetics did not stop there. The other six components identified had their dimensions relating in one way or another to the two main components of spirituality and aesthetics. Analysis of the quantitative and qualitative data strengthens this claim with the respondents and participants relating concepts such as 'truth', 'joy', 'peace', and 'beauty' amongst others, to either spirituality or aesthetics. In addition, on running Pearson correlation on the eight components, no negative correlation was recorded, and the Pearson correlation coefficient was significant at level 0.01 for the majority of components, especially the significant correlation between 'aesthetic spirituality' and 'harmony and balance' on one side, and 'religious spirituality' and 'personal truth' on the other. This trend was apparent for all other components with the exception of 'optimism' and 'making a difference', whose correlation was not significant at 0.01 and 0.05 levels, but nor was it negative. Therefore, this supports the claim that these thirty-four dimensions of the components of ethical mindsets are rooted in spirituality and aesthetics, which identify and characterize the eight components of ethical mindsets in the Australian Services Sector. These eight components are further explored in the following sub-sections with further supporting evidence from this research and relevant literature.

5.2.1.3 How do spirituality and aesthetics inter-relate in ethical mindsets?

The results generated from this thesis contributed to the wider debate on ethical issues, specifically concerning ethical mindsets, spirituality and aesthetics in an Australian business context. As outlined above, by using a mixed-methods approach, the findings of this research demonstrate that ethical mindsets exist, identifying their eight components with their thirty-four dimensions, with spirituality and aesthetics as the main two components providing evidence of their inter-relationship within ethical mindsets.

However, these findings also suggest that ethical mindsets are a complex and dynamic phenomenon to which there attaches a number of questions worthy of further research. The data further suggests that there are contextual factors at work that have the potential to influence ethical mindsets. The quantitative analysis points to individual characteristics, what might be termed 'intrinsic factors, that pertain to individuals (e.g. age, gender, motivations, beliefs, values, etc.); while the qualitative data suggests that there are external factors at work, which might be called 'extrinsic' factors that pertain to the broader environment (e.g. organizational culture, organizational leadership, national culture, social norms occupational/professional norms and standards amongst others). It hints at agency factors and structural factors. These suggestions with the emerging variants are depicted in the revised conceptual model of the eight components of ethical mindsets depicted by Figure 22 in Chapter 4 of this thesis (Section 4.6).

In addition, these findings also suggest that it is difficult to categorise individuals' mindsets as being either spiritual or aesthetic. These findings strongly advocate the argument that individuals might maintain some characteristics from each of these two components combined in their ethical mindsets. While maintaining different characteristics, some would have more impact on their ethical behaviour, thus placing these individuals at different levels of either being spiritual, or aesthetic. Thus, it was suggested during the focus group interviews, that there be a scale of ethical mindsets with one end of the spectrum being spiritual and the other being material or temporal that can be applied to better understand individuals' ethical mindsets and their orientation.

These results were achieved by implementing appropriate research techniques, tools, samples, and the application of the interpretive mixed-methods approach. This approach was chosen due to the sensitive nature of the concepts that make up this research. This is the first empirical study to be carried out in an Australian business context using the three concepts combined; therefore, the findings of this thesis are of unique significance, with both theoretical and methodological implications.

5.2.2 Outcomes, findings and significance - Ethical mindsets eight components and research agenda

5.2.2.1 Ethical mindsets components – Aesthetic Spirituality

The dimensions identifying 'aesthetic spirituality' have been in part derived from the literature on spirituality, which were originally included in the online survey based on spirituality components as outlined by Reave (2005) and under this measure have shown a high level of internal reliability (Cronbach alpha α of .0.931). The unidimensionality of these items were assessed using a principal component analysis and a scree test (Tabachnick & Fidell, 2004).

Ethical mindsets first component - Aesthetic spirituality
Derived from a study of individuals in the Australian services sector
First component: Aesthetic Spirituality's dimensions
• "INTEGRITY" is a value I care to see apparent in my Boss • "INTEGRITY" is a value I care to see apparent in my co-workers • "HONESTY" is a value I care to see apparent in my Boss • "HONESTY" is a value I care to see apparent in my co-workers • "SUPPORT" is a value I care to see apparent in my Boss • "COMPASSION" is a value I care to see apparent in my Boss • "COMPASSION" is a value I care to see apparent in my co-workers

Figure 23: Ethical mindsets – First component 'Aesthetic spirituality' and its dimensions

From the focus group interviews, themes emerged that support the above dimensions of integrity, honesty, support and compassion. These focus group discussions allowed the meanings of these concepts to be explored. In addition, participants discussed what might lie underneath or might emerge as by-products of these virtues when they are apparent in individuals, suggesting additions to these four dimensions. These suggested additions were either by bringing in dimensions from other components (e.g. harmony and balance), or advising of fresh concepts to be added to this first component such as 'fairness', 'firmness' and 'motivation', which focus group participants felt would relate to this first component and might strengthen and enhance it.

These concepts have had their share of investigation in the literature. According to Cavanagh et al. and Deluga (2000; 1994), 'fairness' demonstrated by those who supervise people within an organization generate trust in that organization, which Deluga takes back to 'spirituality'. Brown, Trevino and Harrison (2005) provide empirical evidence about the relationship between 'fairness' and ethical attitudes of individuals (especially leaders) in the organization. Schweitzer and Gibson (2008) relate 'fairness' to ethical behaviour, and contend that the violation of fairness in the marketplace leads to unethical behaviour. Fortin and Fellenz (2008) approach 'fairness' slightly differently by demonstrating the relationship between the individual's fairness in the organization with justice and morality. While 'firmness' in the literature has been less researched, Edelman and Hiltabiddle (2006) contend that though individuals might be trusting of others, and have all the attributes enabling themselves to be trusted by others, when it comes to critical issues or high positions, 'firmness' (Moahi, 2002) is a desirable criterion. While Edelman and Hitabiddle refer to firmness as 'being tough', Moahi relates firmness to being able to perform in critical situations.

As for 'motivation' Avolio and Locke (2002) relate the good performance of leaders in organizations to their 'motivation'. While Cavanagh and Bandsuch (2002) posit that 'spirituality', when apparent in the individual in the workplace, increases motivation. This is further supported by Fry (2003) who relates 'spirituality' to motivation in his spiritual leadership theory. Adding to, there is the Australian supporting literature of Mountain (2004) who contended that 'spirituality' takes in the moral dimension expressed in human motivation, thinking and 'right' living. The moral dimension is associated with responsibilities and relationships. While Barkley (2008), using evidence from tertiary education, believes that 'motivation' is behind ethical or unethical decisions made by students about whether or not to cheat in exams.

Although evidence from literature given above, deem these values important and perhaps related to aesthetic spirituality, nonetheless, they were not added to the dimensions of the first component. This decision to omit statements relating to these components, despite their importance, was based on Jenkins and Harrison's (2007) argument. Jenkins and Harrison, while acknowledging the success of focus groups, in terms of their great importance and contribution, warn that the most fundamental and often forgotten limitation of focus groups is that the findings cannot be projected to the population as a whole. In view of this, without further empirical support within the same context of this thesis, it would be incompatible to add any new dimensions to the current ones that have already been subjected to rigorous statistical procedure, confirming their validity, reliability, credibility, dependability and conformability as outlined in Chapter 4. It is concluded here that these findings have implications for the research agenda generated from this thesis and will be elaborated upon later in this chapter.

5.2.2.2 Ethical mindsets components – Religious Spirituality

The dimensions of 'religious spirituality' were originally derived from the literature on 'spirituality'. In the majority, spirituality was interchangeably identified with religion. This component with its four dimensions recorded a high level of internal reliability (Cronbach alpha α of .0.903), which is much higher than that recorded in the literature (e.g., Ashmos & Dunchon, 2000). The unidimensionality of these items was assessed using a principal component analysis and scree test (Tabachnick & Fidell, 2004).

Ethical mindsets second component - Religious spirituality
Derived from a study of individuals in the Australian services sector
Second component: Religious Spirituality's dimensions
• Prayer is an important part of my life • I am in continuous search of divine truth • I consider myself a spiritual person • I believe in miracles

Figure 24: Ethical mindsets – Second component 'Religious spirituality' and its dimensions

These items were subject to discussions in the focus groups. There were those who acknowledged the importance of religious spirituality when discussing ethics, with some arguments calling for additions of some dimensions that currently constitute the sixth component of 'personal truth'. In this regard, participants argued that 'truth' is a concept that relates to religion; however, some of the arguments differentiated between 'divine truth' and 'personal truth'. This generated heated debate in the groups, and no consensus was arrived at concerning the transfer of dimensions from the other component to this one. Therefore, this second component continues to have four dimensions, while the component relating to truth, the name of which was changed to 'personal truth' remained intact with its dimensions as a stand-alone component.

In addition to these concepts that identify the dimensionalities of this second component of ethical mindsets, themes emerged during focus group interviews that identified the virtue of 'courage' as being of vital importance to individuals in workplaces and enables them to display their spirituality without any fear. Nassor (2007) argued that courage is the virtue located at the mean between cowardice and rashness, an argument that is supported by the works of Fisher and Lovell (2006; 2009). Nevertheless, identifying such a virtue and making this virtue a part of one's character, are two quiet different things.

To allow the understanding of this philosophical stand, Nassor (2007) supports his arguments with a reference to Aristotle, who differentiated between 'intellectual virtue' and 'practical virtue.' The characteristics of practical virtues - a part of a person's character – are developed through practice. Practice is how one learns to deal with fear; practice is how one learns to tell the 'truth', practicing to tell the truth would assist in alleviating the symptoms of teleopathy (Goodpaster, 2004); practice is how one learns to face both personal and professional conflicts, and practice is the genius behind Aristotle's contribution to the development of ethics. Virtues do not become a part of an individual's moral fibre because s/he believes in them, or advocates them. Virtues become characteristics by being exercised. In addition, Nassor (2007) contends that ethics cannot be separated from the ethos of the religious community. Ethics may or may not be religiously inclined, but each is clearly a part of a tradition of ethical approach. This evidence from the literature supports the relationship between maintaining a spirituality that is rooted in religion and the flourishing relationships with others (i.e. boss and co-workers) and ethics.

However, the literature cited above supports the themes suggested by focus groups in relation to 'religious spirituality'. Nonetheless, Nasser (1988) who acknowledges the increased popularity of focus groups, contends that they should be concerned with the 'why' and not the 'how much' and 'how often' aspects of a research; therefore, this technique should always be used in combination with other techniques as it has its own limitations. Therefore, without further empirical research within the same context of this thesis, it would be unjustifiable to add any new dimensions to the current ones, which had their validity, reliability, credibility, dependability and conformability confirmed as outlined in Chapter 4. These findings, therefore, have implications for further research which will be elaborated upon later in this chapter.

5.2.2.3 Ethical mindsets components – Optimism

The dimensions of 'optimism' were originally derived from literature on tolerance, sensitivity, and confidence amongst others. This component of ethical mindsets recorded a high level of internal reliability (Cronbach alpha α of .0.846). The unidimensionality of these four items was assessed using a principal component analysis and scree test (Tabachnick & Fidell, 2004). In the online survey, these items were part of nine items included under a sub-section on spirituality. This component was subject to discussions by focus group participants, who also felt that the name 'optimism' is appropriate and reflects the proper meanings of these dimensions and their relationship with ethical mindsets.

Ethical mindsets third component - Optimism
Derived from a study of individuals in the Australian services sector
Third component: Optimism's dimensions
• I have a belief a self-centred person can grow in compassion for those suffering • I have a belief that a selfish person can grow out of selfishness with time • I have a belief a negative person can develop a positive attitude • I have a belief that a cautious person can, with time, become more adventurous

Figure 25: Ethical mindsets – Third component 'Optimism' and its dimensions

While no new themes were generated in relation to the dimensions of this component, debate was fierce concerning the dimension that relates to 'dominating person'. This was unrealistic, and unachievable, and as a result might bring distress to ethical mindsets, thus it was considered irrelevant, and was taken out as stated in Chapter 4 (See section 4.5.1.3). Thus, this third component 'optimism' was considered relevant and its four dimensions would therefore be relevant to ethical mindsets.

With regards to optimism, Billings et al. (2004) argue that in the past few decades, 'optimism' has given way to uncertainty and fear; Martin (2005) posits that research findings might demonstrate that only religious beliefs have beneficial effects on frames of minds by promoting optimism, hope, and moral attitudes that foster healthy behaviour. This component and its dimensions stand.

However, regarding the relationship of this component with others, correlation figures recorded the lowest significance especially with the two main components of 'aesthetic spirituality' and 'religious spirituality'. The low figures of correlation (Table 14) might be a direct influence of the loss of hope in humanity that is becoming widespread throughout the society, which might be due to the shift from traditionalist to pragmatist, an idea that is reflected in the works of Fisher and Lovell (2006; 2009). These findings also have implications for a future research agenda and will be elaborated upon later in this chapter.

5.2.2.4 Ethical mindsets components – Harmony and Balance

The dimensions of 'harmony and balance' were originally derived from aesthetic components identified by Tateosian (2005). This component recorded a high level of internal reliability (Cronbach alpha α of .0.853). The unidimensionality of these four items was assessed using a principal component analysis and scree test (Tabachnick & Fidell, 2004). As pointed out earlier in Chapter 4, this component generated immense discussions from focus group participants, and there were some indications that the dimensions of this component should be shifted to the first component of 'aesthetic spirituality'. However, the statistical evidence, coupled with evidence from the literature, supported this as a stand-alone component.

