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EXPLORING WORKPLACE SPIRITUALITY IN THE CONTEXT OF WORK TEAMS

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EXPLORING WORKPLACE SPIRITUALITY IN THE CONTEXT OF WORK

TEAMS

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NANDINI OZA McCLURG

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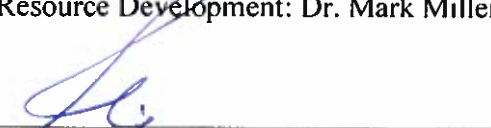for the Doctor of Philosophy degree

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I am deeply motivated to make all these contributors proud by continuing to promote workplace spirituality, and by creating and sustaining a meaningful, respectful, peaceful, and equitable workplace environment around me.

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Abstract

EXPLORING WORKPLACE SPIRITUALITY IN THE CONTEXT OF WORK
TEAMS

Nandini Oza McClurg

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The topic of spirituality has been widely explored by scholars, researchers, and

organizations in an effort to understand human responses to life endeavors and to

individuals' relationships to society at large and to work environments more specifically

(Giacalone & Jurkiewicz, 2010a, 2010b). Spirituality has been associated with a person's

desire to perform meaningful work and to feel connected with the community that is

being served through this work (Chalofsky, 2003; Fagley & Adler, 2012). Since most

adults spend a large amount of their productive hours at work pursuing meaning and

purpose in their jobs (Madden, 2015), the concept of workplace spirituality (WS) has

gained considerable attention.

In recent years, there has been a steady increase in research publications on WS

and its relevance for organizations (Suárez, 2015), for leadership development (Nicolae,

Ion, & Nicolae, 2013), for professionals seeking foreign employment (Kumar, 2015), and

for the development of the emotion, intelligence, and ethics of the whole person (Lowery,

Duesing, & Beadles, 2014). Interest in WS has grown from studying its impact on

individuals (Marques, Dhiman, & Biberman, 2014) to its benefits within an organization

(Giacalone & Jurkiewicz, 2010b). There has been growing evidence of a link between

WS and employee performance and job satisfaction (Osman-Gani, Hashim, & Ismail, 2013), especially under adverse work conditions (Tejeda, 2015).

With regard to the nature of work, work has increasingly shifted to the use of teams of expert talent (Lacerenza, Marlow, Tannenbaum, & Salas, 2018), often in insecure environments, which must rapidly and effectively respond to critical organizational needs in an adaptable and powerful way to solve complex problems (West, 2012). Li, Kirkman and Porter (2014) observed that this change in the workforce structure calls for further research on team member behaviors that effect team productivity and member motivation. Thus, given the prevalence and increasing use of work teams (Sense & Fernando, 2011), a better understanding of WS in work teams is needed. However, limited empirical research is available on the topic (Lowery et al., 2014), and even less research has examined WS within the context of work teams (Daniel, 2010; Sense & Fernando, 2011). Therefore, the purpose of this study was to explore workplace spirituality (WS) in the context of work teams and was guided by the following research questions:

1. How do individuals express and experience workplace spirituality (WS) within their work teams?

2. How does WS influence the work team?

The design of this study was a qualitative phenomenological multi-case study approach using an embedded design unit of analysis (Yin, 2018), which allowed multiple units of analysis to be included such as experiences of individuals within teams and that of teams within organizations. A two-tiered intensity purposeful sampling was employed (Patton, 2015). Data was collected through face-to-face, semi-structured interviews

collective work team interviews, observations, and field notes (Merriam & Tisdell, 2016). A pilot study consisting of six participants within two teams in one organization was conducted to examine the feasibility of the study design and to strengthen the interview protocol. The main study was comprised of 19 total participants, 10 participants within three teams in Organization 1 and nine participants within three teams in Organization 2. This study has found that employees experience WS when they express and receive behaviors of respect, honesty, humbleness, cooperation, inclusivity, peacefulness, and diplomatic communications. It has also found that in a work environment where WS is present, there is a sense of synergy and harmony within work teams, a sense of connectedness and family with their teammates, and a sense of well-being.

This research study also offers support for some existing research on WS that suggests that when spiritual behavior is expressed, demonstrated, and nurtured, employees find satisfaction within these work environments which offers purpose and meaning in what they do. As a result, employees create synergistic work environments, practice organizational citizenship behaviors (OCB), form relationships at work that are respectful and professionally rewarding, and bring benefits to their work teams, their organizations, and the society which they serve. New contributions of this study include distinguishing between religion/religiosity and spirituality, identifying specific roles that team members embrace on their teams, an articulation of the creation of synergistic work team environments, work team, organization, and societal outcomes, potential drawbacks of WS and amendments to existing classification of faith orientations for organizations that may wish to promote WS.

The significance of this research is that it specifically addresses the lack of empirical research on WS in the context of teams. This study further contributes to the ongoing research on WS and its effects on employee performance as well as organizational performance and change (Osman-Gani & Anwar, 2014; Suárez, 2015). It also offers support for existing motivation theories in the workplace in the context of teams and workplace spirituality (WS). This research has implications for a variety of stakeholders that may wish to consider how WS can contribute to global workplace environments where the virtues and ethical principles of meaningful work, motivation in the workplace and employee well-being have been neglected (Guillén et al., 2015).

Chapter 1

Introduction

Background to the Problem

The topic of spirituality has been widely explored by scholars, researchers, and organizations in an effort to understand human responses to life endeavors, to individuals' relationships to society at large, and to work environments more specifically (Garg, 2017a; Giacalone & Jurkiewicz, 2010b). Vaughan (2002) explained that "spirituality exists in the hearts and minds of men and women everywhere" (p. 16), and is a source for the "integration of the inner life of mind and spirit with the outer life of work in the world" (p. 16). Some scholars have associated spirituality with a person's desire to perform meaningful work and to feel connected with the community that is being served through this work (Ashmos & Duchon, 2000; Chalofsky, 2000, 2003; Fagley & Adler, 2012; Garg, 2017a; Johnson, 2007). Spirituality is associated with a "daily personal integration and application of deeply held values such as humility, integrity, or service" (Lips-Wiersma & Mills, 2002, p. 185). The concept of spirituality is deeply personal (Krishnakumar & Neck, 2002; Mitroff & Denton, 1999a, 1999b), and is associated with all life experiences including work (Bates, Hatcher, Holton, & Chalofsky, 2001; Karakas, 2010b).

According to Chalofsky and Cavallaro (2013) all generations in the workforce: Baby-Boomers, Generation Y, and the Millennials are motivated by work that matters to others or gives back to society. Examples of the integration of spirituality and human resource development (HRD) and management literatures include topics such as work relationships, career decisions, performance and commitment to Corporate Social

Responsibility (CSR) (Fry & Nisiewicz, 2013; Fry & Slocum, 2008; Gallagher, Rocco, & Landorf, 2007; Lips-Wiersma & Nilakant, 2008). Other topics that have explored the relationship with spirituality are: employee well-being, social justice commitment, and intercultural competence (Pawar, 2016; Sandage & Jankowski, 2013). Pawar (2016) examined four forms of employee well-being: emotional, psychological, social, and spiritual (p. 976), and concluded that "workplace spirituality can be a potential organizational intervention that can have a positive effect simultaneously on four forms of employee well-being without having a negative effect on any of these four well-being forms" (p. 991). Sandage and Jankowski (2013) explored the relationship between spirituality and intercultural competence. They maintained that "Those who are high in spiritual well-being are likely to relate to the sacred in ways that help them self-regulate while also seeking meaningful purpose for the benefit of both self and community" (p. 368). They concluded that spirituality is "conducive to the openness, growth commitment, social concern, and distress tolerance which are all necessary for intercultural development" (p. 368).

In examining the factors concerning the moral issues of ethically managing oneself and others in a work environment, Michaelson, Pratt, Grant, and Dunn (2014) acknowledged that meaningful work fulfills the human quest to belong, possess a sense of identity and serve a purpose in their work. The theory of meaningful work as a motivational construct that involves the interchange between the work itself, the sense of self, and the sense of balance, was clarified by Chalofsky (2003) as a means to create an integrated wholeness that is associated with spirituality. Grounded in Kant's (Hill, 1992) moral theory, Bowie (1998) defined the theory of meaningful work as:

Work that is freely entered into, that allows the worker to exercise her autonomy and independence, that enables the worker to develop her rational capacities, that provides a wage sufficient for physical welfare, that supports the moral development of employees and that is not paternalistic in the sense of interfering with the worker's conception of how she wishes to obtain happiness. (p. 1087)

Kuchinke (2000) contended that the concept of person-centered approach to human development is the personal fulfillment of responsibility to self and to find meaning in life. Fagley and Adler (2012) further described meaningful work as a key element of how people connect with their sense of value and morality, and develop appreciation for what matters most in life.

Fairholm (1996) described spirituality as the essence of one's inner physical and intellectual self, a relationship with his/her own sense of values and morality. Additionally, common aspects of spirituality such as meaningful work, connectedness, and community have also been recognized as precursors to organizational behavior concepts such as perceived self-efficacy, job satisfaction, and employee motivation (Kumar, 2015), organizational citizenship behavior (OCB), (Anwar & Osman-Gani, 2015), and procedural justice (Pawar, 2009a). In exploring the link between spirituality, intrinsic motivation, and pro-environmental behavior among employees in a work environment, Afsar, Badir, and Kiani (2016) described a congruence between spirituality and core personal values and aspirations of individuals. Afsar et al. (2016) suggested that this integration of core values promoted the feeling of common connectedness among employees, creating a sense of togetherness with colleagues, and encouraged OCB.

Scholars believe that spirituality is positively associated with human performance such as: employee engagement (Saks, 2011), job involvement (van der Walt & Swanepoel, 2015), job satisfaction (van der Walt & de Klerk, 2014), and ethical business practices (Michaelson et al., 2014), which greatly contribute to meeting the higher order needs that support intrinsic motivation (Quatro, 2004), and awakening of personal value (Garcia-Zamor, 2003). Researchers have also identified the need to integrate spirituality and work to reduce job stress and burnout (Kumar, 2015; Mohamed, Wisnieski, Askar, & Syed, 2004), and for beneficial outcomes of job satisfaction and job attitudes (Altaf & Awan 2011; Schneider, DeSouza, & Durst, 2015; Sprung, Sliter, & Jex, 2012; Tejeda, 2015). In describing community connectedness and psychological well-being, Vaughan (2002) defined spirituality as "the domain of ultimate concern" (p. 16) and further explained that spirituality involves a person's cognitive, moral, and interpersonal development.

Fry and Slocum (2008) noted that business leaders are searching for Corporate Social Responsibility (CSR) based business models that sustain people and planet without sacrificing revenue growth, promote ethical leadership, improve interpersonal relationships at work, and support employee well-being. Brophy (2015) argued for inclusion of spirituality in business practices for intrinsic reasons and explained that spiritual values are deeply imbedded in a person's identity and therefore cannot be simply detached and left behind when people go to work. Kumpikaitė-Valiūnienė (2014) concurred and suggested that while most often, workplace rewards are associated with independent accomplishments and the sense of community and cooperation is reserved for home-life, scholars and HRD and management practitioners are increasingly

observing that "the need for development on the spiritual side has arisen in a number of

contexts" (p. 1205).   These contexts include job motivation, learning and commitment,

(Pandey & Gupta, 2008), employee engagement (Roof, 2015; Saks, 2011), fraud

prevention (Purnamasari & Amaliah, 2015), ethical motivations (Guillén, Ferrero, &

Hoffman, 2015), and intercultural competence (Kumpikaitė-Valiūnienė, 2014; Sandage

& Jankowski, 2013). According to Bubna-Litic (2009) there is a new openness to the

concept of spirituality in management and organizational thinking of doing what is right

and creating work environments where employees can link their daily work life with their

pursuit of socially responsible living. These work environments have also resulted in

high employee commitment, increased productivity, and reduced absenteeism (Fry &

Slocum, 2008).

Most adults spend a large amount of their productive hours at work, pursuing

meaning and purpose in their jobs (Madden, 2015; McKnight, 1984; Neck & Milliman,

1994), which is a catalyst for behaviors that lead to job and life satisfaction (Chalofsky,

2008). The concept of workplace spirituality (WS) which is often used interchangeably

with spirituality in the workplace (SW), or 'spirit at work' (Kinjerski & Skrypnek, 2006),

is strongly connected with a person's relationship to work, and influences the person's

quality of life at home and in the workplace (Benefiel, Fry, & Geigel, 2014).

Scholars have observed that, in recent years, there has been a steady increase in

research publications on WS and its relevance for organizations (Badrinarayanan &

Madhavaram, 2008; Kinjerski & Skrypnek, 2006; Suárez, 2015), for leadership

development (Nicolae, Ion & Nicolae, 2013), for professionals seeking foreign

employment (Kumar, 2015), and for the development of the emotion, intelligence, and

ethics of the whole person (Lowery, Duesing, & Beadles, 2014). Workplace spirituality (WS), is also gaining considerable attention as evidenced by many books and special journal issues focusing on the concept of WS such as the *Journal of Humanistic Psychology, Journal of Organizational Change Management, Journal of Business Ethics, Journal of Management Inquiry, Journal of Managerial Psychology, Journal of Management Education,* and *Journal of Management, Spirituality & Religion* (Giacalone & Jurkiewicz, 2010a; Lowery et al., 2014).

Scientific inquiry into WS has led to many new questions as scholars endeavor to define WS (Ashmos & Duchon, 2000; Neal, 2000; Neck & Milliman 1994). Consequently, there are multiple definitions of WS (Giacalone & Jurkiewicz, 2010a; Lowery et al., 2014; Markow & Klenke, 2005; van Tonder & Ramdass, 2009) among which, meaningful work, meaning and purpose in life, transcendence or working to serve a higher purpose, sense of interconnectedness, and a sense of community (Schneider et al., 2015; van Tonder & Ramdass, 2009) are commonly found and associated with WS.

While examining the employee's perspective and meaning of WS, van Tonder and Ramdass (2009) identified descriptors such as, 'sense of purpose', 'uplift people's spirit', 'meaning in what they do', 'making decisions for the higher good', and 'fulfillment', and associated value attributes that are described as respect, dignity, honesty, humane, loyalty, and commitment. Harrington, Preziosi, and Gooden (2001) best described WS as, "it is about people who perceive themselves as spirited beings, whose spirit needs energizing at work. It is about experiencing real purpose and meaning in their work beyond paychecks and task performance" (p. 155). Ashforth and Pratt (2010) explained that, when hiring an individual employee, the organization expects the

employee to think and act in ways that characterize the hiring institution. However, the employee's spiritual striving will certainly be reflected in his or her performance. Ashforth and Pratt (2010) concluded that this spirituality within the work context included transcendence of self and harmony with others through self-insight and synergistic behavior, and a sense of self-development and growth of one's potential.

Over the past two decades, interest in WS has grown from studying its impact on individuals (Ashmos & Duchon, 2000; Bell & Taylor, 2004; Marques, Dhiman, & Biberman, 2014; Neck & Milliman, 1994; Giacalone & Jurkiewicz, 2010a), especially around uncertain economic times (Gotsis & Kortezi, 2008), to its benefits within organizations (Bell, 2008; Cunha, Rego, & D'Oliveira, 2006; de Klerk, 2005; Krishnakumar & Neck, 2002; Mitroff & Denton, 1999b; Giacalone & Jurkiewicz, 2010b). There has been growing evidence of a link between WS and employee performance and job satisfaction (Osman-Gani, Hashim, & Ismail, 2013; Tischler, Bibermamn, & McKeage, 2002), especially under adverse work conditions (Tejeda, 2015). Scholars in the HRD and management fields have agreed that employees are searching for meaning and purpose in their work (Chalofsky, 2008; Garcia-Zamor, 2003; Sharabi, 2009), and that the search for spiritual connectedness and work satisfaction continues to grow in work settings (Benefiel, Fry, & Geigel, 2014; Petchsawanga & Duchon, 2012; Wong & Hu, 2011).

Many reasons have been cited for this rising increase in interest in WS, which include changes in work conditions due to unstable economies around the world, leading to downsizing, reorganizing, and frequent changes in employment (Polley, Vora, & SubbaNarasimha, 2005). Researchers have cited global concerns of ethical scandals and

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lack of corporate leadership as reasons for employees' yearning to search for meaning and purpose in their work (Adamu, Kedah, & Osman-Gani, 2013; Lowery et al., 2014). Additionally, the current global workforce, which has been commonly addressed in the human resource (HR) definition as well-defined individualized job structures (Kozlowski & Ilgen, 2006), has now shifted to teams of expert talent, often in insecure environments. Such teams must rapidly and effectively respond to critical organizational needs in an adaptable and powerful way to solve complex problems (Kozlowski, Gully, Nason, & Smith, 1999; West, 2012). Many of the complex tasks in the current workforce exceed individual cognitive capabilities, therefore work teams are on the rise (Bittner & Leimeister, 2014), as organizations undergo restructuring and progressively more tasks are distributed within the workforce into teams (Kozlowski & Bell, 2013; Li, Kirkman & Porter, 2014).

In exploring business and management practices that support and sustain fundamental values of employees, Pfeffer (2010) noted that "a team-based structure provides several benefits. Most obviously, it helps people achieve a sense of connection to others, because they work with others to achieve joint objectives" (p. 34). Li, Kirkman, and Porter (2014) observed that this change in the workforce structure calls for further research on team member behaviors that effect team productivity and member motivation, and cited that "much more attention has been paid to understanding team egoistic behavior than team altruistic behavior, thus leaving theories of team motivation incomplete" (p. 541). Bandiera, Barankay, and Rasul (2013) concurred that academic literature on team-based productivity and incentives is still relatively scarce. Thus, given the prevalence and increasing use of work teams (Sense & Fernando, 2011), a better

understanding of WS in work teams is needed. However, while interest in WS continues to grow, limited empirical research is available on the topic (Lowery et al., 2014), and even less research has examined WS within the context of work teams (Daniel, 2010; Sense & Fernando, 2011).

There are many types of work teams and they vary based on the function and purpose for which they are formed to serve. Some examples include multi-functional or cross-functional, self-directed or self-managed, and top executive or management teams (Yukl, 2006). Hackman (1987) defined a team as a group of individuals who collectively and interdependently solve problems while working towards a common goal. Kozlowski and Bell, (2001) further advanced this definition and explained that work teams:

> (a) are composed of two or more individuals, (b) who exist to perform organizationally relevant tasks, (c) share one or more common goals, (d) interact socially, (e) exhibit task interdependencies (i.e., workflow, goals, outcomes), (f) maintain and manage boundaries, and (g) are embedded in an organizational context that sets boundaries, constrains the team, and influences exchanges with other units in the broader entity. (p. 6)

Hoch and Dulebohn (2013) indicated that the advantages to working in teams include shared expertise, greater productivity, improved efficiency and quality of product, employee commitment and satisfaction. However, these benefits are only realized when members of the team have a shared vision, are effective in their planning and performance, and there is mutual trust and cooperation in executing the assigned tasks (Faraj & Sambamurthy, 2006; Lacerenza et al., 2018).

Thus, to be effective, teams have the responsibility to regulate and manage their internal functions and processes, and to create effective relationships with their internal and external clients and stakeholders. While diversity is valued in the formation of teams, such diversity is often referred to as differing views and perspectives among the team members (Hackman, 1987; Kozlowski & Bell, 2001). Chatman and Flynn (2001) asserted that diversity in the form of demographic heterogeneity and variances in perspectives can result in lower cooperation between team members until norms that encourage interdependence and group cooperation are successfully introduced. Kozlowski and Ilgen (2006) suggested that variances among the team members can lead to intra-team conflict and can result in lack of cohesiveness and high turnover in team membership. Thus, building interpersonal relations among team members requires work team altruism that nurtures harmony among team members (Li et al., 2014).

In an era where work teams are constantly changing, regrouping, disbanding, and reforming, keeping the team intact and maintaining a high degree of team familiarity has many benefits for team performance and engagement (Huckman & Staats, 2013). For example, team familiarity and cohesiveness can create a climate of trust, produce synergistic team behavior and reduce team conflict (Daniel, 2010). In a research study on teams, Schreurs, van Emmerik, Van den Broeck, and Guenter (2014), found that work teams require a higher level of work engagement among team members and shared work values. Schreurs et al. (2014) acknowledged that effective teamwork requires intrinsic work values that are shared and the outcomes produce a high level of needs satisfaction. In exploring the strengths of WS, Ashforth and Pratt (2010) identified three major dimensions of WS: transcendence of self, synergistic harmony with a certain degree of

self-insight, and a self-development growth in realizing one's potential, and concluded that WS promotes innovative solutions and harmony in the organizational workforce.

In an effort to identify organizational practices that cultivate and support synergistic team behavior, Karakas (2006; 2010c) suggested that the characteristics of WS are a recurring theme for organizations to examine, which can positively contribute towards a cohesive and harmonious work dynamic among the members of a work team within an organization, and to achieve successful team outcomes (Daniel, 2010).

Statement of the Problem

The topic of workplace spirituality (WS) has gained considerable attention by scholars (Giacalone & Jurkiewicz, 2010a; Suárez, 2015), and as noted by Lowery et al. (2014), there are many definitions of WS. Yet, as Lowery et al. contend, "while much has been written about spirituality and its effect in the workplace, relatively little empirical research has been conducted on the topic, particularly spirituality in the workplace" (p. 412).

Much of the literature reviewed on WS indicates that scholarly investigations have been steadily occurring since the early 1990's (Dehler & Welsh, 1994; Mitroff & Denton, 1999a, 1999b), and throughout the next ten-year period (Ashmos & Duchon, 2000; Gotsis & Kortezi, 2008; Krishnakumar & Neck, 2002; van Tonder & Ramdass, 2009). Yet, despite this growing interest in WS and conceptual discussions in scholarly journals over the past two decades, limited empirical research is available on the topic of WS (Lowery et al., 2014).

In the competitive global economy where teamwork is becoming more prevalent and teams are performing a myriad of valuable tasks that meet organizational goals

(Karakas, 2010c), teams require effective collaboration, and employees who have a sense of spirituality and connectedness to their team, often bring this energy and passion to work and feel connected with their teams (Kinjerski & Skrypnek, 2004). The concept of work, when examined in its ideal form as work that is meaningful, purposeful and fulfilling, or in contrast, as the daily grind that consumes life and energy, Madden (2015) acknowledged, "The literature about spirituality and work contains valuable insight for individuals who seek greater purpose in their work" (p. 69). In their critical review of WS literature, Gotsis and Kortezi (2008) recognized that the topic of WS creates a philosophical framework for better understanding the nature of human work. Yet, despite the growing body of research on WS, scholars have identified the need for "more research into whether, how, and to what degree people integrate their personal faith identity and its manifestation into the workplace" (Miller & Ewest 2013, p. 50), and particularly within the context of teams (Daniel, 2010; Sense & Fernando, 2011).

From exploring the effects of WS on employee well-being and job satisfaction (Tejeda, 2015) to examining links between WS and employee job-related attitudes (Schneider et al., 2015; van Tonder & Ramdass, 2009), scholars have acknowledged the impact of WS on employees' connectedness to their workplaces and to their organizations as a whole (Ashmos & Duchon, 2000; Dehler & Welsh, 1994; Duchon & Plowman, 2005; Harrington, Preziosi, & Gooden, 2001; Mitroff & Denton, 1999b). However, much of the research on WS has been focused on the experiences of individual employees or the influence of WS on managerial practices and organizational practices regarding the treatment of employees (Bell & Taylor, 2004; Bell, 2008). In contrast,

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limited research has examined WS within the context of work teams (Daniel, 2010; Sense & Fernando, 2011).

In the current work environment, competition for jobs in a global economy exists beyond regional and geographic boundaries, leading to a global workforce where more employees are spending longer hours with their work teams, and are sacrificing their personal time to remain engaged at work (de Klerk, 2005; Osman-Gani et al., 2013). This trend calls for a better understanding of the influence of WS in a team-based work environment given the lack of empirical research on WS and teams (Daniel, 2010). Much of the research thus far on WS has been about organizational commitment to creating and fostering WS and its impact on individual workers (Cunha et al., 2006). There has been limited, if any attention on how team members experience WS in the context of their work teams.

As observed by Kinjerski and Skrypnek (2006), WS brings clarity and alignment of personal and organizational values with a shared purpose among members of an organization. Researchers have cited a strong relationship between WS and employee's sense of job satisfaction (Madden 2015; van Tonder & Ramdass, 2009), and a personal sense of community within the organization (Ashmos & Duchon, 2000; Bygrave & Macmillan, 2008; Driver, 2007). The findings have resulted in the formation of organizations like the Great Place to Work Institute which regularly identifies 100 best companies to work for based on work-life programs that promote and nurture humanistic values such as WS and social responsibility (Chalofsky, 2008). However, not much is known about the experiences of these employees as spiritual beings who are engaged in work team environments, and the influence of their spirituality on their work teams.

Thus, there is a need for empirical research that explores WS in work teams, team members' experiences of WS, and examines the influence of WS within the context of work teams. Accordingly, this study provides insight on these experiences and contributes to an in-depth understanding about the role WS plays in team-based work environments.

Purpose of the Study

The purpose of this study was to explore workplace spirituality (WS) in the context of work teams.

Theoretical Underpinnings

The study was underpinned by four theories: Fredrick Herzberg's Motivation-Hygiene Theory (Herzberg, 1966, 1987), Maslow's Hierarchy of Needs Theory (Maslow, 1970), Deci and Ryan's Self-Determination Theory (SDT) (Deci & Ryan, 2000), and Durkheim's Theory of Social Integration as measured and observed in work groups (O'Reilly, Caldwell, & Barnett, 1989). Each of these theories are described below.

Motivation-Hygiene Theory

In an effort to explain workplace satisfaction and dissatisfaction, Herzberg's Motivation-Hygiene Theory (Herzberg, 1966, 1987) explained that the contributing sources to job satisfaction are distinct and different from the sources of dissatisfaction. According to this theory, job dissatisfaction is not the opposite of job satisfaction, and that a dual continuum exists where one can have satisfaction or no satisfaction, and there can be dissatisfaction or no dissatisfaction. Herzberg (1966) labeled these phenomenon as 'motivators' and 'hygiene factors' respectively. According to Gawel (1997), Herzberg (1966) further identified the five motivating factors or satisfiers as "achievement,

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recognition, the work itself, responsibility, and advancement" (p. 2), and the 'hygiene factors' or dissatisfiers as "company policy, supervision, interpersonal relations, working conditions, and salary" (p. 2). Herzberg's Motivation-Hygiene Theory (Herzberg, 1966, 1987) further clarified that all employees have a need to experience psychological growth and satisfaction, which is a bigger contributor for motivation than a paycheck (Sachau, 2007).

Hierarchy of Needs Theory

Maslow's Hierarchy of Needs (Maslow, 1970), often illustrated in the form of a pyramid, introduced the concept of employees' needs ranging from broad-based, biological and psychological survival needs at the bottom of the pyramid, to higher psycho-emotional and self-actualization needs such as personal growth and self-fulfillment, at the top of the pyramid. This theory states that human behavior follows a general pattern of seeking needs recognition and satisfaction, identifying a theory of human motives for pursuing basic needs, and moving into the theory of human motivation that relates to pursuing the needs in the hierarchy when the current level is completely met and satisfied (Gawel, 1997; Wahba & Birdwell, 1976). According to Wahba and Birdwell (1976), the Hierarchy of Needs as defined by Maslow (1970) are "the physiological needs, the safety needs, the belongingness or love needs, the esteem needs, and the need for self-actualization" (p. 213). Starting at the base of the needs pyramid as deficiency needs and moving up the pyramid to self-actualization, achievement, and autonomy as growth need, Maslow (1970) explained that these needs are considered to be instinctual and therefore universal.

Self-Determination Theory

Management and work motivation theories identify extrinsic and intrinsic rewards as two kinds of reward systems that motivate employees and improve work performance (Deci, 1972). Extrinsic rewards are mediated externally such as bonuses, increase in salary, verbal reinforcement or acknowledgement of performance, while intrinsic rewards are mediated internally in the way a person feels about performing the activity (Deci, 1972). Deci (1972) further elaborated that tangible rewards such as promotions, money, fringe benefits and verbal or social reinforcements satisfy what Maslow (1970) identified as 'lower-order' needs. However, 'higher-order' needs for self-esteem and self-actualization (Maslow, 1970) are met when "a person is intrinsically motivated to perform an activity if there is no apparent rewards except the activity itself or the feelings which result from the activity" (p. 217). Deci (1972) concluded that the employees who have a stronger sense of competence and self-determination are intrinsically motivated to perform their jobs.

Subsequent research by Deci, Koestner, and Ryan (1999) examined the effects of extrinsic rewards on intrinsic motivation and found that the presence of extrinsic rewards had conflicting effects on intrinsic motivation such that it impeded the need for autonomy, but it provided gratification in the need for competence. Deci et al. (1999) established that tangible rewards undermined intrinsic motivation. However, "verbal rewards – or what is usually labeled positive feedback in the motivation literature – had a significant positive effect on intrinsic motivation" (p. 653). Deci et al. (1999) concluded, that while tangible rewards are controlling and undermine intrinsic motivation, work

environments that promote interpersonal connectedness "and the acknowledgement of feelings have been found to enhance intrinsic motivation" (p. 658).

According to Deci and Ryan (2000) "self-determination theory (SDT) maintains that an understanding of human motivation requires a consideration of innate psychological needs for competence, autonomy, and relatedness" (p. 227). Research on the similarities between positive psychology, which studies human strengths, and Herzberg's Motivation-Hygiene Theory, reveals that "there are a strong parallels between Herzberg's theory and research on intrinsic motivation" (Sachau, 2007, p. 384).

Theory of Social Integration

Introduced in the late 19th century by French sociologist Émile Durkheim, the Theory of Social Integration examined the relationship between the society and the psychological health of its members, particularly the cohesiveness of the members and its influence on their morality (Berkman, Glass, Brissette, & Seeman, 2000). According to O'Reilly, Caldwell, and Barnett (1989), "social integration, or the degree to which an individual is psychologically linked to others in a group, is a multifaceted phenomenon" (p. 22). The researchers further explained that the term 'cohesiveness' is often used in place of social integration, and describes general morale of a group where members feel satisfaction in their interaction among the group members. Similarly, other researchers (Ancona & Caldwell, 1992; O'Reilly & Caldwell, 1985; Pelled, 1996) have also indicated that the term 'cohesiveness' is often used when describing the Theory of Social Integration and its effects on work team outcomes. According to Guzzo and Dickson (1996), team cohesiveness is necessary for effective performance of team functions, especially under time pressure.

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In summary, by examining WS in the context of teams, the need-based theories of personal motivation and the Theory of Social Integration, which explains the impact of connectedness among members of work teams, provides a framework to explore WS and its influence on work teams.

Research Questions

This study was guided by the following research questions:

1. How do individuals express and experience workplace spirituality (WS) within their work teams?

2. How does WS influence the work team?

Summary of the Pilot Study and Influence on the Main Study Design

A pilot study involving two work teams, consisting of three members in each team, was conducted during the Fall, 2016 and early Spring, 2017 academic terms. The purpose of the pilot was to ensure that a viable process was identified for selecting organizations where the phenomenon of workplace spirituality (WS) is manifested, valued and promoted, and would provide participants who exhibit the most evidence of spiritual intelligence among members of work teams. It was anticipated that the members of the work teams that scored high on a range of the spiritual intelligence inventory, and whose aggregated team score met a minimum threshold, could provide rich descriptions of their experiences with WS that are being examined in this dissertation research. It was also anticipated that the team members could provide some insight on factors that might be associated with fostering WS behaviors as well as aspects of the team and organization that might further influence WS within the team. Furthermore, this pilot study provided me as a researcher, an opportunity to develop and improve my interviewing skills, while

allowing the initial interview protocol to be developed for the main study. The pilot

study provided an opportunity to examine the clarity and appropriateness of the questions

for the purpose of the study, and to confirm the feasibility of the data collection and

analysis approaches.

Using a purposeful intensity sampling approach, participants for this pilot study

were selected through the manager's recommendation of work teams within a prospective

organization that was identified through referrals by a representative from a chamber of

commerce. Following the identification of the work teams, each team member was

provided a link to a survey involving the Spiritual Intelligence Self-Report Inventory

(SISRI-24) (King, 2008) to confirm the presence and capacities of four factors of

individual spiritual intelligence (SI) among each of the teams. The 24-item survey

produced a score ranging from 0 to 96.

In consultation with the developer of the instrument, a team score of 64 or higher

was determined to represent a high presence of SI within the work team. After

conducting the survey and determining the aggregated SI score of the work team, the

individual participants of the teams that scored 64 or higher, received an Email with the

IRB approved interview consent forms. Upon signing an agreement to participate, the

participants were provided a short biography of the researcher, and a description of the

research study, as well as the definitions of 'spirituality' and 'religiosity' as explained

and understood from the literature review. Dates and times for face-to-face interviews, as

well as a collective team interview were determined and a location for conducting the

interviews was established. Each face-to-face interview and the collective team interview

were recorded and transcribed. Preliminary data analysis was conducted using the IPA

approach and observations made during the interview were also noted in the transcribed

documents.

The pilot study resulted in several improvements and modifications that were

incorporated into the main study. First, as a researcher, I learned critical skills for

masking potentially identifying information about the participants. Next, I developed

better interviewing techniques which include asking more probing questions, and

prompting the participants to share their definitions of spirituality, without giving them

directions or specific words that may reflect a suggested definition of spirituality. The

pilot interviews allowed developing techniques for listening intently, offering recaps and

summaries, and creating an environment of open-ended questions, where participants'

experiences are shared freely. The language on the interview protocol and the ordering

and sequencing of some of the questions was revised. Such amendments encouraged the

participants to consider a deeper reflection on their definitions of workplace spirituality

and to differentiate it from religion/religiosity, allowing a more accurate understanding of

how the participants define workplace spirituality and their experiences of WS.

Finally, the pilot study also allowed me, the researcher, to acknowledge that the

presence of spirituality, at varying levels or degrees, is found among all human beings.

These levels may shape or activate the value systems which influences their actions. This

recognition resulted in an amendment to the title of the main study to indicate that the

purpose of this study would be to explore WS in the context of work teams, rather than to

speculate its influence on work teams. It was anticipated that the influence that

participants' workplace spirituality has on work teams would be understood from the

interviews, observations, and field notes. Additional information regarding the IRB application and approval, and pilot interviews can be found in Appendixes A through D.

Overview of the Design of the Main Study

This study employed a qualitative phenomenological multi-case study (Dul & Hak, 2012; Stake, 1995, 2005), using an embedded design unit of analysis (Yin, 2018). Employing this design was appropriate because qualitative research allows the researcher to be the primary instrument of data collection and analysis, and to create a richly descriptive end product (Merriam, 2009; Merriam & Tisdell, 2016). The purpose of a phenomenological approach is to understand, highlight and illuminate a phenomenon through the perspective of the person who is experiencing the phenomena (Merriam & Tisdell, 2016; Thompson, 2011a). The case study approach enables the researcher to address "how", "what" and "why" questions in contextual conditions within a bounded system that are relevant to the phenomenon being studied (Creswell, 2013; Ellinger, Watkins, & Marsick 2005; Yin, 2018).

The multi-case study approach creates a more compelling interpretation of the WS phenomena that is being studied (Merriam, 2009; Yin, 2018), and the embedded design allows multiple units of analysis to be included such as experiences of individuals within a team and a that of a team within an organization, to explore and understand the features and context of the phenomenon across the units (Yin, 2018).

Selection of Research Sites and Work Teams

The cases for this research study were selected using a two-tiered intensity purposeful sampling strategy where the phenomenon being examined or observed is manifested abundantly, but not extremely (Patton, 2015; Suri, 2011).

Initially, the case study sites selected were those that value and promote behaviors associated with WS. Such organizations reflected settings where experiences of WS are more likely to occur (Karakas, 2010c). Next, once the sites were selected, respective team leaders or managers were contacted for nomination of teams that manifest WS. To determine which teams should be included, each team member was asked to respond to a survey involving the Spiritual Intelligence Self-Report Inventory (SISRI-24) (King, 2008) to confirm presence and capacities of four factors of individual spiritual intelligence, which are: the critical existential thinking, personal meaning making, transcendental awareness, and conscious state awareness (King, 2008). The work teams exhibiting the most evidence of spiritual intelligence among its members within the respective case sites were included in the study.

Approaches to Data Collection and Analysis

The primary approaches to data collection were face-to-face, semi-structured interviews (Bryman & Bell, 2015) to obtain the essence of the lived experience of each participant (Merriam & Tisdell, 2016; Seidman, 2013), along with collective work team interviews, observations and field notes (Ellinger et al., 2005; Merriam, 2009). Interpretive Phenomenological Analysis (IPA) (Smith, 1996) was the primary approach for data analysis.

Validity and Reliability in the Qualitative Traditions

Issues associated with validity and reliability as described in the qualitative tradition, was addressed through triangulation, member checks, peer to colleague examinations, and an audit trail (Merriam, 2009). Verbatim transcripts of the data and their interpretations were made available to the participants from whom they were

derived for review of plausibility and accuracy of the meaning. A detailed account of the procedures, and other observations and rich descriptions were documented, and an audit trail was kept of these procedures and observations throughout the entirety of the study.

Significance of the Study

This study is compelling and relevant to the HRD and management fields because it addresses the lack of empirical research on WS in the context of work teams. This study also adds to and possibly extends the current research knowledge on the concepts of motivation theories in the workplace, in the context of teams and workplace spirituality (WS), and further contributes to the ongoing research on WS and its effects on employee performance as well as organizational performance and change (Osman-Gani & Anwar, 2014; Suárez, 2015).

This study was focused on individuals' sense of spirituality and its effects in the context of work teams. However, this study also has implications on how WS inspires corporate leadership and culture with respect to work teams. A global economy and workforce calls for better understanding of world cultures and framing of ethical values (Osman-Gani & Anwar, 2014), and equitable, fair treatment of workers (Malloch, 2015). This research contributes to the platform of global workplace environments where the virtues and ethical principles of meaningful work, motivation in the workplace and employee well-being are shown to have been neglected (Guillén et al., 2015). Hence, exploring the effects of WS and how it influences work teams greatly contributes towards future research on work team related behaviors such as team altruistic behavior (Li et al., 2014), team cohesiveness and well-being (Garg, 2017a), and towards exploring the

characteristics of OCB (Anwar & Osman-Gani, 2015), in an increasingly global

workforce.

Assumptions of the Study

For the purpose of this research, it is important to understand the distinction

between spirituality and religion/religiosity, and to affirm that the construct of spirituality

is being examined, regardless of the participant's religious views. Thus, there is an

assumption that the participants are sharing their experiences of spirituality in a work

environment and not their religious beliefs or practices.

Definition of Terms

Connectedness. Also known as interconnectedness, and labelled as a dimension

of spiritual wellness, Giacalone and Jurkiewicz, (2010a) described connectedness as "a

broad concept that in spiritual sense may refer to people's connectedness to their sense of

the divine, other people, the natural world, or perhaps all of the above" (p. 220). In a

work setting, connectedness is associated with compassion and desire for justice for

others.

Corporate Social Responsibility (CSR). Fry and Nisiewicz (2013) described

CSR as "business models that drive innovative and sustainable business processes" (p.

10), where greater consideration is placed on employee well-being which is associated

with WS. In reviewing the history of CSR, Kolodinsky, Madden, Zisk, and Henkel,

(2010) explained that CSR has evolved from a philanthropic business activity to a

strategic business performance model where ethical and moral obligations towards people

and planet are embraced as an important area of focus.

Employee well-being. Csikszentmihalyi (1990) described well-being as a sense of wholeness and an awareness of who we are within ourselves, and to understand how we fit in the external environment that surrounds us. Well-being offers a sense of spiritual alignment and cohesiveness within one's self and in relations with others (Korac-Kakabadse et al., 2002). Employee well-being is related to how people are treated at work and how work relationships are formed (Cunha et al., 2006; Garg, 2017a).

Intrinsic motivation. Management and work motivation theories identify extrinsic and intrinsic rewards as two kinds of reward systems that motivate employees and improve work performance (Deci, 1972). Extrinsic rewards are mediated externally such as bonuses, verbal reinforcement or acknowledgement of performance, while intrinsic rewards are mediated internally in the way a person feels about performing the activity (Deci, 1972), which contribute to job involvement and job satisfaction. Subsequent research by Deci, Koestner, and Ryan (1999) examined the effects of extrinsic rewards on intrinsic motivation and concluded that while tangible rewards undermined intrinsic motivation, work environments that offer verbal rewards through interpersonal connectedness, have been found to increase intrinsic motivation.

Meaningful / purposeful work. Yeoman (2014) described meaningful / purposeful work as work functions that sustain meaning and value which is more than the just economic productivity. It is described as "a mode of being in the world which transcends the employment relation to include all the activities which contribute to producing and reproducing a complex system of social cooperation" (p. 236). Chalofsky (2003) defined the theory of meaningful work as a motivational construct that involves the interchange between the work itself, the sense of self, and the sense of balance as a

means to create an integrated wholeness that is associated with spirituality. Ulrich (2014) called it *meaning at work* and described it as the "Why of Work" (p. 3) in the way people find abundance and meaning in professional and personal lives.

Organizational citizenship behavior (OCB). Organizational citizenship behaviors are employee behaviors of workplace civility that show congeniality, concern and regard for others (Porath & Gerbasi, 2015), which include being helpful, communicating positively, and creating an environment of team support, and a climate of safety (McGonagle, Walsh, Kath, & Morrow, 2014).

Religion / Religiosity. A cultural system of behaviors that represent respect and reverence towards what is sacred within a belief system. Formalized practices of rituals, rites and ceremonies that prescribe the methods of prayers, forgiveness, and charity in a theological system of beliefs. Valasek (2009), described the concepts perceived to be related to religiosity as: belief in the divine, Church attendance, amount of prayer, self-righteousness, proselytizing, doctrine or dogma, authoritarian, ritualistic, and scripture reading.

Spirituality.   According to Lips-Wiersma and Mills (2002), spirituality is associated with a "daily personal integration and application of deeply held values such as humility, integrity, or service" (p. 185) and involves a person's cognitive, moral and interpersonal development (Vaughan, 2002). Fairholm (1996) described spirituality as the essence of one's inner physical and intellectual self, a relationship with one's own sense of values and morality. According to Valasek (2009),

> concepts found in the literature to describe spirituality are: Search for meaning
> and purpose; Living in harmony with others; Personal wholeness, wellness,

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holistic; Achieving personal growth and transcendence; Ethics, integrity or value

based; Belief in the divine; and Sense of justice or fairness. (p. 20)

Spiritual intelligence (SI). The definition of spiritual intelligence for this study

is based upon that developed by King (2008):

Spiritual intelligence is defined as *a set of mental capacities which contribute to*

the awareness, integration, and adaptive application of the nonmaterial and

transcendent aspects of one's existence, leading to such outcomes as deep

existential reflection, enhancement   of meaning, recognition of a transcendent

self, and mastery of spiritual states. Four core components are proposed to

comprise spiritual intelligence: (1) *critical existential thinking*, (2) *personal*

meaning production, (3) *transcendental awareness*, and (4) *conscious state*

expansion. (p. 56)

Team. Individuals who come together as a group or are seen as a group, and

must work cohesively and interdependently in accomplishing organizational tasks as

assigned (Ancona, 1990; Hackman, 1987; Leavitt, 1989), define and manage boundaries

that allow the group to be embedded in an organizational context, and influence relations

with other units within the larger entity (Kozlowski & Bell, 2003). Guzzo and Dickson

(1996) suggested that, "groups become teams when they develop a sense of shared

commitment and strive for synergy among members" (p. 309).

Transcendence. According to Ashforth and Pratt (2010) transcendence or

existence of self is a spiritual sense of connection to something greater that oneself. In

terms of workplace spirituality, Ashforth and Pratt (2010) acknowledged that in an

organizational setting, the four major motives of transcendence are: identity, meaning,

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belonging and control "to refer to being a part of something greater, synchronizing diverse facets of self, and/or self- actualization" (p. 45).

Workplace civility. Workplace civility includes behaviors that demonstrate favorable treatment of others, sensitivity to the needs of others, more tolerance for inequity and expressing gratitude by performing tasks that benefit others (Tepper, 2010). Civility also includes clear and responsive communications in a professional manner, maintaining mutual respect, especially during a disagreement, for a productive outcome (Reio, 2011).

Workplace spirituality (WS). Researchers have described WS as an individual and personally satisfying experience that gives meaning and inner-life connectedness to workplace and to the organization as a whole where one feels nourished by meaningful work (Ashmos & Duchon, 2000; Dehler & Welsh, 1994; Duchon & Plowman, 2005; Harrington, Preziosi, & Gooden, 2001; Mitroff & Denton, 1999b). WS contains four common dimensions; "(1) self-workplace integration; (2) meaning in work; (3) transcendence of self; and, (4) personal growth/development of one's inner life at work" (Sheep, 2004, p. B1).

Work teams. A group of two or more individuals collaboratively interacting towards a common valued work goal is signified as a work team. In describing team typologies, researchers (Devine, 2002; Hackman, 1987) often use the term 'work group', and 'work unit', to describe a work team where two or more individuals interact synergistically to accomplish group goals as defined by their organization.

Summary of Chapter 1 and Organization of the Dissertation

The dissertation is divided into six chapters. Chapter 1 presented the background to the problem, the statement of the problem, and the purpose of the study. It overviewed the theoretical underpinnings, guiding research questions, as well as provided a summary of the pilot study and its influence on the main study design. The main study design was described along with the approaches for selecting the research sites and the work teams and their members within these sites. Approaches to data collection, the procedures associated with the implementation of the study, data analysis, and issues associated with validity and reliability were discussed. Lastly, the significance of the study, assumptions of the study, and definitions of terms were articulated. Chapter 2 presents a review of the current literature that is relevant to this study. Chapter 3 provides a detailed articulation of the design of the study. Chapter 4 presents the organization and the work team profiles of the two organizations and six work teams that participated in this study, as well as the analysis of the six teams. Chapter 5 provides the cross-team and cross-organization work team findings for the three teams in each organization, and across the two organizations. Lastly, Chapter 6 presents the discussion of the findings, conclusions, and implications for practice, contributions to the research, theory, and future research and recommendations.

Chapter 2

Review of Literature

Introduction

This chapter reviews the literature domains relevant to exploring WS in the context of work teams. The chapter is organized into four sections. The first section reviews the general concepts of spirituality, and how it is related to, and yet distinct from religiosity, the different ways that spirituality is defined, leading to discussion of workplace spirituality (WS), and the growing interest of HRD and management scholars and practitioners on the topic of WS. The second section examines the literature on the impact of WS on individuals and on organizations. The third section addresses the concepts of teams in general, beginning with a definition of teams, historical context of teams, and an overview of types of teams and leads into work teams in particular. The fourth section examines the literature on WS and teams. The chapter concludes with a summary.

The University of Texas at Tyler Robert R. Muntz Library resources and computer system was used to conduct searches of relevant research data and information on the following databases: Business Source Complete, EBSCOhost, Emerald, Google Scholar, ProQuest Digital Dissertations and Theses, PsycINFO, Sage: Management and Organization, ScienceDirect, SpringerLink, and WileyOnline. Search terms included: *spirituality, spirituality in the workplace, spirituality and religiosity in the workplace, meaningful work, meaning in life, workplace spirituality, spiritual expression at work, spiritual and religious expression at work, spirit at work, teams, work teams, work unit, spirituality and teams, workplace spirituality and teams, intrinsic motivation, spiritual*

development, spiritual intelligence, work values, spirituality and employee performance,

spirituality of work, spirituality and work performance, spirituality and ethics,

spirituality and employee well-being. Due to paucity of empirical studies on WS in

general, as well as in the context of teams, specific academic and research journals

related to this growing topic were searched. These journals include: *Journal of Business*

Ethics, *Journal of Organizational Behavior, Journal of Management Development,*

Journal of Managerial Psychology, Journal of Management, Spirituality & Religion, and

Journal of Organizational Change Management.

Concepts of Spirituality, Religiosity, and Workplace Spirituality

"Spirituality is seen as a means to provide meaning in one's life, to foster growth and

development, and to establish connectedness and community, thereby helping

individuals see that they are a part of something bigger than themselves" (Johnson,

2007, p. 427).

The Meaning of Spirituality

The meaning of spirituality has been explored for decades by scholars and

researchers across many academic disciplines, and across cultures (Anwar & Osman-

Gani, 2015; Giacalone & Jurkiewicz, 2010a; van Tonder & Ramdass, 2009). Fry and

Nisiewicz (2013) explained that a person's spirit is a very powerful force of inner-life

with a desire to connect with others and to give meaning to his/her life and work, and is

driven by hope, faith and self-transcendence or wholeness. The concept of spirituality has

been explored in the western societies since the early 1900's (Follett, 1924).

Common themes and attributes of spirituality, as discovered across the literature

have indicated that spirituality is about the search for meaning and purpose (Ashmos &

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Duchon, 2000; Cash & Gray, 2000; Fairholm, 1996; Weinberg & Locander, 2014; Yeoman, 2014), a sense of interconnectedness and community (Driver, 2007; Garcia-Zamor, 2003; Giacalone & Jurkiewicz, 2010a; Mitroff & Denton, 1999b; Neal, 2000; Neck & Milliman, 1994; Verbos & Humphries, 2014), transcendence, personal wholeness, and well-being (de Klerk, 2005; Garg, 2017a; Karakas, 2010a; King & Decicco, 2009; Marques, 2004; Marques, Dhiman, & King, 2007) and of personal growth, joy and fulfillment (Ashmos & Duchon, 2000; Fry & Nisiewicz, 2013; Giacalone & Jurkiewicz, 2010a; Marques et al., 2005, 2007, 2009). These attributes of spirituality are also found in the indigenous cultures such as the seven foundational relational values of the Potawatomi Native American tribe in North America (Verbos & Humphries, 2014).

A study conducted by Labbé and Fobes (2010) indicated that "participants with higher ratings of spirituality had lower state anger and respiration rate to a stressful event compared to participants who scored lower on the spirituality score" (p. 145). This study revealed that spirituality was positively associated with health protective personality traits such as lower levels of anger and neuroticism and higher levels of agreeableness and conscientiousness. Similarly, others have associated spirituality with the concept of physical, mental, and psychological well-being (de Klerk, 2005; Karakas, 2010a; Mohamed et al., 2004; van Tonder & Ramdass, 2009), where an individual is also believed to be in an optimal state of living and having a balanced sense of self, work, and giving to others in a meaningful way (Chalofsky, 2003, 2008; Grant, 2005; Kolodinsky, Giacalone, & Jurkiewicz, 2004).

Some researchers have used spirit and spirituality interchangeably to describe the inner nature of an experience that brings forth higher morality and values. Fairholm (1996) explained that spirituality "is the vital, energizing force or principle in the person. It affects our identity, our values; our memories; our sense of humour. It integrates guiding principles of wholeness, relationships, inner wisdom and inner authority" (p. 11). Krishnakumar and Neck (2002) explored the definition of spirituality through different views such as intrinsic-origin, religious connection, and existentialist perspective, and derived at the conclusion that the "concept is very personal driven" (p. 156).

How Spirituality Relates to and Differs from Religiosity

A prevailing topic of debate among some scholars and researchers has been the relatedness between spirituality and religiosity (Gotsis & Kortezi, 2008; van Tonder & Ramdass, 2009). While some have argued that the concepts of spirituality and religiosity can be interchangeable, a growing base of literature has suggested that spirituality and religiosity are two totally different constructs (Ashforth & Pratt, 2010; Fry & Nisiewicz, 2013; Harrington, Preziosi, & Gooden, 2001; Mitroff & Denton, 1999b).

In distinguishing spirituality from religiosity, Graber and Johnson (2001) clarified that:

> Increasingly, the word 'spirituality' is being used in place of 'religion' to attempt to transcend the ideological and theological differences among religious groups and to establish common ground for discussion. In its broadest context, 'spirituality' avoids the formal and ceremonial connotations of 'religion'; it is non-denominational, nonhierarchical, and nonecclesiastical. Spirituality implies an inner search for meaning or fulfillment regardless of religion. (p. 40)

In comparing the constructs of religion and spirituality, Harrington, Preziosi, and Gooden (2001) explained that "Both [religion and spirituality] focus upon the nature of life, inclusive of, but also extending beyond physical life. However, where religion has established belief rooted in the past and sets forth creeds and doctrine, spirituality is the praxis of faith" (p. 156). Congruently, Sheep (2006) in citing Krishnakumar and Neck (2002), affirmed that religiosity is a subset of spirituality, and shared that the teachings of most major world religions have a sacred aspect of work in their teachings:

> Hinduism emphasizes a spirituality that is comprised of work done with complete devotion. Islam prioritizes devotion toward collectivist goals of work. Taoism and Confucianism teach that work is a connection with others and the universe – community and transcendence. Christian teachings have produced what has become known as the 'Protestant work ethic' that regards work as a divine vocation (calling) that is ultimately rendered to God. (p. 359)

Snyder and Lopez (2008) described spirituality as something that has a strong connection with and sustains the human spirit through experiences of forgiveness, love, compassion, truth, tolerance, personal responsibility, and a sense of harmony within one's self and surroundings. Religiosity, on the other hand, is described as being related to formalized practices of rituals, rites and ceremonies, and a prescribed set of methods of prayers, forgiveness, and charity in a theological system of beliefs. Fry (2003) has further supported this distinction by explaining that spirituality is about expressing altruistic love and offering service to others through humility and equality, allowing the truth to accept things as they exactly are, without subjective distortion.

According to Gotsis and Kortezi (2008), "conceptions of spirituality place an emphasis on value-systems and community building, without reducing the experience of transcendence and connectedness to individual adherence to a given religious denomination" (p. 578). In describing his experience with community building activities, Mirvis (1997) shared that religion is about answers while spirituality is about questions and about finding one's 'higher self.' Multiple scholars have agreed that, while spirituality can have roots in the expression of religious beliefs, one does not have to be religious to be spiritual (Graber & Johnson, 2001; Marschke, Preziosi, & Harrington, 2011; Osman-Gani, Hashim, & Ismail, 2013). Spirituality can be practiced and implemented with or without religious practices and beliefs and without implying that spiritual practices are superior than religious traditions or vice versa (Fry & Nisiewicz, 2013).

Workplace Spirituality (WS)

Work is one of the most desired activities in the world and the lack of work generates great discussions among leaders, scholars, HRD and management practitioners, and those who are in search of work (Fox, 1994). The shift in the American economy from manufacturing to a service-based industry, is such that off-shoring and downsizing or corporate restructuring have made long-tenured jobs disappear, and hopes of job security have turned to fears of long-term recession (Adams, Snyder, Rand, O'Donnell, Sigmon, & Pulvers, 2010). Nevertheless, most adults invest their greatest creativity, labor, and efforts in their work, pursuing meaning and purpose in what they do (Ashmos & Duchon, 2000; Giacalone & Jurkiewicz, 2010a; McKnight, 1984; Mitroff & Denton, 1999b; Neck & Milliman, 1994). Adams et al. (2010) noted that hopeful work

environments, fueled by meaning and purpose in life have allowed positive feelings about work and have built self-referential emotions and goal-pursuit thinking, creating a "spiritual awakening" of the workplace.

Spirituality in the workplace (SW), workplace spirituality (WS), and spirituality and religion in the workplace (SRW) are recently emerging terms that are used to describe values, behaviors, and feelings associated with the characteristics of spirituality in a work environment, such as meaningful work, interconnectedness, trust, tolerance, humility, integrity, feeling of well-being, feeling of fulfillment and joy, ethical values, transcendence, self-awareness, and alignment between personal values and work (Ashmos & Duchon, 2000; Giacalone & Jurkiewicz, 2010a; Milliman, Czaplewski, & Ferguson, 2003; Pawar, 2008). SW, WS, and SRW broadly describe the individual's experience of life fulfillment, and transcendence through the work process and the feeling of well-being and connectedness to others at work.

In her early reflection on WS, Follett (1924) strongly suggested that spirituality plays an important role in human relations and in behavioral approaches to management, equating the relationship between work related concepts and spirituality as "the eternal influence and refluence" (1924, p. 87), the continuous ebb and flow between work life and personal life. Researchers have supported these findings and have strongly proposed organizational integration through WS for joint responsibility of personal and organizational growth (Johnson, 2007; Quatro, 2002).

While spirituality is seen as "intra-personal in nature or a property of workers' individual minds" (Grant, 2005, p. A2), the insights of its benefits are limited under this subjective model, and can be better highlighted in a relational model that builds on and

explores how individuals make meaning of their spirituality and how that relates to making meaning of their day-to-day work and work interactions (Grant, 2005). In identifying three components that are essential to WS: the inner life as spiritual identity, meaning and purpose in work, and a sense of connection and community, Ashmos and Duchon (2000) explained that WS "is about employees who understand themselves as spiritual beings whose souls need nourishment at work. It is about experiencing a sense of purpose and meaning in their work" (p. 135).

Mitroff and Denton's (1999b) qualitative research found similar characteristics of WS, with an additional discovery of value based ethical behavior and integrity. Harrington et al. (2001) agreed with these finding by stating that:

> Spirituality at work… is about people who perceive themselves as spirited beings, whose spirit needs energizing at work. It is about experiencing real purpose and meaning in their work beyond paychecks and task performance. Spirituality is really about people sharing and experiencing some common attachment, attraction, and togetherness with each other within their work unit and the organization as a whole. (p. 155)

Additionally, Lips-Wiersma and Mills (2002) suggested that, contrary to the assumption that spirituality needs to be introduced to the workplace, an analysis of workplace narratives showed that spirituality is already present in the workplace and that workers believe that it is an integral part of who they are. Unlike the visible social identities of age, gender or race, a worker's sense of spirituality can be a hidden if the worker is concerned about its perception and fear being misunderstood (Lips-Wiersma & Mills, 2002), although it is always present within the person.

Recognition of the Importance of WS

In the 1950's, social scientists and labor experts in western societies believed that technology and innovation would soon improve the lives of an average worker who would enjoy a shorter work week for the same income level (Fry & Cohen, 2009). However, the current work load for an average worker in the U.S. indicates that a large number of workers are overworked (Fry & Cohen, 2009). Globally, this trend is very strong in Asian countries such as Japan, Korea, China, and Malaysia (Osman-Gani et al., 2013).

Various reasons are cited for the work overload and long work hours, some of which are related to work addiction and to a global work environment where people are connected through technology across different time zones and therefore there are no end-of-work hours in a global workplace (Fry & Cohen, 2009). According to de Klerk (2005):

> For some, work is replacing family, friendship circles and social groups. Work gives people a feeling of being tied into the larger society, of having something to do, of having a purpose in life. The organization within which people work is becoming their most significant community. With these changes, work has become the centerpiece of modern lives, the place where most people seek and find their sense of meaning. (p. 70)

Social scientists, scholars, HRD, and management practitioners have believed that these are some of the reasons that have led to the increase in the importance of WS in the U.S. and among the global workforce (Burger, Crous, & Roodt, 2013; Giacalone & Jurkiewicz, 2010b; Yeoman, 2014). Giacalone and Jurkiewicz, (2010a) further

commented, "Whether instigated by widespread value shifts, increasing social anomie, or a search for meaning in a world seemingly increasingly chaotic, the search for spiritual meaning has extended well beyond the personal to the professional arena" (p. 3).

Globally, the concept of spirituality in the workplace has been a commonly welcomed and respected concept among cultures where analytical and conceptual approaches to addressing work issues are balanced with consciousness and emotional consideration for self-development, ethical relational values, and building work communities (Corner, 2009; Karakas, 2010b; Marques, 2012; Osman-Gani et al., 2013; Pardasani, Sharma, & Bindlish, 2014; Pawar, 2009b; Shah & Sachdev, 2014; Sheep, 2006; Verbos & Humphries, 2014).

Accordingly, the topic of WS has drawn the attention of researchers, practitioners and management leaders across the globe (Giacalone & Jurkiewicz, 2010a) as evidenced through an increase in publications on the topic of WS/SW, special journal issues (e.g. *Journal of Organizational Change Management,* and *Journal of Management Inquiry*), and the formation of Management, Spirituality, and Religion interest group, which is a part of the Academy of Management.

Thus, based on the definition of WS and the findings of scholars, researchers and practitioners in the past three decades, it can be determined that the concept of spirituality exists in every worker (Lips-Wiersma & Mills, 2002) who seeks meaning and purpose in his/her work and in the organization he/she serves (Burger et al., 2013; Marques et al., 2005, 2007, 2009; Mitroff & Denton, 1999a, 1999b; Yeoman, 2014); who has a desire to achieve interconnectedness and community with his/her co-workers (Garcia-Zamor, 2003; Giacalone & Jurkiewicz; 2010b; Neal, 2000); who has a feeling of inner life,

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personal growth, and well-being associated with workplace (de Klerk, 2005; Fairholm, 1996; Karakas, 2010a; Marques, 2008); and, who models and seeks value based ethical behavior in the workplace (Burack, 1999; Marques, 2012; Mitroff & Denton, 1999b; Neck & Milliman, 1994).

Summary of the Concepts of Spirituality, Religiosity, and Workplace Spirituality

The meaning of spirituality has been explored for decades by scholars and researchers across many academic disciplines, and across cultures. Scholars have described spirituality as a force of an individual's inner-life that is driven by hope and faith and of self-transcendence with a desire to connect with others and to give meaning to their life and to the work they perform. Unlike religiosity, which is about religious practices and theological system of beliefs, spirituality is about connection with the human spirit and characteristics of forgiveness, love, compassion, truth, tolerance, personal responsibility, and a sense of harmony within one's self and surroundings (Suárez, 2015).

Workplace spirituality (WS), has been an emerging concept that broadly describes individuals' experiences of life fulfillment, and transcendence or wholeness, through meaningful work, the feeling of well-being and connectedness to an organization or a group such as a team of coworkers. In the competitive global workforce where longer work hours is the normal work culture, employees are seeking meaning and purpose in their work and in the organizations they serve. Thus, over the past two decades, interest in WS has grown from studying its impact on individuals to its benefits on organizations.

Impact of WS on Individuals and Organizations

In comparing 'work' versus 'job', Fox (1994) expressed the world view of high unemployment in economically depressed areas, and the growing numbers of persons who are overworked in jobs that are void of fulfilment or rewarding experiences. Fox (1994) elaborated that "under the pressures of the world economic crunch that is creating a worldwide depression, the grave danger looms that we will seek only jobs – jobs at any price – and ignore the deeper questions of work such as how, why, and for whom we do our work" (p. 3). The economic progress of the American work force has developed from agrarian to industrial in the past, and now supports service and experience-based economies (Miller & Ewest, 2010). The separation of spirituality from the workplace is carried on from the industrial era where the focus was on mass production, and worker activities were strictly governed by organization rules (Miller & Ewest, 2010).

> Thus, employees kept all aspects of their private life, including their faith, apart from their work life, learning to squelch or suppress their spiritual dimension while at work and in their public professional persona. (p. 52)

To this concern, Neal (2013) shared a global overview of WS, in a collection of articles contributed by international scholars and published in the *Handbook for Faith and Spirituality in the Workplace*:

> Thirty years ago there was an unusual phenomenon occurring that only now in hindsight seems to be a pattern… [people] around the world were having what could be variously called 'spiritual experiences', 'faith awakenings,', 'moments of enlightenment', or 'transformations'. We begin to see that when we lived by our

faith and spiritual values in all parts of our lives, including work, things seemed to

get better. (p. 3)

Meaningful / Purposeful Work and Work Satisfaction

Meaningful and purposeful work is a fundamental human need that provides

satisfaction in work and in gaining autonomy and dignity, which leads to meaningful life

(Chalofsky, 2008; Yeoman, 2014). Ulrich (2014) called it the "Why of Work" (p. 3), and

suggested that meaningful work is how people find their professional sense of identity

and satisfaction in their professional and personal lives. Howard (2002) referred to this

need as the 'hidden yearning' which is an indicator of human spirituality that contributes

to the meaning and purpose in living a fulfilled life. Chalofsky (2008) shared that when

work is found to be meaningful, employees believe in the mission of their organization,

and feel a sense of connection with their colleagues.

Several scholars noted that in order to feel work satisfaction, spiritual workers

have sought characteristics of meaningful and purposeful work in their workplace (Cash

& Gray, 2000; Fairholm, 1996; Garcia-Zamor, 2003; Madden, 2015). Multi-national

organizations, such as Apple Inc., Hewlett Packard, and Johnson & Johnson, have

acknowledged that WS offers such characteristics through values of trust and mutual

respect among employees, leading to cooperation and job satisfaction (Burack, 1999;

Malloch, 2015). Fairholm (1996) explained:

There is a part of us that is not just physical, a part that we are comfortable in

calling spirit… It is the vital, energizing force or principle in the person. It affects

our identity, our values; our memories; our sense of humour. It integrates guiding

principles of wholeness, relationships, inner wisdom and inner authority. People

are hungry for this kind of meaning in their [work] lives. (p. 11)

Organizational leaders and workers have connected satisfaction of their spiritual identity

with work satisfaction and have sought ways to obtain that satisfaction in their workplace

(Fairholm, 1996). Spirituality contributes towards an individual's consciousness which

leads to increased intuition and creativity (Cash & Gray, 2000), is linked to better insight,

personal growth, and job satisfaction, and results in personal fulfillment, deeper work

commitment and work satisfaction (Howard, 2002).

Intrinsic Motivation

Maslow (1970) described the hierarchy shift of human focus from fulfilling basic

needs to developing relationships, to developing self-worth and self-esteem, and reaching

to a focus of self-actualization or transcendence (Barrett, 2010). This shift to intrinsic

values for the good of others reaches a level of motivation that is supported by the

intrinsic-origin view of spirituality, which originates from inside the individual

(Krishnakumar & Neck, 2002). In a model of intrinsic motivation, Fry (2003, p. 698)

demonstrated that an individual who is intrinsically motivated, finds satisfaction in the

work itself and looks inwards for satisfaction of higher order needs.

Fry (2003) associated WS with intrinsic motivation through hope and altruistic

love, which invokes a sense of spiritual calling that connects individuals to their

organizations through meaningful work and membership or a sense of belonging. Barrett

(2010) posited that when an individual reaches a place in his/her career where he/she is at

a conflict between survival and safety (basic) needs on one hand and self-actualization,

transcendence (growth) needs on the other, the resulting ego-soul conflicts causes the

individual to feel trapped in a career that does not provide meaningful work and job satisfaction.

Barrett (2010) concluded that the presence of spirituality allows personal transformation to occur through intrinsic motivation so that fear is replaced by belief and support. The outcome of human behavior that is inspired by intrinsic values, has provided personal fulfilment and motivation, which is related to Maslow's (1970) higher-order needs (Weinberg & Locander, 2014). This transformation, while deeply personal in nature, "further helps individuals increase stability and coherence in difficult times thereby helping hedge against any pending uncertainties" (Weinberg & Locander, 2014, p. 403).

Other scholars (Ashmos & Duchon, 2000; Korac-Kakabadse, Kouzmin, & Kakabadse, 2002; Marques et al., 2014; Mitroff & Denton, 1999a, 1999b; Neck & Milliman, 1994) have agreed that the intrinsic-origin view of spirituality originates from within an individual and involves a feeling of serving a greater purpose and connectedness, resulting in intrinsic meaningfulness of work (Garcia-Zamor, 2003).

Employee Well-being

Increasingly, people are searching for their true selves and looking inward to find a purpose and to become aware of who they are and how they connect with others. Well-being is a sense of wholeness and an awareness of who an individual is within him/her self and to understand how that fits into the surrounding environment (Csikszentmihalyi, 1990). Well-being offers a sense of spiritual alignment and cohesiveness within one's self and in his/her relations with others (Korac-Kakabadse et al., 2002).

Another aspect of employee well-being is related to how people are treated at work and how work relationships are formed (Cunha et al., 2006), especially at times of economic uncertainty (Tischler et al., 2002). It is within this context that Sheep (2006) discussed WS and its "potentially strong relevance to the well-being of individuals, organizations, and societies" (p. 356). Sheep (2006) suggested that in a world where the concept of corporate social responsibility (CSR) is becoming a measure of how well an organization behaves as a steward of its resources, the ethical treatment of the employees and their well-being is a critical part of that measurement.

Sheep (2006) further elucidated that to evaluate the impact of WS on the well-being of an employee, the organization must look at the employee as a 'whole person' and address all physiological, psychological, and skill developmental needs, not just the skill sets required to do the job. The individual's sense of wholeness and his or her ability to contribute and participate in a productive way is connected to this feeling of well-being (Sheep, 2006). WS plays an important role in addressing these needs of employees as whole human beings (Petchsawanga & Duchon, 2012). In discussing meditation, an eastern context of spirituality, Petchsawanga and Duchon (2012) posited that addressing employees' needs as a whole human being, can result in reducing stress and improving work performance. Benefiel et al. (2014) concluded that organizations that implement and promote WS see higher levels of spiritual well-being among employees who experience positive organizational and societal outcomes.

In exploring the psychological foundations of HRD, Reio and Batista (2014) explained that the focus of developing employees should include creating a workplace environment that enhances employee well-being. Fry and Nisiewicz (2013) noted that

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"well-being is a requirement for human existence… a state of intuitive or spiritual knowing that produces in us an inner experience of calmness, clarity, and awareness" (p. 132), and have considered employee wellness and well-being to be similar concepts such that they bring peace, joy and freedom from mental disturbance. WS has also been associated with mental wellness and with the individual's ability to manage stress in a healthy way (Kumar, 2015; Labbé & Fobes, 2010; Tejeda, 2015).

