The Role of Values and Their Relationship with Faith in a Faith-Based Organisation

Shakil Butt

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Foreword

يَـٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَـٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَـٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ

سُورَةُ الحُجرَات ٤٩:١٣

O mankind! We created you from a single (pair) of a male and a female and made you into nations and tribes that ye may know each other (not that ye may despise each other). Verily the most honoured of you in the sight of Allah (God) is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things). [Holy Qur'an 49:13]

Organisations, including those in the third sector, are open systems and exist in changing and diverse environments. Consequently, their values evolve over time and it is important therefore that an organisation's leadership is not only aware of changes that take place through this evolution, but are proactive in strategising and implementing plans to ensure that values remain true to the values and principles for which the organisation was originally founded.

The unique patterns by which an organisation carries out its responsibilities is a key distinguishing feature that differentiates it from its competitors. There is inherent danger that with up-scale and speed of expansion of any organisation during its growth, earlier developed positive values are put at risk of being lost and replaced by new, ill-fitting values, potentially leading to a loss of organisational control and disorder. Over a period of years, values disperse, as following the initial founders, later generations of leaders, managers and employees pass on their variant, non-unified values to succeeding generations. Values can be imposed upon an organisation by senior management and organisations have attempted to do so historically. However, forced value change is usually a drastic measure that comes about out of earlier neglect for organisational change, with often dire consequences.

Islamic Relief, for its part, has endeavoured to avoid such pitfalls by having articulated its organisational values and ensured that they are understood by employees through a shared sense of belonging, training and specification within human resources literature.

Islamic Relief's organisational values are formed strongly around faith, evident through its establishment and practice. It was founded as an Islamic organisation serving humanity irrespective of religious tradition and upon the principles of justice and humanitarianism. As such, Islamic Relief is an apolitical organisation and is not affiliated with any partisan, religious or political institution. Consequently, Islamic Relief is positioned to maintain good relations with all bodies that can be supportive of its humanitarian and development goals, yet simultaneously maintains a distance from their own agendas. Islamic Relief further acknowledges the existence of different ideological currents and political movements within the Islamic community, many of which are based on educational, regional and ethnic choices

and recognises such differences in viewpoints amongst its staff and respects their personal choices. By doing so, Islamic Relief does not consider itself party to any of the differences in the branches of religion; rather it belongs to Islam which has absorbed the *Ummah* as a whole for centuries. All employees are thus charged with respecting common foundational Islamic rituals such as prayer and fasting, whether or not an employee him/herself practices these. Islamic traditions are also upheld in HR regulation, for example, additional statutory holidays for Islamic festivals and a longer lunch break to accommodate *Jumu'ah* (Friday) prayer. Prohibited aspects of Islamic legislation are also normatively barred on Islamic Relief's premises, such as alcohol consumption. Infrastructure also reflects Islamic practice, for example, all organisational premises are equipped with prayer facilities and quiet areas for reflection and contemplation.

Islamic Relief's Values:

Social Justice ('Adl): Our work is founded on enabling people and institutions to fulfill the rights of the poor and vulnerable. We work to empower the dispossessed towards realising their God-given human potential and developing their capabilities and resources.

Sincerity (Ikhlās): In responding to poverty and suffering our efforts are driven by sincerity to God and the need to fulfill our obligations to humanity.

Excellence (Ihsān): Our actions in tackling poverty are marked by excellence in our operations and conduct which are deserving of the people we serve.

Compassion (Rahmah): We believe the protection and well-being of every life is of paramount importance and we shall join with other humanitarian actors to act as one in responding to suffering brought on by disasters, poverty and injustice.

Custodianship (Amāna): We uphold our duty of custodianship over the earth, its resources and the trust people place in us as humanitarian and development practitioners to be transparent and accountable.

Part of the reason organisational values are seemingly so fluid and changeable is that organisations themselves go through developmental stages which naturally impact the dynamics of the institution. The establishment of any organisation, building from a small entity up to a large multinational, naturally experiences value changes resulting from age, diversity, size and location. In the beginning, an organisation built by its founders is a small unit, operating with a limited group of individuals that in time develops functional departments through the necessity for the structured division of labour. These result in the formation of subcultures within each departmental entity. As time goes on and the organisation grows further, more subcultures develop with the formation of groups, often based around social similarities of employees. These may be due to rank (e.g. managers socialising with other managers), or may come in the form of sports clubs, faith groups and other areas of mutual interest. Finally, larger organisations grow into multinationals, where parent and regional offices are

geographically dispersed, resulting in regional or geographic subcultures forming. These then naturally develop functional subcultures and group subcultures of their own, which often reflect a wide variety of earned, inherited and customary local values, substantively dissimilar to the organisation's foundational ethos.

As a result of such cultural dynamism, the founding members as well as the trustees that follow them either give special attention to positively affect organisational culture through stated values, or alternatively dominant subcultures thrive to fill neglected cultural voids. If the latter occurs, the organisation loses control of the overall organisational culture and conflict, failures and inefficiencies become more prevalent. Successful organisations therefore recognise the danger and research their developing cultures, putting in place appropriate measures, including articulated organisational values that propagate throughout the now international organisation.

In this paper, the author, Shakil Butt, has demonstrated this to great effect - that Islamic Relief fits this model of organisational development well and the narrative of growth dynamics and its impact on values outlined is exemplified in Islamic Relief. Now a mature organisation with a thirty year history, over 3500 employees and across forty offices in all continents, organisational dynamics once reached a tipping point, which necessitated a clearly defined articulation of where Islamic Relief is and where Islamic Relief aspired to be, in terms of its organisation values. However, research about the role of founders and senior leadership in setting out a vision for the organisation they formed, if not properly documented, could be jeopardised beyond their departure. The combination of founders as elder statesmen and the rapid growth in Islamic Relief was a potential 'perfect storm' in terms of loss of organisational values and identity. As such, the research and analysis of organisational values Shakil presents here is timely and its output of great importance to future organisational development.

Shakil has further explored the centrality of faith within diverse workforces in faith-based organisations, with special attention to Islamic Relief and has analysed how values are derived from beliefs, whether through a particular faith or not and that individuals themselves personally hold to be true. Through this research, Shakil has effectively emphasised that values are not absolute truths but relative constructs, particularly within organisations of great diversity and multiple international contexts.

In the broader context, we at Islamic Relief Academy are keenly engaged in exploring key issues around faith and development, such as faith-based values, with a view to informing the sector through empirical evidence and greater knowledge awareness, particularly in terms of Islam and development, but with a broader viewpoint on the positive value faith adds to humanitarian work.

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"If we have no values, then we are of no value to others"

[Dr Hany El Banna, co-founder, Islamic Relief]

Executive Summary

In its early years, Islamic Relief (IR) sourced volunteers and workers from Islamic faith communities who shared religious values. As it has grown, IR has attracted a more diverse workforce leading to concerns over a loss of values.

The aim of this paper was to assess the role of values and their relationship with faith in a faith-based organisation. An interpretivist approach was thought to be the most appropriate, using a variety of research methods to collate primary data. Secondary data was also collated to support and contextualise findings.

The research findings confirmed that values have a relationship with faith but differ depending on interpretations, influenced by context and time. At Islamic Relief, faith is central to stakeholders and whilst faith attracts staff it does not guarantee retention. IR staff regard values highly, although alignment across the organisation is affected by factors such as language, terminology and accessibility.

The implications for IR from this study is to recognise that with a diverse workforce the perspectives of staff will be equally diverse, as value judgements are shaped by different life experiences, beliefs, circumstances and contexts. This has the potential to cause division among staff, with a key concern for IR being how to meet staff expectations whilst creating sufficient alignment with the organisation.

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Introduction

IR is a leading UK faith-based charity, providing relief and development globally, with programmes in over thirty countries.

The charity was set up in 1984 by a medical student in response to the famine in Africa. Early supporters and volunteers were from a close-knit circle of friends and social activists from within the Muslim community who came together to raise money for Sudan. The founders named the charity 'Islamic' Relief to reflect its Qur'anic faith values (Din, 2011). Prior to this, the Muslim community in the UK would mainly support families in their countries of origin, through their *Zakah*[1] and *Sadaqah*[2] donations.

After Sudan, IR continued to respond to natural or man-made disasters, primarily those occurring in Muslim countries. As IR grew, it was able to attract volunteers – and later its workforce - from the same Indo-Pak Muslim community from which it was fundraising.

By virtue of its inception, the founders, volunteers and workforce had a shared faith identity and personal attachment to the work - either because it was being carried out in their countries of origin (such as Pakistan) or because they held a spiritual connection to places with an important Islamic heritage and history (such as Palestine); in addition, there was a growing feeling of brotherhood and connection with Muslims suffering around the world (such as during the Bosnia war).