Ethical mindsets fourth component - Harmony and Balance
Derived from a study of individuals in the Australian services sector
Fourth component: Harmony and balance's dimensions
• "HARMONY" is a value I care to see apparent in my co-workers • "BALANCE" is a value I care to see apparent in my co-workers • "BALANCE" is a value I care to see apparent in my Boss • "HARMONY" is a value I care to see apparent in my boss

Figure 26: Ethical mindsets – Fourth component 'Harmony and balance' and its dimensions

In addition to the evidence in this research, 'harmony and balance' have been well researched and their connections to aesthetics and business ethics are well established. Besides the work of Tateosian (2005) who identified harmony and balance as two of the components of aesthetics, Ottensmeyer (1996) refers to the 'art of management', a strategy in harmony with its environment, or a beautifully designed workspace.

Likewise, Ottensmeyer (1996) argues that where harmony and balance do not exist, dissatisfaction amongst employees increases. The language of art, artistry and beauty, which incorporate harmony and balance, has become a reality in and for organizations. In this regard Brady (1986) relates ethics to art, stating that ethics thus becomes, in part, a form of art, giving added credibility to the commonly used phrase 'the art of managing'. Baumeister and Exline (1999) relates harmony to morality, which in turn relates to ethics as argued by Fisher and Lovell (2006; 2009) who establish a real connection between harmony and ethical business practices. Baumeister and Exline (1999) state that morality is a set of rules that enable people to live together in harmony, and virtue involves internalizing those rules. Virtue is seen as the overcoming of selfish impulses for the sake of what is best for the group; self-control can therefore be considered to be the master virtue.

In view of this, a strong relationship of harmony and balance with ethics and morality has been identified which the literature considers are two of the components of spirituality. This supports the findings of this research that this component with its dimensions is one of the components of ethical mindsets, thereby demonstrating strong evidence of the connection and inter-relationship between the different components and their dimensions.

This strong relationship has also been re-enforced through the correlation figures (Table 14), especially the significant correlation recorded by this component with the first component of 'aesthetic spirituality'. Again, these findings have implications for the research agenda generated from this thesis that will be elaborated upon later in this chapter.

5.2.2.5 Ethical mindsets components – Contentment

The dimensions of this component, 'contentment' (which, prior to the focus group interviews was named 'pursuit of joy, beauty and peace'), were originally derived from the literature. These dimensions were part of four items included under a sub-section on spirituality in the online survey. These four items recorded a high level of internal reliability (Cronbach alpha α of .0.842). The unidimensionality of these items was assessed using a principal component analysis and scree test (Tabachnick & Fidell, 2004).

Ethical mindsets fifth component - Contentment
Derived from a study of individuals in the Australian services sector
Fifth component: Contentment's dimensions
• I am a person searching for joy in life/workplace • I am a person searching for peace in life/workplace • I am a person searching for beauty in life/workplace

Figure 27: Ethical mindsets – Fifth component 'Contentment' and its dimensions

Although Mountain (2004) and Underwood and Teresi (2002) contend that these expressions in one way or another are related to spirituality, the items included under this measure were felt to be appropriate for inclusion in an ethical mindset, and should continue to define a component that would stand alone. No new themes emerged, but rather, focus group participants thought of a change to the component's name from 'pursuit of joy, beauty and peace', which was felt to be more descriptive in nature to 'contentment' that reflects individuals' mindset as being joyful, enjoying peace and appreciating beauty.

The evidence of the strong relationship of joy, peace and beauty with the main concepts of this thesis supports the findings of this research that this component with its dimensions is part of the ethical mindsets components, and displays evidence of the connection and inter-relationship between the different components and dimensions. This strong relationship has been confirmed by the significant correlation figures (Table 14) of this component 'contentment' with 'religious spirituality' followed by 'harmony and balance', 'personal truth', 'interconnectedness' and 'aesthetic spirituality'. This denotes the importance of these concepts and the dimensions they form to the ethical mindsets. It is concluded here that these findings have implications for future research endeavours and is further explained in a later section of this chapter.

5.2.2.6 Ethical mindsets components – Personal truth

The items relating to searching for truth as a virtue that is desirable in the boss and co-workers, and valuing knowledge of the truth, were part of a sub-section on spirituality in the online survey. While the 'Pursuit of Truth' was included in the aesthetics sub-section of the online survey, being one of the components of aesthetics as identified by Tateosian (2005). In addition, these four items were generated using principal component analysis and recorded a Cronbach alpha α of 0.852. The unidimensionality of these first four items was assessed using a principal component analysis and scree test (Tabachnick & Fidell, 2004).

Ethical mindsets sixth component - Personal truth
Derived from a study of individuals in the Australian services sector
Sixth component: Personal Truth's dimensions
• It is my belief that searching for truth is a virtue that should be appreciated by my boss • It is my belief that searching for truth is a virtue that should be appreciated by co-workers • I value knowing truth behind any decision taken by my boss • "PURSUIT OF TRUTH" is a value I care to see apparent in my boss

Figure 28: Ethical mindsets – Sixth component 'Personal truth' and its dimensions

The dimensions identifying this component were also subject to discussions in the focus groups, and it was then considered that anything to do with truth should be identified with religion and spirituality. Therefore, it was suggested that these dimensions would be transferred to the second measure of 'religious spirituality'. However, there needs to be a differentiation between the truth that relates to religion and spirituality which is merely divine truth, and the truth that is considered a vital virtue in the individual's character. Thus, this measure survived to stand alone but instead of retaining the name 'truth seeking' it was re-named 'personal truth'. Mishra (2008) considers 'truth' to be one of the ten attributes (i.e. patience, forgiveness, self-control, non-stealing, purity, restraint over senses, wisdom, truth, and calmness) of universal values which an individual is supposed to uphold.

The evidence of the strong relationship of truth and the pursuit of truth, with the main concepts of this thesis, supports the findings of this research that this component and its dimensions are part of the ethical mindsets components, and displays evidence of the connection and inter-relationship between the different components and dimensions. This relationship has been strengthened further with the significant correlation figures (Table 14 section 4.5.2). Nonetheless, this once again raises the issue of truth being related to 'religious spirituality', which needs to be investigated further. It is concluded here that these findings have implications for the research agenda generated from this research's findings that will be elaborated upon later in this chapter.

5.2.2.7 Ethical mindsets components – Making a difference

As is the case with the other items in the online survey, the items measuring 'making a difference' were originally derived from the literature. These items were part of five items that made up the first section of the online survey, which dealt with individuals' feelings towards their attitudes and towards others in the workplace. Not all the items survived the statistical rigor; those that survived formed the dimensions of this component, and were given a name 'making a difference'. These four items under this measure showed a good level of internal reliability (Cronbach alpha α of .0.744). The unidimensionality of these first four items was assessed using a principal component analysis and scree test (Tabachnick & Fidell, 2004).

Ethical mindsets seventh component - Making a difference
Derived from a study of individuals in the Australian services sector
Seventh component: Making a difference' dimensions
• I feel, I make a difference to the people with whom I work • I feel personally responsible for my development as a person • I believe others experience joy as a result of my work • I feel personally responsible for my own behavior

Figure 29: Ethical mindsets – Seventh component 'Making a difference' and its dimensions

The focus group participants accepted this component together with its dimensions, and no new themes emerged in relation to any of the dimensions or the name of this component, but the consensus was that this is very relevant to workplaces and individuals are keen to develop themselves and act in a responsible way towards themselves and others in the workplace. The evidence of the strong relationship of making a difference to people and being responsible for one's behaviour, together with the main concepts of this thesis, supports the findings of this research that this component and dimensions is part of the ethical mindsets components, and displays evidence of the connection and inter-relationship between the different components and dimensions.

While the evidence gained from principal component analysis and the focus group interviews appeared to support this component, the correlation figures generated (Table 14 section 4.5.2) tell a slightly different story. The recorded figures displayed the lowest significance between this component and the other seven components of ethical mindsets. This might raise questions about the strength and value of teamwork, and whether this is an important aspect to be considered when examining ethical mindsets in an Australian business context. These findings have implications for further research which will be discussed later.

5.2.2.8 Ethical mindsets components - Interconnectedness

As is the case with the other items in the online survey, the items measuring ‘interconnectedness’ were originally derived from the literature, and were amongst twelve items in a sub-section on spirituality in the online survey. These dimensions under this component recorded a good level of internal reliability (Cronbach alpha α of 0.720). The unidimensionality of these first four items was assessed using a principal component analysis and scree test (Tabachnick & Fidell, 2004).

Ethical mindsets eighth component - Interconnectedness
Derived from a study of individuals in the Australian services sector
Eighth component: Interconnectedness' dimensions • I feel comfortable with the way I treat others at my work place • I always act in a professional manner towards others in my work place • I readily acknowledge the contribution of my co-workers • I do enjoy working in a team

Figure 30: Ethical mindsets – Eighth component ‘Interconnectedness’ and its dimensions

The focus group participants accepted this component and its dimensions, without a change as being reflective of what might be evident in ethical mindsets, yet focus groups participants discussed the language behind the naming of this component. Following discussions, themes emerged that led to changing the name of this component from ‘professionalism’ to ‘interconnectedness’ which better reflects the meaning and dimensions.

The evidence of the strong relationship between ‘interconnectedness’ and the main concepts of this thesis, support the findings of this research that this component with its dimensions is one of the components of ethical mindsets, and is evidence of the connection and inter-relationship between the different components and dimensions. This strength was further enhanced with the significant correlation figures (Table 14 section 4.5.2), providing assurance that this would be an important component of ethical mindsets. It is concluded here that these findings would have their implications for the research agenda generated from these research findings that will be elaborated upon later in this chapter.

5.2.3 Ethical mindset components in the newly suggested research tool

The main aim of this thesis was to investigate the relatively neglected and under-theorized area of ethical mindsets, and to report on results of research into the Australian services sector which examined whether spirituality and aesthetics are components of ethical mindsets employing an interpretive mixed-methods approach. It has been clearly demonstrated that both spirituality and aesthetics are two major components of ethical mindsets. This is argued based on the high alphas recorded for each of the eight components, coupled with the high factor loadings of the dimensions, and the significant correlation figures recorded between the components; add to this the inter-relationship established between the different components. This strengthens the relationship between spirituality and aesthetics and the contemporary workplace, which is considered to be, given the prevailing uncertainty and ambiguity, crucial in assisting individuals to recognize and meet their needs, and find meaning in their workplaces. This is best described by Cacioppe (2000a) who argues that several other authors have suggested that it is time to move beyond the scientific, materialistic paradigm of the twentieth century toward a more holistic and spiritual view for the workplace in the twenty-first century. The application of this paradigm, and as contended by Marques (2008), might answer the call for meaning and fulfilment in workplaces, which in turn might lead to the development of comprehensive theoretical foundations for spirituality at work. Marques (2008) posits that although these theories are helpful for academics with an interest in the topic, they may be a bit too abstract for members of the workforce, and therefore fail to gain this group's interest. What most executives and their employees want is a practical, easy guide to spiritual workplaces, a set of principles that work for any organization and promote elevated human satisfaction, increased return on investment and enhanced quality and quantity of output. This echoes McDonald's (2000a) argument for more practical information to allow managers to integrate ethics into their organizations.

The results of this research indicate that in the Australian services sector, people might be 'spiritual' but this is not necessarily religious; it is more likely to be derived from 'aesthetics'. Despite this, it is evident that the concepts that have been originally derived from theology, are in use, yet have deviated from their original meaning to better match the civic and secular society. This challenges some of the literature on spirituality, (mainly from the USA), that, until recently, associated spirituality with religion and often equated spirituality with religion. In portraying the complex interplay of 'aesthetics' and 'spirituality', this research raises more questions than it answers. There is still more research to be done to further examine the dimensions of these concepts and develop more theoretical and conceptual clarity as outlined in the sections above. These results, when placed alongside Gosling and Mintzberg's (2003) five mindsets, may generate a greater understanding of ethical mindsets. It is anticipated that this 'proposed research tool', might assist in the enhancement or the development of ethical mindsets (Figure 31).

Ethical mindsets 'proposed research tool'	Likert scale				
Derived from a mixed-methods approach analysis of the Australian services sector	1	2	3	4	5
First section: Aesthetic Spirituality	SD	D	N	A	SA
• "INTEGRITY" is a value I care to see apparent in my boss					
• "INTEGRITY" is a value I care to see apparent in my co-workers					
• "HONESTY" is a value I care to see apparent in my boss					
• "HONESTY" is a value I care to see apparent in my co-workers					
• "SUPPORT" is a value I care to see apparent in my boss					
• "COMPASSION" is a value I care to see apparent in my boss					
• "COMPASSION" is a value I care to see apparent in my co-workers					
Second section: Religious Spirituality	SD	D	N	A	SA
• Prayer is an important part of my life					
• I am in continuous search of divine truth					
• I consider myself a spiritual person					
• I believe in miracles					
Third section: Optimism	SD	D	N	A	SA
• I have a belief a self-centred person can grow in compassion for those suffering					
• I have a belief that a selfish person can grow out of selfishness with time					
• I have a belief a negative person can develop a positive attitude					
• I have a belief that a cautious person can, with time, become more adventurous					
Fourth section: Harmony and balance	SD	D	N	A	SA
• "HARMONY" is a value I care to see apparent in my co-workers					
• "BALANCE" is a value I care to see apparent in my co-workers					
• "BALANCE" is a value I care to see apparent in my boss					
• "HARMONY" is a value I care to see apparent in my boss					
Fifth section: Contentment	SD	D	N	A	SA
• I am a person searching for joy in life/workplace					
• I am a person searching for peace in life/workplace					
• I am a person searching for beauty in life/workplace					
Sixth section: Personal Truth	SD	D	N	A	SA
• It is my belief that searching for truth is a virtue that should be appreciated by my boss					
• It is my belief that searching for truth is a virtue that should be appreciated by co-					
• I value knowing truth behind any decision taken by my boss					
• "PURSUIT OF TRUTH" is a value I care to see apparent in my boss					
Seventh section: Making a difference	SD	D	N	A	SA
• I feel, I make a difference to the people with whom I work					
• I feel personally responsible for my development as a person					
• I believe others experience joy as a result of my work					
• I feel personally responsible for my own behavior					
Eighth section: Interconnectedness	SD	D	N	A	SA
• I feel comfortable with the way I treat others at my work place					
• I always act in a professional manner towards others in my work place					
• I readily acknowledge the contribution of my co-workers					
• I do enjoy working in a team					

Figure 31: Ethical mindsets 'proposed research tool'

Finally, this research goes some way to answering the calls for a better understanding of ethical mindsets, and the ability of concepts such as spirituality and aesthetics to be examined. It also responds to calls for a multi-dimensional operational framework that is needed to develop complex and indeterminate concepts such as spirituality and aesthetics. Therefore, there is strong evidence for the existence of ethical mindsets with its eight components and thirty-four dimensions, producing this research tool as a by-product of this research into ethical mindsets. This allows further research to be conducted to establish first the validity and reliability of this suggested research tool within the parameters of the limitations, which then can be applied to different industries and different countries. This, in turn will assist in providing practical solutions to practitioners to incorporate ethics in organizations.