According to Marques et al. (2014), spirituality in the workplace also included focusing on the well-being of customers and other stake holders, as well as focusing on employees and their values. Benefiel et al. (2014) have associated intrinsic motivation with employee well-being and stated that individuals "experience higher levels of spiritual well-being through calling, which gives one a sense that his/her life has meaning and purpose, and membership, which gives one a sense that one is understood and appreciated" (p. 179).

Employee Performance

When work demands call for extended hours, WS and spiritual leadership become a critical part of maintaining employee engagement and job satisfaction (Fry & Cohen, 2009; Roof, 2015). The growth of a global workplace community calls for organizational scholars in the United States and globally to explore concepts of WS to better understand its implication on performance and growth of employees and organizations (Fawcett, Brau, Rhoads, Whitlark, & Fawcett, 2008; Giacalone & Jurkiewicz, 2010b; Osman-Gani & Anwar, 2014; Pawar, 2009b; Sass, 2000). Mitroff and Denton (1999a) stated,

> If you express your faith without a set of clear guidelines for its appropriate
>
> expression you may be punished, but if you do not express your faith, in the area

where you devote the greatest amount of your waking hours, the development of the soul is seriously stifled if not halted. (p.7)

Gupta, Kumar, and Singh (2014) acknowledged that "with long working hours and heavy workloads, employees suffer from anxiety and stress, which cause poor work performance, poor family and social interactions, and poor health. All of these factors ultimately reduce the employees' job satisfaction level and increase the rate of absenteeism and turnover" (pp. 79-80). WS is associated with work satisfaction and a sense of community among co-workers (Gupta et al. 2014; Kumar, 2015). It provides employees a sense of meaningful work and a sense of common connectedness and belonging (Kumar, 2015).

In identifying the benefits of spirituality in the workplace, Howard (2002) shared that, "the interplay between our spiritual yearnings, our emotions, psychological capacity and our capability to learn are all deeply interwoven" (pp. 231-232). According to researchers, WS supports creativity, honesty, trust, personal fulfillment and commitment to the organization's goals which result in increased employee performance (Duchon & Plowman, 2005; Howard, 2002; Krishnakumar & Neck, 2002). Krahnke, Giacalone, and Jurkiewicz, (2003) examined the influence of WS on employee work experience and determined that, in addition to reducing workplace conflict, stress, and absenteeism, WS also has the ability to enhance personal fulfillment and work performance.

In a business context, Tischler et al. (2002) examined the influence of eastern spirituality practice of meditation and found that "[it] has been correlated with improved work performance, improved relations with co-workers and supervisors, increased work satisfaction, and decreased turnover propensity" (p. 209). According to Tischler et al.

(2002) WS increases personal competence in how employees manage themselves which improves self-awareness and self-esteem, and results in less impulsiveness and higher adaptability/flexibility and work performance behavior. Tischler et al. (2002) stated that "spiritual people demonstrate more positive social attitudes, more empathy, and greater altruism" (p. 212), and draw strong parallels between self-awareness and skill competencies. Marques et al. (2014) further supported the association between self-awareness and performance, and acknowledged that "workplaces that nourish their employees' spirits gain increased commitment and that attention paid to holistic human flourishing in the workplace creates increased engagement and potential for greater performance" (p. 197). Thus, WS contributes to the type of support at work that results in improved employee performance and job commitment (Osman-Gani & Anwar, 2014).

Workplace Civility and Organizational Citizenship

From Follette's work in *Creative Experience* (1924), to Senge, Scharmer, and Winslow's (2013) dialogue of building learning communities, scholars have emphasized the importance of the relationship between workplace behaviors and spirituality. Lips-Wiersma (2003) explored the holistic development model of one's behavior at work and explained the significance of aligning spirituality with work behaviors. Similarly, Garcia-Zamor (2003) and Lowery et al. (2014) have argued that spirituality has an impact on ethics, productivity, and behavior of employees at work. These work behaviors are the focus of workplace civility and organizational citizenship.

Workplace civility is described as behaviors that show concern and regard for others, which include being helpful, communicating positively (Reio, 2011), and creating an environment of team support, and a climate of safety (McGonagle et al., 2014).

Porath and Gerbasi (2015) acknowledged that "civility signals congeniality without the tradeoff in competence" (p. 282). Others define such behaviors as 'organizational citizenship behavior' (OCB) where individuals engage in actions and roles that may not be formally recognized, but are considered desirable for creating effective and transformational work environments (Nasurdin, Nejati, & Mei, 2013). Numerous scholars have connected WS with OCB (Milliman et al., 2003; Pawar, 2009a; Tepper, 2010) and empirical studies have further shown that when employees experience WS such as connectedness with co-workers and finding greater meaning and purpose from work, they frequently go beyond formal job description and duties to perform acts of OCB (Kazemipour, Mohamad Amin, & Pourseidi, 2012).

In a world where work and personal life have developed overlapping boundaries, workplace civility and citizenship is critical to the success of any organization (Kuchinke, 2013; Reio & Ghosh, 2009; Tepper, 2010). Reio and Sanders-Reio (2011) stated that uncivil behavior in the workplace can result in diminished job satisfaction, and can increase the possibility of interpersonal conflict. Organizations that provide meaningful work environments and opportunities for maintaining physical, mental, and spiritual well-being, promote compassionate work practices, and good citizenship among its workforce (Bierema, n.d.). Using a conceptual framework, Sharma and Agrawal (2014) explained the positive relationship between individual-level and organizational-level citizenship behavior and characteristics found in WS such as trust, intrinsic motivation, connectedness and ethical behavior. Similarly, Milliman et al., (2003) found positive relationships between organizational citizenship behavior (OCB) and characteristics of WS such as ethical values and meaningful work.

Impact of WS on Organizations

Many reasons have been cited for the rising increase in interest in WS, which includes changes in work conditions due to unstable economies around the world, leading to downsizing, reorganizing, and frequent changes in employment (Polley, Vora, & SubbaNarasimha, 2005). Researchers have cited global concerns of ethical scandals and lack of corporate leadership as reasons for employees' yearning to search for meaning and purpose in their work (Adamu, Kedah, & Osman-Gani, 2013; Lowery et al., 2014). Amidst these organizational concerns for employees, growing evidence of research on WS shows positive health benefits, job satisfaction, and increased commitment to their employers (Fry 2003; Giacalone & Jurkiewicz, 2010a; Krishnakumar & Neck, 2002; Milliman at al., 2003).

In exploring the concept of spirituality within the context of work, scholars and practitioners agree that WS also has an impact on organizations because it is a form of self-expression and connectedness to the broader world (Dirkx, 2014; Suárez, 2015). Meaningful and purposeful work brings work satisfaction (Madden, 2015), and a deeper connection to the workplace (Malloch, 2015), promoting intrinsic motivation in the workplace (Ashmos & Duchon, 2000; Korac-Kakabadse et al., 2002), and improving work performance, learning, and feeling of well-being (Fry, 2003; Garg, 2017a). Csikszentmihalyi (1990) referred to such motivation, feeling of well-being, and work satisfaction as the 'flow', while Reio and Batista (2014) identified it as positive aspects of work where workplace climate supports humanistic and positive psychology through the methods in which the employees are supported and developed, resulting in organizational effectiveness (Karakas, 2010c).

Karakas (2010c) explored and discussed WS and its impact on three different areas of organizational performance: human resources perspective, for well-being and quality of life; philosophical perspective, to address the sense of purpose and meaning at work; and interpersonal perspective, for sense of community and interconnectedness, and concluded that WS was linked with increased productivity and performance in organizations (p. 6). Moore and Moore (2012) further acknowledged the role of WS in forming a positive relationship between an individual and his or her organization, when the aspects of meaningful work, employee interconnectedness and employee self-work immersion were embraced and supported by the organization. The influence of WS on organizational leadership has also been observed by researchers who have explored the links between spiritual leadership and organizational behaviors (Nicolae et al., 2013), and the findings have indicated higher levels of value ethics in decisions made by those in managerial positions, creating positive correlations between WS and organizational commitment and performance.

Malloch (2015) attributed good business practices to spiritual wisdom, and has identified several nationally and internationally known organizations for their commitment to the well-being of their employees and to the communities where their presence is associated with acts of Corporate Social Responsibility (CSR). These organizations include Ascension Health, Herman Miller, Grameen Bank, Whole Foods Market, and Infosys. While Markow and Klenke (2005) identified over 70 definitions of WS, they affirmed that the main attributes of WS such as a sense of calling and a need for connectedness to coworkers and to the organization itself, leads to increased organizational commitment, and leadership development. Suárez (2015) agreed and

shared that "Any definition of workplace spirituality should include the impact it has on operations, sustainability and effectiveness for leaders and the organization" (p. 10)

Summary of the Impact of WS on Individuals and Organizations

Scholars agree that in order to feel work satisfaction, workers are seeking meaningful and purposeful work (Fox, 1994; Madden, 2015). Both leaders and workers have connected the satisfaction of their spiritual identity with work satisfaction and have sought ways to create that connection in their workplace (Malloch, 2015). Work satisfaction is also associated with intrinsic motivation behavior where an individual looks inwards to meet the higher order needs and finds satisfaction in the work itself (Barrett, 2010; Krishnakumar & Neck, 2002). Intrinsic motivation is associated with WS through meaningful work and a sense of belonging (Ashmos & Duchon, 2000; Korac-Kakabadse et al., 2002), which is linked with job performance, learning, and well-being (Fry 2003). An aspect of spirituality that is associated with the feeling of well-being, is personal fulfilment and motivation, and a sense of connectedness with the external environment (Csikszentmihalyi, 1990; Garg, 2017a) and interconnectedness with coworkers (Karakas, 2010c).

Employee wellness and spiritual well-being have been thought to be similar such that they bring peace, and life satisfaction, and provide the ability to manage stress in a healthy way (Kumar, 2015; Labbé & Fobes, 2010). In a stressful work environment of prolonged work hours, WS offers employees a sense of meaningful work and a sense of common connectedness and belonging (Kumar, 2015). Scholars have noted that WS can also be nurtured through organizational practices of employee well-being such as meditation and insightful reflection, and through focusing on the well-being of customers

and other stakeholders (Marques et al., 2014). Researchers have established that WS is also linked with employee performance and job commitment (Osman-Gani & Anwar, 2014), leading to reduced absenteeism and turnover (Gupta et al., 2014), and has promoted compassionate work practices and OCB (Kazemipour et al., 2012; Milliman et al., 2003; Sharma & Agrawal, 2014).

The impact of WS on organizations has been observed and explored by several scholars and researchers (Karakas, 2010c; Moore & Moore, 2012; Nicolae et al., 2013), and a positive correlation has been found between WS and employees' commitment to their organization. According to Fry (2003) WS reveals how employees see themselves in the way they serve the organization they work for and in their relationship with the organizational leadership. This connectedness influences their commitment to the job and to the organization (Osman-Gani & Anwar, 2014). In exploring the impact of WS on organizations, Karakas (2010c) has suggested that WS addresses the human resources perspective, for well-being and quality of life; philosophical perspective, to address the sense of purpose and meaning at work; and interpersonal perspective, for sense of community and interconnectedness, concluding that WS is linked with increased productivity and performance in organizations (p. 6).

Teams in Organizations

In a continuously changing global landscape, while organizations address human resource (HR) as individual jobs (Kozlowski & Ilgen, 2006), they increasingly rely on the group strength and team effort of workers to rapidly and expertly respond to critical organizational needs in an adaptable and powerful way (Devaraj & Jiang, 2018; Kozlowski & Bell, 2013). Global competition and collaboration has changed the nature

of work (Lacerenza et al., 2018) and the need for a demographically diverse workforce, in the form of teams with technical capabilities and capacity to meet customer needs is essential for the success of an organization (Salas, Burke, & Cannon-Bowers, 2000). There is a steady growth in team-based activities and projects (Wendt, Euwema, & Van Emmerik, 2009), growing from 20 percent in 1980 to 80 percent in 2000 (Garvey, 2002), clearly stating that teams play a crucial role in organizational development and in performing critical organizational functions (Hollenbeck, Beersma, & Schouten, 2012).

In describing the current trends of a fast-changing global market, citing a Deloitte (2016) survey, Devaraj and Jiang (2018) stated, that, "more than 7,000 companies showed that 92% of managers believe that work redesign is essential; consequently, 62% are using team-based work systems rather than traditional structures" (p. 1). Devaraj and Jiang also cited a survey conducted in 2013 by Ernst and Young, one of the largest global multinational service firm, stating the findings that, "more than 90% of companies agree that teams promote employee participation and lead to superior performance" (p. 1).

Due to changes in technology and expansion of the global work boundaries, there is a shift in the way organization are viewing teams and team members (Tannenbaum, Mathieu, Salas, & Cohen, 2012), and the academic literature on team-based productivity and incentives is still relatively scarce (Bandiera, Barankay, & Rasul, 2013). More recent discussion on these topics suggested that in a growing knowledge-based economy, as organizations develop and design global teams, the team processes such as team norms and team cohesiveness become critical factors that determine the effectiveness of team functions and team survival (Bowden, 2014).

In examining a century of work team research published in the *Journal of Applied Psychology*, Mathieu, Hollenbeck, van Kippenberg, and Ilgen (2017) shared that "Scholars often trace the origins of work group research to the Hawthorne studies conducted at the Western Electric Company during the 1920 and 1930s" (p. 453). They stated that there had been a decline in research on work groups or work teams during the 1960's to 1980's, however, some highly visible world events and volatile changes for organizations functioning in a global market, combined with the digital age, has led to a changes in organizational structure and management, and team-based work environment have become more prevalent. These changes have led to renewed interest in research on work teams.

Devaraj and Jiang (2018) agreed and stated that team researchers are increasingly interested in studying teams in organizations to better understand work group member behavior, team productivity, quality of work life in the context of teams and to examine the outcome of individuals' behaviors within the team, and the team's influence on the individual's attitude towards the job and the organization.

Definition of Teams in Organizations

Hackman (1987) defined a team as a group of individuals who collectively and interdependently solve problems and work towards a common goal. Similarly, Leavitt (1989) and Guzzo and Shea (1992) referred to teams as a group of workers performing essential tasks in an organization. Some scholars believed that a group of workers, who develop a common sense of shared commitment, bond together to become a team (Katzenbach & Smith, 1993), while other scholars have defined teams as people working together for a common cause that matters to individuals and to organizations and

societies (Guzzo & Dickson, 1996; Kozlowski & Ilgen, 2006). Wageman, Gardner, and Mortensen (2012a) described it best as, "a bounded, stable set of individuals interdependent for a common goal" (p. 311). Mathieu et al. (2017) suggest that teams are a vital link between individuals and organizations, and are a "basic building blocks of an organization" (p. 460).

Some scholars have defined a team of two people as a dyad, for example, flight crews (Kozlowski & Ilgen, 2006), which describes that teams in organizations can consist of two or more individuals who interact (virtually or face-to-face) to perform tasks that meet organizational goals, have shared and yet individual responsibilities, and are interdependent on each other to complete the critical workflow. Tannenbaum et al. (2012) suggested that team-based practices are rapidly undergoing changes, leading to new roles and behaviors that may not fit the traditional definition of teams. Acknowledging that in the traditional sense, a team is a group of people who share a common aim or goal, Wageman, Gardner, and Mortensen (2012b) posited that in the modern organizational structure, the definition of teams is evolving in a dynamic way.

Historical Context of Teams

The early forms of cohesive group behaviors were found only among family members, which later evolved into teams and teamwork during the Industrial Revolution (Leonard & Freedman, 2000). Kozlowski and Ilgen (2006) acknowledged that "human history is largely a story of people working together in groups to explore, achieve and conquer" (p. 77). When masses of people started to work together in factories and other production such as farming, their collective concerns and needs led to the use of the family metaphor to describe the teams and work units (Leonard & Freedman 2000).

From mountain climbing expeditions to space shuttle endeavors, teams of people with diverse and similar capabilities have quickly come together to turn disaster into success and share the burden when failure became inevitable (Kozlowski & Ilgen, 2006).

The evolution of group and team behavior has been documented through history in events such as the Hawthorne studies, and later, the development of action and highly skilled teams such as sports, military, search and rescue, disaster relief, and medical teams (Sundstrom, De Meuse, & Futrell, 1990). The most current evolution is that "teams are no longer relatively straightforward extensions of individually based jobs; rather, teams are increasingly capitalizing on technological advances joining together larger, more diverse, more highly specialized, and often distributed sets of individuals to tackle progressively more complex work" (Murase, Doty, Wax, DeChurch, & Contractor, 2012, p. 41). The basic conditions in which successful teamwork occurs, has undergone tremendous change as organizations endeavor to form 'real teams' where membership is relatively stable, team objectives are clearly defined and teamwork has a purpose that adds value to the team (West, 2012).

Types of Teams

There are many types of teams and they vary based on the function and purpose for which they are formed to serve. Cohen and Bailey (1997) defined teams in four formal team type taxonomies which included work teams, parallel teams, project teams, and management teams respectively. Devine et al. (1999) emphasized the importance of identifying team types in organization so that the findings could be used to better facilitate how the teams are served, strengthened and studied for better performance. In examining the past research, Devine et al. (1999) identified two important characteristics

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of teams as: projects and production, to which, temporal duration was applied such as short-term, ad-hoc teams formed to address one task cycle, or long-term, ongoing teams that were continually performing the same task in a cyclical mode. The ad hoc project teams had a finite period of existence within which to make plans, solve problems and interact with customers, and the ad hoc production teams were formed on a case-by-case basis to build and construct specific products for a set duration. Similarly, the ongoing project teams functioned in a predictable way, with stable membership and served the same clients, while ongoing production teams were standing teams that performed the same tasks to keep the organization operational and functioning (Devine et al., 1999).

In a later attempt to define team taxonomy, Devine (2002) classified teams as executive, command, negotiation, commission, design, advisory, service, production, performance, and medical. Yukl (2006) identified teams as multi-functional or cross-functional, self-directed or self-managed, and top executive or management teams. These team typologies were based on team characteristics, length of existence, functions, authority, procedural tasks being performed, and autonomy of tasks.

In an attempt to address global and virtual teams, using a theoretical model, Bell and Kozlowski (2002) distinguished four key characteristics, which included temporal distribution, boundary spanning, lifecycle, and member roles. Instead of a specific set of taxonomic categories, a continuum was created in which virtual teams were placed based on task complexity.

In reviewing empirical literature on teams, Wildman, Thayer, Rosen, Salas, Mathieu, and Rayne (2012) observed that "one of the most prominent trends that emerged was that many team taxonomies focus heavily on the type of task that various teams

perform as a way to classify team types" (p. 105). These tasks were organizational needs, which in many cases, could also be performed by an individual. Therefore, in an effort to understand teams, Wildman et al. (2012) conducted a systematic review of the team classification literature and identified a set of six holistic team characteristics (task interdependence, role structure, leadership structure, communication structure, distribution, and team life span), along with seven task types (fundamental work cycle, physical ability requirements, temporal duration, task structure, active resistance, hardware dependence, and health risk) performed by the teams. These two distinct but complementary tools refined from the reviewed literature created an integrated taxonomy to place work teams around higher-level traits that described teams as social entities.

Wildman et al. (2012) explained that "*what* teams do says little about the manner in which they interact as a single social entity, but *how* they interact provides a deeper understanding of the higher order traits that make teams unique" (p. 120). Mathieu et al. (2017) suggested that the behavior of the work teams is critically linked to the nature of the tasks they perform, and further narrowed the team task structures to task scope and task complexity.

Work Teams

Across the different typologies, several researchers, (Devine, 2002; Devine et al., 1999; Hackman, 1987; Sundstrom et al., 1990), have used the term 'work group', 'work unit' and 'work team' to describe the characteristics of a team, which is considered to be an on-going stable team for a project or production. Salas, Burke, and Cannon-Bowers (2000) defined work teams as two or more individuals interacting adaptively, interdependently, and dynamically toward a common and valued goal. In reviewing the

history and progression of team research over the past century, Mathieu et al. (2017) supported Kozlowski and Ilgen's (2006) definition of teams as:

> (a) Two or more individuals who; (b) socially interact (face-to-face or, increasingly, virtually); (c) possess one or more common goals; (d) are brought together to perform organizationally relevant tasks; (e) exhibit interdependencies with respect to workflow, goals, and outcomes; (f) have different roles and responsibilities; and (g) are together embedded in an encompassing organizational system, with boundaries and linkages to the broader system context and task environment. (p. 452)

Hackman (1987) identified a work group or a work team as a valuable core team in an organization, and suggested that when members of a work group interact synergistically as team, they find the teamwork rewarding and value their membership in the team. The synergistic interaction is defined as positive group interaction that outweighs negative impact from process losses. Hackman (1987) stated that "both people and organizations would be better off if groups, rather than individuals, were the basic building blocks in the design and management of organizations" (p. 315).

In order to understand learning behaviors and shared beliefs in teams, Edmondson (1999) investigated a variety of work teams in one single organization and concluded that learning behaviors and shared beliefs are positively associated with team performance. Teams that felt comfortable in their interpersonal skills and risk taking with admitting errors or asking questions, had a sense of psychological safety, which is a group-level construct formed by shared beliefs and trust without fear of rejection or punishment (Lacerenza et al., 2018), characteristics of spirituality.

In examining the effects of work team training versus individual training, Edmondson, Dillon, and Roloff (2007) explained that members of work teams that trained together developed a stronger social identity, trusted one another's knowledge and had a higher group cohesion than teams of individuals who were trained separately. Edmondson et al. (2007) found that individuals who were trained together as a team and continued to remain as a team, engaged in communication about individual expertise, showed trust in their team member's expertise, and had higher task performance abilities.

Wildman et al. (2012) stated that work teams are effective for knowledge production. However, this can only be achieved if members exhibit behaviors that are critical to team success, such as engaging in goal-setting and planning activities, participate in interactions that are focused on conducting these activities, and develop interpersonal skills to successfully mitigate conflict within the team (Kozlowski & Bell, 2013; Li et al., 2014). With the increasing use of teams within an organization, team members are expected to be collaborative in nature (Lacerenza et al., 2018), within the team as well as with other internal and external teams, and with clients (Li et al., 2014). Thus, work team bonding and bridging social networks among teammates is identified as having a positive correlation with forming team identity and promotes team effectiveness (Henttonen, Johanson, & Janhonen, 2014).

Summary of Teams in Organizations

Teams or work groups are a widespread phenomenon in a global workforce and team-based projects are on the rise (Lacerenza et al., 2018). Global competition demands demographically diverse work group that is collaborative and possesses technical skills to solve complex problems (Salas, Burke, & Cannon-Bowers, 2000). Organizations rely on

teams to expertly respond to critical organizational needs in an adaptable and powerful way (Devaraj & Jiang, 2018; Kozlowski & Bell, 2013).

A team is a group of individuals who interact (virtually or face-to-face) to perform tasks and collectively or interdependently work towards a common goal to solve problems and to meet organizational goals (Kozlowski & Ilgen, 2006). The evolution of group and team behavior started with factories and other production such as farming, have developed into highly skilled teams such as medical, technological, financial, etc. (Sundstrom et al., 1990). However, in the modern organizational structure, the definition of teams is evolving in a dynamic way (Wageman et al., 2012b).

There are many types of teams and they vary based on the function and purpose for which they are formed to serve. Teams can be defined by characteristics and by task types. Four formal team type taxonomies include: work teams, parallel teams, project teams, and management teams respectively (Devine, 2002; Devine et al., 1999). A work team is also known as 'work group' or 'work unit' and is considered to be an on-going stable team for a project or production. Work teams are a valuable core team in an organization and are effective for knowledge production (Hackman, 1987; Wildman et al., 2012). According to Mathieu et al. (2017), the behavior of the work teams is directly linked with the team tasks such as task scope and task complexity.

Synergistic teams are better at remaining engaged in communication, successfully share information, show trust and share expertise, and show better performance skills. However, to achieve these goals, members must be capable of exhibiting behaviors that are critical to team success and be able to mitigate conflict within the team (Kozlowski & Bell, 2013; Li et al., 2014). Team bonding and bridging to develop social networks

promotes identity development with the work team (Henttonen, Johanson, & Janhonen, 2014).

WS and Teams

Organizations have been continuously developing strategies to maintain productivity and quality of service, and to keep up with new research and development, and they increasingly rely on teams to conduct these tasks (Edmonsdon et al., 2007). The advantages to working in teams include shared expertise, greater productivity, improved efficiency and quality of product, employee commitment and satisfaction (Hoch & Dulebohn, 2013). However, these benefits are only realized when members of the team have a shared vision, are effective in their planning and performance, and there is mutual trust and cooperation in executing the assigned tasks (Faraj & Sambamurthy, 2006).

There is a paradigm shift in the way organizations are developing business strategies for creating new products and delivering high quality service through teams of experts, where team members have strong capability to learn while problem solving (Marquardt, 2014). With the current focus on transformational leadership and social responsibility concerns, HRD and management practitioners are developing strong interest in creating strategies that promote trust and employee empowerment to engage in innovation and altruistic behavior for a more satisfying work environment (Karakas, 2010c). In recent years, WS has become a topic of interest, for researching its effects and virtues on employee behavior (Kumar, 2015), leading to workplace civility (Tepper, 2010), OCB (Anwar & Osman-Gani, 2015), altruistic behavior (Tischler et al., 2002), and intrinsic motivation (Deci, 1972; Deci & Ryan, 2000). In a work group or work team environment, these virtues are critical to team cohesiveness and performance.

In a global workplace where work teams can be very diverse and tasks can be very complex, differing views and perspectives among team members can produce an added challenge (Hackman, 1987; Kozlowski & Bell, 2001). Kozlowski and Ilgen (2006) suggested that variances among the team members can lead to intra-team conflict and can result in lack of cohesiveness and high turnover in team membership. However, scholars have noted that there is a positive outcome in learning behaviors and performance of a team when team members emotionally identify with their team (Edmondson et al., 2007).

Thus, work conditions and individual behaviors that strengthen a team's work value and work engagement can improve performance and work satisfaction among team members.

Team Norms and Team Cohesiveness

According to Hackman and Morris (1975), team norms guide individual behaviors within a group where member feelings are expressed cautiously, to minimize anxiety-arousing behaviors. Patterson, Carron, and Loughead (2004) described team norms as behaviors of a group that lead to productivity or optimal performance. Ehrhart and Naumann (2004) explained that some norms are actively transmitted through explicit statements and written agreements while others are passively transmitted through nonverbal imitation to influence group behaviors, and have noted that personal or team norms encourage consideration for others and promote the performance of OCB (Ehrhart & Naumann, 2004). Scholars agree that team norms influence individual-level helping behaviors and foster beneficial behaviors in organizations (Gonzalez-Mulé, DeGeest, McCormick, Seong, & Brown, 2014). In a work environment where norms are shaped

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and established, and individual behaviors and attitudes are driven by values in the workplace, Kolodinsky, Giacalone, and Jurkiewicz, (2008) suggested that WS plays a significant role in fostering a sense of community, ethics, and openness to diverse viewpoints.

Dion (2000) described team cohesiveness as the willingness or strength among members of a group to remain in the group, and attributed common goals and a pull towards each other as a force that supports the cohesiveness. Bowen (2014) explained that some of the features of strong team cohesion include having experienced team success, interpersonal bonds, spending time together and freely sharing information. Lin and Peng (2010) described team or group cohesiveness as membership to a group where there is a high level of loyalty to each other, with a strong willingness to help and inspire altruistic behavior. In analyzing the influence of team norms on team cohesion, Patterson et al. (2004) concluded that the team's collective view of the norms, can influence individual's performance expectation. Patterson et al. (2004) demonstrated that "a high norm for productivity coupled with high cohesiveness led to improvements in performance" (p. 480). Similarly, using Adair's (2008) model of team norms and team cohesiveness, Bowen (2014) explained that team norms, which support the organizational goals, coupled with high team cohesiveness, results in high team performance.

As organizations increasingly rely on team-based structures to support the growing global and knowledge-based economy, employee OCB behaviors that express attributes of WS, help build interpersonal relationships and create team norms and cohesiveness, resulting in improved team performance (Lin & Peng, 2010).

Connectedness with Team and Community

One of the prominent features of WS is employees' feelings of connectedness to others at work (Giacalone & Jurkiewicz, 2010a). Marques (2008) described work connectedness as "interconnectedness and trust among those involved in a work process" (p. 25). Duchon and Plowman (2005) extended that sense of connectedness to include work community, explaining that "our findings suggest that work unit performance is better when workers feel part of a community" (p. 827). Yet, to date, no empirical studies have been found on the experience of WS in the context of work team or its effects among members of work teams.

In identifying major themes of spirituality that contribute to spiritual intelligence, researchers have described transcendence as the behavior that creates interconnectedness of self to the world through nurturing of human relationship (Amram & Dryer, 2008; King & DeCicco, 2009). In reviewing the concept of WS, Karakas (2010c) cited a number of scholars who support the notion of "the spirituality movement" and explained that in the past two decades, there is a shift in the way organizations do business and view WS, and also in the way WS supports organizational performance. This shift includes moving from transactional to transformational leadership and moving from fear-based, economic-focused, self-centered management models to trust and empowerment, spiritually and socially responsible behavior and interconnectedness among employees and to the community (Karakas, 2010b).

Mutual Trust and Cooperation in Teams

For effective and successful communication and knowledge sharing to occur in any work team environment, mutual trust and cooperation must be present (Costa, 2003;

Rahman, Mat Daud, Hassan, & Osman-Gani, 2016). Duchon and Plowman (2005) discovered that high performing work units had a greater sense of community and that the sense of community created by WS also resulted in a climate of trust among workers and between workers and leaders. Costa (2003) noted that traditional management hierarchy is becoming less visible as organizational structures are becoming flatter and team-centered, with more emphasis on shared responsibilities and group dynamics that require collaborative work environment with the presence of trust among team members.

In an extensive study on characteristics or themes of WS, Marques et al. (2005) identified 19 themes of WS, including trust (among workers and between management and workers). Altaf and Awan (2011) concurred with these findings and supported that trust among employees, motivates them to be better performers and helps them cope with conditions of work overload. In exploring WS at team and organizational levels, Sense and Fernando (2011) shared that work team participants' level of shared trust has been responsible for collective action that leads to reaching collective goals and this creates a value for the team and for the organization. In a research study on the function of trust in work teams, Costa (2003) explained that in a work team environment, trust includes engaging in cooperative activities where consideration is given to behaviors and expectations of team members' actions and motives. Costa (2003) concluded that "trust is an important condition for the functioning and well-being of teams in organisations" (p. 618).

Team Altruism and Member Well-being

Altruism is a human behavior that is cooperative with a goal to benefit others or gain collective welfare of the team or group. Li et al. (2014) stated that synergistic gains

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in teamwork is a result of altruistic behavior, which is defined as "team members' interdependent, voluntary actions benefiting others" (p. 541). It is a behavior that demonstrates self-sacrifice without mandates from any authority.

Individuals who are members of a work team gain a sense of belonging or a social entity to a larger body of community through their involvement in work (Guzzo & Dickson, 1996). In membership, team members identify with the body of human community and feel a sense of belonging and continuity (Fry & Nisiewicz, 2013) and experience self-growth view of spirituality (Sense & Fernando, 2011). These team experiences allow the individual to be connected to their work projects and their team in way that is far more rewarding and meaningful than normal work experience (Sense & Fernando, 2011). An example of such organizational culture is that of the Southwest Airlines (Milliman, Ferguson, Trickett, & Condemi, 1999), where the employees and the customers are treated like members of the same family. Such membership in a work team requires the presence of altruistic work values and a sense of mutual connectedness and caring (Fry & Nisiewicz, 2013). Altruistic behavior in the workplace is associated with WS (de Klerk, 2003; Fry, 2003; Karakas, 2010c; Tischler et al., 2002) where members of a work team feel deeply connected with and nurtured by fellow workers.

In describing the design and management of work teams, Hackman (1987) suggested that group synergy created by dedicated group behavior, is critical in achieving group effectiveness. Li, Kirkman, and Porter (2014) described this synergistic group behavior within organizational settings as organizational citizenship behavior (OCB) and suggested that it originates in team altruism. In a group or teamwork environment, HRD professionals consider employees' orientation towards altruism to be a positive

contributor towards OCB, thus creating a psychologically safe work environment (Reio & Batista, 2014).

Altruistic behavior in a team environment positively contributes to the human well-being of team members (Li et al., 2014), which also affects the worker's inner life and sense of meaningful work and community (Duchon & Plowman, 2005), which can "influence work attitudes and behaviour, such as the economic well-being or spiritual environment of employees" (Hernández López, Ramos Ramos, R., & Ramos Ramos, S. 2009, p. 275). According to Hackman (2012) the feeling of growth and fulfillment among team members also leads to team effectiveness.

Intrinsic Motivation Behavior and Team Performance

Intrinsic motivation is defined as the motivation to conduct a task or an activity for its own value of enjoyment and satisfaction, and is associated with continued engagement in the task, which promotes personal growth and satisfaction (Fry & Nisiewicz, 2013). According to Deci and Ryan (2000) intrinsic motivation is associated with "people's need to feel competent and self-determined" (p. 233) and is linked to psychological outcomes such as personal growth, integrity and well-being. Intrinsic motivation behavior is linked to better learning and achievement (Ryan & Deci, 2000), and is associated with workplace spirituality (WS) through a sense of calling and membership (Fry, 2003).

Neck and Milliman (1994) asserted that the presence of spirituality is associated with positive effects on job performance and well-being, while Milliman et al., (2003) established that intrinsically motivated job involvement, and job satisfaction is positively influenced by WS. Thus, when work team members are intrinsically motivated, and their

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performance is improved, it would result in improved team performance. Sense and Fernando (2011) associated intrinsic motivation with transcendence which is a WS perspective that fuels the interconnectedness and positive engagement with a team and with a project, for a positive overall outcome. The meaningful work perspective of WS is also associated with intrinsic motivation where personal beliefs of team-level shared work values play an important role (Schreurs et al., 2014). Schreurs et al. (2014) suggested that intrinsic values contribute to self-development in the workplace and encourage meaningful relationships with colleagues. This can lead to collaborative work relations that positively influence team performance.

Summary of WS and Teams

There are many advantages to working in teams such as shared expertise, greater productivity, improved efficiency and quality of product (Hoch & Dulebohn, 2013). Work teams require effective collaboration, and a sense of connectedness. When a work team is cohesive and there is team synergy, employees experience higher commitment and satisfaction at work (Faraj & Sambamurthy, 2006). Employees who have a sense of spirituality and connectedness to their team, bring this energy and passion to work and feel connected with their teams (Giacalone & Jurkiewicz, 2010a). Team cohesiveness, trust, and civility in the workplace are attributes of WS that lead to interconnectedness with co-workers (Amram & Dryer, 2008; Kinjerski & Skrypnek, 2004).

When work overload increases and longer working hours become the norm for achieving competitiveness and organizational goals of production and profits, employees struggle with stress and burn-out, and co-workers become a significant part of an employee's community (de Klerk, 2005). Researchers agree that WS contributes

positively in reducing employee stress and burnout (Kumar, 2015), encourages

organizational citizenship behavior (OCB) (Anwar & Osman-Gani, 2015), and promotes

altruistic behavior (Tischler et al., 2002), all of which are known to create a

psychologically safe work environment (Reio & Batista, 2014).

High performing work units, or work teams have a greater sense of community

and that the sense of community created by WS also results in a climate of trust among

workers and between workers and leaders (Duchon & Plowman, 2005). Employees of a

work team gain a sense of belonging to a larger body of community through their

involvement in work. Such membership in a work team requires the presence of

altruistic work values and a sense of mutual connectedness and caring (Li et al., 2014).

The connectedness to work team and the sense of membership fosters the feeling of well-

being, which motivates team members to engage in behaviors that improve performance

(Kumar, 2015).

WS is also associated with intrinsic motivation which leads to personal growth

and satisfaction (Fry & Nisiewicz, 2013), and contributes to increases in learning and

achievement (Ryan & Deci, 2000). Thus, intrinsically motivated team members have the

ability to exhibit higher performance capabilities, leading to improved team performance.

Despite the attributes of WS that can positively contribute to work teams, there are

shortcomings in the empirical research on WS and work teams. Specifically, empirical

research on WS and its influence on work teams and outcomes is relatively scant.

Therefore, research studies that seek to understand the influence of WS on team related

functionalities can provide valuable contributions to the fields of HRD and management.

Summary of the Chapter

The literature reviewed in this chapter has explored the attributes of spirituality, religiosity, and workplace spirituality (WS), and the influence of WS in the context of work teams. The chapter was organized into four sections, beginning with the general concepts of spirituality, its distinction from religiosity, what scholars know and agree upon about the attributes of spirituality and the growing interest among HRD and management professionals and scholars on the topic of WS. The second section described the impact of WS on individuals and on organizations and some of the main attributes of WS, including the concept of meaningful work and work satisfaction, feeling of well-being, improved work performance, and the climate of workplace civility. The third section explored the concept of teams, definitions of teams, the historical context of teams, along with a description of work teams. The fourth and final section explored the literature on WS and its attributes and potential impact on work teams, such as norms and cohesiveness, connectedness among team members, feeling of mutual trust and cooperation among team members, ensuring member well-being through team altruism, and improving team performance through intrinsic motivation.

Within the literature, common themes and attributes of individual spirituality include: search for meaning and purpose (Ashmos & Duchon, 2000; Cash & Gray, 2000; Grant, 2005; Yeoman, 2014); a sense of interconnectedness and community (Garcia-Zamor, 2003; Giacalone & Jurkiewicz, 2010a; Mitroff & Denton, 1999a, 1999b); integrated wholeness, transcendence and well-being (de Klerk, 2005; Karakas, 2010a; King & Decicco, 2009); and a personal sense of joy and fulfillment (Fry & Nisiewicz, 2013; Marques et al., 2009), and were found across many academic disciplines (van

Tonder & Ramdass, 2009), and across several cultures (Anwar & Osman-Gani, 2015; Pardasani et al., 2014). Increased interest on the topic of WS has led to attempts to make a clear distinctions between the concepts of spirituality and religiosity (Ashforth & Pratt, 2010; Fry & Nisiewicz, 2013), indicating that while religiosity can have roots in individual behaviors to express spirituality at work (Marschke et al., 2011; Osman-Gani et al., 2013; Sheep, 2006), spirituality is a deeply personal phenomenon (Krishnakumar & Neck, 2002).

Work is a highly desired activity in the world and is a topic of discussions among scholars and world leaders, as well as those who are seeking work (Fox, 1994). In exploring the concept of spirituality within the context of work (Butts, 1999), scholars have found that WS has a deeper meaning to individuals, work teams and organizations because it is a form of self-expression and connectedness to the broader world (Dirkx, 2014; Wrzesniewski, 2002). Meaningful and purposeful work brings work satisfaction and a deeper connection to the workplace (Madden, 2015; Malloch, 2015). This leads to intrinsic motivation in the workplace (Ashmos & Duchon, 2000; Korac-Kakabadse et al., 2002), which is linked to performance, learning, and the feeling of well-being (Fry, 2003). Csikszentmihalyi (1990) referred to such feeling of well-being, and work satisfaction as the 'flow', while Reio and Batista (2014) identified it as humanistic workplace climate that supports and develops employees.

In a competitive global economy and foreign employment opportunities where employees are expected to work prolonged hours (Kumar, 2015), often functioning in work settings of different cultural backgrounds (Osman-Gani & Anwar, 2014), WS has played a critical role in positive communications, workplace civility, and OCB

(McGonagle et al., 2014). These virtues of WS are critical to the success of individuals and the organizations (Kuchinke, 2013; Tepper, 2010) because they lead to improved employee performance and commitment (Osman-Gani & Anwar, 2014), and reduced absenteeism and turnover (Gupta et al., 2014).

A work team approach is a widespread phenomenon in a work environment where shared expertise and rapid response is needed to address organizational goals (Devine et al., 1999). Work teams consist of individuals who collectively and interdependently solve organizational problems (Hackman, 1987) and perform essential tasks (Guzzo & Shea, 1992) that serve a common cause that matters to organizations and societies (Kozlowski & Ilgen, 2006). Team-based practices are rapidly undergoing changes (Tannenbaum et al., 2012) and the team taxonomies continue to evolve based on the purpose they serve (Wildman et al., 2012). Changes in technology and expansion in global work boundaries have changed the way teams function and respond (Tannenbaum et al., 2012). Researchers agree that teams are necessary for knowledge production (Wildman et al., 2012) and synergistic behavior among team members is critical in sharing the knowledge and in effective learning (Edmondson et al., 2007).

The advantages to working in teams, such as shared expertise, greater productivity, and improved efficiency and quality of product, lead to employee commitment and satisfaction (Hoch & Dulebohn, 2013). However, to realize these benefits, team members must have shared vision, mutual trust, and cooperation in executing the assigned tasks (Altaf & Awan, 2011; Faraj & Sambamurthy, 2006). These qualities and behaviors require attributes of WS such as meaningful work (Chalofsky, 2003, 2014) and work satisfaction (Yeoman, 2014), feeling of well-being (Tejeda, 2015),

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and the climate of workplace civility (Tepper, 2010), which are supported by altruistic behavior (Karakas, 2010c), and intrinsic motivation (Deci, 1972; Deci & Ryan, 2000). When team members emotionally identify with their team, connectedness and trust among team members grows (Dirkx, 2014; Suárez, 2015), which plays a significant role in team learning behaviors (Edmondson et al., 2007), leading to coping skills during conditions of work overload (Altaf & Awan, 2011) and aiding in reaching collective work goals (Sense & Fernando, 2011).

Numerous scholars, researchers, HRD and management professionals world-wide have explored the topic of WS, its presence, meaning, virtues and influence on individuals and on organizations (Ashforth & Pratt, 2003; Giacalone & Jurkiewicz, 2010a; Krishnakumar & Neck, 2002; Mitroff & Denton, 1999a, 1999b; Neck & Milliman 1994; Osman-Gani & Anwar, 2014), and have strongly suggested that spirituality plays an important role in building and maintaining human relations and in behavioral approaches to management and organizational growth (Quatro, 2002). In unfolding the progression of HRD as a profession, from practice to discipline, Chalofsky (2014) has explained three fundamental philosophical perspectives of HRD: the performance perspective; the learning perspective; and the humanistic perspective. Within each of these perspectives, Chalofsky (2014) has suggested values and behaviors among individuals, management, and organization, which allow nurturing of the human spirit, increasing human potential, promoting holistic transformational learning, and supporting cognitive development as well as moral, ethical and relational development.

The attributes of spirituality, and particularly WS, correspond with these values and behaviors among individuals and organizations. However, empirical exploration on

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WS in team environments is scarce and limited research has examined WS within the context of work teams (Daniel, 2010; Sense & Fernando, 2011). Exploring WS in the context of work teams can contribute greatly to the body of knowledge within each of these perspectives of HRD and to broader management literature as well.

Chapter 3

Design and Methods of the Study

Introduction

This chapter describes the qualitative design that was employed for the current study. It begins by presenting the purpose of the study, and the research questions guiding the study. It then provides an overview of the pilot study that was conducted, and articulates how the pilot study informed and influenced the main study design. The design of the main study is discussed along with the selection of the research settings and participants. Approaches to data collection, data analysis, and issues associated with reliability and validity are described. The limitations associated with the study are discussed and the chapter concludes with a summary.

Purpose of the Study

The purpose of this study was to explore workplace spirituality (WS) in the context of work teams.

Research Questions

This study was guided by the following research questions:

1. How do individuals express and experience workplace spirituality (WS) within their work teams?

2. How does WS influence the work team?

Overview and Influence of the Pilot Study on the Main Study Design

During the Fall 2016 and early Spring 2017 academic terms, the researcher applied for and received approval from the Institutional Review Board (IRB) at The University of Texas at Tyler to conduct a pilot study. The IRB application and approval

for the study are provided in Appendixes A and B, respectively. As suggested by Yin (2018), the pilot study was conducted to allow me, the researcher, to consider the feasibility of the design of the study, to implement the interview protocols, and to examine the appropriateness of the data collection procedures. It also afforded me with the opportunity to engage in preliminary data analysis. It was anticipated that the pilot study would offer insights that would inform and improve the main study design such that the main study conducted would appropriately address the questions in the study and the concepts under review.

This pilot study was conducted under the supervision of my dissertation chair Dr. Andrea D. Ellinger, and co-chair and methodologist, Dr. Rochell R. McWhorter, and involved two work teams that consisted of three members in each team. The pilot study allowed the researcher to examine the process for identifying organizations where the phenomenon of workplace spirituality (WS) is manifested, valued and promoted, and to practice, develop and sharpen her interviewing skills. Additionally, it allowed for the initial implementations of the interview protocol created for the main study. As a consequence of the pilot study, I was also able to examine the clarity and appropriateness of the questions for the purpose of the study, and to determine if the data collection and analysis approaches were applicable and suitable.

After a prospective organization was identified through referrals by a representative from a chamber of commerce, a member of the organization's management team was contacted and nominations for work teams were sought. Two work teams, consisting of three members in each team, were nominated for participation in the pilot study. Members of these teams were contacted, and each work team member

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was provided a link to a survey involving the Spiritual Intelligence Self-Report Inventory (SISRI-24) (King, 2008) to confirm the presence and capacities of four factors of individual spiritual intelligence (SI) among each of the work teams. The 24-item survey produced a score ranging from 0 to 96. According to a consultation with the instrument developer, King (2008) acknowledged that higher scores represented higher levels of spiritual intelligence. Thus, based upon King's guidance, an aggregated team SI score in the higher one-third range, with a threshold score of 64 was sought for participation in the pilot study.

The aggregated team SI score for Team 1 was 65, while the aggregated team SI score for Team 2 was 67.66, allowing both teams to be selected for participation. Participants subsequently received an introductory Email from me as the primary researcher, a consent form was provided and a request was made to establish a time and place for individual face-to-face interviews as well as for a collective team interview. The participants of both teams chose a small, quiet meeting room at their place of employment as an appropriate location for all of the individual and collective team interviews, which were approximately 45 minutes in length and were digitally recorded and transcribed verbatim with their permission. First, each participant of Team 1 was interviewed individually, and then the researcher met with the team as a whole, to conduct a collective team interview. This same process was repeated with Team 2.

Issues associated with validity and reliability within the qualitative tradition were addressed through member checks, which were conducted by sending participants a copy of their individual interview transcripts and transcripts of their collective team interviews for verification. Each of the six participants responded back to the researcher, with minor

edits and suggestions to provide further clarity about aspects of their transcripts and to their contribution. Additionally, the transcripts were reviewed by the dissertation chair, and the co-chair and methodologist. Feedback was provided to me on the overall process of data collection, transcription, and preliminary analysis.

The pilot study revealed several areas associated with data collection that needed to be reviewed and improved. For example, an acceptable response strategy had to be developed in the event that the team aggregated SI score did not meet the acceptable threshold to avoid potential emotional distress if the team was not selected for participation in the main study. Further, it was determined that some of the participants' responses could reveal their identities and this unique information needed to be masked to protect their identities. A review of the transcripts also revealed a tendency for me to interject my definition of spirituality, thereby potentially leading, rather than listening, to the participants. In one case, the participant relied on the researcher's definition of spirituality and asked the researcher to repeat the definition at different times, so as to frame the response or answers to the questions using this definition. The pilot study was a powerful tool that allowed me to understand how this interjecting of leading words could interfere with gaining knowledge of the participants' true experiences of workplace spirituality.

In reviewing the transcripts and the feedback from the dissertation chair and co-chair, I could see the need to develop stronger listening skills, offer recaps and summaries using the participants' words to promote the sense of understanding and interpretation, and to continue to ask open-ended questions, so that the participants could freely share their experiences. The experience gained from the pilot study was very valuable in

addressing these concerns and in reframing some of the interview script and interview protocols to be used for the main study. Such amendments included more probing questions, reassuring nonverbal gestures when the participant is speaking, encouraging prompts that allow the participants to continue and elaborate on their experiences and meanings to help me to elicit more authentic and richer insights from the participants.

Interpretive phenomenological analysis (IPA) approach was used to analyze the data in this study to understand the uniqueness and meaning-making of lived experiences of the participants. As suggested by Biggerstaff and Thompson (2008), I followed the iterative data analysis process for each of the transcripts, looking for themes and connecting the themes to understand the meaning of particular events and experiences in the lives of the participants (Smith & Osborn, 2008). Preliminary findings across the individual and team interviews revealed some similarities and unique differences in how WS is experienced and interpreted by the six participants who contributed to this pilot study. These findings are presented below:

1. Participants in Team 1 seemed to have a strong team relationship among themselves. They spoke about the level of professional satisfaction gained from working with each other, and their ability to speak openly, to be heard, and to know that any disagreement or difference of opinions will be resolved in a respectful manner.

2. Two of the participants in Team 1 have a long history of their work relationship that is based on mutual trust and respect with a tone of genuine friendship, and have comfortably taken the third participant into their fold.

This allows the newest member of their work team to feel included and valued.

3. In Team 1, one team member (J) stood out as exhibiting the most spiritual behavior, as described by the other two teammates as well as throughout his own interview. J's teammates referred to him as the one that possessed the most peaceful and calm personality, who kept the team together, focused, and maintaining a 'can-do' attitude.

4. Team 1 expressed that having a smaller team was better for allowing stronger connections among the team members, and for the team members to notice and acknowledge each other's contributions in creating WS.

5. In Team 1, participant C had difficulties in separating spirituality from religiosity, and relied heavily on me to provide the definition of spirituality, so that she could answer questions based on that definition. Participant E had similar difficulties, however, both C and E valued the contributions of participant J and shared that he was the member of their team who displayed the most attributes of spirituality such as humility, peacefulness, harmony, and helpfulness.

6. In Team 1, participant J articulated how he has evolved spiritually because of how he was raised by two very selfless parents. J said, "My mom was a school teacher and my dad was a pharmacist. And every day, I watched them care about other people more than they cared about themselves. So that's the environment that I was raised in". These early influences may have been

critical factors that impacted and strengthened the attributes of spirituality for J.

7. Throughout his own interview, participant J (in Team 1) expressed the importance of valuing the strengths and knowledge of his teammates, importance of listening when others are speaking, and choosing joy over being unhappy and disgruntled.

8. The three participants of Team 2 belong to a larger group of nine members, and these three members were selected by the division manager to participate in this study, based on their availability and work schedule during the time that the pilot study was being conducted.

9. Two of the participants in Team 2 (L and J) shared deeply rooted sentiments about their religion and felt that their spirituality is based in their religious upbringing. Participant J in Team 2 was able to identify attributes of spirituality such as honoring the contribution of others, feeling honored for his work, feeling purposed or purposeful, working from a state of rest versus always trying to push professionally to get ahead, and having meaning to his work.

10. Participant J in Team 2 used metaphors to describe how he brings his spiritual self to his work team. He described this spiritual self as being more incognito, "it's almost like you're covering up your light, but there's holes in it, and the light's coming through. Like that's what you want, you don't wanna cover it up all the way, you still want the good stuff to come through, you don't want

the light to be useless. You want it to come through in ways that its gonna

matters to people".

11. Participant L in Team 2 shared that she was new to this team, such that her job

duties have been merged with the functions performed by her current team.

So, while she has been with the organization for a few years, she is new to this

particular team and credits the treatment of fairness and inclusiveness as a

reason for feeling connected with her new team in a very short time.

12. Participant L in Team 2, continued to share strong feelings about her religious

beliefs and greatly valued the freedom to be able to openly practice her faith

and rely on it for attributes of spirituality such as being optimistic, peaceful,

hopeful, nurturing others and feeling nurtured, and working harmoniously

within the team.

13. Participant A in Team 2 has been with the organization the longest, and is

currently filling in the role of the manager who is on leave. She seemed to

emulate the work environment that has been created by the leader/manager

through her spiritual attributes such as fostering a sense of inclusion and

fairness, giving credit to the entire team for successful completion of projects,

creating an environment of togetherness and connectedness, knowing the

strengths of each of the team members and assigning tasks accordingly to

allow them to experience fulfillment and work satisfaction.

14. Members of Team 2 represent a larger team that is responsible for several

functions within the organization, and each of the three members who

participated in this study referred to the other team members very freely and

frequently, giving them credit for their contributions, sharing examples of connectedness and examples of challenges in their personal lives that have led to forming stronger bonds within their work team.

Observations that cross or are similar to both teams:

1. Both work teams shared the influence of supportive management and leadership and referred to a specific manager who is a role model and responsible for influencing the behaviors that promote WS, and the importance of emulating this behavior among themselves.

2. Both work teams displayed a team culture of helpfulness, and of caring and commitment to work team peacefulness and respect.

3. A 'can do' attitude and pride in the team's output and goal accomplishment was expressed by members of both work teams.

4. There was a strong feeling of connectedness among the work team members and examples were shared of when team members reached out to each other to restore the connectedness if needed. This sense of connectedness was not necessarily related to socializing but was related to being able to rely and depend upon each other to address difficulties or to solve work problems.

5. Both work teams shared the notion of organizational members being 'partners' within the organization with a sense of being family oriented and having a faith-based culture that held a shared vision of organizational citizenship behaviors.

6. Members of both work teams shared a feeling of investment in them and their well-being by the organization.

7. A spirit of collaboration and a desire for a harmonious work setting was present in both work teams which had resulted in a safe and secure team culture among both work teams.

8. Both work teams exhibited a team composition that consisted of a balance of knowledge, skills, and talents and a willingness to share and learn from each other. There were similarities in work values and a commitment to creating an output that everyone stood behind and was proud of. Work team member personalities were a good fit and everyone's contribution was recognized and valued.

Observations that reveal differences across both teams:

1. Members of Team 1 had a longer working relationship as a work team, with two of the three members performing the same tasks as co-workers for quite some time. The third member was often 'borrowed' from another team to help with work overload, and eventually joined the team full-time. So the work team functions seemed to be performed almost seamlessly. Members of Team 2 had served under different divisions and under different supervision, within the same organization. While they individually had been a part of the organization for quite some time, they had only recently come together as a work team, due to an internal restructuring event. So they were functioning as if their responsibilities were individually defined, with less overlapping of tasks.

2. Team 1 consisted of three members and that was the extent of their work team. They also shared that this small size allowed them to function a lot

better in working through any differences and enabled them to quickly reach

consensus to create good output and meet all work deadlines. Members of

Team 2 were a part of a larger team and while they sought input and support

from each other, they mostly performed individually defined tasks. They

shared that their individual achievements were well supported by other

members of the team, even if that meant another set of eyes was reviewing

their final product, but the end product had individual ownership.

Design of the Main Study

The design of this study was a qualitative phenomenological multi-case study

(Dul & Hak, 2012; Stake, 1995, 2005), using an embedded design unit of analysis (Yin,

2018) and interpretive phenomenological analysis (IPA) to analyze the data. According

to Merriam and Tisdell (2016), a qualitative research method, "focuses on meaning in

context" (p. 2), using the researcher as an instrument of data collection and analysis, and

producing a richly descriptive end product. The intention of phenomenological research

is to explore and understand human experiences of the world, and not to test a hypothesis

but to allow the data to give voice to a phenomenon (Smith & Osborn, 2008). Thus, of

the six common qualitative research designs described by Merriam and Tisdell (2016),

phenomenology was best suited for the design of this study because of its focus on the

experience itself.

Qualitative phenomenological research follows the interpretivist tradition that is

focused on subjective epistemology which accepts that the researcher cannot separate

him/herself from what he/she knows and posits that the researcher's values are essential

in the study of the phenomenon (Bryman & Bell, 2015). Creswell and Creswell (2017)

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described phenomenology as the researcher's reflection on essential themes that describe the lived experiences of the persons who have experienced the phenomenon. In the phenomenology method, the focus of the research is on the experience itself and "how experiencing something is transformed into consciousness" (Merriam, 2009, p. 24). This idiographic approach explored the unique experience of spirituality and its social and psychological meaning through the lived experiences and perspectives of the people involved for a deeper understanding of the phenomenon of WS.

The case study approach within an interpretive paradigm has been articulated by researchers as a qualitative methodology, which allows a closer look and a detailed study of a unique situation within a bounded system such as a setting or a context (Creswell, 2014; Merriam & Tisdell, 2016; Stake, 2005; Yin, 2018). In order to relate to the phenomenon of WS and its influence in the context of work teams, case study research is the most appropriate strategy to explore the research questions, to acknowledge the context within which it is experienced, and to collect rich and complex data that provides insight into the topic of research.

The research questions call for a holistic approach (Denscombe, 2010) to explore the phenomenon of WS in the context of work teams. Individual participants' experiences were at the core of this study. However, the boundaries for observation and data collection were created by the case unit of a work team. In describing the concepts of case study as a research strategy, citing Yin (2014), Ellinger and McWhorter (2016) stated that a case study methodology should be considered when: the researcher's focus of the study design is to answer "how," or "why" questions; the behavioral event of those

being studied cannot be manipulated; and the contextual conditions that are relevant to the phenomenon being studied are included (McWhorter & Ellinger, 2018).

Yin (2018) explained that case study as a research strategy is not just a data collection technique, or design logic for data analysis but a comprehensive method of research that highlights the significance of the context within the phenomenon. According to Yin (2018), an embedded case study contains multiple sub-units of analysis for a more detailed study of a phenomenon, where multiple sources of information are analyzed to get to the richness of the data, giving validity to the findings. Thus, this qualitative phenomenological multi-case study research design was considered the most appropriate approach for this study.

Introduced by Smith (1996), interpretive or interpretative phenomenological analysis (IPA) is a meaning focused, hermeneutical version of phenomenology that is concerned with trying to interpret and understand the experience of the participant, to make sense of the emotions that are being felt, (Larkin, 2013; Smith & Osborn, 2008), with "concern for how meanings are constructed by individuals within both a social and a personal world" (p. 54). IPA recognizes that phenomenology explores the participant's individual perception and experience (Finlay, 2011), and additionally the researcher's own conceptions play an important role in making sense of the participant's personal world, "Hence the term interpretative phenomenology analysis is used to signal these two facets of the approach" (Smith, Jarman, & Osborn, 1999, p. 219). Therefore, IPA was determined to be well suited for this idiographic case study where the analysis from the findings of individual experiences were used to build the case study claims for a work team.

Selection of Research Sites and Work Teams

According to Merriam and Tisdell (2016), in a qualitative design, the research question(s) guide the selection of the research design and the method of analysis. The research questions further lead to the identification of the research sites, and the selection of participants to study. This multi-case study sought to understand how individuals experience workplace spirituality (WS) within their work teams, and how these experiences influenced their work teams. Thus, exploring the experiences of the individual team members and also the team's experience of WS was necessary for understanding the underlying structure of the phenomenon.

Identifying the research sites for this qualitative multi-case study involved a two-tiered purposeful intensity sampling strategy. Patton (2015) explained that the focus of qualitative inquiry is to perform an in-depth study of an intended sample, and thus information-rich cases should be selected that yield valuable data that will illuminate the phenomena under study. Of the 40 purposeful sampling strategy options described by Patton (2015), intensity sampling for information-rich cases is suggested for examining and observing a phenomenon that is manifested abundantly, but not extremely. In the first tier, several strategies were used to identify potential organizations selected to participate in this study.

Following the approval process of The University of Texas at Tyler Institutional Review Board (IRB), appropriate and legal authorization and permission was obtained to conduct this research study involving human subjects. As the researcher, I began by seeking information about organizations known for their commitment to the well-being of their employees and to their communities through the acts of Corporate Social

Responsibility (CSR). This effort was initiated by researching a report on Fortune 100

Best Companies to Work For, and contacts were sought with organizations that are well-

known for their philosophies and traditions that support employee well-being, CSR, and

the concepts of WS. In following referrals from members of the research committee,

contacts were also made with members of academic institutions and members of

professional organizations such as the Academy of Management.

As a researcher I became a member of the Academy of Management –

Management, Spirituality & Religion Special Interest Group (MSR), and attended the

2017 International Association of Management, Spirituality & Religion (IAMSR)

conference in Arkansas. After meeting with an IAMSR board member, I obtained a

comprehensive list of contacts with organizations that were perceived to be a good fit as a

research site for this study. As a result of the first-tier process, organizations meeting the

research criteria for the potential presence of WS were identified in the southern region of

the U.S. and contacts were made with the upper management of four selected

organizations. One of these sites became Organization 1 for this research study. Contacts

with members of academic institutions also led to identifying and selecting Organization

2, a second site located in the central region of the U.S. at an institution of higher

education.

Bryman and Bell (2015) suggested a wide range of sources for documents that

can reveal organizational culture and practices. Merriam and Tisdell (2016), advised that

"most documents and artifacts exist *prior* to commencing the research at hand" (p. 162).

The benefit of such data is that they provide the researcher with valuable insight about

the philosophical traditions and culture of the organization. An organization that

champions spiritual and philosophical traditions that support employee well-being, personal growth and satisfaction, will also embrace and foster the concepts of WS (Malloch, 2015). Therefore, documents describing the mission and vision, as well as the organizational values of each of the organizations were gathered and evaluated to determine if these traditions included a vision of Corporate Social Responsibility (CSR) initiatives and/or initiatives that are focused on employee well-being and personal growth and satisfaction. Analyzing these documents further supported the selection of these sites where the phenomenon of WS was most likely to exist.

Yin (2018) suggested 'bounding the case' such that the topic of research and the participants in the case unit are bounded by the criteria identified for the study and recommended multiple-case design over a single-case design to provide strength in analytic conclusions. Ellinger and McWhorter (2016) also suggested utilization of multiple cases to enhance rigor through multiple sources of data. Keeping these considerations in mind, this phenomenological multi-case study involved the examination of two organizations and three work teams across the two organizations to provide the balance and variety recommended by Stake (1995, 2005) and the strength in analytic conclusions suggested by Yin (2018). Members of upper management at both the selected sites, provided introductions to prospective team leaders within their organizations, which led to three teams being nominated in Organization 1 and four teams in Organization 2. Introduction to the research study and to the researcher was made through phone conversations and Emails, and upon successful confirmation of interest to participate, Email contacts of team managers for the second-tier selection process within each of the two organizations was accomplished.

Based on the literature reviewed, employees who possess spiritual attributes are energetic and enthusiastic about work (Suárez, 2015; Mitroff & Denton, 1999b), demonstrate peace and joy, job satisfaction and commitment to work (Fry, 2003; Giacalone & Jurkiewicz, 2010a), have inner character that values other fellow humans (Fairholm, 1996), maintain harmonious relations with co-workers (Duchon & Plowman, 2005), and feel good about the work they do and about their organization (Fry, 2003). These employees bring their best selves to their work (Mitroff & Denton, 1999b) and maintain relationships with teammates that is of mutual respect and collaboration, building trust and sense of community in the workplace (Duchon & Plowman, 2005). Employees who demonstrate spirituality in the workplace and trust their teammates, have better coping skills under work overload conditions (Altaf & Awan, 2011), create a sense of well-being for themselves and others (Duchon & Plowman, 2005), and work towards reaching collective team goals (Sense & Fernando, 2011). The criteria for obtaining work team recommendations by team managers for this research, included teams that manifested these behavior attributes among their work teams.

After contacting the team managers, eligible work teams within each of these organization were identified as being case units that reflect behavior attributes associated with WS to participate in this research study. In this research study, each case was bounded by belonging to the work team and to the respective organization. A survey employing the Spiritual Intelligence Self-Report Inventory (SISRI-24) (King, 2008) to confirm the presence and capacities of four factors of individual spiritual intelligence (SI) was administered to members of these work teams and teams with aggregated score in the top 1/3 percentage were selected to participate in this study.

In Organization 1, all three teams that were nominated, scored in the desired range of SI. The SI score for the three work teams was 64.33, 68.25, and 67 respectively. Two of the three teams consisted of three members each, and one team consisted of four members. In Organization 2, three out of the four teams nominated, scored in the desired range of SI. The fourth team scored an SI score below the threshold of 64, and therefore could not participate in the study. All three teams in Organization 2 consisted of three members each. A total of 19 individuals, consisting of six teams, from two organizations participated in this study.

Following an introduction by the respective team leader, members of each work team received information about the research study. Literature on spirituality has indicated contention between the concept of spirituality and religiosity. Therefore, to avoid potential confusion and to respond to some queries about the focus of the study, it was deemed necessary to provide the participants with information that included the definition of WS as established for this research study, and a general distinction between spirituality and religiosity, given the focus of this study on WS. Members of these work teams completed and submitted the Informed Consent forms before being contacted to schedule face-to-face and team interviews.

Biography of the Researcher

As the researcher, I am profoundly aware of the impact of multi-faith, and multicultural experiences in my life that have shaped my perspectives on meaningful and purposeful work, and the way I seek connections with those who are my work partners. These experiences have also contributed greatly to how I perform and behave as an individual, a teammate within all of my team projects and how I manage my work teams.

I was born and raised in India in a family where my spiritual upbringing was influenced by the teachings of my parents who practiced Hinduism, Sikhism, and Buddhism. I was also influenced by the teachings of Catholic nuns at the primary and secondary school I attended for 12 years, and by the close family bonds with our neighbors and family friends who practiced Sufi-Islam. Being immersed in this multi-faith environment from an early age, and being a part of the day-to-day human interactions and experiences among people whose spirituality is heightened in a culture like India, have positioned me as a researcher to have spiritual maturity (Vaughan, 2002), and an appreciation for the understanding of spirituality from a global and humanistic perspective.

Further, I have lived and worked in the U.S. for over 40 years and have worked closely with the offices of international programs at institutions of higher education since 1983. I have worked on collaborative projects between universities in the U.S. and universities and non-governmental agencies in India, Ghana, and other developing countries, in support of research projects, academic and outreach experiences, and capacity building activities in support of human endeavors, cultural understanding and implementing sustainable business practices for economic growth. In my current role as the Interim Executive Director of International Programs, on a daily basis, I work closely with international students and scholars to provide valuable support and guidance for a successful academic and professional career in the U.S.

These experiences have provided certain advantages to me such as cultivating a deeper understanding and respect for diverse spiritual experiences, which may or may not be accompanied by religious faith or form of religious practices. These experiences have also led me, as a researcher, to develop a sincere respect for different cultural views on

the topic of spirituality, and have strengthened my ability to communicate about these topics. However, at the same time, having spiritual maturity coupled with these other experiences could inadvertently introduce some biases into the study when conducting this research, potentially resulting in shaping my own assumptions from the participants' assumptions about the meaning of spirituality. IPA researchers are not neutral data collectors but rather collaborators with the participants of the research, while using inductive and iterative procedures of IPA to develop a phenomenological insider perspective as well as interpretive outsider position to make sense of the respondent's lived experience (Reid, Flowers, & Larkin, 2005).

Therefore, with awareness of the potential for bias given my knowledge, experiences, and positionality, as a researcher, I have addressed these issues during data collection and analysis through triangulation by collecting multiple sources of information to get to the richness of the data, member checking on the accuracy of the interview content transcribed, peer and colleague examination of the transcripts and analysis, and respondent validation to ensure validity and reliability of the data within the qualitative traditions for this study (Merriam, 2009; Yin, 2018). As a consequence of my personal interest and commitment to the topic of this study, in using IPA, as a researcher, I have committed to the philosophical principles of the IPA method, focused on the meaning of the experience to the participant (Larkin, 2013), and have diligently been skillful in my interpretations, exercising hermeneutics – being skilled at the methodology of interpretation, and being attentive to the detailed process of following the IPA methodology (Rose, 2016).

Additionally, the varied definitions of workplace spirituality (Giacalone &

Jurkiewicz, 2010a; van Tonder & Ramdass, 2009) have necessitated a heightened

sensitivity and understanding between the participants and me as a researcher to explore

this single phenomenon from multiple perspectives, yet another strength of IPA that

allows a multidimensional and detailed account of a single phenomenon (Reid et al.,

2005).

Approaches to Data Collection

The primary approaches to data collection were semi-structured interviews,

collective team interviews, observations made during the interviews along with field

notes. Patton (2015) explained that the qualitative research method is often comprised of

three main types of data collection: in-depth, open-ended interviews; direct observations;

and written documents. Merriam and Tisdell (2016) described the qualitative data

collection process to be "about asking, watching, and reviewing" (p. 105).

Explaining that "interviewing is probably the most common form of data

collection in qualitative studies," (p. 86), Merriam (2009) suggested that, in some

qualitative research, it is the only source of data. In this qualitative research study, the

primary sources of data collection were face-to-face, semi-structured interviews

(Creswell, 2013) to get to the essence of the lived experience of each team member

(Merriam & Tisdell, 2016), along with collective work team interviews and observations

(Ellinger & McWhorter, 2016; McWhorter & Ellinger 2018; Merriam, 2009) to explore

each team member's and team's experience of WS. Using the *human-as-instrument*

concept coined by Lincoln and Guba (1985), the semi-structured interviews enabled me

as a researcher to obtain an understanding of the experiences of the work team members

by collecting their stories and their 'way of being' with regards to WS (Finlay, 2011, p. X).

