Spirituality and Cultural Diversity: Serving the Hospitality Industry Workplace

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Abstract

In the fast paced world of the 21st century the hospitality industry, and more particularly hotels, find themselves in environments that are challenging due to increasing levels of competition amongst diverse brands with all that they have to offer. The catchword for any business is sustainability and this invariably depends on the level of productivity of the workforce. How hotel employees impact on the sustainability of their workplace is determined by, a large extent, the extent to which spirituality exists and the way in which it promotes productivity and innovation. Harrington, Preziosi and& Gooden, (2001), state that since the year 2000, employees have been experiencing a fundamental change of work values. This theory shift has been to all intents and purposes as philosophical as the information age and within this transformation, has been the further exploration of spirituality and spiritual feelings emanating from the workplace. These aspects are collectively referred to as "workplace spirituality". This research falls into the interpretivist paradigm and uses qualitative research methods. The philosophical assumptions are axiological as well as ontological.

Keywords: Spirituality, hospitality industry, hotels, employees

Introduction

Workplace spirituality affects the way in which employees view themselves when they are under the influence of the work environment. It impacts how employees view themselves and the manner in which they deal with others in a work environment which demands teamwork. It is evident from a wider reading of popular media as well as academic journals that people are increasingly concerned about human existence and what it comprises of. Many authors such as of the Jurkiewicz and Giacalone of (2004) (referenced as Giacalone and Jurkiewics, 2003) and Klenke (2005), have interrogated this issue and there have also been intensive studies of how spirituality impacts management (Marschke, 2007). Workplace spirituality is interpreted as employee experiences of spirituality in the day to day work. Milliman et al. (2003, 429-30) suggest that workplace spirituality invariably involves the manner in which employees' experience their sense of meaning while working. Duchon and Plowman (2005) assert that leaders need to guide and help employees fulfil their spiritual needs while at work. Organization development seeks to promote the effectiveness of an organization (Cummings & Worley, 2002). In this context, employees generally seek a sense of connectedness with other employees and desire that their personal objectives and experiences should aligned with the employer is mission and vision. Ashmos and Duchon (2000:137) note that:

> ". . . a workplace where people experience joy and meaning in their work is a place where spirituality is more observable than a place where people do not experience joy and meaningin their work . . . a workplace in which people see themselves as part of a trusting community, where they experience personal growth as a part of their work community, where they feel valued and supported, would be a workplace in which spirituality thrives."

What is spirituality?

One's spirituality is the essence of who he or she is. It defines the inner self, separate from the body, but including the physical and intellectual self (Neal, 1998). Spirituality is an intrinsic attribute of all human beings. It includes what is considered to be sacred in almost everything and it is in terms of one school of thought, not bound to any religious denomination. It is all encompassing and is espoused by all people and in essence entails how one experiences or is able to promote the image of a god through association (Smith & Rayment, 2007). While many see no link between religion and spirituality in the workplace, there are articles which demonstrate that many people tend to identify workplace spirituality with religion (Kriger & Seng, 2005). The foremost factors of spirituality are significant work, focused work, a sense of community and interconnectedness and transcendence (Petchsawanga & Duchon, 2012).Dent, Higgins & Wharff (2005) suggest that the inclusion as a core of spirituality in the workplace, is indeed the new paradigm in leadership theory.

It is apparent in the current workplaces that there is an increasing interest in the issue of spirituality in the workplace. The literature suggests that many employees would like to experience more spirituality in their place of employ. Research conducted by Mitroff and Denton (1999) to ascertain the extent of spirituality in the United States uncovered that employees do not have widely differing interpretations of spirituality. Many employees believe that spirituality will indeed have a positive effect in a workplace and would like to have open lives as opposed to being "pigeon-holed" in the workplace. Interaction is important for them and religion and spirituality were generally viewed as being distinct from one another. The former was considered to be incongruous with the workplace. When employees perceive their work to be part of their spiritual walk, as a place where they can experience diverse opportunities to grow personally and to contribute to society in a more meaningful waythe feel more fulfilled. It encompasses demonstrating genuine care and compassion for other employees of all ranks and indeed all stakeholders and is discernible by employees abiding by the truth in a sense of higher values and morality and acting with integrity in all their dealings (Nicolaides, 2006). It also refers to the ways in which organisations are structured so as to effectively support the spiritual development of employees (Fairholm, 1997). Neck and Milliman (1994:10) maintain that "the goal of spirituality in work is seen as being able to reach one's full potential." There is thus an implied relationship between human potential development as an aspect of Organisational Development and the notion of workplace spirituality.

