The Role of Managers’ Workplace Spirituality in Kenyan Banks: A Case Study

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Abstract:

**Purpose:** The purpose of this qualitative single case study was to explore the role of managers’ workplace spirituality in mitigating fraud and unethical behavior in the Kenyan banks.

**Design/Methodology/Approach:** Data sources for this qualitative single case study involved an online questionnaire for 19 participants, 15 interviews with six senior level managers, seven middle level managers, and two subordinate staff members. The study used a convenience sampling to select current and former employees of the Kenyan banks and employed inductive thematic analysis to analyze the collected data. The third source of data was one focus group comprised of three senior level managers and three middle level managers.

**Findings:** Three common themes were identified and indicated that: managers’ workplace spirituality plays an important role in mitigating fraud and unethical behavior in the Kenyan banks, and managers’ workplace spirituality has promoted good ethics in the Kenyan banks. The finding from this research study shows that managers’ workplace spirituality is essential in mitigating fraud and unethical behavior in the Kenyan banks.

**Practical Implications:** Hiring and promoting individuals who display spirituality outside work as defined by the participants in this work may increase organizational ethical behavior through corporate culture.

**Originality/Value:** The significance of this work can be broadly summarized that organizational leaders in banks should align their mission, operation, and practices with workplace spirituality as defined in this study if their goal is to maintain high business ethics and avoid corporate scandals.

**Keywords:** Workplace Spirituality, Fraud, Unethical Behavior, Kenyan Banks

**JEL code:** D02, O43.
1. Introduction

It was not known how current or former employees of Kenyan banks (i.e., persons who have worked in the Kenyan banking industry during the past 10 years and self-identify as either managers or subordinate staff members) describe the role that workplace spirituality plays in mitigating fraud and unethical behavior in Kenyan banks. This problem is important because it can advance the understanding of workplace spirituality as an important aspect of humanity while drawing a definitive line between religion, personal spirituality, and workplace spirituality. According to Usman and Danish (2010), spirituality encourages characteristics that are inconsistent with fraud and ethical issues evident in the failure of many banks in Kenya and Nigeria during recent years (Obrimah, 2013).

The purpose of this qualitative single case study was to explore how current or former employees of Kenyan banks during the last 10 years who self-identify as either managers or subordinate staff members describe the role of workplace spirituality in mitigating fraud and unethical behavior in Kenyan banks. According to Harris (2010), workplace spirituality is a framework of organizational values that promotes transcendence through facilitation in employees’ feelings of interconnectedness. Although being spiritual might not necessarily mean being religious, it would be an acceptable view to suggest that being spiritual would mean being in tune with the basic doctrines of most major religions (Miller & Ewest, 2015). According to Miller and Ewest (2015), religious doctrines promote the idea that we are mutually connected with each other, and that we have great potential to uplift one another. No matter how one defines workplace spirituality, there is a common agreement that workplace spirituality represents the common human good that goes beyond human rationality and motivates human conduct (Guillén et al., 2015).
It was not known how managers’ workplace spirituality plays a role in mitigating fraud and unethical behavior in Kenya’s banks (Obringh, 2013; Ploubidis et al., 2013). The outcome of this study has now led to a clearer understanding of the role of workplace spirituality in mitigating fraud and unethical behavior in the Kenyan banks (Obrimah, 2013) and other related cases that may be unreported. Despite actions by some African governments such as Nigeria and Kenya to regulate operations in financial institutions to combat fraud and unethical behaviors, there are reports of bank and other institutional failures (Obrimah, 2013). The outcome of this study advanced the existing knowledge regarding the role of workplace spirituality in mitigating fraud and unethical behavior in such institutions.

The Managerial Perspective Theory helps explain a person’s behavior, which is the effect of his or her inner needs, beliefs, and aspirations (Ploubidis et al., 2013). The outcome from this study can help to shed light on the role of workplace spirituality, which deals with people’s perceptions, values, and beliefs. In addition, this study can shed light on the suggestion by Salarzehi et al. (2011) who stated that spirituality positively affects employees at work.

Under the management view of defining spirituality, employees’ feeling of connectedness, transcendence, and meaningful work can be accomplished at work (Ploubidis et al., 2013). Exploring employees’ perceptions concerning workplace spirituality may now help to shed more light on understanding the role of managers’ workplace spirituality in mitigating fraud and unethical behavior in the Kenyan banks. The outcome of this study may expand the Management Perspective Theory by showing how the connectedness and transcendence aspects of employees’ workplace spirituality affect their decisions regarding fraud and unethical behavior.
The following questions were associated with the study:

**RQ1**: How does managers’ workplace spirituality play a role in mitigating fraud and unethical behavior in the Kenya Banks?

**RQ1a**: How do senior level managers perceive workplace spirituality in mitigating fraud and unethical behavior in the Kenyan banks?

**RQ1b**: How do middle level managers perceive workplace spirituality in mitigating fraud and unethical behavior in the Kenya Banks?

**RQ1c**: How do staff members perceive their managers’ workplace spirituality in mitigating fraud and unethical behavior in the Kenya Banks?

2. **Literature Review**

The theoretical foundation for this study is Managerial Perspective Theory, which is a view that connects employees with themselves, others at work, and the community at large (Mohamed et al., 2004). This connection between employees and others at work serves as the main concept from which the researcher established the research questions. This study’s main research question is the role of managers’ workplace spirituality in mitigating fraud and unethical behavior in the Kenyan banks.

Workplace spirituality connects workers and other people associated with work and create an alignment between their beliefs and values with their organization’s values (Milliman et al., 2003). According to Ratnakar and Nair (2012), a connection between management perspective and workplace spirituality seems to bring together a person’s values and beliefs, and defines workplace spirituality as a holistic life that consists of perceptions, feelings, and actions. According to Mayer and Viviers (2014), these factors are mainly affected by a person’s spirituality and culture. Wong and Hu (2011) used the
Management Perspective Theory in their study about why people hesitate to participate in workplace spirituality. According to Mohamed et al. (2004), spirituality from a management perspective has the following six distinct features:

1. It is seen as a person’s basic feeling of connection with one’s self, others, the transcendental, and the universe;
2. Seen as a work feeling that energizes actions;
3. Values aimed at transcendence toward ultimate values;
4. Values that are held deeply and which guide life and work practices;
5. The recognition of an inner life that nourishes and is nourished by meaningful work in the context of community; and
6. The way to achieve personal envisioned growth.

Managerial Perspective Theory seems to hold the key to behavior, a resulting effect of a person’s inner needs, beliefs, and aspirations (Wong & Hu, 2011). Under the perspective of this theory, a gap seems to emerge regarding studying the managers’ workplace spirituality and its role in mitigating fraud and unethical behavior. Under the Management Perspective Theory, spirituality takes the interactive mode, which reflects the interaction between employees’ personal values and those of the organization (Wong & Hu, 2011). Wainaina et al. (2014) indicated that there is a positive relationship between workplace spirituality and organizational commitment. According to Wainaina et al. (2014), organizational commitment seems to be the outcome of employees who experience a sense of joy, personal fulfillment, meaningful work, sense of community, and alignment with organizational values which result from workplace spirituality.