Merriam and Tisdell (2016) emphasized that in qualitative data collection, the role of observations as a source of valuable data can be equally important as interviews. However, they cautioned about the difference between casual observations and research observations, stating that "just as casually conversing with someone differs from interviewing, so too does this routine observation differ from research observation" (p. 138). They underscored the importance of systematic use of observation as a research tool to produce trustworthy results. As a researcher, being prepared with a well-thought checklist of what to observe is important, such as: the physical settings, the participants, their activities and interactions, conversations among themselves, less obvious factors such as symbolic and connotative words or gestures, and the observer's own behavior (Merriam & Tisdell, 2016).

Interviews: Creswell (2014), Stake (1995), and Yin (2018) all agree that the interview is one of the most important sources of case study data. Yin (2018) suggested that in a case study interview, the questions should be quite fluid and the researcher's job should be to focused on two tasks throughout the interview process: "(a) to follow your own line of inquiry, as reflected by your case study protocol, and (b) to ask your actual (conversational) questions in an unbiased manner that also serves the need of your line of inquiry" (p. 110). For example, instead of asking a "why" question of an informant which can create a defensive response, a "how" question could create a friendly and non-threatening inquiry for an open-ended interview.

In this phenomenological study, a large part of the interview was guided by an interview protocol, to uncover the essence of an individual's experience (Merriam, 2009). A semi-structured interview is described as a form of interview where the sequence of questions can vary and that the interviewer has some latitude to probe for more information on questions that have significant replies (Bryman & Bell, 2015). Thus, the use of semi-structured interviews were considered appropriate for this qualitative phenomenological case study. While no pre-determined order was followed, as a researcher, I framed the questions in a way that allowed me to seek specific data from all team members (Merriam & Tisdell, 2016). Open-ended questions were used to gain in-depth responses from team members (Patton, 2015) about their definitions of spirituality and religion/religiosity and their experiences of WS, and to understand their knowledge, perceptions and descriptions of their experiences.

As suggested by Creswell (2013), the participants were asked broad questions, such as: When you think of spirituality, what does it mean to you as an individual? What does it mean to you as a member of your work team? While other open-ended questions followed, as suggested by Creswell (2013), these two main questions about the experience of the phenomenon and the context in which they were experienced, placed special attention on, "gathering data that will lead to a textural description and a structural description of the experiences, and ultimately provide an understanding of the common experiences of the participants" (p. 61). The focus of the interview was on understanding the deep, rich, lived meanings of the experiences felt by the individual, and how these meanings guided his or her actions and interactions (Merriam, 2009). Data

also contained "verbatim quotations with sufficient context to be interpretable" (Patton, 2003, p. 2).

Creswell (2013) stated that, in a phenomenological interview approach, the researcher tends to have a strong relation to the topic of inquiry and using an interpretive approach, the researcher develops the description from the perspective of the research participant(s). Yin (2018) described the types of case study interviews as either prolonged interviews, or shorter case study interviews which, while they would still remain open-ended and in a conversation manner, may last close to one hour, and are more focused on the topic, closely following the protocol. For this case study, the short interview format was followed for the individual interviews and for the collective work team interviews.

As a researcher, my focus in this study was on the themes that are common among the participants as they shared their experiences of the phenomenon of WS. The influential property of the phenomenological method bridged the gap between research and practice by enabling the participants to make sense of their own experiences and articulate them, and by allowing me as a researcher to listen and witness them.

Collective Team Interviews: Group interviews and focus group interviews are suggested by Bryman and Bell (2015) as two very similar types of interviews in which members of a group are collectively interviewed in a group setting using predominantly open questions about a specific situation or phenomenon that is relevant to the research topic. Merriam and Tisdell (2016) stated that a focus group interview is an appropriate method of data collection when interviewing a group of people who can collectively contribute to a research topic through interactive discussions. Citing Hennink (2014), Merriam and Tisdell (2016) shared that "During the group discussions participants share

their views, hear the view of others, and perhaps refine their own views in light of what they have heard" (pp. 2-3).

One of the research questions for this study was to examine how WS influences work teams and thus, a collective team interview conducted with each participating team was an appropriate method to explore this phenomenon. Hackman and Wageman (2005) explained that work teams have three features in common:

"First they are *real* groups. That is, they are intact social systems, complete with boundaries, interdependence among members and differentiated member roles… Second, work teams have one or more group tasks to perform… Finally, work teams operate in a *social system context*. The team as a collective manages relationships with other individuals or groups in some larger social system". (p. 272)

Therefore, a focus group method of conducting group interviews where members of work teams discuss and share their experiences of WS allowed me as a researcher to gain insight to the phenomenon of WS in the context of work teams.

As suggested by Merriam and Tisdell (2016), the composition of the group participating in the collective team interviews consisted of members of the work team who had agreed to participate in this research study and had agreed to be interviewed individually as well as in a collective team group setting. As the researcher, I served as the session facilitator or moderator, and was expected to guide the sessions to keep the focus on the research topic without being intrusive (Bryman & Bell, 2015).

Observations and Field Notes: Thomas (2011) described observation in case study research as either structured, where particular kinds of behaviors are observed, or

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unstructured, where the observer takes part in a situation or event, records the event and observes from within. The unstructured observation is often the method undertaken in social or informal situations (Thomas, 2011). Merriam and Tisdell (2016), noted that as a researcher, a well-prepared observer "will notice things that have become routine to the participants themselves, things that may lead to understanding the context" (p. 139). This research study involved the unstructured observation of the work space, and during the times when members of the work team were engaging in informal dialogue, where their level of ease and comfort in group settings as a team could be observed. As suggested by Patton (2015), a good record of events was made, as they were happening and were documented in the form of field notes that were captured as short-hand (Merriam & Tisdell, 2016), and were typed as additional notes for each participant and each work team, to be considered for data analysis, after the transcripts were validated.

Data Collection Procedures

Seidman (2013) suggested that while building a rapport is important in process of developing a relationship with the participants, "the relationship is also a reflection of the purpose, structure, and method of in-depth interviewing" (p. 97). Thus, each relationship must be individually crafted and nurtured in a respectful way such that it starts with the participants fully aware of the purpose of the study, and ends gracefully with successful data collection.

Therefore, to establish this early relationship, after members of the selected work teams agreed to be a part of this research study, they received an Email with a short introduction of the researcher, a description of the research study, specifically the purpose of this study, and a general definition of 'spirituality' and 'religiosity' as explained and

understood from the literature review. This initial Email was to allow the participants to connect with me as a researcher, not to explain the difference between but to encourage reflection on spirituality and religiosity, and to reinforce the focus of this study on WS, so that their participation yielded findings on the experience of and the characteristics of WS.

Further, as suggested by Merriam and Tisdell (2016), participants were reassured of all efforts taken to minimize all risks to them, including that: No participant names or profiles would be shared in any future publications, or conference presentations, and only a summary that contained findings and conclusions, and confidential quotes of significant value to the research would be shared through dissertation, conference presentations or publications. Employee data collected during this research would not be shared with the employer, and to further secure the confidentiality of the participants, no participant names or identifiable descriptions would be used in any publications or conference papers. Electronic copies of the transcripts along with the signed consent of the participants would be stored in a locked filing cabinet that only the researcher would be able to access. After three years, all hardcopies would be shredded and discarded.

In addition, study participants were informed that the audio recordings would be securely saved on a password-protected computer along with the data analysis and would be in a locked cabinet in the researcher's home. The participants were given my contact name, phone number and Email address as well as the contact information of the chair and co-chair, and were informed that they could contact the researcher, chair or co-chairs and the IRB office, at any time with their questions or concerns.

Each of the work teams was contacted through Email and offered a choice of dates and times for a face-to-face interview. As the researcher, I traveled to the site of Organization 1, at three different times. Each time I stayed at that location for one to two days, completing individual interviews, each lasting approximately 45 minutes to one hour, followed by a team interview, also lasting approximately 45 minutes to one hour. This process was repeated three different times, completing the interview protocol for one team at each visit. I traveled to the site of Organization 2 and stayed at that location for one week, allowing enough time to accommodate the process of interviewing individual members of each team and also conducting the team interviews of all three teams. Each individual interview lasted approximately 45 minutes to one hour, along with the team interview which also lasted approximately 45 minutes to one hour for each team. To ensure a successful outcome, preparations were made ahead of time for any unforeseen circumstances such as changes in the interview dates and times, and a second recording device was also used, in case of malfunction of the main recording device.

The face-to-face individual and collective team interviews were digitally recorded and were transferred soon after, to a password-secured laptop computer. Before beginning each of the individual interviews, as the researcher, I overviewed the contents of the Informed Consent form and reminded the participant that he/she was free to stop the interview at any time for any reason, without any negative consequences. All interviews were audio-taped for transcribing and analysis at a later time and observations made were integrated into the narratives of each organization. Notes were taken during and after the individual and team interviews to capture some of the gestures and nonverbal communications as well as participants' expression of their thoughts and

experiences in metaphors and analogies (Merriam, 2009; Smith & Osborn, 2008). Analytical questions were developed, keeping them a little broad in the beginning and fine-tuning them as necessary (Merriam, 2009). Additional open-ended questions were created to probe based on the participants' responses. As needed, some of the responses were actively paraphrased and reflected back to the participants to ensure understanding in my interpretation and to avoid projecting my views onto the participants' responses.

Soon after the interviews, participants received a copy of their transcripts for their review and suggestions of very minor corrections were received, such as spelling corrections and some word replacements for clarity and grammar, all of which were documented and completed. This member checking approach was used prior to commencing with data analysis. A total of fourteen women and five men were interviewed. The participants ranged in age from their late 20s to their mid-60s.

Demographic profiles of participants and pseudonyms:

Interview 1: Emma: Latino female in her early 30's

Interview 2: Evelyn: White, female in her early 30's

Interview 3: Abby: White female in her early 30s.

Interview 4: Paige: Black female of West African heritage, in her early 40s.

Interview 5: Claire: White female in her late 50s.

Interview 6: Sara: White female in her late 50s.

Interview 7: Donna: Asian immigrant female in her early 40s.

Interview 8: Jyoti: Asian-Indian female in her early 40s.

Interview 9: Sreya: Asian-Indian female in her mid-40s.

Interview 10: Kara: Black-American female in her mid-60s.

Interview 11: Mike: White male in his late 30s

Interview 12: Kacy: White female in her late 20s.

Interview 13: Eli: White male in his late 20s

Interview 14: Mary: White female in her early 30s.

Interview 15: Cole: Latino male of South American heritage in his early 30s

Interview 16: Lisa: White female in her late 20s

Interview 17: Hanif: Asian male of Southeast Asian heritage in his mid-30s

Interview 18: Casey: White female in her early 30s.

Interview 19: Levi: White male in his late 20s

Approaches to Data Analysis

Interpretive phenomenological analysis (IPA) was the approach used to analyze

the data in this study. The goal of data analysis is to make sense of the data that was

collected from the participants during the face-to-face interviews and collective team

interviews. The focus of the IPA method is on the uniqueness and meaning-making of

lived experience (Barss, 2012), on the recognition of the active role of the researcher in

that process (Smith & Osborn, 2008), and on the development of an interpretative

analysis which positions individual experiences to a wider societal context (Larkin et al.,

2006). The objective of this qualitative analysis approach is to "explore in detail how

participants are making sense of their personal and social world" (Smith & Osborn, 2008,

p. 53), and to understand the meaning of particular events and experiences in their lives.

IPA research is considered to be performed at the idiographic or individual person level.

However, the study of a particular event or situation can also be called idiographic

(Larkin, Watts, & Clifton, 2006).

According to Larkin et al. (2006),

This interpretative analysis affords the researcher an opportunity to deal with the data in a more speculative fashion: to think about 'what it means' for the participants to have made these claims, and to have expressed these feelings and concerns in this particular situation. (p. 104)

IPA is designed to hear the voices of the participants. It involves inductive and iterative procedures to help research and develop an 'insider's perspective' (Reid et al., 2005). In classifying typologies of five different phenomenological methodologies, Gill (2014) explained that IPA, as described by Smith (2011), aims to capture this 'insider's perspective' by exploring how participants make sense of their personal experiences. He further explained that the double hermeneutics, ideographic, and inductive procedures of IPA research are the key concepts of this methodological approach.

In the IPA data analysis process, "the researcher's engagement with the participant's text has an interpretive element" (Biggerstaff & Thompson, 2008, p. 215). Thus, understanding the content and the meaning derived from the respondent's story is more significant in IPA than measuring the frequency of certain words or phrases (Smith & Osborn, 2008). Providing several examples of data analysis, Smith and Osborn (2008) suggested that there is no one prescriptive methodology of doing IPA. However, four key stages of inductive analysis are recommended and were followed. In keeping with the idiographic nature of IPA, these four stages are: First, read one transcript closely, familiarizing with the content, annotating significant points, and looking for emerging themes. Second, cluster themes that are related or connected to create an overarching theme. Third, using the emergent themes, create an iterative process to analyze

subsequent transcripts so that a superior list of themes is constructed. Fourth, produce an interpretive analysis of the findings in an organized format. As suggested by Biggerstaff and Thompson (2008), as an IPA researcher, I carefully proceeded through this iterative data analysis process for each of the transcripts, in the following stages:

Stage 1: first encounter with the text

Stage 2: preliminary themes identified

Stage 3: grouping themes together as clusters

Stage 4: tabulating themes in a summary table (p. 218).

Merriam and Tisdell (2016) acknowledged that data analysis in qualitative research requires a thoughtful process where analysis can begin soon after the first interview such that the next interview produces better results from capturing the reflections and ideas to improve on from the first one, to the subsequent interviews that follow, and ultimately to the final interview. Using these suggestion and keeping the aforementioned IPA process in mind, verbatim transcription of the recorded interviews were created by me as the researcher, and used as the best method for analysis (Merriam, 2009).

As suggested by Smith and Osborn (2008), for exploration of meaning and sense-making, the transcripts were read a number of times to become familiar with what was being shared, discovering new and deeper insights, finding similarities and differences, and additional findings. The transcripts were reviewed and analyzed inductively and comparatively, and the data was interpreted and categorized into clusters of themes. Each IPA stage led to a slightly higher level of interconnected themes, going from individual experiences of WS in the context of their team, which were captured in the

form of profiles that described the individual team members and their work teams'

expressions and experiences of WS. Through the stages of IPA, as suggested by

Biggerstaff and Thompson (2008), the transcripts of each interview underwent an

iterative data analysis process where primary themes were identified, grouped, and a

summary table as well as conceptual figures were created for each work team.

Overall, the goal of this entire analysis process was to codify the data into

categories in order to construe the phenomenon. New categories that support the

expression of WS were discovered and analyzed, resulting experiences were identified,

and tables were generated to capture these categories and experiences. Conceptual

figures were created to describe the experience of WS from individual expressions and

experiences, to creating a synergistic work team environment, to the influencing of WS

on the organization and the global society as a whole.

The dissertation chair and co-chair and methodologist were consulted at each step

of the process to confirm that the data analysis process was accurately designed and to

confirm the accuracy of the tables and the figures. Multiple meetings with them took

place over a period of six months, to discuss the data analysis process, and to take

necessary corrective actions before moving further with articulating the findings. The

chair and co-chair read all of the transcripts, examined preliminary coding, and provided

rigorous feedback and guidance that led to the creation of 13 Tables and 8 Figures to

articulate and summarize the findings based upon analyses of individuals in their work

teams, across work teams within their organization, and across work teams for the two

organizations.

Validity and Reliability in the Qualitative Tradition

Merriam (2009) uses the terms 'trustworthiness' and 'rigor' to emphasize the importance of validity and reliability of qualitative data. She explained that researchers as well as those using the findings for future research need assurances that careful and ethical approaches have been practiced in the way the data are collected, analyzed, and interpreted, and the finding are presented. In qualitative research, the question associated with reliability, or replication of the study can be problematic, as laws of human behavior are not static and cannot be isolated (Merriam, 2009). Thus, Merriam and Tisdell (2016) suggested that instead of expecting a matching replication of a single reality, "a researcher wishes outsiders to concur that given the data collected, the results make sense – they are consistent and dependable" (p. 251).

Merriam (2009) indicated that validity and reliability of a study depends heavily on the ethics and diligence of the investigator, and offered different strategies to enhance the rigor and trustworthiness of a qualitative study. Merriam (2009) described internal validity as a measure of how research findings match reality. She suggested that researchers ask if they are really observing and measuring what they think they are measuring and to confirm that their findings are congruent with reality. She acknowledged that, "Internal validity in all research thus hinges on meaning of reality" (p.213).

To provide validity and to ensure the accuracy of the interpretation of the lived experiences (Stake, 1995), participants were individually provided an electronic copy of their verbatim transcripts and were requested to review and comment for plausibility and accuracy of the meaning. This was done prior to data analysis. Participants were also

provided the figures describing their respective work team with regard to their

expressions and experiences of WS. Following this each team member received the

composite figure for their respective organization following the cross work team

analyses. This was done as a form of respondent validation.

McWhorter and Ellinger (2018) suggested triangulation through the use of

multiple sources of data, as a design method for enhancing rigor in case study research.

Reid et al. (2005) also suggested that in exploring a phenomenon through the experiences

of multiple participants, IPA analysts create a function of triangulation. Relying on this

knowledge and applying the strategies suggested by Merriam (2009), and Merriam and

Tisdell (2016), the goal of this qualitative research was to provide assurances of how

accurately and dependably the data collected and the themes identified reflected the

experiences and beliefs of the 19 participants across 6 work teams, within two uniquely

different organizations.

Within the qualitative tradition, strategies used to confirm validity and reliability

of the data for this study involved: creating and consistently using an interview protocol

to maintain a chronological sequence of steps followed for all individual interviews and

team interviews; member checks and response validation by having participants review

and confirm the accuracy of their verbatim transcripts and findings; maintaining an audit

trail by preserving electronic documentation of all responses received from the

participants after reviewing the transcripts and the figures describing findings;

maintaining a record of all decisions made during the study; multiple consulting sessions

with the dissertation chair and co-chair at each stage of IPA to confirm rigor and

trustworthiness of the data; and rich, thick description to contextualize the study and to allow readers to relate to the findings.

Limitations of the Study

This research study, like any other study, has limitations associated with it, which should be recognized. Two organizations were selected to participate in this study, one a faith-based organization and the other an institution of higher education. Based on the findings of this study, these organizations can be identified on a faith continuum as faith-based and faith-friendly, faith-friendly and faith-safe. However, not all faith-based organizations can be considered faith-safe such that they are accepting all faiths, and not all institutions of higher education can be considered faith-friendly or faith-safe. A second limitation of this study is that the participating organizations represented only two specific U.S. based sectors: Health Care and Higher Education. Therefore, they do not represent organizations of all sectors.

At the onset of the face-to-face interview, I briefly shared with the participants what I meant by 'spirituality' to ensure that the participants would be able to engage in a deeper level of reflection on the topic of WS and not on the formal practice of a specific religion or religious beliefs. The third limitation is that some participants may have still used these two concepts interchangeably, thereby sharing their religious and spiritual experiences in the same way. However, given the thick, rich articulations provided by the participants about the distinctions suggests otherwise, along with those few contrasting cases that did not distinguish between religiosity and spirituality. Because spirituality is a very personal experience, some participants may have not fully shared their experiences and may have withheld some information. This seems unlikely because

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of the subsequent connectedness formed with the participants, and their demonstrated level of comfort in the continued communication with me on the topic of WS.

The fourth limitation is related to data collection. Since the data collected from the participants about their personal perspectives and experiences is semi-structured, there is a risk that some topics may not have been covered comprehensively and potential themes and patterns may not have been fully identified through the data analysis. However, in using IPA's iterative data analysis process which involved multiple reviews of the interview transcripts to separate and identify core themes and connecting the themes to understand the meaning of particular events and experiences in the lives of the participants, this process would have addressed and minimized the risk. The data collected is dependent upon the participants' abilities to accurately remember and recall their perceptions and experiences over time. Therefore, there is a risk that their insights may be inaccurate or distorted. Adopting the approach of member checking and validation, as stated in the aforementioned section, to gain feedback from the participants and to ensure accuracy of the information captured may have addressed this limitation.

Qualitative studies are not intended to be generalizable, therefore, a final limitation of this study is that the findings may be limited to the workplaces of the participants and that they may not have a broader applicability. Yin (2018) warned case study researchers about preconceived positions regarding the findings because an understanding of the concept being researched is required beforehand and this understanding may unfairly sway towards supportive evidence. Thus Yin (2018) cautioned about biases that can be introduced by not being sensitive to contrary evidence. Critical self-reflection by the researcher coupled with member checking of the data

collected and the validation of interpretation by the participants was used to address this limitation.

Summary of the Chapter

This chapter presented the purpose of the study along with the research questions that guided the study. It then provided the overview of the pilot study and discussed the influence of the pilot study on the design of the main study. The design of the main study was discussed along with approaches for selecting the research sites and work teams. A biography of the researcher was provided and approaches for collecting the data were described along with the detailed procedures for implementing the study. A detailed discussion about data analysis was presented. The steps that were taken to assure validity and reliability were also addressed. Finally, limitations associated with the study were articulated.

Chapter 4

Organization and Work Team Profiles and Analyses of Work Teams

Introduction

This chapter describes the two organizations and the three work teams within each of these organizations that were nominated for voluntary participation in this study. Organization 1 is *Healing People with Compassion* (HPC), and the three teams within this organization are: *The Peacekeepers*, *The Prayer Warriors*, and *The Helping Hands*. Organization 2 is *Sustainable Resolution Initiative Foundation* (SRIF), and the three teams within this organization are: *The Shining Light*, *The Terra Mater*, and *The Fiber Fur Funds*. This chapter also presents the analyses of each of these work teams. Organization names have been masked and some text has been amended to obscure potentially sensitive and identifying information of these participating research sites. Pseudonyms have also been used in the place of the participants' names, and team names have been given to each work team to protect their identities. These masked names for participants and their respective teams will be used to discuss the findings presented in this chapter. Table 1 illustrates the types of organizations that participated in this study, the composition of the teams within each of these organizations, and the members within each team. The gender, ethnicity, cultures, and non-religious or religious beliefs that characterized the participants in this study is depicted in Table 2.

Table 1. Participating Organizations and Teams

Healing People with Compassion			*Sustainable Resolution Initiative Foundation*		
Org Type	**Team Name**	**Participants**	**Org Type**	**Team Name**	**Participants**
Health Care	The Peacekeepers	Emma Evelyn Abby	Higher Education	The Shining Light	Mike Kacy Eli
	The Prayer Warriors	Paige Claire Sara Donna		The Terra Mater	Mary Cole Lisa
	The Helping Hands	Jyoti Sreya Kara		The Fiber Fur Funds	Hanif Casey Levi

To ensure appropriate masking among individuals and within teams, Table 2 presents the gender, ethnicity, cultures, and non-religious or religious beliefs that characterized the participants in this study.

Table 2. Representation by Gender, Ethnicity, Culture, Non-Religious or Religious Beliefs

Category	Representation
Gender	14 females, 5 males
Ethnicity / Culture	Black American, Caucasian American, Indonesia, India, Mexico, Nigeria, Peru, Taiwan
Non-Religious or Religious Beliefs	Atheism, Buddhism, Christianity, Daoism, Hinduism, Islam, Judaism

Organization 1 – *Healing People with Compassion*

Healing People with Compassion (HPC) is a very large Health Care provider with a global and multi-location presence in and around a large city in the U.S. This organization has very well-articulated and ascribed core values that employees make a personal commitment to uphold and adhere to as shared principles of workplace behavior. HPC is a faith-based organization that is founded on Christian values and is

considered faith-friendly to employees of all beliefs. The workforce at HPC is very diverse racially, ethnically, and in religious beliefs, and aims to seek common grounds of mutual understanding and respect. The organization defines spiritual care in a very broad term through their RISE-UP values that promote the virtues of respect, integrity, sincerity, ethical behavior with understanding and peacefulness. Their 21,000 plus employees serve more than 800,000 clients per year, through over 140 service providing locations, which include hospitals, emergency care centers, trauma centers, and physician group offices of primary care and specialty care physicians. The main campus of HPC is located in the downtown area of a large city in the U.S. and occupies multiple multi-story buildings and a few smaller buildings.

HPC has experienced an average amount of turnover rate of under 20% in all areas, but shows a high rate of re-hires of employees who return by choice because they prefer the work environment at this organization over benefits offered in employment at other organizations. This suggests that the employees at HPC desire a work environment that promotes the RISE-UP values that are commonly desired and expressed by all employees. Three work teams from this organization participated in this research study. These teams have been named *The Peacekeepers,* who serve the Global Education function of HPC; *The Prayer Warriors*, who produce and manage publications for internal and external communications for the research branch of HPC; and *The Helping Hands*, who perform employee HR and compensation comparison related duties for a specific division of HPC.

Introduction of the Work Teams

HPC Team One – *The Peacekeepers*

Team 1, *The Peacekeepers* team, whose main purpose is to serve the Global

Education function of the organization, is comprised of three women. All three women

are in their early 30's, two of the women are ethnically White and one is of Latin

American heritage. This is a relatively new team, with a newly assigned director. Two of

the team members have worked together for almost four years, and the third member

joined the team less than a year ago. The three members of *The Peacekeepers* team are

located in three different offices. Two of the members are in the same downtown

location, on different floors of the same multi-story building, and the third member, who

has been with the organization the longest, has been recently moved to a newly opened

facility in the suburban area. This third member participates in meetings and discussion

as needed, through conference calls and the entire *Peacekeepers* team physically meets

once every four to five weeks at the downtown location.

Emma, a confident woman in her early 30s, is of Latin American heritage, and her

religious beliefs are rooted in her heritage. Emma expressed that spirituality is a very

individual experience that can be uniquely different even within a group of people

practicing the same faith. Emma is known for her peaceful and calm demeanor and she

expressed that the leaders who have mentored her and guided her in her career have left a

lasting impression on her about things that she considers as part of her spirituality such as

honesty and integrity. Emma felt that tactful and respectful communications are key

elements of a peaceful and productive workplace, which are important aspects of

workplace spirituality. She explained:

For example, in my own spirituality, what I believe to be a spiritual person, respect – that's something that is involved in my spirituality, and that comes out in my workplace, respect towards my colleagues, tactfulness towards my colleagues, that's something which is a part of my spiritual learning, productivity in the workplace as well, that is something in my spirituality that I have learned, basically those three things I would say are a part of my spirituality.

Within her work team Emma has found spirituality associated with behaviors that demonstrate honesty in the exchange of ideas and information, and respectful behavior towards colleagues, under all circumstances. "Spirituality is not superficial," she explained. "If you are a spiritual person, you would demonstrate the fruit at any time, under stress or not under stress." Within the organization, Emma has had opportunities to meet and work with international professionals of varied cultures and her respect for their religious beliefs and spirituality was very obvious in the way she described them and the influences they have had on her individual spirituality. An example she shared is about a member of another team who is of the Muslim faith and was observing the month of Ramadan, which involved fasting from sun-up to sun-down. Emma said:

So recently one of my co-workers, … he is a practicing Muslim and he did the whole Ramadan (observance) time, and so he wasn't eating during the day, and I really took it very seriously! I knew that he was a practicing Muslim, but I never had the opportunity to work with somebody that close, so basically, we would hide the food, (laughing), we would not eat in front of him. I particularly wouldn't, you know. And then as soon as Ramadan was over, we took him out to lunch yesterday. I said, "We've got to go to lunch", I said, "I respect what you

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believe in, yeah, but I'm so happy that this is over for you. Let's go to lunch."

And so, he thought that it was so nice, he invited his wife… well anyway, ten of us went out to lunch with him yesterday because we were so happy that he finished observing Ramadan, and we called it a 'party'. Back to Ahmed's eating party! And so that is how I bring it. I don't bring my personal beliefs regarding him not eating, or the observance of Ramadan, but I am supportive, and while I felt bad that he could not eat during the day, I respect his faith, and that's how I bring it, bring my spirituality to work. I am very conscious of the different religions and beliefs such as this example specifically.

When asked what this does for the team and if there are any benefits or potential drawbacks of bringing her spiritual self to work, Emma indicated that everyone benefits from demonstrating spirituality in such a way. In her words:

I don't think there are any drawbacks. On the contrary, I think it united us even more, because it took one person to show him that we respected him, and we support him, and it was followed by ten more people! How does that benefit? I mean we can see the benefits right away. Makes him feel like we respect him, and we care for him, and it makes us feel that giving is better than receiving, specifically I can speak for myself. So, giving him that respect, giving him that space during that time in Ramadan, it fulfills me particularly…

Another member of *The Peacekeepers* team is Evelyn. She is a soft spoken and gentle mannered White female in her early 30s, who shared similar sentiments about her sense of spirituality. Evelyn is very thoughtful and cautiously constructs her sentences, as she takes her time to warm up to the conversation. One of her tasks involves

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overseeing a couple of large grants that allow organizational employees to commit and volunteer their time and talents towards a specific area of Health Care, for those in the community who cannot afford it. Evelyn manages the database that tracks academic qualifications of the employee volunteers and matches them up with the tasks and other logistics of the grant. When asked to describe her thoughts on religion, Evelyn described religion as forming a belief system and a relationship with God. According to Evelyn, spirituality can be different from religiosity because one does not have to be religious in order to be spiritually inclined. She shared that her definition of spirituality included holding herself to a specific standard of morals such as honesty and integrity. While she felt that she was not overly religious and believed that religion and spirituality can be similar in some ways, Evelyn recognized that her tasks of monitoring the organizational grants, which provide services to the underserved, was highly related to her sense of spirituality. When asked what it would look like to be a spiritual person, Evelyn described it as:

> When I think of people who are spiritual, I think of people who are able to see more of the big picture of life, not just at work, but you know, being at home with their family, just seeing how everyday things build up to something that means a lot more.

In bringing her spirituality to work, Evelyn seeks meaningful work and workplace satisfaction in her job. She shared that this is the reason why she had chosen the profession she works in. In making the occasional site visits, Evelyn was able to see the impact of her work which gave meaning to her day-to-day work. She explained:

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I think we can get bogged down with the day-to-day (tasks). You're sending

Emails, and you work on spreadsheets, and you do this and this, and that… but

sometimes it's hard to keep in mind the actual work that you're doing, you know,

like providing grant funding so that people can get certain services to improve the

quality of their lives that otherwise they cannot afford, and that is really, really

cool.

Other ways that Evelyn described how she brings her spirituality to work is in

maintaining respectful and peaceful working relations. Restoring balance in a work

environment was important to Evelyn and bringing that skill with her to her team is how

she brings her spirituality to work. She noted that she is known to be the one who is

highly capable of mediating and maintaining respectful communications, and peace

between members of her team and also between members of two different teams. When

asked to elaborate more on this topic, she said:

Yes, so, if my director has an issue with somebody else, often, I will be the person

in the middle… or not even my director, anybody, if two people I am associated

with or affiliated with are having some sort of disagreement or an issue, I help

them to find the middle ground and explain each person's side to the other. I don't

like conflict, so I try my best to prevent it and help everyone get what they are

needing from each other before the conflict has risen. I have a reputation that I am

really nice, and I'm like that at home too. I'm a peacekeeper and like I said I'm

the youngest of five kids and so, kind of had to be the peacekeeper (a little

laughter) so I think who I am at home is pretty much who I am at work as well.

There's not really two different sides of me… My director always says that…

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She will get angry or upset easily, so she says I always calm her down. So, we're

a good balance.

Evelyn expressed that sometimes when one tries to consider other's view points,

one can come across as meek or easily manipulated, so often people choose to be direct

and blunt. She further explained that while this approach may allow one to get things

done, it leaves very little room for future working relationships. Her approach in

bringing her spirituality to her workplace is to be mutually respectful and to build

relationships that are professional and allow giving others what they need when they need

it and expects the same in return.

Abby is the third member of the *Peacekeepers* team. She is a very friendly and

approachable White woman in her early 30s who loves her job and shares her experiences

about her job, quite freely with a big smile. She appears very joyful in her approach and

is very uplifted by her work experiences. She had worked for HPC in the past, then left

for a short time to work elsewhere, and came back to HPC because she loves the work

environment at HPC. When I asked her to define what religion or religiosity meant to her,

and how that would be similar or different from spirituality, she shared:

> When I think of religion, I think of more… the actual defined, almost like a set of
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> rules or regulations that you kind of abide by. Not rules and regulations in a
>
> negative sense, but really what you have decided for your… to be kind of your
>
> guide as far as what your actual set of beliefs consist of. So, moving more into
>
> the realm of defined belief system. I think that you can be both spiritual and
>
> religious at the same time, but I don't think that you have to be religious to be
>
> spiritual. So, I think that someone can define as being both, you can have a

spiritual sense, but then also define yourself as being religious or having that…

prescribe into a religious belief. But you can also say that you are spiritual and

not religious. I think that the two can intertwine… I think that spirituality is much

broader… you see yourself in a much broader connection with the world.

In describing her own sense of spirituality, Abby shared:

I would say, my definition would be… a connection with something that is

outside of basic… something that you can see – a basic understanding that

connects you to something that is of a higher being. So, I think that with

spirituality, there is an awareness and a connection to something greater than just

what we see and what we experience in our daily lives…So, to me… personally,

it means living a life in consideration that there is something greater in our

purpose of being. So, as someone who does considers myself as being spiritual –

I consider myself as being spiritual and religious, and my understanding of

everything that happens in my life is very much greater than just my day-to-day

activity in my day-to-day life. And so, what kind of drives me and what fuels me,

is something that I think… is different for everyone, and it's not always easily

expressed because it is so much greater than just a day-to-day function. And so,

to me, spirituality also involves a lot like living a very prayerful life, so a constant

conversation with God and with utilizing my understanding of what's going on in

the sense that there is a lot that I don't understand. So, there's a constant

seeking… that is a part of spirituality, and so a kind of constant seeking of what is

our purpose for what we are doing, and also knowing that there will be a lot that

will not be understood.

Abby explained that her work involves evaluating client needs and the organization's capabilities as well as the organizational feasibility to meet those needs in a way that is most beneficial to both the clients and to HPC. According to Abby, this continuous effort to maintain the balance leads to team discussions and differences of opinions on a daily basis, requiring a constant need to re-visit the organizational values that are defined in their RISE-UP initiative. Abby explained that in working for HPC, the organizational values are clearly laid out and are inclusive of all faiths with common goals of operating under the RISE-UP initiative. She illustrated that in working together with her team or with members of other teams within the organization, everyone is always expected to consider individual virtues of respect, integrity, service, and excellence in everything they do and to hold themselves and each other accountable for these virtues. She said:

> Yes, so that goes back to respect and being compassionate, and having integrity, and so all of these values have been engrained into our work culture, and so, I believe that you will find that in every meeting here in our organization, the focus is on these particular values and behaviors. So, it is integrated into our behavior model and I believe that in this integration we are informed that we are a faith-based organization, and that whatever your spiritual or religious belief systems may be, these values are integral to our functions, and so if there's ever conversations about how do we make a decision or what directions should we go, or this person is not acting as we wish, we always go back to these values (for the decision, and for respectful treatment of the person with whom you disagree).

Abby expressed that in her opinion, religiosity in a workplace can cause divisiveness, while spirituality brings people together. She acknowledged that a person's workplace can be a source of a lot of stress and negative emotions and having a relationship with teammates that is based on trust, respect, and honest communications was critically important in maintaining team cohesiveness. She shared that the benefits of behaving in a spiritual way far outweigh any disadvantages of bringing one's spirituality to work. According to Abby:

I think that it just makes you a lot more collaborative, I think it makes you more able to work together, I think it makes you more positive, I think it makes you less combative against one another, or negative in the way that you view the other teams or processes. I think it makes you not work for yourself but work for something greater, which I think drives people. I think some people are working for just themselves which is sometimes hard to… if I was working just to further myself, I would not work as hard as I do because it is hard to keep going sometimes, but when there is something greater that you know you are working for, and under, that makes you… it's kind of the altruistic view of life. So, I think that when you work on a team where other people also have that same mindset, I think it makes you function a lot better and makes your work processes flow a lot easier. I would think that you would tend to be more generous towards one another, I would think that you would be more patient, more forgiving towards one another, I would say that you would have an overall feeling of positivity on a team where people are spiritual.

Abby cited these work experiences as something that define her sense of workplace spirituality and as one of the main reasons why she had returned to HPC to further her career.

HPC Team One Interview

During the team interview of *The Peacekeepers* team, Emma shared that one of her main sources of influence for developing workplace spirituality was the organizational leadership at HPC and also the leaders at her previous employment. She credited the positive role models in these leaders who had demonstrated what spiritual behavior looks like. She said, "I allow them to shape me. Yeah, to shape me and to influence me in the matters of being a professional person, my career and my work environment". In describing how these positive role models have shaped her, she said:

> If I think about them now, then I know that I think about that in what I do and will
> think about them if and when I am in some type of managerial position – it's not
> my goal (to become a manager – laughing), but if I ever, then absolutely!

Emma shared that being open and allowing the spirituality in others to have an impact on one's work environment has merits that lead to peaceful working conditions and job satisfaction. Evelyn agreed and also spoke about the importance of leadership and added:

> I think that this is important as far as modeling behaviors, I think a manager kind
> of sets the tone for people that report to them, like what's okay to say, what's not
> okay to say, appropriate (work) behavior, you kind of look at your manager to set
> that tone, so I think it is really important for them to exemplify good values and
> good moral ethics, so that the tone of the department is set.

However, Evelyn also shared that sometimes, her project director became engaged in disagreements with other teams and turned to Evelyn for support in communications to help restore peace. Evelyn's philosophy was that each day is an opportunity to be respectful, ethical, and collaborative:

> Doing the right thing, having integrity, choosing to do the right thing when doing something that is not right is easier and faster, and then kind of being respectful of the people that you work with, respectful of their time, respectful of their workload, and being respectful interpersonally – when you react to or interact with people that you don't agree with about something.

In explaining her personal sense of spirituality, its congruence with the RISE-UP values, and how together they allow her to keep the focus on the clients and on the work teams, Abby elaborated:

> Working for a place that is kind of our core… I know that I can receive support in regard to how decisions are made because there is the core of our belief system. I would say really… I think that the way in which I treat people, my colleagues, our clients… and also, for me, I have the ability to not get overly stressed, or overly worked up about situations, because, I always have something to go back to, as far as what to lean on, and what is in my control and what is out of my control, and also knowing that this life is not my own, and therefore, where is my focus and what am I doing. So, I am able to step back from: "this is all about me…" or "I'm trying to constantly get ahead…" to, "How can we work together?" So, I think it makes me probably a lot more collaborative than would be otherwise, because my intention is not a focus on myself, but it is to glorify God. So, what

does that look like? And to me that looks like lifting up other people, that looks

like finding common solutions, instead of battling, it's always finding how can we

work together instead of against one another because to me that is what informs

my decisions. My walk with the Lord is about finding… it's about supporting

other people in the way in which… loving them in the way that He does, so, it's

not… I don't find myself working in hostile environment because if things

become hostile, I step away from those environments. I try to find peace in what I

do… so, obviously that's not how life it, it's not perfect, it's now always such a

rosy place… But when that's what you're constantly seeking, (to walk in peace

and service) then you tend to not bring around a lot of stressful situations or like

'drama' I would say.

All three team members valued honesty in communications as the most important part of

their workplace spirituality and shared that being respectful of everyone's workload and

providing the best support in a timely manner are behaviors that lead to peaceful and

collaborative work environment. Evelyn expressed her thoughts on how difficult it

would be to work in a place that lacks workplace spirituality:

I think that it is really important to have these attributes, because if you have

someone who isn't respectful or honest or doesn't have integrity on your team

then you are not going to look forward to going to work every day and interacting

with that person. I think it's good for workplace satisfaction to have positivity,

and peace, and working with people who have high moral standards. Otherwise

you're not going to want to work… I wouldn't want to work here if I was faced

with those kinds of people (people who did not have positivity, integrity, honesty, and peacefulness) day to day.

Maintaining a peaceful and respectful work environment is at the forefront for the *Peacekeepers* team's work priority.

Table 3. HPC Team 1 – The Peacekeepers

Participant	Thoughts on Religion/Religiosity and Spirituality
Emma	Separated spirituality from religiosity. Religiosity is a system-wide practice of the same set of beliefs by a group of people. Spirituality is an individual experience such as time spent praying or self-reflecting with a desire to improve oneself. Spirituality is being one's self, even under stress. *If you are a spiritual person, you would demonstrate the fruit at any time, under stress or not under stress. For me specifically, it demonstrates under stress… an example could be simply honesty, as it relates to simple things like, simple objects.*
Evelyn	Differentiated spirituality from religion or religiosity. Religion is a personal relationship with God and how that fits in one's life and one's belief system. *When I think of people who are spiritual, I think of people who are able to see more of the big picture of life, not just at work, but you know, being at home with their family, just seeing how everyday things build up to something that means a lot more.*
Abby	Separated spirituality from religion but feels that the two intertwine. Religion is about a set of rules, a defined belief system. *With spirituality, there is an awareness and a connection to something greater than just what we see and what we experience in our daily lives… a kind of constant seeking of what is our purpose for what we are doing.*

Participant	Individual's Expression of Spirituality
Emma	Being tactful and using diplomacy; being honest, productive, ethical, and kind; accepting spirituality in others; carefully choosing respectful means of communications; feeling pride in self for respect earned; unity and giving space for others to grow in their spirituality.
Evelyn	Recognizing moral compass within self; being kind, calm, respectful, fair, truthful and peaceful; creating harmony within work environment; creating positive outcomes of communications; mediating and seeking solutions to create a balance.
Abby	Showing respect, compassion, and integrity; bringing unity among teammates; seeking common goals among teammates; making higher level of connection; being uplifting, encouraging, and motivating; seeing the big picture and recognizing what is important.

Participant	Individual Benefits
Emma	Feeling of job and life satisfaction, pride in self, gratefulness, respect for spirituality within self and within others, connectedness to team, valued by team and by the organization, developing professional demeanor and diplomacy skills, peacefulness in work environment, management of work priorities, meaningful and purposeful work.
Evelyn	Spirituality as a moral compass, respectful work relations, earning respect of leaders, developing mediator skills, producing results without tension or conflict, maintaining peaceful and respectful work relations, able to see impact of work on society, relate to coworkers, self-reflection, quality of life at home and at work.
Abby	Serving something greater than a daily experience of work, connecting to a higher being, developing altruistic approach, peacefulness in work environment, low burnout, valued by team and by the organization, work priorities served by desire to serve, feeling job satisfaction by being an encourager, meaningful and purposeful work.

Participant	Benefits to the Work Team
Team interview	Respectful, moral, and ethical working environment; honesty in task completion and communications among team members; appreciating contribution of others; peaceful, trustful and harmonious work relations; demonstration of integrity; accountability, and high productivity; cohesiveness and compatibility among teammates; shared responsibility; unified and cooperative work effort; seeking greater good of team.

Participant	Benefits to the Organization
Team interview	Expressing spiritual attributes to others outside of the work group; meeting organizational goals; indicating high productivity and producing high quality work; providing timely response and support; demonstrating commitment to team and to the organization; creating peaceful work environment and improving quality of life at work and at home.

Roles They Play:
- Peacekeeper/ mediator
- Encourager
- Spiritual glue

Org. Culture
- RISE-UP
- Leadership modeling behavior

Potential Drawbacks of Expressing Spirituality:
If focus is on religion as spirituality, then it can cause divisiveness.

Individuals' Expressions of Spirituality

- **Attributes**
Uplifting, understanding, genuine, not combative, not judging, dependable, inclusive, fair, behaving wisely

- **Oral Articulations**
Warm, honest, and ethical in responses, seeking common goals, grateful receiver, freely sharing knowledge, positive tone, encouraging statements, tactful/diplomatic language

- **Actions/Behaviors**
Respectful, peaceful, kind, smiling, eye contact, calm, harmonious, supportive.

The consequences of expressing spirituality within the work team is manifested this way

Individuals' Benefits: Feelings of:
- Pride
- Satisfaction
- Respect
- Gratefulness
- Valued by teammates
- Connectedness to teammates and org.
- Inner-peacefulness
- Job fulfilment
- Managing workload
- Low burnout
- Meaningful work
- Purposeful work
- Positive work relations

Synergistic Work Team Environment, Consisting of:
- Peacefulness among colleagues
- Honesty and trust among teammates
- Integrity within the team
- Respect among teammates
- Empathy and responsiveness to team needs
- Insightfulness
- Strong work ethics
- Maturity and professional growth
- Being your true self
- Earning respect from leadership
- Strengthening one's moral compass

Work Team Outcomes:
- Communal peacefulness
- Harmony within the team
- Cohesiveness within the team
- Quality of work produced
- Quantity of work produced
- Timeliness
- Creates togetherness
- Sense of belonging
- Unified team effort
- Cooperative work environment
- Collaborative team efforts
- Shared responsibility
- Pride in self and team
- Encouraging teammates
- Enhancing skills
- Seeking greater good of team
- Restoring balance within the team

Organizational Benefits:
- Expression of spirituality to others not in the work team
- Committed to the team and to the organization
- Improved performance as a team
- Producing good quality work
- Holding up team accountability
- Timely response and support to other teams
- Using altruistic approach to benefit team and organization
- Creating peaceful work environment
- Attainment of RISE-UP goals
- Maintaining organizational integrity and value
- Creating positive experience for clients
- Influencing quality of life at work and home

Figure 1: Organization: *Healing People with Compassion*
Team: *The Peacekeepers*

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HPC Team Two – *The Prayer Warriors*

Team 2, *The Prayer Warriors* team is comprised of four women, all of whom serve in a uniquely specialized role in a department that produces and manages internal and external communications, on-line education tools, and research publications for the research branch of HPC. Two of the women are in their 40's and two are in their 50's, and their ethnic and cultural backgrounds range from Caucasian to Taiwanese and of Nigerian heritage. All four of these women have between eight and over ten years of experience in their skill sets and each person performs a unique function that contributes to the overall output and products developed by the team.

Due to the technical tools and resources needed for different functions, members of the *Prayer Warriors* team are spread out over two buildings, such that their work locations are completely separated. However, they frequently meet to team up and share ideas and data, and to complete their projects. They work together well and call upon each other for support, and to collaborate in order to meet project deadlines.

Paige, a poised, friendly, and soft-spoken African American woman of West African heritage, who is in her 40's, has been with HPC for over a year. She has a very pleasant smile and speaks deliberately and meticulously. She is very thoughtful and reflective, and carefully chooses words to respond to the questions. Holding an advanced degree, Paige specializes in her field of work and manages large projects by herself. She explained that within her team, all four members specialize in what they so, and that they are mostly solo managers of their projects with no cross-training. In describing her views on religion and spirituality, Paige expressed that religion is a form of habit that one feels

compelled to do, while spirituality is a form of practice that is an innate response and may come naturally. In her words:

> Spirituality is a characteristic or value that someone has taken upon themselves or adapted because they themselves believe it to be important or to have purpose or meaning and (with) religiosity a person could be practicing something and not necessarily believe it to be important, but they're practicing because they believe they should, or it is something that is desired of them.

Paige described her relationship with her teammates as if they were a part of her family and expressed a strong commitment to their well-being. She elucidated that these friendships, and the sense of trust and dependability are the two most important parts of her work relationship that nurture her personal sense of spirituality. She described her work team as a highly productive, cohesive, and cooperative team that is dependable and supportive towards each other, in spite of the heavy workload. She explained that being able to call upon her teammates during her time of need and knowing that she will receive the necessary support or receive a truthful response from her teammates, was critically important to the team's structure:

> We are each equally busy. However, we're also very cohesive, and knowing each of our roles, knowing how each of our roles intertwine, and how we can help one another, and most of the team sees helping other members of the team as a goal and as something that in general will help the entire team, instead of helping individuals… we see that as helping the entire team. I have actually heard it reiterated to me several times that "we are a team and we want to make sure that we get the job done well, so of course, I am helping you cause we're a team!" So,

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I would say that the description of our team is cohesive, very busy, and also very

understanding.

Paige strongly felt that everyone in her team strived to respond to a higher calling and

that this attribute contributed to maintaining the workplace trust.

According to Paige, her passions and interests in life include ways to be an

encourager, and someone who gives value to human interaction. She always insists on

knowing the names of people she interacts with, even if it is momentary, because:

For some people, you would think, 'why would you ask that if you weren't going

to speak with him again?' To me it's important because it's a person, an

individual, and once you get past just the face, then with a name, you actually

bring value to who the person is, you appreciate them.

When asked what impact her spirituality has on her work team and if there are any

benefits or potential drawbacks, Paige replied:

So now as you ask this question, I realize that there are two teams that I am

dichotomizing… There is the team that I work with, directly, they have been

called 'my team'. And then there are the individuals whom I work with and my

work effects, where parts of my work are utilized specifically by other

individuals, of whom I would also consider part of my team. And once you asked

that questions, then I realized that was the case, because… I realized even this

week, that the way my spirituality plays out has an effect on my supervisors, even

supervisors who are above my supervisors, and because of my spirituality, I was

able to help that team, that is not normally called 'my team', in ways that they

have not been helped before, because other people did not value them as much as

I valued them, and I felt an obligation to do so.

In this explanation, Paige highlighted the way her individual spirituality and how she expresses it, has had an impact on not only her work team, but other teams within the organization, and has fulfilled the organizational values.

Claire, another member of the *Prayer Warriors* team at HPC is a White woman in her 50's who has been with HPC for four years. She has a very bubbly and friendly personality and is very excited to have the opportunity to participate in this study. She explained that she was recruited to this organization by her boss, a scientist and a medical researcher at HPC, for whom she worked at another medical research facility for 15 years. She credits him for truly respecting her skills and for demonstrating the RISE-UP values in action. In sharing her family history of being raised in a close-knit family consisting of loving parents who were married for more than 60 years, and 10 siblings, her journey through following different denominations of the Christian faith, Claire has concluded that religion is a man-made institution. She felt that God is about unconditionally loving others and wanting to be loved in the same way. She added:

So, anything that is outside of that is man-made. And I find that religion and religiosity have a lot to do with how man wants to interpret it, that is not necessarily out of the Bible. Spirituality is just the essence of God's love, without religion… I'm really clear on what God's word says about the ultimate instructions – it is to love one another as I have loved you and love your neighbors like yourself. And so, it all about love! There's no judgement, there's only love! You know? And so that is what I think spirituality is… It's the exhibit

and the practice of sharing God's love with one another as He has given us, and everything else is just noise.

Claire referred to herself as someone with a servant's heart and noted that she is identified by her teammates as the 'glue' of the team. In sharing about her life, her personal journey in her career and the trials she has overcome in her personal life, Claire has formed a unique bond with her teammates and talked about the importance of loving and respecting people for who they are and not passing judgments. In describing her team, she explained that there is no cross-training within this team and that each member is expected to perform their tasks on their own. Therefore, team relationships among these four women is built upon trust, friendship, camaraderie, and an overall sense of togetherness and connectedness. Like Paige, Claire also has a deep sense of faith in her team's genuine commitment to each other. In her words:

> We just fly solo on our jobs, but because of the teamwork that we have, the cohesiveness that we have on our team, I know at any time, if I needed any assistance, I could reach out and say, "Can you please help me?", and I would get it! Even if it has nothing to do with their job, and people reach out to me too and recognize some of the skill-sets that I have… For example, proof reading and editing, and I do that very well, and so they know that they can count on me and there is a lot of trust involved in this. I believe that because of my personal spirituality, I have established a level of trust, and I think that, that strongly affects the team and I think that makes me a strong leader on my team, and they know that they can depend on me and that I'll always tell them the truth.

Claire's commitment to her team reflects in the way she brings her personal sense of spirituality to work. She expressed that she always looks out for her teammates and provides guidance and support. She said, "It is so much more than showing up and doing your job. It is sharing something so personal from inside."

While the members of the *Prayer Warriors* team do not share a common office location, they remain connected throughout the work week, meeting as often as needed to review documents or to discuss data, and to help each other with addressing a work deadline or just simply to encourage each other. Claire's reference to her teammates as her 'prayer warriors' had a story behind the name:

> I had a health issue, and I was hospitalized overnight, at HPC back in February, and two of my teammates are very devout Christians, and they immediately came over, to the hospital room, and they immediately sat and prayed with me, and to me, that was just… I mean, that's what you do for your brother and sister, and I just felt so much love and support. So, just the fact that we are here, in an environment where we are free to pray, that we are free to say, "God loves you", and free to express spirituality regardless of the religion that we follow, is honored here, whatever that religion is, not just Christian or Jew, or Hindu, Muslim, or whatever faith… They are all respected, and that just extends to the staff here. It's really beautiful! I'm really happy here. I think that probably shows.

When I asked Claire to share her thoughts on what this expression of spirituality in the workplace does for her team and I wondered if she has experienced any potential drawbacks. To that inquiry, Claire answered:

Well I mentioned that spirituality is freedom. It gets all the negative noise, and the politics, and the hidden agendas out of the way. And I try to have everything exposed, (be transparent) of what problems need to be solved. So that kind of frees all of us to determine, what is that task that needs to get done, how are we going to do it, and let's get to it and let's do it. So, freedom, and trust, and goodness that comes out of this.

The negative side of that could be… you know we all have our tapes of what's possible and what's not possible, and I get the impression that some people believe that I am very naïve or very weak, and easily manipulated, and I know that, and I have a discernment about that, and I call that noise. I don't let that impact who I am and how I act. Because that's just the enemy, the devil… that's my interpretation, trying to sabotage what's going on (that is good for the workplace), so I just keep my eye on the prize, and I don't let any sort of negativity impact the way I act. Because again, I know who I answer to, you know? Not just the people who pay my check, write my check. But also, who I answer to on a daily basis, who I pray to, and who protects me.

A newest member of the *Prayer Warriors* team is Sara, who joined HPC less than a year ago, and is highly trained and skilled in her field of creating digital media products. Sara shared that she had seen and experienced adversity in her home life and her work life and had sacrificed much for her family. She explained that she had spent many years being very cautious and had not readily trusted people at work. Having worked at another organization for 14 years where, while the location was close to home, the work environment was caustic and stressful. She admitted that she had learned to

keep co-workers at bay and endured constant worry about stepping on someone's toes or

having someone misguide her into a stressful experience while feigning friendship.

Sara happily described her current work environment at HPC as one that is very

peaceful and free from fear of retribution, where kindness and compassion were role

modeled every day by employees at all levels of the organizational structure. She

expressed that to have the freedom to share her professional thoughts and ideas, and to

know that her creativity and knowledge is sought and valued, was a very freeing

experience. The joy in the tone of her voice was very genuine, as she shared:

> Being in this group, in this cadre of people who became employees of this
>
> organization, you look around the room and there is this amazing ability that this
>
> organization has figured out how to take whatever that is inside people and bring
>
> that into some sort of spiritual awareness. We dig deep down inside, and we say,
>
> "Oh I know what that is, and I can do that!" So, we care about our clients first and
>
> foremost, and if we see someone struggling, we are there to help.

Sara has felt that, besides valuing her abilities and professional skills, this organization

and the members of this team have also demonstrated spirituality through inclusiveness

and cohesiveness. She explained:

> If we have the ability to help someone, then we need to help. So, there are caring
>
> people everywhere. Sometimes, we just miss it. But at this organization, in this
>
> environment, in my team, you see it a lot. It's a renewed sort of wow! You have
>
> the ability to make a difference here. And it might not be because you delivered a
>
> digital video, (laughing), it might be something else, you know? It might be

something else because you are traveling in circles you have not traveled in before.

When asked to share her thoughts on religion, religiosity, and spirituality, Sara's love for her children, biological and those whom she and her husband have adopted, came through very strongly as she sorted through her thoughts and carefully responded. She shared that initially, she thought that religion and spirituality go hand-in-hand. However, some experiences in her personal life and at her previous organization have made her realize that the religion one follows, does not mean anything if the person does not have a good core and is not able to live by certain core values. Sara expressed that spirituality is the good that comes out of human behavior, through a set of core values that respect life all around themselves, but that it may need to be role modeled by surrounding leaders. According to Sara:

> I think as we grow up and we become adults, we take what we are taught, which many times comes from example, and we incorporate that into our actions and our beliefs, and so, I think we learn how to be good citizens in the workplace, by taking what we know, and maybe learning some things along the way, but I think really – you have to have a good core in order for that to work. You're not going to just pick up spirituality one day – I don't think. I think you have to have that be a part of your inner self. So, spirituality is all encompassing, how we live our lives, how we treat other people. I think some people too can hide behind spirituality, but actions speak louder than words. I try to go out every day and live my life in a spiritual way and help those who I can help, be a good team member… If someone needs help, then it's not like "it's not my job", because

everybody does their own sort of job. It's like, "My neighbor needs help, what can I do?" Whatever that is, whatever she asks, even if she doesn't ask, what can I do in order to lift her up, and make her job a little bit easier, or his job a little bit easier.

In describing the camaraderie and connectedness she has experienced at work, Sara gave an example of how spirituality is expressed at different levels in the organization, and how it has transferred from team to team with simple gestures of nurturing when someone organizes a small celebration of all birthdays for the month. She shared how that invitation to be connected and supported gets started:

"Hey, come on guys we are going to have lunch on the patio!" I mean, it's nothing spectacular, but it's like camaraderie, and we are going to support you, and whatever it is that you need, let's just come together and commune (create a community) and enjoy the good things and give thanks for those things, and have a little bit of satisfaction, happiness, we swirl, and it is swirling around us right now (the feelings of happiness and satisfaction), and when it's over, then take a little bit of that swirl with you and continue to swirl as you go. If you happen to see someone in the elevator, be nice, talk to them… Could be that they are having a crappy day, and could use the swirl, hold the door open for them, smile, something small can make a huge difference.

While discovering this new way of functioning in a work environment where team relationships are built on trust and cohesiveness, and where team members care about each other and reach out to each other, Sara had also made another discovery which she attributed to her teammates expressing their spirituality in the workplace. She said:

It's not like we are all out in this dog-eat-dog world, we collectively like each

other, which is phenomenal! I mean, everybody likes each other, everybody talks

to each other! There is no tension between… 'Hey, did you know that so-and-so

and so-and-so doesn't like each other?' Some of that high-school (age level)

ridiculousness is not present. Which is so refreshing! Here on our team, we don't

always see each other all the time, but we do have opportunities to collaborate and

work on some things where we depend on each other and there is never any

retribution, or I can't even remember a mean word, ever! We truly are all

dedicated to making the best team we can make, and we enjoy each other's

successes, both personal and professional, we talk about all kinds of things.

I asked Sara to describe what it does to the team when members bring their spiritual

selves to work, and if there are any benefits or potential drawbacks. She stated that this is

where the team finds common grounds, a sense of cohesion, and a sense of community.

In her words:

Well what that does, is it clearly gives our team a sense of cohesion, brings us

together on a common ground, sets the expectations for behavior for common

goals, for work ethic, how we interact with other departments, we know what we

can bring something together as a whole and it can be grand and glorious. As far

as being spiritual and the down side of that would be, you have to be real, because

if you're not real, and you are hiding behind it, or you are using it as a shield,

using it in a way that is not good, then… I came in to an already established group

and it could have gone the other way, it could have been, "Augh, she's new and

we don't like her", but I think clearly, people who are spiritual, don't employ that

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method. They all realize that we are all working together, being a community and

welcoming someone else in the community and rejoicing with them, recognizing

diversity, geriatric diversity (smiling).

Sara's experiences about the team's cohesiveness, the sense of community and trusting

team relations are again echoed in the thoughts and experiences of Donna, the fourth

member of the *Prayer Warriors* team.

Donna is a woman of Asian heritage. She is in her early 40's and has been

working for HPC for more than a year. Her journey of immigrating with her family from

Taiwan to another English-speaking country, where she learned English as a second

language, and later moving to the U.S., has offered many unique opportunities to

experience multiple cultures and religious beliefs. She is a very creative person and is

passionate about her work in graphic design. Donna has credited her friendship and

camaraderie with her teammates for her desire and ability to bring the best of her talent to

HPC. She stated that the RISE-UP values are experienced every day, at every level of the

organization and have served as a constant reminder of why she loves working for this

organization. The way Claire has reached out to her during stressful times at work and in

her personal life, has made her feel safe and supported in her daily life at work. This is

one of the main reasons why she has remained at this organization. She explained:

When I first started here, my job description wasn't what I thought I signed up

for. So, I had really hard first few months, and I was ready to go back to my old

job because my old job boss keeps calling me. And I was ready to just you

know… it wasn't what I thought it would be. Because our specialty is so defined

and separated, nobody in my team has my specialty or skillset in what I do. So,

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we don't really… Because we are so special (specialized), it sometimes creates

isolation… So, I know you've been talking to Claire. She is one solid, I would

say like a grounding person for me, you know? So, whenever I have trouble, I

have some (not very pleasant) thoughts or anger, or something, I would call her,

and she would do the same with me. You know there are certain things that you

can't tell your boss, but you can tell your co-worker. You cannot vent it to your

boss, but you can vent it to your co-worker. Claire is one of those co-workers that

I can vent to when I don't feel being treated right or justice not being served, or

I've been over-worked, or unrealistic expectations were set on my project, yeah.

That provides a safe place for me.

Being raised by parents who follow Christian and Buddhist practices, Donna has

accepted the Christian faith, and feels that religion and spirituality are very closely

related. In describing her views about religion, religiosity, and spirituality, Donna

revealed:

Religion to me, is like faith, right? Something that you believe that you don't see.

You can't touch it, you don't see it. You just believe it that it's there and that's

what God is to me. I know that He's there. Although I can can't see him, you

know? And religion also gives people sense of peace especially when they are in

trouble or when they are in need, and that helps them through… like grieving,

that's a big help there. When I have family member pass away, that (religious

beliefs) help me because I know that if they believe God, they're baptized, I will

see them again. That is a big help when it comes to facing death you know? I'm

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not really worried about death myself either, because I know where I'm going,

I'm trying to stay on that path (laughing).

Donna values the experiences of religious diversity in her upbringing and acknowledged the good in all forms of faith:

I think that the core of spirituality (in my parents) is not much different because every religion is telling you to do good thing, you know? When my mom when she was raised as a Buddhist, she was very superstitious. It actually influenced her you know? She would look at the Feng Shui (Chinese system of harmonizing the surroundings) of the house, she would study palm reading, face reading, that kind of stuff. I have seen it. She was very open to it. She doesn't stop us from learning about Christianity because that is what she agreed with my dad to raise us (my siblings and me) as Christians. And I didn't have (religious) confirmation until I was 18 because I was always balancing between the two (faiths). I believe that when you are a spiritual person, your core should be a good person. Because like I said earlier, I believe that all religions, unless it is a cult, all religions are good, they are teaching good lessons. So, because you have that core belief, it is going to show in the way you speak with the other person, the way that you treat the other person, if you are polite to the other person, it all shows through. Because you are a spiritual person, you would be more conscious about cussing, you don't use very harmful words because that is what you are taught not to do, you know? And the golden rule – you don't want to do to other people something that you don't want them to do to you – right? So, it is that… And you will feel it.

You might not know what religion they are, but you know that they are (a

spiritual person).

Donna shared that she felt a spiritual bond within her teammates. Their unconditional

support for her, especially during difficult and rushed times, is something she has relied

on to get through her work stress. In her words:

A lot of times we have no idea what other people's work load is, because we are

all project based and we manage our own projects. So, it sometimes has that kind

of separation – you know? Everything in this industry, everything is rushed,

everything is last minute, so, sometimes conflicts would rise because of you

know, people under pressure. Having Claire on board (with me) makes a huge,

huge difference. I feel very blessed, I feel like I have a prayer warrior who

understands, who is a good person, you can just feel… I guess the sense of trust

because you have the same belief, and you know that God is watching so you

better not do bad things. So that consciousness constantly reminds you to be

good.

Through sharing several examples of times when she felt distressed and anxious,

and a team mate reached out and restored calmness and assurance, Donna explained that

these events always remind her that she is meant to be working at HPC, and with this

team. When I asked her to share how her individual spirituality is manifested at work,

she clarified:

I would hope that I have done a good job of showing that I am a spiritual person.

Because our job requires fast turn-around time, working under pressure, a lot of

times, the tone (of communications) could be more harsh, and… One time I

remember we had a conflict over the phone, with one of my coworkers… And

although we were arguing, but we weren't shouting. We had a little conflict, we

know it's not the best conversation we can have, but because we both are spiritual

person, we are kind of calm, we were calm and professional, and after the

conversation, she actually came in person and resolved it. She was like, "Are we

cool? Let's talk it out", and so yeah. I am kind of a very open person personality.

I am an open book, that's what a lot of people call me. And, I explain that to the

co-worker, who's really new to the team, and she's trying to understand how I

work as well. What I like is that even though we have a little confrontational

(episode) over the phone, we resolved it immediately, an hour after the phone call,

and then we put it behind us and we move forward.

By sharing this example, Donna illustrated that respectful and honest communications is

a part of how she demonstrated her spirituality. The Golden Rule is important to her,

forgiving and needing to be forgiven is important, having compassion and having co-

workers who pray for each other is also an important part of Donna's workplace

spirituality.

HPC Team Two Interview

During the team interview of the *Prayer Warriors* team, Claire started by sharing

how much her team meant to her, and how she looked forward for an opportunity to be in

the same room with everyone. She stated that while they work apart because their

physical location is not close to each other, there was a lot of comfort and trust in the way

they reached out to each other, and she was readily available and willing to assist anyone

when they needed her. Donna expressed that she felt that it is this servant's heart in

Claire that holds the team together. The emotional and moral support she felt from Claire

and others in the team, had allowed her to bring the best of herself to work and to

produce the best quality product that she can create with her skills. Sarah is the newest

member of the team. Coming from a previous work environment where she had

experienced dishonesty and deception, Sara shared that she found her team environment

at HPC a place where positivity and camaraderie was valued and cultivated. This is when

Claire joined in and said, "There is a lot of power in the light, right?" Sara responded,

"Yes, there's power in light. Very true!"

Throughout the team interview, there was a lot of laughter and they expressed

pleasure in being able to participate in this study. They each shared that they had been

thinking about the individual interviews and had found the questions and discussions to

be very thought provoking. Claire reaffirmed that her relationship with her teammates

was very important to her and that when she approached any opportunity to provide

feedback on work projects with a servant's heart, the communication was always good

and fruitful. According to Claire, in the way she approached work, she constantly felt

that she was serving a bigger purpose that just doing the job. Donna validated this

feeling and shared how safe she felt with her team, in asking for support, and in getting

answers that she could trust. The honest dialogue and no fear of retribution are the two

main aspects of workplace spirituality that Sara felt were very important to her. She

praised her team for creating an environment where she is able to be a forward thinker

and get 'real work' done. Paige echoed the same sentiments:

> I believe that like Claire was saying, having that sense of – that you are here for a
>
> bigger purpose, and having that kind of sense when you go into your work

environment, makes the team stronger and also makes each individual in the team feel more comfortable and relate to each other.

As described in the individual interviews, the *Prayer Warriors* have shared that when they bring their individual spirituality to the workplace and to the team, they also take on certain roles such as becoming a servant leader, nurturer, glue for the team, or the grounding person, and they create a synergistic work team environment that produces outcomes of workplace spirituality behaviors that prove to be beneficial to the work team. Claire best described it as:

> I think that when there is spirituality also in a team, there is more evidence to humility to a higher power, if you will. There is a maturity, that kind of… to piggy-back off of your comment (referring to Sara) that you don't have to worry about the politics of someone talking about you behind your back. There is a maturity in knowing that I can trust that whatever you are saying is true and that I can be totally vulnerable in myself and be transparent to you, without the thought that you are going to stab me in the back.
>
> So, I also said in my personal interview that so much about spirituality is freedom, freedom, freedom! Being free! Not worrying about all of the above, whatever our fears are, because we answer to a higher power and God's got our back – bottom line!

Paige offered some examples of the time when someone in another team needed a product from her for a presentation and she worked extra-long hours to produce a product that everyone can be proud of, regardless of who was presenting, so that the organization would benefit in the end. She also shared an example when she needed help with a

critical task while she was away from the building and her teammates took unusual and creative measures to accomplish the task. These examples further demonstrated how the work team outcomes of spirituality resulted in organizational benefits. Paige further explained:

> I really believe that in that example I gave you, that if I was swapped out with someone who had lower level of spirituality, or the person who helped me had lower level of spirituality, then the outcome would have been much different, and failure would have happened. Because there is a certain place when a person with a higher level of spirituality, reaches a wall, they move it out of the way. But someone with (a) lower level of spirituality, when they reach a wall, they stop and turn around… On a daily basis, if I am doing my own work, and I come up with something, or run into a wall, or have a stopping place, the first thought that comes to mind is, here are three individuals who I can go to and ask for help.

I asked the team to describe what the expression of workplace spirituality does for the team, and for the work team environment. Donna explained that when one is surrounded by people who think about others, who demonstrate the RISE-UP values under all types of circumstances, it makes one work harder, and one gets better and better at it, and the outcomes spread beyond the immediate work team. Sara compared that behavior to watering the garden. Claire expressed the feeling of sharing the light, when she said, "And when we have the light and we share the light with everyone else, the light in the room illuminates that much more". The team agreed that the workplace spiritual behaviors of being humble, caring, selfless, and willing to help and put others ahead of self, most certainly leads to a cohesive and productive team that creates respectful,

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peaceful and trusting work environment, seeks greater good for the team, and results in a team that meets and exceeds organizational goals and improves the quality of life at work and at home. In Paige's words:

> I believe that like Claire was saying, having that sense of – that you are here for a bigger purpose, and having that kind of sense when you go into your work environment, makes the team stronger and also makes each individual in the team feel more comfortable and relate to each other.