There are clearly many diverse definitions of what spirituality entails. In certain philosophical schools, the notion of spirituality is directly understood to be a relationship between an individual and God. A contrast in view on spirituality is devoid of any linkages with God or any higher authority. In this latter view spirituality is viewed as something which gives meaning or purpose to one's life (Crisp, 2005). Driscoll and Wiebe (2007) state that:

> "authentic' spirituality in which employees are by nature spiritually inclined, is far more critical than 'technical' spirituality. The inference is thus that the term "spirituality" is then clearly more important than the term "workplace" in the phrase "workplace spirituality."

Karakas (2010) has maintained that spirituality may be understood as something separate from institutionalized religion. He states that spirituality can be regarded as something which is very private, non-denominational, fully inclusive and in essence refers to a universal human sentiments rather than being something which observes traditional beliefs practices and rituals as found in organised religion. Furman, Benson, Canda and Grimwood (2005) (not in list of references) characterize spirituality as an attitude or approach to including an

exploration for deeper meaning and purpose in life. It embraces a desire by one to indulge in morally fulfilling relations with the self, others in society and the entire universe, and thus with what is considered to be ultimate reality. Workplace spirituality facilitates organizational value which is also an important aspect in Organisational Development. Spirituality includes a unique inner-looking search for total personal development in the course of participation in transcendent get-togethers such as at work (Delbecq, 1999). Duchon & Plowman (2005) state that how individual employee's experience workplace spirituality has a strong positive or negative association with work performance. This strongly suggests a close relationship between the effectiveness of an organization and workplace spirituality issues. People have a longing for spiritual fulfilment on both personal and collective levels. They realise that they are connected with others and interdependent beings. The older people become the more they seek to tune in to the universe as a whole and their spiritual intensity increases. Spiritual sentiments are equally important in work place settings, and employees look for opportunities to seek themselves and their own realities and truth. They look for what is true for themselves and seek to intensify their own experiences at work.

Konz and Ryan (1999) maintain that organizations are shifting to a structure in which spiritual development is a pertinent characteristic. The workplace is thus not merely a place one goes to in order to make money to survive, but rather a place where one's spirit can express itself while nurturing others and empowering them to also thrive.

Where spirituality exists in the workplace people are able to be more productive, creative and innovative. Spirituality is thus critical to the sustainability of a business, for without it, creativity simply does not manifest in a meaningful way that would impact positively on organisational sustainability. This is primarily due to its ability to allow employees to make a more meaningful contribution.

Spirituality in the workplace as opposed to workplace spirituality.

An enhanced sense of spirituality in the workplace is advantageous since this will bring spirit, life and livelihood back together (Van Ness, 1996). When one speaks of spirit it also implies life. All people seek to live a life of excellence with purpose and significance and where they are able to make a meaningful contribution to society at large. When we speak of spirituality in the workplace, it is important to consider how daily life and making a decent living can be enhanced in terms of the human spirit (Fox, 1994). There are two elements which create spirituality in a workplace. These include the humanistic facet in which relationships and associations with others in the workplace are valued and there is also a transcendent facet of valuing a supreme creator being or God (Neal, Lichtenstein & Banner, 1999). Religion per se, is a very important cause of spirituality, for most people it is not the only starting place. While religion as generally institutionalized and founded on agreed sets of dogmas and beliefs, and a collective notion, spirituality tends to be far more highly personal in orientation (Hawley, 1993). There has recently been a marked increase in the writings on spirituality and leadership and on the issue of what is termed the 'corporate soul' and spirituality in the workplace (Mitroff & Denton, 1999; Graves & Addington, 2002; Kim, 2002; Batstone, 2003). This construct is strongly related to an ethical organisational climate and culture. Climate is defined locally, in other words, the climate of an organisation is what the people inside the organisation say it is, rather than what people outside the organisation say or think it is, or wish it how would be (Dickson, Smith, Grojean & Ehrhart, 2001). It is therefore the actual experience and perceptions of the employees of an organisation. The close relationship with spirituality is apparent in the definition of the insightful scholars on ethical climate, namely Victor and Cullen (1987). They define ethical climate as "the shared perceptions of what is regarded ethically correct behaviours and ethical situations should be handled in an organisation" (Victor and Cullen,1987: 51).

