Dissertations

Spring 3-25-2019

Exploring Workplace Spirituality and the Benefit it has on Teams

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Recommended Citation

Exploring Workplace Spirituality and the Benefit it has on Teams

A Dissertation by

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School of Education

Submitted in partial fulfillment of the requirements for the degree of

Doctor of Education in Organizational Leadership

March 2019

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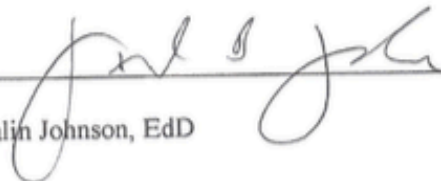
BRANDMAN UNIVERSITY

Chapman University System

Doctor of Education in Organizational Leadership

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March 2019

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ACKNOWLEDGEMENTS

First, I would like to give honor to God. With Him all things are possible. I would like to share my appreciation and gratitude to the people who made my research successful and assisted me in completing the process. This dissertation journey required the spirit of love, patience, and support from many. Thank you, distinguished members of my dissertation committee: Dr. Carlos Guzman, Dr. Laurie Love, and Dr. Jalin Johnson. I owe my sincerest gratitude to each of you for supporting and guiding me through this journey.

I extend my deepest appreciation to my committee chair, Dr. Carlos Guzman, whose ongoing encouragement and commitment to excellence conveyed a spirit to motivate me to persevere during challenges while providing me with an opportunity to learn. To my Culver City Cohort family, your friendship and synergy has made it an honor to walk through this journey with you. Thank you, Jocelyn and Kathy, for navigating this journey with me, for it would not have been the same without you.

I also send thanks to my mom and dad, Jack and Flower Peoples, and my siblings for always believing that I can do anything if I put my mind to it. Your unwavering support has and always will be the reason for each accomplishment in my life.

To my husband, Fredrick Johnson, your patience and understanding through this process gave me strength to prevail. Your belief in me was the foundation I needed to inspire me to face challenges knowing success would be obtained. Thank you for having an open heart, an open mind, and a listening spirit through this doctoral journey. I am forever grateful. With all of my heart, I love you. To my compassionate, intelligent, and beautiful daughters, Ariana and Kara, because of you, I work tirelessly to accomplish my

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dreams and aspirations. Because of you, Ariana and Kara, I believe in the spirit of

humanity and the power of working with others to make this world a better place for you

and future generations. I have faith that you will carry this torch of making this world a

better place.

ABSTRACT

Exploring Workplace Spirituality and the Benefit it has on Teams

by Tracey Johnson

Purpose: The purpose of this phenomenological study was to explore and understand the perception of nonprofit leaders on how spirituality in the workplace fosters a positive workplace culture.

Methodology: In this phenomenological qualitative study, data were collected using interviews of 12 nonprofit leaders. The essential data collection method for this study was in-depth, semi-structured, open-ended interview questions, key informant interviews, and pilot study data interviews. After the data were collected and transcribed, the coding process began, and themes were identified.

Findings: The research on spirituality in the workplace and spiritual intelligence of nonprofit leaders has been completed. There is still a gap in the literature of quantitative studies on how spiritual intelligence informs the behaviors of nonprofit leaders. Interviews and a demographic survey were collected from the study participants. Five overarching themes and six major research findings emerged from the data analysis from the 12 nonprofit leaders.

Conclusion: Relationship building is essential to positive work culture. Developing a spiritual workplace culture is demonstrated through collaborative practices and collective unity to create harmony in achieving the mission and vision of an organization. Nonprofit leaders' perspectives of spiritual intelligence are a self-reflective process of servicing others, which informs how contributions are made within the context of community. Employees and others are treated as individuals who have an opportunity to

learn, build, and sustain relationships through meaningful and purposeful work of the organization. The leaders that tap into spiritual intelligence are empowered to enhance the organization through facilitating others to tap into their purpose in life.

Recommendations: Future studies might include a quantitative study of workplace spirituality and spiritual intelligence for nonprofit leaders locally, across the state, or nationwide. A Delphi study investigating the five overarching themes with a panel of leading experts in the field should be considered. What are their perceptions of spiritual intelligence and its contributions to a spiritual workplace? Additionally, the research should be replicated in other parts of the United States to gain more insights into spirituality in the workplace and spiritual intelligence.

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CHAPTER I: INTRODUCTION

Throughout history and across human cultures, there has been a quest to seek meaning and purpose. People have a dire need to grow and learn more about themselves, their communities, and the world. This pursuit of wonder, as the Greek philosopher Aristotle (d. 322 BC) said, is the beginning of philosophy, which is the study of the basic ideas about knowledge, truth, right and wrong, religion, and the nature and meaning of life (Merriam-Webster Dictionary, 2007).

Human identity determines action, social development, and our position in the world (Cozolino, 2014; Johnson, 2017). The quest for self-knowledge and awareness of the impact we have in our society is the beginning of how we choose to engage with people around us. Over the past decade, the importance of human spirituality has been conducted in the discipline of educational psychology (Emmons, 1999; Vaughan, 2002; Zohar, 2005). Pierre Teilhard de Chardin stated, "We are not human beings having a spiritual experience; we are spiritual beings having a human experience" (Cashman, 1998, p. 68).

According to Spence and Rushing (2011), "the secret ingredient of extraordinary companies is purpose" (p. 10). Defining purpose and its attributes might be essential. Research suggests that it is the organization's social responsibility to create an environment where personal values are aligned and connected to one's work, where expression of one's whole self is encouraged, and where employee engagement is at the center of the organization's philosophy (Gieseke, 2014; Glavas & Piderit, 2009; Kahn, 1990). Morrill (2010) suggested that humans seek protection of their values in their workplaces. More specifically, morals and spirituality are criteria because of how

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humans are constituted (Morrill, 2010). In the mid-1990s, researchers discussed and

debated Morrill's theory that spirituality is a foundational component of organizational

leadership (Bolman & Deal, 2011; Conger, 1994; Dehler & Welsh, 1994; Fairholm,

1996; Gieseke, 2014; Hawley, 1995; Vaill, 1996). These researchers expressed the dire

need for the workplace to encompass one's spiritual need to find meaning and purpose in

life. According to the researchers, due to humans' spiritual nature, they cannot separate

their spiritual nature of self at their workplace. Hence, organizations must incorporate

spiritual needs and a purposeful life in employees' daily work-life. This concept leads to

the scholarly debate about what constitutes quality leadership (Bolman & Deal, 1995;

Conger, 1994; Fairholm, 1996).

According to Fairholm (1997), the published work of the researchers has led other

researchers to seek to understand how leaders can encompass everyone's spiritual values.

This theory has led to organizations' reflecting on "work values as a new way of thinking

about leadership" (Fairholm, 1997, p. 1). Traditional approaches to organizational theory

were based on leaders' motivating followers to perform work roles effectively. Since the

published work of Bolman and Deal (1995), Conger (1994), and Fairholm (1996), the

connection between spirituality and leadership has become significantly popular. An

Amazon search on spirituality and leadership revealed that there are over 10,000 books

for sale on the topic. In the year 2017, scholarly journals such as the Journal of Business

and Ethics, the Journal of Management Reviews, and the Journal of Management Inquiry

have featured articles addressing spirituality and leadership.

These articles highlight the significant need for spirituality in the workplace (Cash

& Gray, 2000). Emmons (2000a) suggested that spiritual intelligence (SQ) should be

utilized in a spiritual workplace. The researcher contended that the newly arising theoretical framework of SQ provides strategies for leadership effectiveness and organizational outcomes. Emmons (2000a) asserted that it is the responsibility of the leader of an organization to incorporate a spiritual workplace. In addition, Zohar and Marshall (2001) contended that SQ allows leaders to tap into the ability to nurture employees, to provide efficient outcomes, and to provide meaningful, purposeful work.

Research indicates that employees want a more meaningful, purposeful, and fulfilling work from their organizational cultures, leaders, and work processes (Astin, 2004; Boorom, 2009; Chatterjee & Krishnan, 2007; Field, 2003; Hartsfield, 2003; Howard, Guramatunha-Mudiwa, & White, 2009; Jacobsen, 2004; Zwart, 2000). Employees desire organizational change management to address the human need for emotional, physical, and spiritual well-being (Emmons, 2000a; Noble, 2000; Vaughan, 2002; Wolman, 2001; Zohar & Marshall, 2001). This new point of view of a spiritual workplace signals a need to shift from traditional management to incorporate spirituality into leadership training and development. In the next section, the philosophical theories on human identity and the influences of social interactions will be explored.

Background

In spite of human beings' unpredictable behaviors, people are still part of a management system that needs to be understood to make it work efficiently. Human Resource Management (HRM) teams are faced with employees who are stressed, who are burned out, who are overworked, and who have a low morale to commit to the organization. Research has revealed that 79% of American workers feel nervous or stressed, and the consequent stress-related illnesses have decreased the productivity of

American businesses (Kavitha & Arulmurugan, 2012). HRM teams understand that when workers are feeling burned out, they are lethargic and do not have time or energy for their families. Hence, employees become disgruntled at the workplace, affecting job performance. Giacalone, Jurkiewicz, and Deckop (2008) suggested that work performance is related to authentic work, passion, and mindfulness. Organizations will need to address learning and development, collaboration process, appreciating employees' work flow, and fostering creativity.

An understanding of one's purpose and meaning is a positive trait and a source of psychological strength (Seligman & Csikszentinihalyi, 2000). According to Liang, Peng, Zhao, and Wu (2017), a communal spirit is related to having psychological well-being. It allows for one to have self-fulfillment at the workplace (Kinjerski, 2013). In essence, when one attains a meaningful job, it makes it easier to acquire the skills and develop necessary traits to improve his or her work (Wrzesniewski & Dutton, 2001). DeKlerk (2005) suggested that when employees feel their work is meaningful, they strive harder to attain higher level performance, which leads to self-satisfaction, job satisfaction, and psychological well-being (Liang et al., 2017).

The Culture of Spirituality in the Workplace

According to Maslow's (1969) hierarchy of needs theory, the highest human need is self-actualization. Since then, Ashmos and Duchon (2000) have stressed the importance of employees' connecting with those who have the same goals. Therefore, emphasizing the importance of the communal spirit of the workplace as a community is important. Evidence suggests that the encouragement of teamwork can lead to benefits within the organization. For example, teamwork can foster creativity, trust, and

commitment to the organization (Gostick & Elton, 2010). All of these factors can result in increased organizational performance.

Key studies suggest that organizations that encourage spirituality might experience enhanced organizational performance (Crawford, Hubbard, Lonis-Shumate, & Oneill, 2008; Duchon & Plowman, 2005; Liu & Robertson, 2010; Petchsawang & Duchon, 2012). More specifically, organizations that promote spirituality in the workplace encounter higher profits and success (Karakas, 2010). Organizations that can create strategies that promote workplace spirituality create a culture of achievement toward personal and organizational goals (Marques, 2007). It is the organization's duty to provide many incentives for employee self-management towards a balanced approach to workplace and personal life (Marques, 2007). Several studies show an interconnection between workplace spirituality, job satisfaction, employee engagement, and job performance (Crawford, LePine, & Rich, 2010; Duchon & Plowman, 2005; Petchsawang & Duchon, 2012). Organizations that develop and cultivate a spiritual workplace stress the importance of meaningful work.

Meaningful Work and Positive Workplace Culture

Since the beginning of the Ancient Greece era, humans have sought to live happy, meaningful lives. The world is awakening to spirituality in a variety of capacities. A spiritual workplace can allow employees to uncover their creative potential and to practice creativity within the organization. Research by Pawar (2009) suggests that people who feel involved in a spiritual organizational climate are happy and healthy employees who engage in collaboration. Employees in a workplace that promotes spirituality feel connected to the organization's goals and identify with the organization's

values. Connections between spirituality in the workplace and organizational commitment transform individual, group, and organizational life according to Milliman, Czaplewski, and Ferguson's model. Organizations that develop a spiritual workplace tend to enhance job performance and organizational commitment (Pawar, 2009).