Practising Muslims were attracted to join IR in the late 1980s and early 1990s, leading to uniformity among its workforce. Employees were predominantly male practising Muslims, of Middle Eastern or Asian origin, speaking Arabic or Urdu. There was an unspoken understanding of IR's values.

Over the past thirty years, IR has experienced rapid growth attracting people from a much wider and diverse talent pool, whilst some long-serving senior staff have moved on. With the name "Islamic" Relief, the organisation still primarily attracts Muslims. However, staff now vary in their faith commitment and demonstrate a wider range of religious viewpoints. Similarly, as IR has matured, it has been working in partnership with both faith and non-faith organisations in Muslim and non-Muslim lands.

As Human Resource and Organisational Development (HROD) Director, I am responsible for surfacing organisational values, clarifying and reflecting them in HR processes and thereby embedding them within the culture of the organisation. The current diverse workforce and departure of original staff - who presumably 'had the values' inherently - has led the charity's trustees to question whether IR's faith values are being lost, with the organisation becoming comparable to secular organisations doing similar work. The questions that have arisen are: what is 'Islamic' about Islamic Relief? If the name and logo were removed would there be any difference between IR and other organisations? Is it important to have a difference? A co-founder, Dr Hany El Banna, for example, articulated that humanitarian work should remain separate from employees' faith and beliefs. Contrastingly, he also stated that being a faith-based charity means translating faith into action (Din, 2011).

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1. An obligatory annual charitable donation of 2.5 percent of savings required of all Muslims with financial means.

2. A voluntary charitable donation, over and beyond the obligatory Zakah.

The organisational vision explicitly states that IR is inspired by the Islamic faith and guided by Islamic values.

> *'Inspired by our Islamic faith and guided by our values, we envisage a caring world where communities are empowered, social obligations are fulfilled and people respond as one to the suffering of others'* [Islamic Relief, 2011].

IR has attempted to formulate its values on two occasions, in 2007 and 2011, resulting in different outcomes, which suggests that values - or how they are interpreted - change over time. This paper thus assesses the role of values and their relationship with faith in a faith-based organisation, beginning with an exploration of what 'faith identity' means and the purpose of having values, in order to shape the issues researched and guide the research methods employed.

Literature Review

Introduction

As IR is a faith-based organisation, the role of values and their relationship with beliefs were considered at both an individual and organisational level. The role of leaders and staff in top-down or bottom-up approaches to organisational values were explored, along with the positive and negative implications of having organisational values.

What are Values?

It is argued that people have the free will to make choices based on 'values,' which are beliefs about what is important in life in order to meet needs (Hultman, 2001) either individually or collectively, at any given point in time; and that these beliefs are usually defined in a single word or phrase, such as 'honesty' (Barrett, 2014). Values are very personal and important to individuals and they impact on motivation and behaviour (Barrett and Clothier, 2013). Values further serve as the criteria for decision-making and prioritising, influencing actions (Hultman, 2001). Barrett and Clothier's (2013) research indicates that values are held by all people and help give meaning to life. They can also change over time according to age, context and the level of fear or trust being experienced.

The Right Values?

Workforce planning, a HR process, is about having the right number of people with the right skills in the right place at the right time (CIPD, 2013). Rayner (2011) suggests that having a cultural fit, working in the right way and having the right values, is more important in emphasising HR's conceived purpose, combining what one does (tasks and targets) together with how one does it (values).

Values and Belief

Figure 1: Iceberg of Culture and Behaviour (Reproduced from Draghici, 2008).

A person's thinking, beliefs and values are often subconscious (invisible) but will drive (visible) behaviour (Millar, 2012), as illustrated in Figure 1. Values are derived from beliefs (see Figure 2) which are assumptions we hold to be true (McEwan, 2001) and are both contextual and cultural, arising from experiences in specific situations (Barrett, 2014) and therefore relevant in a multicultural, faith-based, organisation.
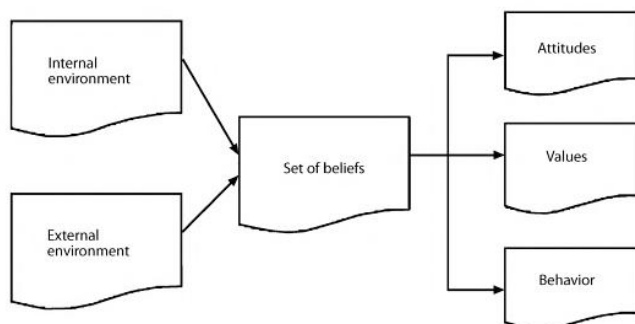
Figure 2: Relationship between Belief, Attitudes, Values and Behaviour (Reproduced from Draghici, 2008).

Belief in the Workplace

For around 60 percent of the world's population, values and beliefs are based on organised religion. Workplaces increasingly employ people from diverse backgrounds, including those for whom religion influences every aspect of their lives. Consequently, values need to be understood by management as they cannot expect staff to leave their values at the entrance when arriving at work (McEwan, 2001). Parker (2000) suggests that employees' beliefs, attitudes and values are in fact brought with them from non-work contexts and impact on how they regard themselves and their organisation, beyond the desire for monetary reward or career satisfaction. Western secular institutions tend to separate a person's professional and spiritual life and therefore do not interfere with the personal spheres and deeply held beliefs of their employees. This leaves individuals to seek spiritual support from family, friends and faith, rather than their employer, whereas according to Pink (2011), employees are 'purpose-driven' and seek meaning in their work.

The recent economic downturn has prompted people to turn to their faith for answers (Ali, 2009) with MacLachlan (2011) suggesting that quiet spaces in workplaces are increasingly needed for reflection and prayer to help manage stress. Mather (2013), HR Director of Ovo Energy, advocates daily meditation in a 'Zen Zone' to boost creativity, positivity and welfare. Religious expression in the workplace is gaining prominence (Kelly, 2008) following renewed interest in religion and spirituality (Rigoglioso, 1999), but workplaces often struggle to accommodate the associated needs (Cash *et al,* 2000). In organisations that are faith-based, Evans (2009) and Dudley (2006) differ on their views over employee relationships, in that the former cites smoother working relationships whereas the latter warns about clashes. This is due to beliefs leading to positive or negative outcomes, either greater unity or division, especially where there are ideological differences between cultural or religious beliefs. However, it is also possible for people to have consensus over differing values (Barrett, 2014).

The middle-ground between those who regard spirituality as being central to life, and secularists with opposing views, is to have values and ethics that are important for organisational success and stated in neutral language that a diverse workforce can align to their own faith teaching or philosophical tradition (Weston, 2002). This is best illustrated by Watson (2003), CEO of IBM, who suggests that every organisation, in order to survive and be successful, needs to have a set of beliefs from which all policies and actions follow; and that the organisation needs to adhere to them and be willing to change everything except those beliefs in order to meet the challenges of a changing world. In other words, an organisation built on beliefs can handle a changing environment so long as their beliefs stand firm. In IBM's case, they have defined core organisational values that influence how they lead, how they make decisions and how they act (IBM, 2014).

Organisational Values

To address division in workplaces, Barrett (2014) advocates that sharing values helps reduce fear and create trust. He asserts that positive values are shared by all human beings and widely accepted as promoting individual and collective wellbeing. Barrett and Clothier (2013) suggest that shared values connect human beings beyond race, religion, politics and gender and align what people value with what they experience in their lives. This can help organisations link values to HR issues such as employee commitment, job satisfaction and workforce attrition (Schein, 2010).

Decisions made using positive organisational values are life-affirming, creating a feeling of ease with ourselves, others and the social environment. Organisational values are of two types: core or operational. Core values are those that are fundamental to running the organisation, e.g. safety; whereas operational values allow for the smooth running of an organisation, e.g. teamwork (Barrett, 2014).

These organisational values are manifested through being:

+ Officially espoused by leaders;
+ Attributed to the organisation by its members;
+ Shared amongst members;
+ Those that members feel the organisation should aspire to.

(Bourne, and Jenkins, 2013)

The Value of Stated Values

Many organisations obsess over their values, although research (CIPD, 2012a) shows that 40 percent of employees regard stated values as not worth the paper they are written on. Argyris and Schön (1974) propose that people hold two sets of values; firstly values they hold to be true and espouse to others and secondly, values that surface in contradiction to those espoused. Since individuals wish to be true to their espoused values, they will speak and act in the language of those values to continue with an illusion of congruence, but are in fact deceiving themselves. Mills *et al* (2007) assume this is also true for organisations, which may explain why there is a departure between stated values and those practiced.