According to Gupta et al. (2014), spirituality is the positive attitude toward one’s self and other living beings. This definition introduces the awareness that human beings have an
inner self, which expresses itself through practice of religion and spirituality. A spiritual person can also be religious, but a religious person may not always be spiritual (Gupta et al., 2014).

Religion is the basis of the society in which people live whereas spirituality upholds the values in society (Gupta et al., 2014). Comparing religion and spirituality, Gupta et al. (2014) suggested that the physical world would be sustained with religion; however, in the absence of religion, society could survive on its own. The aspect of spirituality that makes it important and relevant to this study is that it focuses on beliefs and values of people.

According to Wong and Hu (2001), workplace spirituality is a complex construct that includes three core dimensions, namely the meaningful work on an individual, a sense of community on the group level, and the alignment of these two with the organization’s values and mission. This may mean that, in order for an organization’s values to be truly effective and have an impact; those values may need to reflect the inner needs, beliefs, and aspirations of its employees (Mukherjee et al., 2016). When workers experience layoffs, stress, and greater workloads, they will most likely turn to spirituality for comfort, relief, and hope (Mukherjee et al., 2016).

According to Wong and Hu (2001), managerial Perspective Theory seems to lay a firm foundation for the study of the managers’ workplace spirituality and its role in mitigating fraud and unethical behavior because it seems to hold the key to behavior, a resulting effect of a person’s inner needs, beliefs, and aspirations. Managerial Perspective Theory can also help to explain managers’ perceptions, values, and beliefs, holding Salarzehi et al. (2011)’s suggestion true that spirituality positively affects employees in the workplace. The perceptions that managers and their staff members hold in this study help in finding
how workplace spirituality plays a role in mitigation of fraud, unethical behavior, and organizational malpractice in Kenyan banks.

A person’s moral courage and spiritual values are developed into visions, principles, and commitment out of his or her inner needs, beliefs, and aspirations (Weiss, 2009). Moral courage comes from a strong emotional commitment, of which sources come from the heart, soul, and the head (Weiss, 2009). Weiss (2009) posited that when leaders face extreme dilemmas, their reputation and existence could be jeopardized, which affects their organization. The outcome of the above situation would depend on the decision or action the leader takes.

Spiritual values and practices are also believed to be the sources of moral courage, which is the ability to act with wisdom of the soul against fear, conformity, greed, and pressures that work against the common good (Weiss, 2009). The origin of spiritual values is the deeper wisdom of having a sense of purpose and having a deeper knowledge about who one is while in the company of others (Weiss, 2009). Although the aforementioned facts may be valid, the data collected from the participants will determine the direction and conclusion of the study.

Behaviors that are morally unacceptable to the community, organization, or public are some of the characteristics of moral principles that deal with appropriate and inappropriate actions in society (McGraw et al., 2009). Some have suggested that spirituality is closely related to one’s culture, which influences one’s beliefs, perceptions, feelings, thoughts, and actions (Mayer & Viviers, 2014; Ratnakar & Nair, 2012). The Managerial Perspective Theory that connects an employee with others at work creates an alignment between people’s spirituality, their values, and those of their organization (Milliman et al., 2003). The research questions for this study sought to understand the
perceptions the Kenyan bank employees had regarding workplace spirituality in relation to mitigation of fraud and unethical behavior in the Kenyan banks.

3. Materials and methods

The projected sample for this case study was 20 current or former Kenyan banking employees, ages 24 to 65, who self-identified as either senior-level managers (SLMs), mid-level managers (MLMs), or subordinate staff members (SMs). Inclusion criteria were current and former employees in the Kenyan banking industry between the ages of 24 and 65 who worked during the past ten years, and who were members of a LinkedIn professional social network community, named “The Kenya Bank Professionals”. Exclusion criteria were retirees.

The researcher opted for a convenience sampling approach in which candidates from the LinkedIn community could self-select for participation based on their self-identification with the requirement for the study. The participant’s recruitment focused on high-level managers, middle-level managers, and subordinate staff members who are working or have worked in Kenyan banks. The focus on the three positions was verified during the follow-up dialogue with the candidates through the Inmail communication prior to the actual data collection process through the questionnaire.

The researcher posted an invitation message on LinkedIn accessible to all the 47 KBP current members as of May 2017. The members were to undergo an individual preselection to determine their participation. 19 agreed to participate in the study.

When 12 participants are used, saturation happens (Guest et al., 2006). Therefore, a total of 19 respondents completed online questionnaires through SurveyGizmo.com, and 15 of
them completed a video-based semi-structured interview using Zoom.

This study used three sources of data consisting of an online questionnaire, semi-structured interview, and a focus group. The three sources of data enabled the researcher to explore how Kenyan bank employees perceive the role workplace spirituality in regard to mitigating fraud and unethical behavior in the Kenyan banks. The majority of the qualitative data came from interview, which has been identified as a better option for collecting qualitative data (Mwalabu et al., 2017). Due to the geographical separation of the participants, online video conferencing via Zoom served as the most practical way of conducting semi-structured interview (Mwalabu et al., 2017).

Due to the geographical separation of the participants and since research was no longer limited to face-to-face in accessing participants, the researcher chose to use online video conferencing in this qualitative single case study (Nichols, 2018). Zoom is cloud-based enterprise video and audio-conferencing platform which, can be used for meetings (Nichols, 2018). This study used Zoom online video conferencing for the one-on-one interview and focus group and used SurveyGizmo for the participants to complete the questionnaire.

All interviews from both the one-on-one interviews and focus group were transcribed into MS Word document for analysis. Questionnaires and a focus group provided an augmented support to the interview for the sake of triangulation. 19 bank employees received a questionnaire with personal questions, which provided the researcher with information about the participant on issues such as their position, working experience, age, and their willingness to proceed to participate in the interview and focus group. The questionnaire also helped the researcher to obtain more information about the participants in terms of their perceptions regarding the phenomenon.
Initially, the researcher sent out follow-up Inmail messages to 27 members of the Kenya bank Professionals and was planning to increase the number if the number of those willing to be interviewed was less than 10. The number 27 was reached based on the members’ profile, and their acceptance to take part in the study. 19 out of 27 responded and agreed to participate in the study.

The interview questions for the three groups of participants were based on the Spiritual Anchor Interview (SAI), a study on the spiritual anchors of leaders from Turkish organizations (Karakas, 2010a). The choice to adapt the SAI instrument was based on the study which prompted participants to discuss their perception, values and beliefs (Karakas, 2010a). The author granted permission to use the spiritual anchors interview questions.

Modifications made to the SAI included: (a) Self-definition: how participants define themselves, their spiritual values, preferences at work; was modified to: How would you define yourself spiritually? (b) Reflect on your leadership style and team roles, and provide examples of how you have exercised spiritual values at work. This was modified to: can you describe an experience at work that made you reflect on your spiritual values? The modified version of the interview guide is presented in the Appendix I.