Spirituality in the workplace is an expression occasionally used by religious people to describe their own faith which is acknowledged in their workplace in the way in which the organisation operates and its mission and vision statements. It also summarizes the notions that, for example, the workplace recognizes and facilitates their own religious or spiritual beliefs and that there is certainly some measure of alignment between their personal religious beliefs and the purposes of the organisation in which they are employed (Chatman, 1989; Kristof, 1996). Gibbons offers a definition of spirituality in the workplace as a "journey toward integration of work and spirituality, for individuals and organisations, which provides direction, wholeness and connectedness at work" (Gibbons, 1999). The organisation therefore plays a colossal role in the attitude, experiences, sense of security and contentment of the individuals that serve in it. Spirituality in the workplace also then impacts on the employees' perspectives of work as a place where they can live their spirituality and be motivated. It is also the place where they can create meaningful relationships and can, for a few, also only be a place where they simply make a living. Where there is spirituality in the workplace this has also been closely associated with ethics and values (Cavanagh & Bandsuch, 2002). Values are trans-situational goals that serve as guiding principles in peoples' lives (Schwartz, 1992). Individuals use their personal values as criteria to decide on and justify their actions and to evaluate people and events (Schwartz, 1992).

The term workplace spirituality has been described in general terms as "a framework of organisational values evidenced in the culture that promote 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" Giacalone & Jurkiewicz, 2004). There are however researchers who accentuate the need for all to be incorporated into the psychological contract between an organisation and its employees, and other stakeholders in a spirit of corporate social responsibility, sustainability and ethical practice (Burr & Thomson, 2002). It is also intended that spirituality in the workplace promotes a strong sense of individual significance and unity (Geroy, 2005). From a social learning theory perspective (Bandura, 1986), it is reasonable to expect that the ethical climate / culture as well as spirituality in the work place would play an influential role in the person-organisation fit, including unity between employees, specifically in terms of modelling. The research findings of Sims and Keon (1997) in their investigation into the effects of an ethical climate / culture on the person-organisational fit, concluded that persons whose ideal preferences of ethical climate / culture matched with the actual ethical climate / culture in their organisations were more likely to be committed to their organisations, resulting in positive organisational behaviour.

Workplace spirituality then typically refers to the intention of types of work, or to the apparently intrinsic sense of a spiritual ambience, which almost mimic a religious site that is exuded in certain workplaces. It includes in this sense the quality of the inter-employee relationships and those between employees and all the stakeholders of the organisation. Where spirituality in the workplace exists, it often affords employees the opportunity to align their values and philosophical and religious backgrounds with the values of the organisation (Weston, 2002) and this leads to a greater sense of partnership and collaboration.

The hotel industry

The hotel industry is one in which employees are of necessity required to be more productive, creative, innovative and quality service provision driven. Invariably a hotels and human resources need to be treated very differently to financial resources. The hospitality industry is very dynamic and is constantly called upon to meet the expectations of their increasingly demanding customers. Hospitality industry businesses that practice the intricacy of diversity culture change, needs to pay special attention to three major categories that are

reflected in it, namely, individual attitudes and behaviours, managerial skills and practices, and organizational values and policies (Gardenswartz & Rowe 2009:38).

Employees are required to be technically competent and above all have excellent human relations skills. Hotel managers desire to turn employees into productive team members and will thus need to carefully consider the issue of spirituality in the workplace since this will empower them to better lead their employees and function in a more productive manner. In hotels, most employees have an innate desire to be of service to other people. This is clearly demonstrated by their commitment and strong sense of service orientation and above all by their often deep concern for colleagues. In spiritually inclined workplaces and workspaces, employees tend to demonstrate deep concern towards their colleagues and there are usually elevated quality interpersonal work relationships and higher worker job satisfaction levels. This means that there will also be lower employee turnover and thus huge savings in training of new employees. There is also a greater sense of teamwork and enhanced group solidity, work performance and hyper- efficiency (Champoux, 2000). It is critical that managers develop and motivate the staff by forging a work climate in which employees look forward to going to work with the management rather than against them.