To demonstrate this, 2013 was a year heaped in corporate and organisational scandals, with individuals or groups of individuals thought to be out of control. Millar (2012) notes that the experience of some of the FTSE 100 companies not matching practice with stated values has left stakeholders feeling let down and even ashamed at the loss of values, impacting on organisational validity and reputation. He suggests that people's actions say more about their values than the words they use to describe them. In fact, even if words are imperfect but actions are wise, it matters not, as organisational success is manifest through people's actions.

The main reason employees cite for not believing that values affect behaviour is that short term profit is put above organisational values, as illustrated by the banking crisis (CIPD, 2012a). For Williamson (2008), if a person's state of being is not reflected by a state of doing then this can be disastrous, as words without action result in unconvincing corporate propaganda (e.g. on a website or in a handbook) and consequent reputational damage (Millar, 2012).

To State or Not to State?

IR has publicly stated its values. However, Rayner (2011) warns there are risks associated with espousing organisational values if the organisation cannot live up to them. There is a possibility of increased complaints if managers are not complying with organisational values, which can often be a matter of perception. This is illustrated by the value of 'respect' which can be interpreted differently by different people. With publicly stated values, expectations from external stakeholders may be increased and managers have to consider the way their staff deal with suppliers and customers. The alternative is to not espouse values at all, allowing ambiguity over what the organisation stands for and actually values. Rayner (2011) argues that without senior management support for HR, values are not worth stating but that all the data suggests that values are a potential for competitive advantage through aligning employees, and therefore should be stated.

Assessing Values

Assessing espoused values provides a perspective on which values are important to employees and the extent to which they are practiced and desired. Stated values should meet the needs of employees, the organisation and other stakeholders whilst also expressing the uniqueness of the organisation's character or function (Barrett, 2014). The real test of whether stated values are being upheld is their consistent application (Argyris and Schön, 1974), which research suggests is an issue because there is evidence for different value-based rules for managers compared to staff (CIPD, 2012b). Assessing the values people are experiencing and the values they would like to experience will help provide a solution to bridge the gap (Barrett and Clothier, 2013).

Millar (2012) suggests that values can be assessed by asking if organisational values are known by employees and if not, what this implies. For example, is the reason for not knowing them due to the values being difficult to recall, a lack of personal conviction, or even a lack of application by the organisation? He proposes that employees identify their top values and gauge whether these align with the organisation and if not, then agree on what needs to happen. This engagement can provoke a wider discussion and debate using questions to critically review current thinking and strive for a consensual view on organisational values, rather than a simple top-down approach in which the leadership dictates the organisational values.

The Role of Leaders

Peter Cheese, CIPD CEO, suggests that in lieu of all the scandals, business leaders need to be concerned with organisational values and these should resonate with all employees, with clarity on expected behaviours and real consequences for failing to comply (CIPD, 2012a). The leader's role is to shape and guide values (Peters and Waterman, 2004), with Millar (2012) suggesting that organisational values are leadership statements expressing how employees should feel and behave; they are an extension of the brand, determining customer and public experience of the organisation. Deal and Kennedy (2000) suggest that organisations need cultural heroes - people who exemplify organisational values through their actions.

However senior long-serving managers can be reluctant to assess and review values if they fear losing the organisational cultural capital, the focus on its mission or losing power by allowing 'new' less-experienced managers to make changes to values and practices. This resistance is driven by a feeling of nostalgia of more certain times (Parker, 2000), not too dissimilar to the political 'back to basics' campaign

supported by British Prime Minister John Major in 1993, which advocated a return to traditional values (Macintyre, 1993). Slack and Hinings (1994) suggest that change can only happen with high staff turnover but this is unlikely as staffing changes are usually incremental whilst values remain largely unchanged, shaping the organisation for years to come. As IR has long-serving and powerful senior leaders, the potential for resistance needs to be factored into any assessment programme (Amis *et al,* 2002).

Embedding Values

Hazlehurst (2013) argues that values need to be role-modelled by leaders internally, publicly and be reflected through HR processes, as having values merely stated at reception in prominent lettering is ineffectual. This drives engagement, as identified by the Towers Watson study (2012), which suggests that values need to be current, relevant and embedded. HR's role is to preserve vision and values (CIPD, 2012c) and this includes clarifying organisational values that are vague or nondescript (Hazlehurst, 2013). As guardians of the organisation, HR also needs to live organisational values (Wright and Snell, 2005). Organisational culture should not be left to chance (Ray, 1994) and requires implementation, including the internalisation of desired values and norms, which in turn means removing the need to monitor employees (Pfeffer, 1981) because all staff know the values (Peters and Waterman, 2004). Barrett (2014) suggests embedding values in an organisation requires alignment of not only structures, policies and procedures, but also organisational purpose and the values of employees, as illustrated in Figure 3.
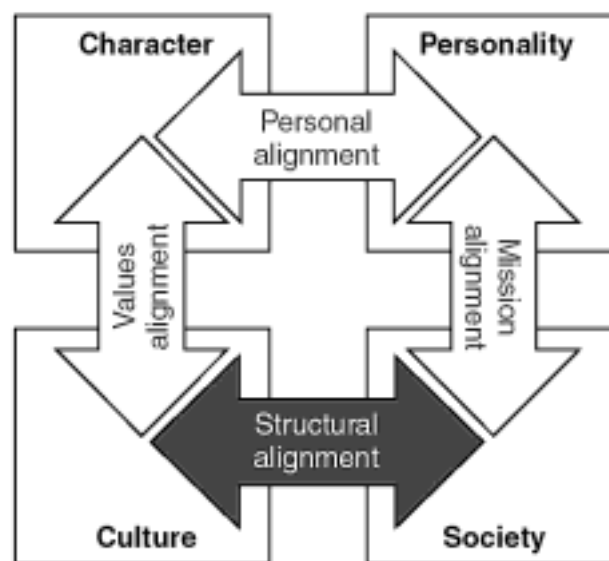

Figure 3: Four Conditions Necessary for Whole System Change (Barrett, 2014).

Organisational Culture and Identity

Employee values influence organisational culture, as does their mindset and what they think matters significantly (Schein, 2010). Organisational identity is what is regarded by its members as central to the organisation, distinct from other organisations (according to its members) and assumed to be an enduring feature, linking its present to its past and future (Albert and Whettan, 1985). Schein (2010) suggests that organisations, like individuals, have an identity made up of attitudes, values, assumptions and beliefs and these collectively form an organisation's culture, classified as:

1. Artefacts and rituals which tend to be symbolic and visible in workplaces and can include ceremonies and stories.
2. Attitudes and values held to be true, whether

validated through actual experience or even in the absence of evidence. They include values claimed to be upheld and those actually practised.

3. Basic assumptions that are beliefs, often subconscious preconceptions, influencing behaviour and thinking.

Schein (1983) proposes that culture is not overtly visible patterns of behaviour or artefacts, nor is it articulated values, which presents a challenge for organisations addressing culture. Rather, culture is the assumptions - usually hidden behind values - that actually impact on behaviour, such as office layout signifying hierarchy, or dress codes depicting acceptable norms. Organisational culture only exists if there is consensus on core values, actions and language; in its absence culture can be weak or unhealthy (Parker, 2000).

Creating Meaning and Success

Peters and Waterman's (2004) studies show that top companies create meaning, not just money, by emphasising values. This raises the question of whether it is possible to have excellence without the 'right' values being clarified to give staff pride in what they are doing. To create meaning for an employee a number of factors need to come together, such as symbolic (rather than financial) rewards, creating myths and holding ceremonies, underpinned by unwritten rules of how things are normatively done (Deal and Kennedy, 2000). McCartney, CIPD research adviser, suggests employees need to be involved in creating values so that they hold greater meaning for them and can be integrated into HR processes (CIPD, 2012a).

Organisational greatness comes as a consequence of expressing values through work (Kofman, 2013). Hatton-Gore (2012) suggests values underpin organisational strategy and associated behaviours deliver set objectives, leading to success. He advocates investing in shaping and communicating values and thereafter recognising and rewarding value aligned behaviours for commercial reasons. Shankman (2013) argues that 'nice' companies do well, emphasising this point further. Cadbury understands that treating people fairly as being in the business interest, as is creating an award-winning place to work (Churchard *et al*, 2013). Balancing individual and organisational values is challenging but can be the formula for success (Hultman, 2001). People who identify with organisations treat them as an extension of the self (Albert, 1998) leading to greater commitment (Rindova and Schultz, 1998), although this view is contested by Ashforth and Mael (2004).