Spirituality in the workplace can enhance teamwork, trust, creativity, and openness to change. People work with a spirit of commitment, purpose, and meaning (Crawford et al., 2010). Spirituality in the workplace means that employees feel free to express who they are and what they bring to the working environment. According to Giacalone and Jurkiewicz (2003, 2010), people who have a higher personal spirituality generally make higher ethical decisions than those who do not. Research indicates that vision, altruism, and faith affect work performance (Javanmard, 2012). Spirituality in the workplace is values-centered and supports the organization's efforts to nurture the human soul. Clark et al. (2007) suggested that employees with strong spiritual beliefs have a higher sense of job satisfaction than those who do not. Organizations are realizing that the only sustainable organizations are those with strong, healthy values (Holbeche, 2005). In addition, Marques (2007) suggested that spirituality in the workplace is an essential ingredient in future organizational change management practices. Spirituality in the workplace can be used to harness energy within each person to produce world-class products and services (Marques, 2007).

Some researchers have studied spiritual outlooks on personal improvement along with practical approaches to organizational management. This combination serves as a model to guide organizations in the process of infusing spirituality into the workplace (Guillory, 2001). Some scholars have suggested that spirituality in the workplace is

likely to become an active, vitalizing force in organizations (Fry & Matherly, 2006). However, there needs to be more investigation into frameworks and models for application and assessment of spirituality in organizations.

Spirituality at the organizational level can be seen as values that make up part of the organization's culture. The values inform behavior, decision-making processes, and allocation of resources (Giacalone et al., 2008). Spirituality at the individual employee level can be seen as learning to meditate, taking exercise breaks, joining the company's weight loss group, etc. Work-life balance in the organization can consist of using spiritual values to refine organizational planning to improve daily life practices for employees (Giacalone, & Jurkiewicz, 2003).

The Impact of Spiritual Intelligence

SQ can be used to improve the daily lives of employees. Emmons (2000b) stated that SQ is "the adaptive use of spiritual information to facilitate everyday problem solving and goal attainment" (p. 59). SQ is the intelligence that helps individuals gain an understanding of meanings and values. It is the intelligence that guides humans to analyze and evaluate the pathways of life to find meaning and purpose (Zohar & Marshall, 2001). Kaur (2013) suggested that workers' SQ impacts their accomplishments or failures. In addition, research by Vaughan (2002) indicates that improving SQ can influence personal growth and psychological health. Consequently, SQ can alleviate job burnout (Zhaleh & Ghonsooli, 2017).

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Leadership, Organizations, and Spirituality

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Employees are part of a management system that needs to be understood. The need to alleviate workplace burnout and employee dissatisfaction requires a shift in

traditional management systems. Leaders are faced with decisions to create systems that work efficiently for individuals and teams. While leaders are challenged with improving the workplace, these decisions impact the culture of the organization (Liu, 2010). Research suggests that exploring human social interactions between individuals, the group, and the organization to examine if there is a better understanding of organizational outcomes and personal quality of life is important to organizational success (Berry, 2013; Bryan, 2009; Pawar, 2009).

According to researchers, the core of spirituality is about people having a common togetherness within their structure of work and within the organization as a whole (Noble, 2000; Vaughan, 2002; Wolman, 2001; Zohar & Marshall, 2001). Research suggests a need to incorporate spirituality into the workplace to enhance worker motivation, organizational performance, and job satisfaction (Krishnakumar & Neck, 2002). Prior research has demonstrated that leaders who support a spiritual sense of the individual provide an environment where people are more satisfied and enjoy work (Giacalone & Jurkiewicz, 2003).

Statement of the Research Problem

One of the greatest challenges in today's world involves organizations' staying competitive and sustainable. Research suggests that organizations facing threats often use a change process that worked in the past (Anderson, 2015). The traditional way of setting and implementing strategies is failing businesses. Senge (2006) asserted that organization success is "where people continually expand their capacity to create the results they truly desire, where new and expansive patterns of thinking are nurtured, where collective aspiration is set free, and where people are continually learning how to

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learn together" (p. 3). Research by Patterson, Grenny, Switzler, and McMillan (2012) has led to the conclusion that workers with poor performance are usually ignored or transferred. There is a need for face-to-face conversations to create a path to high productivity. According to Patterson et al. (2012), it is crucial for organizational change management leaders to master organization development competencies to address these issues in the 21st century. Specifically, companies that invest in human potential within the organization generally develop and retain valued employees (Ahmed, 2015; Bodia & Ali, 2012; Emmons, 2000a; Fry & Matherly, 2006; Fry & Slocum, 2008; Pawar, 2009).

In the competitive market, organizations must find new opportunities for growth. They must stay innovative to remain agile and responsive. To meet these immense challenges, organizations must utilize the knowledge, expertise, and dedication of people to amplify organizational performance (Anderson, 2015; Berry, 2013; Campuzano & Seteroff, 2010; Karakas; 2010). There are three categories of spirituality in the workplace that organizations should focus on: meaningful and purposeful work, connecting to other people, and being part of a community (Ajala, 2013). Although making profits is a goal for organizations, it is not the only goal. Creating meaningful and purposeful work are clearly defined goals that are interwoven in the culture of many organizations. Heaton, Schmidt-Wilk, and Travis (2004) supported this conceptual model as an approach to organizational change from the "inside" rather than from the "outside in". Positive affectivity and efficient management are among important issues for today's organizations.

In the new era, most organizations use a team to do work rather than an individual. Alexander (2000) asserted that when the organization's culture is aligned with

employee values and purpose, this is the vehicle for employee engagement and the footing for meaningful work. Meaningfulness and spirituality are sometimes used interchangeably with "purpose" (Chalofsky, 2003; Glavas & Piderit, 2009; Rego & Cunha, 2007; Steger, Dik, & Duffy, 2012). Several authors have developed frameworks that provide connections between workplace spirituality and higher levels of employee performance, productivity, happiness, satisfaction, meaning, and contentment within the work environment (Ashmos & Duchon, 2000; Chakraborty et al., 2004; Duchon & Plowman, 2005; Garcia-Zamor, 2003; Harris, 2010; Karakas, 2010; Mitroff & Denton, 1999; Pawar, 2009). But despite the frameworks supporting the connection between workplace spirituality and organizational outcomes, there is limited research (Christ-Lakin, 2010; Fry & Matherly, 2006; Howard, Guramatunhu-Mudiwa, & White, 2009) on SQ and organizational leaders' perspectives on transforming an organization's culture to a spiritual workplace.

Spirituality in the workplace can serve the purpose of building organizational capacity at three levels: meaningful work (individual level), having a sense of community (group level), and being in alignment with the organization's values and mission (Milliman et al., 2003). These three dimensions along with Griffiths' (2011) definition of SQ, which is the intelligence that helps humans feel greater fulfillment and find deeper meaning and purpose in life, anchored the theoretical framework of workplace spirituality used in this study.

Purpose Statement

The purpose of this phenomenological study was to explore and understand the perception of nonprofit leaders on how spirituality in the workplace fosters a positive workplace culture.

Research Questions

The following research questions anchored this study:

Central Question

What are the perceptions and experiences of nonprofit leaders on how spirituality in the workplace fosters a positive workplace culture?

Sub-questions

1. How do nonprofit leaders perceive that spirituality in the workplace fosters a positive workplace culture?

2. What do nonprofit leaders perceive as the most beneficial aspect of meaningful work to support a positive work culture?

3. How do nonprofit leaders perceive spiritual intelligence as playing a role in the culture of the organization?

Significance of the Research

The goal of this research was to explore how leaders in nonprofit organizations perceive meaningful work and SQ and how each contributes to a positive work culture based on Milliman et al.'s (2003) model of workplace spirituality and Griffiths' (2011) definition of SQ. Despite the frameworks and connection between workplace spirituality and organizational performance (Ashmos & Duchon, 2000; Chakraborty et al., 2004; Duchon & Plowman, 2005; Garcia-Zamor, 2003; Harris, 2010; Karakas, 2010; Mitroff &

Denton, 1999; Pawar, 2009), there is limited research (Christ-Lakin, 2010; Fry &

Matherly, 2006; Howard, Guramatunhu-Mudiwa, & White, 2009) on organizational

leaders' perspectives of SQ and transforming an organization's culture into a spiritual

workplace.

This study was significant because analyzing the relationships between SQ,

workplace spirituality, and leadership fills a gap in the literature and has the potential to

contribute to leadership development and training. If the variables are shown to be

significantly related, the study has the following implications:

- The findings could increase the existing limited literature on SQ, workplace
  spirituality, and leadership;

- the findings could provide more information on Milliman et al.'s (2003) model of
  workplace spirituality;

- the model can be repeated in various organizational settings to provide support in
  building a positive work culture; and

- the findings could provide qualitative evidence supporting the inclusion of
  workplace spirituality and SQ in leadership training and development.

Milliman et al.'s (2003) model of workplace spirituality and Griffiths' (2011)

definition of SQ can serve as a viable solution to the limited research analyzing the

relationships between SQ, workplace spirituality, and leadership. Furthermore, this

research will also focus on how leaders expand their understanding of the relationship

between organization and employees (Fry et al., 2011; Giacalone & Jurkiewicz, 2003;

Sanders et al., 2003). A number of authors have suggested that exploring spirituality in

the workplace can fill the gap in literature because the findings can highlight key factors

that leaders perceive as most important in improving organizational performance (Fry,

Hannah, Noel, & Walumbwa, 2011; Giacalone & Jurkiewicz, 2003; Marques, Dhiman, &

King, 2007; Sanders, Hopkins, & Geroy, 2003).

Spirituality in the workplace can serve the purpose of building the organization's

capacity at three levels: meaningful work (individual level), having a sense of community

(group level), and being in alignment with the organization's values and mission

(Milliman et al., 2003). In essence, this research can potentially be used to build a model

for a purpose-driven organization to incorporate spirituality (Berry, 2013; Duchon &

Plowman, 2005; Gallengher, 2014; Kolodinsky, Giacolone, & Jurkiewicz, 2008;

Guillory, 2001; Kinjerski & Skrypnek, 2004; Marques, 2007; Pawar, 2009; Rego &

Cunha, 2007).

Definition of Terms

Theoretical definitions are words defined from a dictionary or the works of

scholars (McMillan & Schumacher, 2010). The commonly used terms in this dissertation

are below.

Culture. Culture is a set of values, knowledge, beliefs, policies, procedures, and

behaviors that are shared by a group of people that influence individual behaviors

(Spencer-Oatey, 2008, p. 3).

Leadership. Leaders guide, direct, and manage a group of people of an

organization (Chavous, 2016).

Meaningful Work. A deep sense of meaning and purpose in one's work,

expressing inner life needs by searching for meaningful and purposeful work and

contributing to a community (Ashmos & Duchon, 2000; Milliman et al., 2003).

Organization. An organization is a formal and informal social system with structures that is focused on collectivity (Blau & Scott, 2003, p. 51).

Religion. Spirituality can be expressed and influenced by religious beliefs.

Spiritual Intelligence (SQ). According to Zohar and Marshall (2000), SQ is "based on the brain's third neural system, the synchronous neural oscillations that unify data across the whole brain" (p. 39). It is the innate ability of self that connects to the deep, intuitive meaning of values and makes us aware of how we solve problems with peace (Zohar & Marshall, 2000). Griffiths (2011) defined SQ as finding deeper meaning and purpose beyond the ego. It is the intelligence that helps humans feel greater fulfillment and find deeper meaning and purpose in life.

Spirituality. Spirituality is a person's inner consciousness. It is the innate human need to connect to something beyond ourselves. It does not require a belief in God or a divinity (Wigglesworth, 2012). Spirituality involves having a meaningful, purposeful life and a connectedness to others, self, and nature (Puchalski, 2009). It is the transcendence of the whole person that is the source of inspirations, creativity, growth, and wisdom.

Spirituality in the Workplace. Spirituality in the workplace is an experience of connectedness within the work process of a community (Marques et al., 2007).

Team. A group of people that works together towards a common goal.

Value System. Spirituality can foster a sense of happiness, purpose, and meaning and can permeate individual worldwide views.

Well-being. Frankl (2006) contended that spirituality can influence the manner of how humans make meaning and can guide the direction of their lives. In essence, it is an approach to well-being of mental health. "Spirituality is critical for sound mental health

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and effective growth and development" (Standard, Sandhu, & Painter, 2000, p. 206).

Spirituality and health are interwoven in terms of healing traditions (Miller & Thoreson, 2004).

Workplace. A place where people work (Workplace, 2016).

Delimitations

The study was delimited geographically to non-profit leaders in California.