This study adapted the short case study interview protocol, which takes less than one hour for each interview (Yin, 2014). The focus group consisted of six participants representing the high-level and middle-level managers. During the sampling of the 19 participants, those who answered ‘yes’ to question 12 of the questionnaire were short listed for the focus group based on their self-identification as either senior level managers or middle level managers.
Credibility. Due to the qualitative nature of the study, the researcher used multiple sources of data and adhered to ethical principles in addition to maintaining integrity (Oluwatayo, 2012). Furthermore, the researcher used member-checking (Varpio et al., 2017) for the sake of increasing credibility and trustworthiness of the research. While conducting the research study, the researcher was aware and remained sensitive to the contrary evidence from the participants by avoiding bias and preconceived ideas regarding the phenomenon by striving for the highest ethical standards (Yin, 2014). These standards included taking responsibility for plagiarism, honesty, contrasting beliefs, and understanding. In this study, the researcher listened to the participants’ answers to gain insight regarding the role of managers’ workplace spirituality in mitigating fraud and unethical behavior in Kenyan banks. For validity and reliability purposes, the researcher conducted a field test prior to collecting data, as suggested by Liu et al (2017). The field targeted bank employees who were either working or worked with a bank in Kenya during the past 10 years.

Transferability. Prior to data collection, all participants were sent informed consent, which provided a description of the research study, purpose of study, and the confidentiality statement. The researcher also sent all participants a participant recruitment letter, which specified the requirements for qualifications to participate in the study. Although the participants were not required to name their employer bank, it was clear from some of them that they represented different banks in Kenya.

Dependability. Data was triangulated from the online questionnaire, interviews, and a focus group to ensure credibility of the study findings through thematic analysis (Johnson et al., 2018). Triangulation in qualitative research adds value and increases the dependability of the data collected through multiple sources ((Johnson et al., 2018). The
organized results from triangulation process revealed emerging themes to understand the role of managers’ workplace spirituality in mitigating fraud and unethical behavior in the Kenyan banks. The data which were collected from the questionnaire, interview and focus group enabled the triangulation process, thus providing both validity and reliability of the research data and analysis (Johnson et al., 2018).

Confirmability. In the current study, the researcher assigned each participant a letter and numerical code, which was used throughout the study. The assigned code was utilized starting from the questionnaire, interviews, focus group, and the NVivo 11 software. The online questionnaire answers and the online recordings provided evidence to support any claims.

The research design for this qualitative study was a single case study. The case unit for this study was an online community within the LinkedIn professional social network, by the name ‘Kenya Bank Professionals (KBP)’. The idea behind choosing a single-case study design was based on the fact that the online LinkedIn group would be used as a case with a phenomenon of study whose control and context the researcher cannot have (Yazan, 2015). According to Hancock and Algozzine (2015), a research design seeks to lay down a road map towards answering how the research question will be studied and who the participants will be. A case study design enables the selection of a limited number of individuals as participants of study as a case (Ridder, 2017).

The purpose for this qualitative single case study was to explore the role of managers’ workplace spirituality in mitigating fraud and unethical behavior in the Kenyan banks. According to Hancock and Algozzine (2015), the various approaches in qualitative methods include grounded theory, phenomenological studies, biographical studies, ethnographies, and case studies. Case study research seeks to understand perceptions
and interpretation of participants, while giving them opportunity to express their perceptions in their own way (Stake, 2012).

A single case study design was most appropriate for this study because it involves in-depth exploration of the phenomenon using different sources (Yin, 2014). According to Hancock and Algozzine (2015), case studies are different from other studies because they are intensive analyses and descriptions of a single unit or system of which the derived meaning or insights can directly affect policy, procedures, and future research. Additionally, a case study research was appropriate for this study because the research questions, the purpose of the study, and the focus was on the contemporary phenomenon within the context of a current climate, which appropriately supported a case study design (Yin, 2014). Furthermore, case study design was appropriate for this study because the research questions asked ‘how’ questions concerning contemporary issues with which the researcher has little or no control (Yin, 2014). The researcher chose case study over other qualitative designs including grounded theory, phenomenological studies, biographical studies and ethnographies.

Grounded theory designs focus on establishing theories out of the collected data (Hoffman, Osborn, & West, 2013). According to Hancock and Algozzine (2015), researchers seek to create a theory that would explain some action or process to drive meaning from collected data. The researcher rejected grounded theory because the purpose of this study was not to develop any theory. The researcher also rejected ethnography because it deals with cultural interpretation of data, and findings are usually based on observations by the researcher (LeBaron et al., 2014).

The researcher considered phenomenological study, but rejected it because it focuses on personal experiences and the structures that establish the experiences (Larsen et al., 2017).
The researcher did not consider biographical studies for this study. According to Hancock and Algozzine (2015), biographical studies derive findings of research from oral storytelling, which highlights present themes that indicate important points in a person’s life that truly reveal him or her. Because this study focuses on exploring the phenomenon and not the participants’ essence of experiences in terms of how they emerged, the researcher rejected it (Larsen et al., 2017).

A case study design was appropriate for this study because the questions of this study involve an in-depth exploration of a particular case (Yin, 2014). According to Merriam and Tisdell (2015), a case study with open-ended interview is the appropriate method for collecting relevant data for a descriptive design, and this is suitable for this study. Although open-ended interview may look structured in terms of wording when participants are asked identical questions, the wording prompts open-ended responses. In addition, the open-ended questioning allows the contributions from the participants to be as detailed as possible, and includes as much information as possible, and allows the researcher to ask more probing questions as a means of follow-up (Larsen et al., 2017).

4. Results

Research question 1A: How do senior level managers perceive workplace spirituality in mitigating fraud and unethical behavior in the Kenyan banks? Research question 1A addressed the participants’ perception regarding workplace spirituality in mitigating fraud and unethical behavior in the Kenyan banks. The data used to answer this question were derived from the coding and themes from the questionnaire, one-on-one interviews and the focus group as senior level managers expressed their perceptions regarding the phenomenon. As the data from the three sources were analyzed through thematic analysis, the first theme that developed in answer to research question 1A was positive...
roles.

**Theme 1. Positive roles**

The first theme that emerged from the data was positive roles. Positive roles as observed by the participants aligns with Affeldt and MacDonald’s (2010) finding that indicated that spirituality’s features of sense of meaningfulness, purpose, and connectedness, leads to employees’ commitment, behavior and work ethics. Senior level managers perceive that workplace spirituality plays a positive role in mitigating fraud and unethical behavior.