5.3 Significance and implications

This thesis has several implications, and the analysis of the data generated some intriguing theoretical, practical and methodological outcomes. This section outlines and explores these implications.

5.3.1 Significance and implications - Theoretical implications

The concepts investigated in this thesis crossed the boundaries of one area of study. While attempting to concentrate on business and management theories, the nature of areas of interest has extended to theories pertinent to other disciplines such as theology, medicine, organizational behaviour, leadership, and human resources amongst others. In this thesis, the question of morals and ethics in the business world was explored by reviewing two separate but allied literatures. The first is the emerging field of aesthetics, being a newly introduced concept to the literature of management. The second literature refers to spirituality. Research relating to spirituality is not new to management and business; however, through the literature review, it became evident that in the fields of medicine and psychology, this concept has attracted an increasing number of studies in an attempt to identify the positive impact that the introduction of such a concept would have. This interest is increasing more rapidly in these domains than in the areas of management and business, let alone in Australia.

With regard to theory, the findings of this thesis suggest that spirituality in Australia is a phenomenon worthy of further research. Whilst the study of aesthetics might be acceptable in Western societies such as Australia, the study of spirituality is more complex. The findings of this thesis indicate that those researched might either perceive spirituality as one not generated from any religious background, or an expression of religion, but not coming only from religion. This supports Mitroff and Denton's (1988; 1999) conclusion that in corporate USA there was a positive view of spirituality and a negative view of religion. More recently, Mitroff, Denton and Alpaslan (2009) provide fresh empirical evidence of corporate USA of a clear picture emerging of a link between a 'secure' attachment style and spirituality. Their data show that 'secure' individuals have a much more positive view of their organizations, and furthermore that their organizations are perceived as more spiritual. A strong implication is that spiritual organizations are thus somehow more 'secure'. Mitroff, Denton and Alpaslan (2009) qualify this conclusion though stating, that this does not necessarily mean that everyone connected with them is secure, or that even a majority of its members or stakeholders are. It means that those who lead the organization, and thus set the 'tone' of its culture, are more secure, and most likely its founders were as well. As more data is gathered, Mitroff, Denton and Alpaslan (2009) might in the future be able to more precisely identify the nature of secure organizations. If this conclusion is borne out by further research, then they would have developed a new model of practicing spirituality in the workplace that goes beyond the models that were presented in their earlier work of spiritual audit in corporate USA (Mitroff & Denton, 1988; Mitroff & Denton, 1999).

Nevertheless, in this research an anti-spirituality was evident in that there are people who do not consider themselves to be spiritual, but still value honesty, integrity, support and compassion as well as joy, peace and beauty, and assisting others in the workplace. Some of these values, in their essence, actually relate to or are derived from spirituality that is identified with religion or religiosity. Further, those researched expressed their own definitions of prayers, miracles, and divine truth, which were not generated from any religious background or any sense of being spiritual; yet this was coupled with the belief that what individuals do in the workplace must have a purpose. This is contrary to the conclusion by Ashar and Lane-Maher (2004) who argue that being spiritual involves a desire to do purposeful work that serves others and to be part of a principled community. In this research, this has been termed 'aesthetic spirituality'.

The findings of this thesis contradict some of the US literature in relation to spirituality and practices in the corporate world that either equates religiosity with spirituality or uses the two terms interchangeably (e.g., Cash & Gray, 2000; Fornaciari & Lund-Dean, 2001b; Foranciari et al., 2005; King & Cowther, 2004; Krahnke & Hoffman, 2002; Lund-Dean,Fornaciari & McGee, 2003). This is important because those researched clearly expressed characteristics that can be termed spiritual but indicated that this is not based on or rooted in religion. As Mitroff (2003) warned, it would be unwise for companies to 'promote religion under the guise of spirituality' as it has many meanings and in doing so might alienate a large proportion of employees. This was particularly relevant in light of the findings of this thesis in relation to aesthetics. The evidence suggests that there is a close association between aesthetics and non-religious spirituality and significant differences between these and religious spirituality. Indeed, in the light of the confusion surrounding spirituality, it was felt more appropriate to use the term, aesthetics, to refer to non-religious spirituality and define spirituality in religious terms, hence the names of the two first components – 'aesthetic spirituality' and 'religious spirituality'. Defining these terms in this way does not mean that there is no room for spirituality in the modern, secular or multicultural workplace, as is the case in Australia; what it does mean is that both aesthetics and spirituality have roles to play in the contemporary corporate world. It is, however, important to better understand how best they can be appropriately developed and utilized.

The role of spirituality and aesthetics in ethical mindsets is identified through the generation and analysis of the eight ethical mindsets components. These findings revealed mixed picture, especially if considered in the light of the researched comments. Details of methodological and analytical aspects in relation to these issues were included in Chapters 3 and 4, which allowed the illustration of these results through the conceptual model as outlined in Chapter 4.

The analysis of the quantitative data generated a new combination of the two concepts of spirituality and aesthetics, with the remaining six components (i.e.

'harmony and balance', 'optimism', 'contentment', 'personal truth', 'making a difference' and 'interconnectedness') being either implicitly or explicitly related to the two main components of spirituality and aesthetics. This strengthens the argument that spirituality and aesthetics are two of the major components of ethical mindsets and convincingly confirms that both components are manifested in the ethical mindsets of those working in the Australian services sector, and are engraved within those minds. Yet, these two concepts are very personal, the meanings of which are highly influenced by: (1) the individuals' own philosophies, ideologies and belief systems and (2) the nature of the society in which these individuals live. It is prudent to outline here that while both quantitative and qualitative data were collected from individuals in the Australian services sector, nevertheless, the timing of the data collection was different. When collecting the quantitative data, Australia was experiencing one of its best economic booms on record. However, the economic scene was very different during the collection of the qualitative data, immediately following the global financial crisis, when worries about lack of job offers, increasing unemployment and lower growth were the issues that occupied the minds of the participants. This was in addition to the suggested influence intrinsic and extrinsic variants on individuals' ethical mindsets, which clearly demonstrates the idea of the context-dependency of ethical mindsets.

Although much of the research into spirituality is compelling, there are still large gaps in our understanding of this concept. Dent, Higgins and Wharff (2005) consider that spirituality and its relationship to workplace leadership is an important issue for management practitioners and researchers. They contend that the study of spirituality is still in its infancy and as such is marked by differences in definitions and other basic characteristics. They identify eight areas of debate in the workplace spirituality literature: 1) definition, 2) its connection to religion, 3) its epiphanic qualities, 4) whether it is teachable, 5) individual development, 6) its measurability, 7) its connection to business profitability/productivity, and, 8) its nature and characteristics. While each is important, it was not possible to cover them all; however, this research has taken the first step by focusing on the first, second, sixth, seventh and eighth issues. This allowed a better understanding of this holistic concept of 'spirituality' which, together with 'aesthetics', has helped to develop a better understanding of ethical mindsets, its components and their dimensions.

Further, and as a by-product, this research led to the development of a framework deriving from the ethical mindsets' eight components and their thirty-four dimensions for the future examination of ethical mindsets. The interpretive mixed-methods approach assisted in achieving the research aims, providing empirical evidence on the existence of ethical mindsets with its components of 'spirituality' and 'aesthetics' in the Australian services sector.

5.3.2 Significance and implications - Practical implications

This thesis provided a more practical understanding of the concepts of spirituality, aesthetics and ethical mindsets in an Australian business context. This is coupled with a proposed research tool which can be applied to eight sections relating to the eight ethical mindsets' components in order to measure individuals' mindsets. This has the potential to improve ethical standards in workplaces. The findings of this thesis provide practitioners with a practical guide for managers and human resource recruiters who want a better calibre of employee in the workplace. This can also be of benefit to academics, being appropriate as a base for further research in different industries and different parts of the world with a consideration of the cultural sensitivity, especially when applying these tools in countries other than Australia.

In addition, the findings of this thesis suggest the influence of intrinsic and extrinsic variables identified either through the literature review or through the themes generated from focus group discussions. It is suggested that these variables have some influence on the ethical mindsets of individuals. These variables include: (a) background and ethnicity, religion and family, (b) society and community, (c) corporate culture, and, of course, (d) other demographics factors (e.g. gender, education, marital status and the like). These findings, when applied in practice, might assist practitioners to measure the ethical mindsets of their employees. By opening new paths of research, the findings of this thesis will allow the replication by academics in different industries in Australia and may lead to research encompassing a broader, worldwide perspective.

Alluding to the above, and as outlined in Chapter 3, another practical implication may be of benefit to future researchers. An online survey was developed for the research purposes of this thesis, providing a process that might prove useful to academics who undertake the investigation of concepts that are as complex as those that featured in this thesis.

The practical implications of these findings illustrate the contribution made by this thesis to filling in the perceived gap in the literature, confirming the existence of an ethical mindset, and identifying its eight components and thirty-four dimensions. In addition, as a by-product a research tool has been proposed for use by both practitioners and academics to achieve the agenda of future research as identified in this thesis.

5.3.3 Significance and implications - Methodological implications

This thesis employed a mixed-methods approach, and although this has its limitations, it has proven to be suitable for tackling the complexity of concepts featured in this thesis. The joint application of both quantitative and qualitative techniques allowed a rigorous analysis of collected data to be conducted. This amplified, triangulated and explored the data, allowing the development of a proposed new research tool for the examination and measurement of ethical mindsets based on their eight components.

In terms of methodology, by using an online survey as the main vehicle for collecting quantitative data, this research was able to provide insights into some of the key issues raised by scholars in relation to lack of empirical evidence about the appropriateness of online survey tools. Couper, Traugott and Lamias (2001) expressed concerns about the lack of empirical studies on the effect of format or design on the levels of unit and item response or on data quality when it comes to online surveys. In addition, online surveys appear to be attracting lower response rates than equivalent mail surveys, which they attribute to little information being available about effective strategies for increasing response to internet-based surveys. This might have been the case earlier, but with ongoing technological improvement, this might no longer be applicable. The successful use of an online survey in this research supports Kieman et al.'s (2005) argument that with the increase in computer users, online surveys can be used easily and there is now the possibility that online surveys are more effective than mail surveys. It can be stated here that, despite the technical difficulties associated with online surveys, the use of these surveys is at least as efficient and effective as a mail survey. Thus, the use of online survey has proven beneficial to measure such holistic concepts used in this thesis.

In relation to the interpretive mixed-methods approach, Richardson & Fowers (1998) and Tashakkori & Teddlie (2003) argue that it allows researchers to incorporate the virtues and avoid the limitations of the sole use of either quantitative or qualitative methods and provides opportunities to access the feelings and motives of people and engage more fully with the meanings by which individuals live. These characteristics proved very useful for researching ethical mindsets, spirituality and aesthetics, which provided stronger inferences and the identification of a greater diversity of perspectives.

Philosophically, the mixed-methods research is the 'third wave' or third research movement, a movement that moves past the paradigm debates by offering a logical and practical alternative. The approach that has emerged during the past few years, considered by Denscombe (2008) as a 'third paradigm' for social research, develops a platform of ideas and practices that are credible and distinctive as a viable alternative to quantitative and qualitative paradigms. Philosophically, mixed research makes use of the pragmatic method and system of philosophy. Johnson and Onwuegbuzie (2004) state its logic of inquiry includes the use of induction (or discovery of patterns), deduction (testing of theories), and abduction (uncovering and relying on the best of a set of explanations for understanding one's results).

The Johnson and Onwuegbuzie (2004) mixed research process model provided the basis for the display and the inclusion of analysis and results in this thesis. Johnson and Onwuegbuzie (2004) argue that by utilizing quantitative and qualitative techniques within the same framework, mixed-methods research can incorporate the strengths of both methodologies. Moreover, they contended that there are five major purposes or rationales for using mixed-methods research: (a) triangulation, (b) complementarity, (c) initiation, (d) development, and, (e) expansion. In chapter four, an adaptation of the seven-stage conceptualization of the mixed-methods data analysis process of Johnson and Onwuegbuzie (2004) was applied. This adaptation increased the number of stages to eleven.