Organization of the Study

Chapter 1 began with the problem statement, the significance of the study, and the research questions. Chapter 2 presents a scope of literature that relates to the topic. A synthesis matrix was included in Chapter 2 to organize the variables and explain the relationships in the literature. Chapter 3 provides an explanation of the research design and methodology used to gather and analyze data. Chapter 4 provides the analyses of the findings of the study. Finally, Chapter 5 contains the findings, conclusions, and recommendation for further research.

CHAPTER II: REVIEW OF LITERATURE

Man's search for meaning is the primary motivation in his life.

-F. Frankl, *Man's search for meaning (3rd ed.)*

In this chapter, the focus is to understand the process of spirituality in the workplace and the benefits it might have on the organization. The objective of the review of literature is to understand the underlying process that organizational leaders employ to influence their followers toward organizational change through the implementation of spirituality in the workplace. The five variables that were explored in the context of the review of literature were spirituality in the workplace, SQ, teamwork, leadership, and culture. The philosophical theories of human identity and the influences of social interactions were also examined.

History of the Human Quest

The ancient Greek philosophers Socrates, Plato, and Aristotle lived during a period of cultural upheaval and change. In the tumultuous era, they began truth-seeking to understand the human race. Socrates regarded human nature as self and life. He asserted that the human's goal is to influence the meaning of life (Schwegler, 2014). Plato believed the quest of the human's journey was to find purpose in life through obtaining knowledge (Hodge, 2017). Aristotle (trans. 1893) concluded that when humans flourish in finding happiness, they have achieved their purpose in life. Subsequently, the three ancient Greek philosophers' ways of thinking about human existence were challenged. New philosophers began to question what is true or false. This method of thinking led to the emergence of the existentialist thinkers of modern society.

The ancient Greek philosophical inquiry into the nature of existence in the world

is called metaphysics. Today, metaphysics is called the sciences: physics, biology, chemistry, psychology, and sociology. Aristotle's philosophical study of the human's place in the universe is the analysis of human nature (Thiel, 2011). Aristotle suggested that humans are rational beings (trans. 1893) and argued that the human's quest is to operate in the function of attaining purpose and meaning in achieving happiness. The Greek word *eudaimonia* refers to the goodness of a human life filled with happiness. Aristotle contended that in order for humans to achieve *eudaimonia*, they must flourish in living a meaningful life (trans. 1893). Furthermore, he explained that flourishing can be achieved by humans' understanding their potential to obtain happiness. He also asserted that human beings have a natural desire to understand truth and values and to discover their ideas and principles in the world (Thiel, 2011). Moreover, he examined the functions of the human and suggested that the purpose of the human is to exercise the capacity for rational thought. More specifically, the capacity for rational thought is the basis for what separates man from all other living organisms. This unique skill is considered the survival nature of flourishing to live a meaningful, happy life.

Human Identity

The human being's primary impulse is to create meaning. Humans thrive when there are systems and processes to facilitate attaining the purpose of life. Values and goals are an essential entity of human identity. Human identity encompasses race, gender, family, and organizations (Thiel, 2011). The father of modern philosophy, Descartes, proposed that the mind is separate from the human body. The mind is where we find our drive, motivations, and passions. Descartes stated that it is our consciousness that gives human identity (Jackson, 2010; Skirry, 2005). According to Descartes, our

identity does not change or die. Conversely, Locke argued that the consciousness of one's experience is what creates memories, and those memories become our present identity (Forstrom, 2010). In essence, our identity changes with time and experiences. The modern philosopher Kant believed that the human identity is not what we have; it is what we do that creates our identity (Jenkins, 2014; Thiel, 2011).

Human Intelligence

Human intelligence is humanity's way of developing and transmitting culture. It involves thinking, reasoning, testing hypotheses, and understanding. Over the past century, researchers have understood that human intelligence has several complex elements. It is the adaptation of our brains, and it helps us with our need to survive. Intelligence is the ability to analyze, use logic, and reasoning skills. According to Widodo (2012), it is the intelligence to receive, store, and process information into facts (p. 77). Gardner (2006) asserted that intellectual intelligence (IQ) is the brain's ability to solve a problem. IQ includes number sense, verbal understanding, conceptual speed, inductive and deductive reasoning, visualization perception, and memory (Rival, 2009). More specifically, IQ comprises the general cognitive and specific abilities.

Spiritual intelligence. Emmons (2000) defined SQ as "adaptive use of spiritual information to facilitate the day-to-day problem solving and goal achievement" (p. 2). The five components of intelligence that Emmons asserted are (1) the capacity to go beyond the physical and material, (2) the ability to experience a state of heightened awareness, (3) the ability to purify everyday experience, (4) the ability to utilize spiritual resources to solve the problem, and (5) the capacity to be virtuous (Priyono, 2015).

Noble (2000) agreed with Emmons that SQ is an innate human potential. He expounded that (1) conscious recognition that physical reality is embedded in the large, multidimensional reality with which people interact, consciously and unconsciously, at the moment-to-moment basis and (2) pursuing psychological health not only for oneself but also for the benefit of the global community are additional elements of SQ.

Theoretical Framework

In the early 2000s, a concept emerged that intertwines spirituality and education leadership— SQ (Emmons, 2000a; Noble, 2000; Vaughan, 2002; Wolman, 2001; Zohar, 2005; Zohar & Marshall, 2001). SQ provides a way to analyze spirituality using an empirical method (Emmons, 2000a). Emmons (2000b) suggested that spirituality is different from SQ. More specifically, spirituality is a broader concept that involves searching for meaning and purpose in life, while SQ is a biological ability that can improve problem-solving, purpose, and meaning in life.

This scientific approach to observing spirituality might provide a concrete way to study workplace spirituality. Additionally, incorporating SQ and leadership training might provide workplace satisfaction because SQ is biological and can be taught and improved over time (Emmons, 2000b; Ronel, 2008). Emmons (2000a) proposed that to make an adjustment in leadership that incorporates SQ, one must understand the components of SQ, which include: (1) the capacity to transcend the physical and material, (2) the ability to experience heightened states of consciousness, (3) the ability to sanctify everyday experience, (4) the ability to utilize spiritual resources to solve problems, and (5) the capacity to be virtuous (p. 10).

There was a lot of criticism concerning the capacity to be virtuous. Hence, the fifth element was removed from the criteria (Emmons, 2000b). Using the four elements of the criteria, a spiritually intelligent leader might incorporate the skills into the daily work of an organization. In essence, spiritually intelligent individuals more likely consider their daily work as a calling rather than a profession. They understand that a higher-level connection between the elements and daily difficulties are essential toward obtaining higher purpose (Emmons, 2000b).

Zohar and Marshall (2000) began writing about SQ early in the year 2000. They defined SQ as the intelligence with which we solve problems to achieve meaning and purpose. Their elements of SQ are (1) the capacity to be flexible, (2) a high degree of self-awareness, (3) a capacity to face and use suffering, (4) a capacity to face and transcend pain, (5) the quality of being inspired by vision and values, (6) a reluctance to cause unnecessary harm, (7) a tendency to see connections between diverse things, and (8) a marked tendency to ask "why?" or "what if?" (p. 15).

Although the definitions are slightly different, most researchers agree that SQ relates to the ability to seek meaning and purpose in life and work. It is how we discover interconnections, solve daily problems, and find a better life (Emmons, 2000a; Wolman, 2001; Zohar & Marshall, 2000).

Since Emmons, Zohar, and Marshall proposed a new intelligence, the work of Howard Gardner should be consulted. In 1983, Gardner established the theory of multiple intelligences. Many researchers have suggested that there are more types of intelligence than the eight initial ones Gardner proposed.

Emotional intelligence emerged in Daniel Goleman's 1995 book, *Emotional Intelligence*. Gardner (2006) did not list emotional or spiritual intelligence as part of the eight intelligences. Gardner did include intrapersonal intelligence (the ability to understand one's thoughts, emotions, and feelings) and interpersonal intelligence (the ability to understand the thoughts, emotions, and feelings of others). SQ differs from emotional intelligence because it allows people to question the situation, to solve problems, and to provide the next steps to create a better reality (Zohar & Marshall, 2000).

Wigglesworth (2012) stated that "Spiritual intelligence is the ability of individuals to behave with tact and compassion while maintaining inner peace and outer, regardless of the situation" (p. 8). According to Wigglesworth, human intelligence exists on a four-part hierarchy. The hierarchy is a pyramid that demonstrates the sequence of development. It begins with physical intelligence, such as learning to walk. The next stage in the pyramid is linguistic and cognitive abilities, known as the intelligence quotient. The following stage in the pyramid is developing emotional intelligence, which comes before SQ (Priyono, 2015). According to Wigglesworth, emotional intelligence and SQ are related to each other, and they both reinforce one another (see Figure 1).

Figure 1. Wigglesworth's Four-Part Development Hierarchy of Human Intelligence
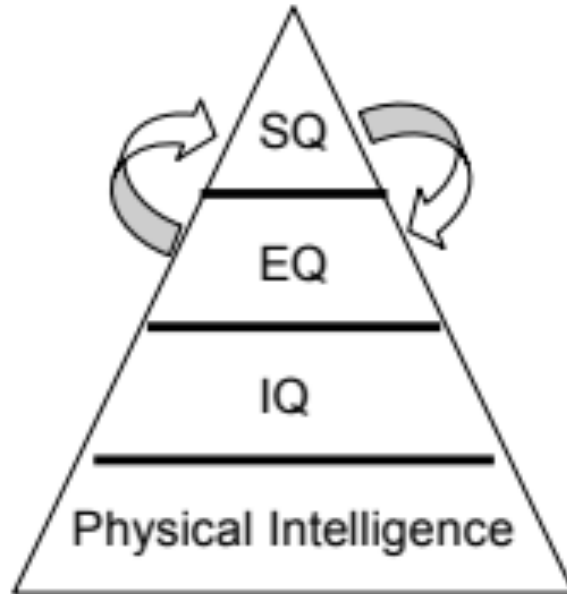
Representation of four kinds of human intelligences and the order in which they are developed. Adapted from Wigglesworth, C. (2012). *SQ21: The twenty-one skills of spiritual intelligence*. New York, NY: Select Books.

Alluding to the work of Daniel Goleman, Wigglesworth (2012) agreed that when humans are angry, nervous, or upset, the limbic system is activated. The activation of the limbic system impacts the neocortex, and many areas lose the function of blood flow. This shift of blood flow lessens one's perceptive abilities and skillfulness. However, a person with high SQ can manage the defenses of ego (Wigglesworth, 2012).

SQ increases the capacity to understand people at a high level (Vaughn, 2002). It includes the ability to understand existential questions and insight into consciousness. It also includes the capacity to care, the power to tolerate, and the ability to solve problems of meaning and value (Zohar & Marshall, 2000). SQ can also be viewed as the capacity to embody spirituality to improve daily functioning and well-being (Amram, 2009). Griffiths (2011) defined SQ as finding deeper meaning and purpose beyond the ego. It is

the intelligence that helps humans feel greater fulfillment and find deeper meaning and purpose in life.

The theoretical framework for this study was based on Griffiths' (2011) definition of SQ. Griffiths' definition is in alignment with Zohar and Marshall's (2000) theory of SQ. Zohar and Marshall (2000) asserted that SQ is "based on the brain's third neural system, the synchronous neural oscillations that unify data across the whole brain" (p. 39). SQ is the innate ability of self that connects to the deep, intuitive meaning of values and makes us aware of how we solve problems with peace (Zohar & Marshall, 2000). Griffiths (2011) agreed with Zohar and Marshall's theory that SQ is the brain's third neural system. Griffiths (2011) postulated that SQ is the whole brain synchronously. SQ is associated with consciousness and the state of presence that links mind, self, and world into a meaningful whole (Griffiths, 2011).

According to Griffiths (2011), the soul establishes the state of presence and activates SQ. IQ and EQ are exercised by the ego when SQ has not activated the soul. In essence, the spiritual quotient connects to values and meaning in life and exchanges the ego with soul (Kaur, Singh, & Bhatia, 2016). Figure 2 shows Griffiths' model of IQ, SQ, and EQ and its relationship to the whole brain.