Most SLMs thought that workplace spirituality played a positive role in mitigating fraud and unethical behavior in the Kenyan banks. Most senior level managers appeared to lean toward a belief that Christian culture tend to guide their thinking towards practice of positive traits in character. This line of thinking seems to align with Jimenez (2011) who posited that positive roles are at the center of culture and upbringing which determine the steps towards the acquisition of virtue. From the senior level managers’ expression of their perception regarding workplace spirituality, there seemed to be a very thin line between what they perceive as spirituality and Christianity. To some of them, Christianity and spirituality sounded like one and the same thing. One such expression was made by D4 who said: “If you are spiritual, then I believe you are a Christian and you must have those ethical values.”

**Interview.** The most frequent mentioned code related to theme 1 among the senior level managers was positive roles which included being honest and truthful in words and action, fairness, contentment, and good environment. The participants who mentioned honesty, also included truthful and trustworthy in words and actions. Participant D04
stated that being truthful to one’s words and actions is one of the key values and principles of being a Christian. The participant said, “Well, as a Christian professional, I hold principles that I compare it to being truthful, having integrity, reliability, being true to what you say and say what you mean.” Participant D07 added that honesty is one of the chief values of spirituality. For this participant, good ethical behavior is a manifestation of a strong spiritual life as represented in his life at work. He stated:

Being honest, being obedient, trying to be fair to people all the time, also trying to be understanding on issue I handle on day to day basis. If I can expand on something like honest, honesty is something that is very key like if you are working in the bank because you are normally handling people’s money, and if you cannot be honest with people’s money, then you will be creating a very big problem towards yourself and the people you’re handling money. And also, at the same time you will be handling customer’s personal documents like their driver’s license, and academic credentials. If you cannot be honest in handling that kind of stuff, they can land in wrong hands.

Participants D08 and D10 both simply stated “honesty” as a core spiritual value. For Participant D10, honesty is one of the key values in the banking industry; combined with the other religious beliefs that he practices: “I have been in this business for a long time and my first priority is honesty and hard work. What I have learned for the time I have been working is being very honest and living my religious beliefs.” Participant D19 echoed that: “Honesty and professionalism are very important to me and my profession.” Participant D20 shared that honesty and trustworthiness are vital in fighting temptations and shortcuts in life. As a Christian, participant D20 believes in being honest in every word and action that he makes:
Sometimes there are temptations to use shortcuts which will affect efficiency. Honesty is required here as well as trustworthy. I am a Christian and believe in honesty in whatever I do. If you are not honest, then you will lie and steal. Fraud and unethical behavior involve lying and stealing. Being dishonest involves participating in bad deals and cutting corners either for the sake of making yourself look good and for the sake of personal gain.

Six SLMs thought that workplace spirituality played a positive role in mitigating fraud and unethical behavior in the Kenyan banks. Participant D4 stated that ethical behavior is largely governed by the Christian culture. The participant added that this is a culture that helps him make decisions in a certain way. He said, If you are tempted to embezzle institutional funds or you lie about something, you are restrained by the Christian culture that is deeply embedded in you so it is this culture that basically propels your thinking and basically guides your decision making, and therefore you become a better worker. You become more reliable, you are restrained from engaging in corruption and tendencies that can hurt your employer because when you do things that are wrong to humanity, you are also wronging God.

Participant D20 agreed with Participant D4. He said, “I think spirituality will instill discipline, and once someone is to have discipline then they have the mindset. If you are spiritual, then I believe you are a Christian and you must have those ethical values.). He stated that like honesty, trustworthiness and professionalism are all values of a Christian.

For the three of the six senior level manager participants, fairness was another key characteristic or value related to their workplace spirituality. Participant D8 believed in acting with fairness and equality at all times, saying: “Always seek to do good to others and basically live in peace. That includes being fair unto others as the good word says
that charity begins at home.” Further, Participant D10 shared that for more than two years, his organization has not recorded any unethical behaviors or incidences from its employees. The participant explained that his organization has been excellent in treating its employees with justice, and understanding their needs:

Fairness is that you do not judge somebody. If someone is not living according to the core values, we expect them to live, we do not judge them but give them an opportunity where we explain to them why certain things must be done in a certain way, and after some time even those who had different values and opinion will eventually become ambassadors of the program that promote these values.

Participant D10 explained how fairness and equality are practices within his workplace. Meanwhile, Participant D19 stated that as a Christian, he has a strong belief that all humans are created equal. The participant added that his fear of God is important in fighting the temptations in the banking industry. One example is the young individuals’ desire to be employed and get rich instantly: “I am a practicing Christian who believes that all human beings are equal... I believe that we are all equal and therefore I should do right to everyone. Fairness to me is a very important value.”

According to participant D8, discontentment creates fraud. Participant D8 stated that one of the things that create fraud is discontent and spirituality that tends to play against discontentment. He further added:

When employees are discontented, they tend to do things that are against good morals and good ethics, even committing fraud. If I as a bank manager are not treating my staff well and I am some kind of bully, this can create some disharmony or discontentment among staff, it can bring others issue like fraud.
According to participant D4, one of the positive results of being a Christian or being a spiritual person is that you become more reliable. Participant D19 added that spirituality leads a person to know the right thing to do not only because it is wrong to it but because it is also wrong against God. Participant D4 further stated that ethical behavior is largely governed by the Christian culture. He said:

This is a culture that helps you make decisions in a certain way for example; if you are tempted to embezzle institutional funds or you know, lie about something, you are restrained by the Christian culture that is deeply embedded in you so it is this culture that basically propels your thinking and basically guides your decision making more reliable, you’re restrained from engaging in corruption and tendencies that can hurt your employer because when you do things that are wrong to humanity, you are also wronging God.

Participant D20 said that spirituality instills discipline and molds behavior. Participant agreed with the participant D10 by stating that spirituality through Christian beliefs can create a positive conviction as what is right and wrong, choosing the right thing to do. Participant D20 stated as follows:

Spirituality will instill discipline, and once someone is to have discipline then he or she has the mindset. If you are spiritual, then I believe you are a Christian and you must have those ethical values. Like honesty and trustworthiness, these are all values of a Christian... it does not only mean Christians, it can be Muslims or other denominations.

**Focus group.** Three SLMs thought that workplace spirituality played a positive role in mitigating fraud and unethical behavior in the Kenyan banks. The participants
highlighted spirituality as a good thing which led to many positive roles such as honesty, contentment, fairness, integrity, and a guiding principle to good morals. Participant D20 stated that spiritual values like fairness and equal treatment are very good guiding principles in somebody’s life and spirituality is a good thing since it clears your conscience. This thought by respondent D20 echoes Mayer and Viviers (2014) who posited that factors of perceptions, values and behavior are mainly influenced by spirituality and culture. The participant said,

Well, those are very good guiding principles in somebody’s life and spirituality is a good thing. Like I said, it clears your conscience; it is like a mirror whereby you are going to reflect yourself. Or maybe to compare and see if I am doing this one... what are the consequences or what impact will it create to other people. It is a good saying and I like all the points because they mold behavior or actions of somebody’s behavior at the workplace.

Participant D7 agreed with participant D20. The participant stated that spiritual values like fairness and equal treatment are pertinent to banking and normally if a new employee to the bank has them, he or she will not have fraud.