In advocating the use of mixed-methods research, Johnson and Onwuegbuzie (2004) claim that they do not aim to solve the metaphysical, epistemological, axiological (e.g., ethical, normative), and methodological differences between the purist positions of quantitative or qualitative mono approaches, and they do not believe that mixed-methods research is currently in a position to provide perfect solutions. Nevertheless, they opined that mixed-methods research should use a method and a philosophy that attempt to combine the insights provided by qualitative and quantitative research into a workable solution. Further, Denscombe (2008) warns that, with researchers focusing on areas of consensus within this paradigm as a genuine alternative to others, there is a danger of overlooking the complexities of the situation. Johnson and Onwuegbuzie acknowledge 'the dividing lines are much fuzzier than typically suggested in the literature' and 'positions are not nearly as 'logical' and as distinct as is frequently suggested in the literature' (2007 p. 117). In this research, the online survey was chosen for the collection of quantitative data and this was followed by focus groups. While this had provided answers to the research questions, it nevertheless added to the complexity of the research, since new ideas emerged during focus group discussions. Scholars need to be more specific and less ambiguous in relation to this mixed-methods approach specifying situations, and aligning these situations to the best mix of techniques, thereby differentiating between different disciplines and the use of the most appropriate mix of techniques.

It is concluded here that the mixed-methods approach has assisted in achieving the aims of this research, and has also assisted in reducing the limitations that would attach to each of the techniques if used solely. This mixed-methods approach has been recommended by numerous scholars, although it is still being developed and refined. However, scholars warn that although it might be considered as a genuine alternative to other research methods, they have recently identified some inherent shortcomings, variations and inconsistencies. These need to be taken into consideration if there are to be any improvements made to this newly developed methodology.

Some of the shortcomings, variations and inconsistencies that this research identified lie in the fact that the deployment of a mixed-methods approach, though generating a vast amount of data, is time consuming. In addition, while this approach assists in the generation of answers to the research questions, thereby achieving the aims it nevertheless is limited by the fact that new data continues to be generated throughout the course of research, which might not be claimed as part of the research findings. This is true especially when the qualitative data is collected following the collection of the quantitative data. Thus, this limits the generalization of generated results, raising more questions.

5.4 Thesis limitations

5.4.1 Thesis limitations - Study conducted in one country (Australia)

The main limitation of this thesis is that it was conducted in only one country (Australia), which limited the inferences that could be drawn from the analysis and the generalization to other contexts and countries. Despite this limitation, this thesis has, as outlined earlier, important implications, and the analysis of the data generated some interesting theoretical, practical and methodological implications and questions. The different economic situation that Australia was experiencing during the two different stages of data collection could have had an impact. This thesis was still in its quantitative data collection and analysis stage, with the collection of qualitative data about to commence, when the major global financial crisis struck the global markets. This dramatic change in the world economy and the financial situation may have informed and influenced the views and reactions of focus group participants. The quantitative data was collected during the exceptional boom stage that Australia was enjoying in recent years, while the qualitative data was collected during a 'bust'. Thus, the results are limited to this Australian context advocating the idea of dependency of ethical mindsets, especially the suggestion by focus groups of the impact of extrinsic variants on individuals and their mindsets.

5.4.2 Thesis limitations – Research design - Survey tool

Another limitation of this study might lie in the fact that the instrument used for the online survey is new, and needs to be tested further to ensure its suitability. Wharton et al. (2003) opine that any tool used for data collection, regardless of topic, has its own inherent limitations. As noted by Christie et al. (2003) there are common disadvantages with the use of self-assessment surveys when collecting data in relation to ethical issues. The main disadvantage lies in the fact that respondents tend to rate themselves as being much more ethical than they actually are, as there is a tendency to present them in a socially acceptable manner. The use of a mixed-methods approach goes some way to addressing this issue. Therefore, following completion of collection and analysis of data, in order to allow for triangulation and cross-validation (Agle & Caldwell, 1999; Campbell & Currie, 2006) the major qualitative phase commenced in the form of focus group interviews.

5.4.3 Thesis limitations - Research Design – Focus groups

With the mixed-methods approach, the second stage of data collection was through focus group interviews. Focus groups were prepared with the utmost care and in line with the guidelines and directives given by scholars in this field, and provided the necessary themes to triangulate and amplify the quantitative analysis. Nevertheless, these had their limitations.

The researcher could have used another focus group method Morgan (1988a) and designed the methodology differently. With this alternative approach, focus groups are run first to provide the vocabulary (Jenkins & Harrison, 2007) with which to establish accurate understanding of the concepts in an Australian context. This is followed by the online survey, a pilot study on a bigger sample, and then the final online survey. Further, the researcher could have collected data from different groups (e.g., currently working vs. students) in order to use more statistical multivariate analysis tools, permitting the comparison of data from sub-groups of respondents, which might have added value to the research outcome. However, this was felt imprudent as criticism has been mounting in the literature (e.g., Arlow, 1991;

Burroughs & Rindfleisch, 2002; Cleek & Leonard, 1998) against those researchers who use college or university students as their respondents.

The researcher could have collected quantitative and qualitative data simultaneously as advocated by Morgan (1996; 1988a; 1992). This would have complied with Mitroff & Denton's (1999) method, with specific attention given to the concept of spirituality in relation to ethics, and supports the idea of collecting both the quantitative and qualitative data simultaneously. The method is simply to have the survey developed through the literature review, and then through in-depth individual interviews in order to collect both the quantitative and qualitative data. While responses are being given, the researcher is considering why such statements were thought of as being high or low on the Likert-scale. Although Mitroff's idea seems plausible, such a methodology is considered time consuming and very costly.

5.5 Suggestions for future research agenda

In this thesis, the literature review led to the recognition that there is a regression in language, and scholars, even in business, are trying to dig deep into the inner-self to try and find solutions to negative consequences which in some cases have resulted from individuals losing their moral compasses. The aim of this thesis was to establish whether ethical mindsets exist in the Australian services sector, and to investigate and confirm whether spirituality and aesthetics are two of its components. These research aims have been achieved although they have elicited some methodological, practical and theoretical implications as outlined earlier. Moreover, the findings of this research have raised several questions, which comprise a future research agenda. This research has no doubt identified a new niche in business ethics research that is worthy of further exploration.

In view of this, the most important outcome of this thesis is the evidence on the existence of ethical mindsets in the Australian services sector through the application of mixed-methods approach. As it was outlined above, these thesis findings identified eight ethical mindsets, with spirituality and aesthetics being the main two. In addition to achieving the research aims through answering the research questions, this research highlighted the complexity and context-dependency of ethical mindsets pointing to individual characteristics, or what might be termed 'intrinsic factors that pertain to individuals (e.g. age, gender, motivations, beliefs, values, etc.). While the qualitative data suggests that there are external factors at work which might be called 'extrinsic' factors that pertain to the broader environment (e.g. organizational culture, organizational leadership, national culture, social norms occupational/professional norms and standards amongst others). These were depicted in Figure 22 of Chapter 4 (See section 4.6).

Another significant outcome is the tool suggested for measuring ethical mindsets that was derived from the eight components and their thirty-four dimensions. In view of this, any future research agenda might take the following course.

5.5.1 Suggestions for future research agenda – Ethical mindsets eight components

As pointed out earlier, some key concepts were identified by focus group participants as being important to enhance the dimensionality of the ethical mindsets components. While these components had their support in the literature, due to limitations in the application and generalization of focus group outcomes, it is suggested that these concepts be investigated further. Thus, future research can endeavour to identify the relationship of these concepts (i.e. 'fair', 'fairness', 'firmness', and 'motivation') with the first component 'aesthetic spirituality', and through empirical examination, try to identify whether dimensions concerning these concepts can be generated and included as part of the first ethical mindset component of 'aesthetic spirituality' (i.e. the first section of the suggested measuring tool).

Further, future research might endeavour to investigate the applicability of 'courage' to spirituality, and whether 'truth' can be divided into more than one type, one that might be identified with the second component - 'religious spirituality'. Thus, with further empirical evidence, more dimensions might be added to the second component of 'religious spirituality' (i.e. the second section of the suggested measuring tool).

Moreover, the two components of 'optimism' and 'making a difference' recorded the lowest correlation figures. It is therefore suggested that these dimensions be tested further, which might result in changing the wording or relating the statements that make up the dimensions under these two components to the individual rather than to others in society, prior to making their way into the final research tool that is aimed at the examination of ethical mindsets.

5.5.2 Suggestions for future research agenda – Intrinsic and Extrinsic factors

In developing the online survey for this thesis, questions for gathering demographic data were included. During the focus groups discussions, some other variants were considered to be important especially when discussing issues as spirituality and ethics. Further, the complexity and context dependency of ethical mindsets were acknowledged, and extrinsic variants such as organizational culture, organizational leadership, codes of practices and the like have an influence on these mindsets. Thus, future research might wish to enhance the demographic questions to include factors as culture, belief, background, and religion in addition to gender, age, education, marital status, number of children, income, position, and industry that were included in the online survey, which, in this research, were merely included to allow the identification of the sample population. The collection of this data might answer several questions relating to the differences or similarities amongst different groups of individuals in relation to ethical mindsets.

5.5.3 Suggestions for future research agenda – ethical mindsets proposed research tool and scale

The findings indicated the existence of ethical mindsets with spirituality and aesthetics being the two main components. For future research, the by-product of this thesis 'the proposed research tool' (Figure 31 section 5.2.3) can be used for gathering quantitative data for further investigation, in different industries or different countries, of the existence of ethical mindsets. This, as identified in the focus group discussions, can be used simultaneously with a scale to specifically identify the types of ethical mindsets surveyed. In this respect, during the focus groups discussions, it was highlighted that individuals are different, and it would be difficult to pigeonhole them under one type or other of ethical mindsets. These discussions generated themes, and these themes suggested the idea of 'scale' to try to identify the specific type of ethical mindsets of different individuals in workplaces. It was indicated that it would be unrealistic to try to identify an individual, especially in contemporary workplaces as being very spiritual; similarly, it would also be difficult to recognise someone who is very materialistic or temporal.

In view of this, while the findings of this thesis strongly acknowledge the existence of ethical mindsets, they do suggest the possibility of the existence of three quite diverse understandings of spirituality: (1) traditional spirituality 'traditionally spiritual ethical mindset', (2) aesthetic spirituality 'aesthetically spiritual ethical mindset', and, (3) reflexive spirituality 'reflexive spiritual ethical mindset'. These categories may overlap, and might be evident in a way similar to a scale. Thus, individuals might maintain and display some aspects or characteristics of 'traditional spirituality', simultaneously maintaining some qualities and features of 'reflexive spirituality'. Whichever is more dominant in this individual's ethical mindset would define this individual's type of ethical mindset. This can be examined using the proposed research tool. However, maintaining either of these ethical mindsets will assist individuals to make ethical decisions. Nonetheless, future researchers might consider that these three categorizations of ethical mindsets might produce their own risks. To illustrate, an individual who usually demonstrates the dimensions of a 'traditionally spiritual ethical mindset', faced with a major catastrophe or awakening, might shift directly towards the extreme end of the spectrum (i.e. 'fundamentalism'). In the case of individuals with a 'reflexive ethical mindset' when experiencing an awakening event (epiphany), this individual will tend to turn to 'hopeless relativism', at the other far end of the spectrum. These suggestions and claims can be confirmed or refuted only through further research in this area.

5.5.4 Suggestions for research agenda – Ethical mindsets existence in other industries and other countries

As outlined earlier in this chapter, one of the limitations of this thesis is that the data were collected in Australia. In order to eliminate this shortcoming, future research can be conducted either with the co-operation of industries other than the services sector within Australia, or in countries, starting with neighbouring countries, and then expanding to other countries. The results of this further research might lead to the confirmation of the existence of ethical mindsets in other countries, highlighting the components and dimensionalities of these mindsets. This step is of great importance especially with this research's acknowledgement of the complexity and context-dependency of ethical mindsets, and the suggestion that intrinsic and extrinsic variables might have an influence on these mindsets. In addition, scholars' suggestions and claims that ethical mindsets can be shifted a longitudinal study, might assist in confirming or either refuting this claim.

5.6 Concluding remarks

While the findings of this research are limited to the Australian context, strong evidence was generated pointing to the existence of ethical mindsets and providing pointers to their dimensions. The results of this survey indicate that in the Australian services sector, people might be 'spiritual' but this is not necessarily religious; however, evidence is gathering to suggest that it might be derived from aesthetics. This research also clearly demonstrates the context dependency of mindsets. Furthermore, a number of issues and questions were raised that are worthy of further examination, particularly in relation to the influence and importance of ethical mindsets and to varying and sometimes conflicting understandings and definitions of the term 'spirituality'. The question of definition has been developed in that a definition of spirituality must include both religious and non-religious connotations. Yet, it might be appropriate to have spirituality, derived from the Holy Spirit, grounded in belief in a higher power (God), while aesthetics might be identified with the non-religious type of spirituality displayed in secular societies as Australia. This leads to a consideration of the place of religion. Whilst there is a place for religious belief in workplaces, with the emergent of 'religious spirituality' as one of the components of ethical mindsets, nevertheless, to make it the sole focus would be a mistake given the evidence from this research of a strong and vibrant secular spirituality. However, this religious spirituality should not be diverted from its religious meaning and connotations; whereas if individuals are keen to think of spirituality components with secular mindsets, this should be referred to as aesthetic spirituality. This will reduce the confusion, and emphasise the necessity to consider this important concept and its positive influence on individuals and in turn their organizations, society and community. Thus, in terms of measurability, this research has demonstrated that it is possible to develop and apply measures of spirituality and aesthetics and achieve meaningful and relevant results, but through the employment of an interpretive mixed-methods approach. These have assisted in furthering an understanding of the nature and characteristics of the concepts of this thesis.