A good manager must understand the interests, needs and objectives of the employees. When managers are tuned in to the source of creativity of their employees, new life is brought into the business and a spirit of resilience abounds. A superior hotel manager will make an effort to know the employees and their background, intellect, personality and attitudes towards different things. Klenke (2003) stresses that spirituality is regarded as a source of productivity and thus requires attention. Fernando and Jackson (2006), conducted research in interfaith studies of spirituality in the workplace amongst miscellaneous cultures, and in a range of vocations. They discovered that the notion of 'connection' is a universal and fundamental concept in the idea of spirituality. In this they are supported by many others *inter alia* Burkhart (2001) and Rose (2001).

Employees look for ways and means by which they can connect to each other. They also desire to be unified with fellow employees in line with the mission and vision of the organization that surpasses purely materialistic aims (Miller, 1998). Where there is no spirituality in the workplace, human nature is deficient. It is important for people to 'know themselves' and to be given recognition by employers for who they are. Unfortunately many workplaces harbour the belief that emotional factors should be disqualified if the organization is to operate efficiently. In such an environment only rationality matters and spirituality is considered to be unimportant (Robbins, 2002). By contrast, Mitroff and Denton (1999b) ascertained that many interviewed employees pointed out that their 'souls' have been damaged by the workplace due to reliance on rationality. Consequently, any facets of a sense of community and connectedness in spiritual experiences are considered to be of paramount importance for them. Employees need to feel they have equal opportunity, especially in gender issues and they desire effective and transparent communication. Employees are spiritually stifled when there is a lack of effective communication. They need to be able to express themselves without any fear of reprisal. An esprit de corps should exist in which employees should feel free to state their feelings. It is only in this way that a strong teamwork ethos can be created which is conducive the hospitality industry. Staude (2005) views spirituality as somewhat of a transformational process via which the diverse aspects of life are integrated such as the physical, emotional, occupational, intellectual and rational. Spirituality thus incorporates a connectedness to oneself, and others in the workplace and beyond, as well as to nature and to greater power. When a spiritual approach is taken by management and supervisors in a hotel there will be a recognition that employees, whether they be chefs, front desk employees or cleaners, work not only with their hands but also with their hearts or spirit (Ashmos & Duchon, 2000). Hotels are desirous of developing their human potential, and seek vital and effective organizational change

(Harvey and Brown, 1996). A lack of spirituality in the workplace causes employees to feel a sense of spiritual emptiness. A spiritual void also leads to morally deficient behaviours their social values tend to fall. Essentially, their lives become unbalanced and this undoubtedly impacts negatively on their work values and organizational sustainability. Consequently, spirituality in the workplace cannot be ignored.

It is apparent that the human resources aspects will tend to dominate the global hospitality industry for the foreseeable future and this will be primarily due to the ageing population. If the industry is keen to recruit and select competent employees it will need to do a great deal more than is currently the case when it comes to thinking of spirituality in the workplace aspects. Spirituality will become a human resource best practice that is the most likely to improve operations. The spirituality that is desired will encompass issues such as the empowering of line employees to make decisions that directly or indirectly lead to greater guest satisfaction. When employees are empowered their morale increases and they believe they are making a far greater contribution to the hotel in which they are serving.

An aspect of spirituality in the workplace will be the need to pay greater attention to issues of cultural diversity. What employees desired to see in the workplace was a model of spirituality that would not in any way offend co-employees. Many felt that it was unfortunate that they did not have good spirituality role models to look up to at work. It was evident from all the literature reviewed that there were not many possible models to use to make spirituality practicable in the workplace. It suggests that when there are role models in the work environment, individuals will strive to emulate these models. Such role models include the leader and other employees in the work group. Further, employees in a work group are affected similarly as they witness rewards and acknowledgement for positive behaviour. Thus, employees will tend to model the behaviour of their supervisor and other employees to ensure that their behaviour is in line with accepted behavioural norms within the organisation (West & Wicklund 1980). Many employees are values-driven and seek to grow as individuals in the workplace while others are mainly concerned with corporate social responsibility issues, corporate citizenship and environmental sustainability protection issues. Schaefer and Darling (1997) uncovered that contemplative spiritual practices in the workplace creating a sense of positivity in employees and encouraged them to serve with more commitment and thus to greater effect. If organisations embrace these values and seek to meet the expectations of employees as realistically as possible, then the organization is strengthened and is also likely to be far more successful in its endeavours.