Participant D8 and D7 perceived that the spirit of contentment can go a long way in leading bank employees to be satisfied with what they have. Participant D08 explained that individuals must realize that contentment leads to peacefulness. Participant D7 further stated that the spirit of contentment leads the way. He said,
The spirit of contentment is number one principle of somebody working in an institution of banking. If somebody is not contented then he or she is definitely going to mess himself or herself by cutting cut shots to get rich quickly.

The focus group participants perceived that having integrity was central to workplace spirituality in mitigating fraud and unethical behavior in the Kenyan banks. Participants from the focus group collectively agreed that banking industry managers must be model professionals who were contented with their jobs to avoid the temptations of their profession, encourage positive values from their employees, and prevent other workplace issues and unethical practices. Participant D07 added that “Integrity is good character that can be trusted and those who trust you would be safe to do so.” Participant D19 said that “You cannot separate you religious upbringing, your cultural values and educational training with integrity. It is a state of being upright in terms of what is right, and mine, which I got from my strict and religious upbringing.”

In the interviews, senior level manager Participant D04 explained that as a Christian professional, integrity is another key principle. The participant shared: “Well, as a Christian professional, I hold principles. I compare it to being truthful, having integrity, reliability, being true to what you say and say what you mean.” For participant D07, integrity is another key characteristic: “Integrity is another very important spiritual value without which it would be difficult to deal with issues of fraud and unethical behavior.” Furthermore, participant D10 elaborated on various values which included integrity. The other values are discussed in the latter part of the findings section: “Yes, number one is
integrity; number two is innovation, teamwork, unity of purpose, and effective corporate governance.”

They further agreed that customers expected to be treated professionally. Their common perception is that being professional can deter many from acting unprofessionally. All participants agreed that those who deviate from the professional order can lose the trust of customers. Two participants highlighted and connected this perception to their workplace spirituality. For participant D19, “Also, honesty and professionalism are very important to me and my profession.” Meanwhile, participant D20 indicated that professionalism is one of the most important principles within an organization. He explained:

Professionalism is a guiding principle in the workplace. If you are not professional enough to know that this client’s money to be handled in the way it should, then you lack a very important value. You need to know that there is a difference between how you handle things at home and at work. What you do at work may impact what happens at home and vice versa.

Participant D20’s statement highlighted how professionalism also pertains to knowing how one must differentiate his or her actions and practices from the workplace and his or her own homes.

**Questionnaire.** The codes that were identified in relation to theme one through analyzing data from the questionnaire by the senior level managers include: loving environment, guide to hiring deserving new employees, honesty and being mindful of others, fear of God, and a guide to decision making. Seven SLMs thought that workplace spirituality played a positive role in mitigating fraud and unethical behavior in the Kenyan banks.
Participant D04 stated that reverence of God enables him guide his decision in doing the right thing before his eyes. The participant added that this ultimately keeps him away from engaging in practices that may expose the bank to fraud and related risks.

He said, “I strive to give my level best in terms of customer service and advice customers on the best financial practices which do not expose them to fraud and unethical financial behavior.” Participant D4 concluded that spiritual values through the fear of God, plays a central role in cubing fraud and unethical behavior. He explained: “I think these values and principles play a central role in stemming fraud and unethical behavior because the fear of God and the principle of fairness will discourage stealing and bad ethics”.

Participant D08 agreed with participant D04. The participant stated that honesty and being mindful of others is against everything about fraud and bad ethics. The participant said, “If managers have those in them, fraud and unethical behavior will be minimal.” Respondent D08 further stated that one of the things that create fraud is discontent and spirituality that tends to play against discontent. When employees are discontented, they tend to do things that are against good morals and good ethics, even committing fraud. Participant D10 explained it as follows: “I believe honesty and being mindful of others is against everything about fraud and bad ethics. So, if managers have those in them, fraud and unethical behavior will be minimal”.

Participant D20 stated that the fear of God will guide a person to doing the right thing. He explained as follows: “When people fear God, they listen to what he says. When they listen to what God says, their minds and decisions are influenced by God’s own judgment, which is always the best. The fear of the Lord will cause staff to do the right things by making moral and ethical decisions at their place of work which will translate to job satisfaction. In effect, this will promote love, fairness, and prudence among staff
thereby robbing them of the appetite to perpetuate fraud in the bank: (1) financially ethical values: Being a financial institution, I would expect my immediate manager to have strong financially ethical behaviors: (2) work ethics: I would expect him her to be impartial in all judgments and also to refrain himself from having love relationship with any woman in the office: (3) leadership: I would expect him or her to be a leader who inspires and motivates staff so that they feel relevant, needed, recognized, valued and respected. This kind of leadership will result in job satisfaction which will in turn translate to profitability of the bank.”

Two senior level managers said that spiritual values create a loving environment and provides guidance in hiring qualified and deserving employees. Participant D8 said “It creates a loving environment within the industry so that such unethical behavior can be abstained at all cost. Managers must have strong moral values”. Participant 19 on his part, explained:

In leadership position as a bank branch manager, I was able to apply Christian principles in hiring qualified and deserving employees irrespective of their tribe. I was able to mentor and encourage the junior staff, by interacting with them in whatever situations. In other words, I adopted open door policy. I also introduced monthly staff meetings whereby I listened to discussions/observations from the branch staff without any repercussions thereafter. In this way the branch staff felt that they "owned" the running of the branch business. This system stemmed fraud and unethical behavior. I expect my immediate manager to be a keen listener to suggestions/proposals from his or her juniors as nobody has a monopoly of knowledge. I expect him/her to be a role model to be looked upon. I expect him or her not to do unethical behavior or to subject his/her employees to do unethical behavior. In leadership I expect him or her to
possess/develop good work ethics to be emulated, such as being punctual to business appointments and giving timely feedback to business customers.

Findings from the questionnaire revealed that the majority of the senior level managers perceived honesty not just as one of the spiritual core values, but also as one of the most vital spiritual values. The focus group revealed that workplace spirituality plays a very important role towards mitigating fraud and unethical behavior in the Kenyan banks. Participant D20 said “The fear of God leads to characteristic virtues like honesty, patience, kind, and truthful. The sum total of all these virtues creates integrity.”