Furthermore, the findings of this thesis have implications for both practitioners and academics. A by-product of this thesis was a proposed meausring tool that can be applied to several other sectors and in different contexts providing a practical avenue. This can be utilised by practitioners in their employment and development process to generate more ethical standards in their organizations. Moreover, from here, future research proposals can be developed to improve the understanding of ethical mindsets, and the great positive influence that spirituality and aesthetics might bring to individuals' own abilities to cope with uncertainty and ambiguity, which in turn will reflect positively on the organization, community and society.

This thesis, therefore, started with an overview of the point of departure, followed by a brief outline of the prevailing economic situation serving as a background and context, and generating the aims and research questions. This was followed by a summary of the methodology and the research, outlining the significance of this thesis in the current environment and in particular its implications for contemporary business and academic endeavours to develop a better understanding of the concepts employed in this thesis. Conceptual models developed allowed the explanation of the outcomes from the data collection and analysis. This was accompanied by an argument that was presented in relation to the modification of the ethical mindsets components, with their thirty-four dimensions, which formed the framework, the proposed research tool for ethical mindsets. Those eight components were (1) aesthetic spirituality, (2) religious spirituality, (3) optimism, (4) harmony and balance, (5) contentment, (6) personal truth, (7) making a difference, and, (8) interconnectedness.

As discussed throughout, the exploration of spirituality and aesthetics required the careful selection and employment of appropriate research approaches. To this end, an interpretive mixed-methods approach was selected mainly because the focus of this research was to ascertain the ways in which people perceive and interact with the world. It is understood that spirituality and aesthetics are more about subjective interpretation than objective measurement; nonetheless, through the chapters of this thesis and its findings, evidence emerged that these concepts are of importance and can be measured employing mixed-methods approach.

The findings of this thesis have also confirmed the great advantages of using the mixed-methods approach to complex concepts such as the ones examined in this thesis. Nonetheless, it is emphasised that researchers have to be aware of the possible shortcomings of this approach and should employ the best combination of quantitative and qualitative methods that is most appropriate for the purpose of the research, and the discipline within which this research is being conducted. In addition, researchers need to be aware of the vast volume of data that can be gathered through the application of this approach. Data organization is the paramount to the success of the implementation of this approach.

This thesis generated data from research conducted in the Australian services sector, thus providing a relevant framework and research tool. This thesis has opened up a whole new area of research in business ethics as outlined above under suggested future research agenda. There are questions generated from the analysis of the data that are worthy of further examination. These questions mainly relate to the extrinsic and intrinsic demographic variables and their influence on individuals and their ethical mindsets. Therefore, it would be appropriate to utilize the proposed research tool to facilitate research in different industries and different parts of the world taking into consideration the need for cultural sensitivity, especially when applying these tools in sectors other than the services sector and in countries other than Australia.

An understanding of the components of ethical mindsets, coupled with the suggestion that mindsets can be influenced by intrinsic and extrinsic variants, has the potential to assist with the introduction and integration of ethical standards by individuals within organizations that will have positive impacts on the community and society. This is not an easy task, but this thesis has taken the first step towards achieving this goal by providing practitioners and academics with a theoretically sound and practically relevant approach to allow the integration of ethics in businesses and organizations.

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Appendices

Appendix '1' –Spirituality/Spirituality at work definitions

'Spirituality' and 'Workplace Spirituality' definitions as derived from the literature (1975-2008) – Segregated by Date (p. 1)		
#	***Author and year***	***Definition***
1	*Tart (1975)*	*That vast realm of human potential dealing with ultimate purposes, with higher entities, with God, with love, with compassion, with purpose.*
2	*Jacobi (1980)*	*Spirituality that is as if it had grown into one with nature, that has become nature itself.' (Included in Steyrer, 1988*
3	*May (1982)*	*Unable to segregate religion from spirituality… May gives a linguistic distinction allows for concepts that would once have seemed rather odd: unspiritual religiousness (e.g., religious attendance for its practical–social benefits) or unreligious spirituality (e.g., mystical experiences of individuals, which can be transforming or transcendent without religious context.*
4	*Shafranske & Gorsuch (1984)*	*A transcendent dimension within humanic experience . . . discovered in moments in which the individual questions the meaning of personal existence and attempts to place the self within a broader ontological context.*
5	*Elkins et al. (1988)*	*1. There is a dimension of human experience - which includes certain values, attitudes, perspectives, beliefs, emotions, and so on - which can best be described as a "spiritual dimension" or "spirituality".* *2. Spirituality is a human phenomenon and exists, at least potentially in all persons.* ***3.** Spirituality is not the same as religiosity, if religiosity is defined to mean participation in the particular beliefs rituals, and activities of traditional religion. Therefore, it is possible for persons to be "spiritual" even though not affiliated with traditional religion*

‘Spirituality’ and ‘Workplace Spirituality’ definitions as derived from the literature (1975-2008) – Segregated by Date (p. 2)		
6	Elkins, et al. (1988)	‘a way of being and experiencing that comes about through awareness of a transcendent dimension and that is characterized by certain identifiable values in regard to self, others, nature, life, and whatever one considers the Ultimate’.
7	Mitroff & Denton (1988)	‘Spirituality’ to be 'the basic desire to find ultimate meaning and purpose in one's life and to live an integrated life’.
8	Morgan (1988)	Morgan defines ‘Spirituality’ as a ‘specialness’.
9	Benner (1989)	The human response to God’s gracious call to a relationship with himself.
10	Leder (1990)	demarcated 3 distinct domains of spirituality: (1) the capacity to commune with the sacred; (2) the capacity to become absorbed by the aesthetic wonder of life; and (3) the capacity to give and receive compassion.
11	Vaughan (1991)	A subjective experience of the sacred.
12	Fahlberg & Falhberg (1991)	That which is involved in contacting the divine within the Self or self.
13	Doyle (1992)	The search for existential meaning.
14	Emblen (1992)	A personal life principle which animates a transcendent quality of relationship with God.
15	Ryan, Rigby, and King (1993)	‘deep inner resource which shapes and sustains outward action’ (King, 1993: 189).(Woods, 2007)
16	Thomas (1994)	spirituality was defined in terms of transcendence and as ‘a broader concept than religion or religiosity.

'Spirituality' and 'Workplace Spirituality' definitions as derived from the literature (1975-2008) – Segregated by Date (p. 3)		
17	*Peteet (1994)*	*spirituality is characterized as '[viewing] the human condition in a larger and or transcendent context and [being] therefore concerned with the meaning and purpose of life and with unseen realities, such as one's relationship to a supreme being'.*
18	*Hart (1994)*	*The way one lives out one's faith in daily life, the way a person relates to the ultimate conditions of existence.*
19	*Cloninger et al. (1994)*	*Concept of self as an integral part of the universe and its source: from this self-concept are derived feelings of mystical participation, religious faith, and unconditional equanimity and patience.*
20	*Armstrong (1995)*	*The presence of a relationship with a Higher Power that affects the way in which one operates in the world.*
21	*McBridge & Darragh (1995)*	*The combination of beliefs and practices which animate and integrate people's lives.*
22	*King (1997)*	*Spirituality is the search for direction, meaning, inner wholeness, and connectedness to others, to non-human creation and to a transcendent.*
23	*deVeber, (1995)*	*Spirituality may be broadly defined as a concept including transcendence, self-acceptance, loving relationships with others, hope, and perhaps a relationship with a preeminent other such as God.*
24	*Zinnbauer et. al.(1997)*	*Spirituality is defined as a personal or group search for the sacred. Religiousness is defined as a personal or group search for the sacred that unfolds within a traditional sacred context.* ***'T**he spiritual and non-religious**'** define their search for the sacred in part as a rejection of tradition.*

'Spirituality' and 'Workplace Spirituality' definitions as derived from the literature (1975-2008) – Segregated by Date (p. 4)		
25	*Marmion (1998)*	*"the way in which one acts and reacts habitually throughout life according to one's objective and ultimate insights and decisions.*
26	*Kringer & Hanson (1999)*	*Discussing Maslow, religion (and spirituality) are defined in terms of deep concern with the problems of human beings, with the problems of ethics, of the future of man, then this kind of philosophy, translated into the work life, turns out to be very much like the new style of management and of organization.*
27	*Mahoney et. al. (1999)*	*Spirituality has been associated with hopefulness, meaning and purpose in life, charity, community and connectedness, compassion, forgiveness, and morality.*
28	*Pargament (1999)*	*The search for and relationship with whatever one takes to be a holy or sacred transcendent entity. The concepts of relationship and self-transcendence permeate definitions of spirituality.*
29	*Wilber (1999)* *(Also cited in Afzalur Rahim, Golembiewski and Mackenzie, 2002)*	*Immanent and transcendent Ground of all being – transcendent is the source of meaning and deep insight in fundamental truth.*
30	*Gibbons (2000)*	*Came up with three fold of typology for Spirituality* *Religious spirituality is accepted as real in the major religions of the world. Its beliefs are theistic and its practices are demonstrated in ritual and ceremony both within the 'sacred space', be it church, synagogue, mosque or temple, and also in everyday activities.* *Secular spirituality includes earth-centred, nature-centred and humanistic spiritualities. Its beliefs may be pantheistic or atheistic, and its practices include social and environmental activism.* *Mystical spirituality can be seen within Christianity, Judaism and Islam, and is present in the Eastern traditions. Its beliefs are theistic and its practices, like those of religious spirituality, can take place in a dedicated sacred space or in everyday circumstances.*

'Spirituality' and 'Workplace Spirituality' definitions as derived from the literature (1975-2008) – Segregated by Date (p. 5)		
31	*Mitroff & Denton (1999)*	*Reporting from the executives and human resource managers they interviewed define spirituality as 'feeling of interconnectedness'.*
32	*The Dalai Lama (1999) (cited in Strang and Braithwaite, 2002)*	*Spirituality is concerned with qualities of the human spirit including positive psychological concepts such as love and compassion, patience, tolerance, forgiveness, contentment, personal responsibility, and a sense of harmony with one's environment.*
33	*Ashmos &Duchon (2000)*	*spirituality has three main components: first, it involves the recognition that employees have an inner life related to their soul and accessed through practices such as meditation, self-reflection and prayer; second, it assumes that employees need to find work meaningful; and, third, it suggests that the organization provides the context or community in which spiritual expression can take place.*
34	*Cacioppe (2000)*	*Spirituality is seen as important in helping human beings experience the fundamental meaning and purpose of their work. It is defined and described as distinctly different from organized religion.*
35	*Hill et al.(2000)*	*While investigators may vary in their personal commitment to transcendence, they share a consensus that scientific definitions of both spirituality and religion must include a sense of, a belief in, or a search for the transcendent.*
36	*Doka (2002)*	*Comparing 'Spirituality' to religion, states that 'Spirituality' is broader than religion*
37	*West-Burnham (2002)*	*'spirituality is the reservoir of hope'. West-Burnham, J. (2002) 'Leadership and Spirituality', Leading edge seminar paper given at the National College for School Leadership.*
38	*Mathys (2002)*	*Spirituality to me, to us, includes a sense of knowing that we enjoy the opportunity to make a positive difference only by the grace of God.*
39	*Tourish & Pinnington (2002)*	*Spirituality can be readily mobilized as the crux of such a moral vision.*

'Spirituality' and 'Workplace Spirituality' definitions as derived from the literature (1975-2008) – Segregated by Date (p. 6)		
40	*Krishnakumar & Neck (2002)*	*It could be argued that there are different definitions for the meaning of 'spirituality' due to the very strong personal nature of the word itself. We argue that this multiple view of spirituality is a positive thing for organizations if managers attempt to understand differing spiritual views and also encourage all views within an organization.*
41	*Orwig (2002)*	*Spirituality gives people meaning in their work and is called the 'antidotes to Anomie'.*
42	*Stanczak & Miller (2002)*	*Elements of business spirituality that are common across studies include: recognition of the worth and value of people or employee centered management, optimal human development, a working climate of high integrity, creating trust, faith, justice, respect, and love, and meeting both the economic and individual needs of employees.*
43	*Chatters and Taylor (2003)*	*Identified 7 spiritual need categories: (1) the need to relate to an Ultimate Other; (2) the need for positivity, hope, and gratitude; (3) the need to give and receive love; (4) the need to review beliefs; (5) the need to have meaning; (6) the need for religiosity; and (7) the need to prepare for death.*
44	*Sanders et al (2003)*	*Spirituality, which causes [individuals] to emphasize the immaterial (the inner spirit) rather than the material (the physical and the body).*
45	*Miller & Thoresen (2003)*	*Major religions have similarly used spiritual terminology to refer to that which is experienced and considered to be transcendent, sacred, holy, or divine (e.g., Holy Spirit).*
46	*Schneiders (2003)*	*the experience of conscious involvement in the project of life-integration through self-transcendence toward the ultimate value one perceives.*
47	*Dantley (2003)*	*Spirituality is defined as the part of life through which individuals make meaning and understanding of the world. It includes the esoteric exercise of personal critical reflection and forms the basis for values and principles that inform individual personal and professional behavior.*