The *Prayer Warriors* team share a common bond of genuine care and concern for each other's work accomplishments and professional growth. In sharing a personal story about a sudden illness, Claire explained that her teammates were at her bedside, praying for her recovery and supporting her in ways that made her feel like they were her prayer warriors. This connectedness beyond the work environment has contributed greatly to building trust and a deep sense of family among the teammates. The teammates agreed that their relationship thrives on trust, humility, patience, kindness, honesty, dependability, genuine caring, and prayerfulness towards each other.

Table 4. HPC Team 2 – The Prayer Warriors

Participant	Thoughts on Religion/Religiosity and Spirituality
Paige	Distinguished religion or religiosity from spirituality. She saw religion as a form of habit that one feels compelled to participate in as a member of a group. She found spirituality to be a value that someone has taken upon themselves as an important part of knowing their purpose and meaning in life. It is a person's actions or behaviors based on their outlook on life. She explained: *Spirituality from my definition is a person's actions or behaviors based on their outlook on life…(it) is a characteristic or value that someone has taken upon themselves or adapted because they themselves believe it to be important or to have purpose or meaning.*
Claire	Differentiated religion from spirituality. She defined religion as man-made set of rules. She described spirituality as relationship with God that consisted of unconditional love, a deep sense of serving and understanding, providing moral support, and no judgment. In her words: *Spirituality is just the essence of God's love, without religion. It's the exhibit and the practice of sharing God's love with one another… (it) kind of frees all of us to determine, what is that task that needs to get done, how are we going to do it, and let's get to it and let's do it. So, freedom, and trust, and goodness that comes out of spirituality.*
Sara	Separated spirituality from religion or religiosity. Initially she felt that the two go hand-in-hand. Recent life events have led her to re-think and identify the difference. She described spirituality as having a good core within one's self, at home and at work. Having a moral compass that frees one up to do good things in life. She explained: *Spirituality is all encompassing, how we live our lives, how we treat other people… actions speak louder than words. I try to go out every day and live my life in a spiritual way and help those who I can help, be a good team member.*
Donna	Viewed religion and faith as similar in the way they form the foundation of spirituality. She felt that both religion and spirituality gave people a sense of peace and hope, and provided comfort to get through a period of grief, or during troubled times. She clarified: *I believe that all religions are good, they are teaching good lessons. So, because you have that core belief, it is going to show in the way you speak with the other person, the way that you treat the other person, if you are polite to the other person, it all shows through. I believe that when you are a spiritual person, your core should be a good person.*

Participant	Individual's Expression of Spirituality
Paige	Being dependable, truthful, respectful, understanding, cooperative, being selfless and helpful, being genuine self at work, being inclusive, demonstrating high performance, and sharing the work load.
Claire	Being a servant at heart, being loving, kind, humble, looking out for others, not judging, being a whole person, being selfless, respectful, truthful, peaceful, productive, and creating harmony.
Sara	Being genuine, showing compassion, being respectful, honest, ethical, showing support to those in need, rejecting behaviors that damage team spirit, understanding when someone is under stress, being accountable, showing excellence and accuracy in work.
Donna	Being respectful, loving, forgiving, understanding, by praying, reaching out, showing kindness, valuing the work of others, respecting faiths that others follow, giving hope, being peaceful and not judging.

Participant	Individual Benefits
Paige	Finding purpose and meaning in work, experiencing behaviors of higher ethical and moral value, experiencing respect from teammates and superiors, experiencing cohesive and unified team behavior, experiencing sense of professional success, feeling fulfilled and gratified, feeling pride in quality of the work produced.
Claire	Meeting the desire to serve and lead through example, experiencing trust and friendship among teammates, satisfaction in tasks completed, being genuine self, feeling connected and dedicated to the team, having faith in the team and in the leadership, answering to a higher call and feeling accountable.
Sara	Experiencing friendships and camaraderie at work that is trustworthy, swirling in a sense of being values and appreciated, feeling creative and energized, feeling inwards spirituality that is expressed in the quality of work, experiencing a sense of community with teammates, feeling free to be whole self at work.
Donna	Experiencing a peaceful work environment, having others who share the same level of spirituality, experiencing dependability and honesty among teammates, experiencing desire to stay with the organization, feeling protected and comforted by teammates, experiencing less or no conflicts, experiencing forgiveness and harmony.

Participant	Benefits to the Work Team
Team interview	Respectful and trusting work environment; camaraderie, cohesiveness and highly productive performance; dependability, honesty and transparency in communications; peacefulness and no fear of retribution; no ulterior or underhanded motives; no back-stabbing; support coming from an altruistic place; freedom to be one's self, bringing the whole person to work; building relationship based on trust and knowledge; feeling protected, backed, and comforted by teammates.

Participant	Benefits to the Organization
Team interview	Servant leadership; employees who are spiritually and emotionally mature; creative solutions that benefit other teams; earning good name for the organization; high quality work, high productivity; meeting organizational goals; sharing spiritual attributes with other teams; creating peaceful work environment; depth in connectedness to people at work; awakened desire to make a difference; improving quality of life at work and at home.

Individuals' Expressions of Spirituality:

- **Attributes**
  Understanding, genuine, dependable, not judging, forgiving, unified, friendly, following Golden Rule, mentoring

- **Oral Articulations**
  Humility in language, truthful, prayerful, mature and polite language, personal consideration, offering to serve

- **Actions/Behaviors**
  Caring, responsive action, respectful, kind, peaceful gestures, ethical, cooperative, supportive, compassionate.

The consequences of expressing spirituality within the work team is manifested this way

Roles They Play:
- Spiritual glue/ grounding person
- Nurturer
- Servant leader

Org. Culture
- RISE-UP
- Leadership modeling behavior

Potential Drawbacks of Expressing Spirituality:
- Person who gives freely may be taken advantage of, considered naïve
- Lack of WS can lead to negative outcomes and failed projects

Individuals' Benefits: Feelings of:
- Being backed up
- Well-being
- Connected to team
- Respected by teammates
- Being understood
- Clearly communicated
- Valued by teammates
- Inner-peacefulness
- Joyfulness in tasks and work relationships
- Safety in interactions
- Prayed for
- Being a whole person

Synergistic Work Team Environment, Consisting of:
- No hidden agenda
- Truthfulness in communications
- Opinions respected
- Trust among teammates
- Work ethics
- Establishing strong skill-sets
- Camaraderie among teammates
- Freedom to be self
- Compassionate communication
- Empathy and responsiveness from teammates
- Respect from leadership

Work Team Outcomes:
- Solidarity and Trust among teammates
- Being able to depend on each other
- Emotional support among teammates
- Desire to seek greater good of team
- Cooperative work environment
- Cohesiveness within team
- Honest respectful communications
- Transparency in communications
- Comfort in seeking assistance
- Sense of belonging
- Unified effort
- Shared goals
- Encouraging teammates
- Being genuine self at work
- Expressing humility

Organizational Benefits:
- Expression of spirituality to others not in the work team
- Expressing servant leadership
- Providing timely and complete resolution to conflicts
- Providing timely response and support
- Dependability in product completion
- Producing high quality work
- Attainment of RISE-UP goals
- Greater good of the organization
- Peaceful work environment
- Developing team trust, humility and selflessness
- Building relationships based on trust with clients and others not in the work team

Figure 2: Organization: *Healing People with Compassion*
Team: *The Prayer Warriors*

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HPC Team Three – *The Helping Hands*

        Team 3, *The Helping Hands* team is comprised of three women who are members

of a data analysis team, a sub-group from a larger division of the human resource

department at HPC. They perform duties related to employee salary and compensation

comparisons, and market evaluations for a specific division of job categories at HPC.

Two of the women are in their early forties and share a common background as first-born

generation in the United States with strong cultural influences from East-Indian

immigrant families. They have both been in their career field for eight to ten years. The

third woman is of African American heritage and is in her mid-sixties. She has been

working in the field of HR for over twenty years and is highly respected by her

teammates as well as her supervisor and other leaders within the HR division of HPC for

her knowledge and her wisdom. All three women work in very close proximity of each

other, and they share some common space with members of other specialty teams in HR

at HPC.

        Jyoti is a soft-spoken woman who is highly intelligent, loves the task of data

analysis and comparison, and enjoys the aspect of her job that involves serving people.

She shared that her parents are immigrants from India and that she was born and brought

up in the same big city where she currently lives. Jyoti and her husband have enjoyed

being brought up around family members who follow different faiths and celebrate

different religious events. This experience has formed Jyoti's view on religion, and

religiosity. She explained:

        I view religion as what's your belief system. So, is there a divine being that you

        feel you're responsible to? I think that for me, I also view spirituality as part of

religion in the sense that… I guess in my background, I have a lot of friends that are Hindus, or have family members that are Muslim, I have a lot of family members that are Christians, so, the experiences and the individuals that I feel God has brought into my life has really shaped me into who I am today.

Jyoti found her spirituality to be something that includes and respects people of all faiths. In sharing her views about spirituality, Jyoti explained:

I think that spirituality to me means that there is more to life other than you and me – in that, I connect a lot with spirituality in terms of how to be a good person. A lot of like… values that are how to be a good human, to be kind to others, to do things… to go out of your way for other individuals, (to look at) how to make someone else's day easier, or happier. I don't think it's always about waking up in the morning and praying. I think it is part of that, but for me it's… that every day is an opportunity to live well and to treat other people kindly, and it is not a matter of "Oh, I accepted Jesus Christ as of this day, or this time stamp", but it's an everyday process and, we're not guaranteed tomorrow, and we're not guaranteed heaven, or hell. That's not our place to consider judgement. So again, I guess I use that on a daily basis to kind of live my life, and as it relates to work… It's just like how can I be kind towards other people, and emulate how I would like to be treated by others. Maybe I'm more spiritual than I am religious. Again, for me it's living a good life and just being a good human and being a good human towards others.

In describing her thoughts about her work at HPC, Jyoti expressed that managing a young family and the needs of maintaining a dual-career family can be challenging. In

the early stages of her career, Jyoti worked for HPC for three years, but after starting a

family and establishing a home in the suburbs, the commute became difficult, so she left

HPC, and found work that was closer to home. Within a couple of years, she left that job.

Jyoti explained that even though she had better compensation, and less of a commute, she

did not have the same job satisfaction, and connectedness that she had felt at HPC. So,

she returned to the same team at HPC, and was soon promoted to a senior position. She

further explained her thoughts about that decision:

> If you ask anybody, "What is the greatest thing about this organization? About the
>
> culture?" A lot of people will say that it's the people. I think that people here
>
> genuinely care about others. That's the reason why I have opted to stay here
>
> because as I mentioned earlier, my commute is pretty long, and so people ask me
>
> all the time, "Why are your still there? Why don't you get a job closer to home?"
>
> But a big part of it is the relationships I have built over time, and not only do I
>
> feel that there are individuals that are on my team who are my coworkers, and my
>
> colleagues, but they are also my friends. I really value that.

According to Jyoti, she often uses her commute time to stay attuned to her

thoughts, reflecting on ways to addresses personal and work challenges, and seeks ways

to keep her focus on being grateful about the comforts in her life. This has allowed her to

think outwardly and to remain compassionate towards others. She has found her

teammates to be similarly attuned to the needs of others. When I asked her to describe

what it means to be a spiritual person, she said:

> I think that a person that is spiritual, those individuals would have kindness that
>
> they portray towards others, I think that those individuals would likely have the

ability to look at things in a grander scheme versus just (feeling), 'ok, I am here at

work, I have to do this job', (instead) they may feel that they are contributing

towards doing something great for an institution that is serving human beings on a

daily basis. So maybe those individuals (who are spiritual) may see the glass

being half full versus half empty, and maybe they can take negative experiences

and somehow either see the positive, or if there aren't any positives, then they

may be able to get through the difficult times using their spirituality to assess and

understand why they are being presented with the challenges that they are being

presented with.

Jyoti expressed that in her normal work routine, she is always focused on the tasks at

hand, but her office door is always open to allow others to come in and seek support. She

has made herself very approachable and available, and shared examples of incidents

where she has taken time off from work to visit a team mate who was in crisis, or to run

errands and purchase supplies for a member of another team who had experienced a

major catastrophic event in her life. She said:

I try very much to stick with things that I need to get done, so that I can do my job

well, but I will never be the one to hesitate to help a team member out, whether it

is something that is work related, or completely not. It's just some small things in

life that we can do to help other people, it feels like it's really worth it… that's my

spirituality, it is to help other people, it really is. I think that's a big part of it – at

the end of the day, your job is not going to matter, it's about how you live your

life. To me, I am a Christian, but I don't associate that with simply going to

church every Sunday, rather it's how can I live a good Christian life every day.

And again, to me that is very hand-in-hand with spirituality, it is to do good

deeds, and so in any which way that I can help other people on a day-to-day basis,

that is absolutely hands-down, one of my priorities.

When asked what this does for her team, Jyoti explained that the other members of her

team share the same sentiments and have reached out to assist her the same way. She

noted that her work team is her second family where there is trust, camaraderie, and

unconditional support which lightens the work load and helps in seeking creative

solutions to work challenges. She praised the team dynamics and noted that this is what

was missing in her previous workplace. In her words:

I think back to the job I had in that other industry, and I think I had maybe one

close friend, and it just felt like there was this deficit…So, coming back to this

organization, it felt really different, different in a great way because you really do

have that outlet, and as I had mentioned before, it was like, yes, this job earns me

a paycheck, but we all have our own… I guess desires of what we want out of a

job and the people aspect is very big for me. So, I guess I would just say that

coming here (to this organization) has just helped me have that sense of family,

it's like having a family again.

Sreya, another member of the *Helping Hands* team expressed similar views.

Sreya is a gentle and soft-spoken woman in her forties who has a very calm demeanor.

She is very composed and quite knowledgeable about the field of HR. She has been

working in this career for over fifteen years, almost ten years at HPC. Sreya shared, that

like Jyoti, she was born in the U.S., has strong cultural ties to India, and was raised in the

same large city in the U.S. where she currently lives. Her upbringing and family

traditions included frequent participation in cultural and traditional activities with extended family and other immigrant families from India, all of whom followed different religious beliefs. Their unity as an ethnic group was a big influence in Sreya's life and self-identify.

Sreya enjoys being around people of different ethnicities and talked about how much she enjoyed participating in HPC's recruitment events and other field projects where she has had an opportunity to meet and greet people. The listening, guiding, and helping aspect of her job is something that Sreya has thrived on. She felt that this is where she has an opportunity to use HPC's RISE-UP values. According to Sreya, she is proud of being a part of these values and noted that she has experienced the behaviors of respect, integrity, sincerity, ethical behavior, understanding and peacefulness every single day within her team and also in communications with the leadership. In describing her views on religion and spirituality, Sreya explained that she saw them as a joint effort in how she practiced her faith:

> When you are describing religion and spirituality, for me I feel like it is very combined…I feel like my religion has helped me spiritually, and in developing those values and ethics, and how to love and help, and have that hope. For me, it's having that belief. For me personally, it's having that belief in Jesus Christ. But I respect, that not everybody has that same belief. And I think that there is a deeper sense of you know… in spirituality, there is a deeper sense of - what is the meaning of life? What is the purpose? What are you really here for? For me again, it is to be able to pray for others. I can pray for our whole work team.

Being a good listener and providing a source of support to manage work stressors or personal trials is one way that Sreya has used her spirituality in creating trusting relationships with her teammates. She is mindful of knowing her limits regarding her religious views and has shown respect towards the views of her teammates. Sreya explained that she finds joy and work satisfaction in providing this level of support to her teammates and other co-workers. She felt that a work environment that allowed her to express her spirituality motivated her and allowed her to be a better employee and a better co-worker because she was able to form these trusting relationships at work. She acknowledged that as human beings, we make mistakes and we hope to be forgiven. She felt that spirituality allows a person to move forward and not dwell too long on the mistakes made.

Sreya's expression of spirituality at work was very similar to the way she expressed it at home. She explained that she is mindful and prayerful in her personal time at home, practicing fasting during certain times of the year, and allowing time for reflection and self-control. She shared that this calms her mind and allows her to focus on being a good person who cares about others, who is empathetic and compassionate, and who can relate to others in a genuine way. When I asked Sreya how her spirituality manifested at work, she explained:

> I don't think it ever leaves. I think it's just with me. I don't think I check it at the door, or leave it at the door, going in or going out. That's part of me and I would hope that it's seen in the way I talk to people, or the way I act with people. Whatever I do, like my actions or words, that it comes across, that it's not just me, but there's God working through me in doing what I do, hopefully. I think that's

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what motivates me. Knowing that I can be of help to someone in a day, is

satisfying for me. Workwise, I am capable, I can handle my job. I mean, I am

not an engineer, but in this realm of whatever work I do (in this discipline), I do

my best and accomplish goals, and I'll also do this (use my sense of spirituality to

reach out to others), because I don't think that I can sit by myself and stare at a

computer all day long (and feel satisfaction). That wouldn't fit me at all.

Sreya found a level of motivation and satisfaction in expressing her spirituality at

work and felt that it was encouraging to her teammates to have that relationship of

honesty and trust. Team cohesiveness was important to Sreya and she shared that the

expression of spirituality at work had many benefits that contributed to the cohesiveness.

She felt that her teammates and other co-workers knew that she was genuine and sincere

in her desire to offer help and support. In her words:

So, while I may be more of a soft-spoken person on the team and not super

assertive, but I can hold your back (back you up as a team member), no problem,

like especially when push comes to shove, or if certain situations come up, I know

I can definitely handle it, but I may not show it until it needs to happen. It takes a

whole bunch of personalities to make a team, but you need to nurture each person

to make them better. I feel like I bring that to the team a lot. And in the field of

HR you want people whom you can trust. Because there can be issues related to

employee confidentiality. I feel like in HR you must develop trusting work

relationships with your coworkers, top down. You should want that in any job

that you do. It is very important, and it helps solidify the team when it is based on

trusting people.

The third member of the *Helping Hands* team is Kara, whose work includes supporting and interfacing the *Helping Hands* team with other HR teams at HPC. Kara is a mature and wise African American woman in her mid-sixties. She has been with HPC for over five years and brings with her, many years of experience in HR functions. Jyoti and Sreya perform specific data analyses and data comparison tasks that are mostly individual-focused projects, which can be accomplished independently. The tasks performed by Kara involve supporting and interfacing different HR teams, which results in belonging simultaneously to the *Helping Hands* team and other teams in HR at HPC. Her work skills and personal life experiences are highly valued because she has a way of communicating that is gentle, assertive, and full of confidence.

Kara shared that before she came to HPC, she served in a director position for several years at another Health Care organization, where changes in leadership had resulted in poor communications, and a distrustful work environment. Serving as an individual contributor to multiple teams at HPC is something that Kara now enjoys and noted that she had seen RISE-UP values demonstrated among all teams, at all levels. This culture of HPC is highly valued by Kara. Besides working in HR, Kara and her husband have spent more than twenty years serving in their church within the youth and couples ministries. Kara expressed that serving and helping people is something that brings great satisfaction and joy to their lives.

According to Kara, in the many years of serving her community through her church, she had worked closely with people of many different ethnicities and faiths. She noted that besides being committed to her children and grandchildren, serving the community in a way that is meaningful to those who are being served, was an experience

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that gave her and her husband the most gratification in life. I asked Kara to describe her thoughts on religion, religiosity, and spirituality, and how that is experienced in her work environment. In her words:

> For me, religion is man's description of an organized set of parameters and beliefs and it is man's determination. So, when I talk about the Methodists, or the Baptists, they have their own doctrines and those are man-made doctrines. So, I feel that religion is the man's doctrine for what they believe. Spirituality to me is relationship, an individual's relationship with God maybe because I have a Christian faith, but spirituality is my relationship through the holy spirit, with my God. My personal relationship, no matter what religion I actually follow, or what doctrine I worship under, it is my personal relationship. And from a work standpoint, I think we all have our own beliefs that I think we all share in the fact that there's somebody to have a relationship with that's there. For those who don't speak of their faith, they understand faith, but for those who do speak and are active in a body of faith, that we all have an opportunity to share, and I think that helps along with how we view the RISE-UP values.

In describing how spirituality manifests itself in her work environment, Kara explained that the words that make up the acronym RISE-UP can simply be words without any meaning and an employee can know these words and not really believe in their values. But when they are modeled every single day, in the way employees are treated by their teammates, and their leaders, then the individual sense of spirituality is awakened, and the values of respect, integrity, sincerity and ethical behavior become a part of daily work experiences. She clarified:

Because we have what we perceive as our relationship (with God), that we plan to take that relationship (with us) and it guides us in how we work with people. Because it's just not… these are just words that, I guess rules and procedures that we need to go through the RISE-UP values. It's because of our spirituality that we know how we should treat other people and not just how we are expected to be treated but more so how to treat people because that's who we are.

Kara explained that because each of the teammates perform individual tasks that involve data analysis and comparison for a specific internal department within HPC, there are times when everyone is focused and concentrating into their own functions with little or no overlapping of tasks. But if there are any changes or variations in the process, then everyone within the team is available and ready to assist anyone who may be experiencing difficulties. She clarified that there was never any hesitation in asking questions, and the attitude within the team was that of compassion and service. Kara gave examples of times when others came to her rescue and also of times when she had taken on someone else's task so that they can address a personal crisis. In her words:

For me it's being compassionate. When people ask me questions and people say this all the time, "you mean when people want something, you don't… (say you are busy) you stop and help them even if you are busy". Yes, I try to serve them. I see my role as being a servant. And whether it's work (related), whether it's the person who comes to me (with personal concerns), which happens all the time, "I have this issue", or "I have this question, can you answer this for me?" But I see it as being more as the person who understands their needs and try to fulfill it based upon what my role is in the organization. And not to just necessarily give them,

"OK, well it says: I have 2-weeks to do this, or I have this much time…", but to be of service to people so that they can get their job done. Yes, reaching out and understanding… really understanding and being compassionate and concerned, a sense of integrity.

Operating from a place of integrity and honesty is very important to Kara and that is how her spirituality is manifested at work. She stated, "If I can't get to them, then telling them that I can't get to them at this time. And if I make a mistake, then being accountable for the mistake I make". Kara's workplace spirituality also involved helping others in her team succeed in their tasks and in meeting their goals. She explained that being compassionate includes being patient and genuinely giving other the attention they deserve:

My goal is always to think through a situation and think like Jesus would. How would Jesus handle this situation? And to always come from that perspective, rather than me, because if you depend on me then it may not be as pretty. What it does and how I deal with people, even when they upset me, even when they are just not there is to… And my director said this one day, "This person was just not getting it", and this person was not getting it most of the time, and my director was still with me when I was sitting there (observing) and he said, "You must have patience of a saint", and I said, "You know, somebody was patient with me!" So that's how it manifests itself when I deal with people is to be patient, to understand, to not get rattled, and if I do get rattled, I go away and get rattled and I come back, and I deal with it because that's not… I don't want them to see that from me.

Kara does not hesitate to share her knowledge, and she is also not afraid to ask for assistance and guidance. In communicating genuinely and honestly, Kara has allowed the knowledge sharing to occur in both directions, as she described:

> So, on a daily basis, I desire to bring my excellence, I desire to bring the knowledge that I need to get my job done. And I think that I don't have a problem to say, 'I don't know how', or asking a question. Because I think that is the only way and if I try to create this façade that I know it all, then I can't serve anybody. So, to the extent that I have to have people who provide things for me, I will do that, I will ask. And I think that from a spiritual standpoint, I should be humble enough to be able to say, "I don't know how", or "I don't know what to do. Can you walk me through this? Can you help me?" But I am always wanting to understand so that the next time, I can help them.

Kara admitted that she puts herself out there for others to seek her guidance, or support and she communicates the wisdom of work-life balance with her teammates and her director, all of whom are younger than her. According to Kara, they have appreciated being able to talk to her and know that her support and guidance comes from a place of trust and honesty about her own experiences. She elaborated:

> I have a person that I work with, and I think I put myself out there a lot. We work very well together, and she is over the group that I work with, she's the director. And she feels comfortable enough bouncing things off of me, because she knows that I will get the work done, and we'll talk through it and we'll walk through it. But most recently, she was doing something for the organization, and she said, "Well, you know I need to keep doing that, and I've done so well…" I said (to

her), "You need to step back and you need to say: I don't have to do it all. That I should have some 'me' time too. That I should put 'me' in some of this and not just the organization." But she has a son that just went off to college and one that's a high school senior, and I said, "You need to let some of that go and be the best person you can be (to yourself), but if you're always working and you're always working, then you can't (be the best person you can be to yourself). I said, "So, understand what your first role is and then the rest of it will fall in place". And she talked to me maybe a day or so later, and she sent me a text message, "Thank you for sharing that with me, I understand, and I can release now, because this is more important" (my health and my family). And I think that hopefully in becoming and being the person that God wants me to be, that it was OK for me to make that statement.

I asked Kara to share her thoughts on bringing her spirituality to work, what that did for her teammates and if she saw any benefits or potential drawbacks to expressing her spirituality in her workplace. Kara replied:

I think that they know what they get from me is genuine. That if you were a person who didn't have the faith and the spirituality, that you might be somebody today and you might be somebody tomorrow, and you know… they don't know, like who's going to show up today? But I think from a spiritual standpoint, there's a consistency that you bring because that's who you are and that's who you're trying to be. And you get a genuine answer from people (who are spiritual) not what they think you want to hear.

No, (no drawbacks) because I think that I've been blessed… Because it gives you

peace… And to me, that's a lot further than the paycheck. When people ask

questions, and they decide that they are here to serve… when people come and

say, "I'm here to serve. Not just to do a job but here to serve", I think that it is

more spiritual perspective. And some people just come and do their job. But

when people give of themselves, and serve, I think it's more spiritual. There's not

going to be case where you don't have someone to help you if you need help.

Spirituality does bring out the servant's heart.

One of the most obvious and pronounced messages within this team has been their sense

of being at service for each other, having a servant's heart and always ready to lend a

helping hand. Under all circumstances, the *Helping Hands* team remains focused on

team effort in getting the tasks accomplished and always willing and seeking ways to

help each other and also those who are not part of the team.

HPC Team Three Interview

During the team interview of the *Helping Hands* team, Kara began by stating that

in expressing her spirituality at work she felt free to be who she is and that from a team

standpoint, there were no silent expectations of each other. Simply the fact that they are

who they are and that their spirituality allowed each of them to be servants of other

people on the team. She also felt that workplace spirituality created a sense of

collaboration and equality. Joyti agreed with these statements and added that being a

faith-based organization, HPC is also a place where spirituality is welcomed because it is

a place that fosters the sense of healing and nurturing. According to Jyoti, workplace

spirituality creates an environment where diverse ideas are accepted and respected:

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All of that into Kara's point, there's respect for one another, and I think that this is

very much so emulated in the team level and the department level. We do have

the ability to express our own opinions and be respected even if they might be

different from… my viewpoint might be different that Sreya's viewpoint and vice

versa.

Sreya explained that the desire to work collaboratively and to help each other is always

there, and that the way they served each other was intentional with no ulterior motives.

Even among us three, this team right here we can really share what we are feeling

and be comfortable sharing. We can easily help each other and actually have a

desire to help each other, which I think is great in our team set-up. To help and to

serve each other. I think it's all encompassed in how we go about our daily work

within our team

The *Helping Hands* team members expressed that diversity in ethnicity and faith at HPC

was highly valued and everyone was made aware of specific religious holidays to allow

employees to be respectful of the diversity within the organization. In Jyoti's words:

We work with a very diverse work group and our organization really respects that

when it comes to any variation in race, or religion, etc., although we are Christian

based organization, they (upper management) frequently send out Emails about

Hanukkah, or Ramadan, or other significant days in other faiths… just so that

everybody knows that is what's happening and to give people who may not have

any clue what that is… a reminder, almost like, this is what is starting now and be

respectful to those is your team who may need time to pray or fast, or… And

patience as well. There's a lot of inclusion that the organization fosters, and I

think that as a work unit, we try to do the same and respect each other.

I asked the team "What does that do for you, for your own sense of spirituality and for

your team, to have that kind of environment to be in? Sreya response was:

For me, I feel like it is encouraging, it's motivating to be able to have these types

of relationships with each other. It's not just… and I'm comparing it to a job my

husband just left, where nobody said anything to each other. Even at Christmas

he wished people Merry Christmas and there was never a back and forth

(response). So, hearing some of what he just went through, I thought to myself, I

love this place! We can easily have a conversation and check in with people, and

people check in with you. It (workplace spirituality) definitely makes this place a

better place to work.

To Kara, the sense of freedom is very important, and she shared that workplace

spirituality has allowed her to be who she genuinely is. She explained:

What it does for me is that it is very freeing. Because, like I've mentioned before,

I've worked at places where you had to check who you were at the door and

become who the organization said you needed to be. We don't have to do that

here from a spiritual standpoint.

For Jyoti, this environment has built a stronger work relationship and has brought a little

bit of accountability to each other. According to her, people are not afraid to ask

someone if one of team member is unexpectedly not in at work. They take the initiative

to check on the team mate and make sure she is OK. They all agreed that the RISE-UP

values are acted out each day and the sincerity and understanding towards the teammates

is genuine. Kara felt that these values came from having an individual sense of spirituality, which encourages certain conversations and behaviors to uphold the RISE-UP values. Jyoti made an observation that:

> But it's interesting… there are some individuals (on our larger team) that may have different levels of spirituality or a different understanding compared to probably what we have (among the three of us) ... In some cases, you can see the different personalities, and maybe we would have handled a situation differently than those individuals or, maybe those individuals wouldn't care to find out where team member X is if they were running late for a meeting, where as we would inquire and pry and try to figure out if that person is safe. So, outside of this work group, there are individual team members who would have a varying level of spirituality.

Kara also noted that, "…for some, what we, the three of us consider spirituality, some others would consider it to be religion. And I think that's the difference". Sreya commented that her view on religion had helped her spirituality, to which Kara explained what she meant by the distinction she has made between religion and spirituality:

> But I mean that you went further than religion, to have a relationship. There are some people who just go to church, and they go to church. To me that is religion. Spirituality is when you want to have a relationship. You start with religion, but then you say, "I want to take it to the next step." Other than just go to church and read the Bible. You want to know more, you want to feel more, you want to be a part, get a true picture of what is the will for my life, rather than I just go to church every week.

The team agreed that it can be difficult to differentiate between religion and spirituality, and they also agreed that having team relationships at work that is based on respect, compassion, understanding and caring is far more important than having common religious views. They shared a story about a person in another team who they occasionally work with, who had a baby, and no one knew for four months because he did not share the news with anyone. He felt that everyone would judge him for having a child as a single parent. The *Helping Hands* team learned about his child and they surprised him with a baby shower. Sreya commented, "I said to him, 'You can totally talk to us, because we are not out to judge anyone'. That was probably the best baby shower we had". The team shared that celebrating milestones in the lives of their teammates and co-workers brought the team together and created a family. Kara remarked that the organization had a committed focus on 'hire for fit', meaning that the buy-in on the organizational values related to workplace spirituality were not just a slogan, they were critically important to the organizational work environment. Jyoti elaborated:

> I was going to say to piggy-back off of Kara's comment about hire for fit, is that within an organization, specifically as it relates to our team, it's like, you can have the technical expertise to complete a job successfully and to move up within an organization, but if you do not have the personality and cohesiveness that is required in a team, the people skills (communication and genuine caring), then it's just not going to work here. You can teach this job to many folks off the street, but in order to work well and gel together, you can't always teach that. I think that's really important.

The RISE-UP values are important to this team and living up to the meaning of these

values makes their daily work meaningful and purposeful.

Table 5. HPC Team 3 – The Helping Hands

Participant	Thoughts on Religion/Religiosity and Spirituality
Jyoti	Distinguished religion/religiosity from spirituality. Influenced by three major religions within her family, she identified spirituality as a belief system which respects all religious beliefs, and described religion as believing in a divine being. She expressed:
	Spirituality to me means that there is more to life other than you and me. I connect a lot with spirituality in terms of how to be a good person… values that are how to be a good human, to be kind to others, to do things… to go out of your way for other individuals, (to consider) how to make someone else's day easier, or happier.
Sreya	Defined religion as believing in her faith of Christianity. Described religion and spirituality as one combined concept where religion supports spirituality which consists of hope, love, moral values, caring, praying, having a deeper sense of meaning and purpose in life. She elaborated:
	I respect, that not everybody has that same belief. In spirituality, there is a deeper sense of - what is the meaning of life? What is the purpose? What are you really here for? For me again, it is to be able to pray for others.
Kara	Articulated religion as man's doctrine for what they believe, organized set of parameters and beliefs by man's determination. She explained that spirituality is an individual's personal relationship with God, through faith perspective, no matter what religion one follows. She further explained:
	I think that the role that it (spirituality) has is that because we have what we perceive as our relationship (with God), that we plan to take that relationship and it guides us in how we work with people. It's because of our spirituality that we know how we should treat other people and not just how we are expected to be treated but more so how to treat people because that's who we are.

Participant	Individual's Expression of Spirituality
Jyoti	Being approachable and compassionate; reflecting inwardly, looking at the big picture; forming respectful relationships; having peaceful thoughts about co-workers; listening and accepting differed opinion and voices.
Sreya	Being hopeful, joyful, respectful; praying and blessing others; taking on added responsibility; being compassionate and ethical; listening and using encouraging language; maintaining trust and standing up for others.

Kara	Showing compassion, concern; reaching out and being uplifting; operating with integrity; being patient, caring, motivating; being consistent, genuine, grounded and dependable; giving sound advice, sharing of knowledge and creating a peaceful presence; not passing judgment.

Participant	Individual Benefits
Jyoti	Seeing purpose in challenges, experiencing diversity in personalities, having reliable and trusting relationships at work, not passing an opportunity to support teammates, experiencing acts of unselfishness, feeling optimistic and reflective.
Sreya	Feeling prayerful and connected to teammates, respectful work relations, developing listening and problem-solving skills, experiencing sense of joy and fulfilment, feeling self-motivated and productive, experiencing trust and confidentiality, valuing diversity in faith, having meaningful work relationships.
Kara	Drawing energy at work from a faith perspective, developing confidence in work-life balance, sharing wisdom with other co-workers and learning from them, leaning on teammates for support, experiencing trust in teammates without inconsistencies, valued as human being, freedom to be self.

Participant	Benefits to the Work Team
Team interview	Freedom to be one's genuine self, openness and equality among the teammates, no hidden agenda, consistent and sustained support, fostering inclusion, relationship building, honest communications, culture of healing and peacefulness, looking out for each other, work values aligned, celebrating milestones in life of teammates, employee well-being, overcoming adversity.

Participant	Benefits to the Organization
Team interview	Respect among employees of all faiths, unity, like mindedness in personal and work values, employee commitment to the organization, self-initiated accountability and ethical behavior, high quality work, high productivity, respect for diversity within work teams, inclusion of different view-points, organization values are respected and sustained, looking out for greater good of the organization.

Individuals' Expressions of Spirituality:

- **Attributes**
Motivating, encouraging, relationship building, respect towards other faiths, creating harmony, no silent expectation

- **Oral Articulations**
Genuinely caring, polite, contributing to well-being of team, comforting, fostering inclusion, open and transparent in communications

- **Actions/Behaviors**
Supportive, kind, calm, respectful, peaceful, acting out of compassion, honest, ethical, consistency in behavior.

The consequences of expressing spirituality within the work team is manifested this way

Roles They Play:
- Encourager
- Helper
- Spiritual glue/ Wise listener

Org. Culture
- RISE-UP
- Leadership modeling behavior

Potential Drawbacks of Expressing Spirituality:
Lack of WS would be a cultural misfit in an organization where WS is part of the organizational culture.

Individuals' Benefits: Feelings of:
- Blessed at work
- Knowing your will for life.
- Joyfully serving the will for your life
- Valued at work
- Respected by teammates
- Job satisfaction
- Job fulfilment
- Inner-peacefulness
- Connected to team
- Being supported
- True friendship
- Meaningful work
- Freedom to be yourself

Synergistic Work Team Environment, Consisting of:
- Peacefulness among colleagues
- Living the values of faith
- Integrity in team relations
- Respect among teammates
- Work ethics
- Being your true self
- No façade
- Consistency in behavior at work
- Honesty and trust among teammates
- Empathy and responsiveness
- Accountability in tasks and action

Work Team Outcomes:
- Cooperative work environment
- Shared responsibility
- Relationship of compassion and care
- Communal peacefulness
- Quality in team work produced
- High productivity
- Pride in self and team
- Sense of belonging to the team
- Filling the gap when needed
- Fostering trust among teammates
- Unified effort in task completion
- Seeking greater good of team
- Common work values across all teammates
- Job VS meaningful, purposeful work
- Relationship with work team as family

Organizational Benefits:
- Performing better as a team
- Meeting organizational goals
- Accurate and timely response to clients
- Attainment of RISE-UP goals
- Inclusiveness without need for affinity groups
- Productivity and performance at peak
- Committed to the team and to the organization
- Like-mindedness in work and personal values
- Influencing quality of life at work and home
- Transparency between leaders and employees
- Employees who are retained for the right reasons
- Improved job engagement

Figure 3: Organization: *Healing People with Compassion*
Team: *The Helping Hands*

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Analysis of HPC Teams

Based upon the data presented in Tables 3, 4, and 5, a distinction between

religion/religiosity and spirituality within the three teams in HPC is apparent. Within the

Peacekeepers team, everyone made the distinction between religion/religiosity and

spirituality, within the *Prayer Warriors* team three out of four members made the

distinction, and within *Helping Hands* team, two out of three made the distinction. There

were two contrasting cases, however eight out of ten team members in HPC made this

distinction. These tables also provide insight on individual team member's expression of

spirituality, and their perception of its benefits to themselves. Table 6 illustrates the

distinction made between religion/religiosity and spirituality by the ten participants who

belong to the three work teams within HPC.

Table 6. HPC: Distinction between Religion/Religiosity and Spirituality by Work Teams

The Peacekeepers	The Prayer Warriors	The Helping Hands
Work team members: Emma, Evelyn, and Abby. All team members distinguish between religion/religiosity and spirituality. • Religion is a defined belief system that is man-made. • Religion is system-wide set of rules to follow by a group. • Religion is one's belief system and relationship with God. • Spirituality is an individual experience that is personal and allows improvement of self. • Spirituality is awareness and connection to something greater that daily life's experience. • Spirituality is a constant desire to seek purpose of life.	Work team members: Paige, Claire, Sara, and Donna. Three out of four team members distinguish religion/religiosity from spirituality. • Religiosity is man-made set of rules that become a form of habit, which one feels compelled to follow. • Religion can be the foundation to one's sense of spirituality. • Spirituality is a deeply personal experience that gives purpose and meaning to work and to life. • Spirituality is actions based on outlook on life's experiences. • Spirituality is the essence of God's love without religion. • Spirituality is having a good core as a person.	Work team members: Jyoti, Sreya, and Kara Two out of three team members distinguish religion/religiosity from spirituality. • Religion as a belief systems that is a man's doctrine. • Religiosity is respect of the divinity. • Religion is the basis of one's spirituality. • Spirituality is a uniquely personal experience that supports one's desire to be of service to humankind. • Spirituality is making meaning of life, being genuine, treating others with kindness, creating a feeling of love and hope, and service to others.

All ten team member participants in this organization consider themselves to be spiritual, and eight out of ten participants in this organization differentiate and separate religion or religiosity from spirituality. For them, religion consists of man-made set of system-wide rules that one feels compelled to follow, while spirituality is a deeply personal and individual desire and experience to serve humanity and to have a purposeful relationship with something divine. In contrast, two members, Donna and Sreya, viewed religion as believing in their faith and have described spirituality as a combined concept in which religiosity is respect of the divinity, and religion supports their sense of spirituality.

Team interviews revealed a strong commitment to the organizational values set by the RISE-UP initiative, and significant benefits to work teams and benefits to the organization. Abby, a member of the *Peacekeepers* team explained the role organizational values play in the team's daily work environment:

> (It) goes back to respect and being compassionate, and having integrity, and so all
> of these values have been engrained into our work culture, and so, I believe that
> you will find that in every meeting here in our organization, the focus is on these
> particular values and behaviors. So, it is integrated into our behavior model and I
> believe that in this integration we are informed that we are a faith-based
> organization, and that whatever your spiritual or religious belief systems may be,
> these values are integral to our functions, and so if there's ever conversations
> about how do we make a decision or what directions should we go, or this person
> is not acting as we wish, we always go back to these (RISE-UP) values.

The overall findings of each of the three teams within HPC were illustrated in Figures 1, 2, and 3. These figures described that team members in each of the teams are aware of their spirituality and demonstrate it in their attributes, oral expression or articulation, and actions or behaviors towards their teammates. The consequences of expressing spirituality within their work teams is shown to have individual benefits such as: feeling of pride and satisfaction in the job, feeling of being valued and respected by the teammates, meaningful and purposeful work, job fulfilment, connectedness to team and to the organization, and peacefulness at work. These individual benefits further augment the expression of spirituality. For example, Emma in the *Peacekeepers* team shared:

> Respect – that's something that is involved in my spirituality, and that comes out in my workplace, respect towards my colleagues, tactfulness towards my colleagues, that's something which is a part of my spiritual learning.

Additionally, the consequence of expressing spirituality within the work team is shown to result in a synergistic work team environment of trust and camaraderie among teammates, consistency in ethical behavior, respect, empathy and responsiveness towards teammates, and insightfulness in problem-solving.

Team members identified themselves or others in the team as playing important roles such as: spiritual glue, mediator, and encourager, and these roles contribute to the synergistic work team environment which is also supported by the organizational culture of RISE-UP values and by organizational leadership's modeling behaviors. Sara, a newest member of the *Prayer Warriors* team, shared:

> Being in this group, in this cadre of people who became employees of this organization, you look around the room and there is this amazing ability that this

organization has figured out how to take whatever that is inside people and bring

that into some sort of spiritual awareness. We dig deep down inside, and we say,

"Oh I know what that is, and I can do that!" So, we care about our clients first and

foremost, and if we see someone struggling, we are there to help.

The resulting work team outcomes consist of: cooperative work environment,

cohesiveness within the team structure, high productivity, compassionate and genuine

self at work, honesty and transparency in communications among teammates, accurate

transfer of knowledge, and a unified effort in completing the task, keeping the greater

good of the team in perspective. The organizational benefits of this work environment

and team efforts include: expression of spirituality to others not in the work team such as

clients and members of other teams, commitment to the organization and timely delivery

of high-quality products, job satisfaction and improved performance among employees,

peaceful work environment that is supported by integrity and ethical values, quality of

life at work and home, and attainment of RISE-UP values. The *Prayer Warriors* team

member Claire best described it as:

> So, just the fact that we are here, in an environment where we are free to pray,
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> that we are free to say, "God loves you", and free to express spirituality regardless
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> of the religion that we follow, is honored here, whatever that religion is, not just
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> Christian or Jew, or Hindu, Muslim, or whatever faith… They are all respected,
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> and that just extends to the staff here. It's really beautiful! I'm really happy here.

The team's view on potential drawbacks of sharing spirituality at work are also

explained. Claire expressed that, "Some people believe that I am very naïve or very

weak, and easily manipulated, and I know that, and I have a discernment about that".

Abby, a member of the *Peacekeepers* team acknowledged that a person's workplace can be a source of a lot of stress and negative emotions and shared that spirituality based on religion alone can lead to divisiveness.

Organization 2 – *Sustainable Resolution Initiative Foundation*

Sustainable Resolution Initiative Foundation (SRIF) is originated in an institution of higher education and is funded by well-known national organizations. Formed on the principles of environmental sustainability and corporate social responsibility (CSR), SRIF is a faith-safe place that honors non-religious and religious beliefs among its teams and clients. SRIF's goal is to create entrepreneurial innovations, which are expected to empower entrepreneurs in developing countries to solve the most complex global challenges that have risen. SRIF's mission and vision include creating a sustainable business model, ensuring a work environment that consists of a fair society, valuing peace and people over profits, and creating livelihoods that respects environmental limits.

There are seven teams within SRIF and each team consists of three to four members per team. The members of these teams are proficient in one or more foreign language skills and have international work experience. They are highly motivated individuals who are creative and innovative problem solvers and are passionate about innovative solutions that address concerns of economic security and well-being for people living in low-income societies. SRIF provides these teams the tools and training needed to develop business skills and to initiate global ventures in creating solutions that addresses issues of poverty, health, and environmental sustainability. Members of SRIF teams commit to working together within their selected teams for up to two years and produce a viable business venture to address a unique challenge in their selected

developing country. Each team in SRIF is supervised by the Director of SRIF and is

assigned up to two Faculty Advisors as mentors, who are consulted as needed. Using a

personality and work style indicator tool called Emergenetics, members of SRIF teams

also undergo an exercise in evaluating their individual behavioral and thinking attributes

to understand their expressive, assertive, and flexibility strengths as team members.

Three of the seven SRIF teams participated in this research study. These teams

were named *The Shining Light*, with a project to design a business model to create a

microgrid for source of electricity in rural parts of East Africa; *The Terra Mater*, with a

goal to conduct ethnographic research, in support of developing sustainable methods of

farming in selected forest regions of Central America; and *The Fiber Fur Funds*, with a

project to develop a business plan for alpaca farmers in the western and northern

mountainous regions of South America, to market alpaca fur for a fair market value.

Introduction of the Work Teams

SRIF Team One – *The Shining Light*

Team 1, *The Shining Light* team consists of three members, two men and one

woman, all of whom have elected to serve on this team, with a common interest and

commitment to address the need for access to electricity in rural parts of East Africa.

Mike, a white male in his late 30's and Eli, a white male in his late 20's joined the team

at the initial formation of the project and Kacy, a white female in her late 20's joined the

team two months later. All three team members have experience working with projects

related to serving humanitarian needs through non-profit foundations and they bring with

them their unique skills and abilities to work with international and diverse populations.

Mike is a very straight forward person who prefers to share his thoughts in an open and honest way, which he feels can sometimes be perceived as being blunt and lacking sensitivity. He prefers to say what is on his mind and has acknowledged that he can have strong opinions about certain things and does not like to be told that he is wrong. According to Mike, his interests in Physics and Engineering related subjects have suited him well and have led to a career and valuable work experiences. However, in living comfortably and earning a good salary, there was dissatisfaction in work. So after 10 years working as an engineer, he volunteered with a non-government organization in Africa for a couple of years and decided that he did not know as much as he thought he knew.

Mike explained that this experience created a desire in him to find sustainable and practical solutions to the problems of the lack of basic amenities in rural parts of Africa. He joined SRIF and became a member of the *Shining Light* team, which is tasked with designing a business model to create microgrids for rural parts of East Africa. In describing the project, Mike explained the importance of forming partnerships and identifying the need for income generation as a critical part of addressing the problems of poverty.

Mike expressed that, since he is older than his two teammates, has more work experience, especially working in African countries, he had established certain work qualities and knowledge related to diverse work environments. So, by default he has been treated as a team leader, and he felt comfortable in that role. Mike described his team as collaborative, cohesive, and productive. He valued any friction or disagreement among the teammates as a way to tease out innovative ideas. Mike explained:

We get along well. We have, I think, the right amount of friction so that we don't agree with each other all the time. I don't think that agreeing with someone 100% of the time is productive. Because without having two sides of an argument, there's no progress. I think you get stuck in having one train of thought or group thinking and then you get stuck there. So, I think we have the right amount of intelligence and discourse, and it works well.

When asked how he handled the disagreement or a debate about the project with his teammates, Mike explained:

I think my teammates would agree that we handle it well. I don't take being told (that) I am wrong, personally, neither do they. I understand that… we all understand that we're not always right… I think it just comes down to (the fact that) we understand that we're all in it together and we respect the fact that each other's opinions might not be aligned and so we talk it out instead of just making it become an issue.

In describing his views on religion, religiosity and spirituality, Mike shared that he did not affiliate himself with any religion and did not feel like he was very spiritual either. He explained:

I believe that religion has done a lot of bad in the world, but I think that it has also done a lot of good. I think that people that blindly follow anything without thinking it through, are hurting themselves and others. So, when I first hear religion or religiosity, I would question you know… how do I say this? I feel… I guess oppressed might be the word. Both, to people that are not of religion and people that are, and I think that might be in an American context

because other places I have gone have been good and other places have been bad, and I don't blame any religion for whatever. I think people just need an outlet, an understanding of the world at a greater level…So, I was raised a Catholic myself, my mom is Catholic, my grandmother was Catholic, my dad was… I think he went to church twice (a little laughter). So, I don't know. We never talked about it. And so, spirituality was always tied directly to that religion. I don't believe in a spirit, so, when I hear about spirituality it immediately goes into spirit, some kind of inner force that is connected to all people. I don't feel that. I think that I'm a little bit more… what you call it… science thinker or whatever. So, my understanding of any kind of connectedness to the human existence is more based on just you know… if I have the choice of being a good person or a bad person, I choose good person. And so, if that's spirituality, then that's spirituality.

According to Mike, being a good person and being someone who does not bring harm or hurt to others are the traits and behaviors that he aims to live by. He felt that overall, he was a selfish person, and looked out for himself first. So, going out of his way for someone did not come naturally to him. Although, he shared how he likes to volunteer and give back to his community, and how he engages in activities such as using his vacation time to help rebuild homes in New Orleans after a hurricane, but he sees that as a selfish act. In his words:

I went down there because I had some vacation time and I know some guys who were going down there and I'm like, "I'd like to learn how to do electrical work. So why not do that and volunteer? I could get the free education to do it, and it would help somebody out. Win-win, it's a non-zero-sum game." So, you know, I

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still see that as a selfish act. From that, I started a non-profit up in my home state

to help people in my community. But I think it's disingenuous to say that I didn't

enjoy people saying, "Oh, Mike, that is awesome! Who does that?" (Being

selfless) I mean, I think it's just disingenuous to not think that there is a part of

selfishness that's kind of included in all that. So, I do my best to recognize that

and to know that. I'm still selfish and I have varying degrees of that. And if I can

be selfish and help somebody, I think that is the best situation to be in. Because

then you know, I get something out of it and they get something out of it, and then

everyone is happy.

According to Mike, when one does something for others, it feeds a need within a

person and therefore, he wondered if it can be truly considered a selfless act. He shared

that he felt a sense of responsibility to give back, and he explained:

...because you know, I work hard for what I have, but all the systems in place and

all the situations I've been in were the products of a society that I live in. And if I

don't give back to that society that I'm taking from, then it is completely one-

sided and that just doesn't seem fair. That doesn't seem right.

When I asked Mike where that sense of fairness and responsibility came from, he

shared that he thinks it comes from his parents and from the way he was brought up. He

felt that people on the whole are good and that these thoughts had encouraged him to

want to do the right thing and to make the world a better place. His view on spirituality is

that he does not explicitly talk about it, but in his actions and through his work on the

project assigned to the *Shining Light* team, he strives to improve the life of others who

are less fortunate. Mike credited his teammates for helping him accomplish these goals,

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and he placed an honest effort into building good relationship with them, valuing their

contributions, and validating their ideas. In the task of conducting research on the

different aspects of the project, Mike admitted that he is set in his ways and so it was

difficult for him to acknowledge when he was wrong, but he respected his teammates and

valued the ideas they brought to the table, in moving towards reaching the team goals.

When asked if others in his team were spiritual, Mike was quick to share that their

teammate, Kacy, was definitely a very spiritual person who had a greater sense of

something that tied the team to the essence of the project. He described her as a person

who was an abstract thinker and connected with the clients in a very spiritual way. He

explained that all teams within SRIF had completed a course in Emergenetics, an exercise

to evaluate behavioral and thinking attributes of the team members, and to understand

their strengths. Through this exercise Mike observed that while his logical and structural

thinking had its merits of getting from point A to point B in a very organized way, he

considered Kacy's social and abstract thinking as a spiritual and creative way of problem

solving. He remarked that this approach involved behaviors that were associated with

peacefulness and well-being, which were valuable contributions to their team's success

and for the clients. Mike valued the friction within the team, which he felt led to diversity

in innovative ideas and problem solving for their project:

> So, if it was just me I wouldn't come up with half the ideas that we have because I
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> wouldn't have thought from that perspective as well. Because it's not where I am
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> able to bring my mind. And the same from the other side.

Equally, he also valued the spirituality within the team, which he felt allowed peaceful

and respectful way of managing the discourse. In Mike's opinion, Kacy's spirituality

contributed greatly to how the team related to each other and to their clients and felt that this connectedness to their clients was critically important in building trust for a successful outcome of their project.

Kacy, a white woman in her late 20's, is a member of the *Shining Light* team. She is regarded by her teammates as the most spiritual member of the team, partly because she openly and excitedly shares her spiritual thoughts and activities, and partly because she connects with her teammates and with the project's clients in a very unique way. She shared that she joined the *Shining Light* team two months after Mike and Eli formed the team. The team members likened their project to an entrepreneurial start-up company. Thus, Mike's role in the team is similar to that of a Chief Executive Officer (CEO), Eli serves in the role of a Chief Financial Officer (CFO), and Kacy has taken on the role of Marketing and Client Relations. She explained that her tasks in this role involved a lot of creativity, and communications with clients. Kacy is very passionate about the team's innovative products and is very skilled in her ability to explain the details about the microgrids, their functionalities, life of the product, cost, quality, and the income generation model of the proposal. In explaining these details, Kacy demonstrated her ability to engage the clients and the funding agencies in seeking solutions to electrifying the villages in rural parts of East Africa.

With a degree in Political Science and experience in management, Kacy has traveled extensively, and similar to Mike, she has a strong desire to work in rural parts of developing countries. Her prior work experience has been in serving refugee populations. She shared, "I actually started working on refugee issues because

immigration is something that is definitely an issue that touches home for me a lot". In describing her team and team relationships, Kacy noted:

I tend to get a lot more passionate about like the ways that we can relate to people using our service. Not that they (my two teammates) are not, but that's what I generally like to do. So, the team as a whole, I think it's pretty interesting just because we are three very different people, especially me in particular. Mike and Eli are a little bit more analytical, a little bit more pragmatic and I'm a lot more conceptual and social (attributes of personality profiles). But we do a good job of working together because we are able to relate, and we are able to kind of come to agreements. We do disagree and that's fine, but we'll talk it through and I think that one of the great pillars of our team is that we have a lot of respect for each other. So, whatever our personal beliefs are, whatever our disagreements are, you know we respect each other's work and we're always very cohesive in what we do.

Kacy demonstrated a very joyful attitude and was deliberately friendly and respectful in her interactions with her teammates and with her clients. She knew that this puts people at ease. She shared that she enjoyed being a yoga instructor and explained that she liked this form of exercise because it allowed her to be centered, outward focused, and calm. In describing her views on religion, religiosity, and spirituality, Kacy elucidated:

As for me, that's kind of interesting because I'm Jewish, so my religion is also a very big cultural thing, you know it can be considered a race and it's so much to me more than like just a (religious) foundation. It's like here's our text and a lot

goes into Judaism that's just above the religion itself. But, to me religion is definitely a set – like that book, those rules (about) the way you function, and how people are organized around that. I think spirituality is what comes in over religions. I think that most of us don't follow our religions to a tee, especially in modern society. And so, spirituality is kind of like the crossroads between your religion and who you are as a person. So, it's kind of what you have taken from your religion and also what you've gathered from other things, like the experiences that kind of form that moral code.

According to Kacy, she has often found herself at this crossroad and she described her sense of spirituality as a "buffet platter". In using that analogy, she explained:

I guess for me, I've kind of thought about it as a buffet platter (analogy). I was raised Jewish, so I've taken a lot (of teachings and beliefs) from that, and I'm a yoga instructor so, I've taken a lot from that, then I've had my own experiences and I've taken a lot from that, and it all comes together to form whatever my outlook is, so, lots of different traditions coming in.

In describing how her spirituality had developed and evolved at personal level, Kacy shared about its impact on her work:

I'm very secular in my nature and in the way that I interact with other people, and so it's interesting for me to think about how I would bring spirituality into that because it's not something that I necessarily think through. I always think about my spirituality as something that is outside of what I do (at work), but at the same time, I do feel a spiritual connection to the work I do and that's the reason why I actually like doing work that benefits the environment and it benefits people, and

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that is what drives me to do it. And it's also what drives my interactions but it's

not something that I cognizantly think about all the time as I am going throughout

my day.

Kacy credited her upbringing and her daily yoga exercises in keeping her calm, grounded

and able to deal with every day stressors. She said:

I also think that there is also a moral code as well, which is part of spirituality,

such as things I learned from my mom when I was little, telling me to treat others

the way I want to be treated, and that kind of thing comes out in my daily

interactions. And I know that yoga definitely influences the way that I interact

with people and also with the way that I deal with conflict in general… I'm

actually very conflict-avoidant, but it helps me to address things when I feel like

they need to be addressed rather than just leave them, and to figure out the

different sides of the equation. I think that I usually try and at least understand

why somebody is thinking the way that they are thinking. Like what factors may

be influencing the belief, what their rationale is, especially… for example Mike

and Eli think really different than I do. So, I kind of have to understand how they

got from point A to point B, and what's going on in between, and for me

sometimes that can be difficult because we get from point A to point B very

differently. So, I have to go through the process of how they think and understand

that before I can figure out why they're doing what they're doing or why they're

saying what they're saying.

One observation Kacy has made about her team is that people who are pragmatic,

are also very logical in their reasoning and do not always understand the ambiguity that

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can occur when working with people from different cultures. So, explaining something that can be described as a 'gut feeling' or an intuitive feeling of a certain outcome can be difficult to do. She explained that she shared her spirituality with her teammates a lot more rationally because that was how they understood the concept and that was how she needed to be heard. Being grounded in her individual spirituality, Kacy has used methods that involved data-driven evidence and scenario planning to communicate her ideas with her teammates. This has resulted in improved team communications and has provided Kacy a sense of purpose in her work. She said:

> For me to have a sense of purpose that I need, I need to be working on something that I feel is beneficial to society. And if I am not working on something that I feel like it is beneficial to society, then I feel like I am going through some sort of a rigmarole, and it just doesn't… like I don't have that same connection and I don't have that same benefit outside of what I am doing (at work).

She shared that while her teammates may not show their spirituality in any outward gestures such as verbally sharing spiritual thoughts, the evidence of their spirituality was clearly felt in their day-to-day work ethic, concern about doing the right thing for their clients, and the way they treated her as an important contributor to the project. She acknowledged:

> Mike has a very formulated code of life. He is very much so strong – like, 'this is right, and this is wrong' code that he lives by. And it's funny because he can definitely be like all hypocritical about it and will actually tell you probably that he can be hypocritical about it. Eli is definitely much less though so, I'm going to guess, because we've actually talked about this. If you got my (spiritual

intelligence inventory) survey back it was very, very spiritual, and Eli was somewhere in the middle, and Mike is over there (pointing out to the corner of the room). He is very rational, and showing not as much of a spiritual side, but at the same time, even though he doesn't necessarily think, he is (spiritual). Eli also has his code of conduct that he operates in with the world.

I asked Kacy to explain what she meant by a code of conduct and how that related to individual sense of spirituality. She clarified:

Well, it comes out in their interactions. So, Mike's defined code of conduct influences how he acts in most ways, most situations. Like he never really will get all that upset about things, but he will discuss things until he fully understands, I mean he really, really wants to understand them (ideas and decisions that are different than his). So, he will work through anything. And Eli is kind of the same way. I think that Eli is conflict-avoidant also, so he is more likely to go along with whatever is happening, but he does speak up when he sees something that he does not like.

When I asked Kacy what impact individual spirituality had on her team, she explained that when team decisions were made collectively and respectfully, and weaknesses in the project proposal were mitigated through open and honest discussions, the final decisions were welcomed and honored by all team members. According to Kacy, this experience has allowed the *Shining Light* team to successfully withstand being tested by their team leaders and project evaluators, resulting in creating a product that was better than what their competitors could offer.

Eli, a white male in his late 20's, shared similar thoughts and feelings about his team experiences as a member of the *Shining Light* team. He is the third member of this team and he serves in the role of a CFO on their team project. Eli admitted that initially he was a bit unsure about the word 'spirituality' and how it would relate to his work environment. He shared that living a comfortable home life in the U.S. with loving parents, grandparents and siblings has made him want to reach out and share these blessings with others less fortunate. With a background in finance and economics, Eli felt that if he could contribute to a project, which would improve human living conditions, and would help people living in poverty with income generating business ideas, then the solution would be a lot more sustainable compared to just charity-based solutions. The goal of SRIF is to find answers to these world challenges and Eli expressed that he is pleased to be a part of this team.

In sharing his thoughts about religion and religiosity, Eli reflected that religion has done a lot of good in the world, but it has also caused some divisiveness and hurt. He felt that his religious views are more aligned with someone who is agnostic because he was skeptical about the teachings of the religion he grew up with. In his words:

> I grew up going to church and then at some point, my mom had told me that I can believe in whatever I really want to believe. She was bound to like building a moral code and a moral compass through like taking us (me and my sibling) to a Christian faith church and essentially, when she posed that question to me (about religion), I kind of didn't know what to think. I like to sleep in on Sundays, (we laugh) so I felt like I wasn't going to take that (going to church) more seriously. So, I never really got into the religious aspects as much. Also, I believe that as

much good as it's done for the world, in some regards, it's caused a lot of problems as well. And I'm more of a 'believe it when you see it' kind of person. So, I feel that my religious views are more aligned with agnostic, currently. I think spirituality is more like a human to human moral code. You know you don't treat someone differently because they are of a different faith, but you would help them in a crisis or something. Whereas religion itself is, I feel like if you are in the same religion as someone, you have more things to connect up with because you believe in that same higher power, but it's not necessarily the same moral compass that drives you (to have that connection). You could have a different moral compass than others because of that or have a belief that other things are more important, but essentially, I think spirituality is predominant over religion because every human has some aspect of spirituality, and a moral compass.

Eli acknowledged that he believes in the Golden Rule of treating people the way a person would like to be treated. He expressed a deep sense of fairness and consideration for others and shared that while earlier he did not see that as his spiritual side, he was beginning to realize the connection.

I guess for me it's more about just how I treat people and how I am perceived to other people. The Golden Rule of treat others how you want to be treated, has stuck with me for a while and that's not really a religious saying or anything, it's just a spiritual saying I feel like. And you know while taking your (spiritual intelligence) survey, I felt like I really didn't define myself as workplace spiritual at all, but now that we are having this conversation, I am feeling like… I

understand it more, at least and relate (in some ways) … we're all aiming… at least in this group, what I experience is that we are all aiming towards the same goal of successful completion of project. So however we can better enhance that, and better facilitate that is what we want to get to. It's important to be connected and relating to each other.

In expressing his views about workplace spirituality (WS), Eli remarked that he felt that WS may be articulated and experienced more often in project-based work team environments where there are defined goals and project completion deadline to meet. According to Eli, in project-based teams, the teammates need to connect and relate to each other more often, and be on the same page to meet project goals and deliverables in a timely manner. Eli stated that within their team, he credited Kacy for being the most spiritual person, and for possessing the skills to keep the team connected with each other and with their clients. He elaborated:

In terms of our group, our team, I would say that spirituality is… and we've talked about this a little bit before, we always felt like Kacy has such a human connection. I feel like she has a lot higher emotional intelligence than Mike and I because Mike and I are very much like structural, analytical, kind of people. Not as human oriented (conceptual). I feel like she brings us back to being purpose oriented and more meaning in a lot of the things we do when we get into like seeing… So, the best analogy I think is me and Mike, we like to see the tree instead of the forest. And she (Kacy) likes to see the forest instead of the trees.

On a day-to-day basis, Eli described himself as a person who lives by his routine. He explained that majority of the time there were no deviations from his planned day and he

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preferred this calmness where he is neither soul-searching nor seeking some unique experience. He maintained this balance by following a moral compass which he felt resulted in a peaceful existence with those who were on his team and in his daily life. According to Eli, maintaining this calm and expected demeanor, allowed him to bring his spiritual side to his team. He shared that he is a very reliable and trustworthy person and it is important to him to maintain a good relationship with those who are impacted by his work and by his contribution to the team. He said:

In terms of the moral compass and moral code, I feel like I definitely do (consider myself spiritual). I feel like I was brought up in a really great family who had really good morals and everything. I think it's just… it's deeply rooted in me to treat people well, to treat people at least the way I want to be treated. So, when it comes to this team and my work environment, a team that I am pretty much constantly in contact with, I want to keep those relationships as good as possible.

What motivates Eli about his project with the *Shining Light* team is that he is inspired by the thought of innovation and sustainable solutions to alleviate the struggles of many who live without the basic necessities. In that desire, he expressed that he brings his spiritual self to his team and has contributed his skills and ideas in seeking these solutions. He expressed respect for his teammates and acknowledged that it was reciprocated, which brought a high level of job satisfaction. Eli acknowledged that he is the kind of person who would go out of his way to help someone in need, even if there was no prospect of reciprocity. He explained:

I would say… if you were… Because we're trying to describe religion versus spirituality, but like if you were – I can't think of another word, like blessed, and

have a lot going for you in life, you should give back to the community somehow.

And I think that, that's another thing that I align with my spirituality is that I think

that it's important to give back to a community that's given you so much. To give

back to people who are less fortunate and to do things for humanity as a whole.

And that's in a broader context, not just the team.

The benefits of having a loving family, was at the forefront of Eli's thoughts and it made

him feel compassionate towards others, especially those who are less fortunate. He

expressed that there was a familial bond within his team, which he experienced during

their field work in rural parts of East Africa. He described this as a source of his

spirituality, which he brought to his team and to his project. Eli shared:

I think it (spirituality) comes from the way people are raised and from the way a

family addresses sharing and… I grew up with a brother, and so we had to share

everything constantly (both of us laughing). So, I think that it plays on my views

and how I feel and how I behave towards the sharing and caring. Specifically, just

because I had a brother and I did not grow up with any female influence that was

sibling related, so, it was interesting like going on this African trip (for project

research) with Kacy, since she's a woman, I had never experienced anything like

that before. Whereas me and Mike got along like brothers would. So, it was an

interesting dynamic with Kacy, but all three of us were comfortable traveling

together. We had to work together for long hours. So, we had to be trusting,

communicating, understanding, being patient and honest, and respectful. There

was this one incident where we were taking these boda bodas (motorcycle taxi

found in East African countries) to a different location and it was very much out

of my comfort zone. And mine and Mike's motorcycle taxies had shown up, and Kacy's was like nowhere to be seen. And so, I got kind of worried as like… I think it was more deeply felt. It wasn't just something as team members, it was something more than that. It was like 'I care for this person and I want to see us through this event'. So, it's not just like reciprocal, it is more like 'where is she?' We were getting nervous about her safety.

Eli felt that the caring and sharing behavior among the teammates had resulted in better team dynamics where teammates knew when to pick up the slack and support a task that was assigned to another teammate, with no reservations, which allowed the team to cohesively and collaborative meet all the project deadlines. I asked Eli if he thought that his teammates were spiritual, and he responded:

Yeah, I would say both of them are spiritual. Kacy is more outward spiritual. Even though Mike has expressed that he's… and this is like bringing religion back into it (into the conversation), but he's like atheism quite a bit. He has a super strong moral code and that doesn't have anything to do with religion at all, but he's a very genuine person. So, yeah, I think that the team itself does have a good spiritual sense.

Within the *Shining Light* team, WS is rooted in the team's ability to experience healthy discourse and in their common sense of a moral code and a moral compass that guides them in their behaviors and language towards being genuine, honest, and ethical.

SRIF Team One Interview

During the team interview of the *Shining Light* team, I noticed that at different times, the team members freely joked with each other, and they had a very light-hearted

sense of humor that was open and genuine. Eli started the discussion by sharing his opinion about the presence of workplace spirituality as it is experienced within their team. He explained:

> For me spirituality is, like we talked about, it's like a moral code, kind of like a compass that would guide your around through life. It (spirituality) is separate from religion, but has aspects of life's humanistic view, altruistic view towards the benefit of yourself and other people. So, in our team, specifically with this definition, I feel like we have a good sense of spirituality because, like Kacy has said, we know each other very well. We know how each of us are going to react towards separate things and we know… we spend a lot of time together, so we know a lot about each other, and that helps to know and build team spirituality.

Kacy added to this view by sharing that the team's common purpose on why they are doing what they are doing, a common goal to strive towards, is important in creating the spiritual bond that drives them to stay focused and unified. She elaborated, "We might have probably different motivating factors, but we all are really interested in bringing electricity to rural populations, and that's what guides our work. So, at the end of the day, we're all working to that common point". Mike struggled a little with his definition of spirituality because he wasn't sure if his desire to serve the underserved is something that he would define as spirituality. He explained:

> I understand that we have the same goals, the same outlook, and we respect each other, but it's not something I consider spirituality. (They are) common goals, and respect. I don't have an overarching term for it for that. I think that we had this discussion last week, that as a human race, we developed having collectives,

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as a means for survival and now it's a few thousand years later and we're still

helping each other out for the survival of everyone. And I don't see that as some

grand arching spirituality aspect of it. I just see that as people helping each other

out for the sake of the human race. I would say more genetic than pure desire. I

think the desire is driven by genetics.

When I asked Mike how that common desire to help the human race translated into a

team effort of collaboration and cohesiveness as a team, he explained his thoughts:

I think it's common respect. I want to be respected so I respect my teammates

and they do, which is great. And I think I do. And in the common goals, and

communications to describe our goals, to explain them, to agree on them, to have

consensus and to move forward as a unit, by decision. We decide to work well

together.