Kenwright (2013) states that organisational success needs employee engagement, review, adaptation and discussion around values to keep them relevant. Having internal parties on board, he argues, is very important, but can only happen once it is clear what the values are, making them believable and easy for staff to buy into and follow. Sinek (2013) promotes building organisational values that really mean something to bring staff and management closer together, creating job satisfaction and leading to discretionary effort. Purcell *et al* (2004) suggests that vision and values link to organisational performance and competitive advantage. Barrett and Clothier (2013) believe organisations succeed when leaders focus on building values-driven cultures responsive to employee needs. Values-based leadership helps connect staff with customers to generate business success (Frost, 2014). For example, having a values-based business environment led to a radio group winning 'The Sunday Times 100 Best Companies' award for two consecutive years. People who did not adopt their values moved on, whereas others were recruited because they resonated with those values (Rogers, 2012).

McClelland (2013) highlights how focusing on personal values can bring success by recruiting people based on their values and attitudes rather than skill sets alone, as values cannot be taught, while skills can be learnt. She notes that most companies recruit new staff based on experience and qualifications but suggests companies need cultural fits and people exhibiting organisational values can be moved around to gain the necessary skills. Collins (2001) states that successful businesses prioritise people over strategic direction and that the right people do not need to be motivated, but are self-motivating. McClelland (2013) points out that recruiting people with contrasting values tends to lead to discord and refers to psychometric testing as a possible option, along with using offsite challenges to reveal more about the person, which can often be hidden behind polished interview techniques. Organisations may find this approach costly and time-consuming in the short-term but appointing a poor fit could be more costly in the long run. Value-based recruitment, McClelland (2013) suggests, is an effective way to preserve and strengthen organisational identity, with like-minded people having shared values thereby driving and inspiring each other in a harmonious workplace. Having shared beliefs and values helps to create identification with organisational objectives and emotional attachment (Sathe, 1983) creating a 'missionary' organisation, i.e. one that has a deep-rooted sense of mission (Mintzberg, 1989).

In summary, every individual has a set of values derived from beliefs about what they hold to be true and these increasingly impact on the workplace. Similarly, organisations have values, whether stated or not, but if stated, there are implications. Organisational leadership is responsible for espousing and promoting values which, when aligned with staff commitment to them, can contribute to organisational success. Exploring the literature has raised the following further questions on the role of values and their relationship with faith in a faith-based organisation:

+ Is there a relationship between faith (belief systems) and values?
+ Are there any nuances with regards to values that are particular to an individual's faith or context?
+ What role does faith play in the workplace?
+ Is there alignment between personal values and an organisation's stated values, and is this important?
+ Are there other organisational values that need consideration?

Research Methodology

Introduction

The main philosophies considered for this research were positivism and interpretivism. The choice was influenced by whether or not human subjectivity is recognised and whether the research matter has an objective existence or is based on subjective meanings used by persons and society to understand their world (Gill and Johnson, 2002).

Positivism rejects subjectivity, preferring science and rational thought, collecting facts and analysing quantitative data using statistical techniques by dispassionate researchers to arrive at a conclusive answer (Anderson, 2013). Positivism assumes a simple and transparent truth as an agreed body of knowledge in a clear language. It stipulates that objective study is limited to tangible activities. However, intangible aspects are important such as personal interpretation or motivation (Fisher, 2007). Although faiths promote singular truths, they are characterised by religious pluralism (Coward, 2000) so an exclusively positivistic research philosophy would not be appropriate as there is not one singular view and it excludes meanings and interpretations (Gephart, 1999). Other variations of positivism, such as realism or critical realism, were discounted. Although they accept the subjective nature of research, realism seeks to form conclusions whilst critical realism can only infer knowledge of a hidden reality (Fisher, 2007).

Values, the subject matter under investigation, are very personal (Barrett and Clothier, 2013) with many possible perspectives as opposed to one 'correct' way (Kanigel, 1997). Therefore the research philosophy most appropriate for this research is the interpretivist approach. This approach is underpinned by the social constructivist worldview that considers everything to be dependent on one's perspective, affected by differing situations and cultural contexts from which different people experience different meanings (Anderson, 2013). Interpretivism comprises a person's interpretation of reality and other people's interpretations with compromise and agreements between the two. It tends towards pluralism and complexity and is classified as Gnostic, granting personal insight rather than hard objective orthodox truths (Fisher, 2007). This suggests an inductive approach allowing subjective reasoning, as opposed to a deductive approach more suited to positivism (Ridenour and Newman, 2008).

Research Methods

An exploratory approach seeking new insights usually tends towards qualitative research (Anderson, 2013). However, I opted to undertake a variety of research methods, blending quantitative (preferred by positivist researchers) and qualitative (preferred by interpretivist researchers) methods (Gill and Johnson, 2002), using primary and secondary data collection. Quantitative data can be quantified and counted whilst qualitative data is interpreted through the expression of words and language (Anderson, 2013).

Research primarily considered internal perspectives but included external insights relevant to the sector, in order to help contextualise the project. Primary data collection included surveys, focus groups and interviews. To collate broad and representative data, a Likert scale survey was used (Hinkin, 1995). Although typically a positivist tool, surveys enable large numbers of participants to be accessed, which is necessary for meaningful data to be collected and allows for the analysis and quantification of qualitative data. To achieve a greater level of understanding, focus groups and face-to-face semi-structured interviews were also conducted allowing more qualitative depth. Though less representative, these can still allow limited generalisations (Fisher, 2007) and insight.

Primary Data Collection

Survey

Data collection was carried out through a two-part survey (See Appendix A1) to address the research questions. The first part related to a number of statements concerning values and faith, to consider McEwan's (2001) view regarding the relationship between the two and highlighting any nuances particular to an individual's faith or context, as suggested by Barrett (2014). The second part of the survey required participants to select values that best reflect their personal values, as recommended by Millar (2012), from a list of all the stated values of leading aid organisations. This was in order to highlight any alignment between personal values and organisational values, and explore whether there are other organisational values that need consideration. This may give limited insight into what participants actually value, but allows an analysis of relationships between variables and provides a basis for future research (Anderson, 2013).

All participants were approached personally and the purpose of the survey was explained verbally. Responses were statistically analysed using computer-based tools for descriptive and inferential statistics, ensuring the appropriateness of the sample and looking for patterns or relationships. Accidental sampling was used for reasons of convenience and combined with purposive sampling, selecting a sliced horizontal sample of senior leaders that is not representative of the wider population (Anderson, 2013).

The survey questionnaire was used with four different groups of people, ranging across diverse demographic groups, including age, gender, faith and professional position, i.e. different functional areas and levels of seniority. They included the following groupings of people:

+ Non IR staff: Non-Muslim HR Directors from the aid sector.
+ IR staff: Non-Muslim staff, HR staff and IR leadership.

Focus Groups

During IR's 30th anniversary conference, I facilitated the organisation's global leaders into focus groups, having free-flowing dialogue around open questions (Fisher, 2007). The values they experienced were assessed, exploring alignment between personal values and organisational stated values. Furthermore, other organisational values they would like to experience were considered, as suggested by Barrett and Clothier (2013). Participants were then asked to present what they had agreed to others in a plenary session. The main advantage of using focus groups was that there were no defined choices and participants could comment freely, expressing perspectives openly with clarification available from facilitators as required. Vocal participants were more likely to lead and direct discussions whilst more reserved participants may not have had their perspective heard (Anderson, 2013). This was managed by having HR facilitate the groups, encouraging participation and ensuring voices were heard.

Interviews

Based on purposeful sampling (Anderson, 2013) I held face-to-face semi-structured interviews to solicit qualitative data (Fisher, 2007) with three senior, very influential leaders. The interviews, recorded through note-taking, lasted approximately 60 minutes and were held offsite to minimise distractions. Transcripts were coded to identify emerging themes (Fisher, 2007) related to the research questions. Interviewees were asked about their perspective on the relationship between faith and values in a work context. Their personal values were explored in relation to organisational values to

see if, as leaders, they had sought alignment. Nuances particular to individuals' faith or context, that had been highlighted from other research findings, were put to interviewees for comment in order to explore whether there are other organisational values that need to be considered.

The incumbent CEO was interviewed as he currently holds the most influential position. The former CEO was included in the sample due to having led on developing IR's 2007 values and contributed significantly to its 2011 values. IR's co-founder, Dr El Banna, was also interviewed to understand his statement, "the work of IR should stand separate from workers' faith and beliefs" (Din, 2011). Furthermore, his interview explored his intended values for IR, given that they were not formalised until 20 years after IR was founded and also to gauge how they relate to currently espoused values. The co-founder pointed out the challenges of responding to questions given the passage of time and IR's subsequent growth and further referred me to two internal documents he had authored fifteen years ago (Banna, n.d. and 1999).

Secondary Data Collection

Espoused Values

In a related exercise to contextualise values, the espoused values of peer organisations were listed, separating faith and secular organisations to assess if there was any commonality within each grouping (See Appendix A2). These two groups were also compared with each other to see if there was any value set occurring in both groupings, regardless of faith distinction. Organisational alignment with individual values was assessed to see if there were any patterns or themes.