'Spirituality' and 'Workplace Spirituality' definitions as derived from the literature (1975-2008) – Segregated by Date (p. 7)		
48	*Ashar & Lane-Maher (2004)*	*Pure spirituality is a personal, inner, and deep domain within us that we can experience as a state of extraordinary calm and happiness, of awareness that is beyond the ordinary waking consciousness, or a state of harmony and oneness with the universe.*
49	*Emotional and Spiritual Care committee of National Voluntary Organizations Active in Disaster (2004)*	*Spirituality seeks connection (through belief systems and relationships) to something beyond (or greater) than oneself to find meaning and purpose in one's life. This could be the transcendent, community, nature, etc. Connection could be sought to one or several or engaged everywhere.*
50	*Cecero et al. (2004)*	*Believes that contemporary spirituality 'avoids the disciplined practices necessary for engagement with God'.*
51	*Duchon & Plowman (2005)*	*Workplace spirituality is defined as a workplace that recognizes that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community.*
52	*Dent, Higgins & Wharff (2005)*	*Workplace spirituality is a framework of organizational 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.*
53	*Piedmont (2005)*	*A dominant theme both conceptually and empirically within the psychology of religion is whether religion and spirituality can or ought to be differentiated. As a community of affirmation, religion necessarily excludes competing claims to reality. Thus, in this sense, "religion" is a more narrow term than the term "spirituality." While most religious persons define themselves as spiritual, there is an emerging group of people in the United States who define themselves as spiritual but not religious.*

'Spirituality' and 'Workplace Spirituality' definitions as derived from the literature (1975-2008) – Segregated by Date (p. 8)		
54	*Galek, Flannelly, Vane, & Galek (2005)*	*Spirituality can also be cultivated through an aesthetic sensitivity to the beauty around us; for example, Stoll writes that spirituality can be expressed through an appreciation of 'God, other people, a sunset, a symphony, and spring.' (Stoll, 1989) Hermann's qualitative research provides many examples of individuals who report feeling closer to God in nature than in any other place; in their view, nature represents the spirit of God. (Hermann 2001).* *Coming up with a measure inclusive of both traditional religion and non-institutionally based spirituality. Within this overall framework, the emerging themes of belonging, meaning, hope, the sacred, morality, beauty, resolution, and a deeper acceptance of dying provide direction for healthcare professionals interested in a more holistic approach to patient well-being.*
55	*Bouckaert (2004 and 2005)*	*Spirituality is a meta-rational, non-manipulative way of coming into terms with the uncertainty and unpredictability of life.*
56	*Zinnbauer & Pargament (2005)*	*With the emergence of spirituality, a tension appears to have risen between the constructs of religiousness and spirituality. In its extreme form, the two terms are defined in a rigidly dualistic framework. The most egregious examples are those that place a substantive, static, institutional, objective, belief-based, "bad" religiousness in opposition to a functional, dynamic, personal, subjective, experience-based, "good" spirituality.*
57	*Zinnbauer & Pargament (2005)*	*Search for the sacred.*
58	*Lozano & Ribera (2005)* *(In Pruzan et al, 2005)*	*Spirituality can be a source of quality for the individual and for the society.*
59	*Pruzan et al. (2005)*	*Refers to a search for meaning that transcends material well-being. It is a focus on basic, deep-rooted human values, and a relationship with a universal source, power, or divinity* *For some, spirituality is found through organized religion, but for others spirituality is a more personal affair.*

'Spirituality' and 'Workplace Spirituality' definitions as derived from the literature (1975-2008) – Segregated by Date (p. 9)		
60	*Pruzan et al. (2005)*	*Spirituality is the noun corresponding to the adjective 'spiritual.'* *Spirituality is simply the context for all religious belief. But it is more than that since a person can be spiritual—follow a spiritual path—without adhering to any particular religion. And a person who, as a matter of social convention, follows the rules and traditions of a particular religion can appear to be religious, without in fact being spiritual.*
61	*Piedmont (2005)*	*spirituality represents not only a core element of who we are as people, but that spirituality is a uniquely human quality* *Every human culture across history has reserved a significant place for religious and spiritual endeavors. Religion has helped define how we think of ourselves and the world in which we live. It has influenced our law, philosophy, politics, government, education, and morality. Spirituality and religion are ways in which humans strive to create a fundamental sense of personal meaning. There is no doubt that spirituality is an important and universal element of who we are.*
62	*Chakraborty & Chaktaborty (2005)*	*Spirit/spirituality means acceptance of the principle that all beings, especially human beings, are, in essence, something superior to, more unconditioned than, more permanent compared to the 'body-life-mind' (BLM) combination.* *Spirit/spirituality, like love or fragrance, can be captured in human language only to the extent of suggestive metaphors and images. They are beyond mind, and hence above mental formulations. The overly rational intellectual mind should humbly recognize that such openness is almost a precondition for any serious dialogue on spirit/spirituality.* *Spirituality is a matter of spontaneous conviction in living traditions.* *Spirituality is not harsh self-denial only, nor a mere void of inaction. If it calls for denial of the lower ego/self, it is only like leaving the lower step below to climb to the higher step above `Light, Peace, Force, Ananda (Bliss) constitute the spiritual consciousness; if they are not among the major experiences, what are?"—reminds Sri Aurobindo.*

'Spirituality' and 'Workplace Spirituality' definitions as derived from the literature (1975-2008) – Segregated by Date (p. 10)		
63	*Giacalone, Jurkiewicz & Fry (2005)*	*Spirituality is necessary for religion but religion is not necessary for spirituality. Workplace spirituality can therefore be inclusive or exclusive of religious theory and practice* *Spirituality is found in pursuit of a vision of service to others; through humility as having the capacity to regard oneself as an individual equal in value to other individuals; through charity, or altruistic love; and through veracity beyond basic truth telling to engage the capacity to see things exactly as they are, freed from subjective distortions.*
64	*Piedmont (2005)*	*Spirituality is clearly seen as being an inherent physical property of the individual.*
65	*Mitchell (2007)*	*'our sense of meaning in life, which is often influenced by, and regularly confused with, religion and culture.'*
66	*Luckcock (2007)*	*Luckcock quoting West-Burnham who seeks to be inclusive by opting for a secular approach to spirituality. He proposes two definitions of spirituality, which are both non-specific in a religious sense. First, he defines spirituality as 'the journey to find a sustainable, authentic and profound understanding of the existential self which informs personal and social action' (2002: 3)* *The journey is a common metaphor for our spiritual lives but others might contend that though spirituality does involve a significant degree of self-awareness it is not primarily engaged in a search for 'self' but rather a search for what transcends and enlightens self, whether this is expressed in philosophical or theological terms.*
67	*Tang (2008)*	*Three dimensions of spirituality: consciousness, moral character and faith.*

References for Appendix 1 – Spirituality/Spirituality at work definitions

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Appendix '2' –Online Survey – Sample screen shots and survey items in Word format

CBS Survey :: Welcome

Curtin University of Technology

Online Survey Tool
CURTIN BUSINESS SCHOOL

Welcome to the ethical mind-sets online survey.

My name is Theodora Issa, and I am a PhD student at Curtin Business School, Curtin University of Technology.

I am conducting my research on ethical mind-sets, spirituality and aesthetic judgement in the Australian services sector. The aim of this research is to activate the debate that seeks to explore the ethical mind-sets. Your help in this research is greatly appreciated.

This phase of the research involves an online survey, which is estimated to take an approximately 25 minutes of your time.

Any information provided by yourself through this survey will be treated with confidentiality. Information will not be disclosed in any form or shape to any party other than myself and my supervisor. Finally, myself and my supervisor will ensure that published material will not contain any information that can identify you or your organization.

This survey is for research purposes and individual data will not be analyzed. All analyses will be conducted at the aggregate level.

Your participation in this research is purely voluntary, and you have the right to withdraw at any time without prejudice or negative consequences.

I encourage you to participate in this research, which is anticipated to provide some valuable insights of the mind-sets. More importantly, it is anticipated that the results generated would assist the Australian organisations to enhance efficiency and compliance.

If you have any queries, please do not hesitate to contact myself, via e-mail at theodora.issa@curtin.edu.au. Alternatively, feel free to contact my supervisor Dr. David Pick via e-mail david.pick@curtin.edu.au.

Thank you for your participation

Theodora Issa

PhD Student

This survey holds the ethics committee's approval through the School of Management, Curtin Business School, Curtin University of Technology, Perth - Western Australia

Next

Completed 7%

Home | Contact

http://134.7.75.116/gst/member/ViewSurvey.do?idsurveymodel=1&process=reload&idsurvey=263&idorganization=1

Curtin University of Technology | Online Survey Tool CURTIN BUSINESS SCHOOL

Informed Consent Form

You are being invited to voluntarily participate in the above-titled study. The purpose of the study is to understand the relationship between ethical mind-sets, spirituality, and aesthetic judgement in the Australian services sector.

If you agree to participate, your participation will involve completing a survey, which should take no more than 25 minutes. You may choose not to answer some or all of the questions. Your name will not appear on your completed survey, no identifying information is being collected as part of this survey, and you can view a complete copy of the User Privacy Policy online, http://www.cbs.curtin.edu.au/index.cfm?objectid=73D3F1CF-D3B1-0B9A-24860F06CA9D5027.

Any questions you have will be answered. You may leave the survey at any time before completing it. There are no known risks from your participation and no direct benefit from your participation is expected. There is no cost to you except for your time and you are not compensated monetarily or otherwise for participation in this study.

Myself and my supervisor will have access to the information that you provide.

You can obtain further information from myself or my supervisor via e-mail: theodora.issa@curtin.edu.au, or David.Pick@curtin.edu.au. If you have questions concerning your rights as a research subject, you may call the Curtin University of Technology office at 92667550 or 92669266.

By participating in the survey, you are giving permission for myself to use your information for research purposes.

Thank you.

Theodora Issa

PhD Student

Curtin University of Technology

Next

Approved

Completed 13%

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Online Survey Tool
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Section 1

Thinking about your individual personal responsibility, please indicate your level of agreement/disagreement with each of the following statements.

Towards the end of this section, a space is provided to allow you add any comments that you might have in relation to your responses on any of the statements below.

Thank you.

I feel personally responsible for my development as a person.

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
○	○	○	○	○

I feel personally responsible for my own behavior.

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
○	○	○	○	○

I believe others experience joy as a result of my work.

Strongly	Disagree	Neutral	Agree	Strongly

Online survey - Section 1 Thinking about your individual personal responsibility, please indicate your level of agreement/disagreement with each of the following statements. Towards the end of this section, a space is provided to allow you add any comments that you might have in relation to your responses on any of the statements below. Thank you					
Please indicate your level of agreement with each statement:	**Strongly disagree**	**Disagree**	**Neutral**	**Agree**	**Strongly Agree**
I feel personally responsible for my development as a person					
I feel personally responsible for my own behavior					
I believe others experience joy as a result of my work					
I feel, I make a difference to the people with whom I work					
I am aware of what is truly meaningful to me at work					
Thank you for completing the first section of this survey. Now, if you have any comments on your responses to any of the above statements, please include them in the space provided underneath. Thanks					

Online survey – Section 2

Thinking about people at your work place, please indicate your level of agreement/disagreement with each of the following statements. The statements have been composed following a brief study of the Boudreau Burnout Questionnaire 1998, 2003. Towards the end of this section, a space is provided to allow you add any comments that you might have in relation to your responses on any of the statements below. Thank you

Please indicate your level of agreement with each statement:	**Strongly disagree**	**Disagree**	**Neutral**	**Agree**	**Strongly Agree**
I try to encourage and support a collaborative work culture					
All who work with me appreciate the consistent effort I bring to my work					
I can sense when other workers are having difficulties					
At times, the constant change in information and technologies available to me interferes with my ability to get my work done (R)					
At times, I question my own competence to do my work alone (R)					
At times, I wonder about my ability to accomplish a task (R)					

Thank you for completing the second section of this survey. Now, if you have any comments on your responses to any of the above statements, please include them in the space provided underneath. Thanks

Online survey – Section 3A

Thinking about your well-being and the well-being of other people at your work place, please indicate your level of agreement/disagreement with each of the following statements. The literature, derived from different disciplines, enlightened us to several definitions of spirituality, which would all go back to identifying a mysterious relationship between the human and a super power.

Towards the end of this section, a space is provided to allow you to add any comments that you might have in relation to your responses on any of the statements below. Thank you.

Please indicate your level of agreement with each statement:	**Strongly disagree**	**Disagree**	**Neutral**	**Agree**	**Strongly Agree**
I feel hopeful about life					
I consider myself a spiritual person					
Prayer is an important part of my life					
I usually care about the well-being of my co-workers					
I feel my work gives meaning to my life					
I am able to use my gifts and talents at my work place					
At my work place, I try to empower others to succeed					

Thank you for completing Section 3A of this survey. Now, if you have any comments on your responses to any of the above statements, please include your comments in the space provided underneath. Thanks

Online survey – Section 3B

Thinking about your work place, please indicate the level of your agreement /disagreement with each of the following statements. Towards the end of this section, a space is provided to allow you to add any comments that you might have in relation to your responses on any of the statements below. Thank you.