The wellbeing of hospitality employees is in the best interest of the industry given that most employees spend the major portion of their lives in the workplace (Harter, Schmidt & Keyes, 2002). For many, the hotel in which they serve is the very foundation of their community and it is within the context of the hotel that many thus create friendships and tend to make the greatest contribution to society (Fairholm, 1996). The nature of hospitality work is such that employees become severely stressed especially during peak seasons and often suffer burnout due to growing workaholism. This invariably engenders a loss of spirituality in employees and many thus become afflicted by chronic illnesses, pain, fatigue and even fear (Killinger, 2006). Very often, the employees' spontaneous behaviours that are based on their personal attitudes, values, and beliefs, tend to lose their natural characteristics under the usually excessive demands of the workplace (Lord & DeZoort, 2001). A workplace that is devoid of spirituality is almost always more stressed and experiences higher absenteeism, lower levels of productivity and an increase in expenditure in form of health compensation claims (Cartwight & Cooper, 1997). Being cognizant of the varied spiritual and also psychological needs of people employed in an organisation is fundamental to the issue of lower staff turnover and also in providing optimal working conditions thus promoting the general spiritual and psychological welfare of employees.

However even if there are organisational socialization practices, and there is to an extent spirituality in the workplace, if there is apparent incongruence between an employee's spiritual beliefs and the apparent spiritual climate of an organisation, there will be heightened cognitive dissonance. It is clear that organisations need to adjust their strategies vis-à-vis employees if they are to meet the needs of the modern workforce. Where there is a good spiritual base in place and it is one in which there is transparency, mutual appreciation and understanding between employer and employees, an organisation is likely to be more effective. The employees' morale and commitment is likely to be stronger where spirituality is factored into the culture of the workplace (Duxburg & Higgins, 2002; Giacalone & Jurkiewicz, 2003a). An environment in which spirituality is evident has the effect of bolstering employee performance. Dehler and Welsh (1994) argue that organizations should be providing physical, mental, emotional, as well as spiritual supports to their employees.

Spirituality and cultural diversity

Spirituality in the hospitality workplace by its very nature promotes the expression of aptitude and intellect in the sense that employees can use their god given gifts which also leads them to have a sense of self fulfilment. Given that many employees come from diverse cultural backgrounds it is important to understand the notion of cultural diversity as it relates to spirituality in the workplace. The culture of employees refers to the values, beliefs and behaviours, and even the expectations that they may have at any particular juncture. In many South African cities for example, it is common to find employees that emanate from the rest of Africa. Employees from inter alia Nigeria, Angola, Mozambique, Zimbabwe, Zambia, Botswana, Lesotho and Swaziland, abound in the hotel industry. Each of these employees come from backgrounds with unique customs, traditions, religions, languages, dress, habits and more especially shared attitudes and feelings. It is thus critical that the hotel industry begins to understand these employees who are employed in the domestic operations. Where there is a shortage of entry-level workers, it is common practice for hotels to recruit employees from other countries who may have skills that are required in the industry. Senior management such as hotel General Managers and their executive teams need to commit themselves to cultural diversity practices (Kreitz 2007:5). In fact they should all take the trouble to lead by example as this is a highly effective tool for managing diversity (Sonnenschein 1997:173). The senior managers must inculcate the desired cultural practices and policies and make a commitment to practice diversity and spirituality in effective ways. The word 'culture' has its origin in the Latin word 'cultura', which means 'to cultivate'. It denotes human activity and symbolic structure designs that emphasize the importance and value of peoples actions (Reisinger, 2009: 86.) It includes the full range of learned human behaviour patterns.