Staff Survey and Financial Statements

Global staff survey responses relating to values were checked against data findings and financial statements for IR and peer agencies were reviewed to assess financial performance.

Participant Observational Ethnography

I am a visible and involved observer of my own organisation. As HROD Director I have access to participants and organisational understanding but being a well known senior staff member also has limitations that may impact this study. These include having an awareness of internal politics, the dynamics of professional relationships and any personal attachments; all factors that could influence participants and impair sufficient impartially (Anderson, 2013). Consequently, it is possible that participants may feel uneasy in giving certain responses with me present as facilitator, causing them to adapt responses or behaviour, possibly even being aggrieved by my role observing their responses (Fisher, 2007). For example, IR staff, particularly the leadership, may give faith-centric views or choose organisational values in their responses as opposed to personal perspectives because they may have perceptions about my expectations.

Ethics

In accordance with ethical guidance for research at a postgraduate level, a number of measures were followed. All participants volunteered to be part of the study, with full knowledge of the purpose of the research. They were given assurances of confidentiality in order to solicit honest responses. Participants who did not respond to the questionnaire were reminded

on a second occasion and thereafter left alone to avoid duress. It was further clarified that responses would not impact working relationships, i.e. no judgements would be made over participants' viewpoints or any lack of alignment with IR. Anonymity may have encouraged more honest responses, but would also limit the degree of analysis (Stone, 1978).

Research Findings And Analysis

Introduction

To address the aim of this research, 'investigating the role of values and their relationship with faith in a faith-based organisation,' findings (primary and secondary data) have been presented on associated questions, referenced back to earlier cited literature where appropriate.

Findings against the Research Questions

Is there a relationship between faith (belief systems) and values?

Islamic Relief's co-founder, Hany El Banna (HB), 15 years ago proposed that values are 'major pillars' of the organisation's beliefs - a statement that uses faith terminology normally used in relation to Islamic 'pillars of belief,' suggesting a relationship between faith and values. This is emphasised by HB's suggestion that to be of value to others requires values, and to be a valuable organisation IR needs to be guided by Islamic beliefs and teachings - as if the two are interchangeable or reflections of the same.

During his interview, HB objects to the term 'faith-based' preferring 'values-based' and 'inspired by the message of Islam,' as he feels faith can be divisive and misused, which Dudley (2006) alluded to. This is noteworthy given that HB was quoted as saying IR's name was intended to reflect the Qur'an's faith values (Din, 2011), suggesting a close relationship between faith and values. This view was echoed in the global staff survey with an employee stating, IR is "a faith-based organisation inspired by the Islamic culture and values."

HB explains that values should be stated just as the Qur'an was stated in written form, emphasising his religious perspective. He advocates that moral values are God-given gifts for creation and the organisational aim is to share values, underscoring Barrett's (2014) view. HB emphasises sharing, as do all great world religions, thereby equating IR's moral code with religious principles and making a very clear link between faith and values. This direct relationship is reiterated through his criticism of the Islamic religious establishment for not translating scriptures into commonly shared values as advocated by Weston (2002). Similarly, HB states that the role of leadership is to translate values into behaviours, emphasising faith linkages in IR.

HB further adds the need to focus on the organisational 'message,' implying faith connotations and values are more than words; they are action, citing the example of the Prophet Muhammad (peace be upon him)[3] who practiced what he preached. An analogy of a bike (Figure 4) needing two wheels is used by HB, with one wheel being values, ethics and spirit and the other being structure. The term spirit clearly denotes something in excess of values, possibly culture or faith. Haroun Atallah (HA), former CEO and HB's successor, also linked values to faith contrasting with the current CEO, Mohamed Ashmawey (MA) who did not explicitly make this connection.

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3. It is an Islamic convention to send peace and blessing upon the Prophet Muhammad, normally phrased as 'peace be upon him.'
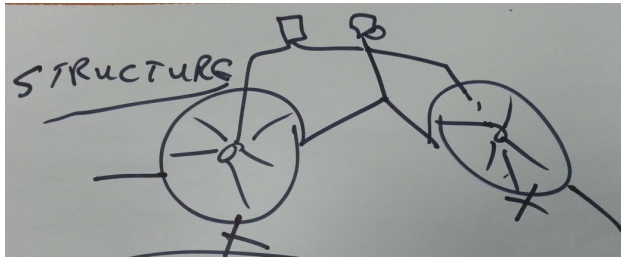
Figure 4: Values and Structure: Analogy of a Bicycle, by Dr Hany El Banna.

Considering the wider aid sector, HR directors' responses gave some useful insights. 'Christian' was regarded as an organisational value by some directors, blurring the distinction between faith and values. Introducing 'Islamic' as a value in its own right was not a viable option according to HA. Other values - 'integrity,' 'dignity' and 'respect' were reoccurring values across some agencies regardless of being faith-based or secular. This was probably indicative of HR directors' commitment to their personal faith being reflected in their personal values, with 86 percent of directors identifying themselves as Christian. 'Love,' an archetypal Christian value, was particularly notable, being selected by both faith and secular HR directors. Similarly, 'stewardship,' which has faith connotations, was reflected in personal values selected by HR directors from faith-based organisations. It was noteworthy that the largest aid agencies demonstrate that values do not have to link to faith in order to succeed financially. However, findings indicate support for McEwan's (2001) suggestion that values are derived from beliefs.

Are there any nuances with regards to values particular to an individual's faith or context?

There is a broad range of 47 values amongst 17 supposedly similar aid agencies (A2) suggesting that values are very much contextualised, as suggested by Barrett (2014). However, 'partnership' was notable as the most commonly stated value irrespective of faith distinctions, indicating similarities between secular and faith-based agencies.

'Stewardship' and 'accountability' amongst faith-based and secular agencies respectively were the most reoccurring organisational values with parallels between the two. This may give insight into faith and secular interpretations of values being dependant on choice of terminology, as alluded to by Weston (2002). This was illustrated by Christian Aid, as the only agency to list and define 'accountability' and 'stewardship' as distinct from one another. They describe 'accountability' as being accountable for resources entrusted to the organisation and 'stewardship' as being stewards over Earth's resources. Other agencies may be using terms interchangeably depending on their perspective of faith or otherwise, further suggesting that there is not a great distinction between faith and secular organisations, reiterating Weston's point (2002).

It was noteworthy that 'integrity' was particularly important to HR directors in FBOs other than IR, all of whom were non-Muslim with a majority of non-Muslim staff. 'Integrity' also featured among IR Muslim HR staff but was notably absent from managers' top five values; a discrepancy that could be problematic given the level of authority and influence managers have. Other emerging themes among Muslims in IR were 'justice,' 'sincerity' and particularly 'excellence,' but 'accountability' was common across all IR staff regardless of faith or role, although some values were specific to particular groupings. There was little difference in the top five values between HR and non-HR participants in IR.

The top five values for each age group varied, suggesting that as people age, different values become increasingly important, such as 'justice' decreasing in importance and then increasing again with age. Similarly, 'dignity' becomes more important to older age groups, possibly reflecting a growing desire for dignity with time.

Among IR staff, 'integrity,' 'justice' and 'excellence' were important to all age groups. Furthermore, 'sincerity' and 'accountability' were important to three age groups with 'respect' featuring amongst the youngest and oldest age groups. Some values were specific to only one age group such as 'commitment,' present in age group 41 to 50. This may indicate that they are currently in settled roles with settled personal circumstances, so are able to commit more fully. By comparison, younger age groups may still be at early stages of their careers so are not fully committed, whilst older age groups may be thinking about forthcoming retirement plans. 'Justice' for males was of primary importance compared to females who value 'accountability' more significantly. Notably, neither value featured in the top five values for either gender. However, 'excellence,' 'accountability,' 'integrity' and 'sincerity' feature among both genders as shared values. 'Honesty' was unique to males as a top five value whilst 'respect' was unique to females. Given that most managers are male, they were more able to promote 'justice' and 'honesty' in IR whereas 'accountability' and 'respect' were not as likely to be given much prominence by male managers. These findings support HB's view that values are of two types; those that change with sociological context, growth and the passage of time causing some to be lost and others to be added, and those that are core, unchanging values, as posited by Barrett and Clothier (2013) and Barrett (2014) respectively.

What role does faith play in the workplace?