Please indicate your level of agreement with each statement:	**Strongly disagree**	**Disagree**	**Neutral**	**Agree**	**Strongly Agree**
There is no room for spirituality in my workplace (R)					
Spiritual values are not considered important at my workplace (R)					
I am not aware of what is truly meaningful to me in my workplace (R)					
Who I am, as a whole human being (i.e. body, mind, and soul), is not valued at my workplace					
I feel alienated and detached from my co-workers (R)					
I routinely compromise the quality of my work (R)					

At times, I treat people as objects to be manipulated in the workplace Thank you for completing section 3B of this survey. Now, if you have any comments on any of your responses to the above statements, please include these comments in the space provided underneath. Thanks

Online survey – Section 3C

Reflecting on the above sections in relation to yours and other people's well-being at your work place, please indicate the level of your agreement/disagreement with each of the following statements. Towards the end of this section, a space is provided to allow you to add any comments that you might have in relation to your responses on any of the statements below. Thank you

Please indicate your level of agreement with each statement:	**Strongly disagree**	**Disagree**	**Neutral**	**Agree**	**Strongly Agree**
"SUPPORT" is a value I care to see apparent in my co-workers					
"INTEGRITY" is a value I care to see apparent in my co-workers					
"COMPASSION" is a value I care to see apparent in my co-workers					
"HONESTY" is a value I care to see apparent in my co-workers					
"SUPPORT" is a value I care to see apparent in my boss					
"INTEGRITY" is a value I care to see apparent in my boss					
"COMPASSION" is a value I care to see apparent in my boss					
"HONESTY" is a value I care to see apparent in my boss					

Thank you for completing section 3C of this survey. Now, if you have any comments on any of your responses to the above statements, please include these comments in the space provided underneath. Thanks

Online survey – Section 3D

Reflecting on the above sections in relation to yours and other people's well-being at your work place, please indicate the level of your agreement/disagreement with each of the following statements. Towards the end of this section, a space is provided to allow you to add any comments that you might have in relation to your responses on any of the statements below. Thank you

Please indicate your level of agreement with each statement:	**Strongly disagree**	**Disagree**	**Neutral**	**Agree**	**Strongly Agree**
I am a person searching for meaning at my work					
It is my belief that searching for truth is a virtue that should be appreciated by co-workers					
It is my belief that searching for truth is a virtue that should be appreciated by my boss					
I value knowing truth behind any decision taken by my boss					
Meditation is an important part of my working life					
Personal reflection is an important part of my life					
I do really care about my co-workers					
I do enjoy working in a team					
I readily acknowledge the contribution of my co-workers					
I feel comfortable with the way I treat others at my work place					
I always act in a professional manner towards others in my work place					
I am tolerant of others at my work place					

Thank you for completing section 3D of this survey. Now, if you have any comments on any of your responses to the above statements, please include these comments in the space provided underneath. Thanks.

Online survey – Section 3E

Following the completion of the above sections, where you reflected on your and other people's well-being at your work place, please indicate the level of your agreement/disagreement with each of the following statements Towards the end of this section, a space is provided to allow you to add any comments that you might have in relation to your responses on any of the statements below. Thank you.

Please indicate your level of agreement with each statement:	**Strongly disagree**	**Disagree**	**Neutral**	**Agree**	**Strongly Agree**
I have a belief that a selfish person can grow out of selfishness with time					
I have a belief that a cautious person can, with time, become more adventurous					
I have a belief that a timid person can grow in confidence					
I have a belief a critical person can grow in tolerance					
I have a belief a negative person can develop a positive attitude					
I have a belief a self-centered person can grow in compassion for those suffering					
I believe that a dominating person can grow in sensitivity					
I believe in miracles					
I would not accept a brilliant idea that has the potential to harming others					

Thank you for completing section 3E of this survey. Now, if you have any comments on any of your responses to the above statements, please include these comments in the space provided underneath. Thanks

Online survey – Section 4A

Aesthetic judgment is an old philosophical expression, yet, it is part of every day's life. Scholars would stress on the relationship between this variable, morality, ethics and even spirituality. However, there is no empirical research that supports this idea. By responding to the following statements indicating the level of your agreement/disagreement with each, you would assist me with the production of empirical evidence. Towards the end of this section, a space is provided to allow you to add any comments that you might have in relation to your responses on any of the statements below. Thank you.

Please indicate your level of agreement with each statement:	**Strongly disagree**	**Disagree**	**Neutral**	**Agree**	**Strongly Agree**
I am a person searching for peace in life					
I am a person searching for beauty in life					
I am a person searching for joy in life					
I am in continuous search of divine truth					

Thank you for completing section 4A of this survey. Now, if you have any comments on any of your responses to the above statements, please include these comments in the space provided underneath. Thanks

Online survey – Section 4B

Following the completion of the previous sections. Now, this section derives from the research conducted by Tateosian (2005). Please indicate the level of your agreement/disagreement with each of the following statements. Towards the end of this section, a space is provided to allow you to add any comments that you might have in relation to your responses on any of the statements below. Thank you.

Please indicate your level of agreement with each statement:	**Strongly disagree**	**Disagree**	**Neutral**	**Agree**	**Strongly Agree**
"THRIFTINESS" is a value I care to see apparent in my co-workers					
"HARMONY" is a value I care to see apparent in my co-workers					
"BALANCE" is a value I care to see apparent in my co-workers					
"PURSUIT OF TRUTH" is a value I care to see apparent in my co-workers					
"THRIFTINESS" is a value I care to see apparent in my boss					
"HARMONY" is a value I care to see apparent in my boss					
"BALANCE" is a value I care to see apparent in my boss					
"PURSUIT OF TRUTH" is a value I care to see apparent in my boss					

Thank you for completing section 4B of this survey. Now, if you have any comments on any of your responses to the above statements, please include these comments in the space provided underneath. Thanks

Online Survey
Section 4C
Now... thinking of your weekend, please respond to the following multiple choice questions by choosing the one that most reflects your feeling. Towards the end of this section, a space is provided to allow you add any comments that you might have in relation to your responses on any of the statements below. Thank you.
(1) I enjoy my weekend most when it includes
A visit to an art gallery A water sport A participation in any sort of sport None of the above
(2) I enjoy my weekend most when it includes
A quiet and reflecting time at home A quiet and reflecting time at a national park A quiet and reflecting time at a worship place None of the above

Online Survey
(3) I enjoy my weekend when it includes
A visit to the office to finalise accumulated work A social activity with my co-workers A social activity with my boss and top management None of the above
(4) I enjoy my weekend most when it includes
A social activity for my parents A social activity for my children A social activity for my in-laws None of the above

Online Survey
(5) I enjoy my weekend most when it includes
A social activity for my prayer community A picnic for my prayer community A lecture arranged by my prayer community None of the above
Thank you for completing Section 4C of this survey. Now, if you have any comments on your responses to any of the above statements, please include your comments in the space provided underneath. ***Thanks***
Please click on the NEXT button to go to the final section - Section 5 - Thanks

Online survey
Section 5
My job is
State Manager Manager Supervisor Other If other, please specify your job in the space provided below
My gender is
Male Female
My highest education achievement is
High School TAFE University undergraduate University postgraduate
How long have you been at your current position in your work place?
Less than six months Six months - one year One - two years Two - three years Three years and over

Online survey
Section 5
Do you supervise people at your work place?
No Yes
If yes, how many?
What is your marital status? And what is your age?
Do you have any children?
No Yes
In your household, how many incomes do you have?
One income Two incomes More than two incomes
I work in the Australian Services sector, please identify which sector in the space below
I work in other than the services sector. Please specify in the space provided below
In which Australian state are you located?
Thank you for taking the time to complete this survey. This survey intends to shed the light on ethical mind-sets, spirituality and aesthetic judgement. Please click on the next button to go to the finish page
Thank you Please close the window

Appendix '3' – Fact sheet accompanying online survey e-mail

Project Title: Spirituality and aesthetic judgment as key components of ethical mindsets: An Australian Study

In the above research project, I have now reached the stage where I need to conduct the online pilot study phase of my PhD research. This involves an online survey in relation to ethical mindsets.

Your role in this stage of the research

I would appreciate it if you could complete this survey during ***the next fortnight***. The survey includes statements to which you need to indicate your response, whether you agree or disagree with the contents of these statements. There is a space provided, in case you wish to add any comments either in relation to your responses or in relation to the appropriateness of this survey tool, and the appropriateness of the online facility. Completing this pilot study will be the first stage, prior to making the online survey public for people working in the services sector in Australia.

Attached to this e-mail you will receive a word document that outlines the steps to follow to gain access to the online survey.

To complete the survey please register yourself at ***'https://134.7.75.116/gst/' or you can go to https://134.7.75.116/gst/tomcat-workaround/index.jsp***. You need to choose your own password (for more information about registering please check the attached word document referred to above). Upon completion of registration, please fill in your details (your e-mail address and your own password), at which point the system will divert you to the Survey Member Home page. Please click on Ethical mindsets link and you will be able to fill in the survey. Please make sure that you click on the ***FINISH*** button once you have completed the survey to ensure that the data is transferred to the relevant server.

If possible, could you please nominate staff from your organization who would also be willing to complete this survey? If you wish, you can forward the document to them; otherwise, you can e-mail me their full name and e-mail address, and I will forward all the necessary information to them. My email address is Theodora.issa@cbs.curtin.edu.au

How your personal information will be handled

The information gathered about you by the researcher will be treated in strict confidence and will be stored without your name attached. The researchers who handle your information will adhere to traditional standards of confidentiality and will also comply with all relevant privacy legislation. The Curtin University Ethics Committee obliges the researchers to meet strict privacy standards, even where privacy laws do not strictly apply. Where the research results are published in academic journals or elsewhere, no reader will be able to identify individual participants.

Thank you in anticipation, for taking time out of your busy day to participate in this pilot study, and complete the survey for my PhD research.

Your interest and consideration are greatly appreciated. If you need any additional information from me, please let me know.

If you would like to discuss this research or clarify your participation, please contact the principal researcher

Theodora Issa,
Curtin University of Technology,
School of Management
Bentley
Theodora.issa@cbs.curtin.edu.au

Appendix ‘4’ – Information sheet – Focus groups

Curtin Business School

Curtin
University of Technology

School of Management

Level 8, Building 402
GPO Box U1987
Perth Western Australia 6845

Telephone +61 8 9266 7292
Facsimile +61 8 9266 7897
Web www.curtin.edu.au

CRICOS Provider Code 00301J

INFORMATION SHEET

Title of Research Project: Aesthetics, Spirituality and ethical mindsets in the Australian Services Sector

The qualitative stage of the data collection process for the above PhD research project will involve focus groups, scheduled during …, which will be audiotaped. It is anticipated that the focus group session will take about 90 minutes. The data will be transcribed and analysed to identify emergent themes or issues that will then be categorised into descriptions of characteristics/issues that are perceived by the participants. In some instances, the participants might need to be contacted again for clarification of issues raised in the focus groups. These follow-ups will be done by telephone or by e-mail. The research, in an abbreviated form, will form part of my thesis for the award of Doctor of Philosophy, and may be published in a professional journal or presented at a conference.

All audiotapes and transcripts will be held securely and managed in accordance with Curtin University of Technology’s research ethical requirements. Participants will be coded to preserve confidentiality. Some extracts will be used in the report but no information in the report or any subsequent publication will be able to be traced to an individual. Participation is voluntary and you are free to withdraw at any time.

If you have any concerns or further questions, please do not hesitate to contact me 08 9266 7725 or 0419966056 or Theodora.issa@cbs.curtin.edu.au, or my supervisor, Dr. David Pick on 08 9266 2705 or david.pick@cbs.curtin.edu.au. Thank you for your co-operation.

Theodora Issa,
PhD student:
School of Management,
Curtin Business School,
Curtin University of Technology
November 2008

Appendix ‘5’ – Sample of letter to Focus groups members

Curtin Business School

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Telephone +61 8 9266 7292
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Web www.curtin.edu.au

CRICOS Provider Code 00301J

Dear …

Focus group – Thursday … at 9:30 A.M.

Thank you for agreeing to participate in the focus group that I am holding at the School of Management, Curtin Business School, Curtin University on **…** at **9:30 a.m. building 402.904 (level 9)**. Attached to this e-mail is the information sheet relating to my research, an accessibility map to the University that will direct you to the boardroom of the School of Management, and a sheet that you need to print and place on the car’s dashboard.

Being a study free week, authority has been sought from the Curtin Parking to allow you to park in the students’ parking area **No 25 (Green zone).** It will take you 5-10 minutes to walk from the parking lot to the School of Management.

As explained in my earlier e-mail correspondence with you, the purpose of this focus group is to seek your input to my research on ‘Ethical mindsets, spirituality, and aesthetics’. You will be part of a group of four or five people from the service industry, who have kindly volunteered their time to be part of this research. We know that individuals in the services sector have many different ideas about this topic, especially at such a crucial time; we are very interested in hearing your thoughts on this subject, which we consider will add immense value to the overall research results.

The session will begin at **9:30 a.m.** and will last for about 90 minutes. I understand how valuable your time is, and I will respect everyone’s schedules by both starting and ending on time. So, please allow yourself enough time to reach building 402 level 9 by **9:25 a.m.** Please do not hesitate to come in if you arrive slightly after the starting time.

Refreshments will be offered, and the session will be audio taped. Every step will be taken to maintain your privacy.

Once again, my Supervisor and I are glad you have accepted our invitation to participate in this group. Of course, the success of any group depends on each of its members, so we are counting on you. If you cannot attend for any reason, please e-mail me on Theodora.issa@cbs.curtin.edu.au or call me, Theodora Issa at 0419966056 or at the office 9266 7725 as soon as possible. Or, in case you find it difficult to locate the boardroom at level 9 building 402 on the day, I can be reached on my mobile 0419966056, so please do not hesitate to call.

I look forward to meeting with you on … at 9:30 a.m.