Most of the senior level managers indicated that integrity was one of the most indispensable values in their life, as well as a high expectation from those who hold leadership positions in the bank. Those participants who chose to explain more wrote that integrity refers to a character that stands out in terms of justice, ethics and following the law. According to Popan (2018), integrity refers to a person’s morals, veracity and adherence to the ethical paths in life.
Table 1: Description of Emergent Theme 1: Positive Roles

<table>
<thead>
<tr>
<th>Theme</th>
<th>Quote</th>
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<tbody>
<tr>
<td>Positive</td>
<td>D8. Create a loving environment within the industry so that such unethical behavior can be abstained at all cost. Managers must have strong moral values.</td>
</tr>
<tr>
<td></td>
<td>D20: well, those are very good guiding principles in somebody’s life and spirituality is a good thing like I said it clears your conscience, it’s like a mirror whereby you’re going to reflect yourself.</td>
</tr>
<tr>
<td></td>
<td>D10. I believe honesty and being mindful of others is against everything about fraud and bad ethics. So, if managers have those in them, fraud and unethical behavior will be minimal.</td>
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<tr>
<td></td>
<td>D7: The spirit of contentment is number one principle of somebody working in an institution of banking. If somebody is not contented then he is definitely going to mess himself by cutting cut shots to get rich quickly.</td>
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</table>

Research question 1B: How do middle level managers perceive workplace spirituality in mitigating fraud and unethical behavior in the Kenya Banks? Research question 1A addressed the participants’ perception regarding workplace spirituality in mitigating fraud and unethical behavior in the Kenyan banks. The data used to answer this question were derived from the coding and themes from the questionnaire, one-on-one interviews and the focus group as middle level managers expressed their perceptions regarding the phenomenon. As the data from the three sources were analyzed through thematic analysis, the second theme that developed in answer to research question 1B was essential spirituality. From the middle level managers’ expression of their perception
regarding workplace spirituality, there seemed to be a very thin line between what they perceive as spirituality and Christianity. To some of them, Christianity and spirituality sounded like one and the same thing. For participants D20 and D16, Christian upbringing and fear of God constituted the meaning of spirituality. This could mean to them that either the two terms mean the same thing, or they don't know the difference.

Theme 2. Essential spirituality

The second theme is as follows: essential spirituality. The most frequent mentioned code related to theme 2 among the middle level managers included essential spirituality which included being honesty and compassion, guiding principle to decision making, good environment to work and against fraud, as well as good example for others. The most significant themes show that the MLMs perceive that workplace spirituality is essential. Most MLMs thought that workplace spirituality was essential.

Interview. Seven MLMs thought that workplace spirituality was essential. Participant D03 stated that spirituality teaches him that fraud is not something that is good. The participant added that spirituality enables him to do the way it is supposed to be done. He said, “If you have that spirituality, you will not go and do fraud. You will not commit fraud, so it is a guiding and teaching instrument for us.”

He stated that being spiritual really guides a person’s mind set away from doing things that may encourage fraudulent behavior that may occur in the work place. He added that spirituality keeps a person from doing fraud. Participant D9 agreed with participant D3 and participant D14. He said,
The role that I think at this moment that spirituality is going to play is once the banks are optimistic in a sense that they look at the things they do in a positive manner in spiritual quality, then at the end of the day, the issue of fraudness in not going to be seen because when people are royal, and when people are true Christian, and not just pretending to be but doing it as per looking at those things at the end of the day, they are able to at least get a better position in a sense they are going to serve the customer in a way they would want to be served at and this is going to help the banks in Kenya or rather in the world in the other places they will be able to fear who God is and they are going to serve these things in truth. When they have the right spirit and the right direction, the banking system and fraudness are going to be minimized because people will be fearing to do what is against the principles of the bank.

Middle level managers identified honesty, upbringing, fairness, and the fear of God as major values of spirituality that keep them from doing fraud and unethical behavior in the Kenyan banks. Participant D03 stated that honesty and truthfulness are his guiding values and principles in life. He added that he is working hard to be a valuable member of the community:

My guiding principles as I have grown up since I was a small child is that I need to be somebody who is reliable, whom somebody can depend on somebody who tells the truth. Somebody whom the community can value as somebody and who can be advised. In every society, there should be the norms of the society and if you deviate from the norms, you might be somebody like who is an outsider in the society, so there are those beliefs and norms that shape somebody to fit in that community. So, as you grow up in that community, what are the values that community regards as the main principles that they need to ... somebody has to
follow. I belong to a community and whichever community is that even if it is the local or larger community, there are those values that we normally need to follow and you know that if this is what the society demands, then you need to follow them up and that is when you can be characterized as somebody who is straightforward in the society.

Participant D16 indicated that upbringing instils good morals, and said: “I believe in family and upbringing, which instils good morals and character from which a person draws to become an ethical person at work.” All the focus group participants believed in the six-core values form basis for workplace spirituality. Participant D21 connected his beliefs in God to the presence of fairness in his workplace spirituality. The participant then explained:

That is like guiding principle because when you fear god, you have the foundation upon which you stand in terms of your conduct and behavior at work or wherever you are. Values like hard work and fairness will be revealed in your day to day operations.

D21’s response revealed how fear of God can lead to the desired ethics and values within the workplace. The participant explained how the religious practice and application of values can enable her to have a more honest, truthful, and impartial day-to-day operations. In the questionnaire, the participants who chose to expand on this theme wrote that being fair to all people is one of the core values that are a product of a Christian upbringing. Out of the total 19 participants, seven indicated that being fair to all is one of the indispensable values in their life.
Focus group. Participant D21 thought that workplace spirituality was essential. The participant stated that once you observe Christian ethics, every time there is dishonesty, there is a red flag; there is a flag that tells you, this is not going right. The participant added that Christian honesty plays a big role. Participant D21 explained,

I do agree with all those points because once you observe Christian ethics, every time there is dishonesty, there is a flag, there is a flag that tells you, this is not going right. Christian honesty plays a big role in that so I agree with all those.

The focus group participants perceived that having integrity was central to workplace spirituality in mitigating fraud and unethical behavior in the Kenyan banks. Participants from the focus group collectively agreed that banking industry managers must be model professionals who were contented with their jobs to avoid the temptations of their profession, encourage positive values from their employees, and prevent other workplace issues and unethical practices. Participant D09 said, “My spiritual core values include integrity, kindness, and open-mindedness in whose presence, honesty will not be lacking.” Participant D09 further added that “when people serve with open-mindedness, it opens more avenues for creativity, in a sense that you are going to translate your spiritual values and bring them down to the work station and the entire environment will be beaming with all these important values.

They further agreed that customers expected to be treated professionally. Their common perception is that being professional can deter many from acting unprofessionally. Participant D16 said that “Doing anything that will lead a customer to trust less, or doubt or wish to disassociate with you in the bank is acting unprofessionally.”
Participant D21 added that, “Behaving in an orderly, consistent and in a respectful manner reveals a character that is both attractive and trustworthy.” All participants agreed that those who deviate from the professional order can lose the trust of customers. Two participants highlighted and connected this perception to their workplace spirituality.

For Participant D03, banking representatives should act as professionals to prove the clients that they can handle their money. Along with professionalism, the ability to properly follow banking regulations and ethics is significant as well: “We also should be professional and articulate in following all the rules and regulation of the industry and be strict and considerate in your ethical behavior.”