According to HB, humanitarian work should remain separate from employees' faith and beliefs. Contrastingly, he also stated that being a faith-based charity means translating faith into action (Din, 2011). According to HB, Muslim faith identity is important but was especially prevalent during IR's formation due to circumstances, when HB favoured working with people of the same faith, similar to the inception of peer organisation Christian Aid (Ware, 2012). HB cited the example of rewarding employees with air tickets to places of holy pilgrimage or historical significance as a means of connecting with each other, spiritually or through shared humanity – a theme he expanded by citing the inclusive approach given in the Qur'an. The overlap between faith and work was further illustrated by HB's reference to a disciplinary issue where he felt the staff member was wronged but will have recourse to God. HB also illustrated the application of faith in IR through his personal example of dressing up as Santa Claus, giving presents to Christian employees (Figure 5) and forming IR's faith culture, underscoring Schein's (2010) point on symbolic rituals.

Figure 5: 'Santa Claus' at IR.

A distinction is made between faith and work as HB states that faith should not be delivered along with aid, calling that a "crime against humanity;" rather faith should be a driving force to serve others regardless of their faith, which he illustrates through IR's responses to various conflicts and crises globally. Citing his bicycle analogy once more (Figure 4), HB implies that a polarity currently exists between values (faith, ethics and culture) and organisation (money, structure, growth) vying against each other with the focus being possibly

misplaced on one or the other when what is required is balance between the two.

According to HA, when IR was created "it was 100 percent about faith" and IR's work is "very strongly linked to faith," which is linked to values. He stated that IR's core values system is driven from a rights-based approach from an Islamic perspective; i.e. rights given by God. The role of faith in workplaces was also reiterated by MA who stated a preference for working with people from all faiths, because in his experience they add value, are more reliable and willing to commit more discretionary effort than people of no faith. This, confirms Rayner's (2011) 'cultural fit' theory that being able to identify with the organisation leads to greater commitment (Rindova and Schultz, 1998) and self-motivation (Collins, 2001).

To consider the role faith plays, survey responses were statistically analysed. Factor analysis identified three components or constructs with a result of 0.5 or greater, indicating strong correlation.[4] These are:

1. Faith and employment decision;
2. Faith and work practice;
3. Faith and organisational citizenship

In considering correlations between faith components and demographic variables for all participants, relationships between gender and 'faith and employment decision' are moderate and marginally significant, indicating that faith is significant for males' employment decision and less so for females. IR employees are statistically more directed by faith in comparison to employees of other humanitarian organisations, indicated by a significant strong correlated relationship. The relationship between 'Muslim faith' and 'faith and employment decision' is statistically very strong and highly significant, suggesting participants' Muslim faith has a strong association with their choice to work in the humanitarian sector. A statistically insignificant relationship between IR and 'faith and organisational citizenship' reveals that while employees choose IR due to associations with their faith, they are not loyal to IR solely for faith reasons; though since statistical reliability is very poor, it is not possible to be conclusive. These findings suggest that values can be a competitive advantage, as posited by Rayner (2011), to attract staff who are seeking meaning, as argued by Pink (2011).

Is there alignment between personal values and an organisation's stated values, and how is this important?

The IR global staff survey report highlighted that the second most significant aspect about working at IR is values, as seen in Figure 6. The report suggested particular associations between values and levels of engagement, highlighting drivers for their alignment. However, the values listed by staff included 'respect,' 'justice' and 'equality' of which only one, 'justice,' is an organisational stated value. Furthermore, some staff felt that compromising personal values is an issue, and this was below the peer benchmark by 13 points, possibly explaining why faith attracts but does not necessarily retain staff.

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4. Reliability analysis showed only 'faith and employment decision' is a highly reliable construct having Cronbach's value of 0.923, i.e. more than 0.7, whilst Cronbach's alpha value for the other two categories were less than 0.7, therefore less reliable.

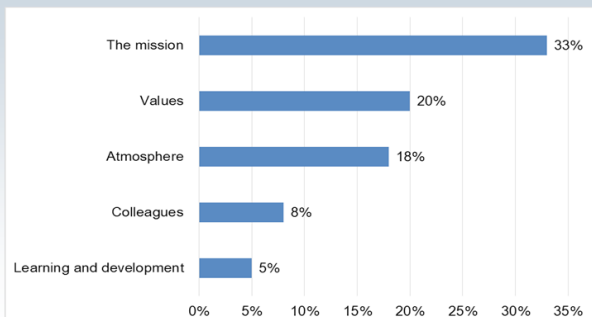### 5.1.1 What is the best thing about working at Islamic Relief?

Figure 6: IR Global Staff Survey, Open Question 1

This also supports HB's view that money, success, structure and growth can cause values to be diminished or even lost, possibly indicating the pull between values and non-values or faith and non-faith perspectives. He states that money and success can be very "destructive and distracting," equating them to vices and suggesting that IR has been valuing financial growth; a fear he also expressed 15 years ago. Focus groups also highlighted the pursuit of funding, rather than responding to humanitarian need, as a concern not too dissimilar to the pursuit of short-term profit, as highlighted by CIPD (2012a). Christian Aid also had a similar faith identity crisis following its financial growth (Ware, 2012).

Analysis of the responses to the questionnaire highlighted that all IR organisational values did feature in the top five selections, indicating varying degrees of alignment amongst participants, particularly on the value 'excellence.' This alignment possibly reflects an existing acquaintance and predisposition that IR staff have towards organisational values.

The top five values, regardless of ranking, included: 'excellence,' 'accountability,' 'justice,' 'integrity' and 'sincerity' indicating 60 percent alignment with organisational stated values, and lower than HA's estimated 75 percent.

Focus groups considered values by scoring them according to personal perspectives and thereafter shared their scores after arriving at a collective view, following discussion, on the degree of alignment with organisational values (Figure 7).

Figure 7: Focus Groups Discussing Values

The focus groups struggled to discuss values as a group due to their differing viewpoints, highlighting the plurality of opinion around the subject matter and the diverse demographics of IR's workforce. However, generally focus groups were satisfied with alignment against stated values, with the exception of 'justice' - all agreed more needed to be done to embed this value across IR. This finding resonated with global survey responses highlighting that equality, a subset of justice, was the one thing that could be improved at IR, as seen in Figure 8.

5.2.1 If you could change one thing about working at Islamic Relief what would it be?
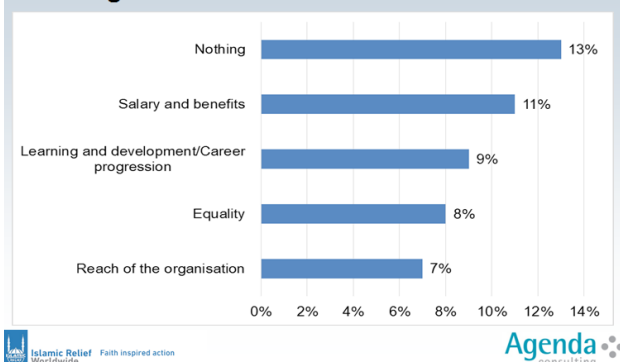
Response	Percentage
Nothing	13%
Salary and benefits	11%
Learning and development/Career progression	9%
Equality	8%
Reach of the organisation	7%

Islamic Relief Worldwide Faith inspired action

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Figure 8: IR Global Staff Survey, Open Question 2

Despite the risk of stating values that Rayner (2011) warns about, HA believes it is important to list organisational values as they act as reminders, clarifying to all what IR represents, placing boundaries and being a reference point for accountability to internal and external stakeholders. Similarly, MA argues that values need to be stated for accountability to stakeholders, and that this is the responsibility of leadership.

HB disagrees with the transliteration of IR values from the Arabic (e.g. *Amānah*) and argues instead for translation (e.g. stewardship) for better accessibility; which he believes is a precursor for alignment and which HA argues is essential for leadership, desirable for staff and something to be managed through recruitment processes. HA had tried to create this alignment through creating frameworks and methodologies that would be acceptable to the widest number of stakeholders. MA also views alignment as the basis for success, irrespective of sector.

The desire for alignment was voiced by HB wanting workers to have some measure of professionalism along with values such as trustworthiness, an attribute he relates to the Prophet Muhammad (peace be upon him), underscoring direct faith linkage. Approximately fifteen years ago, HB stated that it was impossible to run an international organisation without diversity of staff, from different racial, religious and ethnic origins, speaking different languages. HA proposed that values are foundations for a 'good fit' for an individual within an organisation as technical competences can be gained thereafter. MA felt striking the balance between values and competence was dependent on the role. His primary value requirement was 'custodianship,' wanting to recruit God-fearing people, implying it is only people of faith who can enact 'custodianship.' According to him, 'custodianship' ensures 'transparency' and 'honesty' and is the value he has practiced in previous roles outside of both faith environments and the aid sector.

Are there other organisational values that need consideration?

HA stated that he "wouldn't change current values as they are Islamic principles." Similarly, MA regarded existing values as sufficient and challenging, describing them as a journey rather than a destination, i.e. values are an aspiration, never fully realised; a challenge also acknowledged by HA stating that the most difficult thing to do is link values to what you actually do. This could be indicative of the effort involved in getting consensus around values or resistance to change, as described by Parker (2000).