Kacy elaborated further to explain her views about what goes into the effort of

collaboration and the teammates' deliberate effort to be cooperative and communicative:

Yeah, I agree with that. I also think that as a team we actively work on working

well together. Like we don't just… we didn't just come together and expect our

group to work (well). We kind of all try to learn how to communicate with the

other people in a way that makes sense to them, we talked about what we are

looking to get out of our project, there is a lot of clear communications that we

have had that adds to these decisions.

Eli gave particular examples of other teams within SRIF that were not as

collaborative, even though they had common goals. He explained that what is unique

about the *Shining Light* team is that they have stayed aligned and honest with each other,

and have shown respect towards each other's strengths and contributions. Kacy's observation about some of the other teams in SRIF was that their focus had been on avoiding disagreement, and in that process, they may have compromised too much. She explained the benefits of accepting disagreements and working through them:

I don't think that we came together expecting to always agree with the other person (on the team). I think that we appreciate that we don't (always agree). And I think that we've set out so that we can kind of discuss things. Whereas I feel like if you're more focused on the friendship and maintaining bonds, which is awesome, but it is also hard to also have those (tough conversations), "well, I don't like what you just said" or "I don't like this", you know. Because if one of us, if we have a disagreement over like something and I can say something like, I think it's this, Eli says this, and Mike says that, then when we figure it out (determine the true resolution to the challenge). We generally give credit where credit is due, but we also don't take credit away from the team as a whole.

Mike agreed with these observations and added that early on, the *Shining Light* team made these attributes a priority at the onset rather than wait until conflicts arise. According to Mike, the *Shining Light* team has never held back their thoughts and ideas, and any disagreements have led to more innovations and better product designs because the teammates have never held back giving credit to the teammate who has solved the challenge. Mike shared that he preferred the 'we mentality' and explained that he had a difficult time writing individual progress reports required by SRIF, because he felt that individually, he is not capable of accomplishing what they have accomplished as a team.

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I asked how the 'we mentality' came about in their team behavior and Mike shared that in working on SRIF projects, there are certain viewpoints on how the teams are expected to behave and function. So, in the early stages of the formation of a team, the members are expected to take a 'Teams and Partnership' class before they start their research venture, which created the appreciation for collaboration. Kacy elaborated that the *Shining Light* team did not specifically create the 'we' structure as a norm, but it just felt natural to refer to their accomplishments as team accomplishments. Mike added, "If we were always guessing, I don't think we would have been as productive or as fluid". I asked the team how it felt to have experienced the 'we mentality' and the common respect for each other's differing view. In Mike's words:

> I think it makes us stronger as a unit than it would individually. We complement each other in different areas which is good in its own right, but we allow ourselves not to… like we allow ourselves to disagree and learn from the disagreements instead of getting upset about that. So, at the end of the day, or at the end of whatever, meeting, argument, whatever, we come to a better understanding about our project and about each other, which is only because of it (disagreement). And we don't feel like we have to be best friends, but we are learning to be friends through the process.

Being a cohesive and productive team that produces good quality products is important to Mike. He noted that a successful team is one that first forms a relationship that is trustworthy and professionally reliable. He concluded that the *Shining Light* team was more dynamic than other SRIF teams because they had come together as a high functioning team which had resulted in becoming close friends. Eli added that having

formed a team relationship that is based on professional trust and confidence, the team was able to move forward with the project goals without hesitation. According to Kacy, because they were cohesive, respectful, and had trust in each other, the *Shining Light* team did not worry about stepping on each other's toes or about being misunderstood. They just did what needs to be done. Mike added that they valued each other's time and knew that everyone was balancing the demands of the project, other tasks, and personal life, therefore, being flexible, respectful, and understanding was important as they worked towards their project goals.

I asked the *Shining Light* team if there were any take-away lessons they had learned from this work project that reflected their spiritual side, which they will continue to bring to their work teams in the future. Mike reflected back on the psychometric study called Emergenetics, which everyone participated in to evaluate and understand behavioral and thinking attributes among the team members. He felt that knowing his teammates and understanding their motivations and passions, their strengths and weaknesses, and connecting with them individually, made for a strong team relationship. He shared that it allowed a sense of forgiveness towards self and towards teammates when things did not go as expected. Kacy felt that the lessons learned for her and her reflection about her spirituality was that connecting with the teammates at a deeper level and understanding their motivations was very important in forming a productive and cohesive team. In her words:

> When we were talking about spirituality earlier (during the individual interview), I used the terms 'code of conduct' or 'moral compass', which I found to be a little more helpful (in describing workplace spirituality). And so, I think that the way

that we have worked together has helped me to form that (code of conduct or

moral compass) and whether it's my interactions in just my team, or with other

people or in a work environment, I think that it has really helped me to understand

more like how to work in a team. And like Mike said, OK I don't understand

where has this person arrived from point A to point B, but if I can understand how

their brain works, if I can understand their motivations, I can kind of figure it out

a lot better.

The *Shining Light* team members agreed that even though they are three very different

people, with different reasons and motivations in doing what they do with their assigned

project, the sense of respect, cohesiveness, camaraderie, and friendship felt among each

other was formed and maintained by the code of conduct and moral compass they each

had formed.

Table 7. SRIF Team 1 – The Shining Light

Participant	Thoughts on Religion/Religiosity and Spirituality
Mike	Associated spirituality to interpretations of religion. Does not associate himself with any religious views. Feels it's more important to be good person who counteracts the bad that occurs in the world, and to give back to the society. *My understanding of any kind of connectedness to the human existence is more based on… if I have the choice of being a good person or a bad person, I choose good person. I choose to give back to the society that I am a product of. If that's spirituality, then that's spirituality.*
Kacy	Separated spirituality from religion, but considers religion as a foundation for building spirituality. Religion is a set of rules of how you function in a society and how people are organized around it. *Spirituality is the crossroads between your religion and who you are as a person. It is what you have taken from your religion and also what you've gathered from other things, like the experiences that form the moral code, and your upbringing and guide you on how you interact with all human beings.*
Eli	Separated spirituality from religion. Religion is about believing in a higher power that controls the universe. Religion can be good can give you a sense of belonging and also can cause divisiveness and hurt. *Spirituality is more like a human to human moral code. Spirituality is predominant over religion because every human has some aspect of spirituality, and a moral compass. Spirituality is to give back to the community, and to serve humanity, those who are less fortunate.*

Participant	Individual's Expression of Spirituality
Mike	Helping those who are less fortunate; having a sense of fairness; taking responsibility, and working hard; valuing contributions of others; being collaborative; respecting others; putting an honest effort into building relationships; giving credit to others for their support.
Kacy	Practicing yoga; allowing self to be grounded; being truthful and peaceful; being respectful and inclusive; being honest; process disagreements in a calm way; maintain a moral code of conduct; being cooperative, collaborative, and communicative; maintaining a religious space within spirituality.

Eli	Treating people the way one wants to be treated; maintaining calmness; being reliable and trustworthy; being fair and trustworthy; going out of the way to assist someone with no expectation of reciprocity; maintaining good moral standards; being respectful, especially where there are opposing views.

Participant	Individual Benefits
Mike	Gaining new work skills while serving those in need, win-win non-zero-sum; valued by team and by the organization; respected by teammates; sense of belonging; finding meaning in work; learning management skills while serving others; developing common respect among teammates.
Kacy	Spirituality as a moral compass; peaceful work environment; ability to deal with day-to-day stressors; respectful work relations; developing negotiator skills; able to see impact of work on society; finding personal goal satisfaction in work; finding meaning in work.
Eli	Finding and giving respect at work; developing altruistic approach; feeling valued by teammates; Serving a greater purpose than a daily experience of work; peaceful work environment; relating to teammates; feeling a sense of connectedness with teammates; feeling guided by a moral compass.

Participant	Benefits to the Work Team
Team interview	Moral, and ethical working environment; reliability and responsibility in task completion; accountability, and high productivity; peaceful, trustful and harmonious work relations; healthy debate and communication in diverse opinions; shared sense of respect; cohesiveness and compatibility among teammates; demonstration of integrity and dependability.

Participant	Societal Benefits
Team interview	Being innovative; integrity in serving the clients; understanding the needs of the clients who live in marginalized conditions; creating a product that is capable of serving those in need; creating sustainable innovations to solve a critical problem; creating a win-win for all stake-holders; building global partnerships; bringing hope and environmentally responsible solutions to address the problems of poverty and lack of basic necessities.

Non-Spiritually Aware:
- **Attributes**
Hardworking, structured, understanding, respectful, just, fair
- **Oral Articulations**
Choosing to be a good person, logical, going towards kindness, being honest
- **Actions/Behaviors**
Service to humanity, giving back to society, considering people are generally good

Perception of Team Members of Other's Spirituality:
Following a moral code, being just & fair, giving, being selfless, having a sense of humor, open to ideas and suggestions, protective of others on the team, open and honest communication

Roles They Play:
- Spiritual leader
- Idea generator
- Goal setter
- Resource investigator

Potential Drawbacks of Expressing Spirituality:
Contributions of spirituality may not be valued if others in the team do not relate to the meaning of spirituality

Synergistic Work Team Environment Consisting of:
- Healthy friction
- Healthy discourse
- Lively conversation
- Honesty and trust among teammates
- Talking through differences
- Encouragement of critical thinking
- Peacefulness within the team
- Integrity within the team
- Respect among teammates
- Strong work ethics
- Functioning by moral compass
- Being your true self
- Enjoyable work environment

Work Team Outcomes:
- Innovation
- Cohesiveness within the team
- Conceptual and analytical thinking
- Creating solutions to social issues
- Communal peacefulness
- Harmony within the team
- Generating new ideas
- Quality of work produced
- Unified team effort
- Cooperative work environment
- Collaborative team efforts
- Shared responsibility
- Pride in self and team
- Encouraging teammates
- Enhancing skills
- Seeking greater good of team

Societal Benefits:
- Global impact in improving conditions in developing countries
- Developing innovative sustainable solution for source of reliable energy
- Sustainable practices and solutions to issues of environmental degradation and poverty
- Developing business skills in support of social and environmental causes
- Creation of Social Enterprise
- Income generation in innovation
- Cultural understanding
- Ethical representation of client
- Drawing positive attention to resolutions

Spiritually Aware:
- **Attributes**
Peaceful, respectful, negotiating, grounded
- **Oral Articulations**
Peacefulness among colleagues, showing kindness, being gentle and understanding, accepting of practices of others on the team
- **Actions/Behaviors**
Compassionate, ethical, trustworthy, cohesive, maintaining calmness through meditation and yoga, following human-to-human moral code.

Individuals' Benefits:
- Job fulfilment
- Meaningful work
- Purposeful work
- Positive work relations
- Pride in work team
- Satisfaction
- Respect
- Gratefulness
- Valued by teammates
- Connectedness to teammates and org.
- Inner-peacefulness
- Managing workload

Figure 4: Organization: *Sustainable Resolution Initiative Foundation*
Team: *The Shining Light*

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SRIF Team Two – *The Terra Mater*

Team 2, *The Terra Mater* team consists of three members, Mary a white female in her early 30's, Cole a Latino male of South American heritage who is in his early 30's, and Lisa, a white female in her late 20's. All three members share a common passion about understanding and protecting the ecological complexes of the earth's ecosystem, the biodiversity which is the foundation of the ecosystem, and its link to the well-being of life on earth. Mary and Lisa formed the team *Terra Mater* immediately after joining SRIF, and they recruited Cole to join their team shortly after that formation. Their team project involves working with three different forest communities in Central America to conduct ethnographic research and to understand how these communities generate their livelihood, while living amidst native vegetation that needs to be preserved and protected.

Mary is a bright and task-focused woman in her early 30's. She noted that she prefers her routine of rising early and practicing meditation and yoga before starting her day. According to Mary, her interest and passions were topics that concerned the earth's environment and its ecological system. In her view, certain ecosystems needed to be protected so that the biodiversity within this ecosystem was preserved. Raised in the east coast, Mary attended a Catholic high school, became interested in religious studies and philosophy, and pursued her degree in those fields. She shared that during her college years, she became deeply interested in South Asian philosophy and on topics related to environmental studies, which had brought her to SRIF. Mary and her teammates' project in Central America, involved conducting ethnographic studies of three different regions, which were identified to be in eminent danger of loss of biodiversity.

In describing her role on the team, Mary explained that she was a very organized

person and was in charge of the logistical details of managing the team's field research

project, while her teammate Lisa was in charge of the client relationships and marketing

and Cole managed the financial aspects of the project. She described her team to be

passionate and knowledgeable on the topic of environmental studies and biodiversity, felt

a closeness with her teammates, and respected the efficient way in which they equitably

shared the work responsibilities. Mary's view on religion, religiosity, and how her sense

of spirituality started to develop, involved her Catholic upbringing and her desire to study

world religions. She shared:

> When I think of religion, I guess my mind goes to organized religion. I went to a
>
> Catholic High School, and my father was actually… he was Catholic, he was
>
> brought up Catholic, but he would only practice every so often. He'd decide that
>
> we needed to go to church because Catholic guilt is a real thing (we both laugh).
>
> So that's where my mind goes, when I think of religion, I think of Catholicism
>
> and then I think about my high school experience and just feeling like… I don't
>
> know, just feeling a lot of the times like I was surrounded by hypocrites. And it
>
> was just very… I was just not interested in it at all after being in high school. I
>
> remember having a World Religion class and I just remember that we studied
>
> Hinduism and Buddhism, and I just remember thinking that there's got to be more
>
> to it than this. And it was very interesting systems of thought to me, so I really
>
> wanted to dive more into that in college and, so I did. And it was amazing, it kind
>
> of opened up my world view. Not even just religion, but that for me, that's maybe

when even spirituality started creeping in. It led me down the path where I did

yoga teacher training and you know, that was definitely a big part of my life.

Mary expressed that her view about spirituality, is something that defines who she

is and how she sees herself as a part of the universe. She described it as a sense of

togetherness (with the universe) with no discriminatory separation.

I guess for me it's kind of more of a free-flowing system of beliefs that goes just

based off of feeling an experience. You know, going into the yoga class and

studying the yoga sutras, that really shaped my mind, you know just being a part

of this underlying universal subconsciousness I guess, is what they called it. And

it's just like a general sense of connection to everything and not necessarily… not

just being an individual being, but you know, a part of something universal…

yeah, I think the biggest thing for me is that we're all connected, and we are all

here together and that has given me kind of… (a sense of togetherness). I'm not

good at discriminating (in a judicious sense, judgmental way) against any person

that I meet, which can be good and bad sometimes depending on the context.

According to Mary, in developing this sense of togetherness, her spirituality has

allowed her to connect with the people in the rural Central American community, and to

build working relationships. She explained, "For me, it was like going in and becoming a

part of the culture, if that makes any sense, and doing everything in my power to make

people feel comfortable". Mary admitted that it is easy to come into a situation and start

proposing ideas and solutions that may not work for the teammates or for the clients. She

explained that it was important to come in at the ground level, and bring a level of

comfort for all of the stakeholders, to be humble, compassionate, and understanding

when sharing ideas and proposing solutions. She acknowledged that when there are

deadlines and conflicts, patience can run short, and it is always good to come back to the

place of being compassionate and understanding and to be reminded of her own

spirituality.

Mary considered herself to be a spiritual person and she expressed that it felt good

to be spiritual. According to Mary, her spirituality has helped her overcome some very

difficult times such as losing her father after a very short battle with advanced cancer.

She shared that she was sad and confused about the diagnosis, but her spirituality helped

her stay strong for her mother and for her younger sister. In recounting her experience,

she explained:

A very quick journey for our family, but also something that was so insanely

beautiful is that we were all with him when he passed away. And I thought that I

was a spiritual person before, but just like being in that environment when my

father died with my whole family surrounding him, and I just remember feeling

like there is something so much bigger than me that is holding all of us right now,

and I can't explain it, but it's the only thing that I can call it, it was love. And it

was just a feeling that you know kind of dissipated after maybe a week or

something, but I just remember feeling like there was nothing in the world that

could touch what we had as a family and that we were going to be OK. And I

think that was something like yeah, there is something that is so much bigger than

all of us out there, and it brought a lot of comfort to me. So, it was like clearly,

he's not gone, and I feel like that way every single day and I think it's more of

changing energy not necessarily ending it because I don't think that you can destroy what was there.

Mary expressed that her spirituality was about bringing people closer, it was about building lasting relationship that were indestructible, and about lessening doubt or anxiety. In describing how her spirituality manifested in her thinking and behavior at work, Mary noted that she tries to remain positive and less anxious. She said:

I think on a day-to-day basis I am generally like, "Yeah it's going to be fine". Right now, that is the biggest way (staying positive) because we have a big task due tomorrow that we haven't started and then we have another one due on Friday, which we haven't started. And I'm just like, "Yeah, we'll get through it and it will be great". I guess that's the biggest way.

Mary remarked that her spirituality was always there, even when she was not actively thinking about it. It involved being a good teammate, putting others before self, staying calm and showing understanding, contributing equally into the work project, putting her best foot forward, and staying focused on the project goals. She admitted that there were times when slip-ups occurred, such has having conflicts within the team when everyone did not see eye-to-eye. She shared an example of a situation that occurred during their field project in Central America. Living in a rural community for several days, and enduring tough living conditions such as oppressive heat and mosquito infested housing, the *Terra Mater* team had been on strong medication to avoid contracting the Zika virus and Malaria. With very little sleep and suffering from side-effects of the medication, Mary and Lisa used their limited Spanish language skills to collect field data from the women in the community. Being a Latino and a male, Cole had the privilege of

being allowed in the social gathering of male members of this community where critical decisions about the land use were being made in a traditional male dominated rural Central American way. This situation created an onset of conflict within the *Terra Mater* team because the opportunity to collect valuable research data was afforded to only one of the teammates.

While everyone within the team understood that this unfair situation was created by the cultural divide, there was conflict and heated debate at the end of the day which left the teammates feeling opposed and at odds about how the situation was handled. The exhausted and frustrated *Terra Mater* team members had decided to sleep on it and worked out the differences and misunderstandings the next day. Mary shared that in this example, the outcome of the conflict and the quick resolution that led to setting boundaries and norms, was a good example of how individual spirituality was important in addressing such team conflict. She explained that though team behavior norms had been established, they were tested under conflict conditions such as this example, and the way the *Terra Mater* team responded with compassion, understanding and forgiveness, showed their strength and spiritual connection as a team.

In describing the potential drawbacks and benefits of expressing spirituality in the workplace, Mary articulated that she tends to always be cooperative, collaborative, and kind with people, which were aspects of her spirituality, and were at times seen as not being assertive. Although she admitted that she had found the benefits outweighed the potential drawbacks because she had felt that WS united people within a team and created a sense of equality, which brought out the team passions. Mary admitted that she had experienced spirituality among her teammates. She noted that Lisa openly shared her

spiritual values, and while Cole did not openly admit to being spiritual, his actions and his behavior towards the team and towards their clients was that of compassion, respect, honesty, and ethical behavior. She shared examples when Cole had gone out of his way to assist other SRIF teams that were conducting research in Cole's home country in South America.

According to Mary, Cole was responsive to the needs of others and his responses were quick and timely. He had demonstrated commitment to the success of all who sought his support and he genuinely cared about the well-being of those around him. Mary expressed that in her past experiences of being on work teams, she had sought the type of connection within a team like what she had felt with the *Terra Mater* team. She felt that she has finally succeeded because the *Terra Mater* team had been very responsive to her personal spirituality and had shown similar work ethics, concern about the team well-being, and the desire to create a quality product that everyone was proud of. Mary suggested that her satisfaction in her work and the sense of community felt within her team was due to the sense of spirituality that existed within her team.

This sense of community within the work team was also something Cole had experienced within the *Terra Mater* team. Cole is a newly immigrated Latino male in his early 30's who is from South America. His passions in developing community-based programs to protect the eco-system had brought him to SRIF and to the *Terra Mater* team. With a background in social work, Cole was driven by his passions and had created a professional career around his desire to conduct research that contributed to the protection of earth's environment and biodiversity. Cole shared:

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I have always had a passion to do social work, passion for the environment and taking care of it. So, my whole career has been based in doing what I call a community capacity building, sometimes for an NGO (Non-Government Organization) and sometimes in a corporate world. So far, I have worked in different areas of (my home country), in the (mountainous regions) and in the city. Lately I have been growing more and more passionate about particularly the environment.

Cole deeply felt that building knowledge and skill capacity within farmers in rural parts of Central and South America, to teach eco-friendly and smart ways of land use for agriculture, was necessary in controlling deforestation and protecting the biodiversity. He explained that he knew from experience that this task involved showing respect towards their traditional way of living, being open and honest in the communications, and developing a solution that had a positive economic outcome to the community. Cole identified these solutions as enterprise-based solutions, that were income generating ideas and he was prepared to devote his life to the cause of protecting the environment and to supporting social causes.

Driven by their passion and their work ethics, the *Terra Mater* team dynamics are a good blend of talent and cooperative work style. It was obvious that within the *Terra Mater* team, Cole's strengths were in his cultural knowledge and his language skills. His understanding of the Latin American culture, and his ability to communicate with the project stakeholders were identified as valuable assets that allowed Cole to take the lead on certain aspects of the project. He explained that the team worked very well in switching the responsibilities around such that in Latin America, he took the lead with the

skill sets needed and back in the U.S. his American teammates took the lead in employing their skill sets.

I asked Cole to describe what he thought about religion, religiosity, and spirituality. According to Cole, religion was a set of institutions with their own beliefs or faith. He explained that driven by a certain sense of moral and ethical values, religion can be good, or it can be evil. It can be used to unite or divide people. Cole felt that religious interpretation had led to bigotry and oppression and could be easily driven by money and power. In Cole's words:

> Because humans are far from perfect and we interpret things differently and that's where religion gets dangerous. Plus, it's no longer a dividing thing, it's about what do you feel about something and what you want to feel about something, and that is not good. We always heard about the crusades and the fundamentalist groups. In my home country I feel that Catholicism has been a source of bigotry towards… not wanting to accept people who might be different from you, for example the LGBT community. I guess that religion is important when ethics and morals are not dictated by a law, or by family values, and that's where religion comes in and it is helpful. But I feel like if you already have family values, if you respect each other, if you know how to work in a society, and accepting of everyone, probably don't need… (religion or religiosity).

In describing his thoughts on spirituality, Cole shared that spirituality is what most world religions have in common, it is also what non-religious people experience, the idea that there is more to this world than what you can see, deep within one's self and outside in nature. Cole also expressed his personal view of spirituality as being ethical,

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respectful, and creating a just society for all, where nature and people's need to create a livelihood were equally protected. He explained:

> In the sense of moralities, ethics and values, it has a lot to do with respecting each other, respecting each other's ideas, and to know that we are not the same, that we are different, and that we all have similar goals and we all want what is best for the group, and I feel that that's the dynamics which we will always have. In the sense of (individual) spirituality in our team, we are all driven by our love for nature, and our love for humanity I guess, but for different reasons I think (protecting eco-diversity, protecting the livelihood of those at the bottom of the economic pyramid, building community capacity, etc.). I don't feel about environment being spiritual as in terms of 'my mother earth', I don't feel that way. For me, I feel it's more instrumental (contributory) love. We have to protect the environment to protect ourselves.

As Cole described his personal sense of spirituality and how it is expressed in his team interactions, he admitted that everyone in the team realized that they were all very different, but what kept them together was that they had similar goals and they all wanted what was best for the team. Their individual spirituality was driven by their love for nature and their strong commitment to serve humanity.

In Cole's view of spirituality, all of nature and life was spiritual and it was provided for us to enjoy every day. By respecting and protecting what nature gave us, we give back to the nature for others to experience the same. This is what he called 'instrumental' love for nature, where everyday life on earth was sufficient to feel gratified and that there was no need to seek a transcendental experience. In describing what he felt

as spirituality within his teammates, Cole expressed that he enjoyed working with his teammates because they all followed a common set of cultural values, norms and ethics. He acknowledged that he felt a sense of connection with his team through the common passions and goals of the project, which provided good work dynamic that was peaceful and created work satisfaction. He explained that in the early formation of their team, they agreed to be honest and upfront, and to always talk through the disagreements. Cole shared some examples of how in the beginning when the *Terra Mater* team was formed, and there were several project deadlines that caused the team to rush around to get things done. According to Cole, those were times when he felt that his ideas were not appreciated and he was not being heard. He shared that he expressed his feeling to his team, which resulted in a deeper understanding between the teammates, and the creation of team norms that explicitly stated how they would address such situations. Cole said:

> If I had saved that to myself and said nothing, it would start building some sort of resentment and I would have started to create a war (of disagreements) for myself. And so, I always try to encourage my team (to have open communications), and they agree with that, to always talk things out. If there is a problem, then let's put it on the table and try to solve it before it becomes bigger. And I think that's the reason why we are doing good as a team.

According to Cole, this sense of inclusiveness and respect for ideas generated by each of the teammates was critically important in creating a team environment where everyone felt fully vested in the team project, and there was less likelihood of disengagement. He explained:

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It helps not having people feeling like they are in a setback (ignored or left behind). It helps having a rapport as equal as possible for people who are passionate about the project. If things are not going the way you want it to go, and it happens again and again, you are going to feel alienated from that point on. I've seen it happen way too many times (on other teams) so it's important for all of us to be on board. We haven't got to such a point yet, but it's healthy to know that this can exist, and make decisions from that. Also, it helps out here if we all agree on something, then we are going to be on the same page.

I asked Cole if he felt that his teammates were spiritual, and he expressed that yes, they are spiritual in multiple ways. Cole described his spirituality to be 'instrumental' such that it is in harmony with nature and in the way he respects nature for its symbiotic relationship with humans and felt the urgent need to protect it. Cole described his teammates to be spiritual in this same instrumental way as well as spiritual in the way they practiced meditation and yoga, and actively sought peaceful ways to deal with life's stresses. He felt that bringing spirituality to the team in these different ways had created a connection to the project and to the teamwork in a meaningful way.

The third member of the *Terra Mater* team is Lisa, a white female in her mid-20's who has a bubbly personality, and is very methodical in the way she answers the questions. She is philosophical, and has a sense of wisdom that is far beyond her age. Raised in a family where Christian, Daoist, and Atheist views were followed, Lisa described her relationship with religion and spirituality to be shaped by a strong focus on having common values around environment and ecology. Importance was placed on

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relationship of respect towards people, protecting family members and neighbors, and wholesomeness and connectedness to natural environment. In her words:

> I grew up in a household that went to church on Sunday, because my grandparents wanted us to go. But my dad was a practicing Daoist and my mother an Atheist. But, since I have been a child, we have had common values surrounding the ideas of the environment and ecology, around protecting our family members and our neighbors, and treating them all with respect, and that is mostly due to this idea of wholesomeness and connectedness to our natural environment. But I did go to a Catholic school as well, for my undergraduate education, where we had Benedictine monks and nuns on campus, which was actually really interesting. While people there were very Catholic, but I was not. I learned a lot about the actual power of working in a different setting with people who are religious, who are spiritual in a different way, just because of the validity of the platforms that they operate across in terms of Benedictine Catholicism. I don't know if you know but it's very communal. So, the ideas that they preach are kind of like, use only as much as you need within the community, (conserve resources), be kind to your neighbor, accept everyone, accept all faiths. And they are all artisans, like making different wood materials, instruments, foods, etc. So, that's kind of my (viewpoint)… I bring my perspective wherever I go, even though I am not religious in that sense, I'm still extremely spiritual in terms of my values, all based on community and social well-being and really enjoying who I am associating myself with.

Lisa expressed that her spirituality and spiritual values were rooted in this upbringing of creating caring communities at home and at work, identifying and sharing common goals and protecting the well-being of the team. She acknowledged that everyone in her team came from different paths and backgrounds, and yet found each other in this project with a common goal of seeking sustainable solutions for conserving and protecting earth's natural resources. Lisa was driven by the team project because it gave her life meaning and purpose, and she admitted that she really liked working with her teammates. She shared that she and her teammates had a strong bond of understanding, trust and respect:

> It's because of that much understanding without much communication, that we are all kind of on the same page, in terms of what we thought was the meaning and purpose of life. So, in this context, it's been really great, and I have actually only worked in situations like this, so I don't know what's it like to not. I've followed my heart in all the things that I've worked on and I haven't been compensated fairly for it (laughing), so I need to think about that a little bit. But I do think it is really, really important because you spend eight hours or more of your day at work, of your (adult) life. So being a part of a team that understands you is really important to me.

According to Lisa the *Terra Mater* team was very energetic and they were very fluid in how they allowed each other to take lead in different stages within the project. This fluidity in tasks meant that they knew each other very well, had no concerns about handing the tasks over and valued the strengths that the teammates brought to the final product.

I asked Lisa what her thoughts were about religion, and religiosity, to which she replied:

Religion, when I hear the word religion, I like to separate religion from spirituality because I think there are just… in learning about history and politics… history of the world really, I do believe that religion is mostly an institutionalized force of something that has caused a lot of hurt. I know that it has done a lot of good for a lot of people too, but I think for me in my discovery, I'm very biased in the sense that when I have met people who are extremely religious and tout it, it is often done in a way that is you know, 'we are right everyone else is wrong. We are all knowing, and all the other faiths are wrong', and I think that's very, very harmful (to human relations). And religiosity is that taking to an extreme – the actual actions and identities that these groups of people hold are… can be really harmful to other groups of people… I know that's too simplistic of a definition of those terms because that is obviously something that majority of the people around the world are actually a part of, and it brings them a lot of coping mechanisms and ways to enhance their lives. But those terms to me, definitely have a negative connotation based on my own experience.

According to Lisa, spirituality is a philosophical way of coping with life's experiences and accepting that there is something beyond one's control and that it is a greater force which cannot be identified, but which helps a person cope through life's challenges. In her words:

It (spirituality) is a helpful framework for me personally to understand when I feel like something is really… I see injustices, or things that are going badly in the

world, in ways that I can cope with why those things might occur and the consequences of those things for others. But then also in a positive sense, can explain the interactions of humans and why we've actually formed institutions in the global societies in the way that we have. Because we do need each other, and we are connected, and I think it is beyond the institutions we've created. Because that had to have been actually started by some greater idea of connectivity and of communal living that was beyond the scope of the original people. So, it's a way of explaining evolution systems and a way of coping through life.

Lisa shared that in a capitalistic workforce, workplace spirituality challenges the definition of a productive workplace, and allows for work-life balance to create a harmonious relationship with work and with teammates. She felt that a team that expresses spirituality in their work environment benefits the team as a whole. She expressed that by some corporate workplace behavior standards, what is valued by the *Terra Mater* team may not be considered as productive behavior, but for her, the time spent in building relationships with her teammates is an important part of her spirituality that she brings to the team. She explained:

> What that (workplace spirituality) means for me on the team is on a very surface level, I understand people those who value work-life balance, who value having fun at work, who value showing that they are full human during work, who aren't afraid to do that, who don't feel that they have to be restricted at work to be who they are. Who don't feel they have to sit within the boundaries that are created for them by these institutions that we've created, but rather people that want to create a work environment that fits with the way they want to enjoy life. And I

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think that we've created that and haven't been as productive in terms of basic

capitalist type systems (laughing) as we could, right? Because we spend time

chatting, eating, or going out to have fun instead of sitting in front of our

computers all the time. Because that is important to us and it definitely brings

quality of life to a different level, and you go to your computer feeling more

refreshed or feeling like you have the space to explore ideas that you wouldn't if

you were just working, working, working, working and also not understanding

how people are really going to react to you.

Lisa explained that in building these relationships with her teammates, she is able to be

genuine and honest in her communications with her teammates, which allows for free

flowing of creative ideas without fear of negative reactions. Lisa described a certain

experience of what it felt like and looked like to be a spiritual person. In her opinion, a

spiritual person was someone who made decisions at a level that was greater than his or

her own personal needs. She said:

I think it's just making decisions at a level that's greater than your own needs,

your own personal needs. Also feeling like… connected to something bigger that

you… even like global, like the society, the entire world's problem. I've always

felt like… reading about these global problems that don't affect me but feeling so

overwhelmed like they are my problems. Because I'm human, so this idea of

empathy, I think is at the core of spirituality with me and humbleness, and also

this idea that… loss of ego, kind of like, we're really all one, and we live in a

closed system of this planet… it's a world view, it's a vision for me that I can't

separate myself from what's going on around me and because of that, I feel like it

is both a responsibility and a privilege to take part in helping to solve problems or just to create human interaction and just to learn… honestly I think is one of our major driving forces as a species.

I asked Lisa how spirituality was manifested in her work environment. She explained that it was manifested in her perspective of how she managed stress and deadlines. According to Lisa, in her work environment, her spirituality was demonstrated by deliberately trying to step back and focus on the significance of purposeful living. She explained:

> So in terms of thinking, I'm a very anxious person as well, and I think that it's really easy for me to get in my own internal traps about, you know like, "Oh, I have papers due, and I have this, this, this," (task list), to really be honed-in on the individual… I remember being in my office in downtown and feeling so… I'm giving you an example of what I'm talking about… invested in my work that all I had to do was look out my window, and look at (the nature) and understand that (this nature has been) standing there for so many years before I was sitting in that office, that really it didn't matter what I was doing (we both laugh). So, it's just this idea of perspective mostly, I think it just allows one to actually take a step back and really understand the perspective from that framework and understand what's important, understand how insignificant our significance is in this world, that it allows you to move through life at a more comfortable pace. So, understanding that nothing is the end of the world, nothing is the end of your career, nothing's really final and it's all just a flexible series of events that

sometimes you can't have control over…. and it's OK. So… that's how it manifests.

According to Lisa, to bring one's spiritual self to work meant that one has to be flexible to human needs. When one is working on a project, it is easy to focus on the deliverables and data and deadlines and forget how it impacts others. Lisa expressed that in a spiritual sense, a person needs to think about the people, teammates, clients, and the priorities in their lives, respect their needs and to not push to meet one's agenda or goals. Lisa felt that it was important to connect with people and be flexible to human needs.

> We were all (the *Terra Mater* team) in (Central America) for two months, staying in kind of an ethnographic region (corresponding to the traditional lifestyle of the region), of forest communities, and in home-stays, and thinking about what we were doing… a lot from the ground level. You know, we have these goals, these interview questions that we want to ask and these insights that you hope to glean, even though you may be actually biased, and our own team aspirations and deliverables I should say, going back to (the deliverables for) SRIF. But when you are in communities, you are dealing with other people, sometimes it's not appropriate if you know someone… seems like they are tired, or needs to go feed their baby, to keep pushing and asking for this information. And I think we did a really good job of (being considerate of these needs), like saying, "It's OK. We can do this tomorrow," and to be flexible to human needs here. And I think that allowed us to know that it's OK to not have all the information (at that exact time) and to not have the project done on time, if you have to be insensitive (to human needs) on our way there. I think that happened in a lot of cases where we were

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like put the pause button on and we were like, alright. Just stop and respond, and

move forward and… I think that's a product of everyone being on the same page

and understanding human life as a broader thing than just getting work done.

Lisa described the *Terra Mater* team as a very connected and cohesive team that sensed

the feeling of empathy and a sense of spirituality and understanding. She shared that they

operated on the framework of acceptance of the human differences. She was confident in

stating that all members of the team could be their complete self and can say what is on

their mind, share problems, share creativity and not be judged, and move forward with

the project goals.

> I think that if you call yourself a spiritual person, then that brings your whole
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> philosophy of being and as your manifestation of your behavior and how you are,
>
> and you can't separate them. Because I feel like in my team, I am able to be my
>
> complete self, I feel like giving that (back) every day… it is not really a verbal
>
> level interaction, it's just human. I do think that a lot of the people I know who
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> have that sense of spirituality, or broader understanding, or something… a
>
> framework of philosophy that they move through life with, appear to have this
>
> great sense of empathy and understanding about differences in humans. So, I
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> think bringing that to work allows teammates and people that I am working with
>
> to… And I hope it does… feel like they can say anything, feel like they can come
>
> to me with work things or personal things and be a full human and I will listen to
>
> the whole story and try to understand what's going on.

In describing the benefits of workplace spirituality, Lisa highlighted its impact on

certain coping skills. She felt that it allowed for genuine human interactions, and formed

communities around the shared experiences. According to Lisa, this shared understanding of events brought value to individual's working lives. Lisa also shared that there were potential drawbacks of expressing spirituality in the workplace, which included making decisions that may not be in the best interest of the individual self, and can lead to biased decision making.

> You're not paying attention to yourself. I'm not saying that I'm this super altruist that doesn't think of herself. I definitely think of myself 90% of the time (laughing) during the day. But sometimes making decisions that don't necessarily combine community and individual. And I think those are both important things… there are problems right here in my country, and in my back yard, and in my own life that I can be focusing energy on… but that's my personal framework that sometimes gets in the way of focusing on some things because you focus on whatever framework you are making decisions under. And it can lead to biased decision making, I think.

Lisa acknowledged that her teammates brought their spiritual selves to work every day. She noted that if one of them was having a tough day, then the rest of the team would take the time to reach out and allow room for open dialogue and express understanding, even if the topic was not related to work. She felt that this broader sense of connectivity had often allowed time to recover from setbacks in personal life and had made the work life more meaningful. In her words:

> I think it makes it more like a family instead of just a working environment. It feels, again like a… more like a support system, rather than just a difficult group that has been put together to reach some (organizational) end goal. And that

happened a lot during our summer (research) tour. There are a lot of things that

happened where something happens, and someone is more concerned about your

health (physically getting ill), or your mental health, so something is happening in

your family and it's not work related, I think that's when you're a more

productive unit overall because you can adjust those things (cover for the

teammate who needs support) and you can move on as a team and actually get

back to your work.

SRIF Team Two Interview

During the team interview of the *Terra Mater* team, Mary's observation of her

teammates was that while she and Lisa were verbal about their spiritual attributes in their

work environment, Cole was more action oriented. His timely and helpful responses to

the needs of the *Terra Mater* team, and the needs of any of the SRIF teams, were

noticeably selfless. In response to this observation by his teammates, Cole said:

I feel like I'm here, trying to help only because I was lucky enough to be born

here, and that's enough for me. If there is heaven or hell, I will never be able to

answer that, so I never try to think about much more (beyond that). What I mean

is that I admire the simplest form of religion, which is, I'm very small, I'm a

human being on this earth, I came here for a purpose, and I am part of something

much bigger. And that's what I admire.

Cole expressed that he felt a closeness to his teammates because they shared a common

passion about their work project, but also because he enjoyed working with them. He

explained that these two reasons also contributed to his desire to work through any of the

team differences and to strengthen their team dynamics. According to Lisa, WS within

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this team was experienced in the shared interest, shared understanding of the project, understanding of the problems and the drivers of those problems. Besides each person in the team having attributes of spirituality, the team as a unit also shared a common commitment to the cause of service to humanity and approached things with curiosity and empathy. Each teammate had a sense of empathy and responsiveness towards the problem they were trying to solve within their project.

In Mary's opinion, WS was about making genuine connection with people at work and about having meaningful relations with communities they had served. In describing their project in Central America, Mary used several examples to share that at times, because of language barriers words could not be used, but spirituality among the teammates allowed them to feel and to share the gratitude in being around their clients. This gratitude could be shared through gestures and behaviors of respect and inclusiveness. Lisa felt that WS was not only a movement towards things that the team was passionate about, but also about understanding when it was appropriate and not appropriate to expect others to do something that served your needs and respecting someone's boundaries of comfort and abilities. Cole shared that while he had the language skills, the mindset of people in Central America was very different than what he had experienced in the rural communities in his home culture of South America. Therefore, it was very important for the *Terra Mater* team as a whole to demonstrate a similar response of genuine interest and respect towards the cultures of the forest communities in Central America.

While the *Terra Mater* team members did not outright discuss the topic of spirituality in their workplace, everyone acknowledged that they have expressed it in

several ways and that they brought it to the team every day. They shared that without it, they would not be a connected and cohesive team that has accomplished so much towards their project goals. Mary confirmed:

> When I think about it, yeah. Because it's not something that is always conscious on my mind, like I was telling you earlier, I think it's off and I can go for very long times without even thinking about it (spirituality), but like you said may be there's a subconscious thing that maybe is always there that you're bringing, and I feel like probably that is the thing (in the way I behave).

Lisa explained it as an important motivating life force:

> Yeah… we never really outright talked about spirituality or even what we define as spirituality, each of us… it's different for every one of us. It's something that is really, really important to me in terms of like motivating life forces. And I feel like most people I interact with and want to be friends with, want to spend time with, have that, and it gets manifested in personalities. You can read it just by … yeah, like I always know that Cole is always going to do something for someone else, because that's just like how he operates in the world. I view spirituality as not being separated from someone's person (who they are). So, I think it's mostly just about being able to be your full human while you're at work and being able to be like open and communicative with your partners (on your team) and your friends just about how you're feeling. I think it all steps from your framework and operating philosophy of your life.

I asked the *Terra Mater* team to describe how important it was to be one's full self and to bring that to work. Lisa felt that it was extremely important because it allowed her to not feel anxious about communicating with her teammates and to do good work.

Cole suggested that when a person is able to be his/her full self at work, he/she develops a level of comfort and feels one's best in the presences of one's teammates. According to Cole, it is important to have everyone on the same page, feeling valued, included, and heard. He shared that being one's full self within the team meant that there was no feeling of alienation among teammates. He clarified that too many agreements also meant that there was no opportunity for creativity or new ideas. However, in being one's full self at work meant that there was room for disagreements without fear of alienation. The *Terra Mater* team's bond was based on trust, respect towards each person's commitment to their project, and their ability to address any conflict without shutting ideas down.

Table 8. SRIF Team 2 – The Terra Mater

Participant	Thoughts on Religion/Religiosity and Spirituality
Mary	Differentiates spirituality from religion. Religion is a way to systematically organize and establish rules and rituals within a belief system. It is about carrying guilt and encountering hypocrisy. *Spirituality is more of a free-flowing system of beliefs, a feeling of being a part of something universal, a general sense of connection to everything, with no discriminatory separation. Spirituality is connecting with people in a genuine way, bringing people closer, building lasting relationships that are indestructible.*
Cole	Separates spirituality from religion. Religion is a set of institutions with their own beliefs or faith. Driven by a sense of moral and ethical values, religion can be good, or it can be evil. It can be used to unite or divide people. *Spirituality is what most world religions have in common, and also what non-religious people experience, the idea that there is more to this world than what you can see, deep within one's self and outside in nature. Spirituality as being ethical, and creating a just society for all, where nature and people's need to create a livelihood are equally protected.*
Lisa	Separates spirituality from religion. Religion is an institutional force that can cause a lot of hurt, when religious people become pushy about their ideologies and insists that they are right and all else is wrong. *Spirituality is an understanding of the world through the lens of our own experiences and understanding. It is the philosophy of how we cope with thing that are difficult to understand and accept. Spirituality is knowing that as humans we need each other.*

Participant	Individual's Expression of Spirituality
Mary	Having a sense of togetherness; not being judgmental or discriminatory; making people feel at ease; practicing meditation and yoga; being calm; being compassionate; peaceful behavior; showing faith and trust in teammates; doing meaningful work; being inclusive; strong work ethics.
Cole	Being driven by love for nature and love for humanity; having a sense of morality, ethics, and values; being respectful and inclusive; being grateful for opportunities and resources; honest and open communications; valuing opinions of teammates; process disagreements in a calm way.

| Lisa | Treating self in a healthy way; being creative and calm; being humble; connecting with teammates in a genuine way; showing empathy and kindness; being trustworthy; being respectful; respecting needs of others and not pushing personal goals; allowing others to be their complete self and share what is on their minds. |

Participant	Individual Benefits
Mary	Meditation and yoga is calming and builds self-confidence; coping with loss and sadness; develop positive image of self and teammates; creates peacefulness; builds faith in teammates; allows work-life balance; creates sense of togetherness; forms deeper relationships with teammates.
Cole	Creates sense of morality and ethics, creates desire to respect and value nature; empathy towards animals and other life in nature; finding personal satisfaction in work; finding meaning in work; developing communication skills to arrive to common grounds; promotes the golden rule.
Lisa	Enjoying work and creating quality of life; connection to something bigger than self; developing ability to cope with life's disappointments; being at peace with self and creating peaceful work environment; being creative; not being anxious and self-evaluating; letting ideas flow.

Participant	Benefits to the Work Team
Team interview	Creates unity at work; strong shared values within team; motivating lifeforce for the team; allows teammates to bring their human self to work; no fear of being judged or rejected; shared understanding allows creativity and encourages teammates to do good work; promotes honesty in team communications; provides safe and healthy environment to share different opinions and ideas; promotes respect toward different cultures; creates opportunities for learning new skills.

Participant	Societal Benefits
Team interview	Nature conservation; finding sustainable solutions to address problems of deforestation; reaching out to human needs; understanding the needs of the clients and improving their living conditions; reaching communities across language and cultural barriers; leading others to support the sustainable solution; creating a sense of global connection.

Non-Spiritually Aware:
- **Attributes**
Responsive, informed, flexible, understanding, hardworking, respectful
- **Oral Articulations**
Humble about expertise, logical, expressing truth and kindness, dedicated to social causes
- **Actions/Behaviors**
Solution-oriented, service to humanity, giving back to society, empathy and responsibility towards teammates, easygoing.

Perception of Team Members of Other's Spirituality:
High moral standards, being selfless, caring, devoted to service, love for humanity, showing respect for spirituality in teammates, transparent, open and honest communication

Roles They Play:
- Spiritual leader
- Resource investigator
- Diplomatic mediator
- Team motivator

Potential Drawbacks of Expressing Spirituality:
- Risk of being ignored and not being heard as valuable contributor
- Concern about others may lead to not protecting interest of self

Synergistic Work Team Environment Consisting of:
- Capacity building
- Peacefulness within the team
- Healthy discourse
- Talking through differences
- Inclusiveness
- Being your true self
- Being flexible in task assignments
- Strong work ethics
- Honesty in communications
- Transparency among teammates
- Integrity within the team
- Respect among teammates
- Functioning by moral compass

Work Team Outcomes:
- Innovation
- Common language of solutions
- Common team competencies
- Cohesiveness within the team
- Social and conceptual thinking
- Fluidity in task assignments
- Communal peacefulness
- Spiritually engaged team
- Comfort in level of communications
- Being a support system for teammates
- Trust in decisions made by team
- Focus on inclusivity
- Creating work-life balance
- Shared responsibility
- Focus on the big picture

Societal Benefits:
- Global impact in building knowledge and capacity for problem-solving in developing countries
- Developing sustainable solution for protection of earth's eco system
- Sustainable practices and solutions to addressing issues of poverty
- Developing business skills in support of social and environmental causes
- Creation of Social Enterprise
- Income generation in innovation
- Cultural understanding
- Ethical representation of client
- Drawing positive attention to resolutions

Spiritually Aware:
- **Attributes**
Patient, productive, respectful, confident
- **Oral Articulations**
Being responsive and genuine, kind and understanding, peaceful and non-combative, valuing spirituality in others
- **Actions/Behaviors**
Humbleness, sharing, forming community, maintaining calmness through meditation and yoga, empathy and openness to learning.

Individuals' Benefits:
- Meaningful work
- Purposeful work
- Connectedness to teammates and org.
- Positive work relations
- Free flowing of ideas
- Respect
- Valued by teammates
- Being full human at work
- Inner-peacefulness
- Trust
- No fear of being judged

Figure 5: Organization: *Sustainable Resolution Initiative Foundation*
Team: *The Terra Mater*

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SRIF Team Three – *The Fiber Fur Funds*

Team 3, *The Fiber Fur Funds* team consists of three members, two males and a female. Hanif is a male in his mid-30s who is of Southeast Asian heritage, Casey is a white female in her early 30's, and Levi is a white male in his late 20's. All three members are from diverse backgrounds, and have a common passion for entrepreneurial approach to small business ventures in developing countries. After Hanif and Casey first joined SRIF, they were assigned a project to address economic concerns of the alpaca farming families living in the mountainous region of South America, and the *Fiber Fur Funds* team was formed. Levi was assigned to the team soon after that, bringing the team membership to three. All three members have knowledge and experience in managing small businesses, and offer unique approaches to wealth creation and distribution in small rural communities.

Hanif is a very friendly Asian male with a broad smile and a slight accent which is not easily identifiable until he shares his cultural background. He stated that he has been in the U.S. for just a couple of years, and hoped to go back to his home country after gaining some work experience that would strengthen his knowledge in microfinance, entrepreneurship, and managing of private enterprises. In describing his religious beliefs and the daily routine in managing his disciplined life, Hanif revealed his upbringing in the Islamic faith. He expressed that his experience in his home country was more about managing life in a very disciplined way, consistently making sound financial decisions to create wealth and to keep from slipping into poverty. Hanif stated that his approach to the *Fiber Fur Funds* team project seemed very capitalistic to one of his teammates, Casey, who preferred the philosophy of a collaborative approach that included the

affected community as stakeholders and making decisions based on fair trade-based business practices. Hanif explained:

> We all come from different spectrum (variety) background, for example Casey one of our team members, she is the bleeding heart of social venture enthusiasts, while I come from the background of capitalist (for profit) ideas. I worked for investment banks, buying and selling stocks a lot. So, I'm more like profit oriented person, and Levi is somewhere in the middle. So, the way we arrange or organize our team, is that Casey is the one to bring all the thoughts, and concepts in a big picture, and Levi is the one to break that down to several pieces and I am the one to get deep into details. So, I am the numbers person in the team. So, that's how we define our jobs so far… I'm the data, and business intelligence, Casey is the marketing and communications and Levi is finance and operations.

Hanif further elaborated that, within the team's diversity in personalities, they also possessed valuable strengths that made them successful in creating the venture. Hanif described the team's relationship as a strong bond of friendship that was formed on common interests of the project's topic, and had strengthened over time from relying on each other and trusting each other through their field research in the mountainous region of South America.

According to Hanif, religion and religiosity offered guidelines and rules to follow on how to live one's life. He articulated that religion is about expressing one's faith according to one's traditions and what one's parents and past generations have passed on to the person. He shared that it is difficult for him to differentiate spirituality from religion. He felt that religion was the guideline within his faith and spirituality was the

action in applying these guidelines. Spirituality to Hanif was how he behaved and how he managed his responsibilities as defined by the religious guidelines he followed. In his words:

> To some extent, it's hard for me to differentiate between religion and spirituality. So, when I say that religion is the guideline, spirituality is like more something that I am responsible to do. So, like my responsibility to my team. If someone said the deadline, then that's how I should fit in. If someone said you need to finish this based on our agreement, and there is a portion of work assigned to me, then that's what I should do… To my understanding, spiritual is like one variable that can be said to come from religion, so the notion that I need to separate spirituality and religion is very hard. Because, theoretically, if you do all things that Quran says, for example, like my religion says, there is 100 percent, you are and can be a spiritual person. But sometimes, like I said, people say that they are religious, but they don't follow what their religion told them to do. Otherwise, if you follow all the things that your religions tell you to do, then you can be a spiritual person. Because these are inseparable (concepts), they are like one package.

Hanif explained that part of his upbringing involved living a disciplined life and adhering to a daily routine. Therefore, most of his adult life he had lived by that routine which defined his individual spirituality.

> I am a man of routine, so I do everything exactly the same every day for the last 33 years, or at least my adult time. So, I live by rules, I live by my schedule, so when I see my spirituality, I see structure, organized things (disciplined) that I

believe I need to accomplish that in order to make me feel accomplished, makes me feel satisfied.

I asked Hanif how he felt about this routine, and what purpose it served in his life. He shared that the routine in his daily life allowed him to stay focused on his tasks and goals, which made life a little easier. When asked to explain how he managed any disruptions to his routine, Hanif admitted that he had a difficult time when disruptions occurred and that over the years he has learned to always have a plan B in place to manage the disruptions.

> Sometimes, it is very hard for me to like cope with that situation, but normally I have made plan B for everything, but if plan B doesn't work then probably the situation… I feel like I let myself down, and it can be something that I would say I don't like it if things don't go my way (he laughs).

According to Hanif, working with a team means that he has had to learn to navigate through disruptions of personal routines, and to maintain a schedule consisting of tasks that meet team needs and goals, which can also lead to making concessions.

> We compromise and sacrifice basically. Because Casey is very… I don't know how to define it, very loose (unstructured, easy going) with everything, but me, I am kind of very strict (structured and planned) with everything, so that puts us into like a lot of heated debate, but in a good way. We're always fighting (disagreeing) with each other, but we have these rules that everything needs to be said without any personal attacking so that's our (safe) comfort zone. So even though we have these differences of attitude or behavior (opinions), but those

rules kind of like brings us together (to common grounds). So, yeah, we have

made some rules, some limitations, into our friendships and in our teamwork.

In Hanif's opinion, these compromises and sacrifices have been challenging at

times, but the team members' individual sense of spirituality has played an important role

in keeping a healthy debate about what is important for each of them and to keep the

ideas for their project flowing. Hanif had found many things in common with his

teammate Levi, and felt that he can easily relate to Levi. He shared that Casey was one of

the first genuine friendships he formed when he arrived in the U.S., and while they have

big differences between their personalities, their friendship as teammates on this project

had withstood the differences. He expressed that the *Fiber Fur Funds* team has

successfully learned to share their unique skill sets and has made the most out of their

differences. Hanif explained how the teammates valued each member's strength, and

compromised around the differences:

> I have to adjust my working style with Casey's working style, and that is hard. At
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> the same time, she also adjusts to my working style, and she's a very good editor
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> (of project papers) and I'm very good with numbers. So, when it comes to like
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> writing some papers, essays, I always do the first write-up, and Levi is the second
>
> person to revise it, and Casey brings everything together and creates a perfect
>
> paper. But when it comes to numbers, she just gives us, so me and Levi do
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> everything (related to finance). So that is how we can compromise each other's
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> strengths and weaknesses.

In describing his individual sense of spirituality, Hanif explained that it played an

important role in how he managed his work relationships and it was also an extension of

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his religious views and of the disciplined life he was raised to follow. There were times when he faced conflict between the two cultural ways of thinking, functioning, and living, and he considered his adaptability to such conflict as a product of his spirituality. In his words:

> To me it is very hard to separate being religious from spirituality. To some extent, it is either an extension, or it is a part of my (religious) belief. So, when you say how do I picture (define) myself, I just follow it. I think for someone working and studying abroad, it's hard to say that adjusting within your culture is very easy, but at the same time, to adapt and to compromise your personal… my personal belief is also essential. So, that's also how I define, maybe define is not the best word but how to express myself… being adaptable, and also… yeah being adaptable is the right word for that… It is something that comes from myself, that internal factors and external factors. Like adaptation is more like external factors, that I need to adapt in able to fit in. But my discipline is from my internal belief that I need to be disciplined person in order to get things done and to get satisfied for what I am doing. So that is how I define the internal factors and external factors of how I picture my spirituality.

Through examples and narratives, Hanif expressed that his sense of spirituality had developed into learning to become less disapproving of situations that do not fit into his religious beliefs. He shared that he had learned to adjust to human situations that contradict his religious beliefs. According to Hanif, a person who considers himself to be spiritual, is someone who is willing to adapt and be flexible in accepting people for who they are. Hanif acknowledged that he had become more accepting of others and was also

less likely to be disappointed with himself. Similarly, his teammates are very accepting

of him and his cultural and religious preferences.

It's giving me like the flexibility, basically, because if I'm just insisting that this is

my belief, this is what my religion tells me, it won't work. It just… will not work

(if taken out of the cultural context). But when I add other variables, my

adaptation, my discipline to the equation, to the team dynamics, it's easier,

because everyone feels that this is you, and this is me, and let's meet somewhere

in the middle (it creates room for compromising and finding common middle

grounds for work relations to be formed). But if it is just religion, then it is very

strict. It's very hard to meet in the middle when it comes to religion… I feel like

certain behavior may not be acceptable by people. But with my teammates, it is

just like I can do whatever I want basically because people (my teammates) they

know me better.

Hanif felt that team member relationships were important for maintaining good

project outcomes. He explained that these relationships were maintained by

accommodating work schedules of teammates, acknowledging different priorities of

teammates and how they affect project needs, understanding these differences and

adjusting to the outcomes. According to Hanif, the teammates' individual spirituality had

allowed the focus on maintaining strong relationships among themselves, and to

successfully conduct project related responsibilities through relationships based on

friendship, and personal and professional trust. He explained:

Ah, you know, because first we like each other and second, we trust each other.

Trust personally and professionally. Like we know everyone's (each other's)

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strengths and weaknesses so, we work on that. We exploit (draw from) someone's strengths and we help each other in our weaknesses, and that is how we complete each other, complement each other. So, that's the key for it.

Hanif felt that one of the potential drawbacks of expressing spirituality in the workplace was that when a person is always compromising and accepting of work styles of others, then project goals may not be met in a timely manner, leading to increased levels of frustrations. He had found that these situations had at times, placed him in an unhappy state of emotion, but for the sake of completing the project on time, he had to make compromises and move forward. In describing the presence of spirituality among his teammates, Hanif felt that Casey was the most spiritual person in their team because of the way she approached life. According to Hanif, Casey was always happy being in the flow of life, not letting things get to her, and often letting situations work out on their own. This was a concept that he had a difficult time with because of how he preferred everything in his life to be planned and organized in a disciplined way. Hanif also admitted that somehow, Casey's way had always worked out and that her approach to work challenges were a lot less stressful than his approach to life. He expressed that because of these experiences, he considered Casey to be the spiritual 'glue' for the team. In his words:

> To some extent, that's the thing that glues us together too. Because if we stick with our own mindset, it just won't work. Casey is probably the one that sometimes gives us direction… like this is the direction we should go. But to breakdown those directions (detailed process of step-by-step documentation) is

very hard for her. So that's where Levi and me, we jump in. It's something like that.

The second member of the *Fiber Fur Funds* team is Casey, who is a white female in her early 30's. Casey's passions in entrepreneurship have led her to serve in several diverse and international work environments, and she is very humble about her accomplishments and about her work experience. Her knowledge base on the topic of the *Fiber Fur Funds* team's project is very diverse and in-depth, because she has worked with for-profit organizations, U.S. government funded grant-based projects, and non-profit women's cooperatives in South America. Casey's role in the team was to communicate with the clients, create a conceptual business plan, and manage the overall directing of the team. She shared that everyone in the team has unique skills and strengths, and they complemented each other very nicely.

Casey's outlook on religion, religiosity, and spirituality came from her upbringing in the Jewish and Catholic faith, and from her own journey through her academic and professional career. She elaborated:

Because my mom is Jewish, and my dad is Catholic, so, I had a lot of things going on when I was growing up. We celebrated a lot of different holidays, but never devoted to either one. I couldn't participate in some of the church things because I wasn't baptized and on my mom's side, temple is really expensive and you kind of have to pick, so… I guess not having a great understanding of any religion but having a better understanding of other aspects of my life that I connect to… I guess in a general sense I would say that I reject religion, but when I think of religion, I don't associate it with evil or anything, I just think of it as something I

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never really fully explored but I don't know… I don't associate with it (don't relate to it) … I would say that my spirituality is in a sense what some other people might connect to as religion. I feel like there are a lot of similarities between what I have heard or observed about religion and I think a lot of same underlying desires from people who follow religion are people who are spiritual, so I definitely connect spiritually more, but I think its… they could be interchangeable, it just depends on what your version is.

According to Casey, her individual spirituality has involved being on a path that has led her to achieve certain life goals that she associates with. She described it as:

Spirituality to me I guess is the path that I'm on and I guess there are a couple of different aspects of it but being open to that path and realizing different aspects of the path and personally for me, identifying what certain sects of that path are (subgroup of a larger group of common beliefs and practices) that help me achieve or discover what I want to, or what I associate with. So…for example, I go to the (Buddhists) Center, and that group has certain spiritual activities that they partake in such as meditation, and I think those help and guide my path, and allow me to be more open in my path (spiritual journey). I consider that (to be) my spirituality and it plays into the team (interactions) all the time. Not necessarily being spiritual with the other team members. I feel like Hanif and Levi, that's not their… they haven't explored some of the things that I have explored, just like I haven't with their faiths. But I think I practice it all the time when hardships arise in the team and when things are happening that would normally trigger certain reactions, that I forge through or have been able to or be

more open to. So, I can take a moment in the moment and react in a more

authentic way than getting hot-headed or emotional about the situation.

Casey reported that her individual spirituality had allowed her to respond to the

team more in an authentic way. She noted that her spirituality was created and practiced

within the teachings of Buddhism and had helped her develop a way of coping with life's

experiences. It included openness to the faith and to the beliefs of other teammates, using

personal spiritual journey to cope with hardships arising within the team, and controlling

any negative behavior that could trigger out of emotional reactions. In describing how she

expressed her spirituality in the workplace, Casey provided some examples of events that

occurred while at the research site in South America, which led to very stressful

interactions among the teammates.

In that example, Casey demonstrated how according to her spiritual teachings, she

practiced deep breathing and stayed calm, allowing the situation to not escalate further

and to improve on its own, which worked out well for the team. Casey shared that she

calls on her spirituality during times of stress and that practicing it at work makes her

more aware of it. Her ability to keep the team conflict level at minimum, and to remain

calm and not react while under stress, or to not pass blame or judgment on others, are

some of the qualities she has demonstrated within her spirituality. She noted that reacting

to situations that are out of our control can lead to poor outcomes and that WS has played

an important role during those times.

Casey stated that her sense of spirituality really comes across when there are

temptations to do something slightly unethical to obtain the desired results on a work

project. She described an example where the *Fiber Fur Funds* team needed to work

through some financial and ethical choices to make a decision that was best for their clients. According to Casey, what seemed financially sound was ethically wrong. She explained:

> I think my spirituality shines through in… I guess lately it's been my bleeding heart, working for non-profits and just really wanting to help people…it is kind of a manifestation of that and I think that's not necessarily the case for Hanif and Levi. They have different drivers that shine through, and so when we went to talk about our business model and we came back this summer, one of the team members brought up an idea where, hey there is a huge profit margin if we just keep buying the low quality (alpaca) fibers from the farmers (in South America) and we can re-sell it to mattress stuffing companies and we can really make a lot of money and we can add a social mission down the road. And I think if I'm going to be on a path in a spiritual way, you can't turn that off. You have to live it as much as you can, in every aspect of your life, so, naturally for me, that just feels really wrong to want to say yes to that decision even if I could understand as a business person that it is a really good idea. And so, I turned it down … I mean it's a great business idea and he was just convinced that that was just the model we should pursue and because of my roots in… partially in my spirituality, I just couldn't get on board with that and couldn't do something like that. So, we ended up going with a different idea and that's kind of the compromise, but I think both of those parts (spirituality and supporting social responsibility) came to play when we talked about that.

Casey's observation of the potential drawbacks in sharing her spirituality in the workplace was that if perceptions of ethical values and decisions differ among teammates, then there is a greater chance of conflict among teammates, leading to lack of workplace satisfaction. She shared that she found the benefits of WS to be personally very fulfilling and that her teammates value these qualities in her. Casey commented that she also respected and valued the spiritual qualities in her teammates. She felt that she had learned a lot from Hanif about his faith in Islam and his commitment to his faith and his family. She shared that through her genuine friendship and openness with Hanif and with Levi, she had created a safe zone where they felt comfortable sharing their sense of spirituality. However, during times of stress and conflict, certain assumptions and negativity managed to sneak into their work dynamics.

> I think when we are getting along really well, it brings a great dynamic to the team and when we're not getting along very well, people make a lot of assumptions. You know it's like… Hanif told me a lot about his culture, and I can ask him questions about being a Muslim, things I never knew, and I've learned so much from him. And I've learned a lot from Levi from his background, his religion and just getting different perspectives, and kind of expanding my idea of what religion is. But when we're not getting along, like when I turned Hanif's idea down, I think he… yeah, we pigeonholed each other a little bit, like yeah "she's like a hippie-dippy spiritual person" and like sometimes when he… I don't know, like an example would be, if he's really tired during the day and can't show up for meetings because he's napping. Well, it's like you got up at 4 AM or 5

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AM to pray so now it's effecting our work, so you've gotten a little upset but… so

in bad times…

In these examples, Casey shared how maintaining WS within the team required a deeper understanding of each other's values and passions. She expressed that a sense of spirituality that values humanity is often lacking and needed in the business world, which is what she wishes to nurture in her team. Casey observed that for most people who consider themselves religious, a sense of spirituality without a connection with an organized world religion is often misunderstood as far-out mysticism or beliefs associated with wicca.

The third member of the *Fiber Fur Funds* team is Levi, a white male in his late 20's. Levi is smart, friendly and a straightforward person who gets to the heart of the questions and uses very few analogies to express his viewpoints. He expressed that his team's relationship, happiness and emotions are important to him and he is known to be the mediator within the team when conflicts arise. Levi shared that while working on his degree in international business and Spanish, he took a semester off and backpacked through parts of Oceania, and upon completing his degree he served in the Peace Corp in South America. He explained that traveling through different part of the world and experiencing the generosity, kindness, and hospitality of total strangers, had awakened his spirituality. According to Levi, these opportunities provided time for self-reflection and inspired a desire to give back to those who are less privileged, and economically marginalized. In sharing his thoughts on religion, religiosity and spirituality, Levi expressed that religiosity and spirituality were two separate philosophies and he further explained:

I completely separate the two. Religion I think is a man-made construct of an institution and where spirituality is much more… not conceptual, but mindful of the way certain systems work in the world I think. It's more of the interaction and the balance, whereas religion to me seems more of a doctrine, a book, that tells you, that instructs you how the world is.

According to Levi, religion is an institution with a doctrine on right or wrong behaviors in a society, while through spirituality a person forms a harmonious connection with this society and everything that contributes to sustain it. In his words:

Religion for me is more of an institution that has a doctrine to set… to guidelines of how you should behave in society and what you should believe, what is right and wrong, or so, I guess… For me, personal spirituality is having a connection with other living organisms of the world, not necessarily just humans but all life within the world and seeing how each person, each animal, each river, whatever it be, how that contributes to the world as a whole, and just finding the beauty and the purpose in that. I think for me personally, spirituality is finding that connection and being able to feel that with other living organisms, especially humans as well… yeah, I think that's what personal spirituality would be for me. And just having the right set of minds, a nice calmness and equilibrium in my life, finding the balance I think. Work-life spirituality… I think some of that, some of my personal spirituality maybe kind of turns into my work-life spirituality, again finding the balance within the team, to keep everyone happy, or at least to the best of our ability to define that equilibrium, again I think that would result in the best performance of each individual.

Levi acknowledged that he considers himself to be a spiritual person and explained that in his interpretation, spirituality means to reflect in the moment and to try to understand deeper, to understand the motives that are behind the actions of a person. To Levi, it also means to reflect frequently, not just under some occurrences of interactions and events. Levi noted that he puts things in the context of other people's views and that this is where his self-reflection occur and his personal spirituality develops and grows. He said:

(Life) can be quite depressing sometimes you know. Learning about the trajectory of the earth and you know the destruction and all the violence and the war that is going on, in society and in worldwide, it can get you down quite a bit. And having, taken that time to reflect on what is still beautiful and what is still great in your life, I think it helps me stay positive and motivated. For me it puts a good perspective on why I'm here on earth, like what are my motives and what are my passions about, and then it helps me and reminds me every day… I think the qualities resonate with me because of my spirituality. Whether it be my passion, or my positivity, a lot of those reflect my hard work ethic. You know, I'm passionate and driven… to do something good for the world, and that kind of drives my work ethic. I'd say those are definitely reflected in my work environment.

In his daily routine, Levi has tried to seek a connection with nature and he takes time for self and to analyze things beyond the surface level. He explained that there can be multiple sets of goals to achieve in a workplace and that some team members can be more driven by certain goals than others, which can lead to a loss of balance within the

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team. Levi shared that under such circumstances, his personal spirituality had allowed him to play the role of a mediator and to manage conflicts that can arise from this loss of balance. Levi felt that when everyone in the team was in the best state of mind and was feeling most content, the team equilibrium was reached, and demonstrated optimal performance. In sharing what WS does for his team, Levi shared that WS had helped the team get past the conflicts quicker, and had allowed the team to reach an optimal performance level. He explained:

> I've heard some stories about some (SRIF) teams here that you know, something happens, and they are at each other's throat for a week or so. I think for us, we can analyze what the problem is, or identify what the problem is, and find a resolution or… find a path to a resolution much quicker than some of the stories I have heard. And then I also think that it just allows me to really appreciate and value my team members as well. You know I love that they have all these great strengths and are willing to share that with the team and put it forward towards the efforts of the team, and just being able to value them as a person, and what they do for the team. It's just good for my own personal self too.

Levi noted that while there are no potential drawbacks or negativity of bringing his spirituality to work, there may be times when certain spiritual attributes may conflict with each other and a decision has to be made in support of certain spiritual values over other values. He further explained:

> I've seen where passion and dedication to mission can sometimes interfere with maybe starting a business, you know… we want to build (a business) that has social and viable impact and maybe this is just my view point, but you can't have

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those unless you also have profitability. And so, keeping all three of those,

people, planet, and profit, keeping all three of those in check, and they should be

all equal (equally important), but at the same time understanding that you have to

have profit to have the other two.