Managers and leaders in spiritual organizations work on a strong ethical foundation and then is the desire the promotion of individual employees' growth. Employees' are treated as human beings and are not merely a 'staff number' on the payroll. Spiritual managers and leaders support their staff in their endeavours to develop a strong feeling of connectedness with the organization. Employees' skills are utilized to the full and they are valued and respected for the contributions to the organization. In essence the 'whole person' is considered in whatever is undertaken in the workplace. Spirituality in the workplace is directly focused on the construction of a sense of meaning and purpose in the lives of employees. It thus enhances human wellbeing which in turn promotes the nurturing of a caring society in which people feel a sense of fulfilment in the workplace. Employees look forward to going to work and view it as a place in which they can excel and do what they do best while improving the quality of life and supporting societal development.

It is non-negotiable for good hotel managers to consider employee cultural differences so that they can achieve collective or individualistic objectives. Managers who

appreciate cross-cultural behaviour are an advantage for any hotel as they bring out the best from all employees and ultimately manage what becomes a coherent, consistent, and successful organization (Hofstede, 2012).

Diversity may be separated into what are called primary and secondary differences. Primary differences are constant factors that are distinguished by individuals, and include inter alia age, gender and racial background (Clements & Jones, 2006:13). These internal dimensions characterize personality. Secondary differences on the other hand, may perhaps alter greatly and include, religious beliefs, social class, level of education and experience. Another level of diversity is connected with the organizational context and concerns the job or position one holds, their seniority or status in the workplace.

In the South African hotel work context, there will be many different opinions, values, social backgrounds and levels of education that need to be considered. Then there is also one's sexual orientation, marital status, political stance or faith, physical abilities and life experience. When employees from two diverse cultures interact within an organization and try to arrive at an understanding on their cross-cultural approaches, these cross-cultural partners, as they become known, bridge the cultures into a so called 'third culture' (Graen & Hui 1996:65). This third culture includes methods of discovering compromises between dissimilar cultural practices. This third culture is crucial for hotels that seek mergers and acquisitions and other international partnerships. Given that the South African tourism market is booming at present, and that hotels are keen to grow their markets, those in control should construct valuable third culture practices (Graen & Hui 1996:66).

A hospitality workplace, devoid of diversity training and which fails to embrace spirituality, is in jeopardy of becoming a mono-cultural operation that views things from a very limited perspective. We should be clear that diversity in the workplace is not merely limited to laws that relate to the hiring of the fairer sex, disabled people, gay men, lesbians and minority ethnic groupings. Not only should the workplace manage employee differences, but it must also consider the differences in work situations and allow and empower employees to work in the most achievable way for the benefit of the organization and the employees'.

Consequently managers need to have effective cross cultural skills and be able to recognise cultural diversity as a useful resource and foreign employees as an asset. Research on workplaces shows time and again that the work environment is greatly enriched where there are multiple cultures and hotels are in fact more able to effectively meet the needs of a wide range of international customers. Spiritually sensitive managers would especially consider cultural and language differences as they create teams that are required to work effectively to achieve organisational objectives. The managerial skills and practices of managers at all levels of operation, need to be transformed to expand management styles due to the assortment of diverse individuals with different skills and perspectives on their particular functions and daily tasks. The assortment of culturally diverse employees needs to be managed vigorously by good supervision, coordination and direction (Friday & Friday 2003: 865). The spiritual manager seeks to understand their employees' strengths and weaknesses and needs to be able to communicate what they consider to be priorities to them. For employees to feel spiritually connected to the workplace it is important that the management makes efforts to make them feel connected. Dehler and Wels (1994), view spirituality as a certain type of work feeling that tends to energise action, thus management should be called upon to conceive of and apply new techniques and organisational structures to handle the issue of spirituality in the workplace. When the workplace is spiritually orientated, greater productivity is obtained through the fostering of the self and the spiritual aspect is enhanced. Managers as leaders should facilitate and employee's unearthing of spirit. It should be respected and even commemorated.