Figure 2. Griffiths' Model of IQ, SQ, and EQ.
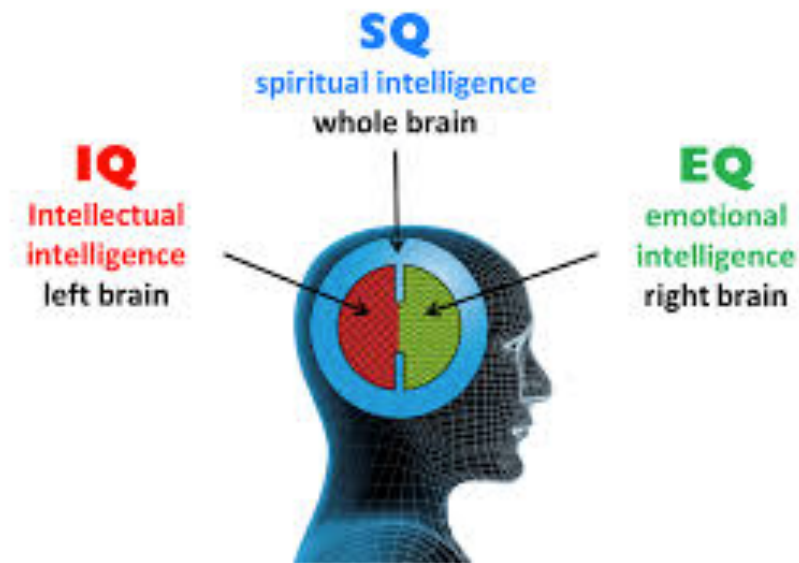
Illustration of the top three intelligences of Wigglesworth's hierarchy and the part of the brain in which they are located. Reprinted with permission from https://sqi.co/ego-and-soiul/

SQ plays a significant role in the success of a person in the workplace (Zohar & Marshall, 2000). It leads to the capacity for employees to search for meaningful work. Milliman et al.'s (2003) model of a spiritual workplace focuses on meeting one's inner life through meaningful work while making contributions to others' lives. In addition to Griffiths' definition of SQ, the theoretical framework for this study will be based on the work of Milliman et al. (2003). Figure 3 illustrates the concept of spirituality in the workplace at the individual, group, and organizational level. The model suggests that purpose, a sense of connection, and values are essential components to a thriving organization.

Figure 3. Milliman et al.'s Model of Spirituality in the Workplace

Individual Level
Meaningful Work:
• Enjoy work
• Energised by work
• Work gives personal meaning and purpose

Group Level
Sense of Community:
• Sense of connection with co-workers
• Employees support each other
• Linked with a common purpose

Organization Level
Alignment w/ Organization Values:
• Feel connected to organization's goals
• Identify with organization's mission and values
• Organization cares about employees

The components of spirituality in the workplace at each of the three levels of the organization. Adapted from Milliman, J., Czaplewski, A., & Ferguson, J. (2003). Workplace spirituality and employee work attitudes: An exploratory empirical assessment. *Journal of Organizational Change Management*, *16*, 426-447.

Science of Workplace Spirituality

Spirituality derives from the Latin word *spiritus* or *spiritualis*. Merriam-Webster Dictionary (2007) defines spirituality as breathing, breath, air, or the wind. According to Banner (1995) and Twigg (2004) spirituality is being human, and it transcends human-made religion. Shields (2005) believed that "Spirituality is not religious laws, creeds, or rituals, but is a life-inspiring force" (p. 239). Spirituality is not referred to as religion, but rather it is the inner wisdom and connection to humanity (Ray, 1992). Palmer (1998) asserted, "It is a human quest for connectedness with something larger and trustworthy than our egos" (p. 6). Furthermore, Holmes (2003) noted that spirituality is a language not developed. In essence, it brings one closer to his or her existence and purpose. In this research, spirituality is defined as meaningful, holistic, an understanding of one's self, and an understanding of one's relationship and interconnectedness to others.

Definition of Workplace Spirituality

There is a growing and sustained interest in spirituality in the workplace and organization performance (Campuzano & Seteroff, 2010; Saks, 2011). The interest in spirituality in the workplace has a widespread body of politics. The research in the field of spirituality in the workplace is implicative of leadership research from 50 years ago. Researchers define spirituality in the workplace with various terms. Present-day researchers are still trying to determine a standard for measurement and interpretation. More specifically, researchers are exploring the interrelationships between various variables. Also, researchers are looking at the impact of spirituality in the workplace on organizational leadership and performance indicators. In the past 11 years, research has been conducted (Berry, 2013; Duchon & Plowman, 2005; Gallengher, 2014; Giacalone & Jurkiewicz, 2003; Guillory, 2001; Kinjerski & Skrypnek, 2004; Marques, 2007; Pawar, 2009; Rego & Cunha, 2007), and these researchers have concluded that a fresh perspective is needed when investigating spirituality in the workplace. A major goal of this research is to provide such a fresh perspective.

The research definitions regarding the emerging field of spirituality in the workplace have ranged from definitions of religion to definitions that measure religious faithfulness and spiritual expression (Karakas, 2010). Spirituality in the workplace has been defined as a sense of connection to something beyond ourselves. It involves having a meaningful and purposeful life and a connectedness to others, self, and nature (Puchalski, 2009). Ashmos and Duchon (2000) stated that "spirituality involves the recognition that employees have an inner life that needs meaningful work that takes place in the context of a community" (p. 137). Giacalone and Jurkiewicz (2003) defined

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spirituality in the workplace as a framework of organizational values that is evidence through exemplifying a culture that promotes interconnectedness work processes. This act facilitates a sense of being connected to others that provides feelings of completeness and joy through meaningful work (p. 13). Similarly, Mitroff and Denton (1999) defined spirituality in the workplace as a secure connection and core belief between coworkers that aligns with the organization's values. Significantly, all definitions include the view that spirituality in the workplace involves a sense of connectedness at work and deeper, holistic values (Gibbons, 2000).

Research suggests that people in today's workforce desire a holistic life (Marques, 2005). More specifically, they desire organizations to include acceptance of their spirituality. The 21st century has a growing number of researchers who have published work that suggests that spirituality in the workplace is a sustainable new field that is worthy of further research (Miller, 2007). A crucial question that researchers are facing is "Are there quantitative methods to understand the phenomenon of spirituality in the workplace?". One concerning issue regarding spirituality in the workplace is using a survey instrument to measure something deeply personal and subjective. The other concern is the promotion of spirituality in the workplace solely for organizational performance purposes.

Research suggests that SQ supports employees in identifying and aligning personal values with a sense of purpose (Wigglesworth, 2012). When functioning with high SQ, employees utilize a high level of integrity and understand their influences on the vision and mission of the workplace. Although research has shown evidence of connections between workplace spirituality, individual creativity, ethical values, honest

behavior, meaningful personal fulfillment of work, and an increased commitment to organizational goals (Krishnakumar & Neck, 2002), few organizations permit people to fulfill their spiritual needs at work. In addition to the above variables, current studies have shown significant relationships between workplace spirituality and work attitudes. The study suggests that workplace spirituality and work attitudes substantially impact organizational commitment, self-awareness, intrinsic motivation, work satisfaction, job engagement, and organization-based self-esteem (Milliman et al., 2003).

Reave (2005) noted that "a leader's demonstration of spiritual values such as integrity, honesty, and humility have been found to be clearly related to leadership success" (p. 680). Fundamentally, organizational management practices and leader behavior that are consistent with building the capacity of a spiritual workplace provide an environment free of negative attitudes about workers' actions. Giacalone and Jurkiewicz (2003) defined workplace spirituality as a "framework of organizational values evidenced in the culture that promotes an experience of transcendence through the work process, facilitating their sense of being connected in a way that provides feelings of compassion and joy" (p. 13). Leadership theorists have proposed a need to voice an inspiring vision; however, more of a focus should be on the actions of demonstrating ethics, respect, and compassion for others. A holistic view of leadership looks at a leader's impact on members and attainment of targets. Research suggests that spiritual conditions and practices can be correlated with leadership effectiveness (Tourish & Tourish, 2010).

According to Marques (2005), workplace spirituality is

an experience of interconnectedness and trust among those involved in a work

process, engendered by individual goodwill; leading to the collective creation of a

motivational, organizational culture, epitomized by reciprocity and solidarity; and

resulting in enhanced overall performance, which is ultimately translated in

lasting organizational excellence. (p. 283)

Spirituality at work is a tool for overcoming organizational problems. Research suggests

that the focus on spirituality in the world of academia is to develop more substantial

meaning to one's workplace. Spirituality in the workplace enhances values, motivation,

ethics, leadership, work-life balance, and other essential elements of an organization.

Spirituality takes practice; it has to deal with the daily collective and individual practices

within the organization. Spirituality can be associated with the establishment of religion,

but it can also occur without religion. It requires self-awareness or self-actualization

(Maslow, 1969) by an individual or group that might or might not be aligned with an

established religious association or institution. Spirituality is a core of inner and social

values of the ethical organization. In the workplace, spirituality can consist of

individuals' and organizations' seeking an opportunity to grow and contribute to society

in a meaningful way.

Giacalone and Jurkiewicz (2010) defined spirituality as the

aspects of the workplace, either in the individual, the group, or the organization,

that promote individual feelings of satisfaction through transcendence. To

elaborate, that the process of work facilitates employee's sense of being connected

to a non-physical force beyond themselves that provide feelings of completeness

and joy. (p. 13)

There are many definitions of spirituality in the workplace. Smith and Rayment (2007)

stated, "Spirituality in the workplace is about individuals and organizations seeing work

as a spiritual path, as an opportunity to contribute to society in a meaningful way" (p. 221).

Guillory (2001) asserted, "Spirituality has been defined as our inner consciousness, a specific form of work feeling that energizes action" (p. 33). Ashmos and Duchon (2000) described spiritualty in the workplace "by identifying the dimensions of that construct" (p. 143) and concluded that workplace spirituality is "the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community" (p. 139). Ashmos and Duchon (2000) considered the spirituality movement as "a major transformation" (p. 134). While Guillory (2001) described spirituality as an inner consciousness of the mind, Marques et al. (2007) noted that meaning, self-expression, and interconnectedness to something higher are spiritual dimensions that employees within a spiritual workplace exhibit. Mitroff and Denton (1999) believed that spirituality is "being connected with one's complete self, others and the entire universe" (p. 83).

However, some researchers caution against the potential misuse of spirituality at work. They believe that organizations will use this as a tactic solely to increase revenue (Brown, 2003; Cavanagh & Bandsuch, 2002; Jackson, 2000; Mitroff & Denton, 1999). Conversely, other researchers believe that it can improve organizational performance (Ashmos & Duchon, 2000; Garcia-Zamor, 2003; Giacalone & Jurkiewicz, 2003; Fry, 2003). On the other hand, profitable gains, productivity, and profitability might not be a problem as long as human compassion, interconnectedness, and meaningful work are part of the process (Karakas, 2009). Covey (2014) proposed that,

The word spiritual has its roots in spirit, for which dictionaries provide many definitions, most of which are nonreligious in nature, such as 'disposition of mind or outlook' or 'a mental disposition characterized by firmness or assertiveness.' Thesauruses likewise put forward many synonyms for spirit including disposition, courage, determination, vigor, will, moral fiber, heart, enthusiasm, inner self, fortitude, and strength. Combine the dictionary definitions with these synonyms, and that is what I am referring to here when speaking of young people's spirits, or spiritual needs. (p. 30)

From the definitions mentioned, one could conclude that spirituality is the relationship one has with one's self. It is a sense of personal insight and interest towards a universal acceptance of love, integrity, and truthfulness towards ourselves. Spirituality in the workplace allows for self-awareness, self-management, focusing on inner life, work-life balance, meaningful work, and a sense of community. A spiritual workplace can create a culture of positive relationships and teamwork and can foster creativity (Giacalone & Jurkiewicz, 2004; Grant et al., 2007; Liu & Robertson, 2010).

Transformational Leadership

Gardner (2006) challenged Emmons' (2000a) theory of SQ. Gardner (2006) stated that "what counts as an intelligence is a judgment call and not an algorithmic conclusion" (p. 10). However, SQ is emerging in the literature as a scholarly concept. Assessment tools have been designed to create accurate measures of SQ (King & DeCicco, 2009; Manghrani, 2011). With the help of these assessment tools, researchers are beginning to analyze the impact of SQ on leadership, particularly transformational leadership (Christ-Lakin, 2010).