Focus groups agreed that current stated values are appropriate and should be retained but that they need to be holistic and defined so that staff can understand them and how they link back to faith. Agreeing with HB's earlier point, they felt that values being translated from Arabic into English results in a change of intended meaning, illustrated by their view that 'custodianship' needs to expand to include integrity.

IR's values, according to HB, are core and unchanging, but IR needs to include new values, forced upon

it by the community and leadership in order to challenge itself. This is similar to Bourne and Jenkins' (2013) suggestion that members propose values for organisations to aspire to. HB advocates sharing values with those holding different values to create new ones in partnership, calling for building a broad coalition around each other's ideas, emphasising an inclusive theme extending to other faith communities, government and even those opposing IR.

'Partnership' was the most common organisational stated value in the aid sector but was notably absent from participants' selections. 'Partnership' is not listed as a value by IR but is explicitly stated in its vision and mission statements and demonstrated through practice. HA did not regard 'partnership' as a value but rather an operational necessity whilst MA was very receptive to considering 'partnership' as a value in the next strategic exercise, in fact suggesting it could be factored into everything IR does.

'Accountability' featured as the primary personal value in questionnaire responses, selected above all other values and marginally ahead of other non-IR organisational values like 'honesty' and 'integrity.' However, as stated earlier, there are many similarities between 'accountability' and 'stewardship,' so it may be a case of terminology with participants having a preference for the term 'accountability' over 'stewardship.' Changing terms may have yielded clearer alignment, possibly suggesting a common value across all agencies regardless of faith, more so than partnership. MA views stewardship as the same as accountability, whereas HA felt accountability refers to the accountability of managers, although in his view every employee should be accountable. HA prefers accountability over stewardship which he felt was too broad a term, as it covers stewardship of the planet and everything in it - and that is not what IR is taking responsibility for. By contrast he asserts that accountability can be more directed towards people.

The focus groups suggested an additional value, namely 'respect,' be considered as participants had witnessed a lack of respect being displayed in their respective countries. This value was also a popular choice amongst questionnaire respondents and may relate to injustices highlighted earlier by focus groups.

These findings highlighted that values do have a role and a relationship with faith in a faith-based organisation, illustrated by faith narratives consistently framing IR's values since its inception. Whilst certain values, such as 'stewardship,' resonate particularly with faith groups, values are dynamic, reflecting circumstance and demographic context. Faith plays a role in the workplace but can be dependent on leadership approaches and the degree of workforce diversity. Many people attracted to IR are motivated by their faith; it is a key driver for engagement but faith alone is seldom sufficient to ensure staff retention. The alignment of personal and organisational values is a leadership challenge made more difficult by rapid growth, pursuing funding and professionalisation with an increasingly diverse workforce. Values are not always known or understood, sometimes being lost in translation, so leaders need to create space to allow dialogue across the hierarchy to arrive at values that are more widely reflective of IR as it stands today.

Conclusions

Literature highlighted that values are derived from beliefs (faith or secular) that individuals personally hold to be true (McEwan, 2001), evidenced in this study by the faith terminology used by the co-founder, and in particular his view that values are God-given gifts for creation. His successor also agreed that values are linked to faith and the incumbent CEO emphasised faith linkages by his preference for people of faith because they have more value to him professionally. Beliefs, and therefore values, are very personal matters and can be perceived by individuals as absolute truths, possibly becoming a source of division and conflict especially when deciding which value has more merit over another. In local or national contexts this may be less of an issue, but for IR's international workforce, their perspectives are likely to be equally diverse, with value judgements shaped by very different circumstances and contexts.

Academic research, e.g. Barrett and Clothier (2013), showed that values are not absolute truths but relative constructs; they change over time, according to circumstance and in the way they impact and shape behaviour. The dynamic nature of values was acknowledged by the co-founder of IR, having seen major changes and growth in the organisation since its inception in 1984. It was also reflected by the range of organisational values within the aid sector, as well as the research findings on personal values being very different, depending on faith, role, age and gender. For IR staff, and the changing workplace environment, rapid growth and diversity means there may well be a separation between long-serving staff from certain faith and cultural backgrounds, and new staff with a wider range of viewpoints.

The literature, e.g. Kelly (2008), suggested that workplaces increasingly accommodate faith and/or values as they become more diverse. Being a faith-based organisation, there was a clear relationship in IR between faith and the organisation, as illustrated by the co-founder's example of the bicycle. However, survey results confirmed that faith attracts people to IR but does not guarantee staff retention. This finding is an indication that IR is struggling to meet workforce expectations, realistic or otherwise, which may be due to not creating sufficient alignment with staff.

Bourne and Jenkins (2013) suggested that alignment between an organisation and its stakeholders can lead to organisational success, creating a sense of unified purpose and mission. However, stating organisational values comes with risks if not matched with actual practice as expectations are raised. The IR global staff survey underscored the benefit of alignment and showed that staff have a high regard for values. Questionnaire responses indicated significant alignment (60 percent) varying across different demographic groups and roles, although less than perceived by the former CEO. Furthermore, the co-founder viewed the pursuit of money as being a distraction, a concern that also emerged from focus groups.

According to academic writers, e.g. Weston (2002), translating ideals and concepts, particularly religious ideology, into neutral language that can be understood by all, can enable acceptance and adoption beyond faith adherents. This challenge was identified by the co-founder, who felt the transliteration of values made them less accessible; similarly, translation with explanation was the preferred choice for focus groups. Having common understanding in a diverse, global organisation with many subcultures is a particular leadership challenge.

The literature, e.g. Barrett and Clothier (2013), emphasised the need to review and assess values as opposed to having a top-down approach, whilst Parker (2000) warned of resistance from long-serving powerful managers. The former CEO, who had led on formulating values initially in 2007 and played an influential role in 2011, did not feel the need to make

changes to organisational values; a view reiterated by the incumbent CEO. The difficulty in arriving at agreement over values was alluded to by the former CEO. Their views were not congruent with focus groups, who felt additional values need to be considered, nor with the co-founder, who felt values should be evolving and even suggested values could be introduced by the community, creating new shared values. There is a consequent risk therefore that IR will not address alignment as an issue if reviewing existing espoused values is not continually undertaken by decision-makers.

During IR's inception, with people of similar backgrounds, alignment of values was clearly not an issue. However, as IR's workforce has grown more diverse with people of other faiths and differing approaches and commitments to their faith, alignment has increasingly become an issue. In faith-based organisations, faith is expressed more openly and having diversity means people will bring differing values into the workplace, making it more difficult to arrive at consensus. Sourcing best fit individuals can be a means to create alignment along faith-centric perspectives. However, in line with HB's suggestion, IR may need to be more values-based than faith-based. Having an agreed and shared terminology, regardless of faith, is central to creating an understanding of what are the organisation's values, leading ultimately to alignment.

Given that IR has enjoyed recent rapid financial growth, alignment may not be seen as critical. This is underscored by the financial success of the top three performing aid agencies in the UK, all of which are secular. In the case of Oxfam and the British Red Cross, HR directors had no alignment, suggesting values do not have to align in order to fiscally succeed, and implying faith does not convey any greater competitive advantage. However, IR senior management should understand that they are expected to uphold values, given that

they are particularly important in a faith-based organisation, more so than secular organisations, due to expectations from stakeholders. As the guardians of an organisation's values, HR needs to 'live the values' (Wright and Snell, 2005) and take shared responsibility for the recommendations in this report.

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Appendices

A1: Survey

Questionnaire

1. What is your gender?

○ Male

○ Female

2. What is your age?

○ Aged 20 and under

○ Aged 21 to 30

○ Aged 31 to 40

○ Aged 41 to 50

○ Aged 51 to 60

○ Aged 61 and above

3. Do you ascribe to any particular faith or belief system? Please select from the list of faiths below:

○ Atheism

○ Agnostic

○ Buddhism

○ Christianity

○ Judaism

○ Hinduism

○ Islam

○ Sikhism

○ Other _____

Name of your organisation _____

Listed below and on the next page are statements that represent possible opinions that YOU may have about working in the relief and development sector. Please indicate the degree of your agreement or disagreement with each statement by ticking the box that best represents your point of view in your current employment using the scale provided:

0	1	2	3	4	5	6
Strongly Disagree	Moderately Disagree	Slightly Disagree	Neither Disagree nor Agree	Slightly Agree	Moderately Agree	Strongly Agree

Item	Question	0	1	2	3	4	5	6
1	I strongly identify with my faith or belief system							
2	My values are derived from my faith or belief system							
3	My faith or belief system influences my daily private life							
4	My faith or belief system impacts on the way I carry out my role at work							
5	My faith or belief system played a part in choosing to work in the humanitarian sector							
6	My faith or belief system played a part in choosing to work with my current employer							
7	My workplace allows me to express and practice my faith or belief system openly							
8	The values of the organisation align with my faith or belief system identity							
9	It is important to me that my workplace reflects my faith or belief system							

10	It is important to me that my workplace reflects my faith or belief system's values							
11	My faith or belief system enables me to have resilience in the work place							
12	My faith or belief system hinders me in my role at work							
13	My faith or belief system causes me to have conflicts at work							
14	Faith or belief systems have a role to play in the workplace							
15	Faith or belief systems undermine relief and development organisations							
16	Faith or belief systems influence culture at my workplace							
17	The organisational strategy is shaped by employees faith or belief systems							
18	I consciously try to influence decisions from my faith or belief system							
19	On a point of faith or belief system I would be willing to leave my current employer							
20	My career path is linked to my faith or belief systems							

From the values listed below identify the top 5 organisational values that you think or feel most reflect your personal faith or belief system values and rank them in order from 1 to 5, with 1 being the most important and 5 being the least important comparatively.