Levi agreed with Hanif in noting that Casey's spiritual qualities were deeply rooted in her

passions and that she was the 'glue' for the team as well as the driving force. He also

noted that in his opinion, Hanif's spirituality could be found in his cultural upbringing

and his family bonds. Levi captured the description of the unique spiritual qualities

found in his teammates, and the role they played in creating the functional balance that he

has sought in his work environment. He clarified:

Within the way that I define spirituality for myself, I see Casey… she's the heart

and passion of this team, and she really keeps us motivated, and I am apprised

that this is what our objective is. Our objective is to help these people (who are

living at the bottom of the economic pyramid). Whether it's going down there,

boots on the ground, or whether its sourcing it to… all the different ways that we

can help them. And I think that she really keeps us grounded in that aspect, that

we are all here for our social compassion… for our compassion for the world, and

to be a social enterprise. Not just any other company. Because anyone can come

out there and produce a product made from alpaca (fibers), but we as a team and

as a social enterprise have made this commitment to bring the social benefits, and

the environmental benefits that we want to. And maybe we have to sacrifice

some profitability for that, but that is something that we have decided as a team to

do. I see Hanif's spirituality manifests a little more in when it comes to personal

life. I think he is very connected with other human beings. He's very… he can understand people, and read people very well I think, especially in an international context. And then also, I see a lot of glow in him when he talks about his family and about home (back in Southeast Asia) and everything. I don't know if that is spirituality, but that's something I see within him and he contributes that to the team, by just bringing to our attention that there is a life outside of the (business) venture that we have to consider (laughing). That it's just not all work, there's got to be some balance. There is a good balance between work and personal life.

Drawing from the perspectives of his teammates, Levi has found that these different perspectives on spirituality have helped him grow in his own spirituality, and has helped him set priorities on what is important in his life. He noted that when all he is doing is work and meeting deadlines, he does not work as efficiently. Having time to reflect on how he is contributing to his personal passions and to the combined team goals, has allowed him to see a bigger picture of what he is serving. He said:

Obviously, there are going to be times when you are going to be working more, and then there is more free time. But if it is just work, work, work, work then sometimes people don't function as efficiently or they don't perform as highly when they don't have time to themselves as well. So, I think that helps a lot, to have other team members who are contributing in a spiritual way… it definitely brings different perspectives and puts priorities on certain aspects of companies and life. Hanif and I… sometimes you get distracted with family, sometimes you get distracted with schoolwork, my own work and everything that's going on, and

she (Casey) keeps us motivated and going quite a bit… she's kind of the driving

force behind us.

Levi admitted that he has found a lot of value in WS. He identified several benefits such as the team's ability to work together and collaborate, and to express compassion towards each other, to be genuine and empathetic and to help each other find and fulfill their passions. Using examples, Levi explained that workplace spirituality has allowed the *Fiber Fur Funds* team members to get past their shortcomings and support each other through times when deadlines are missed and to work through the problems without blaming each other. He felt that this outcome had created a stronger team that was able to better serve the clients and the organization.

SRIF Team Three Interview

During the team interview, the *Fiber Fur Funds* team members shared their experiences of WS within their team. Casey shared that spirituality was a very personal path for each team member and that the experience of WS was uniquely felt among the teammates. She said:

> We all have different spirituality aspects that we bring to the table and I would
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> say that personally I have my own spiritual tools that I use when we are working
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> in a team and I try to pick up on cues of others' spiritual beliefs when they are
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> brought up by other team members, but overall it is a pretty personal path that I
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> use to help navigate myself on the team.

Hanif remarked that in terms of sharing his spirituality and in practicing his faith, he has found a level of safety and comfort within his team and within how his teammates have demonstrated WS. He explained:

I personally see workplace spirituality as like a safe haven (a place of refuge or security) for me, to act naturally in a way that both of them (teammates) will accept me for whatever I do to them, like personally or professionally (natural behavior that is not judged). So that's just like how I see as attraction between all of us… because we kind of like frankly we have this mutual understanding that whatever happens, we just need to say it to the person, and if you are not comfortable, say that you are not comfortable, nothing personal. So, that makes things easier for all of us to express whatever has happened or whatever happens (thought or concerns) in our minds… even if we judge others (express our thoughts), we say it out loud (bring it in the open), and it won't offend…

Levi attributed time for self-reflection and self-care to his individual spirituality and felt that allowing his teammates the same opportunity was important is creating WS. He noted that WS also included showing understanding when others in the team need to take time away from the team to reflect on what is personally important and to recreate the internal balance before coming back to the team. He explained his views about the progression towards WS, "there are different levels, first you build trust and comfortability with each other, and then finding a common motive and then work towards reaching goals." According to Levi, finding this balance and equilibrium was important in allowing the team members to bring their best spiritual self to the team.

Casey's views on WS also involved giving others space to be who they are and respecting the cultures of others in the team. According to Casey, honoring and letting others in the team be who they are, brings them together to form a strong and cohesive team. She said:

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Individually, I can speak for myself saying that spirituality exists for myself and I

bring it to the team. And I see glimpses of spirituality in personal practices of my

team members. And then I think yeah, Levi and Hanif spoke a little bit about the

team spirituality where we've almost created a culture that respects each of our

own practices and allows them to come together and benefits the team as a whole.

And I don't know if you can really describe that because it is kind of a grey

mushy area in between where things just happen. But we all have done a good

job of honoring that and kind of wanting to let people do their own thing

(recognize the need to have space to nurture themselves individually) so that we

can all come together and be better.

Hanif noted an example of this cohesiveness by sharing that during the field research, he

was the only team member who did not speak Spanish and felt that he was not

performing and contributing optimally to the team project. The team members took this

into consideration and arranged the field research tasks in a way that allowed Hanif to

contribute significantly and in a meaningful way, to the outcome of their research project.

Adding to that example, Levi explained:

I think in a general sense, having that foundation of confidence and trust within

the team members, which ultimately allows us to openly communicate, I saw it

improve throughout the team's lifespan. You know when you come across

challenges, come across problems, which is inevitable for any venture, any team,

it has helped us approach those challenges in a more cohesive way, and give the

support that we need to, of other members and try to be more understanding and

know that the end goal for all of the members is coming to a mutual resolution

that is good for everyone. I think that's what I saw most improved. All three of us

are our own individuals, we didn't have a lot of experience (in working) with each

other outside of work assignments.

Casey remarked that some aspects of WS can also be seen as team norms or behaviors

that are expected among team members as common courtesy, and individual spirituality

influences how they approach these norms. She shared that WS had allowed these team

norms to function at an elevated level. She said:

I think spirituality for me just has a different flavor I guess, and I think that some

of the things that we are describing, I would define as team norms or team

regulations and the way I would approach those norms is through my spirituality.

So, I respect the fact that during the last week that we were traveling around, no,

the whole month was Ramadan, and Hanif was struggling with the fasting and we

kind of just had conversations around that. And bringing my spirituality to that

and to be able to ask respectfully and try to learn more about it, or to be able to

communicate to these guys like when do we have time later in the day because I

really need to take time to recharge my spirituality, and do practice yoga, and

meditate or do what I need to do and inserting that spirituality into the norm, I

think has helped elevate the norm and make them more workable for everybody

on the team.

All three members of the *Fiber Fur Funds* team agreed that it was important for their

team and for their work environment to have WS and to express it within the team. In

Casey's words:

Unless you are unsatisfied or not into your spirituality, or your religion (faith). I think that if that's what you connect to and if that's what helps you feel your greater sense of self then you can contribute that to a common goal of other people. I think it makes (life) a lot easier and if there is a conflict, like you can revert to those techniques that your spirituality has given you (for coping) … I would say yeah, it helps build trust too because if you can be yourself and bring spirituality to the table and help contribute to a team's spirituality, it's pretty vulnerable because your spirituality is like very personal, but if you can share that with other people and they support it, and they give you the space and are curious about it and interested about it, then you can kind of bond over that and feel good about it.

Hanif agreed and articulated his thoughts:

I'm just saying that nothing's perfect, but it is easier to have those (aspects of) spirituality between us. It allows us to… it guides us and allows us to finish the job (project) basically easier and relatively faster, given that we have all these differences (in work style and personalities, thinking and behavior attributes) so to come up with something, somewhere in the middle is very hard. So, we have to have those mutual understanding, same goals… I think it's very hard. So, yeah, it's important to have workplace spirituality, it makes it easier to make that happen…It allows us to give our best and to contribute whatever we have, our strengths, to the team, at the same time, what we lacked about, other team members, can fill that (void) in. So, it's just like complementing each other.

Levi shared similar views and added:

I see it being pretty vital to the venture culture, or company culture, or whatever (work environment). I think if you are… if you aren't recharged and you don't have your spirituality, then something's going to be off, and you're not going to be performing to your best ability, and it's just going to cause all sorts of problems as an individual, and let's say within the team… plus we need all three of us to work (function optimally) to be successful. So, I'd say it's pretty important… realizing what all we needed to do as individuals for personal care, I think it helped a lot. Stay sane in (South America), and stay a team, you know.

Table 9. SRIF Team 3 – The Fiber Fur Funds

Participant	Thoughts on Religion/Religiosity and Spirituality
Hanif	Views religion, religiosity and faith as important foundations of spirituality. He sees religion as guidelines of rules to follow, and spirituality is how these guidelines are applied. There is routine and order in religiosity. *Spirituality is a structured and well-organized life, with focus on prayers, fasting, and choosing a disciplined way of managing personal life. Spirituality is living a responsible life and holding yourself accountable.*
Casey	Separates spirituality from religion. Religion is traditions and devotions to a set of beliefs that are important to group of believers. She grew up in a home where one parent was Catholic and one was Jewish, and she relates to neither of these faiths. *Spirituality is personal focus on self and openness to all faiths. Spirituality is teachings of Buddhism, following your path of focus on peacefulness. Spirituality is choosing meditation over fear and stress, and remaining calm through challenging and trying times.*
Levi	Differentiates spirituality from religion. Religion is a man-made construct of an institution that has a doctrine, policy or guidelines of how you should behave in society and what you should believe, what is right and wrong. *Spirituality is having a connection with other living organisms of the world, having a relationship between humans, animals and nature, and being mindful of this delicate balance. Spirituality is having your mind in the right set, to create equilibrium, calmness, finding the balance in life.*

Participant	Individual's Expression of Spirituality
Hanif	Following a disciplined existence; being compassionate; being calm and peaceful; showing faith and trust in teammates; making compromises and adjustments to differences; focusing on prayers and fasting; being inclusive; having strong work ethics; genuine and open connection with teammates; demonstrating kindness.
Casey	Relating to the spiritual side of teammates; respecting spirituality in teammates and recognizing their needs; being genuine self, and being truthful; meditating and thinking positive to manage fear and concern; responding to teammates in an authentic way; maintaining ethical and moral standards, being centered and grounded in compassion and peacefulness.

| Levi | Reflecting on situation before reacting; understanding other's point of view; mediating conflict to restore balance in the team; behaving and communicating in a positive way; being humble; being cooperative; being trustworthy and respectful; showing empathy and kindness; having positive attitude; having work ethic. |

Participant	Individual Benefits
Hanif	Maintaining personal sense of discipline and confidence; managing personal responsibility; developing a sense of fulfilment of faith; feeling accomplished and satisfied in work and personal life; experiencing peacefulness; builds faith in teammates; learning how to compromise and sacrifice for the benefit of team; creates sense of togetherness; forms deeper relationships with teammates.
Casey	Creates peacefulness and positivity; promotes compassionate and ethical living; finding spirituality in others; opening a path that connects with other spiritual beings; developing strong coping skills; finding meaning in work; personal satisfaction in work; moving to a higher level of thinking; responding to teammates in an authentic way.
Levi	Connecting work with spiritual self; being at peace with self and creating peaceful work environment; being creative and positive; maintaining higher work ethics; maintaining balance in life; alignment with purpose in work; supporting personal and life goals.

Participant	Benefits to the Work Team
Team interview	Creates workplace a safe zone; allows teammates to bring their genuine self to work; promotes honesty in team communications; draws teammates together as family; allows negotiation of differences and creates stronger shared values within team; no fear of being judged or rejected; maintains balance within team; complementing each other's strengths; encourages optimal individual and team performance; promotes respect toward different cultures; friendship within teammates is built on the foundation of confidence and trust; recharging personal spirituality and improving team norms.

Participant	Societal Benefits
Team interview	Creating a just and caring social culture; finding sustainable solutions to address problems of poverty and wealth distribution; reaching communities across language and cultural barriers; understanding the needs of the clients and addressing their needs in an ethical way; creating an organizational culture based on spirituality; bonding over seeking solution that benefit the society.

Non-Spiritually Aware:
- **Attributes**
Energetic, responsive, respectful, disciplined, knowledgeable, flexible
- **Oral Articulations**
Faithful to team, true friend, logical, dedicated to social causes, truthful
- **Actions/Behaviors**
Routine-oriented life, preserving cultural traditions, empathy and responsibility towards teammates, organized approach to tasks.

Perception of Team Members of Other's Spirituality:
Committed to team, devoted to family, strong moral standards, valuing spirituality in teammates, love for humanity, transparent, accepting views that are different

Roles They Play:
- Spiritual leader & glue
- Idea generator
- Business intelligence

Potential Drawbacks of Expressing Spirituality:
- Frequent compromising can lead to frustrations
- Perceptions of ethical values among different cultures may vary and can cause disagreements within the team

Synergistic Work Team Environment Consisting of:
- Peacefulness within the team
- Safe zone
- Inclusiveness
- Being flexible in task assignments
- Healthy friction
- Talking through differences
- Respectful communications
- Emphasis on friendship
- Strong work ethics
- Transparency among teammates
- Integrity within the team
- Developing ethical values across cultures
- A place where all forms of spiritual needs are met

Work Team Outcomes:
- Shared critical and innovative thinking
- Team competencies that complement each other
- Cohesiveness within the team
- Structural and analytical thinking
- Strong sense of friendship
- Bonding over spiritual experiences
- Comfort in level of communications
- Communal peacefulness
- Trust in decisions made by team
- Focus on inclusivity
- Creating work-life balance
- Ability to tackle fear
- Focus on the big picture
- Energized and engaged team

Societal Benefits:
- Innovative income generating business plans for those living in poverty
- Creating sustainable ways to use natural resources for income generation
- Developing business skills in communities with limited education
- Creation of Social Enterprise
- Building global communities that take ownership of their local solutions
- Creating cultural understanding
- Ethical representation of client
- Creating small scale ventures that produce meaningful impact in small communities

Spiritually Aware:
- **Attributes**
Patient, productive, respectful, confident
- **Oral Articulations**
Self-reflection, reaching out, balancing team needs, responsive and genuine, peaceful and friendly, valuing spirituality in others
- **Actions/Behaviors**
Sharing, interceding, humbleness, empathy, maintaining calmness through meditation and yoga, following Golden Rule.

Individuals' Benefits:
- Feeling safe at work
- Connectedness to teammates and org.
- Developing skills in cultural adjustment
- Meaningful work
- Purposeful work
- Positive work relations
- Respectful work environment
- Learning to go with the flow of ideas
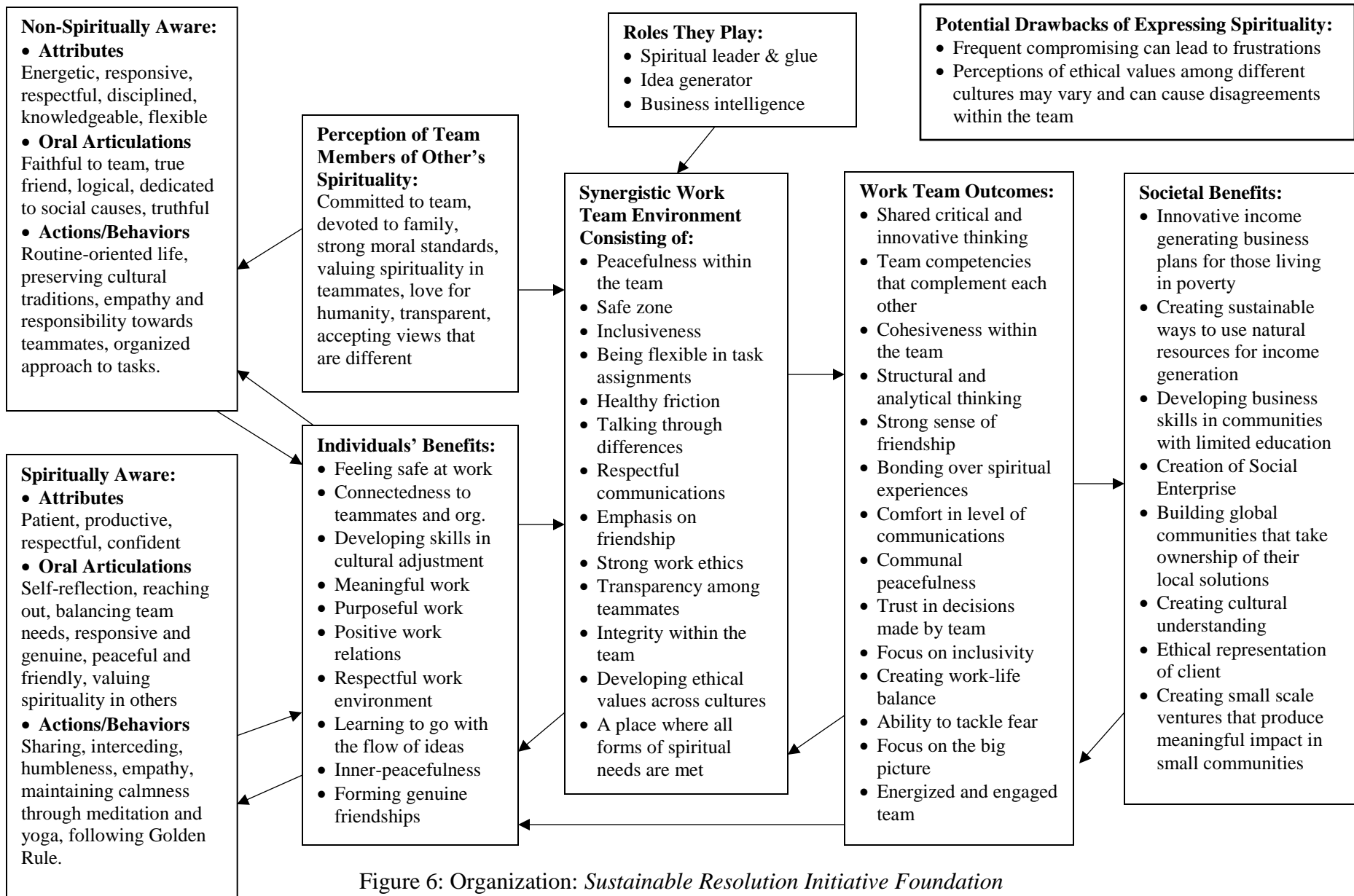- Inner-peacefulness
- Forming genuine friendships

Figure 6: Organization: *Sustainable Resolution Initiative Foundation*
Team: *The Fiber Fur Funds*

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Analysis of SRIF Teams

Based upon the data presented in Tables 7, 8, and 9 the distinctions between religion/religiosity and spirituality within the three teams in SRIF is apparent. Within the *Shining Light* team, two out of three team members made the distinction between religion/religiosity and spirituality, within the *Terra Mater* team, all three members made the distinction, and within *Fiber Fur Funds* team, two out of three made the distinction.

These tables also capture the expression of religion/religiosity and spirituality, as shared by individual members of each of the three teams within SRI, and their perception of its benefits to themselves. Seven out of nine participants in this organization considered themselves to be spiritual and two members, Mike and Cole, did not consider themselves to be spiritual or religious. However, their teammates consistently identified them as having spiritual qualities and attributes. Seven out of nine participants in this organization identified spirituality and religion or religiosity as two different concepts. Of the two contrasting cases, one member, Mike, from the *Shining Light* team shared that he did not identify himself with religiosity or spirituality, and one members, Hanif, from the *Fiber Fur Funds* team found it difficult to separate religion from spirituality. Hanif viewed spirituality as a higher level of his religiosity or commitment to his faith.

Table 10 illustrates the distinctions made between religion/religiosity and spirituality by the nine participants who are members of three work teams within Organization 2- SRIF. Seven out of nine members in SRIF, distinguished religion/religiosity from spirituality and identified moral code and human connection as important aspects of their spirituality.

Table 10. SRIF: Distinction Between Religion/Religiosity and Spirituality by Work Teams

The Shining Light	*The Terra Mater*	*The Fiber Fur Funds*
Work team members: Mike, Kacy and Eli Two out of three team members distinguish religion/religiosity from spirituality. - Religion is believing in a higher power that controls the universe. - Religion is a set of man-made rules of how one functions in a society and how people are organized around these rules. - Religion can cause prejudices, divisiveness, and hurt. - Spirituality is choosing to be a good person and supporting ethical treatment of all people. - Spirituality is human to human moral code - Spirituality is the crossroad between one's religion and the moral code of how one interacts with all human beings.	Work team members: Mary, Cole and Lisa All team members differentiate between religion/religiosity and spirituality. - Religion is a set of institutions with their own beliefs or faith. - Religion is organized rules and rituals within a belief system, established by man. - Driven by a sense of moral and ethical values, religion can be service to others or can cause hatred. - Spirituality is building genuine, indestructible relationships with people. - Spirituality is being ethical and creating a just society for all. - Spirituality is a philosophy of coping with things that are difficult to understand and to know that we need each other.	Work team members: Hanif, Casey and Levi Two out of three team members distinguish religion/religiosity from spirituality. - Religion is a man-made construct of an institution that has a doctrine, or guidelines of acceptable behaviors. - Religion is faith-based foundation of spirituality. - Religion is traditions and devotions to a set of beliefs that are important to a group. - Spirituality is a life focused on prayers, fasting, and a way of managing personal life. - Spirituality is personal focus on self and openness to all faiths. - Spirituality is choosing the path of peacefulness and meditation, being mindful of the relationship and delegate balance between humans, animals, and nature.

Team interviews have revealed strong commitment to SRIF's entrepreneurial approach to solving world's complex challenges in a globally responsible way, and have identified significant benefits of spirituality to work teams and to the global society. The *Shining Light* team member Kacy explained:

> For me to have a sense of purpose that I need, I need to be working on something
>
> that I feel is beneficial to society… I always think about my spirituality as
>
> something that is outside of what I do (at work), but at the same time, I do feel a
>
> spiritual connection to the work I do and that's the reason why I actually like

doing work that benefits the environment and it benefits people, and that is what

drives me to do it. And it's also what drives my interactions (at work).

Figures 4, 5, and 6 describe these findings of the three teams within SRIF. While

most of the team members are aware of their spirituality, at least two members, Mike

from the *Shining Light* team and Cole from the *Terra Mater* team, do not consider

themselves as spiritual or religious. However, members of their teams identified them as

being spiritual, citing examples of the way they function within a moral code of conduct

and by being selfless in their daily actions.

Team members identified benefits of expressing spirituality and its positive

impact on self, such as: feeling satisfied with their work, feeling connected with their

team, experiencing a sense of peacefulness, and feeling respected within their team.

These benefits contribute towards a synergistic work team environment where team

members further augment their spirituality through the roles they play such as: being

spiritual leader, diplomatic mediator and a team motivator. Members of the SRIF teams

described their synergistic work team environment to be strong in work ethics, where

conversations are honest and lively, where friction and discourse is respectful and is

considered to be healthy in promoting innovative ideas. The teammates find a source of

encouragement while engaging in critical thinking, enjoy peaceful and rewarding

working conditions, and feel free to be their genuine self. There is transparency in

communications and the emphasis is on building connectedness and friendship within the

team where everyone feels safe to share their views on spirituality. The *Terra Mater*

team member Lisa shared her thoughts on synergistic work team environment by stating:

I think that if you call yourself a spiritual person, then that brings your whole

philosophy of being and as your manifestation of your behavior and how you are,

and you can't separate them. Because I feel like in my team, I am able to be my

complete self, I feel like giving that (back) every day… I think it makes it more

like a family instead of just a working environment. It feels, again like a… more

like a support system, rather than just a difficult group that has been put together

to reach some (organizational) end goal.

The synergistic work environment produces positive work team outcomes such

as: shared critical and innovative thinking, trust and cohesiveness within teammates in

critical decision making, development of team competencies that complement each other,

focus on the big picture and what is best for the team, comfort in the level of

communications between teammates, fluidity in sharing of task assignments and

communal peacefulness. Within the SRIF team's functions and goals, the ultimate

societal benefits are the creation of innovative and sustainable solutions to the problems

of poverty and lack of basic needs in the developing parts of the world. The team

members are able to successfully and ethically create small scale ventures that produce

impactful results for their clients.

The teams' views on potential drawbacks of sharing spirituality at work are also

explained, such as: frequent compromises can lead to frustrations from feeling ignored,

not being valued by teammates who do not relate to a common form of spiritual behavior,

and cultural differences in the perception of ethical values which can lead to

disagreements. An example shared by Hanif and Casey, from the *Fiber Fur Funds* team

was when one team member felt that helping a client develop a business plan to generate

more income and alleviate their poverty conditions should be of a higher priority than a plan that accurately and ethically followed regulatory rules for marketing their products, which would yield substantially less income.

Summary of Chapter

This chapter presented the organizational work team profiles of Organization 1: *Healing People with Compassion* (HPC), and Organization 2: *Sustainable Resolution Initiative Foundation* (SRIF). It specifically introduced each of the 19 individuals interviewed for this research study, which are described in ten individual profiles across three teams at HPC, and nine individual profiles across three teams at SRIF. Composite tables articulating the participants' thoughts and understandings of religion/religiosity and spirituality were presented. Composite figures describing individuals' expression of spirituality, the consequences of expressing spirituality within the work team, individual benefits, work team environment and outcomes, and organizational benefits or societal benefits were presented. This chapter also presented an analyses of these work teams.

Next, the individual profiles, the individual team tables, and the composite team figures that were crafted to reflect the essence of the phenomenon within each team, will be synthesized in a cross-case analyses of all three teams within Organization 1 and across all three team within Organization 2. Chapter 5 will present this cross work team analyses along with the cross organization work team analyses.

Chapter 5

Cross Work Team and Cross Organization Work Team Analyses

Introduction

This chapter presents the cross-case analyses of the data for the three teams in

Organization 1, *Healing People with Compassion* (HPC), and for the three teams in

Organization 2, *Sustainable Resolution Initiative Foundation* (SRIF). It also provides the

cross-case organization analyses for the work teams in Organization 1 and Organization

2. The data informing this study includes the analysis of 19 team member interviews,

and the six team interviews representing a total of three teams within each of these two

organizations. The chapter begins by presenting the two research questions that guided

this study. It then details the IPA approach that was used to engage in these cross work

team and cross organization work team analyses. Next, the core themes across the three

teams in Organization 1 and across the three teams in Organization 2 are described.

Lastly, the cross organizational work team analysis is presented. Finally, the chapter

concludes with a summary.

The following research questions guided the study:

1. How do individuals express and experience workplace spirituality (WS)

within their work teams?

2. How does WS influence the work team?

To address these questions, I conducted face-to-face, semi-structured interviews

to solicit the essence of the lived experience of each participant (Merriam & Tisdell,

2016), along with collective work team interviews, observations, and field notes (Ellinger

& McWhorter, 2016; McWhorter & Ellinger, 2018; Merriam, 2009) which were incorporated into the analysis.

As a researcher, I used interpretive phenomenological analysis (IPA) to analyze the data in this study and to understand the uniqueness and meaning-making of the lived experiences of the participants. As suggested by Biggerstaff and Thompson (2008), as a researcher, I followed the iterative data analysis process for each of the transcripts, looking for themes and connecting the themes to understand the meaning of particular events and experiences in the lives of the participants (Smith & Osborn, 2008). In following the IPA data analysis guidelines, I analyzed each participant's transcript three times, making exploratory comments during each of the readings, and clustering them into emergent themes (Pietkiewicz & Smith, 2014).

The themes within each of the work teams were identified and placed in individual tables and figures created for each of the 6 work teams. The profiles created from the narratives of individual interviews, and team interviews resulted in six team profiles as articulated in Chapter 4. The narratives captured each participant's descriptions and experiences of religion/religiosity and spirituality, and have described how individuals within the work teams express their spirituality through their behaviors, attributes, and attitudes towards their teammates and towards their jobs. A total of six tables (Tables 3, 4, 5 and Tables 7, 8, 9) and six figures (Figures 1, 2 3 and Figures 4, 5, 6) were created to express the overall findings for all 6 of the work teams and were described in Chapter 4. These findings were followed by an overall analyses of the work teams in Organization 1 (HPC) and Organization 2 (SRIF) which is captured in Table 6 and Table 10 respectively. As a form of respondent validation, I shared the six figures

expressing the overall work team findings with the individual members of each of the 6 respective work teams that participated in this study. After receiving their responses on their respective work team findings, I also provided each team member with a work team composite figure that described the findings from the cross work team analysis for each organization.

Cross Work Team Analyses

The analyses of the data from the three work teams across Organization 1 – HPC, is presented in composite Table 11, and analyses of the data from the three work teams across Organization 2 – SRIF, is presented in composite Table 12. The analyses have revealed core themes, which are also further depicted in the accompanying composite Figures 7 and 8 respectively. The cross-case analyses of the three teams within HPC is presented next, followed by the cross-case analyses of the three teams with SRIF.

Cross-case Analyses of 3 Work Teams in HPC – Organization 1

Table 11. HPC: Core Themes Across 3 Work Teams

Core Distinction Between Religion/Religiosity and Spirituality	
Religion/Religiosity is: • Man's doctrine for what they believe. • A common view of believing in a divine being; • Can be a foundation for personal spirituality; • Believing and following in one's faith of Christianity, Islam, Hinduism, Buddhism, Judaism, etc. • A system-wide practice by a group of people, of the same set of beliefs, within an organized set of parameters; • Personal relationship with God within one's belief system; • A form of habit that one feels compelled to participate in as a member of a group; • Self-serving rules, a façade to feel and look pious;	Spirituality is: • An individual experience in praying, self-reflecting with a desire to seek self-improvement; • Ability to see more of a big picture, and relating to what it means in one's daily life and interactions; • Behaviors based on one's outlook on life; • Essence of God's love, without religion; • Having and demonstrating a good core within one's self; • Seeking and living a purposeful and meaningful life; • Respecting differences in people and respecting their beliefs; • Treating others with humility, compassion, kindness, and respect.

System-wide set of rules made by man for a group of believers to follow; Belief system that is man's doctrine to follow as a form of habit; Respect for something that is divine, relationship with God; Can be foundation to one's sense of spirituality.	An experience that is highly personal; Characteristics or values that are personally adapted to give deeper sense of purpose and meaning to life; Awareness of and connection to something greater than everyday life experience; Having a good core within one's self that leads to behaving kindly, respectfully and ethically.
Individuals' Expressions of WS	Expressing genuine compassion, empathy, and concern; Creating a peaceful and uplifting presence; Being grounded, diplomatic, consistent, and giving sound advice; Using encouraging and motivating language; Being truthful in sharing knowledge, and being humble, ethical, and understanding; Showing accuracy and excellence in work.
Individuals' Benefits of WS	Feeling respected and valued at work; Connectedness to teammates and to the organization; Experiencing purposeful and meaning work; Experiencing job fulfilment; Feeling inner-peacefulness; Building positive work relations; Experiencing low burn-out and a sense of well-being.
Roles They Play on their Work Teams	Peacekeeper/mediator; Encourager; Servant leader; Wise listener; Nurturer; Helper; Spiritual glue/grounding person.
Synergistic Work Team Environment	No hidden agenda; Honesty and trust among teammates; Integrity, respect and ethics within the team; Empathy and responsiveness to team needs; Being true self; functioning by moral compass; Consistency in behavior.
Organizational Culture	The organizational culture within HPC is of expectations that are driven by the RISE-UP values and leaders who model this behavior.
Work Team Outcomes as a Consequence of WS	Peacefulness, harmony, cohesive; collaborative work environment; Seeking greater good of team; Unified team effort with a sense of belonging; Higher quality and quantity of work produced; Pride in self and team; Common work values; Building positive relationship within the work team.
Organizational Benefits from WS	Attainment of RISE-UP values, and attainment of organizational goals; Demonstration of servant leadership; highly productive work environment.
Potential Drawbacks of WS	Focus on religion can cause divisiveness; spiritual giver can be seen as naïve and taken advantage of; lack of WS would be a cultural misfit in an organization where WS is part of the organizational culture.

The cross analyses of the data from the three work teams in Organization 1 – HPC, are presented in composite Table 11, which describes the 9 themes that are found across all three teams at HPC. All 10 members within Organization 1 consider themselves to be spiritual, and eight out of ten distinguished religion/religiosity from spirituality, while two members saw a strong correlation between their religious beliefs and their individual spirituality. The first four themes across all three work teams are: the

distinction made between religion/religiosity and spirituality, individuals' expression of WS, individuals' benefits of WS, the roles they play on their work team, and synergistic work team environment. The organizational culture plays an important role in supporting the synergistic work environment, which then leads to work team outcomes and produces organizational benefits. Potential drawbacks of expressing WS are also recognized. Figure 7 also depicts these findings.
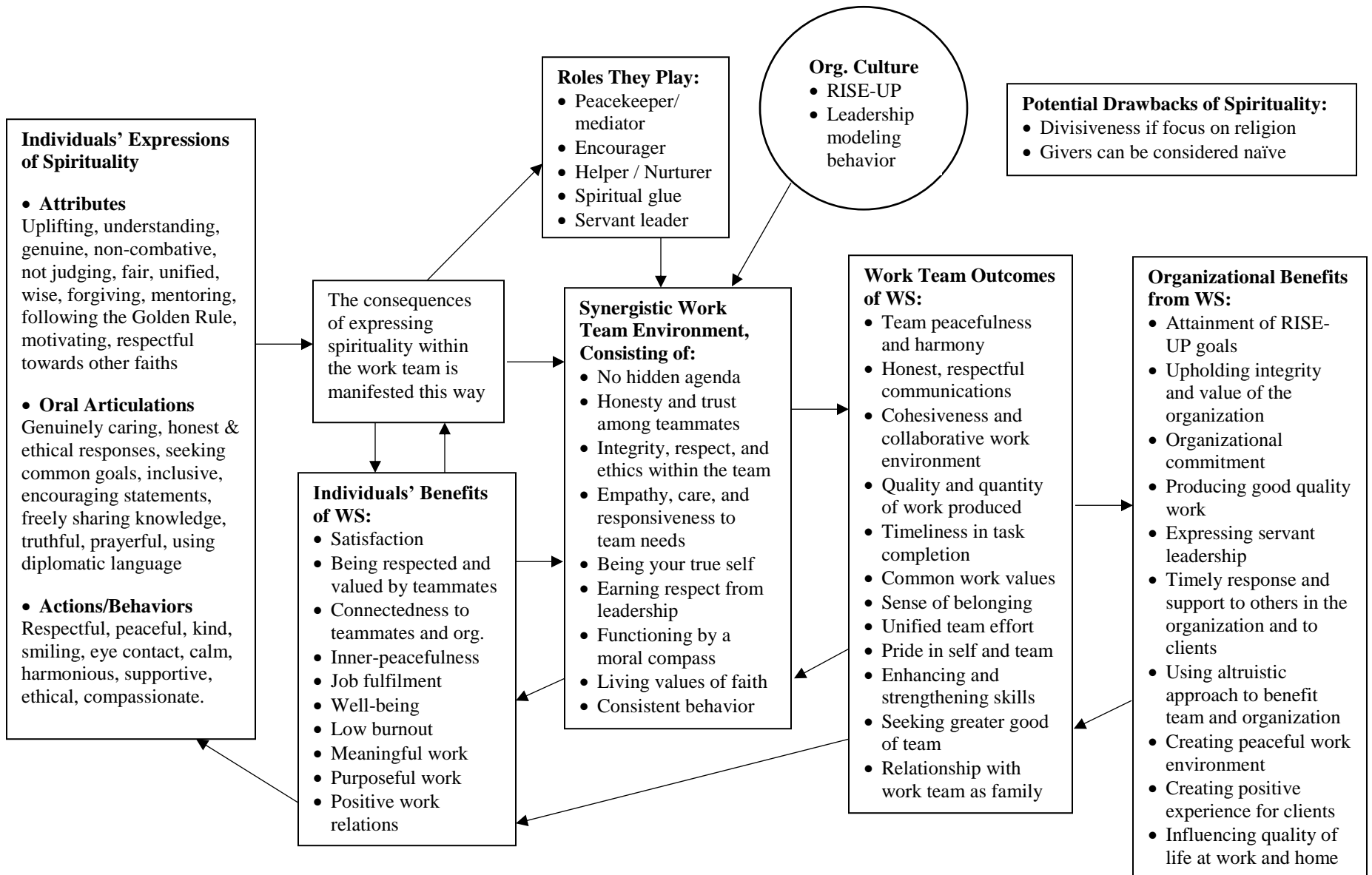
Individuals' Expressions of Spirituality

• **Attributes**
Uplifting, understanding, genuine, non-combative, not judging, fair, unified, wise, forgiving, mentoring, following the Golden Rule, motivating, respectful towards other faiths

• **Oral Articulations**
Genuinely caring, honest & ethical responses, seeking common goals, inclusive, encouraging statements, freely sharing knowledge, truthful, prayerful, using diplomatic language

• **Actions/Behaviors**
Respectful, peaceful, kind, smiling, eye contact, calm, harmonious, supportive, ethical, compassionate.

The consequences of expressing spirituality within the work team is manifested this way

Roles They Play:
• Peacekeeper/mediator
• Encourager
• Helper / Nurturer
• Spiritual glue
• Servant leader

Org. Culture
• RISE-UP
• Leadership modeling behavior

Potential Drawbacks of Spirituality:
• Divisiveness if focus on religion
• Givers can be considered naïve

Individuals' Benefits of WS:
• Satisfaction
• Being respected and valued by teammates
• Connectedness to teammates and org.
• Inner-peacefulness
• Job fulfilment
• Well-being
• Low burnout
• Meaningful work
• Purposeful work
• Positive work relations

Synergistic Work Team Environment, Consisting of:
• No hidden agenda
• Honesty and trust among teammates
• Integrity, respect, and ethics within the team
• Empathy, care, and responsiveness to team needs
• Being your true self
• Earning respect from leadership
• Functioning by a moral compass
• Living values of faith
• Consistent behavior

Work Team Outcomes of WS:
• Team peacefulness and harmony
• Honest, respectful communications
• Cohesiveness and collaborative work environment
• Quality and quantity of work produced
• Timeliness in task completion
• Common work values
• Sense of belonging
• Unified team effort
• Pride in self and team
• Enhancing and strengthening skills
• Seeking greater good of team
• Relationship with work team as family

Organizational Benefits from WS:
• Attainment of RISE-UP goals
• Upholding integrity and value of the organization
• Organizational commitment
• Producing good quality work
• Expressing servant leadership
• Timely response and support to others in the organization and to clients
• Using altruistic approach to benefit team and organization
• Creating peaceful work environment
• Creating positive experience for clients
• Influencing quality of life at work and home

Figure 7: Organization 1: *Healing People with Compassion (HPC)*
Composite of all three teams

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Cross Analyses of HPC Teams

Organization 1, HPC, is a faith-based Health Care organization with a racially and ethnically diverse workforce that also identifies with different religious beliefs, and aims to seek common ground of mutual understanding and respect. This organization defines spiritual care in a very broad term through their RISE-UP values that promote the virtues of respect, integrity, sincerity, ethical behavior with understanding and peacefulness. The essence of the experiences shared by participants of all work teams in HPC are fairly consistent. Table 11 captures the composite of the most consistent findings across all three HPC work teams relative to how team members behave with one another and with their clients and with organizational leadership. The team members express their spirituality through respectful, peaceful, compassionate and supportive behavior, giving honest and genuinely caring responses, and being uplifting, and wise. They demonstrate cooperative and friendly ways of communicating, using encouraging and motivating language. The teammates maintain an attitude of being genuine, fair, and understanding, and establish a sense of inclusivity in seeking common goals. The *Prayer Warriors* team member Sara described the experience as:

> It's not like we are all out in this dog-eat-dog world, we collectively like each other, which is phenomenal! Here on our team, we don't always see each other all the time, but we do have opportunities to collaborate and work on some things where we depend on each other and there is never any retribution, or I can't even remember a mean word, ever! We truly are all dedicated to making the best team we can make, and we enjoy each other's successes, both personal and professional, we talk about all kinds of things.

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The findings also revealed that, as consequences of expressing spirituality within the work team, individual members of the work team experienced the benefits of feeling connected to each other, valued, respected, confident, optimistic, and motivated. They reported a sense of camaraderie, peacefulness, harmony within the team and job satisfaction. Members of all three work teams took pride in their work, felt that their work was meaningful and purposeful and that their well-being was important to their teammates. These feelings further positively enhanced their behavior and attitude towards each other and earned the respect of leadership.

The consequences of expressing spirituality within the work team also resulted in the creation of a synergistic work team environment where teammates described experiencing an ethical work environment with honesty and trust among teammates. Within this work environment, team members experienced freedom to be one's own self, with no façade to maintain, no hidden agenda, open communications that resulted in empathy and responsiveness, and freely sharing of knowledge that resulted in meeting project goals. Individual members of each of the work teams also contributed to this synergistic work environment through roles they played within their work team environment such a servant leader and a wise listener, a peacekeeper or mediator, an encourager, a nurturer and helper, and a spiritual glue of the team that was also the grounding person. These roles were either self-reported or team member identified. The *Prayer Warriors* team member Donna shared:

Claire… She is one solid, I would say like a grounding person for me…You cannot vent it to your boss, but you can vent it to your co-worker. Claire is one of those co-workers that I can vent to when I don't feel being treated right or justice

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not being served, or I've been over-worked, or unrealistic expectations were set

on my project, yeah. That provides a safe place for me.

Two critical features found at HPC are identified as important contributors to the

expression and experience of WS within this organization. They are the organizational

culture of RISE-UP values and leadership modeling behavior. Upon joining HPC, all

employees are introduced to the RISE-UP values that promote the virtues of daily

performing work tasks with respect, integrity, sincerity, ethical behavior, showing

understanding towards teammates and clients, and creating an environment of

peacefulness. These behaviors are considered to be the guiding values that enhance and

augment the spirituality of employees at all ranks.

RISE-UP values are also modeled by the leadership within the organization and

members of the HPC work teams describe the influence of these role models as impactful

in producing desired work team and organizational outcomes. The *Helping Hands* team

member Kara shared that the acronym RISE-UP can simply equate to words which

employees may know but not believe in the value they stand for. However, when they

are modeled every single day, in the way employees are treated by their leaders, and also

the way they treat each other, then the individual sense of spirituality is awakened, and

the values of respect, integrity, sincerity and ethical behavior become a part of the daily

work experiences. She elaborated:

> For those who don't speak of their faith, they understand faith, but for those who
>
> do speak and are active in a body of faith, that we all have an opportunity to
>
> share, and I think that helps along with how we view the RISE-UP values.

The HPC work teams identified shared goals, unified effort, solidarity and trust among the teammates as work team outcomes in the presence of WS. They described a work environment where there was cooperation, cohesiveness, and harmony that led to positive outcomes for the team and for the benefit of the organization. The findings also suggested that the HPC work teams were drawn to seeking greater good for their teams, with not much conflict reported, while the teams' focus remained on support and facilitating project completion. The organizational benefits included passing on the expression of spirituality to other teams within the organization and the creation of high-quality products with commitment towards meeting and exceeding organizational goals, which included the attainment of the RISE-UP values. Within HPC, the organizational benefits also included developing lasting relationships with clients that were based on trust, humility, and selflessness.

Some differences observed between the HPC teams are that there was physical separation in the work space between the members of the *Peacekeepers* and the *Prayer Warriors* work teams, while the *Helping Hands* work team members stayed within close proximity of each other, and their tasks overlapped, creating frequent and daily opportunities to interact with each other. Another difference was that members of the *Peacekeepers* and the *Prayer Warriors* work teams were individually assigned unique tasks that met the team goals, but for the most part, these tasks were independently performed. Members of the *Helping Hands* work team were dependent on each other to complete overall team tasks to meet the team goals. In spite of these difference in work space and styles of tasks assigned, members of all three teams equally indicated that shared goals, unified effort and seeking greater good of the team was important to them.

Cross-case Analyses of 3 Work Teams in SRIF – Organization 2

Table 12. SRIF: Core Themes Across 3 Work Teams

Core Distinction Between Religion/Religiosity and Spirituality	
Religion/Religiosity is: • Organized set of parameters and beliefs by man's determination. • A common view of believing in a divine being; • A system-wide practice of the same set of defined rules and beliefs by a group of people; • Personal relationship with God within one's belief system; • A form of habit that one feels compelled to participate in as a member of a group; • Self-serving rules, a façade to feel and look pious; • Can be a foundation for personal spirituality; • Believing and following in one's faith of Christianity, Islam, Hinduism, Buddhism, Judaism, etc.	Spirituality is: • An individual experience such as time spent praying, fasting, and managing a disciplined life; • A constant seeking of purpose in action and life; • Ability to see the big picture and valuing the contribution of others; • Developing and demonstrating behavior through a moral code of conduct; • More to life than "you and me", living a purposeful and meaningful life; • Respecting the differences in opinions, beliefs and faiths of others; • Being mindful, compassionate and peaceful; • Following the golden rule, treating others with humility, compassion, kindness, and respect.
Man-made moral and ethical ideologies that provide guidance and can also be strict and judgmental; Traditions and devotions to a set of beliefs that are important to a group of people; An important foundation of faith and spirituality.	Seeking ethical and just society for all; Living a purposeful and meaningful life; Focused on humanity and peacefulness; Well-organized life driven by meditation, prayer, fasting, and discipline; Choosing to be a good person and living by a human-to-human moral code.
Non-spiritually Aware	Hardworking, understanding, respectful, fair, choosing to be a good person, going towards kindness, being faithful, serving humanity, giving back to the society, solution oriented
Spiritually Aware	Following a moral code of conduct; Being selfless and freely sharing knowledge; Managing opposing views in a respectful way; Being humble and grounded and not pushing personal goals; Being truthful and ethical; Being transparent and cooperative in communication; Praying, practicing meditation and yoga.
Perception of Team Members of Other's Spirituality	Following a moral code, being just & fair, being selfless, humanitarian, protective of others on the team, open and honest communication, devoted to family.
Individuals' Benefits of WS	Experiencing meaningful, purposeful work; Creating work-life balance; Feeling valued and respected at work; Experiencing calmness, joy, and peace in work and home life; Feeling guided by a moral compass; Connecting work with spiritual self.
Roles They Play on Their Work Team	Spiritual leader, idea generator, goal setter; peacekeeper; resource investigator; diplomatic mediator; team motivator; business intelligence.

Synergistic Work Team Environment	Healthy friction and discourse; Talking through differences; Integrity, honesty, trust, and respect among teammates; Building new skills in a workplace that is safe and free of fear; Functioning by a common moral compass, in a place where spiritual needs are met.
Work Team Outcomes as a Consequence of WS	Quality of work that withstands scrutiny; Healthy discourse leading to innovative solutions; Decisions made by ethical values for the greater good of the team and the clients; Spiritually engaged team that is able to focus on the big picture; Successfully building competencies within the team.
Societal Benefits from WS	Creation of social enterprises and ethical ways of income generation in developing countries; Global impact in building knowledge and capacity in problem-solving; Building cultural understanding and friendship among countries.
Potential Drawbacks of WS	Risk of not being seen or heard as a valuable contributor; Concerns about others may lead to not protecting self-interest; Frequent compromising can lead to frustrations; Perception of ethical values among different cultures may vary and lead to disagreements.

The cross analysis of the data from the three work teams in Organization 2 – SRIF, are presented in Table 12, which describe the 10 findings that are found across all three teams at SRIF. The first theme across all three work teams is the distinction made between religion/religiosity and spirituality. Next, the individuals who are aware of their individual spirituality, readily speak of their expression of WS. However, 2 members within different teams did not identify themselves as spiritual beings, and are perceived by their teammates as having spiritual qualities because of their ethical conduct and their desire to serve humanity. All individuals identify benefits of WS, and its contribution toward creating a synergistic work team environment. The team members identify roles they play on their work team that also supports the synergistic work environment, which leads to work team outcomes and societal benefits. Potential drawbacks of expressing WS are recognized. The accompanying Figure 8 also depicts these findings.
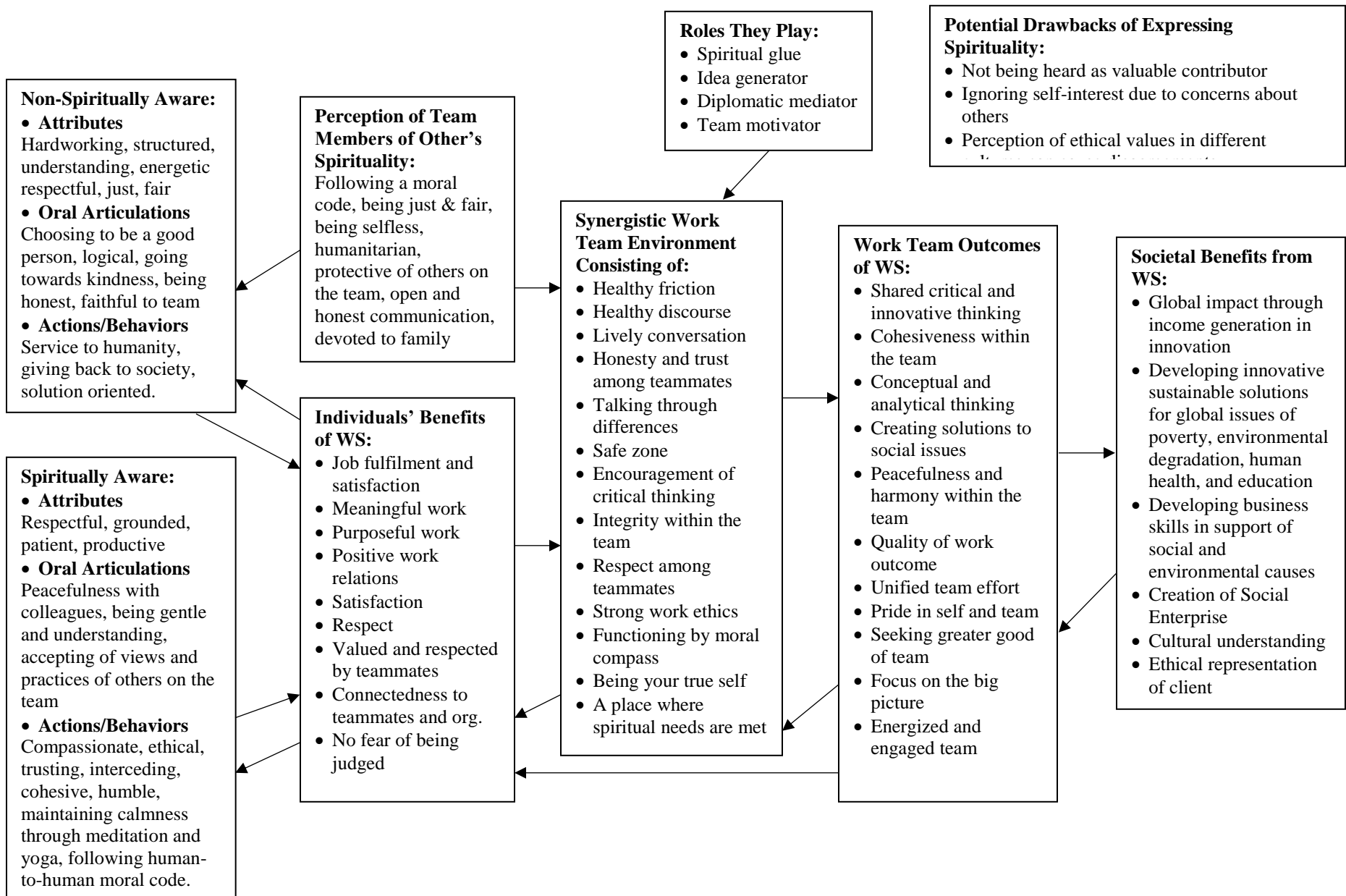
Non-Spiritually Aware:
- **Attributes**
Hardworking, structured, understanding, energetic respectful, just, fair
- **Oral Articulations**
Choosing to be a good person, logical, going towards kindness, being honest, faithful to team
- **Actions/Behaviors**
Service to humanity, giving back to society, solution oriented.

Perception of Team Members of Other's Spirituality:
Following a moral code, being just & fair, being selfless, humanitarian, protective of others on the team, open and honest communication, devoted to family

Roles They Play:
- Spiritual glue
- Idea generator
- Diplomatic mediator
- Team motivator

Potential Drawbacks of Expressing Spirituality:
- Not being heard as valuable contributor
- Ignoring self-interest due to concerns about others
- Perception of ethical values in different

Synergistic Work Team Environment Consisting of:
- Healthy friction
- Healthy discourse
- Lively conversation
- Honesty and trust among teammates
- Talking through differences
- Safe zone
- Encouragement of critical thinking
- Integrity within the team
- Respect among teammates
- Strong work ethics
- Functioning by moral compass
- Being your true self
- A place where spiritual needs are met

Work Team Outcomes of WS:
- Shared critical and innovative thinking
- Cohesiveness within the team
- Conceptual and analytical thinking
- Creating solutions to social issues
- Peacefulness and harmony within the team
- Quality of work outcome
- Unified team effort
- Pride in self and team
- Seeking greater good of team
- Focus on the big picture
- Energized and engaged team

Societal Benefits from WS:
- Global impact through income generation in innovation
- Developing innovative sustainable solutions for global issues of poverty, environmental degradation, human health, and education
- Developing business skills in support of social and environmental causes
- Creation of Social Enterprise
- Cultural understanding
- Ethical representation of client

Spiritually Aware:
- **Attributes**
Respectful, grounded, patient, productive
- **Oral Articulations**
Peacefulness with colleagues, being gentle and understanding, accepting of views and practices of others on the team
- **Actions/Behaviors**
Compassionate, ethical, trusting, interceding, cohesive, humble, maintaining calmness through meditation and yoga, following human-to-human moral code.

Individuals' Benefits of WS:
- Job fulfilment and satisfaction
- Meaningful work
- Purposeful work
- Positive work relations
- Satisfaction
- Respect
- Valued and respected by teammates
- Connectedness to teammates and org.
- No fear of being judged

Figure 8: Organization 2: *Sustainable Resolution Initiative Foundation (SRIF)*
Composite of all three teams

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Cross Analyses of SRIF Teams

Organization 2, SRIF, is a research and innovation focused organization that is associated with an institution of higher education. Formed on the principles of corporate social responsibility (CSR), SRIF is a faith-friendly and faith-safe workplace that honors non-religious and religious beliefs among its teams and clients. With a goal of creating entrepreneurial innovations to alleviate burdens of poverty and poor living conditions in many developing countries around the world, SRIF work team members come together to research and design technology-based solutions that are sustainable and income generating. In this endeavor, the teams take on roles that liken an entrepreneurial start-up company and self-select tasks based on their skill sets and their prior work experiences. Part of their project assignment involves traveling to research sites in developing countries, and working directly with the communities they wish to serve.

The essence of the experiences shared by participants of all work teams within SRIF reflected their strong commitment to their projects. Within these innovative business venture projects, there was demonstrated passion about their purpose, and clearly defined roles among the work team members such as Chief Executive Officer (CEO), Chief Financial Officer (CFO), Marketing, Communications, Finance Manager, Data and Business Intelligence. There was fluidity in the way they shared and changed the roles as needed, to accomplish their goals. Table 12 captures the most consistent findings across all of the SRIF work teams relative to how team members behaved with one another and how they brought their innovative skills to their projects for a purposeful and meaningful work experience. The team members expressed their spirituality through

faith and trust in their teammates, sharing their passion to serve the underserved, and bringing their most genuine self to their team.

Some found value in practicing meditation and yoga, and most of them demonstrated empathy and kindness, and in choosing to be a good person. The teammates represented their spiritual selves through being humble, truthful, respectful, cooperative and collaborative, and by following a moral code of conduct. Kacy, a member of the *Shining Light* team described her experience as:

So, the team as a whole, I think it's pretty interesting just because we are three very different people, especially me in particular. Mike and Eli are a little bit more analytical, a little bit more pragmatic and I'm a lot more conceptual and social… But we do a good job of working together because we are able to relate, and we are able to kind of come to agreements. We do disagree and that's fine, but we'll talk it through and I think that one of the great pillars of our team is that we have a lot of respect for each other. So, whatever our personal beliefs are, whatever our disagreements are, you know we respect each other's work and we're always very cohesive in what we do.

As a consequence of expressing spirituality within their work team, the SRIF team members experienced meaningful and purposeful work as individual benefits. They also reported other benefits such as having work-life balance, experiencing calmness and joy, feeling fulfilled in their faith and in their disciplined existence, and feeling guided by a moral compass. These individual benefits contributed to the creation of a synergistic work environment where team members honored conflicts or disagreements with an open mind, and allowed healthy friction and discourse to guide them. Disagreements turned

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into discussions that led to innovations and a better product for their clients. Free flow of ideas and talking through differences created room for open and honest dialogue, created respect among teammates, allowed the building of knowledge and capacity within the team, and of feeling safe at work. In each of the work teams, a spiritual leader emerged, and others played critical roles such as diplomatic mediator, idea generator, resource investigator, and team motivator, which augmented the team's spirituality. Team members reported either themselves or their teammates serving in these roles and valued the contributions that were gained.

One of the most noticeable strengths in the SRIF teams was that they viewed conflicts within the team as idea generators. Their spirituality was demonstrated in how they behaved around the conflict and addressed it in a healthy way. For each work team, their passion about their project remained their driving force, which kept them unified through challenging times. While each team had someone who was less self-acknowledging of the presence of spirituality within him/herself because of not being able to distinguish between spirituality and religion, their teammates recognized spiritual strengths among each other and identified a specific teammate as a spiritual leader within their team. The SRIF work teams identified several work related outcomes such as: a sense of belonging to the team, positive relationships within the team that supported good communications, and comfort in seeking assistance, which resulted in higher quality of the work produced.

For the *Shining Light* team, bringing their best to the team and creating the best product was their highest priority, and in doing so, they became close friends. For the *Terra Mater* team, building genuine friendships was the core of how they built trust and

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camaraderie, which resulted in a cohesive team that served the clients well, while *Fiber Fur Funds* team found strength in their difference which allowed them to build personal skills that complemented their teammates' weak areas. They expressed a great deal of humbleness in how they navigated through the differences to maintain a delicate balance of their friendship and the work load.

As reported by the SRIF work teams, there are many societal benefits produced from the work team outcomes that are a result of the synergistic work team environment created by spiritual individuals. These societal benefits contribute towards developing sustainable solutions to address global concerns of poverty and human sufferings, building cultural understanding and friendships, producing innovative ideas to solve world's challenges, and creating ethical ways to generate income.

Cross Organization Work Team Analyses

Table 13. Work Team Composites of HPC and SRIF

HPC Work Team Composite	SRIF Work Teams Composite
Religion/Religiosity and Spirituality: **Religion/Religiosity is:** • Man's doctrine for what they believe. • A common view of believing in a divine being; • Can be a foundation for personal spirituality; • Believing and following in one's faith of Christianity, Islam, Hinduism, Buddhism, Judaism, etc. • A system-wide practice by a group of people, of the same set of beliefs, within an organized set of parameters; **Spirituality is:** • An individual experience in praying, self-reflecting with a desire to seek self-improvement; • Ability to see more of a big picture, and relating to what it means in one's daily life and interactions; • Behaviors based on one's outlook on life; • Essence of God's love, without religion; • Having and demonstrating a good core within one's self; • Seeking and living a purposeful and meaningful life; • Respecting differences in people and respecting their beliefs; • Treating others with humility, compassion, kindness, and respect.	**Religion/Religiosity and Spirituality:** **Religion/Religiosity is:** • Organized set of parameters and beliefs by man's determination. • A common view of believing in a divine being; • A system-wide practice of the same set of defined rules and beliefs by a group of people; • Personal relationship with God within one's belief system; • A form of habit that one feels compelled to participate in as a member of a group; **Spirituality is:** • An individual experience such as time spent praying, fasting, and managing a disciplined life; • A constant seeking of purpose in action and life; • Ability to see the big picture and valuing the contribution of others; • Developing and demonstrating behavior through a moral code of conduct; • More to life than "you and me", living a purposeful and meaningful life; • Respecting the differences in opinions, beliefs and faiths of others; • Being mindful, compassionate and peaceful; • Following the golden rule, treating others with humility, compassion, kindness, and respect.
	Non-spiritually Aware: Do not self-report as being aware or personally identifying with religiosity or spirituality; Follow a moral compass in making ethical decisions and in behaviors towards others; Support the concept of willfully choosing to be a good person; Placing the interest of the team over interest of self.
	Perception Team Members Have of Other's Spirituality Selfless humanitarian; just and fair; following a moral compass; honest in communications and devoted to family.
Individuals' Expressions of WS: Respectful, peaceful, and kind; harmonious; gentle and caring; seeking common goals; freely sharing knowledge; using encouraging statement and diplomatic language; being truthful and prayerful; not combative; wise, forgiving, and motivating; respectful towards faiths of others.	**Spiritually Aware Individuals' Expressions of WS:** Respectful; patient; peaceful in interactions; practicing behaviors such as yoga or meditation to remain calm and grounded; understanding of and accepting of other's view points; ethical, compassionate, and trustworthy; cohesive and collaborative.

Individuals' Benefits of WS:	Individuals' Benefits of WS:
Job fulfilment and satisfaction; meaningful and purposeful work; connectedness to teammates and to the organization; positive work relations; valued and respected among teammates; feeling of well-being.	Job fulfilment and satisfaction; meaningful and purposeful work; connectedness to teammates and to the organization; positive work relations; valued and respected among teammates; no fear of being judged.
Roles They Play on Their Work Team: • Spiritual glue • Wise listener / grounding person • Peacekeeper/ mediator • Servant leader • Helper / Nurturer	**Roles They Play on Their Work Team:** • Spiritual glue • Idea generator • Diplomatic mediator • Team motivator
Synergistic Work Team Environment: No hidden agenda; honesty and trust among teammates; integrity, respect and ethics within the team; empathy, care and responsiveness to team needs; functioning by a moral compass; living values of faith; consistently dependable behavior.	**Synergistic Work Team Environment:** Healthy friction and discourse; lively conversations with honesty and trust among teammates; talking through differences; maintaining safe zone; encouraging critical thinking; integrity within the team; functioning by moral compass; meeting spiritual needs;
Organizational Culture: • RISE-UP values • Leadership modeling behavior	
Work Team Outcomes of WS: Team peacefulness and harmony; honest respectful communication; cohesiveness and collaborative work environment; unified team effort; quality and quantity of work produced; pride in self and team; focus on the big picture; relationship with work team as family.	**Work Team Outcomes of WS:** Team peacefulness and harmony; Shared critical and innovative thinking; cohesiveness and unified team effort; conceptual and analytical thinking; quality of work outcome; pride in self and team; seeking greater good of the team; energized and engaged team.
Organizational Benefits of WS: Attainment of organization's RISE-UP goals; upholding integrity and value of organization; timely response to internal and external clients; expression of servant leadership; producing good quality work; creating peaceful work environment; organizational commitment; using altruistic approach to benefit the team and the organization; creating positive experience for the clients; influencing quality of life at work and at home.	*Societal Benefits of WS:* Global impact through innovation and income generation for clients; developing innovative solutions that are sustainable and address global concerns of poverty, environmental degradation, and human health; creation of social enterprise; developing business skills for clients in developing countries; creating cultural understanding; making decisions that are ethically sound for clients.
Potential Drawbacks: • Divisiveness if focus on religion • Givers can be considered naïve	**Potential Drawbacks:** • Not being heard as valuable contributor • Ignoring self-interest due to concerns about others • Perception of ethical values in different cultures can cause disagreements

Cross Analyses of the Work Team Composite of HPC and SRIF

HPC and SRIF represent two very distinct types of organizations with respect to their gender, ethnicity/cultural diversity. HPC consisted of all 10 females representing the African, Black American, Caucasian American, Central Asian, and Latin American cultures. SRIF consisted of five male and four females, representing the Caucasian American, Latin American, and Southeast Asian cultures. Among the different typologies on a continuum of organizational orientation, from faith-based, to faith-friendly, faith-safe, and faith-avoidance, this study included organizations that identified with at least three of these typologies: faith-based, faith-friendly, faith-safe environments to work. Within both organizations, the individual team members embraced non-religious or a variety of different religious affiliation across their teams.

The composite findings of the cross-analyses of the work teams in both organizations are defined in Table 13 which describes the themes for these teams within these two organizations. In essence, the overall synthesized findings from these data indicate many similarities and a few differences in how individuals within the three teams in both organizations describe religion/religiosity and spirituality. The majority of the participants made a clear distinction between religion/religiosity and spirituality, and identified these concepts as separate constructs. Eight out of ten members in HPC and seven out of nine members in SRIF identified spirituality as being separate from religion/religiosity and acknowledged that there is a distinction between the two constructs.

There are several findings that are held in common between both organizations' teams. Members of the teams in both organizations recognize individual benefits of

expressing spirituality in the workplace. It is apparent that there are specific roles that team members play and the theme held in common is the role of the 'spiritual glue'. Team members identified benefits from expressing WS, which led to the creation of a synergistic work environment and positive work team outcomes.

The organizational distinctions bring out some of the differences. Being a faith-based organization, HPC attracts individuals who want to work in that type of environment and therefore, are committed to the concept of RISE-UP values which are organizational values within HPC. These values are also demonstrated by the leadership, which has further impact on how team members bring their spirituality to the workplace and the consequences of the expression of spirituality within the workplace. Similarly, SRIF is identified as a faith-friendly/faith-safe workplace with a strong mission to pursue entrepreneurial innovations in response to conditions of poverty in developing countries. Some members of SRIF teams were aware of their spiritual attributes and others were not aware. However, their team members recognized them as spiritual beings, who displayed spiritual attributes at work and in their interactions with clients. The consequences of their expression of spirituality within the workplace also led the creation of a synergistic work team environment, work team outcomes, and societal benefits.

Distinction of Religion/Religiosity Among Members of Both Organizations

Members of all three teams in HPC largely described religion/religiosity as a system-wide set of rules made by man, and chosen by believers of a particular faith to form a habit to follow. Some described religion/religiosity as a respect for something that is divine, a way to build a relationship with God, and a foundation to one's sense of spirituality. Members of all three teams in SRIF predominantly described

religion/religiosity as moral and ethical ideologies created by man, which provide guidance on how one should behave, that can be strict and judgmental. Some acknowledged religion/religiosity as traditions and devotions to a set of beliefs that are important foundation of faith and spirituality.

Distinction of Spirituality Among Members of Both Organizations

As a faith-based organization, HPC goes beyond its founding Christian values, to welcome and include faiths and beliefs of all world religions, and expects employees to respect all different religious beliefs through the implementation of the organization's RISE-UP values. This organization attracts individuals who are able to express their spirituality more prevalently and comfortably because of the organizational culture. In upholding these values of respect, integrity, sincerity, and ethical behavior with understanding and peacefulness, HPC team members described spirituality as an experience that is highly personal, that gives a deeper sense of purpose and meaning to life. Several individuals within the HPC teams described their personal spirituality as an awareness and connection to something greater than everyday life experiences. All of the team members associate spirituality with having a good core within one's self, which leads to being kind, respectful, and ethical in their interactions with other human beings. Some members also described prayerful wisdom and a forgiving attitude as part of their expression of spirituality.

Consequences of Expressing Spirituality Within Both Organizations

The consequences of individual team members expressing their spirituality within the work team had ripple effect that ran across all three teams in HPC. The team members commonly reported that the outcomes of expressing spirituality in the

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workplace resulted in individual benefits of experiencing purposeful and meaning work, connectedness to teammates and to the organization, feelings of well-being and being valued at work, leading to job fulfilment, a peaceful work environment and positive work relations. These mutual benefits contributed to the creation of a synergistic work team environment of honesty and trust among teammates, empathy and responsiveness to team needs, and ethical behavior with no fear of retribution. Team members expressed motivation to take on important roles such as encourager, mediator, and helper/nurturer to the team. The resulting work team outcomes included a unified work team that produced high quality and quantity of work, earned the respect of organizational leadership, created common work values, and experienced a sense of belonging in the work team. The impact on the organization was that the RISE-UP values were attained and organizational goals were fulfilled through servant leadership and highly productive work environment.

SRIF team members who were aware of their own spiritual attributes, were also perceptive of the spiritual attributes of their teammates who did not consider themselves to be spiritually aware. Together they contributed to their individual benefits which are very similar to those identified by members of the HPC teams. These team members commonly reported experiencing benefits that included work that is purposeful and meaningful, fulfilment in their job, positive and respectful work relations, being able to create work-life balance, and being valued by and connected to their teammates. The resulting synergistic work team environment allowed healthy discourse that encouraged critical thinking as an outcome of healthy friction, open and honest dialogue, respectful and safe zone where actions were guided by a moral compass. Certain SRIF teammates took on significant roles such as team motivator, idea generator, and spiritual leader. The

resulting common work team outcomes are conceptual, and analytical thinking on the part of the teammates, resulting in highly engaged work teams that are innovative and successful in creating social enterprises. The mission of SRIF is to serve a global community in need of sustainable solutions to challenges of poverty and lack of basic necessities. Therefore, the societal benefits reported are development of innovative solutions that are sustainable, and created using ethical business practices.