The supervisor is an immediate and prominent person in the organization. Most employees tend to view the actions of supervisors as reflecting the organization's desires. Research suggests that employees believe that there is an exchange value in a relationship with the organization and their immediate supervisor (Stinglhamber & Vandenberghe, 2003). Therefore, in theory, supervisors must have a direct influence on the behaviors and attitudes of their employees through their leadership. Bass and Avolio (1994) acknowledged four behaviors associated with transformational leaders. Chou (2014) stated that these four I's are

> (1) idealized influence, which can be defined as serving as a charismatic role model to followers; (2) inspirational motivation that involves articulation of a clear, appealing, and inspiring vision of followers; (3) intellectual stimulation of follower creativity by questioning assumptions and challenging the status quo; and (4) individual consideration, which involves attending to and supporting the individual needs of followers. (p. 50)

Table 1 illustrates the model for implementing the behaviors of the four I's approach. It gives a synopsis of the components of transformational leadership as depicted by Avolio and Bass. The theory suggests that leaders must develop competencies of the four I's to influence their employees' behaviors and attitudes. Transformational leaders build a culture of positive relationships.

Table 1

The Four I's of Transformational Leadership

Table 1.1—Components of Transformational Leadership (Bass)	
The Four I's—Leaders who display transformational leadership embody some or many of the following behaviors and traits	
Idealized influence	• Instill pride in followers (charismatic) • Goes beyond their self interest for the greater good of the organization • Displays a sense of power and confidence • Talk about their most important values and beliefs • Emphasize collective mission
Inspirational motivation	• Talk optimistically about future • Articulate a compelling vision for the future • Talk about what needs to be accomplished; express confidence that goals will be achieved • Creates exciting image of what is essential to consider • Encourages team-spirit, general enthusiasm
Intellectual stimulation	• Seeks differing perspectives • Gets others to look at problems from differing angles • Encourage non-traditional thinking • Suggest new ways of looking at completing assignments • Re-examine critical assumptions
Individualized consideration	• Spend time coaching and teaching followers • Promote self-development • Treat team members as individuals • Identify differing needs, abilities, and aspirations for team members • Listen to others' concerns • Help develop others' strengths

Note. Adapted from Hughes, T. A. (2014). *Idealized, Inspirational, and Intellectual Leaders in the Social Sector: Transformational Leadership and the Kravis Prize*.

The Five Principles of Transformational Leaders

Kouzes and Pozner (2012) defined leadership as the art of inspiring others to want to achieve a shared aspiration. They asserted that there are five principles of extraordinary leaders: (a) model the way, (b) inspire a shared vision, (c) challenge the process, (d) enable others to act, and (e) encourage the heart (Kouzes & Posner, 2007). Great leaders utilize the principles in their daily practices to be agents of change.

Model the way. Transformational leaders set standards of excellence. They believe in their communities of practice; hence, they create an environment of trust and compassion. Transformational leaders are active in their practice, and others want to follow their lead. They understand that organizational change management is key in fostering a healthy mindset. Transformational leaders create opportunities and celebrate the smallest successes as they work towards a shared common goal.

Inspire a shared vision. Transformational leaders effectively communicate their vision. They also help others understand their roles and responsibilities. The leaders ignite and move the idea into reality and inspire people to have insight, thus bringing the concept to a common reality (Northouse, 2013).

Challenge the process. Great leaders encourage questioning and risk taking. They support others in designing approaches and processes on how to do things efficiently. Transformational leaders view risk as necessary, and they understand the positive and negative impact of executing one (Gostick & Elton, 2010). They have the courage to take action on something that does not exemplify daily practice (Secretan, 2006).

Enable others to act. Collaboration is a practice embraced by transformational leaders' organizations. The leaders highly encourage and value the collaborative process. They listen, challenge, and strengthen each member so that the team is working at full capacity (Gostick & Elton, 2010).

Encourage the heart. Great leaders authentically celebrate successes of the communities they serve. They encourage the community of practice to motivate and congratulate people for jobs well done. The spirit of well wishes inspires others to have

compassion, empathy, and a positive outlook for the people and community the organization serves (Northouse, 2013).

The five principles foster the heart of teams within an organization. Transformational leaders impact change at many levels. They inspire people on a personal, organizational, team, and cultural level. The five principles encourage others to maximize their human potential and influence others to transform.

Spiritual intelligence and transformational leadership. Researchers have begun the discussion of theoretical terms and similarities that exist between transformational leadership and SQ (Howard, Guramatunha-Mudiwa, & White, 2009). Transformational leaders are encouraged to take risks and question assumptions (Vinger & Cilliers, 2006). Similarly, Zohar and Marshall's (2001) indicators of high SQ include asking "why" and "what if" questions and the ability to work against convention. Additionally, spiritually intelligent individuals question the organization's operational processes and seek opportunities for creative solutions to address problems.

The characteristics of idealized influence and inspirational motivation within transformational leadership suggest the importance of values, mission, and purpose (Bass & Avolio, 1994). Likewise, a spiritually intelligent individual is also inspired by vision and values (Zohar & Marshall, 2000). Transformational leaders place a great deal of value on relationships. Similarly, in SQ, there is a strong emphasis on the interconnections of humans. The interconnection encourages people to view others as whole people who need to find fulfillment in purposeful lives (Bass & Avolio, 1994).

Transformational Leadership in a Spiritual Workplace

According to Fry and Matherly (2006), spirituality in the workplace allows for leaders to be responsive to their workers. Through experiencing spirituality in the workplace, employees can show interactive commitment, punctuality, and performance. Spirituality in the workplace is demonstrated through the development of a mutually reciprocated value-based culture. Crowley (2011) asserted that leaders must lead from the heart in addition to producing tangible results for the organization. Fairholm's (2000) research suggests that connecting with people and their aspirations is spiritual because it demonstrates being tuned into the spiritual self. Leaders should exercise their intellectual skills (IQ), awareness of self and others (EQ), and head and heart (SQ), the combination of which fosters creativity and innovation (Fairholm, 2000).

A spiritual workplace can align with motivation theories, particularly intrinsic motivation. Some researchers define spiritual leadership as values, behavior, and attitudes that intrinsically motivate oneself and others (Burke & Mikkelsen, 2006; Daft, 2014; Fry, 2003). Spiritual leaders have a keen sense of well-being and refer to their workplace as a calling (Fry & Matherly, 2006). Current studies suggest that spirituality in organizational leadership engenders high-level worker productivity. In essence, the workers exert efforts beyond their scope of work to achieve performance excellence (Fry & Matherly, 2006; Mitroff & Denton, 1999).

Spiritual leaders lead with the heart. Spirituality is integrated with work, self, and professional skills. Reave (2005) stated, "Spiritual values and practices also allow leaders to achieve organizational goals such as increased productivity, lowered rates of turnover, greater sustainability, and improved employee health" (p. 656). Spirituality

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leadership stems from one's awareness of self and one's sense of connectedness of the world. More specifically, Korac-Kakabadse, Kouzmin, and Kakabadse (2002) contended, "...leadership is the activation of a leader's soul rather from the behavior of the leader" (p. 173). Research indicates that leaders in medicine and education are seeking holistic practices in their professions. Spiritual leadership is about how we engage others in our lives and work. In essence, it is about making a connection with people and for people through collaboration and meaningful work (Oliver, Collins, Burns, & Nicholas, 2006).

Leaders must balance work identity, personal identity, and the meaning of life (Vicari, 2003, p. 41) through modeling habits of reflection as they guide employees to meaningful self-analysis. According to Dantley (2003), spirituality is the instrument in our lives through which we build connectivity and community with others" (p. 5). Phillips (2000) maintained that spirituality in education is the teacher who is a light for others and actualizes human potential daily (Rebore, 2001). Palmer (1998) argued that "spiritual is always present in public education whether we acknowledge it or not" (p. 8). Spiritual dimensions are noted as inwardness, interconnectivity, and values in educational literature (Kessler, 2000; Miller, 2007).

Culture of Spiritual Workplace

Across the United States, leaders are on a quest to find strategies and structures to facilitate improving the culture of the environment (Zmuda, Kline, & Kuklis, 2004). Anderson and Anderson (2010) recognized that for breakthrough results to occur, organizations must invest in human potential. A change in management processes and a focus on empowering workers are imperative for employees to contribute more of their

talents and desires. DuFour and Mattos (2013) and Senge (2006) stated that leaders must build and support a community to change initiatives. Additionally, DuFour and Marzano (2011) stated that "no single person has all of the knowledge, skills, expertise, and energy to fulfill each of the 21 leadership responsibilities. The need for creating a strong leadership team has been cited repeatedly in both educational and organizational research" (p. 56).

Research over the last decade suggests that organizations need to promote the concept of team development as a transformational (Bass, Avolio, Jung, & Berson, 2003) and creative leadership process (Rickards & Moger, 2000). According to the studies, a transformational and creative leadership process aligns with a societal need to improve organizational performance by developing leadership and collaborative teams.

Moore (2008) asserted that spirituality has a direct connection to enhanced workplace cohesion, team-sacrificing behavior, and physical and mental health of employees (p. 86). The research reveals that organizations that welcomed spirituality had higher performance and returns than organizations that did not practice workplace spirituality (p. 87). Additionally, the research uncovered a correlation between workplace spirituality and improvements in employee retention, ethical actions, teamwork, and enhanced leadership (Moore & Casper, 2006).

According to Katzenbach and Smith (2005), high-performance teams have complementary skills, mutual accountability, a common approach, and shared goals. However, high-performing teams develop a deep commitment amongst their members' and one another's personal well-being. The teams do this while problem solving and meeting targets. The research of Scott (2008) on institutions suggests that high-

performance teams are committed to each other's spiritual growth and to making a difference in the world. Leaders can provide workers with the opportunity to find a greater meaning and purpose through the challenges and opportunities related to personal growth reflection and fostering team relationships. Throughout the world, teams are important in daily practices. Hindus gather in spiritual communities called *Satsan*, and this is an important factor in developing their consciousness (Scott, 2008). In addition, Native Americans gather in tribes called wisdom councils to make the decisions that impact the next generation. Similarly, in Christianity, Jesus speaks of gathering in twos or threes. Groups of people coming together for a higher purpose is part of every wisdom tradition (Lock & Scott, 2013).

Teamwork

Many organizations are concerned with sustainable high performance. Human resource management (HRM) focuses on encouraging workers to apply their abilities to further the organization's goals and their personal goals. There are several approaches to motivate people, such as rewards, punishment, and a plan of action to satisfy personal needs. In the 21st century, rapid development of the world means that highly cooperated working styles and teamwork are the new standards of work practice. Interprofessional teams that encompass interdisciplinary departments work together to drive the mission of the organization. Most jobs require projects and management styles to achieve high-level performance. Teamwork is essential to staff development (Beal, Burke, Cohen, & McCendon, 1997).

A transformation change that could produce high-level performance in an organization is teamwork. The research reported in *The Orange Revolution* suggests that

breakthrough teams that generate their own momentum are the change drivers of exceptional success (Gostick & Elton, 2010). Teams that have breakthrough results work collaboratively. They do not rely on an individual but tap into the power of the group. Organizations that are proficient in this kind of teamwork, such as Zappo, Apple, Nike, and Google, produce results that impact the changing world (Pink, 2006). Teamwork is an essential, prevalent practice in successful organizations. According to Cohen and Bailey (1997), a team is defined as

> a collection of individuals who are interdependent in their tasks, who share responsibility for outcomes, who see themselves and who are seen by others as an intact social entity embedded in one or more larger social systems, and who manage their relationship across organizational boundaries. A team therefore has a unity of purpose, a social structure, and its members share a common responsibility for outcomes which is not necessarily a common cause. (p. 241)

According to Armstrong and Armstrong (2001), clear communication is key in motivating teams. Motivation theory focuses on the process of motivation and its impact on work performance. It also covers how transformational leaders can inspire teams to apply their efforts and abilities to master their personal and the organization's goals (Armstrong & Armstrong, 2001).

Currently, there are various approaches to motivating teams, such as trust, leadership, empowerment, 360-degree feedback, rewards, continuous learning, and professional learning communities (Kiffin-Petersen & Cordery, 2003). For example, work teams with assigned members do not work as well as voluntarily formed work teams. Voluntarily formed work teams have higher work motivation and better

performance. Most voluntarily formed groups often work together even in their free time. Team members share responsibilities, raising both the quantity and quality of productivity through limitless efforts. The team environment that is friendly and warm creates an atmosphere where team members feel comfortable and voluntarily complement each other's skills.