Spirituality in the workplace is defined by Guillary (2000) as one's inner consciousness and so it is important to tap into this effectively. An effective manager holds employees to totally express their spirit and the talents both in and to their personal and organisational benefit. Employees should be doing their life's work and be proud and content. This will make them far more resilient, creative and even self- reliant. It is clear that many misunderstandings arise when dealing with people from diverse cultures especially when it comes to questions relating to values and priorities. Different cultures tend to view the time differently and there are also differences when it comes to gender issues, the question of family and relationships and the importance of work. Managers should facilitate a greater understanding of the local culture on the part of foreign employees since this will lead to beneficial, long-term business relationships and bode well for the industry. A question of integrity is of course very important as well and employees should be encouraged to be honest about their true feelings and for science and half-truths.(what is meant here?) should be frowned upon. It is thus critical to have personal communication so that there is total understanding of what is required in the workplace. Effective managers will use non- verbal cues and gestures to assist them in communicating with people from different cultures, and they should thus take the trouble to learn at least a little bit about the different cultures of the workforce. Spirituality is important in cultural diversity understanding as a almost sacrosanct energy that entails life (Nash & Mclennan, 2001).

Spirituality is increasingly recognized as a vital aspect of work and in order to tap into it more, cultural sensitivity training for hotel employees should be invested in so that their employees are able to function more effectively in a milieu which is beyond their predominant culture.   Essentially all employees should be involved in cross cultural sensitivity training since this will also increase their own insights into the behaviour and how they deal with others in a group. Employees should also be given a more conscious understanding of their own unique culture. It is important that greater consideration be given to the spiritual aspects of the workplace. Only once effective cross cultural training has been conducted will employees be able to fully understand the proper role of a manager and an employee within the context of a cultural environment in which the hotel is operating.

When employees' in multi-cultural settings are supervised effectively, and where the sensitivity to culturally based work behaviours exist, there is greater opportunity for success which bodes well for organisational sustainability. When employees are recruited, hired, trained and supervised and perhaps even disciplined, cultural considerations need to be taken into account. The spiritual workplace will help employees to adapt and integrate as unique approaches and perspectives are placed before them. In a nutshell, managers need to be able to adapt their leadership styles to be more accommodating in order to optimise their effectiveness in highly productive workplaces.

In the current socio-economic environment of turbulent change in which leadership crises pervade the workplaces of the world, we require a deeper understanding of the relationships between employers and their employees.(source?) There is also an interactionist approach postulating that behaviour is determined by the interaction between individual traits and the situation (Schneider, 1983; Rottinghaus & Van Esbroeck, 2011). The interactional approach emphasises that in order to understand human behaviour, we must know something about the person and the situation (Magnusson & Endler, 1977; Ostroff and Schulte, 2007; Rottinghaus & Van Esbroeck, 2011). It further suggests that behaviour is cued by each individual's perception of the situation and not necessarily the situation itself (Kammeyer-Mueller, 2007). Jue and Wedemeyer (2002) assert that current management models based on human nature in the industrial economy of the 21st Century are severely disputed since the management theories in the industrial age are not able to fully explain the current dilemmas such as unethical conduct which plague organizations. In current management study, there have been huge inroads into the discipline in terms of the issue of spirituality

and it is envisaged that the notion of spiritual management will become helpful in the age of the knowledge economy (Sheep, 2006; Moore & Casper, 2006). This is particularly important given that there are numerous job- quality related issues which are increasingly manifesting themselves in socio- economic contexts.

As the world economy shifts such issues are also very important and highly relevant in workplaces such as hotels (Green, 2006). Employees need to feel a sense of being in the workplace and this notion as it relates to spirituality in the workplace has been carefully researched by a number of writers, inter alia Smith and Rayment (2007), Fernando (2007) and Dent, Higgins and Wharff (2005).

Spirituality providing meaning and purpose in work

Fry (2003) suggests that workplace spirituality must be included as a part of organizational change that is needed to make a transition to an organizational form that is suitably considerate of both current and future organizational and employee needs. The majority of organizations today tend to focus on purely observable, external and highly materialistic outcomes which invariably lead to a world of work which is increasingly devoid of spirituality. There is far more to work than purely materialistic gain. A manager or leader can simply not ignore stakeholders such as employees who seek greater meaning and quality of life while they are at work. Many employees feel spiritually isolated while they are at work (Dehler & Welsh, 1994) and seek a connection with something on a much higher spiritual level. Karakas (2010) states that employees' desire greater purpose in their lives than simply working for a salary.