While the two organizations that participated in this study belong to different sectors and serve different types of clients, the way spirituality and religion/religiosity were articulated across the six work teams within these two different organizations, revealed that majority of the 19 individuals in the six work teams identified a distinction between the constructs of religion/religiosity and spirituality. Across these two uniquely different organizations, individuals across all teams thought of religion/religiosity in a fairly similar way, and described a clear distinction to spirituality. Especially, in this study, 15 out of 19 individuals identified a clear distinction between religion/religiosity and spirituality.

Another common finding within both HPC and SRIF in this study is that members of each of the work teams, identified a person in their team who served in the role of a spiritual leader, a spiritual glue that was approachable and grounded. This person kept the team focused on the team goals and provided guidance that was peaceful and wise.

The organizational culture within HPC reflects the expectations that are driven by the RISE-UP values and leaders who model this behavior. Those who were comfortable in this culture, and were able and willing to outwardly express their spirituality, sought out HPC as an organization they want to work for. The organizational culture within

SRIF, is not defined in such a way. However, there is a well-articulated mission of service to humanity, innovation and entrepreneurial approach to solving some of the noteworthy problems of the developing world. Thus, there was a mission driven culture that was created by the members of the organization who are dedicated to this mission.

The participants of this study also acknowledged that there were potential drawbacks of expressing spirituality in the workplace: Perceptions of ethical values differed based upon the cultural context, which led to being considered to be naïve about trust and honesty. When the focus of the spiritual behavior was based on religion, it could create divisiveness within the team. Some shared that their concerns about others in the team had led to sacrificing self-interests, and felt that they were not being heard as valuable contributors to team decisions. However all participants agreed that the benefits of expressing spirituality in the workplace had individual, work team, and organizational or societal outcomes that outweighed the potential drawbacks.

Summary of the Chapter

The chapter began by presenting the two research questions that guided this study and detailed the IPA approach that was used to engage in these cross work team and cross organization work team analyses. It described the IPA process of data analysis which involved multiple reviews of the interview transcripts to identify core themes in each of the 3 work teams within HPC and the 3 work teams within SRIF.

Next, the cross work team analyses of all three teams in Organization 1: *Healing People with Compassion* (HPC), and all three teams in Organization 2: *Sustainable Resolution Initiative Foundation* (SRIF). Tables 11 and 12, and Figures 7 and 8 were presented to articulate the composite of the findings across these work teams. Common

findings and differences across work teams within HPC, a faith-based and faith-friendly

Health Care organization, were described. Common findings and differences across

work teams within SRIF, a faith-friendly and faith-safe institution of higher education

were also explained. Finally, the chapter provided the cross organization work team

analyses of HPC and SRIF. Table 13 was presented to summarize the findings.

Chapter 6 discusses the findings relative to the existing literature on workplace

spirituality (WS) and how individuals' expressions of WS within their work teams

influence the work team. It also provides conclusions, and elaborates on the contributions

of the findings to research and theory. Implications for practice, and recommendations for

future research are presented. It concludes with researcher reflections and a chapter

summary.

Chapter 6

Discussion, Conclusions, Contributions to Research, Theory, Implications for

Practice, and Future Research Recommendations

Introduction

This chapter begins by presenting a brief summary of the study. It then discusses

the data analysis and findings, which were presented in Chapters 4 and 5, in relation to

the existing literature. Next, conclusions are presented, followed by the overall

contributions of this study to research, and theory. Next, implications for practice are

discussed, limitations associated with this study are articulated, and recommendation for

future research are offered. Lastly, the researcher's reflections are presented along with

the final summary of the chapter.

Summary of the Study

The purpose of this study was to explore workplace spirituality (WS) in the

context of work teams. Scholars have associated spirituality with a person's desire to

perform meaningful work and to feel connected with the community that is being served

through this work (Ashmos & Duchon, 2000; Chalofsky, 2000, 2003; Fagley & Adler,

2012; Johnson, 2007). Additionally, many of the complex tasks in the current global

workforce exceed individual cognitive capabilities, therefore work teams are on the rise

(Bittner & Leimeister, 2014). Global concerns about ethical scandals and lack of

corporate leadership are cited as reasons for employees' yearning to search for meaning

and purpose in their work (Adamu, Kedah, & Osman-Gani, 2013; Lowery et al., 2014).

Drawing upon need-based theories of personal motivation such as Fredrick

Herzberg's Motivation-Hygiene Theory (Herzberg, 1966, 1987), Maslow's Hierarchy of

Needs Theory (Maslow, 1970), Deci and Ryan's Self-Determination Theory (SDT) (Deci & Ryan, 2000), and Durkheim's (Berkman et al., 2000) Theory of Social Integration which explains the impact of connectedness among members of work teams, this study was guided by the following research questions:

1. How do individuals express and experience workplace spirituality (WS) within their work teams?

2. How does WS influence the work team?

The design of this study was a qualitative phenomenological multi-case study (Dul & Hak, 2012; Stake, 1995, 2005), using an embedded design unit of analysis (Yin, 2018) and interpretive phenomenological analysis (IPA) to analyze the data. According to Larkin and Thompson (2012), IPA is an appropriate data analysis method for exploring a topic "that matters to the participants, who are usually selected purposively, precisely because they can offer a valuable perspective on the topic at hand" (p. 103).

A pilot study consisting of two work teams, with three members in each team, confirmed the feasibility of the design, the data collection procedures, and confirmed the appropriateness of the IPA method of analysis for the main study. The pilot study also resulted in the refinement of the interview protocol and supported the necessity to consider geographic regions which include organizations with a larger cultural and ethnic diversity among employees.

Initial contacts were made with prospective organizations through referrals by members of academic institutions and members of professional organizations such as the Academy of Management. Subsequently, contact was made with the upper management of two selected organizations, who then provided Email contacts for members of eligible

work teams within each of these organization. A survey employing the Spiritual

Intelligence Self-Report Inventory (SISRI-24) (King, 2008) to confirm the presence and

capacities of four factors of individual spiritual intelligence (SI) was administered to

members of these work teams. Teams with an aggregated score in the top 1/3 percentage

were selected to participate in this study. A total sample of 19 participants, representing

three teams from each of the two organizations, participated in this study. Based upon

the IPA analysis literature and guide this sample size was considered to be sufficient

(Pietkiewicz & Smith, 2014).

All 19 members of the 6 selected teams within the two organizations were

individually contacted by Email to schedule face-to-face individual and team interviews.

As the researcher, I traveled to the site of Organization 1, three different times, each time

staying at that location for one to two days, completing individual interviews and team

interviews of specific teams. The second organization was much further away in distance

and required that I stay at that location for several days to complete the individual and

team interviews of all three teams. Using a semi-structured interview protocol, each

interview lasted approximately 45 minutes to one hour, as did the team interviews.

Through the individual interviews and collective work team interviews,

participants shared their definitions of religion, religiosity, and spirituality, and described

their expressions and experiences with individual and workplace spirituality. Individual

participants shared how their spirituality was expressed within their workplace and within

their teams, and their views on how it influenced their work environment and the

relationships within their work teams. They described behaviors and attributes of WS

that led to individual benefits, creating a synergistic work team environment and resulting

in work team, organizational or societal outcomes. During individual interviews, participants also identified roles played by themselves and by others in their work team that further augmented the outcomes. Some of the team members expressed certain potential drawbacks of expressing spirituality in the workplace. During team interviews, members within each of the teams described and discussed the distinctions and similarities between religion/religiosity and spirituality. They shared their feeling of connectedness, camaraderie, and an overall sense of unity in working towards the overarching organizational goals or seeking greater good of the team and of the stakeholders served by their work.

According to Pietkiewicz and Smith (2014), it is crucial for an IPA researcher to create an environment that builds rapport and gains trust of the participant. This allows the interviewee to feel natural in the flow of conversation while discussing a deeply personal experience, such as an individual's sense of spirituality. As a researcher, I believe that I succeeded in creating this environment, because team members from both the organizations initiated further communications with me since their participation, sharing additional information about experiences and incidents within their work teams that are significant to the topic of WS. This also indicates to me that they continue to reflect on this research topic and on the manifestation of WS in their daily work environment.

At the initial stage, all data was transcribed verbatim and all transcripts of individual and team interviews were provided to the participants for member checking. Only a few edits for clarity of context were received as feedback by team members and such required changes were acknowledged and applied. Implementing the step-by-step

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approach to using IPA (Larkin & Thompson, 2012), the data was interpreted to develop

"an organized, detailed, plausible and transparent account of the meaning of the data" (p.

104). As suggested by Pietkiewicz and Smith (2014), each transcript was reviewed

multiple times, themes were identified, relationships between themes were clustered, and

narratives were created to reflect individual and team profiles that richly described the

phenomenon of interest in this study in their words.

My dissertation chair and co-chair reviewed the transcripts, and assisted me with

every step of the IPA process. This provided valuable input for maintaining consistency

of the themes, and guidance to avoid redundancy within the data analysis process. A

narrative profile was created for each team, which captured the individual team

members', and the collective teams' expressions, experiences, and insights with regards

to WS, for the 3 work teams in Organization 1 – HPC, and for the 3 work teams in

Organization 2 – SRIF. To further synthesize this data, a figure and a table were created

for each of the 3 work teams in both organizations, resulting in 6 figures and 6 tables.

The examination of these work team profiles by my dissertation chair and co-chair also

served as a form of peer and colleague review. Cross work team analyses of the 3 teams

within each of the organizations (HPC and SRIF) were conducted. Common themes as

well as contrasting insights and findings in the teams were identified and a team

composite was produced for HPC and SRIF. Similarly, cross organization work team

analyses of HPC and SRIF composites were also conducted. A total of 13 tables and 8

figures were created to articulate the findings of this study. The work team analyses

figures and the organization work team composite figures were sent to the participants for

their feedback, as a form of respondent validation.

Discussion and Relation of the Findings to the Existing Literature

This section discusses the findings of the study and relates the findings to the existing literature. One of the predominant findings of this study is that it establishes the distinction between spirituality and religion/religiosity. Eight out of 10 participants in HPC identified the distinction between spirituality and religion/religiosity and seven out of nine participants in SRIF also made that distinction. Guided by the two research questions, the responses to the open-ended face-to-face interviews led to nine themes that were held in common across the work teams in HPC and 10 common themes were identified across the work teams in SRIF. The summary of the findings are described in Table 14.

Table 14. Summary of the Findings of the Study

Themes	Findings
Religion/Religiosity and Spirituality	Religion/religiosity is an organized set of parameters or a doctrine, created by man, regarding a system-wide set of behaviors and beliefs to follow, as a way to form a relationship with something divine and sacred. It is a form of habit that one feels compelled to participate in as a member of a group. It includes believing in and following a system-wide practice of faith in one or more world religions.
	Spirituality is an individual's deeply personal and unique experience of inner-connection to self and to the world. It is a person's behavior based on one's outlook on life. It is a constant seeking of purpose and meaning in life, and in living and demonstrating that purpose. Spirituality is driven by compassion, humility, respect, and kindness. It demonstrates the ability to look at the big picture and make ethical decisions that are in the best interest of the team, family, or society.
Expressions of Spirituality and Workplace Spirituality (WS)	Spiritually aware individuals expressed their sense of spirituality through certain attributes, such as being compassionate, truthful, fair, collaborative, patient, peaceful, and trustworthy. They engaged in behaviors such as being kind and respectful, communicated in ways that were diplomatic, and non-combative. Their actions included showing respect towards others of different faiths and opinions, and valued inclusivity. They frequently relied on practices such as reflective behaviors to improve self and to manage stress through prayers, meditation and yoga.

Expression by Non-spiritually Aware	*SRIF:* Some team members in SRIF did not self-report as being aware or identify with religiosity or spirituality, however, they identified being driven by a moral compass in making ethical decisions and in behaviors towards others.
Perception of Teammates	*SRIF:* Other teammates found the non-spiritually aware members to be selfless humanitarians who were just and fair, followed a moral compass, honest in communications and devoted to family.
Individuals' Benefits of Expressing WS	Experiencing satisfaction and fulfillment in work, creating a sense of connectedness with teammates, experiencing meaningful and purposeful work, feeling of well-being, developing positive work relations, respecting and feeling respected by teammates.
Roles Played by Teammates	Spiritual glue; Wise listener / Grounding person; Diplomatic mediator / Peacekeeper; Encourager / motivator
Synergistic Work Team Environment	A work environment that is free of hidden agendas; supports healthy friction and discourse; creates trust, respects, and empathy among teammates; encourages lively conversation; maintains a safe zone; produces compassionate responsiveness; nurtures ethical behavior and functioning by one's moral compass.
Work Team Outcomes of WS	Harmony and peacefulness within work team; respectful and honest communications; Cohesive and collaborative behavior; ability to think and act critically without fear of retribution; quality and quantity of work outcome; seeking greater good of the team; energized and engaged team.
Organizational / Societal Benefits of WS	*HPC:* Attainment of RISE-UP values and goals; timely responses to internal and external clients; altruistic approach to benefit the organization; expression of servant leadership; creating peaceful work environment that leads to organization commitment; influencing the quality of work life and home life. *SRIF:* Corporate Social Responsibility (CSR) approach to problem solving; global impact through innovation and income generation; altruistic approach to solving global problems of human health, income generation, and environmental degradation; creating a just and equitable society for all.
Potential Drawbacks	Givers can be considered naïve; not being heard as valuable contributor; perception of ethical values in different cultures can cause disagreements; creates divisiveness if focus is on religion; ignoring self-interest due to concerns about others.
Organizational Culture	*HPC*: teams demonstrated organizational culture that upholds the RISE-UP (respect, integrity, sincerity, ethical behavior with understanding and peacefulness) values. These values are modeled by leadership and employees at all levels.

Analysis of the interviews indicated nine major themes that were held in common across the 3 HPC teams, and 10 major themes that were held in common across 3 SRIF,

related to the concept of WS. Seven of these themes were also found to be common among the teams between the two organizations. In reviewing the literature on WS, researchers and scholars have expressed contentiousness and disagreement about the distinction and similarities between the concepts of spirituality and religion/religiosity. Some scholars maintain that the two concepts overlap (Hill & Smith, 2010), and some have argued that the concepts of spirituality and religion or religiosity are synonymous (Giacalone & Jurkiewicz, 2010b), and often used interchangeably, (Garcia-Zamor, 2003; Lips-Wiersma, 2003), while others have suggested that spirituality and religiosity are two totally different concepts (Ashforth & Pratt, 2010; Fry & Nisiewicz, 2013).

Religion/religiosity and spirituality. In this research study, with 15 out of 19 participants richly expressing differences between the two constructs, the findings of this study indicate that there is a clear distinction between religion/religiosity and spirituality. This distinction was steadily expressed and noted within each of the work teams and across work teams, as well as across the teams within both organizations. These findings contribute to the literature by providing further evidence that underscores the distinction and reinforces the need to be cautious when using these terms synonymously, and to research these concepts, not as though they are interchangeable.

Individuals' expressions of spirituality. In analyzing the data on how team members described the ways they bring their spiritual selves to work, the participants articulated their sense of harmony and peacefulness (Ashforth & Pratt, 2010; Li et al., 2014; Valasek, 2009), their mutual trust and respect, (Burack, 1999; Malloch, 2015; van Tonder & Ramdass, 2009), and their humility and sense of equality (Ashmos & Duchon, 2000; Fry, 2003; Giacalone & Jurkiewicz, 2010a; Milliman et al., 2003; Pawar, 2008).

They expressed their spirituality through open and honest communication (McGonagle et al., 2014; Tepper, 2010) that was compassionate and consisted of personal consideration (Snyder & Lopez, 2008; Suárez, 2015). They shared the importance of their core personal, moral, and ethical values (Afsar et al., 2016; Fagley & Adler, 2012; Osman-Gani & Anwar, 2014; Vaughan, 2002), their integrity, and fair and equitable treatment of their teammates and their clients (Malloch, 2015). Their expression of WS offers further support of the existing literature.

Individuals' benefits of expression of WS. The individual benefits of expressing WS, as reported by the participants, also offer support of the existing literature. These benefits include being engaged in meaningful and purposeful work (Ashmos & Duchon, 2000; Chalofsky, 2000, 2003; Fagley & Adler, 2012; Johnson, 2007), that provides a sense of community and connectedness to the teammates and to the organization (Garcia-Zamor, 2003; Giacalone & Jurkiewicz, 2010a; Mitroff & Denton, 1999b; Neal, 2000; Neck & Milliman, 1994; Verbos & Humphries, 2014), feeling of personal growth and job fulfilment (Ashmos & Duchon, 2000; Fry & Nisiewicz, 2013; Giacalone & Jurkiewicz, 2010a; Marques et al., 2005, 2007, 2009), and positive work relations (Benefiel et al., 2014; Korac-Kakabadse et al., 2002) that lead to the feeling of safety and well-being (Garg, 2017a; Pawar, 2016; Tejeda, 2015).

Roles. According to Belbin (2012), there are nine team roles that are traditionally found within teams, which he identified after observing behavioral tendencies of individuals functioning in a group. These roles address work team needs such as initiating the project, researching, gathering resources, specializing in project needs, implementing and planting ideas, evaluating team and client needs, and finishing the

project. Belbin (2012) grouped these nine roles into three categories: action-oriented, people-oriented, and thought-oriented. Tannenbaum et al. (2012) suggested that team-based practices are rapidly undergoing changes, leading to new roles and behaviors that may not fit the traditional definition of teams.

Participants of this study recognized certain roles that they and others on their work teams identified with and served in, which further augmented their spirituality and explained how these roles were expressed within their workplace. These roles were a unique finding of this study. They include being a spiritual leader or glue, wise listener and a grounding person, a diplomatic mediator or a peacekeeper, a team motivator or an encourager. These roles were self-assigned or recognized by members of the work team, based on the spiritual attributes of the teammate and the relationships formed within the work team environment. According to Porath and Gerbasi (2015) "civility signals congeniality without the tradeoff in competence", which relates to OCB and engaging in actions and roles that are desirable for creating effective and transformational work environments (Nasurdin, Nejati, & Mei, 2013). The unique roles identified in this study maintained WS and OCB, and contributed to the synergistic work team environment that was created through the expression of WS.

Organizational culture. The organizational culture at HPC consists of RISE-UP values which promote the virtues of respect, integrity, sincerity, ethical behavior with understanding and peacefulness. Employees at all levels are expected to perform in a way that is congruent to these values. Participants from HPC shared that these organizational values played an important role in allowing them to outwardly express their spirituality. To some, these values have drawn them to HPC and have also

influenced their commitment to remain at HPC. All of the team members provided

examples of demonstrated commitment by the leadership at HPC in modeling the

behaviors that represented the RISE-UP values. This organizational culture further

contributed to the formation of the synergistic work team environment.

SRIF does not have an outwardly defined value-based organizational culture.

However, there is a well-defined mission of service to humanity, innovation and

entrepreneurial approach to solving some of the noteworthy problems of the developing

world. Thus, there is a mission driven culture of corporate social responsibility (CSR)

which is associated with WS (Brophy, 2015), created by the members of SRIF who are

dedicated to the mission of service through an entrepreneurial approach (Fry &

Nisiewicz, 2013; Sheep, 2006).

Synergistic work team environment. The creation of a synergistic work team

environment found in this study also supports literature on team behaviors. Hackman

(1987) suggested that synergy created by a dedicated group of teammates is critical in

achieving group effectiveness. Daniel (2010) associated trust within a work team to be

the source for creating a climate of synergistic work team environment. Team members

in both organizations reported experiencing a synergistic work team environment

manifested by behaviors (Li, Kirkman, & Porter, 2014) that consisted of strong work

ethics, responsiveness to teammates, consistency in behavior that was engaging, civil,

honest and productive (Saks, 2011), and behaviors associated with organizational

citizenship behavior (OCB), which is also related to WS (Anwar & Osman-Gani, 2015).

Literature on team performance and team behaviors support that high performing

work teams are collaborative, cooperative, and cohesive (Bowen, 2014). However, the

findings from this study suggests a very distinct type of team work environment that reinforces the collaboration and cooperation among team members. Team members in both organizations reported a sense of connectedness with their teammates and engagement in altruistic behavior (de Klerk, 2003; Fry, 2003; Karakas, 2010c; Tischler et al., 2002) where they feel deeply connected with and nurtured by their teammates. Team literature identifies this experience to be a positive contributor towards OCB and in creating a psychologically safe work environment (Reio & Batista, 2014). Teammates described their workplaces as being safe zones where they were able to be their true selves and discover innovative solutions through healthy discourse. Within their relationships with their teammates, they experienced a self-growth view of their spirituality (Sense & Fernando, 2011), and connection to their work projects and to their teammates in way that is far more rewarding and meaningful than normal work experience (Sense & Fernando, 2011).

Work team outcomes of WS. Participants of this study valued their synergistic work team environment, which they identified as the reason for the positive work team outcomes. All six teams reported work team outcomes that consisted of communal peacefulness and harmony within the work team (Li et al., 2014), cohesive and collaborative team behavior that produced higher quality performance (Osman-Gani & Anwar, 2014; Suárez, 2015), ability to think and act critically and innovatively (Ashforth & Pratt, 2010), without fear of retribution, and respectful and honest communications that resulted in decisions that were made for the greater good of the team. Members of the team took pride in self and in their team and expressed a sense of energy and engagement in working together (Saks, 2011).

Organizational/societal outcomes of WS. HPC is identified as a faith-based organization with defined organizational values that support WS among employees at all levels. The participants of this study acknowledged that, while HPC's origins are rooted in the Christian faith, the work environment at HPC is inclusive of all faiths. They shared examples of how their work environment was faith-friendly and faith-safe (Miller & Ewest, 2015) with a focus of RISE-UP values that support attributes of individual spirituality and WS. HPC team members identified attainment of these values and goals as the organizational outcomes (Osman-Gani & Anwar, 2014; Suárez, 2015), and in the way internal and external stakeholders were served (Garcia-Zamor, 2003). For members of HPC's work teams, the organizational outcomes of WS also included altruistic approach and expression of servant leadership, feeling energetic and enthusiastic about the work and about the organization (Mitroff & Denton, 1999b), experiencing a peaceful work environment that leads to organizational commitment (Garg, 2017b), and influencing the quality of life at work and at home (Neal, 2013).

Formed on the principles of environmental sustainability and corporate social responsibility (CSR), team members identified SRIF as a faith-friendly, and faith-safe organization (Miller & Ewest, 2015) that honors non-religious and religious beliefs among its teams and clients. SRIF's organizational approach to serving clients through innovation and income generation has a global impact on the society. The team members shared that they apply an altruistic approach to solving global problems of human health, income generation, and environmental degradation, and the societal outcome is to create a safe and equitable society for all. In this organization, the societal outcome of WS include creating a sustainable business model, ensuring a work environment that consists

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of a fair society, valuing peace and people over profits, and creating livelihoods that respects environmental limits.

Potential drawbacks. When asked about potential drawbacks of expressing spirituality in the workplace, most participants welcomed the experience of WS, and some saw a few potential drawbacks, but did not let that stop them from bringing their spiritual selves to work and to their teams. Claire best described it when she said:

> The negative side of that could be… you know we all have our tapes of what's possible and what's not possible, and I get the impression that some people believe that I am very naïve or very weak, and easily manipulated, and I know that, and I have a discernment about that, and I call that noise. I don't let that impact who I am and how I act.

Others stated that if the expression of WS was focused on religion, then there was a risk of creating divisiveness within the team. Some felt that at times, work decisions made using spiritual attributes meant that they were not being heard as a valuable contributor. Others shared that one's spiritual attributes to be concerned about others on the team can lead to ignoring self-interest in the projects. A member of the SRIF team shared that while working in a team that is culturally diverse, perceptions of ethical values can be very different and spirituality within these differing ethical standards can be a challenge.

The potential drawbacks associated with expressing spirituality in the workplace has not been examined in the literature, and is a new finding of this study that contributes to the literature on WS.

Major Conclusions of the Study

Expression of WS. The expression of spirituality in the workplace and its benefits to the individual and to the organization offer support for the existing literature on WS. The behaviors that are associated with the attributes of individuals' spirituality also support the existing literature. Participants shared that majority of them have expressed and experienced WS within their work teams and were able to make a clear distinction between religion/religiosity and spirituality. While the literature indicates that there is disagreement among scholars regarding the distinction between the concepts of religion/religiosity and spirituality, this study indicates that there is a clear distinction between religion/religiosity and spirituality.

Influence of WS on teams. There are specific findings pertaining to the research questions of how individuals express and experience WS within their work teams and how that influences the work team. Individuals, as spiritual beings expressed their spirituality within their work environment through their behaviors and their attitudes towards their work and towards their teammates. The consequence of expressing their individual spirituality resulted in benefits for themselves, and it also manifested into the creation of a synergistic work team environment. Their spiritual behaviors and attributes resulted in taking on roles such as being someone who mediates, motivates, maintains peace, solves problems, and nurtures the team. In particular, an important finding of this study was the presence of a teammate who provided the spiritual glue, or served as the spiritual leader in the team. The synergistic work team environment was further augmented when team members served in these roles.

Outcomes of WS on organization/society. The synergistic work team environment that was created, provided feeling of ethical care, respect and trust among teammates, which resulted in work team outcomes of a peaceful work environment where team members experienced cooperative, cohesive and collaborative teams, accomplished high quality and quantity of work output, enjoyed opportunities to grow and learn, formed relationships with the work team as family, and promoted a sense of belonging. This outcome fed back into the individuals' feelings of well-being and being valued at work, and led back to the individuals' expression of spirituality in the workplace. Findings indicate that there are positive organizational and societal outcomes of the expression of WS within work teams, and there are also some potential drawbacks.

Faith orientation of organizations. In explaining the corporate actions and attitudes towards workplace spirituality, Miller and Ewest (2015) described four distinct faith orientations for organizations through their "Faith and Work Organizational Framework." These orientations, placed on a continuum are: faith-based, faith-friendly, faith-safe, and faith-avoiding. The organizations that participated in this study are distinctly identified as a faith-based Health Care provider (HPC), and an institution of higher education (SRIF) that is not associated with any faith orientation. The findings of this study offer some different insights about how this continuum in the existing literature is presented.

While HPC is founded in Christian values and is outwardly known as a faith-based organization, the WS experiences described by the team members in this organization indicated the existence of an organization that supported practices which are considered faith-friendly. Example of experiences shared by the research participants

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indicated that HPC embraced and encouraged inclusion of all religious faith traditions, and equally respected and considered them. Similarly, with SRIF, this organization also embraced and supported all religious and non-religious beliefs, providing a faith-friendly and faith-safe environment for all team members. Participants with religious and non-religious beliefs expressed that they felt safe while discussing their views on WS and their spiritual attributes and expressions were valued by their teammates.

The findings also indicated that as a faith-based/faith-friendly organization, HPC attracted those who felt that the organizational culture resonated with their own spirituality. The organization's RISE-UP culture and the support of the leadership in encouraging the expression of spirituality in the workplace, was the attractions that drew these employees to this organization and strengthened their commitment to stay. The humanitarian mission of SRIF to create an economically and physically safe, just, and environmentally sustainable society attracted those who may or may not be spiritually inclined but their moral compass was aligned with the mission of the organization. It also attracted those who had a deep sense of spirituality and commitment to serving human needs. These outwardly expressive spiritual teammates identified the spiritual potential within others in their team who did not self-report their individual spirituality.

Within both organizations, the sample included a very multi-cultural and diverse population that demonstrated a commitment to inclusivity. Thus, perhaps the faith continuum as portrayed in the literature needs to be amended to reflect more than one faith orientation that can be represented in an organization's framework of faith and work.

Contributions to Research and Theory

Research. Interest and research on WS and its effect on individuals, organizational leaders and on organizations continues to grow (Crossman, 2010; Garg, 2017b). Karakas (2010c) identified 70 different definitions of spirituality, and many scholars continue to interchangeably use religiosity and spirituality as though they are synonymous (Delbecq, 1999; Garcia-Zamor, 2003; Lips-Wiersma, 2003). The personal meaning and purpose of one's identify in work that is experienced in WS (Fairholm, 1997; Mitroff & Denton, 1999), is an important part of understanding the impact of WS and how spirituality impacts individuals, work teams, and organizational leaders, and their commitment to organizations. Therefore it is critically important to acknowledge the distinction between spirituality and religion/religiosity. This study indicates that there is a clear distinction between these two concepts. Thus, those who participate in future research in WS would be well advised to acknowledge this distinction among these concepts to achieve more conceptual clarity

This study also indicates that when the individual's sense of spirituality within an employee is supported and nurtured, he/she takes on unique roles that further support and demonstrate behaviors that are associated with WS and with OCB. Within a work team environment, these roles create a sense of connectedness with the team, and a sense of family at work. These roles contribute positively to synergistic work environment where teammates feel safe, treated fairly, respected and valued.

Theory. Underpinned by Fredrick Herzberg's Motivation-Hygiene Theory (Herzberg, 1966, 1987), the participants of this study indicated a sense of job satisfaction in their daily work environment, where teammates felt motivated and engaged, and

healthy friction resulted in respectful dialogue to resolve problems. This study also reinforced Maslow's Hierarchy of Needs Theory (Maslow, 1970). Beyond meeting the basic needs, participants strived for higher level of thinking to experience personal growth and self-fulfillment. Participants of this study shared that they aspired to reach this higher level of thinking through WS, to see the big picture, and to understand the role they played in doing what is best for the team and for the organization.

Deci and Ryan's Self-Determination Theory (SDT) (Deci & Ryan, 2000) identifies extrinsic and intrinsic rewards that motivate employees and improve work performance. Extrinsic rewards are associated with tangible things and are identified with Maslow's (1970) 'lower-order' needs, while intrinsic rewards are considered to meet 'higher-order' needs which are fulfilled through a sense of competence and self-determination. In expressing WS, employees were intrinsically motivated to consider the well-being for themselves and their teammates. Their desire to behave in a way that was in consideration of others within their team, and to and make decisions in the best interest of their work team was in fulfillment of their higher-order need and the intrinsic reward of connectedness with their team as a community. The findings of this study reinforced the importance of intrinsic rewards as articulated by Self-Determination Theory.

Durkheim's Theory of Social Integration as measured and observed in work groups (O'Reilly, Caldwell, & Barnett, 1989), relates to the sense of cohesiveness and satisfaction in relationships within a group. It particularly considers the cohesiveness within the group and its influence on their morality (Berkman, Glass, Brissette, & Seeman, 2000). This study demonstrated the influence of WS on work teams, where participants reported a sense of connectedness and a sense of family among teammates.

It confirmed the work team's strength under stressful work conditions as well as in celebrating each other's accomplishments. The findings of this research study offers support for Durkheim's theory of Social Integration.

Implications for Practice

The findings of this study have implications that may be insightful to a range of stakeholders including individual employees, work teams, managers and leaders, and HRD/HRM professionals. These are discussed in the following sub-sections.

Employees. Increasing numbers of individuals are seeking purpose and meaning in their daily work and in their careers (Krishnakumar & Neck, 2002). Those who consider themselves to be spiritual beings are looking for workplaces that meet their spiritual needs to serve this purpose and meaning, and to engage in work where others equally reciprocate. Thus they may find resonance in a faith-based or faith-friendly workplace where employees find a sense of joy, experience interpersonal relationships, and are a part of a community at work that they can trust and respect (Albuquerque, I. F., Cunha, R. C., Martins, L. D., & Sá, A. B., 2014).

For individual employees, the theory of meaningful work as a motivational construct (Chalofsky, 2003) that involves the interchange between the work itself, and the balance with personal satisfaction, is known to create an integrated wholeness that is associated with spirituality. Employees' concern for global justice and their desire to work for organizations that care about the planet and people over profit, would be well served by organizations that are known to provide faith-friendly and faith-safe work environments where healthy discourse and respectful dialogues are valued and encouraged.

Work teams. This study explored how individuals expressed and experienced WS within their work teams and how WS influenced work teams. The findings indicate that individuals who are aware of their spirituality, freely demonstrate their spirituality in their behavior and in their spiritual attributes. They use actions and oral expression or articulation of humility, respect, peacefulness, compassion, and cooperation. They are mature, non-judging, genuine in communications, and make decisions that are ethical. The findings also indicate that there may be individuals who are unaware of their own spirituality, but are recognized by others in their work team as spiritual beings who are respectful, honest, genuine, and hard-working. These individuals are dedicated to serving others in the work team and follow a strong moral and ethical code of conduct.

The findings of this study imply that individuals who express and experience WS contribute greatly to creating a synergistic work team environment which results in benefits for the work team and for the organization or the society they serve. Some members within the SRIF teams relied on the practice of meditation and yoga to relieve work stress, and members of the HPC teams relied on the RISE-UP values to remain grounded in their spirituality. Developing a team culture where members of the work team feel safe to share their spirituality may result in creation of an environment of trust, and positively influence team effectiveness and team relations.

Managers and leaders. Literature on management and leadership has acknowledged the impact of WS on managers and organizational leaders (Pandey & Gupta, 2008; Quatro, 2002, 2004). Fry and Nisiewicz (2013) described spiritual leadership as behavior that is "motivating and inspiring workers through hope/faith in a vision of service to key stakeholders" (p. 4), and suggested that spiritual attributes of

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honesty, humility, open-mindedness, and fair treatment of employees should be personal practices of any leadership that is seeking value congruence across work teams.

There has been growing evidence of a link between WS and employee performance and job satisfaction (Osman-Gani, Hashim, & Ismail, 2013; Tischler, Bibermamn, & McKeage, 2002), especially under adverse work conditions (Tejeda, 2015). The corporate spiritual culture, demonstrated through organizational leadership, work teams, and expressed organizational values play an important role in work satisfaction for employees (Delbecq, 2010).

In describing strategies for the right leadership, Ferrazzi (2014) noted that in the task of managing face-to-face or virtual teams, managers should encourage and nurture key team behaviors such as fostering trust and encouraging open dialogue. He stated that, "Trust starts with respect and empathy. So, early on, leaders should encourage team members to describe their backgrounds, the value they hope to add to the group, and the way they prefer to work" (p. 121). This activity could naturally lead into encouraging an open and candid dialogue where team members feel safe and comfortable in expressing their spiritual attributes.

This research study reinforces the importance of creating a work environment where employees feel respected, trusted, and safe in expressing their spirituality. Managers play an important role in creating this environment. The study also indicates that simply having an organizational culture that supports WS is not enough. Employees find behaviors role-modeled by managers and organizational leaders, that are grounded in the organization's values of WS, have an impact on the creation of spiritually safe and

friendly environment. These leadership behaviors and attributes reinforce the very kind of core values that managers and leaders would like to see in their employees.

This study encourages organizational managers and leaders to develop a genuine understanding of WS and its impact on the organization itself and on its clients. It suggests that managers and leaders should consider the understanding and assessing of spiritual intelligence within themselves and within their work teams. The study also suggests that WS has a lot to do with creating effective teams and therefore effective management of teams requires managers and leaders that are capable of respecting and honoring the beliefs and spirituality within the members of their work teams.

HRD/HRM professionals. This research study provides important insights for human resource development (HRD) and human resource management (HRM) professionals in terms of understanding the roles and dynamics involved in creating a faith-friendly and faith-safe workspace for all individuals and work teams. This study supports the notion that WS contributes towards creating synergistic work environment which benefits individual employees and also produces positive work team and organizational outcomes. Li, Kirkman, and Porter (2014) described this synergistic group behavior within organizational settings as organizational citizenship behavior (OCB) and suggested that it originates in team altruism. HRD professionals consider employees' orientation towards altruism to be a positive contributor towards OCB, thus creating a psychologically safe work environment (Reio & Batista, 2014).

Kuchinke (2013) suggested that there is a need for HRD research and practice to gain a renewed focus on concerns for employees such as learning, well-being, spirituality, meaning, and purpose. He explained that as individuals, we understand and

bring ourselves to work in a holistic fashion, "…bringing the whole range of concerns, hopes, dreams, plans, joys, and sorrows to the worksite" (p.372). Kuchinke (2013) argued that employees make work decisions, and respond to work demands in the context of these holistic values and concerns, and "Yet HRD research is often silent about such a holistic understanding of individuals" (p. 372). The findings of this study have relevance for HRD professionals and researchers interested in exploring the holistic understanding of human potential, and with respect to human agency.

Topics such as work relationships, career decisions, performance and commitment to CSR (Fry & Nisiewicz, 2013; Fry & Slocum, 2008; Gallagher, Rocco, & Landorf, 2007; Lips-Wiersma & Nilakant, 2008) are example where integration of spirituality and HRD, spirituality and Management become an important concept for any organization's HRD and HRM team. Other HRM related topics where relationship with individual's spirituality should be considered are: employee well-being, social justice commitment, and intercultural competence (Pawar, 2016; Sandage & Jankowski, 2013). In exploring the relationship between spirituality and intercultural competence, Sandage and Jankowski (2013) maintained that "Those who are high in spiritual well-being are likely to relate to the sacred in ways that help them self-regulate while also seeking meaningful purpose for the benefit of both self and community" (p. 368). They concluded that spirituality is "conducive to the openness, growth commitment, social concern, and distress tolerance which are all necessary for intercultural development" (p. 368). These findings are valuable for HRD and HRM in support of developing leadership training that includes understanding and recognizing spiritual intelligence

among the members of the work team, and nurturing these attributes for creating cohesive and productive work teams.

Additional benefits for HRD/HRM professionals can be found in the use of SISRI-24 and other tools that can be applied for inventory of spiritual attributes and capacities for recruitment and for development of employees who might wish to aspire by bringing their spiritual strengths and leadership qualities to the work environment. This study also provides a rationale for considering development of interventions and training during orientation, and ongoing professional development that help support teamwork.

Benefits from the findings of this study for HRD and HRM professionals include support for consideration to provide space and activities that nurture WS and employee well-being, such as meditation, mindfulness and other forms of self-reflection which nurtures attributes of spirituality among individuals and teams. Pawar (2016) defined employee well-being as: emotional, psychological, social, and spiritual. He concluded that "workplace spirituality can be a potential organizational intervention that can have a positive effect simultaneously on four forms of employee well-being without having a negative effect on any of these four well-being forms" (p. 991).

HRM policies can be established to provide tools such as creating private spaces within the organization that may enable introspection, reflection, and for quiet time to renew one's self, and other forms of well-being under leadership management or organizational implications, to help manifest behaviors of WS. HRD can play an important role in facilitating this culture change, and interventions that help move an organization in a direction towards creating best places to work.

Limitations

As with all research, there are a number of limitations associated with this research. The first limitation relates to the type of organizations that participated in the study. I identified and selected two organizations on a faith continuum, but not every organization that is faith-based can also be considered faith-safe, and faith-friendly. It is possible that a truly Christian faith-based organization might be different than the one that participated in this study. Within the U.S., faith-based organizations are typically assumed to be founded in Christian values. Internationally, that is not the case, and a faith-based organization may originate in many other religious beliefs.

In addition, these two organizations represented two specific sectors that are based in the United States: Health Care and Higher Education, therefore these are the only sectors represented within the study. All of the participants within HPC were females which demographically reflects the Health Care sector. Participation within SRIF consisted of four females and five males. This study also has other limitations such that it reflects only the work teams that meet and work together in person, face-to-face. Organizational space is shared, and opportunities to meet are more possible than those who work virtually, from afar. Overall, the compositions of the work teams were very diverse in ethnicity and in religion/non-religion affiliation, which is a benefit to the study.

The sample consisted of a total of 19 individuals across six work teams in the two organizations that participated in this study. This sample was considered sufficient in size for the research method used. Nominated by the upper management within the two organizations, these teams were selected after administering a survey tool to measure the aggregated team score of their Spiritual Intelligence Self-Report Inventory (SISRI-24).

The teams that scored in the top 1/3 percentile, participated in this study. It is possible that some team members individually did not score in the high range that was being sought, but because others on the team scored higher, the aggregated score created the eligibility of inclusion of the team. SISRI-24 consists of four subscales: Critical Existential Thinking; Personal Meaning Production; Transcendental Awareness; Conscious State Expansion. This study did not examine the specific scores of these subscales within the individual participants or the work teams.

At the onset of the face-to-face interview, I offered the participants a brief description of what I meant by 'spirituality' and how it differs from religiosity which is the formal practice of a specific religion or religious beliefs. This was not intended to lead but to ensure the focus of the interview on the topic of spirituality. It is possible that my provision of the definition could have influenced participants. However, the thick, rich articulations provided by the participants about the distinctions suggests otherwise, along with those few contrasting cases that did not distinguish between religiosity and spirituality.

Lastly, the findings of this qualitative research study are not intended to be generalizable. The study provides rich, in-depth narratives of the experiences shared by 19 individuals, within their 6 respective work teams across these 2 specific organizations of their deeply personal practice and expression of workplace spirituality.

Recommendations for Future Research

The limitations associated with this study offer some potential pathways for future research. A different instrument to measure Spiritual Intelligence (SI) such as the Integrated Spiritual Intelligence Scale (Amram, 2008) can be used for future research

study. Individual SI scores can be used to identify and select the individual participants, and his/her team for participation the study. Specific interview questions can be designed to gain insight into each of the four subscales of SISRI-24. Teams can be further studied by their score on the four subscales to examine relationships with work conditions and other factors that influence the presence of spirituality. Other organizations that define their unique culture through commitment to CSR or to a specific set of organizational values that promote behaviors associated with spirituality, could be included in the study.

Organizations in other sectors such as IT, Banking, the Hospitality Industry, or Manufacturing and Retail can be considered as future research sites. These organizations could be entirely outside of the U.S. or could be a U.S. based organization with global offices in other nations. These types of organizations would further increase the opportunity to explore diversity, ethnicity, and cultural dynamics.

Recent literature on teams indicate that, with the advancement in technology and telecommunication tools, and due to the readily available global expertise, there is an emergence of global virtual teams (Zakaria, Amelinckx, & Wilemon, 2004). Within this work team environment, knowledge sharing and communications among team members occurs from different geographic locations, and occurs quickly with very little time if any, for face-to-face dialogue. Organizations that are completely virtual, do not share any work space and do not have the opportunity to experience face-to-face connectedness with their teammates. It would be interesting to explore WS in these work environments and how WS is expressed and experienced by members of virtual teams as participants.

Researcher Reflections

The presence of WS has influenced my attitude towards work and has allowed me to stay productively and purposefully employed for over 40 years. It has influenced me and has enabled me to experience the joys of working with many colleagues at work who have become life-long friends. It has also allowed me to experience the satisfaction of completed projects that have brought a sense of personal and professional fulfillment and pride to me.

This research study afforded me the opportunity to more closely examine WS in the context of work teams which has been under-examined in the WS literature. The findings of this study have enabled me to contribute to the existing WS literature by providing an in-depth understanding of the expressions and experiences of WS within work teams. The findings suggest that such expressions and experiences of WS have rich and powerful implications for many aspects of work within organizations such as how it might influence work teams and organizational performance, management, leadership development, and individuals' personal growth and stress management, especially during times of stress, change, and uncertainty.

As a researcher, this study on WS has also had a personal and professional impact on me. It resonates with me as a culmination of what I have experienced, and also reflects what I endeavor to express to others at work, such as OCB, open and honest communications, knowledge sharing, and professional camaraderie. This behavior has contributed to job satisfaction and has enabled me to enhance overall improved performance of my team. In exploring how the participants of this research study experienced WS and the influence it had on their work environment and on their working

relationships within their teams, the findings confirm that this deeply personal topic may offer great value to areas of professional development for individuals and for managers. It also has value for developing and supporting an organizational culture of respect and trust, of organizational commitment, and of strengthening organizational performance.

The participants of this study brought the richness of their multiple ethnic and cultural backgrounds, and their commonly expressed desire to bring their best selves and their best efforts to their workplace. They shared why working for organizations that valued their sense of spirituality, and allowed them to bring it to work, mattered to them. They shared that working for organizations where their personal core values were in alignment with the core values of the organization contributed to their longevity at work. The participants who were involved with CSR initiatives, were deeply committed in their desire to serve humanity, and found strength and innovation in valuing their difference as teammates. They demonstrated how their individual spirituality manifested within their teamwork and supported their common goals to serve their clients and to seek fair and just economic opportunities for all.

Bringing my own experience of a multi-faith upbringing and how I engage my sense of spirituality in the way I serve organizational clients and interact with my work team is important to how and why I conducted this research. My goal is to continue making contributions towards future research on WS and to seek opportunities that may afford me to the ability to influence as well as help others who desire to create spiritually-friendly workplaces. I wish to contribute to an organization's CSR goals by developing strategies that allow individual and team's sense of spirituality to connect with project goals. My goal is to explore the impact of spiritual intelligence in other work settings

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and to examine ways in which organizations can recognize greater benefits of creating

faith-friendly and faith-safe spaces for their employees so that they can fully contribute to

their organizations by bringing their full selves to work.

Summary of the Chapter

This chapter began with a summary of the study. It discussed the core findings of

the study, and examined the findings in relation to the existing literature. It also

explained the major conclusions. Next, it articulated the contribution to research, the

implications of this study to the theory, and it spoke about the practical implications for a

variety of stakeholders. It then identified and articulated the limitations of the study,

presented future research pathways capacity. It concluded with my reflections as a

researcher.

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Appendix A: The University of Texas at Tyler IRB Pilot Study Application

THE UNIVERSITY OF TEXAS AT TYLER
INSTITUTIONAL REVIEW BOARD

EXPEDITED and EXEMPT RESEARCH APPLICATION

> IRB: F2016-11
>
> Approved by: G Duke
>
> Date: *October 17, 2016*

Attach (electronically) to gduke@uttyler.edu with this application, the following:

- Written consent form using the UT Tyler Consent Template unless a waiver of written informed consent is requested
- Signature page of Thesis or Dissertation Committee members showing proposal approval for graduate students

DATE:
10/11/2016

Principal Investigator	*McClurg Nandini O* (Last) (First) (MI)
Principal Investigator	☐Assistant Professor ☐Associate Professor ☐Professor ☒ Student ☐Other
Faculty Sponsor Name and Email if PI is Student	*Andrea D. Ellinger, Ph.D.* *Andrea_Ellinger@uttyler.edu* Rochell R. McWhorter, Ph.D. rmcwhorter@uttyler.edu
PI Phone PI Email	*970-443-0772* *nmcclurg@uttyler.edu*
Co-Investigator(s)	*NA*
Co-Investigator(s) Email and Telephone	*NA* *NA*
Secondary Contact Person in Absence of PI	*Dr. Andrea D. Ellinger*
Secondary Contact Person's Telephone and Email	Phone**:** *903-566-7310* Email: *aellinger@uttyler.edu*
Title of Proposed Research	*EXPLORING THE PRESENCE OF WORKPLACE SPIRITUALITY AND ITS INFLUENCE ON WORK TEAMS*
Source of Funding	☐NIH ☐Local ☐ Industry ☐ Other Federal (Specify) ☐Other (Specify)

- Brief research proposal that outlines background and significance, research design, research questions/hypotheses, data collection instruments and related information, data collection procedures, data analysis procedures. **Most of this can be copied and pasted to relevant parts of the application but please keep Background & Significance brief for the application.**
- Human Subject Education Certification for PI, co-investigators, and research assistants participating in recruitment, data collection, data analysis, or, if they have any exposure to identifiable data (if training has not been completed at UT Tyler within a 3-year period of time)
- Tool/instrument/survey; if copyright or other issues prohibit electronic form, submit one hard copy

COMPLETE <u>ALL</u> ITEMS TO AVOID DELAY IN IRB APPROVAL

1. **Designate the category that qualifies this proposal for what you believe will be either exempt or expedited review** (see UT Tyler Exempt (page 8) and Expedited Categories (page 9) at the end of this application) and justify this designation by responding to the statements below each category

   > Category # *7*
   > Information Required for Justification (See specific information under each category)
   >
   > *This qualitative phenomenological pilot study will collect data using semi-structured interviews and observations from team members regarding their perceptions of workplace spirituality and its influence on the team member and work team. Therefore, the nature of this pilot study research conforms to Expedited Research Category #7 [Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies].*

2. For proposals involving <u>Personal Health Information (PHI) data</u>: If this is a retrospective chart review (Category 5) (health records research), or, data involves review of PHI, refer to the IRB's HIPAA policies and procedures in the IRB Handbook and complete any appropriate forms.   All can be located on the UT Tyler IRB site: http://www.uttyler.edu/research/compliance/irb/

   2a. Does this protocol include the use of PHI? ☐ Yes   ☒ No

   NOTE: *If the protocol includes the use of PHI, refer to the IRB Handbook on HIPAA policies and relevant forms that must be completed before IRB approval can be obtained.*

3. **Purpose Of Study:**   *The purpose of this study will be to explore the presence of workplace spirituality (WS) and its influence on work teams.*

4. **Research Questions:**   *This study will be guided by the following research questions: Do, and how do individuals experience the presence of workplace spirituality (WS) within their work teams? Does, and how does the presence of WS influence the work team?*

5. **Brief Background and Significance of Study** (include enough to indicate literature gaps and why it is important to do this study)**:**

   The topic of spirituality has been widely explored by scholars, researchers, and organizations in an effort to understand human responses to life endeavors and to individuals' relationships to society at large and to work environments more specifically (Giacalone & Jurkiewicz, 2010b).

Some scholars have associated spirituality with a person's desire to perform meaningful work and to feel connected with the community that is being served through this work (Ashmos & Duchon, 2000; Chalofsky, 2000, 2003; Fagley & Adler, 2012; Johnson, 2007). Additionally, common aspects of spirituality such as meaningful work, connectedness, and community have also been recognized as precursors to organizational behavior concepts such as perceived self-efficacy, job satisfaction, and employee motivation (Kumar, 2015), organizational citizenship behavior (OCB) (Anwar & Osman-Gani, 2015), and procedural justice (Pawar, 2009a). Researchers have also identified the need to integrate spirituality and work to reduce job stress and burnout (Kumar, 2015; Mohamed, Wisnieski, Askar, & Syed, 2004), and for beneficial outcomes of job satisfaction and job attitudes (Altaf & Awan 2011; Schneider, DeSouza, & Durst, 2015; Sprung, Sliter, & Jex, 2012; Tejeda, 2015).

The current global workforce, which has been commonly addressed in the human resource (HR) definition as well-defined individualized job structures (Kozlowski & Ilgen, 2006), has now shifted to teams of expert talent that rapidly and effectively respond to critical organizational needs in an adaptable and powerful way to solve complex problems (Kozlowski, Gully, Nason, & Smith, 1999; West, 2012).   Many of the complex tasks in the current workforce exceed individual cognitive capabilities, therefore, work teams are on the rise (Bittner & Leimeister, 2014) as organizations undergo restructuring and progressively more tasks are distributed within the workforce into teams (Kozlowski & Bell, 2013; Li, Kirkman & Porter, 2014). Yet, despite the importance of spirituality in the workplace and the prevalence of work teams in contemporary organizational work environments, limited, if any research has focused on workplace spirituality in the context of work teams.

Therefore, this study will be compelling and relevant to HRD and will address the lack of empirical research on WS in the context of teams. This study will also add to and possibly extend the current research knowledge on the concepts of motivation theories in the workplace, in the context of teams and workplace spirituality (WS), and will further contribute to the ongoing research on WS and its effects on employee performance as well as organizational performance and change (Osman-Gani & Anwar, 2014; Suárez, 2015).

6. **Target Population To Be Studied:**

   a. **Ages:** *Adults, 18 or older.*

   b. **Gender:** *Male and Females*

   Explain below if either gender is to be purposely excluded.

   No gender based exclusion.

   c. **Are all racial and ethnic groups included in general recruitment?**

   ☒ Yes   ☐ No

   Explain below if a racial or ethnic group is to be purposely excluded.

   No race based exclusion.

   d. **Number of Anticipated Subjects:**   *Four to six participants across two work teams.*

e. **Inclusion Criteria for Sample Eligibility:** *This pilot study will seek 2 teams in an organization, each team will consist of 2 to 3 members per team. Each participant will be expected to participate in a face-to-face interview and a collective team interview.*
   This pilot study will seek 2 teams in an organization, each team will consist of 2 to 3 members per team. The teams will be selected based upon the combined scores of the team members on a survey being used as a screening device for

participation in the study. All teams will be told in advance of taking the survey that, depending upon the combined score of the team members on the survey, some teams may or may not be asked to participate in the study. The minimal score for the team will be 64 as determined by the instrument developer. For teams not meeting the minimum score, the team members will be told that they should not be disappointed by the score, should not consider the score to be a negative reflection on the team, its effectiveness or performance capability. Rather the score is only assessing specific issues that are only important and related to this study to better understand the phenomenon being study. Those teams meeting the minimum score will then be expected to participate in individual face-to-face interview and a collective team interview. Those teams whose combined scores do not meet the minimum requirement for participation will be thanked for their time and will be given a token of appreciation for having taken the survey. They will be reminded that the score is not in any way be interpreted in a negative manner, and nor it is a negative reflection on the team's effectiveness or performance capability.

Note: *Any study involving* **prisoners** *requires a full board review, and may not be approved under expedited review.*

7. **Explain the locations or settings for sample recruitment and data collection:**

   a. **In what settings (e.g., specific classroom, organizational meetings, church, clinics, etc.) will you do sample recruitment?**

   Recruitment for work teams and their respective team members will be conducted via recommendation by the initial human resource/management contact person within the organization identified by the researcher as a prospective site for inclusion in the pilot study. The researcher will then be introduced to team leaders and their respective team members. Members of the recommended teams will initially complete a survey to measure the presence of Spiritual Intelligence (SI). The use of the SI survey will enable the researcher to select the team(s) that appear to evidence a high level of SI thus suggesting that the work teams to be included in the study meet the criteria for participation and may be well informed to share their insights and perspectives about workplace spirituality.

   b. **In what settings will you collect your data?**

   The survey data will be collected via an on-line tool such as Qualtrics. The survey will enable the researcher to select teams that evidence high levels of SI for inclusion in the pilot study. Once the researcher has selected the work teams for participation in the study and has confirmed team members' willingness to participate in the pilot study, the researcher will collect the face-to-face interview data at a location where the participants will feel comfortable. With prior approval of the management, the collective team interviews can take place at a work location such as a conference room or if the team members are willing to meet at an off-site location then a reserved study room at the library on UT Tyler campus can be considered.

8. **Prior to sample recruitment and data collection, who will you first obtain permission to do the recruitment and data collections:**

   Contacts will be made by the researcher as informed by insights gleaned from a representative from a chamber of commerce. It is anticipated that Email, phone, and personal communications with the representative of the chamber of commerce will enable the researcher to identify prospective organizations and key contact members in human resources and management to obtain permission to seek teams of participants for this study.

9. **Who will be recruiting the sample (humans, records, etc.)?**

The researcher will be recruiting the sample based upon recommendations of potential teams by the contact person at the organization. The researcher will then contact team leaders to seek participation of the work teams and respective team members in the study. Then, members of each team will be asked to initially participate in a survey to measure the presence of Spiritual Intelligence (SI). The use of the SI is intended to identify teams and their members who evidence high levels of SI thus providing confirmation that the work team is appropriate to participate in the study on workplace spirituality.

10. **How will recruitment be done?**
The researcher will initially contact a member of a local chamber of commerce to describe the pilot study and to solicit recommendations about potential organizations that may be suitable for inclusion in the study. Based upon the recommendations received and contact names of human resource/management personnel, the researcher will send a recruitment Email to the organizational management contact provided by the chamber of commerce. This Email will contain details about the purpose of the research study and what is involved to participate in the study. The biography of the researcher will also be provided in this initial contact.

a. **Copy and paste text, verbal scripts, graphics, pictures, etc. below from any flyers, ads, letters etc. that are used for recruitment of participants**. **NOTE: This is never an "N/A" option.** You may also add these as separate attachments and indicate so in space below.

Email script for the Chamber of Commerce contact will be as follows:

Dear < Name of a Chamber of Commerce Representative >

Warm greetings to you. By way of introduction, I am currently a doctoral student studying human resource development and organization change at The University of Texas at Tyler in the College of Business and Technology. I have completed all of my coursework and am in the process of launching a pilot in advance of the main study for my dissertation research. My research is focused on understanding the presence of workplace spirituality in work teams which has been an under-researched phenomenon. I am hoping that you may be willing to meet with me to further discuss my research and to suggest potential local organizations that may meet the requirements for participation in my study.

I am most interested in approaching organizations that manifest concepts of workplace spirituality, or are known for their commitment to the well-being, personal growth and satisfaction of their employees and to their communities through acts of Corporate Social Responsibility (CSR) and that also use work teams to accomplish their organizational goals.

I sincerely hope that you will be willing to meet with me to further discuss my study. I look forward to hearing from you so that we can schedule an appointment and I can glean insights from you about potentially suitable organizations for my study.

Kind regards,
Nandini McClurg, doctoral candidate
The University of Texas at Tyler
nmcclurg@uttyler.edu

Email script for potential organizations recommendation by Chamber of Commerce contact will be as follows:

Dear <Name of Organization>:

Warm greetings to you. By way of introduction, I am currently a doctoral student studying human resource development and organization change at The University of Texas at Tyler in the College of Business and Technology. I have completed all of my coursework and am in the process of launching a pilot in advance of the main study for my dissertation research. My research is focused on understanding the presence of workplace spirituality in work teams which has been an under-researched phenomenon.

I recently met with a representative of the local Chamber of Commerce and described the types of organizations that would be optimal for participation in my study -- *organizations that manifest concepts of workplace spirituality, or are known for their commitment to the well-being, personal growth and satisfaction of their employees and to their communities through acts of Corporate Social Responsibility (CSR) and who also use work teams to accomplish their organizational goals*. I am delighted to acknowledge that your organization was highly recommended to me as one that might be suitable for participation in my study.

I would be very grateful if you would be willing to meet with me so that I can further elaborate on my study, further acquaint you with my background, as well as the requirements of participation to determine if your organization, and specifically 2 to 3 work teams may be willing to join me as research participants.

I look forward to hearing from you and thank you in advance for your kind consideration.

Sincerely,

Nandini McClurg, Doctoral Candidate
The University of Texas at Tyler
 nmcclurg@uttyler.edu

<u>Email script for Team Leaders will be as follows:</u>

Dear <Name of Team Leader>:

Warm greetings to you. By way of introduction, I am currently a doctoral student studying human resource development and organization change at The University of Texas at Tyler in the College of Business and Technology. I have completed all of my coursework and am in the process of launching a pilot in advance of the main study for my dissertation research. My research is focused on understanding the presence of workplace spirituality in work teams which has been an under-researched phenomenon.

I recently met with a representative of your organization who was highly recommended to me by a contact person at the chamber of commerce. Your organization was described to me as one that would be optimal for participation in my study -- *organizations that manifest concepts of workplace spirituality, or are known for their commitment to the well-being, personal growth and satisfaction of their employees and to their communities through acts of Corporate Social Responsibility (CSR) and who also use work teams to accomplish their organizational goals*. I am delighted to acknowledge that your organizational colleague suggested that I meet with you to further discuss my study to determine if work teams manifesting behavioral attributes associated with workplace spirituality might be willing to participate in my study.

I would be very grateful if you would be willing to meet with me so that I can further elaborate on my study, further acquaint you with my background, as well as discuss the requirements of participation to determine if 2 to 3 work teams can be identified that meet the criteria for my study and may be willing to join me as research participants.

I look forward to hearing from you and thank you in advance for your kind consideration. I sincerely hope that you may be willing to introduce me to members of 2 – 3 work teams so that I may also meet with the members to further discuss my study.

Sincerely,

Nandini McClurg, Doctoral Candidate
The University of Texas at Tyler
nmcclurg@uttyler.edu

11.   **Informed Consent**   '**Informed Consent NMcClurg' attached.

.   **Prospective research ordinarily requires written informed consent. <u>Inclusion of children (under 18 years) requires permission of at least one parent AND the assent of the child (refer to UT Tyler's Policy on Informed Consent of Children)</u>.**

If written consent is to be used, terminology must be about the 8th grade level, or as appropriate for the accurate understanding of the participant or guardian.

If there are questions about the literacy or cognitive level of potential participants, there <u>must</u> be evidence that the participant is able to verbalize basic information about the research, their role, time commitment, risks, and the voluntary nature of participating and/or ceasing participation with no adverse consequences.

<u>Please use the templates posted under the IRB forms as a guide, and attach as a separate document with the application submission.</u>

<u>Do not copy and paste from this document into consent form. Use simple and easy to understand terminology</u>

12.   **<u>This section ONLY for those requesting a waiver or alteration of SIGNED and written informed consent:</u>**

Justify the waiver or alteration in accordance with the following four criteria established under 45CFR46.116(d)(1-4).

All four criteria must be met in order to have signed written informed consents. In other words, you must answer "yes" to all four of the criteria below in order to NOT have written and signed informed consents.

If you are requesting a waiver of written and signed informed consent, indicate "yes" if the statement is true about your proposed research:

1.   The research involves no more than minimal risk to the subjects   ☐ Yes   ☐ No

2. The waiver or alteration will not adversely affect the rights and welfare of the subjects   ☐ Yes ☐ No

3. The research could not practicably be carried out without the waiver or alteration,   ☐ Yes   ☐ No   **<u>AND</u>**

4. Whenever appropriate, the subjects will be provided with additional pertinent information after participation   ☐ Yes   ☐ No.

13. **When _prospective_ informed consent is waived, explain how you will obtain permission to use participant's data. If no permission is planned, please explain your rationale.**

NA

14. **Detailed Data Collection Procedures ATTENTION: Be very specific for this item.**

Specify **who, what, when, where, how,** duration type of information for your procedures. Write this section as if you were giving instructions to another person not familiar with your study.

Once IRB approval has been obtained, contacts will be made with a representative from a chamber of commerce who will identify organizational contacts for obtaining permission to seek participants for this study. The researcher will meet with a member of human resource/management personnel within the organizations recommended by the chamber of commerce contact person. Following meetings with the key contact persons as the recommended organizations, the researcher will ask to be referred to team leaders whose work teams may be suitable for participation in the study. The researcher will contact the team leaders to schedule an appointment with the recommended work teams. Members of the teams recommended for this study will receive an introductory Email describing the research study, necessary consent forms, and a link to a survey involving the Spiritual Intelligence Self-Report Inventory (SISRI-24) (King, 2008).

Following the aforementioned procedures for identifying research sites, work teams, and team members who demonstrate evidence of work behaviors associated with WS and spiritual intelligence, the team members of the work teams will be asked to participate in the study. They will be provided the IRB approved interview consent forms to sign confirming their agreement to participate in this study and to be interviewed.
Following the aforementioned procedures for identifying research sites, work teams, and team members who demonstrate evidence of work behaviors associated with WS and complete a survey on spiritual intelligence and meet a collective minimum team score of 64, the team members of the work teams will be asked to participate in the study. They will be provided the IRB approved interview consent form to sign confirming their agreement to participate in this study and to be interviewed. Those teams whose combined scores do not meet the minimum requirement for participation will be thanked for their time and will be given a token of appreciation for having taken the survey. They will be reminded that the score is not in any way be interpreted in a negative manner, and nor it is a negative reflection on the team's effectiveness or performance capability.
Next, the participants will be contacted via e-mail with a choice of dates and times for a face-to-face interview, which will last approximately forty-five minutes to one hour. Once the dates and times for the interview are agreed upon and confirmed, the participants will receive, at least one week in advance, a copy of the consent form and a list of questions and topics to be covered for this study. Similar steps will be followed to set up dates and times for collective team interviews.
In this phenomenological study, a large part of the interview will be guided by a list of questions, to uncover the essence of an individual's experience (Merriam, 2009). As suggested by Creswell (2007), the participants will be asked broad questions, such as: When you think of spirituality, what does it mean to you as an individual? What does it mean to you as a member of your work team? While other open-ended questions can follow, these two main questions will be the focus for understanding the deep, rich, lived meanings of the experiences felt by the

individual, and how these meanings guide their actions and interactions (Merriam, 2009).

All interviews will be audio-taped for transcribing and analysis at a later time and the participants will receive a copy of the transcript for their review and to submit request for correction of any information gathered from them. Further, as suggested by Merriam and Tisdell (2016) participants will be reassured that all efforts will be taken to minimize all risks to them. Once the face-to-face interviews are completed, a similar process will be followed to conduct the collective team interviews and these interviews will also be audio-taped.

Communications Regarding Permission to use the SISRI:

Subject: Permission to use SISRI-24
From: Nandini McClurg

Thu 2/4/2016 6:26 AM
To: davidking2311@gmail.com;

Good Morning Dr. King,

My name is Nandini (Nan) McClurg, and I am a PhD candidate, pursuing a degree in HR / Organizational Development and Change at the University of Texas at Tyler in Tyler, USA. My research topic involves spirituality in the workplace. I want to explore the presence of workplace spirituality and examine its influence within the context of work teams.

While researching for literature to support and strengthen my topic, I came across your research and website: http://www.davidbking.net/spiritualintelligence/sisri.htm . I am so inspired by your work and your findings!

I am writing to request permission to use SISRI-24 for my case study (to administer to members of any work teams that may agree to participate in my case study) to measure behaviors that indicate the presence of Spiritual Intelligence, as a precursor before I conduct the interviews for my research.

This instrument, developed by you is a valuable find for me and I would truly appreciate your permission to use it for my research. Looking forward to a favorable response.

Sincerely,
Nan McClurg

From: David King <davidking2311@gmail.com>

Thu 2/4/2016 10:41 AM
To: Nandini McClurg;
You replied on 2/4/2016 10:45 AM.

Hi Nandini,

Great to hear of your interest in the topic. The SISRI is free for use in research and educational settings, so no permission is required.

Best of luck in your work.
David

David King, PhD

Postdoctoral Research Fellow, IRMACS Centre, Simon Fraser University

Instructor, Department of Psychology, University of British Columbia
www.davidbking.net | Blog: www.davidbothered.com

From: Nandini McClurg
Thu 2/4/2016 10:45 AM
Sent Items
To: David King <davidking2311@gmail.com>;
Thank you so much Dr. King for your quick response!
Regards,
Nan

The SISRI Instrument is attached as a PDF.

Proposed Interview Protocol for Individual Team Members and Collective Work Team Interviews:

Proposed Interview Protocol for Individual Team Member Interview

SUBJECT: Preparation for the Interview with Nandini (Nan) McClurg

1. Greet and thank the interviewee for participating in the research.
2. Review the nature of the study, the procedures, and consent form, and confirm the confidentiality and voluntary participation and ask if there are any questions before signing the consent form.
3. Obtain signatures on the consent form.
4. Confirm permission to record and transcribe the interviews.

Hello _____,

Thank you for agreeing to participate in an interview in support of my doctoral dissertation study. My study is being designed to explore the presence of workplace spirituality and its influence on work teams. To better understand the presence of workplace spirituality in your work environment, and how that influences you and your work team, I would like to ask a few questions, but first I want to explain in a few words what I mean by 'spirituality'.

When I speak of 'spirituality' I am specifically talking about personal values such as humility, integrity, service, interpersonal relationships of respect and harmony, feeling that your work has some meaning and purpose, feeling of safety and well-being. I am not talking about the formal practice of a specific religion or religious beliefs.

- Please tell me a little about yourself and how long have you worked at this organization and on this team?
- What do you do on this team and how would you describe the team as a whole (such as: team member relationships, productivity, etc.)?
- When you think about spirituality, what does that mean to you as an individual? As a member of your work team? Can you describe what it means to you?
- Do you consider yourself a spiritual person?
- What does that look like and how does it feel to be someone who considers himself/herself to be spiritual?
- How does your spirituality manifest itself in your thinking and behaviors?
- Do you bring your spiritual self to work? To your work team? How does that occur? What do you do or say? Can you share any example with me about how you bring your spiritual self to your work team?
- What do you think this does for the work team? Do you feel that there are any benefits or potential drawbacks for you, or the work team, etc.?

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- Do you consider others in your work team to be spiritual?
- How do they bring their spiritual selves to the team?
- What does this do for the team?
- Can you share any examples?

<u>Proposed Interview Protocol for Collective Team Interview</u>

SUBJECT: Preparation for the Collective Team Interview with Nandini (Nan) McClurg

1. Greet and thank the interviewees and teams for participating in the research.
2. Review the nature of the study and the procedures for the collective team interviews and confirm the confidentiality and voluntary participation and ask if there are any questions before signing the consent form.
3. Confirm permission to record and transcribe the collective team interviews.

Hello Everyone,
Once again, thank you for agreeing to participate in an interview in support of my doctoral dissertation study. I have met with each of you individually and this time you are meeting with me as a work team. This time we will talk about spirituality as it applies to and is experienced in the context of your work team.

- Tell me about how you would describe what spirituality is and what it might look and feel like for your work team.
- Does spirituality exist in your work team?
- What does spirituality look and feel like specifically within this team?
- How does it get manifested? How is it revealed or demonstrated?
- Do you have any examples you can share with me?
- What does it do for the team?

(These questions may be changed or improved based on what is revealed during individual team member interviews).

15. **<u>Data Analysis Procedures:</u>**

Interpretive phenomenological analysis (IPA) will be the approach used to analyze the data in this study. The goal of data analysis will be to make sense of the data that is collected from the participants during the face-to-face interviews, collective team interviews, and observations during these interview sessions. In keeping with the idiographic nature of IPA, and as recommended by Smith and Osborn (2008), four key stages of inductive analysis will be followed. These four stages will be: First, read one transcript closely, familiarizing with the content, annotating significant points, and looking for emerging themes. Second, cluster themes that are related or connected to create an overarching theme. Third, using the emergent themes, create an iterative process to analyze subsequent transcripts so that a superior list of themes is constructed. Fourth, produce an interpretive analysis of the findings in an organized format.