Yours sincerely,

Theodora Issa
PhD student
School of Management
Curtin Business School
Curtin University of Technology

David Pick
Supervisor
School of Management
Curtin Business School
Curtin University of Technology

Appendix '6' – Focus groups Participants consent form

Curtin Business School

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CRICOS Provider Code 00301J

PARTICIPANT CONSENT FORM

Title of Study: Aesthetics, Spirituality and ethical mindsets in the Australian Services Sector

Name of Researcher: *Theodora Issa, PhD Student Researcher, School of Management, Curtin Business School, Curtin University of Technology*

1. *I confirm that I have read and understood the Participant Information sheet dated November 2008, for the above study and have had the opportunity to ask questions and all of these have been answered in a way that I understand.*

2. *I understand that my participation is voluntary. I may refuse to take part in this study and I am free to withdraw from the study at any time. There is no penalty.*

3. *I agree to take part in the above study.*

Name of Participant________________________ *Date________________*

Signature________________________________

I, the undersigned have discussed the nature and purpose of the study and the possible risks and benefits of participation with the participant and/or legally authorised representative. I believe that the participant and/or his/her representative has been fully informed, using language which is understandable and appropriate, and has understood this explanation.

Name of Researcher________________________ *Date________________*

Signature________________________________

Appendix '7' – Sheet handed to focus groups participants

Curtin Business School

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CRICOS Provider Code 00301J

Please complete the following:

Demographic information – Focus Groups – November 2008	
Your Name	
Your age category	• 25-34 • 35-44 • 45-54 • 54-65 • 65+
Your industry - or name of organization	
Your position	

Thank you
Theodora Issa

Appendix '8' – Data Analysis (Ia) – Quantitative Data Descriptive and Frequencies

Item – following running frequencies and description of the 223 responses	*Item #*	*Mean*	*SError of mean*	*SD*	*Agree / SA*	*Neutral*	*Disagree/SD*	*Missing*	*N =*
Section 1									
I feel personally responsible for my development as a person	1	4.55	0.044	0.628	97.60%	1.40%	1%		208
I feel personally responsible for my own behavior	2	4.67	0.045	0.652	97.10%	1.40%	1.40%		208
I believe others experience joy as a result of my work	3	3.77	0.051	0.739	69.70%	26.90%	3.30%		208
I feel that I make a difference to the people with whom I work	4	4.04	0.042	0.613	88.90%	9.60%	1.30%		208
I am aware of what is truly meaningful to me at work	5	4.03	0.052	0.748	72.60%	3.40%	1%		208
Section 2									
I try to encourage and support a collaborative work culture	6	4.21	0.045	0.654	87.50%	11.50%	0.50%	0.50%	207
All who work with me appreciate the consistent effort I bring to my work	7	3.8	0.056	0.807	72.20%	21.20%	6.80%		208
I can sense when other workers are having difficulties	8	4.04	0.045	0.643	84.20%	14.40%	1.40%		208
At times, the constant change in information and technologies available to me interferes with my ability to get my work done (R)	9	2.98	0.076	1.09	37.00%	22.10%	40.90%		208
At times, I question my own competence to do my work alone (R)	10	3.17	0.079	1.14	45.20%	16.80%	38.00%		208
At times, I wonder about my ability to accomplish a task (R)	11	3.1	0.076	1.097	43.70%	16.80%	39.50%		208
Section 3A									
I feel hopeful about life	12	4.27	0.049	0.707	88.00%	10.60%	1.40%		208
I consider myself a spiritual person	13	3.51	0.084	1.203	54.30%	23.10%	21.60%	1.00%	206
Prayer is an important part of my life	14	2.67	0.104	1.497	30.80%	18.80%	50.50%		208
I usually care about the well-being of my co-workers	15	4.3	0.046	0.658	92.30%	6.70%	1%		208
I feel my work gives meaning to my life	16	3.8	0.065	0.936	68.80%	21.20%	10.10%		208
I am able to use my gifts and talents at my work place	17	4.03	0.048	0.687	85.10%	10.60%	3.80%	0.50%	207

At my work place, I try to empower others to succeed	18	3.99	0.052	0.745	75.90%	21.20%	2.40%	0.50%	207
Section 3B									
There is no room for spirituality in my workplace (R)	19	3.14	0.065	0.94	37.00%	38.50%	24.00%	0.50%	207
Spiritual values are not considered important at my workplace (R)	20	2.88	0.076	1.09	28.90%	31.70%	38.90%	0.50%	207
I am not aware of what is truly meaningful to me in my workplace (R)	21	3.8	0.057	0.825	71.60%	19.70%	8.20%	0.50%	207
Who I am, as a whole human being (i.e. body, mind, and soul), is not valued at my workplace	22	3.58	0.067	0.969	60.10%	24.00%	25.40%	0.50%	207
I feel alienated and detached from my co-workers (R)	23	3.99	0.055	0.795	78.40%	16.30%	4.80%	0.50%	207
I routinely compromise the quality of my work (R)	24	4.12	0.056	0.808	79.80%	15.90%	3.80%	0.50%	207
At times, I treat people as objects to be manipulated in the workplace	25	4.25	0.065	0.934	81.80%	9.60%	8.20%	0.50%	207
Section 3C All in the 9 components as 1st component									
"SUPPORT" is a value I care to see apparent in my co-workers	26	4.28	0.049	0.7	88.50%	10.10%	1.00%	0.50%	207
"INTEGRITY" is a value I care to see apparent in my co-workers	27	4.41	0.049	0.701	89.50%	8.20%	1.00%	1.40%	205
"COMPASSION" is a value I care to see apparent in my co-workers	28	4.19	0.05	0.705	85.60%	11.50%	1.50%	1.40%	205
"HONESTY" is a value I care to see apparent in my co-workers	29	4.46	0.049	0.699	80.40%	7.70%	1.00%	1.00%	206
"SUPPORT" is a value I care to see apparent in my boss	30	4.33	0.053	0.755	87.40%	10.10%	1.50%	1.00%	206
"INTEGRITY" is a value I care to see apparent in my boss	31	4.44	0.051	0.724	86.60%	11.10%	1.00%	1.40%	205
"COMPASSION" is a value I care to see apparent in my boss	32	4.21	0.058	0.818	83.20%	12.00%	3.40%	1.40%	205
"HONESTY" is a value I care to see apparent in my boss	33	4.45	0.048	0.693	89.00%	10.10%	0.50%	0.50%	207
Section 3D									
I am a person searching for meaning at my work	34	3.2	0.08	1.134	42.80%	24.00%	31.30%	1.90%	204
It is my belief that searching for truth is a virtue that should be appreciated by co-workers	35	3.59	0.065	0.92	56.20%	31.30%	10.10%	2.40%	203
It is my belief that searching for truth is a virtue that should be appreciated by my boss	36	3.65	0.067	0.933	57.70%	28.80%	10.60%	2.90%	202
I value knowing the truth behind any decision taken by my boss	37	4.01	0.055	0.764	76.00%	18.30%	2.40%	3.40%	201

Meditation is an important part of my working life	38	2.55	0.079	1.093	17.80%	29.80%	48.60%	3.80%	200
Personal reflection is an important part of my life	39	3.93	0.067	0.927	74.60%	12.00%	9.60%	3.80%	200
I do really care about my co-workers	40	4.14	0.047	0.645	86.60%	7.70%	1.90%	3.80%	200
I do enjoy working in a team	41	4.14	0.054	0.749	79.80%	13.50%	2.40%	4.30%	199
I readily acknowledge the contribution of my co-workers	42	4.22	0.043	0.599	87.00%	8.20%	0.50%	4.30%	199
I feel comfortable with the way I treat others at my work place	43	4.21	0.043	0.594	87.90%	6.70%	1.00%	4.30%	199
I always act in a professional manner towards others in my work place	44	4.16	0.05	0.691	83.60%	10.10%	1.90%	4.30%	199
I am tolerant of others at my work place	45	4.11	0.048	0.658	83.20%	11.10%	1.50%	4.30%	199
Section 3E									
I have a belief that a selfish person can grow out of selfishness with time	46	3.46	0.068	0.936	56.80%	19.20%	19.20%	4.80%	198
I have a belief that a cautious person can, with time, become more adventurous	47	3.85	0.05	0.679	75.50%	13.90%	5.30%	5.30%	197
I have a belief that a timid person can grow in confidence	48	4.09	0.045	0.612	85.10%	7.70%	2.40%	4.80%	198
I have a belief that a critical person can grow in tolerance	49	3.75	0.051	0.721	70.60%	20.70%	5.80%	2.90%	202
I have a belief that a negative person can develop a positive attitude	50	3.76	0.05	0.698	67.80%	23.10%	5.30%	3.80%	200
I have a belief that a self-centered person can grow in compassion for those suffering	51	3.59	0.061	0.848	62.00%	23.60%	11.10%	3.40%	201
I believe that a dominating person can grow in sensitivity	52	3.63	0.051	0.719	63.00%	27.40%	6.80%	2.90%	202
I believe in miracles	53	3.06	0.096	1.334	40.40%	23.10%	33.20%	3.40%	201
I would not accept a brilliant idea that has the potential to harm others	54	3.78	0.076	1.064	62.00%	23.10%	11.50%	3.40%	201
Section 4A									
I am a person searching for peace in life	55	3.83	0.066	0.917	70.20%	16.80%	9.60%	3.40%	201
I am a person searching for beauty in life	56	3.79	0.063	0.877	67.80%	20.20%	9.20%	2.90%	202
I am a person searching for joy in life	57	4.09	0.053	0.746	81.80%	12.00%	3.40%	2.90%	202
I am in continuous search of divine truth	58	2.99	0.092	1.295	34.20%	28.40%	34.60%	2.90%	202
Section 4B									
"THRIFTINESS" is a value I care to see apparent in my co-workers	59	3.21	0.057	0.803	36.50%	45.70%	15.90%	1.90%	204

"HARMONY" is a value I care to see apparent in my co-workers	60	3.9	0.044	0.617	75.50%	21.60%	1.00%	1.90%	204
"BALANCE" is a value I care to see apparent in my co-workers	61	3.85	0.048	0.682	74.50%	20.20%	3.40%	1.90%	204
"PURSUIT OF TRUTH" is a value I care to see apparent in my co-workers	62	3.67	0.056	0.794	61.50%	29.30%	6.80%	2.40%	203
"THRIFTINESS" is a value I care to see apparent in my boss	63	3.17	0.061	0.852	34.10%	44.70%	17.70%	3.40%	201
"HARMONY" is a value I care to see apparent in my boss	64	3.79	0.052	0.729	70.70%	23.10%	4.40%	1.90%	204
"BALANCE" is a value I care to see apparent in my boss	65	3.89	0.05	0.689	74.50%	18.30%	3.40%	3.80%	200
"PURSUIT OF TRUTH" is a value I care to see apparent in my boss	66	3.72	0.06	0.848	61.60%	30.30%	5.70%	2.40%	203

Appendix '9' – Focus groups questions and ethical mindsets eight components

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Questions for the focus groups

1. With the current crisis in the financial market, people would be thinking of ethics in the corporate world. When we talk about business ethics - what sorts of things come to your mind?

2. What does spirituality mean to you?

3. Therefore, what would be your understanding of the characteristics of a spiritual person?

4. What does aesthetics mean to you?

5. Therefore, what would be your understanding of the characteristics of a person who appreciates aesthetics?

6. How would spirituality and aesthetics influence business people?

7. What do you think would make up an ethical mind-set?

8. Would it be possible to develop an ethical mind-set? How?

Appendix ‘10’ – Eight components of ethical mindsets

Ethical mindsets components prior to focus groups interviews (list handed to participants following the discussions of questions)

- **Aesthetic Spirituality**
- **Religious Spirituality**
- **Optimism**
- **Harmony and balance**
- **Pursuit of joy, peace and beauty**
- **Truth Seeking**
- **Making a difference**
- **Professionalism**

1. Aesthetic Spirituality

- "INTEGRITY" is a value I care to see apparent in my boss
- "INTEGRITY" is a value I care to see apparent in my co-workers
- "HONESTY" is a value I care to see apparent in my boss
- "HONESTY" is a value I care to see apparent in my co-workers
- "SUPPORT" is a value I care to see apparent in my boss
- "COMPASSION" is a value I care to see apparent in my boss
- "COMPASSION" is a value I care to see apparent in my co-workers

2. Religious Spirituality

- Prayer is an important part of my life
- I am in continuous search of divine truth
- I consider myself a spiritual person
- I believe in miracles

3. Optimism

- I believe that a self-centred person can grow in compassion for those suffering
- I believe that a dominating person can grow in sensitivity
- I have a belief that a selfish person can grow out of selfishness with time
- I have a belief that a negative person can develop a positive attitude
- I have a belief that a cautious person can, with time, become more adventurous

4. Harmony and balance

- "HARMONY" is a value I care to see apparent in my co-workers
- "BALANCE" is a value I care to see apparent in my co-workers
- "BALANCE" is a value I care to see apparent in my boss
- "HARMONY" is a value I care to see apparent in my boss

5. Pursuit of joy, peace and beauty

- I am a person searching for joy in life
- I am a person searching for peace in life
- I am a person searching for beauty in life

6. Truth Seeking

- It is my belief that searching for truth is a virtue that should be appreciated by my boss
- It is my belief that searching for truth is a virtue that should be appreciated by co-workers
- I value knowing truth behind any decision taken by my boss
- "PURSUIT OF TRUTH" is a value I care to see apparent in my boss

7. Making a difference

- I feel that I make a difference to the people with whom I work
- I feel personally responsible for my development as a person
- I believe others experience joy as a result of my work
- I feel personally responsible for my own behavior

8. Professionalism

- I feel comfortable with the way I treat others at my work place
- I always act in a professional manner towards others in my work place
- I readily acknowledge the contribution of my co-workers
- I do enjoy working in a team