Organizations need to recognise that they produce considerable social values and results for society in general and not simply for themselves (Walsh, Weber & Margolis, 2003). Issues about spirituality in the workplace and its value have obliged managers and leaders to be excellent role-models for their employees and to engender work environments in which there is sound ethical decision-making. Workplace spirituality involves devotion to a particular modality of contemplation regarding the self, work, and the organization (Hicks, 2003).Wheatley (1999) refers to the ideas of self-organizing and self-creating systems in nature as examples of how organizations should function when assuming natural changes aimed at stability and reinvigoration. The natural cycles, as it were, are guides for the creation of spiritual workplaces in which there is growth and sustainability.

Concluding remarks

Where there is spirituality in the workplace, the organization enjoys a greater market value and is thus more able to attract investment. The spiritual organization considers the strategic long-term implications of their actions and they value the inputs from a wide range of stakeholders. It seeks to develop society by considering the triple bottom line including people, planet and profits. Employees in spiritually-inclined organizations consider themselves to be servants of the community. It is within spiritual organizations that employees are able to express their creativity and unpack innovative ways in which the organization's sustainability can be enhanced. These organizations provide employees with the necessary resources to do their jobs well. They value cultural diversity and respect the culture, religion, language and values of all employees and other stakeholders. They also seek to infuse a spirit of lifelong learning in their employees and make concerted efforts to up-skill employees as they build a spirit of community to support the organization's mission and vision.

Cultural diversity is an essential strategic long-term aspect to consider and it is vital for companies. In the hospitality industry, it is an especially important issue to consider and

identify cultural diversity. Many hotels are shocked when they face a wide range of cultural issues and have not planned for them (Peterson 2004: 78). This is why it is critical to evaluate diversity issues early on and plan accordingly with a long-term focus. Failure to plan effectively will reduce profits. Whereas, a careful planning for diversity issues will tend to grow the organization's human capital in the increasingly globalized economy (Okoro & Washington, 2012:58). By human capital it is taken to mean the skills, knowledge and abilities of employees which will generate economic value. When an employee is not understood or when he or she fails to understand what a line manager or supervisor is requiring, this leads to cultural tensions and immense frustration. Consequently in order to deal with multicultural employees, the hospitality industry needs to recognize and understand the importance of any cultural differences so as to in meet the diverse employees' needs. Racism, sexism, ageism, and homophobia are immensely taxing factors in culturally diverse contexts and they rule out teams of employees from achieving their goals (Sonnenschein 1997: 3).

Recommendations

It is recommended that hospitality organisations consider their employees social, spiritual and psychological welfare, as well as their economic well being when strategizing and formulating policies. One way hotels can support this notion is by allowing employees as much control as possible over their workspaces and tasks. The viewpoints of all employees, irrespective of their cultural background needs to be taken into consideration. Hotel employees are generally intrinsically motivated and enjoy their engagement in the service of guests. They work in areas in which they have an interest. The majority are most effective when feeling valued as human beings and working in a climate in which there is open communication. Employees should be allowed to self-organize as far as possible as this will enhance their creativity and outputs.

Hotels and indeed other hospitality enterprises must assist their employees in integrating their personal growth, their learning, as well as their faith with their job performance. This means that relevant resources that can aid employees to better understand themselves and foster successful professional and personal relationships, and also personal management skills, must be available and accessible to all employees. By respecting spirituality as an aspect of work, and also the cultural diversity of employees, hospitality enterprises can encourage them to develop a truthful and realistic sense of the impact that they have on others and vice versa. By helping employees to be self-aware, which is a critical part of emotional intelligence, they are invariably more tuned-in to spirituality in the workplace. When employers acknowledge that employees are searching for spiritual growth and fulfillment, this must be viewed as something which should be attainable in the workplace. It should not be something 'out there' which is separate from work. Hotels can lay the foundation for spiritual development by assisting in inculcating understanding amongst their employees and by valuing and promoting diversity in the workplace. Employees must be guided to develop a sense of 'calling' or identification with what they are passionate about in life and this claerly includes their work.

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