The most effective leader understands the balance between relationships and spiritual connection to the team. Team members become more committed and inspired by one another and implement a process for success. Esprit de corps can be defined and understood as the collective spirit of the team (Merriam-Webster's, 2007). Communication, openness, and trust are important lines of communication methods. Creativity is utilizing the group's spiritual practices from wisdom and problem solving.

Workplace spirituality involves having a deep connection and relationship with others in a community (Ashmos & Duchon, 2000). Essentially, this dimension of workplace spirituality occurs with groups of people (e.g., interactions between employees and their co-workers). The work of the community is based on people believing that they are connected to each other and that they see their inner self and the inner self of other people (Maynard, 1992; Miller, 2007). Neal and Bennett (2000) asserted that esprit de corps is the level of spirituality of mental and emotional connections amongst teams or groups within organizations. The spirit of the team is a deeper connection among people, including support, freedom of expression, and caring.

Positive Workplace Culture

The Merriam-Webster English language learner online dictionary defines culture in an organization "as a way of thinking, behaving, or working that exists in a place or

organization (such as a business)" (Culture, 2018). Fostering creativity and innovation and sharing information collaboratively can be positive influences in the culture of an organization (Guillory, 2001, 2007; Kouzes & Posner, 2007; Marques et al., 2007; Yu & Yu, 2013). When this occurs, the organizational culture and environment align with the values of the organization. Additionally, fostering creativity and innovation and sharing information influence social aspects of the organization when there are not defined purposes to guide the behaviors and actions at work. Companies that stress organizational culture can implement their vision and employ workers that align to the organization's purpose in the workforce (Collins & Smith, 2006; Emmons, 2000b; Fry et al., 2005; Kontoghiorghes, Awbre, & Feurig, 2005; Kouzes & Posner, 2007; Reave, 2005).

In the 21st century, visionary insights are becoming increasingly important. They allow a way to bridge organizational, social, and cultural differences (Waddock, 2008). Innovative organizations have utilized strategies that help build connections, several intelligences (Bonabeau & Meyer, 2001; Gardner, 2006), and collective intelligence in teams (Gostick & Elton, 2010). The 21st century is the century of the digital age and networking (Waddock, 2008). Hence, more attention on collaborative, flexible, and motivational approaches are utilized (Harvey & Drolet, 2006). Holistic approaches to management are being encompassed in organizations. More specifically, employees are encouraged to reflect on their whole person—their mind, body, and spirit (Daft & Lengel, 2000; Duchon & Plowman, 2005; Rego & Cunha, 2007). Karakas (2009) noted that organization development methods will become (a) more democratic and community oriented; (b) more participative, collaborative, and lateral; (c) open to non-linearity,

inspiration, and creativity; (d) more integrated and holistic; (e) more emergent and complex; and (f) more reliant on a diverse set of perspectives and on considering different stakeholders. Recent approaches have included appreciative inquiry, (Hammond, 2013) and spirituality at work (Berry, 2013; Duchon & Plowman, 2005; Gallengher, 2014; Giacalone & Jurkiewicz, 2003; Guillory, 2001; Kinjerski & Skrypnek, 2004; Marques, 2007; Pawar, 2009; Rego & Cunha, 2007).

According to Karakas (2009), three perspectives on spirituality in the workplace are particularly important. They are (a) the human resources perspective, in which spirituality enhances employee well-being and quality of life; (b) the philosophical perspective, which means that spirituality provides employees a sense of purpose and meaning at work; and (c) the interpersonal perspective, in which spirituality provides employees a sense of interconnectedness and community. Figure 4 shows the outcomes of a supportive environment on the individuals of the organization.

Figure 4. Benefits of a Supportive Work Environment
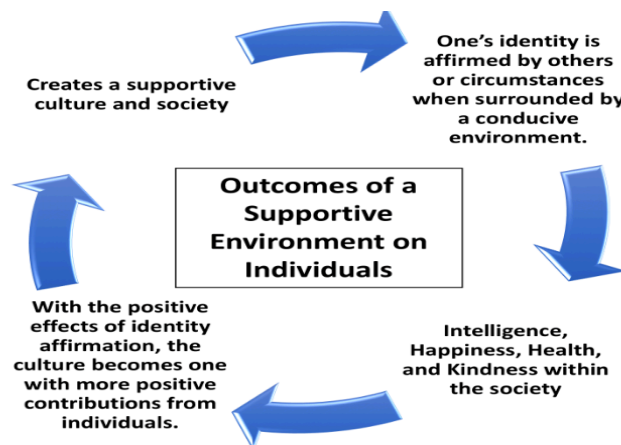
The ways in which a supportive workplace environment can benefit the individuals within an organization. Adapted from Markus, H. R., & Kitayama, S. (2010). Cultures and selves: A cycle of mutual constitution. *Perspectives on Psychological Science, 5*(4), 420-430.

Impact of Meaningful Work

Research suggests that incorporating spirituality in the workplace might help solve stress and burnout. Additionally, incorporating spirituality in the workplace might reduce burnout and stress problems through supporting the well-being of employees (Karakas, 2010). Several types of research clearly show a positive outcome for individual employees. More specifically, the research shows evidence of increased happiness, work satisfaction, and devotion (Giacalone & Jurkiewicz, 2003; Paloutzian, Emmons, & Keortge, 2003; Reave, 2005). Additionally, some study results have shown that incorporating spirituality in the workplace leads to improvement in productivity, absenteeism, and turnover (Fry, 2005; Giacalone & Jurkiewicz, 2003). According to Karakas (2009), there is a direct correlation between workplace spirituality and employee commitment to the organization, intrinsic work satisfaction, and job involvement.

The research of Gull and Doh (2004) indicates that employees who are engaged in their work find more meaning in their work. More specifically, employees who work ethically, collaboratively, and creatively incorporate their spirituality and values into their work. Hence, employees increase their personal satisfaction and happiness (Reave, 2005). According to Lips-Wiersma (2002), organizations that promote spirituality in the workplace foster creativity, empowerment, and meaningful purpose.

Current research suggests that associating human values with organizational goals facilitates employee engagement (Word, 2012). Several researchers have asserted that there is an interconnection between workplace spirituality and employee devotion (Crawford et al., 2008; Miller, 2007; Milliman et al., 2003; Mitchell & Boyle, 2009; Mitroff & Denton, 1999; Moore & Casper, 2006; Petchsawang & Duchon, 2012).

Additionally, intrinsic job satisfaction, employee engagement, job performance, and intent to quit are aligned to cultivating goals and workplace spirituality (Crawford et al., 2008; Duchon & Plowman, 2005; Petchsawang & Duchon, 2012).

Organizational change management drives performance in a highly competitive and rapidly changing world (Yeo, 2005). Organizations that value and incorporate learning provide many benefits, especially the benefit of creating knowledge that translates to innovation (Kontoghiorghes et al., 2005; Nonaka, Toyama, & Hirata, 2008). Gallagher, Rocco, and Landorf (2007) have asserted that learning is the interaction of mental, spiritual, emotional, and behavioral aspects of the individual. Learning is transformative from intellectual perspectives to the behavioral relationship (Gallagher et al., 2007; Nonaka, Toyama, & Hirata, 2008).

Organizational learning shapes the organization (Gallagher et al., 2007). Many researchers have examined organizational culture, but very few have studied how the culture of the organization nourishes teamwork and the individual spirit. Organizations that are sustainable have thrived at changing when met with tumultuous obstacles. These organizations succeed at building a collective-oriented change (Collins & Hansen, 2011). Organizations that have a high performance and that outperformed their competitors built capacity for the change through consistent innovative teamwork, a cohesive culture of engagement, and an understanding of mutual accountability (Hargreaves, Harris, & Boyle, 2010). More specifically, these teams work collaboratively as a strategy for high performance and demonstrate beyond competitive ventures. Research suggests that workplace spirituality, leadership, trust, and motivation enhance an organization's effectiveness (Bratianu & Orzea, 2012; Connelly & Kevin Kelloway, 2003; Goh, 2002;

Gruenfeld, Mannix, Williams, & Neale, 1996; Lilleoere & Holme Hansen, 2011; Long & Helms Mills, 2010; Mitchell & Boyle, 2009; Politis, 2003; Smith & Rupp, 2003; Syed-Ikhsan & Rowland, 2004; Tse & Mitchell, 2010).

Creativity and innovation. An organization that allows its workers to openly express their ideas in a positive atmosphere while holding people accountable experiences higher levels of innovation. This kind of organizational climate allows for creativity and teamwork, which are essential for innovation. Leaders are an important entity in fostering an innovative culture (Chavous, 2016; Gostick & Elton, 2010; Giacolone & Jurkiewicz, 2010; Hargreaves, Harris, & Boyle, 2010). The leaders promote and oversee interactions between employees (Kontoghiorghes et al., 2005; Kouzes & Posner, 2007; Madrid, Totterdell, Niven, & Barros, 2016; Reave, 2005). Research suggests that information sharing and working in teams are associated with innovation. In essence, leaders should try to make their employees feel confident (Madrid et al., 2016).

Creativity, innovation, self-efficacy, and optimism are related to job satisfaction in the workplace (Ahmed, 2015). Job satisfaction influences how one perceives her or his job. More explicitly, it is a decision-making factor whether one chooses to stay at an organization or not. Employees who acknowledge job satisfaction have improved mental and overall well-being (Desrumaux et al., 2015; Kinjerski & Skrypnek, 2004; Ling, Nefs, Morina, Heynderickx, & Brinkman, 2014). It is important for organizations to attend to the need of job satisfaction in the workplace because workers spend a majority of their time at the workplace.

Self-efficacy. Self-efficacy refers to one's belief in his or her competencies to execute behaviors to perform particular tasks (Bandura, 1995, 1997, 2006). Workers with a higher level of self-efficacy are more likely to be confident in their actions than are workers with a lower self-efficacy. Self-efficacy helps employees have positive attitudes to perform well (Yıldırım, 2015).

Optimism. Webster-Merriam Online Dictionary defines optimism as an inclination to put the most favorable construction upon actions and events or to anticipate the best possible outcome. Optimism is a cognitive function that asserts well-being, which corresponds to job satisfaction (Ahmed, 2015; Desrumaux et al., 2015). Optimism elicits feelings of hope and enthusiasm; it is a crucial component of mental health (Desrumaux et al., 2015). Spirituality in the workplace can foster optimism in the workforce. It encourages activities relating to personal development, compassion, meaningfulness, joy at work, and well-being of employees (Petchsawange & Duchon, 2012). It can increase mental health, and staff who have it might view their lives at work more favorably. Optimism is important to the workplace because it can help individuals cope with stress, which can affect their work (Ahmed, 2015).

Job satisfaction and retention. Human resource management has been charged with engaging the heart, mind, and values of their employees. Organizations are making efforts to connect employees with their mission, vision, and protocols (Branson, 2008, p. 381). By emphasizing personal and spiritual values in the workplace and employee interest in the organization's values, both employee and organization learn to integrate meaning and purpose in the lives of the employees and within the organization.

In essence, HRM teams across the United States are committed to investing in strategies that encourage employee job satisfaction for the bigger picture of the organization. The organization that creates this big picture of greater knowledge of self and purposeful work can contribute to the alignment between the employee and the company values. The HRM team that can create strategies that incorporate and implement spirituality in the workplace creates a culture that is in the best interest and achievement of both organization and individual goals (Marques, 2005). HRM strategies and interventions provide many incentives for self-management. The organization has many work pressures that trigger individuals in an unfavorable way. The HRM approach is geared towards a balanced approach to workplace and personal life. Spiritual practice can help destress the body and mind, and it can also rejuvenate and provide enthusiasm. These attributes can bolster one's self-efficacy and can create an ability for one to align with and believe in the organization's objective (Marques, 2005). The goal of the HRM approach is to establish a workplace that is satisfying and lucrative. While value amongst employees provides an environment of respect, a common goal, and understanding, organizations sometimes find it difficult to balance finances and the worker's goal. It is imperative that organizations not shift one way or the other, as this will impact the organization's performance (Caudron, 2001).

A spiritual workplace supports employee retention rates and job satisfaction (Ashmos & Duchon, 2000; Kinjerski & Skrypnek, 2004; Marschke, Preziosi, & Harrington, 2011). Additionally, it lowers recruitment costs due to low turnover. HRM teams that foster a spiritual workplace have seen an increase in creativity and innovation.