**Questionnaire.** Nine MLMs thought that workplace spirituality was essential. Participant D17 stated that spirituality leads him to make decisions that will avoid a lot of common mistakes including fraud and unethical behavior. Participant D15 agreed with participant D17. The participant stated that spirituality prevents him from making unethical choices. The majority of the participants of the questionnaire identified personal values of integrity as one of the main spiritual core values. Participant D05 stated that integrity is important especially when relating to customers and the other stakeholders of the bank: “I would like to respect other people’s dignity, especially my customers, and all those people who come to the bank.” Further, participant D09 expressed that he practices a high-level of integrity in his institution.

From Participant D09’s statement, the interconnection of honesty and integrity was again established. Further, participant D16 expressed that integrity along with other characteristics are vital in being an ethical and principled professional; in what the participant described as a “changing world”. The participant stated: “My guiding
principles include respect, integrity, working as a team with my fellow workers, honesty, innovation where I need to remain up to date especially in changing world especially in delivering services to our people and being compassionate.” D21 also shared several characteristics along with integrity: “I believe integrity, honesty and fairness will be on top of the list. Fear of God and hard work can also be included in the list.”

For participant D14 and participant D13, workplace spirituality works as a best practice guide to doing the right thing as well as making right decisions. The participants stated:

Reverences of God enables guide my decision in doing the right thing before his eyes. This ultimately keeps me away from engaging in practices that may expose the bank to fraud and related risks. I strive to give my level best in terms of customer service and advice customers on the best financial practices which do not expose them to fraud and unethical financial behavior. I expect my manager to lead by example. They should instill best practices and inform us of the expected work ethics. In doing so, we will be able to pass on such practices to our peers and our clients for the good of the bank as a whole”

Participant D3 emphasized on honesty and compassion in his contribution. He said that fraud and unethical behavior goes against the ethical values of any organization which may ruin or destroy any organization. He further stated:

Accountability, truthfulness, love, prayer, and integrity lay ground for building a culture in any organization that will ensure that its core values are followed hence growth for the organization. Should be a strong advocate for all the three thus setting an example to those he is leading.
Participant D9 stated that workplace spirituality provides a good working environment. Participant D15 added that spirituality helps in minimizing and preventing fraud and unethical behavior in the banking industry.

Table 2: Description of Emergent Theme 2: Essential Spirituality

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<tr>
<th>Theme</th>
<th>Quote</th>
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<tbody>
<tr>
<td>Essential spirituality</td>
<td>D17. Leads me to make decisions that will avoid a lot of common mistakes including fraud and unethical behavior</td>
</tr>
<tr>
<td></td>
<td>D21. These values will act as my guiding principles against fraud and unethical behavior.</td>
</tr>
<tr>
<td></td>
<td>D9. Provide a good environment for working</td>
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</table>

Research question 1C: How do staff members perceive their managers’ workplace spirituality in mitigating fraud and unethical behavior in the Kenya Banks? Research question 1C addressed the participants’ perception regarding workplace spirituality in mitigating fraud and unethical behavior in the Kenyan banks. The data used to answer this question were derived from the coding and themes from the questionnaire, one-on-one interviews and the focus group as staff members expressed their perceptions regarding the phenomenon. As the data from the three sources were analyzed through thematic analysis, the third theme that developed in answer to research question 1C was good ethics.
Theme 3. Good ethics

The third theme is as follows: good ethics. The most significant theme shows that the role that their managers’ workplace spirituality has played in mitigating fraud and unethical behavior is good ethics. Most SMs thought that the role that their managers’ workplace spirituality had played in mitigating fraud and unethical behavior was good ethics.

Interviews. Two SMs thought that the role that their managers’ workplace spirituality had played in mitigating fraud and unethical behavior was good ethics. The most frequent mentioned code related to theme 3 among the staff members was personal values as expressed in the managers’ trust, professionalism, integrity, contentment, fear of God and fairness. Participant D11 said, “The role that the spirituality has played in my manager’s ethics is a lot of trust. Also, there is lots professionalism and also there is integrity, and those things have been enhanced a lot.”

Participant D12 agreed with participant D11. The participant stated that her manager brings up the word of God in conversations. She added that as far as the role spirituality has played regarding leadership and ethics, her manager is professional and always discourages acts of unfairness, misuse of company resources, and treats customers and everyone with fairness and great integrity. She stated that good ethics comes out of good personal values which lead people to have good ethical behavior. She shared that these personal values in my manager foster meaning, trust, unity and teamwork to the place of work.

For participants D11 and D12, managers should practice professionalism and uphold integrity as leaders in the banking world for the realization of trust and integrity. With
the presence of integrity, conflict of purpose will be avoided and unethical practices should be evaded as well:

In regard to work ethics, he or she ought to insist on and uphold work integrity and professionalism at all times to avoid conflict of purpose. I would say that my manager practices the Christian principles and value of fairness, kind, and patience.

The two participants, D11 and D12 highlighted the positive influence of practicing integrity within the workplace, and how the supervisors and managers can shape the perception of their subordinates as their role models.

**Questionnaire.** Three SMs thought that the role that their managers’ workplace spirituality has played in in mitigating fraud and unethical behavior was good ethics. Participant D11 stated that his spiritual life plays a role of safeguarding his client’s information and monies with lots of trust and integrity. Participant D6 agreed with participant D11.

The participant stated that fraud and unethical behavior is all about misuse of resources entrusted with employees, so the values of integrity, honesty and truthfulness will help in cutting down of fraud and unethical behavior. For participant D12, following his spiritual principles makes him identify unacceptable practices and take it up with his branch manager. For participant D12, contentment, integrity and professionalism are attributed to the values of spirituality. He stated,

> Through discernment, I am able to identify unacceptable practices and take it up with my branch manager. I do this not only because I signed an integrity clause upon recruitment but also to enable my work spirit and efforts to remain commendable. I expect my manager to be respectful and accommodative towards
the stakeholders in regards to leadership and ethical behavior. Equally, in regards to work ethics, my manager upholds work integrity and professionalism at all times.

**Table 3: Description of Emergent Theme 3: Good Ethics**

<table>
<thead>
<tr>
<th>Theme</th>
<th>Quote</th>
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<tbody>
<tr>
<td>Good ethics</td>
<td>D11. In banking industry my spiritual life plays a role of safeguarding our client’s information and monies with lots of trust and integrity.</td>
</tr>
<tr>
<td></td>
<td>D6. Fraud and unethical behavior are all about misuse of resources entrusted the employees, so the values of integrity, honesty and truthfulness will help in cutting down of fraud and unethical behavior.</td>
</tr>
<tr>
<td></td>
<td>D12. Through discernment, I am able to identify unacceptable practices and take it up with my branch manager. This I do not only because I signed an integrity clause upon recruitment but also to enable my work spirit and efforts remain commendable.</td>
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5. Conclusion

**Research Question 1A:** How do senior level managers perceive workplace spirituality in mitigating fraud and unethical behavior in the Kenyan banks? RQ1A addressed senior level manager (SLM) perceptions of workplace spirituality in mitigating fraud and unethical behavior in Kenyan banks. Thematic analysis of the interview revealed that senior level managers have been successful in using workplace spirituality in mitigating fraud and unethical behavior and believe that spirituality is key.