Merriam and Tisdell (2016) acknowledged that data analysis in qualitative research requires a thoughtful process where analysis can begin soon after the first interview such that the next interview produces better results from capturing the reflections and ideas to improve on from the first one, to the subsequent interviews that follow, and ultimately to the final interview. Using this suggestion and keeping the aforementioned IPA process in mind, the researcher will begin to implement the IPA following each completed interview.

During the preparation of the transcripts, the field notes from the observations will be included in the margins or at the bottom of the transcripts so

that they become a part of the analysis and add to the sense making of the data as it is being coded. As suggested by Smith and Osborn (2008) for exploration of meaning and sense-making, the transcripts will be read by the researcher a number of times to become familiar with the account, possibly discovering new and deeper insights, finding similarities, differences, and contradictions in what is being said.

The interview transcripts will ultimately be reviewed and analyzed inductively and comparatively, and the data will be interpreted and categorized into clusters of themes, looking for slightly higher level of theme abstraction each time. Overall, the goal of this analysis process will be to codify the data into categories in order to construe the phenomenon. The names of these themes will be identified from the researcher, the exact words of the participants, and from the literature review and the theories that underpin this research study. New categories that express workplace spirituality characteristics may appear as well, and will be documented for their explanation in the final analysis so that the final product is shaped by the on-going process of analyzing the data during and between the data collection activities.

16. **Risks and benefits of this research to the subjects and/or society**

Risks: *Minimal. No participant names or profiles will be shared in any future publications, or conference presentations, and only a summary that contains findings and conclusions, and confidential quotes of significant value to the research will be shared through conference presentations or publications. Employee data collected during this research will not be shared with the employer, and to further secure the confidentiality of the participants, no participant names or identifiable descriptions will be used in any publications or conference papers.*

Benefits: *A noteworthy benefit to the participants is the opportunity to reflect on the concept of workplace spirituality and its presence within the work team to better understand how workplace spirituality influences the team. Such insights may enable organizational leaders to create more satisfying work environments that promote well-being, satisfaction, personal growth by embracing workplace spirituality.*

More significant benefits to the researchers and HRD practitioners: This study will be compelling and relevant to HRD and will address the lack of empirical research on WS in the context of teams. This study will also add to and possibly extend the current research knowledge on the concepts of motivation theories in the workplace, in the context of teams and workplace spirituality (WS), and will further contribute to the ongoing research on WS and its effects on employee performance as well as organizational performance and change (Osman-Gani & Anwar, 2014; Suárez, 2015).

From a societal perspective, this research will contribute to the platform of global workplace environments where the virtues and ethical principles of meaningful work, motivation in the workplace and employee well-being have been neglected (Guillén, Ferrero, & Hoffman, 2015).

17. **Identifiability of data or specimens**: Will the specimens or data be identifiable?

(NOTE: Any time code numbers are used, or signed consent forms are used, there is ALWAYS potential identifiability of data).

☒ Yes ☐ No If yes, complete item 17a

17a. State the type of identification, direct or indirect, on any specimens or data when they are made available to your study team:
Indirect- a random code number will be assigned to each participant and team along with pseudonyms.

Direct Identifiers include subject name, address, social security, etc.

Indirect Identifiers include any number that could be used by the investigator or the source providing the data/specimens to identify a subject, e.g., pathology tracking number, medical record number, sequential or random code number)

18. **Confidentiality and Protection of Data:** Specify how confidentiality will be secured and maintained for research data

For example, locked in file cabinet in office; on password protected computer, location(s) of computer; identifiers and signed consent forms are kept locked in separate entity from data, etc.).

Each participant will be required to sign a consent form. The consent forms will be kept in a separate locked cabinet and will be destroyed at a later date. All data collected from audio recordings and transcribed interviews that have identifiable information on them will be destroyed. Prior to this, the transcripts will be edited to replace identifiable information with pseudonyms and other potentially identifiable information will be masked. The transcripts will then be kept in an encrypted and password protected computer.

19. **Access to Data**: Specify faculty and staff (members of the study team) permitted to have access to the study data.
Dr. Andrea Ellinger (Committee Chair), Dr. Rochell McWhorter (Committee Co-Chair and Methodologist).

20. **Have all individuals who have access to data been educated about human subject ethics and confidentiality measures?** (NOTE: This is responsibility of PI)

☒ Yes   ☐ No

21. **If data is on a laptop, acknowledge that the laptop will never be in an insecure location where theft is possible (e.g., in a locked car)**
I acknowledge that the laptop will never be in an insecure location where theft is possible.

SIGNATURE OF PRINCIPAL INVESTIGATOR: Signature indicates agreement by the PI to abide by UT Tyler IRB policies and procedures in the UT Tyler Handbook and the Federal Wide Assurance, to the obligations as stated in the "Responsibilities of the Principal Investigator" and to use universal precautions with potential exposure to specimens.

Nandini McClurg   *10/04/2016*

Principal Investigator Signature   Date
Please print name or affix electronic signature.
Electronic submission of this
form by PI indicates signature

Categories for Exempt Research

The following categories for Exempt Research is in compliance with Subpart **46.101(b)** of the Federal Policy for the Protection of Human Subjects, located at:
http://www.med.umich.edu/irbmed/FederalDocuments/hhs/HHS45CFR46.html#46.101

1. Research conducted in established or commonly accepted educational settings, involving normal educational practices, such as (i) research on regular and special education instructional strategies, or (ii) research on the effectiveness of or the comparison among instructional techniques, curricula, or classroom management methods.

2. Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior, unless: (i) information obtained is recorded in such a manner that human subjects can be identified, directly or through identifiers linked to the subjects; and (ii) any disclosure of the human subjects' responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, or reputation.

3. Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior that is not exempt under paragraph (2) if (i) the human subjects are elected or appointed public officials or candidates for public office; or (ii) federal statute(s) without exception that the confidentiality of the personally identifiable information will be maintained throughout the research and thereafter.

4. Research involving the collection or study of existing data, documents, records, pathological specimens, or diagnostic specimens, if these sources are publicly available or if the information is recorded by the investigator in such a manner that subjects cannot be identified, directly or through identifiers linked to the subjects.

5. Research and demonstration projects which are conducted by or subject to the approval of Department or Agency heads, and which are designed to study, evaluate, or otherwise examine: (i) public benefit or service programs, (ii) procedures for obtaining benefits or services under those programs, (iii) possible changes in or alternatives to those programs or procedures, or (iv) possible changes in methods or levels of payment for benefits or services under those programs.

6. Taste and food quality evaluation and consumer acceptance studies, (i) if wholesome foods without additives are consumed or (ii) if a food is consumed that contains a food ingredient at or below the level and for a use found to be safe, or agricultural chemical or environmental contaminant at or below the level found to be safe, by the Food and Drug Administration or approved by the Environmental Protection Agency or the Food Safety and Inspection Service of the U.S. Department of Agriculture.

Categories for Expedited Research

The following describes research activities and categories for expedited reviews:

(A) Research activities that: (1) present no more than minimal risk to human subjects, and (2) involve only procedures listed in one or more of the following categories, as authorized by 45 CFR 46.110 and 21 CFR 56.110. The activities listed should not be deemed to be of minimal risk simply because they are included on this list. Inclusion on this list merely means that the activity is eligible for review through the expedited review procedure when the specific circumstances of the proposed research involve no more than minimal risk to human subjects.

(B) The categories in this list apply regardless of the age of subjects, except as noted.

(C) The expedited review procedure may not be used where identification of the subjects and/or their responses would reasonably place them at risk of criminal or civil liability or be damaging to the subjects in terms of financial standing, employability, insurability, reputation, or be stigmatizing, unless reasonable and appropriate protections will be implemented so that risks related to invasion of privacy and breach of confidentiality are no greater than minimal.

(D) The expedited review procedure may not be used for classified research involving human subjects.

(E) The standard requirements for informed consent (or its waiver, alteration, or exception) apply regardless of the type of review--expedited or convened--utilized by the IRB.

(F) Categories one (1) through seven (7) pertain to both initial and continuing IRB review.

The following categories for Expedited Research is in compliance with 45 CFR 46.110 and 21 CFR 56.110 of the Federal Policy for the Protection of Human Subjects, located at: http://www.hhs.gov/ohrp/humansubjects/guidance/expedited98.htm

RESEARCH CATEGORIES

CATEGORY #1   **Clinical studies of drugs and medical devices only when condition (a) or (b) is met.**

(a) Research on drugs for which an investigational new drug application (21 CFR Part 312) is not required. (Note: Research on marketed drugs that significantly increases the risks or decreases the acceptability of the risks associated with the use of the product is not eligible for expedited review.)

(b) Research on medical devices for which (i) an investigational device exemption application (21 CFR Part 812) is not required; or (ii) the medical device is cleared/approved for marketing and the medical device is being used in accordance with its cleared/approved labeling.

CATEGORY #2   **Collection of blood samples by finger stick, heel stick, ear stick, or venipuncture as follows**:

(a) from healthy, nonpregnant adults who weigh at least 110 pounds. For these subjects, the amounts drawn may not exceed 550 ml in an 8 week period and collection may not occur more frequently than 2 times per week; or

(b) from other adults and children [children are defined in the HHS regulations as "persons who have not attained the legal age for consent to treatments or procedures involved in the research, under the applicable law of the jurisdiction in which the research will be conducted." 45 CFR 46.402(a)]., considering the age, weight, and health of the

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subjects, the collection procedure, the amount of blood to be collected, and the frequency with which it will be collected. For these subjects, the amount drawn may not exceed the lesser of 50 ml or 3 ml per kg in an 8 week period and collection may not occur more frequently than 2 times per week.

CATEGORY #3 **Prospective collection of biological specimens for research purposes by noninvasive means.**

Examples: (a) hair and nail clippings in a nondisfiguring manner; (b) deciduous teeth at time of exfoliation or if routine patient care indicates a need for extraction; (c) permanent teeth if routine patient care indicates a need for extraction; (d) excreta and external secretions (including sweat); (e) uncannulated saliva collected either in an unstimulated fashion or stimulated by chewing gumbase or wax or by applying a dilute citric solution to the tongue; (f) placenta removed at delivery; (g) amniotic fluid obtained at the time of rupture of the membrane prior to or during labor; (h) supra- and subgingival dental plaque and calculus, provided the collection procedure is not more invasive than routine prophylactic scaling of the teeth and the process is accomplished in accordance with accepted prophylactic techniques; (i) mucosal and skin cells collected by buccal scraping or swab, skin swab, or mouth washings; (j) sputum collected after saline mist nebulization.

CATEGORY #4 **Collection of data through noninvasive procedures (not involving general anesthesia or sedation) routinely employed in clinical practice, excluding procedures involving x-rays or microwaves.**

Where medical devices are employed, they must be cleared/approved for marketing. (Studies intended to evaluate the safety and effectiveness of the medical device are not generally eligible for expedited review, including studies of cleared medical devices for new indications.)

Examples: (a) physical sensors that are applied either to the surface of the body or at a distance and do not involve input of significant amounts of energy into the subject or an invasion of the subject's privacy; (b) weighing or testing sensory acuity; (c) magnetic resonance imaging; (d) electrocardiography, electroencephalography, thermography, detection of naturally occurring radioactivity, electroretinography, ultrasound, diagnostic infrared imaging, doppler blood flow, and echocardiography; (e) moderate exercise, muscular strength testing, body composition assessment, and flexibility testing where appropriate given the age, weight, and health of the individual.

CATEGORY #5 **Research involving materials (data, documents, records, or specimens) that have been collected, or will be collected solely for nonresearch purposes (such as medical treatment or diagnosis).**

(NOTE: Some research in this category may be exempt from the HHS regulations for the protection of human subjects. 45 CFR 46.101(b)(4). This listing refers only to research that is not exempt.)

CATEGORY #6 **Collection of data from voice, video, digital, or image recordings made for research purposes**.

CATEGORY #7 **Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or**

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practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies.

(NOTE: <u>Some research in this category may be exempt</u> from the HHS regulations for the protection of human subjects. <u>45 CFR 46.101</u>(b)(2) and (b)(3). This listing refers only to research that is not exempt.)

CATEGORY #8   Continuing review of research previously approved by the convened IRB as follows:

(a) where (i) the research is permanently closed to the enrollment of new subjects; (ii) all subjects have completed all research-related interventions; and (iii) the research remains active only for long-term follow-up of subjects; or

(b) where no subjects have been enrolled and no additional risks have been identified; or

(c) where the remaining research activities are limited to data analysis.

CATEGORY #9   Continuing review of research, not conducted under an investigational new drug application or investigational device exemption where categories two (2) through eight (8) do not apply but the IRB has determined and documented at a convened meeting that the research involves no greater than minimal risk and no additional risks have been identified.

Appendix B: The University of Texas at Tyler IRB Pilot Study Approval

THE UNIVERSITY OF TEXAS AT TYLER
3900 University Blvd. • Tyler, TX 75799 • 903.565.5774 •
FAX: 903.565.5858

Office of Research and Technology Transfer

Institutional Review Board

October 17, 2016

Dear Ms. McClurg,

Your request to conduct the study: *Exploring the Presence of Workplace Spirituality and It*s *Influence on Work Teams*, IRB #F2016-11 has been approved by The University of Texas at Tyler Institutional Review Board under expedited review. This approval includes the written informed consents that are attached to this letter, and your assurance of participant knowledge of the following prior to study participation: this is a research study; participation is completely voluntary with no obligations to continue participating, and with no adverse consequences for non-participation; and assurance of confidentiality of their data.

In addition, please ensure that any research assistants are knowledgeable about research ethics and confidentiality, and any co-investigators have completed human protection training within the past three years, and have forwarded their certificates to the IRB office (G. Duke).
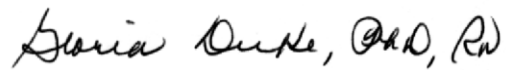
Please review the UT Tyler IRB Principal Investigator Responsibilities, and acknowledge your understanding of these responsibilities and the following through return of this email to the IRB Chair within one week after receipt of this approval letter:

- This approval is for one year, as of the date of the approval letter
- **The Progress Report form must be completed for projects extending past one year.** Your protocol will automatically expire on the one year anniversary of this letter if a Progress Report is not submitted, per HHS Regulations **prior** to that date
(45 CFR 46.108(b) and 109(e):
http://www.hhs.gov/ohrp/policy/contrev0107.html
- Prompt reporting to the UT Tyler IRB of any proposed changes to this research activity
- **Prompt reporting to the UT Tyler IRB and academic department administration will be done of any unanticipated problems involving risks to subjects or others**

- Suspension or termination of approval may be done if there is evidence of any serious or continuing noncompliance with Federal Regulations or any aberrations in original proposal.
- Any change in proposal procedures must be promptly reported to the IRB prior to implementing any changes except when necessary to eliminate apparent immediate hazards to the subject.

Best of luck in your research, and do not hesitate to contact me if you need any further assistance.

Sincerely,

Gloria Duke, PhD, RN
Chair, UT Tyler IRB

Appendix C: Informed Consent to Participate in Research

THE UNIVERSITY OF TEXAS AT TYLER
Informed Consent to Participate in Research
Institutional Review Board # F2016-11
Approval Date: October 17, 2016

1. **Project Title:** Exploring the Presence of Workplace Spirituality and its Influence on Work Teams

2. **Principal Investigator:** Nandini (Nan) McClurg

3. **Participant's Name:** _____

To the Participant:

Greetings! You are being asked to participate in a doctoral research study that will explore the concept of workplace spirituality for individuals and work teams. This study is being conducted by Nandini (Nan) McClurg in partial fulfillment of her Ph.D. in Human Resource Development in The College of Business and Technology at The University of Texas at Tyler. You and your work team have been identified as possible participants in this study.

The first thing I will ask you to do is to take a survey online.

If you do not have access to a computer or are not able to take the survey during working hours on a computer, I will provide a paper copy for you to complete the survey during non-working hours.

Your participation in this research study is voluntary and you may withdraw at any time. All identifiable information collected during the research will be masked, pseudonyms, or fake names will be used and all data shared with me will be kept confidential.

The researcher does not anticipate any risks associated with your participation other than the time you spend taking the online survey about spirituality and possibly time spent doing an interview with me.

The findings may provide insights to your organizational leaders in creating environments that promote employee well-being. The overall results of the study will be grouped together and no individual names, organizations, teams, or identifiable data will be used. The grouped research information will be used to fulfill the requirements of the Ph.D. program and may be presented at conferences or published in journals.

If you agree to participate in this study as an individual team member and member of the work team, then you will be asked to do the following:
   1. Complete an online survey which will enable the researcher to determine if your work team meets the study's criteria for participation;

2. If your work team meets the criteria for participation, you will be asked to schedule an individual face-to-face interview that will last approximately forty-five minutes to one hour and will be audiotaped with your permission;

3. After the recording is transcribed in print, you will be asked to review your individual transcript for accuracy and to comment on the findings; and,

4. You will then be asked to participate in a collective team member interview that will occur face-to-face, will last approximately forty-five minutes to one hour and will be audiotaped with your permission and that of the team;

5. You will be asked to review the collective team interview transcript for accuracy and to comment on the findings.

The researcher will ensure that the audio recordings and transcripts are placed in a secured location to remove any potential risk of tampering. This location will only be accessed by the researcher. If placed on a laptop, the laptop will be password protected and encrypted.

Any questions or concerns regarding your participation in this study can be directed to the researcher Nan McClurg at nmcclurg@uttyler.edu. Questions pertaining to your rights as a subject in a research study can be directed to the IRB Chair Dr. Gloria Duke gduke@uttyler.edu at the University of Texas at Tyler.

Your signature below ensures the following:

1. I have been given a chance to ask any questions about this research study. The researcher has answered my questions.

2. If I sign this consent form I know it means that:

   o I am taking part in this study because I want to. I chose to take part in this study after having been told about the study and how it will affect me.

   o I know that I am free to not be in this study. If I choose to not take part in the study, then nothing will happen to me as a result of my choice.

   o I know that I have been told that if I choose to be in the study, then I can stop at any time. I know that if I do stop being a part of the study, then nothing will happen to me.

   o I will be told about any new information that may affect my wanting to continue to be part of this study.

3. The study may be changed or stopped at any time by the researcher or by The University of Texas at Tyler.

4. The researcher will get my written permission for any changes that may affect me.

5. I have been promised that that my name will not be in any reports about this study unless I give my permission.

6. I also understand that any information collected during this study may be shared as long as no identifying information such as my name, address, or other contact

information is provided). This information can include health information. Information may be shared with:

- o Organization giving money to be able to conduct this study
- o Other researchers interested in putting together your information with information from other studies
- o Information shared through presentations or publications

7. I understand The UT Tyler Institutional Review Board (the group that makes sure that research is done correctly and that procedures are in place to protect the safety of research participants) may look at the research documents. These documents may have information that identifies me on them. This is a part of their monitoring procedure.

8. I also understand that my personal information will not be shared with anyone.

9. I have been told about any possible risks that can happen with my taking part in this research project.

10. I also understand that I will not be given money for any patents or discoveries that may result from my taking part in this research.

11. If I have any questions concerning my participation in this project, I will contact the principal researcher: Ms. Nan McClurg at 970-443-0772 or Email nmcclurg@uttyler.edu.

12. If I have any questions concerning my rights as a research subject, I will contact Dr. Gloria Duke, Chair of the IRB, at (903) 566-7023, gduke@uttyler.edu,
    or the University's Office of Sponsored Research:
    The University of Texas at Tyler
    c/o Office of Sponsored Research
    3900 University Blvd
    Tyler, TX 75799

13. I understand that I may contact Dr. Duke with questions about research-related injuries.

CONSENT/PERMISSION FOR PARTICIPATION IN THIS RESEARCH STUDY

I have read and understood what has been explained to me. I give my permission to take part in this study as it is explained to me. I give the study researcher permission to register me in this study. I have received a signed copy of this consent form.

_____ _____   _____

Signature of Participant   Date

I have discussed this project with the participant, using language that is understandable and appropriate. I believe that I have fully informed this participant of the nature of this study and its possible benefits and risks. I believe the participant understood this explanation.

_____   _____

Researcher/Principal Investigator   Date

Appendix D: The University of Texas at Tyler IRB Main Study Application

THE UNIVERSITY OF TEXAS AT TYLER

INSTITUTIONAL REVIEW BOARD

EXPEDITED and EXEMPT RESEARCH APPLICATION

IRB: Sp2017-68

Approved by: G Duke

Date: *March 3, 2017*

Attach (electronically) to gduke@uttyler.edu with this application, the following:

- Written consent form using the UT Tyler Consent Template unless a waiver of written informed consent is requested
- Signature page of Thesis or Dissertation Committee members showing proposal approval for graduate students
- Brief research proposal that outlines background and significance, research design, research questions/hypotheses, data collection instruments and related information, data collection procedures, data analysis procedures. **Most of this can be copied and pasted to relevant parts of the application but please keep Background & Significance brief for the application.**
- CITI certifications for PI, co-investigators, and research assistants participating in recruitment, data collection, data analysis, or, if they have any exposure to identifiable data (if training has not been completed at UT Tyler within a 3-year period of time)
- Tool/instrument/survey; if copyright or other issues prohibit electronic form, submit one hard copy

COMPLETE ALL ITEMS TO AVOID DELAY IN IRB APPROVAL

DATE
02/25/17

Principal Investigator	
	(Last) McClurg (First) Nandini (MI) O
PI Title and Credentials	☐Assistant Professor ☐Associate Professor ☐Professor ☒ Student ☐Other
Faculty Sponsor Name and Email if PI is Student	*Andrea D. Ellinger, Ph.D.* *Andrea_Ellinger@uttyler.edu* *Rochell R. McWhorter, Ph.D.* *rmcwhorter@uttyler.edu*
PI Phone PI Email	*970-443-0772* *nmcclurg@uttyler.edu*

Co-Investigator(s)	*NA*
Co-Investigator(s) Email and Telephone	*NA* *NA*
Secondary Contact Person in Absence of PI	*Dr. Andrea D. Ellinger*
Secondary Contact Person's Telephone and Email	Phone**:** *903-566-7310* Email: *aellinger@uttyler.edu*
Title of Proposed Research	*EXPLORING WORKPLACE SPIRITUALITY IN THE CONTEXT OF WORK TEAMS*
Source of Funding	☐NIH ☐Local ☐ Industry ☐ Other Federal (Specify) ☐Other (Specify) *Click here to enter text.*

3. **Designate the category that qualifies this proposal for what you believe will be either exempt or expedited review** (see UT Tyler Exempt (page 8) and Expedited Categories (page 9) at the end of this application) and justify this designation by responding to the statements below each category

Category # *7*

Information Required for Justification (See specific information under each category)
   This qualitative phenomenological multi-case embedded design study will collect data using semi-structured interviews, collective team interviews, and observations from team members regarding their perceptions of workplace spirituality and its influence on the work team. Therefore, the nature of this research study conforms to Expedited Research Category #7 [Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies].

4. For proposals involving <u>Personal Health Information (PHI) data</u>: If this is a retrospective chart review (Category 5) (health records research), or, data involves review of PHI, refer to the IRB's HIPAA policies and procedures in the IRB Handbook and complete any appropriate forms. All can be located on the UT Tyler IRB site: http://www.uttyler.edu/research/compliance/irb/

2a. Does this protocol include the use of PHI? ☐ Yes ☒ No

NOTE: *If the protocol includes the use of PHI, refer to the IRB Handbook on HIPAA policies and relevant forms that must be completed before IRB approval can be obtained.*

3.   <u>Clearly Stated</u> <u>Purpose Of Study and Design :</u>   *The purpose of this study will be to explore workplace spirituality (WS) in the context of work teams.*

4.   <u>**Research Questions and/or Hypotheses, if applicable:**</u>
This study will be guided by the following research questions:
How do individuals express and experience workplace spirituality (WS) within their work teams?
How does WS influence the work team?

5.   <u>**Brief Background and Significance of Study**</u> (include enough information and citations to indicate literature gaps and why it is important to do this study)**:**
   The topic of spirituality has been widely explored by scholars, researchers, and organizations in an effort to understand human responses to life endeavors and to individuals' relationships to society at large and to work environments more specifically (Giacalone & Jurkiewicz, 2010b).
   Some scholars have associated spirituality with a person's desire to perform meaningful work and to feel connected with the community that is being served through this work (Ashmos & Duchon, 2000; Chalofsky, 2000, 2003; Fagley & Adler, 2012; Johnson, 2007). Additionally, common aspects of spirituality such as meaningful work, connectedness, and community have also been recognized as precursors to organizational behavior concepts such as perceived self-efficacy, job satisfaction, and employee motivation (Kumar, 2015), organizational citizenship behavior (OCB) (Anwar & Osman-Gani, 2015), and procedural justice (Pawar, 2009a). Researchers have also identified the need to integrate spirituality and work to reduce job stress and burnout (Kumar, 2015; Mohamed, Wisnieski, Askar, & Syed, 2004), and for beneficial outcomes of job satisfaction and job attitudes (Altaf & Awan 2011; Schneider, DeSouza, & Durst, 2015; Sprung, Sliter, & Jex, 2012; Tejeda, 2015).
   The current global workforce, which has been commonly addressed in the human resource (HR) definition as well-defined individualized job structures (Kozlowski & Ilgen, 2006), has now shifted to teams of expert talent that rapidly and effectively respond to critical organizational needs in an adaptable and powerful way to solve complex problems (Kozlowski, Gully, Nason, & Smith, 1999; West, 2012). Many of the complex tasks in the current workforce exceed individual cognitive capabilities, therefore, work teams are on the rise (Bittner & Leimeister, 2014) as organizations undergo restructuring and progressively more tasks are distributed within the workforce into teams (Kozlowski & Bell, 2013; Li, Kirkman & Porter, 2014). Yet, despite the importance of spirituality in the workplace and the prevalence of work teams in contemporary organizational work environments, limited, if any research has focused on workplace spirituality in the context of work teams.
   Therefore, this study will be compelling and relevant to HRD and will address the lack of empirical research on WS in the context of teams. This study will also add to and possibly extend the current research knowledge on the concepts of motivation theories in the workplace, in the context of teams and workplace spirituality (WS), and will further contribute to the ongoing research on WS and its effects on employee performance as well as organizational performance and change (Osman-Gani & Anwar, 2014; Suárez, 2015).

6.   <u>**Target Population:**</u>

   d. **Ages:** *Adults, 18 or older.*

   e. **Gender:** *Male and Females.*

   Explain below if either gender is to be purposely excluded.
   No gender based exclusion.

   c. **Are all racial and ethnic groups included in general recruitment?** ☒ Yes   ☐

No

Explain below if a racial or ethnic group is to be purposely excluded.
No race based exclusion.

    d. Number of Anticipated Participants with Justification*:* *Interpretive phenomenological analysis (IPA) will be the approach used to analyze the data in this study. As recommended by Reid, Flowers and Larkin (2005), in keeping with the idiographic focus of IPA, 10 to 12 participants will be considered at the high end of the sample size. Thus, two to three participants in each work team, across four work teams are anticipated. Data collection will continue until saturation is achieved.*

    e. Inclusion Criteria for Sample Eligibility: *This study will seek two teams in two different organizations, a total of four work teams, where each team will consist of at least 2 to 3 members per team.*
    The teams will be selected based upon the combined scores of the team members on a survey being used as a screening device for participation in the study. All teams will be told in advance of taking the survey that, depending upon the combined score of the team members on the survey, some teams may or may not be asked to participate in the study. The minimal score for the team will be 64 as determined by the instrument developer. For teams not meeting the minimum score, the team members will be told that they should not be disappointed by the score, should not consider the score to be a negative reflection on the team, its effectiveness or performance capability. Rather the score is only assessing specific issues that are only important and related to this study to better understand the phenomenon being studied. Those teams meeting the minimum score will then be expected to participate in individual face-to-face interview and a collective team interview. Those teams whose combined scores do not meet the minimum requirement for participation will be thanked for their time and will be given a token of appreciation for having taken the survey. They will be reminded that the score should not in any way be interpreted in a negative manner, and nor it is a negative reflection on the team's effectiveness or performance capability.

Note: *Any study involving **prisoners** requires a full board review, and may not be approved under expedited review.*

7.   **Explain the locations or settings for (a) sample recruitment and (b) data collection:**

    a.   **In what settings (e.g., specific classroom, organizational meetings, church, clinics, etc.) will you do sample recruitment?**
    Recruitment for work teams and their respective team members will be conducted via recommendation by the initial human resource/management contact person within the organization identified by the researcher as a prospective site for inclusion in the study. The researcher will then be introduced to team leaders and their respective team members. Members of the recommended teams will initially complete a survey to measure the presence of Spiritual Intelligence (SI). The use of the SI survey will enable the researcher to select the team(s) that appear to evidence a high level of SI thus suggesting that the work teams to be included in the study meet the criteria for participation and may be well informed to share their insights and perspectives about workplace spirituality.

    b.   **In what settings will you collect your data?**

The recruitment survey data will be collected via an on-line tool such as Qualtrics. The survey will enable the researcher to select teams that evidence high levels of SI for inclusion in the study. Once the researcher has selected the work teams for participation in the study and has confirmed team members' willingness to participate in the study, the researcher will collect the face-to-face interview data at a location where the participants will feel comfortable. With prior approval of the management, the collective team interviews can take place at a work location such as a conference room or if the team members are willing to meet at an off-site location then a reserved study room at the library on UT Tyler campus can be considered. If interviews are conducted at the worksite, all efforts will be made to ensure privacy and confidentiality of the employee's participation in the study.

8. **Prior to sample recruitment and data collection, who will you first obtain permission to do the recruitment and data collections.** For example, if sample recruitment and/or data collection will occur in settings other than public settings, you may need permission to do this. For example, in business organizations, you will need approval from a manager or owner of the business; in academic settings, you may need permission of course faculty to recruit their students; in school districts, you may need permission from a superintendent, principle and/or teachers.

Contacts will be made by the researcher as informed by insights gleaned from a representative from a chamber of commerce. It is anticipated that Email, phone, and personal communications with the representative of the chamber of commerce will enable the researcher to identify prospective organizations and key contact members in human resources and management to obtain permission to seek teams of participants for this study.

9. **Who will be recruiting the sample (humans, records, etc.)?** This could be the PI or another person who is asked by the PI to recruit.
The researcher will be recruiting the sample based upon recommendations of potential teams by the contact person at the organization. The researcher will then contact team leaders to seek participation of the work teams and respective team members in the study. Then, members of each team will be asked to initially participate in a survey to measure the presence of Spiritual Intelligence (SI). The use of the SI is intended to identify teams and their members who evidence high levels of SI thus providing confirmation that the work team is appropriate to participate in the study on workplace spirituality.

10. **How will recruitment be done?** For example, will recruitment be done by email (if so, indicate how email addresses are obtained), face to face, etc.?
The researcher will initially contact a member of a local chamber of commerce to describe the research study and to solicit recommendations about potential organizations that may be suitable for inclusion in the study. Based upon the recommendations received and contact names of human resource/management personnel, the researcher will send a recruitment Email to the organizational management contact provided by the chamber of commerce. This Email will contain details about the purpose of the research study and what is involved to participate in the study. The biography of the researcher will also be provided in this initial contact.

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     a.   **Copy and paste text, verbal scripts, graphics, pictures, etc. below from any flyers, ads, letters etc. that are used for recruitment of participants**. This will be what will be said in emails, etc. to potential participants as the general announcement for recruitment.

             NOTE: This is never an "N/A" option. You may also add these as separate attachments and indicate so in space below.

Email script for the Chamber of Commerce contact will be as follows:

Dear < Name of a Chamber of Commerce Representative >

Warm greetings to you. By way of introduction, I am currently a doctoral candidate studying human resource development and organization change at The University of Texas at Tyler in the College of Business and Technology. I have completed all of my coursework and am in the process of conducting a study for my dissertation research. My research is focused on understanding the presence of workplace spirituality in work teams which has been an under-researched phenomenon. I am hoping that you may be willing to meet with me to further discuss my research and to suggest potential local organizations that may meet the requirements for participation in my research study.

I am most interested in approaching organizations that manifest concepts of workplace spirituality, or are known for their commitment to the well-being, personal growth and satisfaction of their employees and to their communities through acts of Corporate Social Responsibility (CSR) and that also use work teams to accomplish their organizational goals.

I sincerely hope that you will be willing to meet with me to further discuss my study. I look forward to hearing from you so that we can schedule an appointment and I can glean insights from you about potentially suitable organizations for my study.

Kind regards,
Nandini McClurg, doctoral candidate
The University of Texas at Tyler
nmcclurg@uttyler.edu

Email script for potential organizations recommendation by Chamber of Commerce contact will be as follows:

Dear <Name of Organization>:

Warm greetings to you. By way of introduction, I am currently a doctoral candidate studying human resource development and organization change at The University of Texas at Tyler in the College of Business and Technology. I have completed all of my coursework and am in the process of launching a study for my dissertation research. My research is focused on understanding the presence of workplace spirituality in work teams which has been an under-researched phenomenon.

I recently met with a representative of the local Chamber of Commerce and described the types of organizations that would be optimal for participation in my study -- *organizations that manifest concepts of workplace spirituality, or are known for their commitment to the well-being, personal growth and satisfaction of their employees and to their communities through acts of Corporate Social Responsibility (CSR) and who also use work teams to accomplish their organizational goals*. I am delighted to acknowledge that your organization was highly recommended to me as one that might be suitable for participation in my study.

I would be very grateful if you would be willing to meet with me so that I can further elaborate on my study, further acquaint you with my background, as well as the requirements of participation to determine if your organization, and specifically 2 to 3 work teams may be willing to join me as research participants.

I look forward to hearing from you and thank you in advance for your kind consideration.

Sincerely,

Nandini McClurg, Doctoral Candidate
The University of Texas at Tyler
nmcclurg@uttyler.edu

Email script for Team Leaders will be as follows:

Dear <Name of Team Leader>:

Warm greetings to you. By way of introduction, I am currently a doctoral candidate studying human resource development and organization change at The University of Texas at Tyler in the College of Business and Technology. I have completed all of my coursework and am in the process of conducting the main study for my dissertation research. My research is focused on understanding the presence of workplace spirituality in work teams which has been an under-researched phenomenon.

Your organization was described to me as one that would be optimal for participation in my study -- *organizations that manifest concepts of workplace spirituality, or are known for their commitment to the well-being, personal growth and satisfaction of their employees and to their communities through acts of Corporate Social Responsibility (CSR) and who also use work teams to accomplish their organizational goals*. I am delighted to acknowledge that your organizational colleague suggested that I meet with you to further discuss my study to determine if work teams manifesting behavioral attributes associated with workplace spirituality might be willing to participate in my study.

I would be very grateful if you would be willing to meet with me so that I can further elaborate on my study, further acquaint you with my background, as well as discuss the requirements of participation to determine if 2 to 3 work teams can be identified that meet the criteria for my study and may be willing to join me as research participants.

I look forward to hearing from you and thank you in advance for your kind consideration. I sincerely hope that you may be willing to introduce me to members of 2 – 3 work teams so that I may also meet with the members to further discuss my study.

Sincerely,

Nandini McClurg, Doctoral Candidate
The University of Texas at Tyler
nmcclurg@uttyler.edu

11.   **Informed Consent 'Informed Consent NMcClurg' attached.**

.   **Prospective research ordinarily requires written informed consent. Inclusion of children (under 18 years) requires permission of at least one parent AND the assent of the child (refer to UT Tyler's Policy on Informed Consent of Children).**

If written consent is to be used, terminology must be about the 8th grade level, or as appropriate for the accurate understanding of the participant or guardian.

If there are questions about the literacy or cognitive level of potential participants, there <u>must</u> be evidence that the participant is able to verbalize basic information about the research, their role, time commitment, risks, and the voluntary nature of participating and/or ceasing participation with no adverse consequences.

<u>Please use the templates posted under the IRB forms as a guide, and attach as a separate document with the application submission.</u>

<u>Do not copy and paste from this document into consent form. Use simple and easy to understand terminology written at no higher than 8th grade level</u>.

12. **If you are requiring signed consents, skip #12 and #13 and move to Item #14.**

    <u>This section ONLY for those requesting a waiver or alteration of SIGNED and written informed consent:</u>

    <u>All four criteria **must** be met in order to **NOT** have signed written informed consents as a requirement for your study.</u>

    In other words, you must answer "yes" to all four of the criteria below in order to NOT have written and signed informed consents.

    If you are requesting a waiver of written and signed informed consent, Indicate "yes" if the statement is true about your proposed research:

    2. The research involves no more than minimal risk to the subjects ☐ Yes   ☐ No

    2. The waiver or alteration will not adversely affect the rights and welfare of the subjects
         ☐ Yes ☐ No

    3. The research could not practicably be carried out without the waiver or alteration,
         ☐ Yes   ☐ No   **AND**

    4. Whenever appropriate, the subjects will be provided with additional pertinent information after participation   ☐ Yes ☐ No.

13. **When <u>prospective</u> informed consent is waived, explain how you will obtain permission to use participant's data. If no permission is planned, please explain your rationale.**

    Any online survey should always present general purpose of the research, risks, benefits, and PI contact information, and then participant should have the options presented to "I agree" or "I do not agree" to participate in the research. If they select "I do not agree" the survey should be set up so that the participant exits out and has no access to the survey.
    NA

14. **Detailed Data Collection Procedures ATTENTION: Be very specific for this item.**
    Specify **who, what, when, where, how,** duration type of information for your procedures. Write this section as if you were giving instructions to another person not familiar with your study. Please bullet information if possible.

Once IRB approval has been obtained, contacts will be made with a representative from a chamber of commerce who will identify organizational contacts for obtaining permission to seek participants for this study. The researcher will meet with a member of human resource/management personnel within the organizations recommended by the chamber of commerce contact person. Following meetings with the key contact persons as the recommended organizations, the researcher will ask to be referred to team leaders whose work teams may be suitable for participation in the study. The researcher will contact the team leaders to schedule an appointment with the recommended work teams. Members of the teams recommended for this study will receive an introductory Email describing the research study, necessary consent forms, and a link to a survey involving the Spiritual Intelligence Self-Report Inventory (SISRI-24) (King, 2008).

Following the aforementioned procedures for identifying research sites, work teams, and team members who demonstrate evidence of work behaviors associated with WS and complete a survey on spiritual intelligence and meet a collective minimum team score of 64, the team members of the work teams will be asked to participate in the study. They will be provided the IRB approved interview consent form to sign confirming their agreement to participate in this study and to be interviewed. Those teams whose combined scores do not meet the minimum requirement for participation will be thanked for their time and will be given a token of appreciation for having taken the survey. They will be reminded that the score is not in any way be interpreted in a negative manner, and nor it is a negative reflection on the team's effectiveness or performance capability.

Next, the participants will be contacted via e-mail with a choice of dates and times for a face-to-face interview, which will last approximately forty-five minutes to one hour. Once the dates and times for the interview are agreed upon and confirmed, the participants will receive, at least one week in advance, a copy of the consent form and a list of questions and topics to be covered for this study. Similar steps will be followed to set up dates and times for collective team interviews.

In this phenomenological multi-case embedded design study, a large part of the interview will be guided by a list of questions, to uncover the essence of an individual's experience (Merriam, 2009). As suggested by Creswell (2007), the participants will be asked broad questions, such as: When you think of spirituality, what does it mean to you as an individual? What does it mean to you as a member of your work team? While other open-ended questions can follow, these two main questions will be the focus for understanding the deep, rich, lived meanings of the experiences felt by the individual, and how these meanings guide their actions and interactions (Merriam, 2009).

All interviews will be audio-taped for transcribing and analysis at a later time and the participants will receive a copy of the transcript for their review and to submit request for correction of any information gathered from them. Further, as suggested by Merriam and Tisdell (2016) participants will be reassured that all efforts will be taken to minimize all risks to them. Once the face-to-face interviews are completed, a similar process will be followed to conduct the collective team interviews and these interviews will also be audio-taped.

The interview protocols for individual participant interview and collective team interview are included following the SISRI Instrument permission statement below.

Communications Regarding Permission to use the SISRI:

Subject: Permission to use SISRI-24
From: Nandini McClurg
Thu 2/4/2016 6:26 AM

To: davidking2311@gmail.com;

Good Morning Dr. King,

My name is Nandini (Nan) McClurg, and I am a PhD candidate, pursuing a degree in HR / Organizational Development and Change at the University of Texas at Tyler in Tyler, USA. My research topic involves spirituality in the workplace. I want to explore the presence of workplace spirituality and examine its influence within the context of work teams.

While researching for literature to support and strengthen my topic, I came across your research and website: http://www.davidbking.net/spiritualintelligence/sisri.htm . I am so inspired by your work and your findings!

I am writing to request permission to use SISRI-24 for my case study (to administer to members of any work teams that may agree to participate in my case study) to measure behaviors that indicate the presence of Spiritual Intelligence, as a precursor before I conduct the interviews for my research.

This instrument, developed by you is a valuable find for me and I would truly appreciate your permission to use it for my research. Looking forward to a favorable response.

Sincerely,
Nan McClurg

From: David King <davidking2311@gmail.com>

Thu 2/4/2016 10:41 AM
To: Nandini McClurg;
You replied on 2/4/2016 10:45 AM.

Hi Nandini,

Great to hear of your interest in the topic. The SISRI is free for use in research and educational settings, so no permission is required.

Best of luck in your work.
David

David King, PhD

Postdoctoral Research Fellow, IRMACS Centre, Simon Fraser University
Instructor, Department of Psychology, University of British Columbia
www.davidbking.net | Blog: www.davidbothered.com

From: Nandini McClurg

Thu 2/4/2016 10:45 AM
Sent Items
To: David King <davidking2311@gmail.com>;
Thank you so much Dr. King for your quick response!
Regards,
Nan

The SISRI Instrument is attached as a PDF.

Proposed Interview Protocol for Individual Team Members and Collective Work Team Interviews:

<u>Proposed Interview Protocol for Individual Team Member Interview</u>

SUBJECT: Preparation for the Interview with Nandini (Nan) McClurg

1. Greet and thank the interviewee for participating in the research.
2. Review the nature of the study, the procedures, and consent form, and confirm the confidentiality and voluntary participation and ask if there are any questions before signing the consent form.
3. Obtain signatures on the consent form.
4. Confirm permission to record and transcribe the interviews.

Hello _____,

Thank you for agreeing to participate in an interview in support of my doctoral dissertation study. My study is designed to explore the presence of workplace spirituality and its influence on work teams. To better understand the presence of workplace spirituality in your work environment, and how that influences you and your work team, I would like to ask a few questions, but first I want to explain in a few words what I mean by 'spirituality'.

When I speak of 'spirituality' I am specifically talking about personal values and the feeling that your work has some meaning and purpose. I am not talking about the formal practice of a specific religion or religious beliefs. I will ask you to consider these concepts and help me to understand your perspectives about them, but will ask you to focus on your spirituality. I would like to begin to get better acquainted with you and your work and then we will get into your perspectives on religion and spirituality.

- Please tell me a little about yourself and how long have you worked at this organization and on this team.
- What do you do on this team and how would you describe the team as a whole (such as: team member relationships, productivity, etc.)?
- When you think about religion or religiosity, what does that mean to you? Can you describe this to me?
- How might religion or religiosity be similar to or different from spirituality?
- When you think about spirituality, what does that mean to you as an individual? And as a member of your work team? Can you describe what spirituality means to you?
- Do you consider yourself a spiritual person?
- What does that look like and how does it feel to be someone who considers himself/herself to be spiritual?
- How does your spirituality manifest itself in your thinking and behaviors?
- Do you bring your spiritual self to work? To your work team, as a member of your work team? How does that occur? What do you do or say? Can you share any examples with me about how you bring your spiritual self to your work team?
- What do you think this does for the work team? Do you feel that there are any benefits or potential drawbacks for you, or the work team, etc.?
- Do you consider others in your work team to be spiritual?
- How do they bring their spiritual selves to the team?
- What does this do for the team?
- Can you share any examples?

<u>Proposed Interview Protocol for Collective Team Interview</u>

SUBJECT: Preparation for the Collective Team Interview with Nandini (Nan) McClurg

1. Greet and thank the interviewees and teams for participating in the research.

2. Review the nature of the study and the procedures for the collective team interviews and confirm the confidentiality and voluntary participation and ask if there are any questions before signing the consent form.
3. Confirm permission to record and transcribe the collective team interviews.

Hello Everyone,
Once again, thank you for agreeing to participate in an interview in support of my doctoral dissertation study. I have met with each of you individually and this time you are meeting with me as a work team. This time we will talk about spirituality as it applies to and is experienced in the context of your work team.

- Tell me about how you would describe what spirituality is and what it might look and feel like for your work team.
- Does spirituality exist in your work team?
- What does spirituality look and feel like specifically within this team?
- How does it get manifested? How is it revealed or demonstrated?
- Do you have any examples you can share with me?
- What does it do for the team?

(These questions may be changed or improved based on what is revealed during individual team member interviews).

15.   Data Analysis Procedures:

Interpretive phenomenological analysis (IPA) will be the approach used to analyze the data in this study. The goal of data analysis will be to make sense of the data that is collected from the participants during the face-to-face interviews, collective team interviews, and observations during these interview sessions. In keeping with the idiographic nature of IPA, and as recommended by Smith and Osborn (2008), four key stages of inductive analysis will be followed. These four stages will be: First, read one transcript closely, familiarizing with the content, annotating significant points, and looking for emerging themes. Second, cluster themes that are related or connected to create an overarching theme. Third, using the emergent themes, create an iterative process to analyze subsequent transcripts so that a superior list of themes is constructed. Fourth, produce an interpretive analysis of the findings in an organized format.

Merriam and Tisdell (2016) acknowledged that data analysis in qualitative research requires a thoughtful process where analysis can begin soon after the first interview such that the next interview produces better results from capturing the reflections and ideas to improve on from the first one, to the subsequent interviews that follow, and ultimately to the final interview. Using this suggestion and keeping the aforementioned IPA process in mind, the researcher will begin to implement the IPA following each completed interview.

During the preparation of the transcripts, the field notes from the observations will be included in the margins or at the bottom of the transcripts so that they become a part of the analysis and add to the sense making of the data as it is being coded. As suggested by Smith and Osborn (2008) for exploration of meaning and sense-making, the transcripts will be read by the researcher a number of times to become familiar with the account, possibly discovering new and deeper insights, finding similarities, differences, and contradictions in what is being said.

The interview transcripts will ultimately be reviewed and analyzed inductively and comparatively, and the data will be interpreted and categorized into clusters of themes, looking for slightly higher level of theme abstraction each time. Overall, the goal of this analysis process will be to codify the data into categories in order to construe the phenomenon. The names of these themes will be identified from the researcher, the exact words of the participants, and from the literature

review and the theories that underpin this research study. New categories that express workplace spirituality characteristics may appear as well, and will be documented for their explanation in the final analysis so that the final product is shaped by the on-going process of analyzing the data during and between the data collection activities.

16. **Risks and benefits of this research to the subjects and/or society**

Risks: *Minimal. No participant names or profiles will be shared in any future publications, or conference presentations, and only a summary that contains findings and conclusions, and confidential quotes of significant value to the research will be shared through conference presentations or publications. Employee data collected during this research will not be shared with the employer, and to further secure the confidentiality of the participants, no participant names or identifiable descriptions will be used in any publications or conference papers.*

Benefits (benefits of your research to society in general): *A noteworthy benefit to the participants is the opportunity to reflect on the concept of workplace spirituality and its presence within the work team to better understand how workplace spirituality influences the team. In terms of scholarship and practice, this study will be compelling and relevant to HRD and will address the lack of empirical research on WS in the context of teams. This study will also add to and possibly extend the current research knowledge on the concepts of motivation theories in the workplace, in the context of teams and workplace spirituality (WS), and will further contribute to the ongoing research on WS and its effects on employee performance as well as organizational performance and change (Osman-Gani & Anwar, 2014; Suárez, 2015). Such insights may enable organizational leaders to create more satisfying work environments that promote well-being, satisfaction, personal growth by embracing workplace spirituality.*

From a societal perspective, this research will contribute to the platform of global workplace environments where the virtues and ethical principles of meaningful work, motivation in the workplace and employee well-being have been neglected (Guillén, Ferrero, & Hoffman, 2015).

17. **Identifiability of data or specimens**: Will the specimens or data be identifiable?

(NOTE: Any time code numbers are used, or signed consent forms are used, there is ALWAYS potential identifiability of data).

☒ Yes   ☐ No   If yes, complete item 17a

17a. State the type of identification, direct or indirect, on any specimens or data when they are made available to your study team: *Indirect- a random code number will be assigned to each participant and team along with pseudonyms.*

Direct Identifiers include subject name, address, social security, etc.
Indirect Identifiers include any number that could be used by the investigator or the source providing the data/specimens to identify a subject, e.g., pathology tracking number, medical record number, sequential or random code number)

18. **Confidentiality and Protection of Data:** Specify how confidentiality will be secured and maintained for research data.

For example, locked in file cabinet in office; on password protected computer, location(s) of computer; identifiers and signed consent forms are kept locked in separate entity from data, etc.).

Each participant will be required to sign a consent form. The consent forms will be kept in a separate locked cabinet and will be destroyed at a later date. All data collected from audio recordings and transcribed interviews that have identifiable information on them will be destroyed. Prior to this, the transcripts will be edited to replace identifiable information with pseudonyms and other potentially identifiable information will be masked. The transcripts will then be kept in an encrypted and password protected computer.

19. **Access to Data**: Specify faculty and staff (members of the study team) permitted to have access to the study data.

Dr. Andrea Ellinger (Committee Chair) and Dr. Rochell McWhorter (Committee Co-Chair and Methodologist).

20. **Have all individuals who have access to data been educated about human subject ethics and confidentiality measures?** (NOTE: This is responsibility of PI, and certificates must be attached to IRB application)

☒ Yes   ☐ No

21. **If data is on a laptop, acknowledge that the laptop will never be in an insecure location where theft is possible (e.g., in a locked car)**
I acknowledge that the laptop will never be in an insecure location where theft is possible.

SIGNATURE OF PRINCIPAL INVESTIGATOR: Signature indicates agreement by the PI to abide by UT Tyler IRB policies and procedures in the UT Tyler Handbook and the Federal Wide Assurance, to the obligations as stated in the "Responsibilities of the Principal Investigator" and to use universal precautions with potential exposure to specimens.

Nandini McClurg   *02/25/2017*
_____   _____

Principal Investigator Signature   Date
Please print name or affix electronic signature.
Electronic submission of this form by PI indicates signature

Categories for Exempt Research

The following categories for Exempt Research is in compliance with Subpart **46.101(b)** of the Federal Policy for the Protection of Human Subjects, located at:
http://www.med.umich.edu/irbmed/FederalDocuments/hhs/HHS45CFR46.html#46.101

> 1. Research conducted in established or commonly accepted educational settings, involving normal educational practices, such as (i) research on regular and special education instructional strategies, or (ii) research on the effectiveness of or the comparison among instructional techniques, curricula, or classroom management methods.

2. Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior, unless: (i) information obtained is recorded in such a manner that human subjects can be identified, directly or through identifiers linked to the subjects; and (ii) any disclosure of the human subjects' responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, or reputation.

3. Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior that is not exempt under paragraph (2) if (i) the human subjects are elected or appointed public officials or candidates for public office; or (ii) federal statute(s) without exception that the confidentiality of the personally identifiable information will be maintained throughout the research and thereafter.

4. Research involving the collection or study of existing data, documents, records, pathological specimens, or diagnostic specimens, if these sources are publicly available or if the information is recorded by the investigator in such a manner that subjects cannot be identified, directly or through identifiers linked to the subjects.

5. Research and demonstration projects which are conducted by or subject to the approval of Department or Agency heads, and which are designed to study, evaluate, or otherwise examine: (i) public benefit or service programs, (ii) procedures for obtaining benefits or services under those programs, (iii) possible changes in or alternatives to those programs or procedures, or (iv) possible changes in methods or levels of payment for benefits or services under those programs.

6. Taste and food quality evaluation and consumer acceptance studies, (i) if wholesome foods without additives are consumed or (ii) if a food is consumed that contains a food ingredient at or below the level and for a use found to be safe, or agricultural chemical or environmental contaminant at or below the level found to be safe, by the Food and Drug Administration or approved by the Environmental Protection Agency or the Food Safety and Inspection Service of the U.S. Department of Agriculture.

Categories for Expedited Research

The following describes research activities and categories for expedited reviews:

(A) Research activities that: (1) present no more than minimal risk to human subjects, and (2) involve only procedures listed in one or more of the following categories, as authorized by 45 CFR 46.110 and 21 CFR 56.110. The activities listed should not be deemed to be of minimal risk simply because they are included on this list. Inclusion on this list merely means that the activity is eligible for review through the expedited review procedure when the specific circumstances of the proposed research involve no more than minimal risk to human subjects.

(B) The categories in this list apply regardless of the age of subjects, except as noted.

(C) The expedited review procedure may not be used where identification of the subjects and/or their responses would reasonably place them at risk of criminal or civil liability or be damaging to the subjects in terms of financial standing, employability, insurability, reputation, or be stigmatizing, unless reasonable and appropriate protections will be implemented so that risks related to invasion of privacy and breach of confidentiality are no greater than minimal.

(D) The expedited review procedure may not be used for classified research involving human subjects.

(E) The standard requirements for informed consent (or its waiver, alteration, or exception) apply regardless of the type of review--expedited or convened--utilized by the IRB.

(F) Categories one (1) through seven (7) pertain to both initial and continuing IRB review.

The following categories for Expedited Research is in compliance with 45 CFR 46.110 and 21 CFR 56.110 of the Federal Policy for the Protection of Human Subjects, located at: http://www.hhs.gov/ohrp/humansubjects/guidance/expedited98.htm

RESEARCH CATEGORIES

CATEGORY #1   **Clinical studies of drugs and medical devices only when condition (a) or (b) is met.**

(a) Research on drugs for which an investigational new drug application (21 CFR Part 312) is not required. (Note: Research on marketed drugs that significantly increases the risks or decreases the acceptability of the risks associated with the use of the product is not eligible for expedited review.)

(b) Research on medical devices for which (i) an investigational device exemption application (21 CFR Part 812) is not required; or (ii) the medical device is cleared/approved for marketing and the medical device is being used in accordance with its cleared/approved labeling.

CATEGORY #2   **Collection of blood samples by finger stick, heel stick, ear stick, or venipuncture as follows**:

(a) from healthy, nonpregnant adults who weigh at least 110 pounds. For these subjects, the amounts drawn may not exceed 550 ml in an 8 week period and collection may not occur more frequently than 2 times per week; or

(b) from other adults and children [children are defined in the HHS regulations as "persons who have not attained the legal age for consent to treatments or procedures involved in the research, under the applicable law of the jurisdiction in which the research will be conducted." 45 CFR 46.402(a)]., considering the age, weight, and health of the subjects, the collection procedure, the amount of blood to be collected, and the frequency with which it will be collected. For these subjects, the amount drawn may not exceed the lesser of 50 ml or 3 ml per kg in an 8 week period and collection may not occur more frequently than 2 times per week.

CATEGORY #3   **Prospective collection of biological specimens for research purposes by noninvasive means.**

Examples: (a) hair and nail clippings in a nondisfiguring manner; (b) deciduous teeth at time of exfoliation or if routine patient care indicates a need for extraction; (c) permanent teeth if routine patient care indicates a need for extraction; (d) excreta and external secretions (including sweat);

(e) uncannulated saliva collected either in an unstimulated fashion or stimulated by chewing gumbase or wax or by applying a dilute citric solution to the tongue; (f) placenta removed at delivery; (g) amniotic fluid obtained at the time of rupture of the membrane prior to or during labor; (h) supra- and subgingival dental plaque and calculus, provided the collection procedure is not more invasive than routine prophylactic scaling of the teeth and the process is accomplished in accordance with accepted prophylactic techniques; (i) mucosal and skin cells collected by buccal scraping or swab, skin swab, or mouth washings; (j) sputum collected after saline mist nebulization.

CATEGORY #4 **Collection of data through noninvasive procedures (not involving general anesthesia or sedation) routinely employed in clinical practice, excluding procedures involving x-rays or microwaves.**

Where medical devices are employed, they must be cleared/approved for marketing. (Studies intended to evaluate the safety and effectiveness of the medical device are not generally eligible for expedited review, including studies of cleared medical devices for new indications.)

Examples: (a) physical sensors that are applied either to the surface of the body or at a distance and do not involve input of significant amounts of energy into the subject or an invasion of the subject's privacy; (b) weighing or testing sensory acuity; (c) magnetic resonance imaging; (d) electrocardiography, electroencephalography, thermography, detection of naturally occurring radioactivity, electroretinography, ultrasound, diagnostic infrared imaging, doppler blood flow, and echocardiography; (e) moderate exercise, muscular strength testing, body composition assessment, and flexibility testing where appropriate given the age, weight, and health of the individual.

CATEGORY #5 **Research involving materials (data, documents, records, or specimens) that have been collected, or will be collected solely for nonresearch purposes (such as medical treatment or diagnosis).**

(NOTE: Some research in this category may be exempt from the HHS regulations for the protection of human subjects. 45 CFR 46.101(b)(4). This listing refers only to research that is not exempt.)

CATEGORY #6 **Collection of data from voice, video, digital, or image recordings made for research purposes**.

CATEGORY #7 **Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies.**

(NOTE: Some research in this category may be exempt from the HHS regulations for the protection of human subjects. 45 CFR 46.101(b)(2) and (b)(3). This listing refers only to research that is not exempt.)

CATEGORY #8 **Continuing review of research previously approved by the convened IRB as follows:**

(a) where (i) the research is permanently closed to the enrollment of new subjects; (ii) all subjects have completed all research-related

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interventions; and (iii) the research remains active only for long-term follow-up of subjects; or

(b) where no subjects have been enrolled and no additional risks have been identified; or

(c) where the remaining research activities are limited to data analysis.

CATEGORY #9 **Continuing review of research, not conducted under an investigational new drug application or investigational device exemption where categories two (2) through eight (8) do not apply but the IRB has determined and documented at a convened meeting that the research involves no greater than minimal risk and no additional risks have been identified**.

Appendix E: The University of Texas at Tyler IRB Main Study Approval

THE UNIVERSITY OF TEXAS AT TYLER
3900 University Blvd. • Tyler, TX 75799
•903.565.5774 • FAX: 903.565.5858

Office of Research and Technology Transfer
Institutional Review Board

March 7, 2017

Ms. McClurg,

Your request to conduct the study: *Exploring Workplace Spirituality in the Context of Work Teams*, IRB#S2017-68 has been approved by The University of Texas at Tyler Institutional Review Board under expedited review. This approval includes the written informed consents that are attached to this letter, and your assurance of participant knowledge of the following prior to study participation: this is a research study; participation is completely voluntary with no obligations to continue participating, and with no adverse consequences for non-participation; and assurance of confidentiality of their data.

In addition, please ensure that any research assistants are knowledgeable about research ethics and confidentiality, and any co-investigators have completed human protection training within the past three years, and have forwarded their certificates to the IRB office (G. Duke).
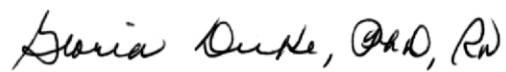
Please review the UT Tyler IRB Principal Investigator Responsibilities, and acknowledge your understanding of these responsibilities and the following through return of this email to the IRB Chair within one week after receipt of this approval letter:

- This approval is for one year, as of the date of the approval letter
- **The Progress Report form must be completed for projects extending past one year.** Your protocol will automatically expire on the one year anniversary of this letter if a Progress Report is not submitted, per HHS Regulations **prior** to that date (45 CFR 46.108(b) and 109(e): http://www.hhs.gov/ohrp/policy/contrev0107.html
- Prompt reporting to the UT Tyler IRB of any proposed changes to this research activity
- **Prompt reporting to the UT Tyler IRB and academic department administration will be done of any unanticipated problems involving risks to subjects or others**

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- Suspension or termination of approval may be done if there is evidence of any serious or continuing noncompliance with Federal Regulations or any aberrations in original proposal.
- Any change in proposal procedures must be promptly reported to the IRB prior to implementing any changes except when necessary to eliminate apparent immediate hazards to the subject.

Best of luck in your research, and do not hesitate to contact me if you need any further assistance.

Sincerely,

Gloria Duke, PhD, RN
Chair, UT Tyler IRB

THE UNIVERSITY OF TEXAS AT TYLER

Informed Consent to Participate in Research
Institutional Review Board # Sp2017-68
Approval Date: March 3, 2017

Approval Date: March 3, 2017

4. **Project Title:** Exploring Workplace Spirituality in the Context of Work Teams

5. **Principal Investigator:** Nandini (Nan) McClurg

6. **Participant's Name:** _____

<u>**To the Participant:**</u>

Greetings! You are being asked to take part in a doctoral research study that wishes to explore the presences of workplace spirituality and its influence on work teams. This study is conducted by Nandini (Nan) McClurg in partial fulfillment of her PhD in Human Resource Development from the University of Texas at Tyler.

The purpose of this study is to explore the presence of workplace spirituality (WS), in the context of work teams. Your work team is identified as an appropriate team for this research study.

Your participation in this research study is voluntary and you may withdraw at any time. All identifiable information collected during the research will be kept confidential. The researcher does not anticipate any risk associated with your participation. The benefit to you as a participant will be to reflect on how the presence of spirituality in your workplace influences your work team, and may also provide insight to your organizational leaders in creating environments that promote employee well-being. The overall results of the study will be published for the purpose of the doctoral study.

If you agree to participate in this study then, as a participant of this study, each member of your team will first complete a survey which will allow the researcher to measure the awareness of spirituality. Next, each member will meet face-to-face for an interview with the researcher at a location determined by the participant. The interview, which will last from 45 minutes to one hour, will consist of a set of questions from the researcher and will seek to identify your perspective on the topic.

The researcher will record the interview for clarity purposes and may take notes during the interview. The interview transcription and notes will be placed in a secured location to ensure the confidential nature of the study and to remove any potential risk of tampering. This location will only be accessed by the researcher.

A similar process will also be followed in conducting a collective team interview where everyone in your team will meet as a group with the researcher, at a location determined by your team. This interview will consist of a set of questions that will seek team input on the topic of workplace spirituality; this will last about 45 minutes.

Any questions or concerns regarding your participation in this study can be directed to the researcher Nan McClurg at nmcclurg@uttyler.edu. Questions pertaining to your rights as a subject in a research study can be directed to the IRB Chair Dr. Gloria Duke gduke@uttyler.edu at the University of Texas at Tyler.
Your signature below ensures the following:

14. I have been given a chance to ask any questions about this research study. The researcher has answered my questions.

15. If I sign this consent form I know it means that:

   o I am taking part in this study because I want to. I chose to take part in this study after having been told about the study and how it will affect me.

   o I know that I am free to not be in this study. If I choose to not take part in the study, then nothing will happen to me as a result of my choice.

   o I know that I have been told that if I choose to be in the study, then I can stop at any time. I know that if I do stop being a part of the study, then nothing will happen to me.

   o I will be told about any new information that may affect my wanting to continue to be part of this study.

16. The study may be changed or stopped at any time by the researcher or by The University of Texas at Tyler.

17. The researcher will get my written permission for any changes that may affect me.

18. I have been promised that that my name will not be in any reports about this study unless I give my permission.

19. I also understand that any information collected during this study may be shared as long as no identifying information such as my name, address, or other contact information is provided). This information can include health information. Information may be shared with:

   o Organization giving money to be able to conduct this study
   o Other researchers interested in putting together your information with information from other studies
   o Information shared through presentations or publications

20. I understand The UT Tyler Institutional Review Board (the group that makes sure that research is done correctly and that procedures are in place to protect the safety of research participants) may look at the research documents. These documents may have information that identifies me on them. This is a part of their monitoring procedure.

21. I also understand that my personal information will not be shared with anyone.

22. I have been told about any possible risks that can happen with my taking part in this research project.

23. I also understand that I will not be given money for any patents or discoveries that may result from my taking part in this research.

24. If I have any questions concerning my participation in this project, I will contact the principal researcher: Ms. Nan McClurg at 970-443-0772 or Email nmcclurg@uttyler.edu.

25. If I have any questions concerning my rights as a research subject, I will contact Dr. Gloria Duke, Chair of the IRB, at (903) 566-7023, gduke@uttyler.edu,
   or the University's Office of Sponsored Research:
   The University of Texas at Tyler
   c/o Office of Sponsored Research
   3900 University Blvd
   Tyler, TX 75799

26. I understand that I may contact Dr. Duke with questions about research-related injuries.

CONSENT/PERMISSION FOR PARTICIPATION IN THIS RESEARCH STUDY

I have read and understood what has been explained to me. I give my permission to take part in this study as it is explained to me. I give the study researcher permission to register me in this study. I have received a signed copy of this consent form.

_____ _____ _   _____ _____

Signature of Participant   Date

I have discussed this project with the participant, using language that is understandable and appropriate. I believe that I have fully informed this participant of the nature of this study and its possible benefits and risks. I believe the participant understood this explanation.

_____   _____ _____

Researcher/Principal Investigator   Date

<div>

SISRI – 24

The Spiritual Intelligence Self-Report Inventory © 2008 D. King

Age? (in years) _____

Sex? (circle one)   M   F

</div>

The following statements are designed to measure various behaviours, thought processes, and mental characteristics. Read each statement carefully and choose which **one** of the five possible responses best reflects you by circling the corresponding number. If you are not sure, or if a statement does not seem to apply to you, choose the answer that seems the best. Please answer honestly and make responses based on how you actually are rather than how you would like to be. The five possible responses are:

0 – Not at all true of me | **1 – Not very true of me** | **2 – Somewhat true of me** | **3 – Very true of me** | **4 – Completely true of me**

For each item, circle the **one** response that most accurately describes **you**.

1. I have often questioned or pondered the nature of reality. — 0 1 2 3 4

2. I recognize aspects of myself that are deeper than my physical — 0 1 2 3 4

3. I have spent time contemplating the purpose or reason for my existence. — 0 1 2 3 4

4. I am able to enter higher states of consciousness or awareness. — 0 1 2 3 4

5. I am able to deeply contemplate what happens after death. — 0 1 2 3 4

6. It is *difficult* for me to sense anything other than the physical and material. — 0 1 2 3 4

7. My ability to find meaning and purpose in life helps me adapt to stressful situations. — 0 1 2 3 4

8. I can control when I enter higher states of consciousness or awareness. — 0 1 2 3 4

9. I have developed my own theories about such things as life, death, reality, and existence. — 0 1 2 3 4

10. I am aware of a deeper connection between myself and other people. — 0 1 2 3 4

11. I am able to define a purpose or reason for my life. — 0 1 2 3 4

12. I am able to move freely between levels of consciousness or awareness. — 0 1 2 3 4

13. I frequently contemplate the meaning of events in my life. — 0 1 2 3 4

14. I define myself by my deeper, non-physical self. — 0 1 2 3 4

15. When I experience a failure, I am still able to find meaning in it. — 0 1 2 3 4

16. I often see issues and choices more clearly while in higher states of consciousness/awareness. — 0 1 2 3 4

17. I have often contemplated the relationship between human beings and the rest of the universe. — 0 1 2 3 4

18. I am highly aware of the nonmaterial aspects of life. — 0 1 2 3 4

19. I am able to make decisions according to my purpose in life. — 0 1 2 3 4

20. I recognize qualities in people which are more meaningful than their body, personality, or emotions. — 0 1 2 3 4

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21.	I have deeply contemplated whether or not there is some greater power or force (e.g., 4 god, goddess, divine being, higher energy, etc.).	0 1 2 3 4
22.	Recognizing the nonmaterial aspects of life helps me feel centered.	0 1 2 3 4
23.	I am able to find meaning and purpose in my everyday experiences.	0 1 2 3 4
24.	I have developed my own techniques for entering higher states of consciousness or awareness.	0 1 2 3 4

The Spiritual Intelligence Self-Report Inventory (SISRI-24)

Scoring Procedures

Total Spiritual Intelligence Score:
Sum all item responses or subscale scores (after accounting for *reverse-coded item).

24 items in total; Range: 0 – 96

4 Factors/Subscales:

I. Critical Existential Thinking (CET):
Sum items 1, 3, 5, 9, 13, 17, and 21.
7 items in total; range: 0 - 28

II. Personal Meaning Production (PMP):
Sum items 7, 11, 15, 19, and 23.
5 items in total; range: 0 - 20

III. Transcendental Awareness (TA):
Sum items 2, 6*, 10, 14, 18, 20, and 22.
7 items in total; range: 0 - 28

IV. Conscious State Expansion (CSE):
Sum items 4, 8, 12, 16, and 24.
5 items in total; range: 0 - 20

*Reverse Coding: Item # 6 (response must be reversed prior to summing scores).

Higher scores represent higher levels of spiritual intelligence and/or each capacity.

Permissions for Use

Use of the SISRI is unrestricted so long as it is for academic, educational, or research purposes. Unlimited duplication of this scale is allowed with full author acknowledgement only. Alterations and/or modifications of any kind are strictly

prohibited without author permission. The author would appreciate a summary of findings from any research which utilizes the SISRI. Contact details are below.

For additional information, please visit http://www.dbking.net/spiritualintelligence/ or Email David King at davidking2311@gmail.com