Furthermore, the organization's culture has an improved morale and better cooperation and teamwork from employees (Caudron, 2001).

Summary

The philosophical theories of human identity and the influences of social interactions were examined in the literature review. The literature review began with the Greek philosopher Aristotle, who emphasized the human quest of seeking meaning and happiness. The post-Aristolean era includes the modern father philosophers Descartes, Locke, and Kant, all of whom proposed theories of human identity. In the 21st century, organizations are exploring the spiritual dimension of meaning, purpose, and a sense of community at work (Ashmos & Duchon, 2000). Scholars in the past two decades have made significant efforts to define, measure, and comprehend the phenomenon called workplace spirituality and its effects on the organizational culture (Johnson, 2017).

Organizations that utilize spirituality in the workplace acknowledge that people have an inner core, that employees must find meaningful work, and that their work must take place in the context of community. Rego and Cunha (2007) and McKee et al. (2011) highlighted a sense of community as contributing significantly to employees' well-being. Well-being can reduce employees' work/life stress. To maintain a spiritual workplace culture, leaders must unite employees with a common purpose. Spirituality in the workplace provides a pathway to counterbalance the demands and stress of the organization. Research shows that organizations that foster spirituality in the workplaces experience improved productivity and a reduction in turnover from their employees. In essence, workplace spirituality might help leaders and their employees meet rapidly and efficiently new performance targets (Geh & Tan, 2009).

Spirituality in the workplace can foster a sense of connection and spirit at work. The three perspectives of human resources, the philosophical approach, and the interpersonal approach are important for a spirited workplace in the 21st century. Expressions of wisdom, passion, empathy, and connectedness (Maxwell, 2005) are dimensions of spirituality that can be explored at the individual and team level. The gap in the research reveals that more exploring of human social interaction between individuals and groups is necessary to gain a better understanding of organizational outcomes and individual quality-of-life (Berry, 2013; Bryan, 2009; Gallengher, 2014; Pawar, 2009). More specifically, leaders have an important role in creating an environment that fosters spirituality in the workplace. Spirituality in the workplace can serve the purpose of building the capacity at three levels: meaningful work (individual level), having a sense of community (group level), and being in alignment with the organization's values and mission. These three dimensions of Milliman et al.'s (2003) model and Griffiths' definition of SQ constitute the theoretical framework of workplace spirituality used in this study.

The research presented in the review of literature addressed the theoretical relationships between these variables and the degree to which the theoretical relationships have been supported overtime in empirical studies. Although theoretical and qualitative studies suggest relationships between spiritual intelligence, workplace spirituality, and transformational leadership (Amram, 2009; Wigglesworth, 2012; Wolman, 2001; Zohar & Marshall, 2000), limited studies have focused on Milliman et al.'s (2003) model of workplace spiritualty. The research model could have scholarly and practical implications within the role of leadership. The importance of this research might include

future leadership training based on the three dimensions of Milliman et al.'s (2003) model.

Synthesis Matrix

A synthesis matrix was used to determine the themes and patterns across numerous sources for identifying relationship comparisons (Roberts, 2010). The columns at the top of the matrix represented the common themes and arguments identified in the literature. The rows on the left side of the matrix listed the authors used in this research study. The synthesis matrix allowed the researcher to identify potential gaps in the literature (Appendix A).

CHAPTER III: METHODOLOGY

Overview

This chapter outlines the research design and methods used. The purpose of this chapter is to present the methodology utilized to conduct the research. A qualitative phenomenological approach was used to explore spirituality in the workplace through interviews with nonprofit leaders. The goal of this study was to explore the phenomenon by precisely capturing and describing how nonprofit leaders perceived their experience, feelings, reflections, and connections to others (Patton, 2015). Chapter 3 comprises the research design, a description of the population and sample, the criteria used for selection, an explanation of the data collection and data analysis process, and the limitations of the study.

Purpose Statement

The purpose of this phenomenological study was to explore and understand the perception of nonprofit leaders on how spirituality in the workplace fosters a positive workplace culture.

Research Questions

The following research questions anchored this study:

Central Question

What are the perceptions and experiences of nonprofit leaders on how spirituality in the workplace fosters a positive workplace culture?

Sub-questions

1. How do nonprofit leaders perceive that spirituality in the workplace fosters a positive workplace culture?

2. What do nonprofit leaders perceive as the most beneficial aspect of meaningful work to support a positive work culture?

3. How do nonprofit leaders perceive spiritual intelligence as playing a role in the culture of the organization?

Research Design

A variety of methods are used in a phenomenological study. A phenomenological approach was used because this study's aim was to understand workplace spirituality from the viewpoints of the participants' lived experiences (Creswell, 2013; McMillan & Schumacher, 2010; Patton, 2002). The phenomenological method involves identifying the meaning of the human experience as it relates to a phenomenon (Creswell, 2005). A phenomenological study is used to describe people's experiences and how they experience their experiences (Patton, 2015). Phenomenological research is derivative from the science of philosophy and psychology. It is an inquiry of the human experience expressed by the researcher of the phenomenon depicted by the participants. This research design was rooted in the philosophical foundations and consists of conducting interviews (Giorgi, 2009; Moustakas, 1994). Lester (1999) suggested that,

> phenomenological methods are particularly effective at bringing to the fore the experiences and perceptions of individuals from their own perspectives, and therefore at challenging structural or normative assumptions. Adding an interpretive dimension to phenomenological research, enabling it to be used as the basis for practical theory, allows it to inform, support or challenge policy and action. (p. 1)

A phenomenological approach was aligned with the objective of the study in exploring the lived experiences of leaders in non-profit organizations and their perceptions related to spirituality and its contribution to a positive work environment. Patton (2015) stated, "Phenomenology aims at gaining a deeper understanding of the nature or meaning of our everyday experiences" (p. 115). In this study, the phenomenological method was used to explore participants' experiences. A qualitative method is effective when exploring societal and human problems (Creswell, 2013).

Population

Creswell (2012) defined a population as "a group of individuals who have the same characteristic" (p. 142). Creswell (2012) affirmed that individuals or objects within a certain population usually have a common characteristic or trait. In essence, a population is the total number of individuals who have a common characteristic and who are of interest to a researcher (Creswell, 2012). According to the National Center for Charitable Statistics (2018), there are more than 1.5 million nonprofit organizations in the United States. According to the United States Labor Statistics (2014), nonprofit organizations account for 11.4 million jobs, 10.3% of all private sector employment. The population for this study was all non-profit leaders in the United States. Roberts (2010) declared, "when you don't have an opportunity to study a total group, select a sample as representative as possible of the total group in which you are interested" (p. 149).

Target Population

A target population comprises a set of individuals chosen from the overall population for the study of research. The target population determines whether the group of people is eligible or ineligible for the sampling (Vonk, 2016). The nonprofit sector is

the fourth largest industry in California. The industry produces more jobs than the construction, finance, or real estate industries (Calnonprofits, 2014). The data suggest that there are more than 123,000 nonprofits in California. Hence, the capacity to access a pool of nonprofit leaders existed for this phenomenological research. The target population for this research was nonprofit leaders in California responsible for the management and direction of activities of teams.

Sample

A sample is a group that represents a specific population from which the data are collected (McMillan & Schumacher, 2010, p. 6). More specifically, "a sample is a subgroup of the target population that the researcher plans to study for the purpose of making generalizations about the target population" (Creswell, 2005, p. 598). According to Creswell (2014), the researcher should purposefully select participants who can help understand the research problem and the research questions. Patton (2002) stated that purposeful sampling in qualitative research means "selecting information-rich cases for in- depth study" (p. 242). To identify the sample for this study, the researcher used purposeful sampling. A small sample size allows participants to be studied in depth, which provides many insights into the topic (McMillan & Schumacher, 2010). The researcher used three types of purposeful sampling for this study: convenience, snowball, and criterion sampling.

According to Creswell (2013), convenience sampling is an approach through which participants are selected based on their availability and inclination to participate in the study. In this study, asocial media letter was used to solicit participants via Facebook and Linked In (Appendix B). The letter solicited nonprofit leaders' participation and

gave multifaceted opportunities to be interviewed according to the participant's availability. To ensure the sample was representative of the population, snowball sampling was suitable for this study. In snowball sampling, "the researcher asks participants to identify others to become members of the sample" (Creswell, 2013, p. 146). In this study, the researcher posted a letter on social media (Appendix B) to members of social media asking them to suggest nonprofit leaders in California to become members of the sample. The researcher emailed or inboxed the prospective participant utilizing a letter of recommendation to participate (Appendix C).

Criterion sampling involves selecting cases that meet some predetermined criterion of importance (Patton, 2002, p. 238). This type of sampling adds credibility to a sample when the potential sample is larger than the researcher can handle (Roberts, 2010). Hence, a small sample allows for more in-depth analysis (Patton, 2002). In selecting the participants for the study, a criterion sampling method was utilized. All participants were required to meet all of the following criteria (Appendix B):

1. a leader in a nonprofit organization with a team of at least 15 people,

2. responsible for the management and direction of teams,

3. position is held in the state of California,

4. held a leadership position for three years, and

5. a leader who has transformed or is in the process of transforming a nonprofit organization.

The intent of the researcher was to interview 12 nonprofit leaders located in the state of California. Streubert-Speziale (2007) stated that "the goal of rigor in qualitative research is to accurately represent study participants' experiences" (p. 49). For this

study, purposeful sampling allowed the researcher to select members of the target population (Patton, 2015). As a result, the researcher gained a broad perspective of transformational leadership theory, SQ, and spirituality in the workplace through qualitative inquiry using purposeful sampling.

Instrumentation

In qualitative research, the primary instrument that drives inquiry is the researcher (Creswell, 2013; Patton, 2015). For this study, the researcher served as the primary instrument. Interviews were conducted to provide participants' perceptions of spirituality in the workplace. Additionally, interviews were conducted to determine participants' perceptions of the culture of the workplace. The interview questions were semi-structured to elicit responses without guiding responses or provoking biased responses. An alignment table of the interview questions ensured that the questions were aligned to the research of study based on the theoretical framework of Milliman et al.'s (2003) model and Griffiths' (2011) definition of SQ (Appendix D). The interview questions were reviewed by a panel of leadership experts with 15 to 25 years of experience in crafting interview questions. Four questions from *Spirituality in the Workplace* (Marques, 2007) and six interview questions from Saint Peter's University interview guide were used to conduct the interviews. The questions from Marques consisted of five categories: (1) definition of spirituality in the workplace; (2) structural meanings of experiences in the workplace; (3) underlying themes and contexts for the experience of a spiritual workplace; (4) general structures that precipitate feelings and thoughts about the experience of spirituality in the workplace; and (5) conclusion: an opportunity for interviewee to add, modify, or delete to give a better understanding of interview.

The six questions from Saint Peter's University focused on teamwork. According to Saint Peter's University's interview guide, teams create and maintain strong morale, spirit, and a feeling of belonging. Once an interview was completed, the audio recordings were sent to a transcription service. Once the printed transcript was received, the researcher cross-referenced the transcripts with the interviews.

A pilot test was used prior to conducting the interviews. The interview questions were conducted in person, through video streaming, or via telephone conferencing depending on the leaders' availability.

Data Collection

The essential data collection method for this study consisted of in-depth, semi-structured, open-ended interview questions, key informant interviews, and pilot study data interviews. Patton (2015) stated, "We interview people to find out from them those things we cannot directly observe and to understand what we've observed" (p. 426). After the participants were identified based on the sampling criteria, the researcher followed up with phone calls to provide an overview of the research and to answer any questions they might have had. Expectations and clarifications were discussed to ensure a smooth interview process. After verbal commitments were established, the researcher provided an anticipated timeline for the interviews.

Procedures

1. Participants were solicited via LinkedIn and Facebook (Appendix B).

2. Prospective participants were contacted by the researcher to determine participation and eligibility (Appendix C). An online demographic was obtained (Appendix E).

3. Once eligibility was confirmed, the researcher contacted each participant via e-mail. A letter of invitation (see Appendix F) to volunteer in the research study was attached to the email.