The first theme is as follows: positive roles. The most significant theme shows that the
SLMs perceive that workplace spirituality plays a positive role in mitigating fraud and unethical behavior. For example, participant D4 stated that ethical behavior is largely governed by the Christian culture. The participant added that this is a culture that helps you make decisions in a certain way.

These finding supports Obrimah’s (2013) study that reported that managers think that workplace spirituality plays a positive role in preventing fraud and unethical behavior. In addition, these finding support Mukherjee et al.’s (2016) study that reported that workplace spirituality can result in an increased honesty and trust within an organization. Therefore, findings confirm knowledge in the discipline.

Obrimah (2013) examined the perceptions of managers regarding the role of spirituality in banks. 39 participants in Nigeria were interviewed. Obrimah (2013) found that managers thought that workplace spirituality played a positive role in preventing fraud and unethical behavior. Similarly, Mukherjee et al. (2016) reported that workplace spirituality can indeed lead to an increased honesty and trust within an organization.

This aligns very well with the foundational theory of this study. Senior Level Managers connect their personally held values directly to how they critically execute their duties. The Managerial Perspective Theory espouses the view of connectedness between an employee’s self, others at work, and at the community at large (Mohamed et al., 2004). In this context, the connection between the manager and others at work is clear as it pertains to the treatment of others in their workspace.

The “community at large” can be represented by the banking community and the customers with whom the managers interact. This community then becomes the environment in which the SLMs practice and apply their spiritual core values and maintain what they believe are the values and characteristics based on their spirituality.
As a result, one participant specifically noted that application of these values had resulted in an extended period of time in which no fraudulent or unethical behavior was reported in their workplace.

**Research Question 1B**: How do middle level managers perceive workplace spirituality in mitigating fraud and unethical behavior in the Kenyan banks? RQ1B addressed middle-level managers’ (MLM) perception on workplace spirituality in mitigating fraud and unethical behavior in Kenyan banks. The second thematic label is as follows: essential spirituality. The most significant themes show that the MLMs perceive that workplace spirituality is essential to mitigating fraud and unethical behavior in the Kenyan banks.

Similar to the SLMs, the MLMs also affirmed the necessity and role of workplace spirituality in mitigating fraudulent and unethical behavior. The MLMs believed that applying workplace spirituality was vital to successfully reduce fraud and unethical behavior in Kenyan banks. Participant D3 stated that spirituality teaches him that fraud is not something that is good. The participant added that spirituality enables him to do the way it is supposed to be done. He said, “If you have that spirituality, you will not go and do fraud. You will not commit fraud, so it is a guiding and teaching instrument for us.”

These findings support Obrimah’s (2013) study that reported that managers think that workplace spirituality is essential to preventing fraud and unethical behavior. In addition, these findings support Harlan’s (2012) study that reported that workplace spirituality indeed promotes better collaboration and relationships between employees. These findings support Managerial Perspective Theory that posits that workers’ behavior is guided by their personal values (Milliman et al., 2003). Therefore, findings confirm knowledge in the discipline.
Obrimah (2013) found that managers thought that workplace spirituality was essential to preventing fraud and unethical behavior. There are the other research reports that workplace spirituality indeed promotes better collaboration and relationships between employees, as an end result, enhanced productivity and overall satisfaction are attained (Harlan, 2012).

**Research Question 1C:** How do staff members perceive workplace spirituality in mitigating fraud and unethical behavior in the Kenyan banks? Staff Members’ (SM) perception of the role of workplace spirituality in reducing fraudulent and unethical behavior was addressed in RQ1C. One key perception was derived from thematic analysis of responses with the two staff members sharing the same values and characteristics completely. The third theme is as follows: good ethics. The most significant theme shows that the role that their managers’ workplace spirituality has played in mitigating fraud and unethical behavior is good ethics. Participant D11 said, “The role that the spirituality has played in my manager’s ethics is a lot of trust and a lot of professionalism, and they have been enhanced a lot.”

These finding supports Gross-Schaefer’s (2009) study that reported that workplace spirituality can indeed develop a certain level of honesty that minimizes the cases of theft, corruption, and unwanted exploitation of company resources. These findings support Managerial Perspective Theory that posits that workers’ behavior is guided by their personal values to create an alignment between their values and beliefs and their organization’s values (Milliman et al. 2003). As Gross-Schaefer (2009) identified, workplace spirituality can indeed develop various benefits such as an increased productivity in the workplace, increased trust between the employees and within the workplace, and a certain level of honesty that minimizes the cases of theft, corruption,
and unwanted exploitation of company resources. The staff members’ different beliefs and values can be viewed as the expected organizational spirituality wherein the spirituality of the members of the organizations create and form the overall spirituality in the workplace (Shinde et al., 2010).

Although workplace spirituality has been reported as having inconsistent effect on fraud and unethical behavior (Wainaina et al., 2014), issues of fraud and ethics have been associated with recent fraud and ethical scandals in the Kenyan banks (Central Bank of Kenya, 2016). The limited sample size means that broad conclusions for all banks in Kenya cannot be quantitatively justified. However, this is a fundamental limitation of the design of this qualitative study which sought to find themes through in-depth interview to examine the hypothesis of workplace spirituality being of importance in the workplace. In addition, this study did not examine the proliferation or use of LinkedIn, the sampling source for participants by Kenyan bank workers. Therefore, this study may not be fully representative of workers in Kenyan banks or the perceived influence of workplace spirituality in Kenyan banks.

Pawar (2009) posited that the importance of workplace spirituality aspects for employees as individuals is the desire to fulfill their spiritual needs at work. Thematic analysis of the three subgroups and the focus group both found that participants in this study followed or implemented their spirituality in all aspects of their lives. The desire to apply their spirituality in all scenarios including work is evidence of a desire to fulfill spiritual needs at work.

As Managerial Perspective Theory connects an employee’s personal self with others and the community at large, alignment with Pawar’s (2009) definition means Kenyan banks may benefit from providing an environment that encourages employees to practice their
workplace spirituality. Wainaina et al. (2014) indicated that there is a positive relationship between workplace spirituality and organizational commitment. Future work should seek the best methods for an organization to encourage workplace spirituality to not only potentially reduce fraudulent behavior but also increase organizational commitment.

A significant decay in organizational business ethics is tied to corporate scandals (Chen, 2014). Workplace spirituality as defined by the participants in this study is perceived as necessary for ethical behavior in the workplace. Therefore, the significance of this work can be broadly summarized that organizational leaders in banks should align their mission, operation, and practices with workplace spirituality as defined in this study if their goal is to maintain high business ethics and avoid corporate scandals. Participants in this study consistently emphasized that the application of workplace spirituality was sourced from their deeply held personal spirituality which was strongly connected with their religious practices. For Kenyan banks, this means that hiring and promoting individuals who display spirituality outside work as defined by the participants in this work may increase organizational ethical behavior through corporate culture.

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