The 5 values that are most important to me are:

1. _____

2. _____

3. _____

4. _____

5. _____

Accountability	Dignity	Excellence	Integrity	Responsive
Action	Diversity	Global	Justice	Risk Taking
Ambition	Dynamic	Honesty	Knowledge	Sincerity
Christian	Effective	Hope	Learning	Solidarity
Committed	Efficient	Human Rights	Love	Stewardship
Compassion	Empowerment	Humility	Partnership	Sustainability
Cooperation	Enthusiasm	Inclusive	People	Transparency
Courageous	Environmental	Independent	Pragmatism	
Creativity	Equality/Equity	Innovation	Professional	
Democracy	Ethical	Inspiring	Respect	

A2: Number of Values

An analysis of the aid agencies stated values gave the following results. There were 47 different values across 17 different agencies.

Organisational Stated Values across Aid Agencies

Values[5]				
Accountability	Dignity	Excellence	Integrity	Responsive
Action	Diversity	Global	Justice	Risk Taking
Ambition	Dynamic	Honesty	Knowledge	Sincerity
Christian	Effective	Hope	Learning	Solidarity
Committed	Efficient	Human Rights	Love	Stewardship
Compassion	Empowerment	Humility	Partnership	Sustainability
Cooperation	Enthusiasm	Inclusive	People	Transparency
Courageous	Environmental	Independent	Pragmatism	
Creativity	Equality/Equity	Innovation	Professional	
Democracy	Ethical	Inspiring	Respect	

Aid Agencies Considered for this Research Project

Aid Agencies			
Disasters Emergency Committee Members			Non Members
Faith	Non-Faith		
Islamic Relief	Action Aid	Oxfam	Amnesty International
CAFOD	British Red Cross	Plan	Fair Trade
Christian Aid	Care	Save the Children	Sight Savers
Tear Fund	Concern		VSO
World Vision			Water Aid

5. Note: There was difficulty with terminology as some agencies would use some of the values listed as subset values of organisational values rather than listing them separately. For the purposes of the research the term custodianship has been used interchangeably with the term stewardship as I felt this to be a fair equivalent.

Acknowledgements

About Islamic Relief

Islamic Relief is the largest independent Muslim charity in the world with 30 years of experience in serving humanity in more than 40 countries. We respond to disasters and emergencies, help people in crisis and promote sustainable economic and social development by working with local communities to eradicate poverty, illiteracy and disease.

Islamic Relief mobilises human and material resources, develops partnerships and builds capacity to enable communities to mitigate the effect of disasters, prepare for their occurrence and respond by providing relief, protection and recovery. We promote integrated development and environmental custodianship with a focus on sustainable livelihoods, and support the marginalised and vulnerable to voice their needs and address the root causes of poverty.

Islamic Relief is registered with the UK government's Charity Commission, has consultative status with the UN Economic and Social Council, works closely with institutions such as the EC and OCHA, has membership of BOND (British Overseas NGOs for Development), is a member of the Disasters Emergency Committee, is a member of the Muslim Charities Forum, the Gender and Development Network, as well as other networks and global initiatives.

For more information visit: www.islamic-relief.org

About Islamic Relief Academy Postgraduate Fellows Programme

Islamic Relief Academy offers a Postgraduate Fellows Programme, supporting active postgraduate researchers seeking access to an international NGO as part of their research towards a Masters or PhD qualification. Islamic Relief Academy Postgraduate Fellows are students that are registered to study at an accredited university or higher education institution. Researchers wishing to benefit from this opportunity can email their enquiries at: research@iracademy.org.uk, or for further details, including information about our current research projects, visit: www.iracademy.org.uk.

The Role of Values and Their Relationship with Faith in a Faith-Based Organisation

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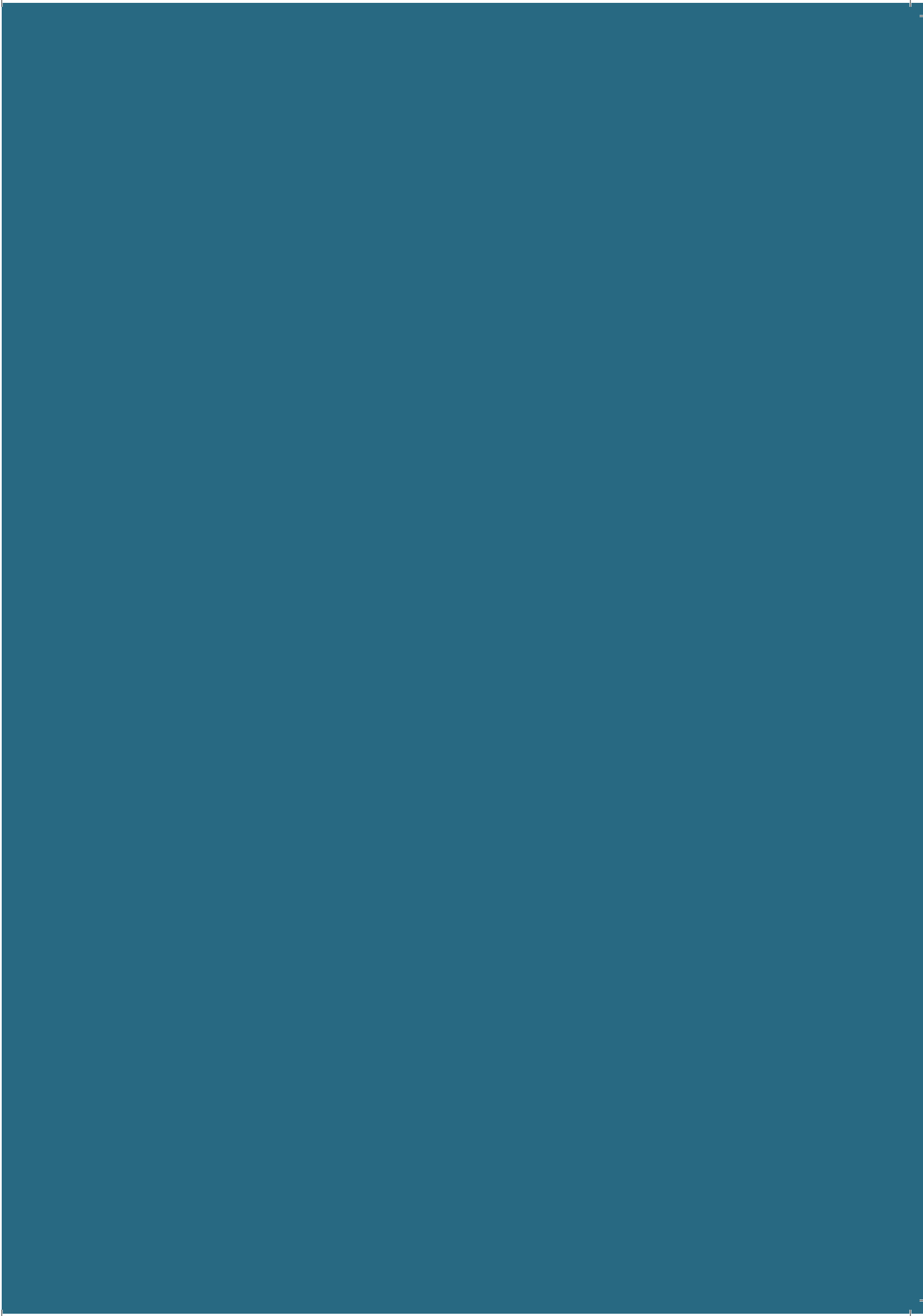Reviewers: Dr Kasim Randeree, Abdul Hamed Salem

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