4. After receiving e-mail confirmation to volunteer in the research, the researcher sent out a confirmation letter to each participant. The researcher scheduled a 45-60-minute interview with the participants. These were the documents attached to the email: (a) script questions for review (Appendix G), (b) the research participant's bill of rights (Appendix H), and the consent form (Appendix I). The interviews were recorded on a digital device, and the audio release was embedded in the consent form. The consent form was obtained by the researcher (Appendix I). After conducting the interview, the researcher received feedback to gain valuable insight about interviewing skills and the effect of the interview (Appendix J).

5. Pseudonyms were used to protect the anonymity of the members. The researcher collected the demographic information that specified the age, gender, place of employment, title of leadership position, and number of years in a leadership position.

The researcher was the primary instrument in the research process, which can potentially create biases and might influence the collection of data (Pezalla, Pettigrew, & Miller-Day, 2012). For this study, the researcher designed the demographic questionnaire, conducted the face-to-face or phone interviews, cross-referenced transcripts of interviews with NVivo software, and cross-referenced the coding of transcripts results with two expert researchers.

Validity and Reliability

Validity requires the researcher to check for accuracy to ensure the instrument measures what it is supposed to measure and performs as it is designed to perform. The researcher must engage in collecting and analyzing data to assess the accuracy of an instrument (Creswell, 2014). For this study, specific steps were taken to ensure the study's validity. The various data sources were examined for consistency and justification of the themes from the participants' perspectives. According to Creswell (2013), the logical process adds validity to the research. McMillan and Schumacher (2010) suggested that validity is the "degree of congruence between the explanation of the phenomena and the realities of the world" (p. 330). Throughout the data collection process, the researcher ensured agreement between researcher and participants using the following strategies:

1. the verbatim language account of interview,

2. recording the interview by iPhone and a digital recording device for face-to-face interviews,

3. review of interview transcripts by participants for accuracy,

4. interrater reliability to validate data findings,

5. analysis and comparison of themes found in data collection and the literature review, and

6. recordings analyzed to reveal patterns and subcategories of initial codes to capture emerging themes from the data collection process.

Content Validity

Content validity depends on the particular and appropriate construction of the instrument(s; Patton, 2002). Essentially, interviews were the primary instrument for this study. The validity of the methods used in this research primarily depended on the competencies of the researcher.

Enhancing validity and reducing bias are critical for a study. A strategy to reduce bias is to recognize one's own biases and preferences. Working with another researcher and independently collecting and comparing data from subgroups can be useful. This offers a different perspective and provides an important check and balance to stay with first impressions. For this study, consulting with an expert panel, cross-referencing coding data from another researcher, and participants' reviewing the transcripts of their interview and working with other researchers to support coding methodology were used to provide validity and reduce any potential researcher bias.

Pilot Study

The researcher developed a pilot study of the interview questions to determine if the interview questions aligned with the research questions. According to Patton (2015), pilot studies are designed to obtain preliminary information and to evaluate the instrumentation so that revisions can be made if needed.

The pilot study provides a means of assessing the length of the interview and provides the researcher with some idea of the ease of data that can be summarized, which will increase the validity and reliability of the study (McMillan & Schumacher, 2010). The pilot study helped determine if the number of questions was adequate and if the interview questions were clear and understandable. The sample size for the pilot study

was one participant. One observer and the participant completed an interview feedback reflection questionnaire (Appendix J). A pilot test is necessary as a check for bias in the procedures, in the interviewer, and in the questions (McMillan & Schumacher, 2010).

Expert panel. The pilot study panel consisted of three experts who were chosen based on their experience in leadership and interviewing skills. One of the three panelists participated as an observer from the pilot study to address feedback to the panel. The criteria used to select the panel included having five or more years of leadership and interviewing experiences. Once the pilot interview was conducted, the content of the interview questions was addressed in the expert's feedback. The pilot interview, review of the questions, and data collection forms were independently assessed by each expert panelist to ensure validity. Questions were modified or discarded based on the panel's feedback on the proposed items.

The purpose of engaging in a pilot interview was to confirm that an unbiased interview would be executed. The expert panel provided feedback regarding verbal and non-verbal communication. The strategies and suggestions provided by the expert panel prompted the researcher to make adjustments to the questions and processes prior to collecting data.

Reliability

Implementing the interview questions in the same order with each participant provided an established standard (Patton, 2002). Standardization of the data collection process must be implemented to ensure reliability (McMillan & Schumacher, 2010; Patten, 2012). Multiple forms of data collection were utilized for analysis of justification for themes.

Consistent collection of data and analysis of data were used for justification of themes from participants' perspectives and from the researcher's observations. For this research, triangulation was used to ensure the data were reliable and valid. The two types of triangulation employed in this study were methods triangulation and researcher triangulation. Patton (2015) and Stake (2010) described method triangulation as two methods to collect data from a group of participants. In this study, method data were utilized through interviews and a demographic questionnaire. Patton (2002) and Stake (2010) described researcher triangulation as a strategy to provide another perspective by utilizing researchers with broad experiences to strengthen the study. Employing the researcher triangulation method provided more than one perspective when analyzing data. For this study, the researcher triangulation method was used by consulting with two experts. A doctoral student and a nonprofit leader were used in the process to review data collecting procedures and the results of the data.

Internal reliability. In an effort to establish internal reliability, the researcher sought to triangulate the data through cross-referencing the data results from the NVivo software with the transcripts and notes from the interview. Additionally, the participants reviewed the transcripts of their interview to ensure the accuracy of their statements. McMillan and Schumacher (2010) stated, "to find regularities in the data, the researcher compared different sources, situations and methods, to see where the pattern keeps recurring" (p. 379).

Inter-coder reliability. Inter-coder reliability is used for the extent to which independent coders evaluate a characteristic of a message, artifact, or document to reach the same conclusion (Lombard, Snyder-Duch, & Bracken, 2004). For this research, to

ensure the reliability of coding the data from the interviews, the researcher solicited a peer researcher to check the coding for the accuracy and frequencies of themes resulting from the collected data. The goal was to achieve an 80% agreement or match in coded data. The primary and peer researcher used NVivo for comparison of coding.

The purpose of this phenomenological study was to explore how leaders in nonprofit organizations perceive meaningful work and SQ and how each variable contributes to a positive work culture based on Griffiths' (2011) definition of SQ and Milliman et al.'s (2003) model. Brandman University's Institutional Review Board (BUIRB) approved the study's design and interview script before the commencement of data collection.

Data Analysis

Inductive analysis was used for this qualitative study. It is the most used method of analysis in qualitative research (McMillan & Schumacher 2010; Patton, 2015). Patton (2015) stated that inductive analysis consists of "discovering patterns, themes, and categories in one's data" (p. 542). The standard protocol of using inductive analysis is the following: (a) data are collected and documented; (b) the coding process ensues and data are categorized; (c) patterns and themes are identified and legitimized; and (d) the resulting findings are displayed (Creswell, 2013; McMillan & Schumacher, 2010; Patton, 2015).

After the data were transcribed, the coding and categorization process began. The following summarizes the coding process:

1). preliminary reviews of the data to identify segments, which

usually consisted of one to three sentences that contained an

essential idea or piece of information relevant to the study;

2). the data were segmented, and the segments were analyzed to
identify specific codes;

3). codes are words or phrases that give meaning to segments of
data (Patton, 2015). The codes in this study were driven and
developed by the qualitative data collected;

4). the next step in the process involved using NVivo qualitative
software, in which the codes were applied to the transcribed
data;

5). NVivo allowed the researcher to analyze the codes produced by
the data for categorization. The researcher reviewed the codes
several times to verify accuracy and identify any uncoded text
that could result in new codes;

6). identifying themes or categories commenced after the data were
adequately coded, which is the "first level of induction by the
researcher" (McMillan & Schumacher, 2010, p. 377); and

7) codes with similar meaning were grouped to identify
themes and were classified as major or minor in significance by using inter-
coder reliability.

In this study, tables, figures, and diagrams were used to depict the study's
findings.

Limitations

The study was constrained by a few limitations. Roberts (2010) asserted, "Limitations are usually areas over which you have no control. They are features of your study that you know may negatively affect the results of your ability to generalize" (p. 162). The limitations of the study include having a small number of participants. Participants' perceptions of their lived experiences constituted the data for this study. One problem with this approach is it is uncertain if the participants answered the questions honestly or not. Additionally, Gay and Airasian (2003) suggested that the researcher might have biases that might impact the results of the study. More specifically, the researcher might obscure the results to the researcher's desired point of view. To minimize researcher biases, a panel of experts reviewed the questions. The researcher disclosed the limitations of this study, which allows the reader to form his or her perspective of the findings.

Summary

This chapter presented an overview of the phenomenological study investigating spirituality in the workplace. The purpose statement and research questions were detailed. The selected research design was included, including the following details: the design, the population and sample, the data collection and data analysis procedures, and the limitations of the study. The next chapter has the findings based on the data collection guided by this study's research questions.

CHAPTER IV: RESEARCH, DATA COLLECTION, AND FINDINGS

Overview

Chapter 1 of the dissertation began with the problem statement and the research questions that guided the study. Chapter 2 presented a scope of literature that is current and beyond five years that relates to workplace spirituality and SQ. Chapter 3 provided an explanation of the research design and methodology used to gather and analyze data.

Chapter 4 provides the analysis of the findings of the study. It includes the data collected from the interviews with the 12 nonprofit leaders. The purpose statement, central research question, sub-questions, population, and sample are restated, and the demographic data are presented. The study findings are presented in the context of each research question. Chapter 4 concludes with a summary of themes and patterns from the interviews.

Purpose Statement

The purpose of this phenomenological study was to explore and understand the perception of nonprofit leaders on how spirituality in the workplace fosters a positive workplace culture.

Research Questions

The following research questions anchored this study:

Central Question

What are the perceptions and experiences of nonprofit leaders on how spirituality in the workplace fosters a positive workplace culture?

Sub-questions

1. How do nonprofit leaders perceive that spirituality in the workplace fosters a positive workplace culture?

2. What do nonprofit leaders perceive as the most beneficial aspect of meaningful work to support a positive work culture?

3. How do nonprofit leaders perceive spiritual intelligence as playing a role in the culture of the organization?

Research Methods and Data Collection Procedure

A phenomenological approach was aligned with the objective of the study in exploring the lived experiences of leaders in non-profit organizations and their perceptions related to spirituality and its contribution to a positive work environment. Patton (2015) stated, "Phenomenology aims at gaining a deeper understanding of the nature or meaning of our everyday experiences" (p. 115). In this study, the phenomenological method was used to explore participants' experiences. A qualitative method is effective when exploring societal and human problems (Creswell, 2013).

In qualitative research, the primary instrument that drives inquiry is the researcher (Creswell, 2013; Patton, 2015). For this study, the researcher served as the primary instrument. Interviews were conducted to provide participants' perceptions of spirituality in the workplace. Additionally, interviews were conducted to determine participants' perceptions of the culture of the workplace. The interview questions were semi-structured to elicit responses without guiding responses or provoking biased responses. An alignment table of the interview questions ensured that the questions were aligned to the research of study based on the theoretical framework of Milliman et al.'s (2003)

model and Griffiths' (2011) definition of SQ (Appendix D). For this study, the researcher designed the demographic questionnaire, conducted the face-to-face or phone interviews, cross-referenced transcripts of interviews with NVivo software, and cross-referenced the coding of transcripts results.

Population

Creswold (2005) defined a population as "a group of individuals who have the same characteristic" (p. 145). Creswell (2012) affirmed that individuals or objects within a certain population usually have a common characteristic or trait. In essence, a population is the total number of individuals who have a common characteristic and who are of interest to a researcher (Creswell, 2012). According to the National Center for Charitable Statistics (2018), there are more than 1.5 million nonprofit organizations in the United States. According to the United States Labor Statistics (2014), nonprofit organizations account for 11.4 million jobs, 10.3% of all private sector employment. The population for this study was all non-profit leaders in the United States. Roberts (2010) declared, "when you don't have an opportunity to study a total group, select a sample as representative as possible of the total group in which you are interested" (p. 149).

Target Population

A target population comprises a set of individuals chosen from the overall population for the study of research. The target population determines whether the group of people is eligible or ineligible for the sampling (Vonk, 2016). The nonprofit sector is the fourth largest industry in California. The industry produces more jobs than the construction, finance, or real estate industries (Calnonprofits, 2014). The data suggest that there are more than 123,000 nonprofits in California. Hence, the capacity to access a

pool of nonprofit leaders existed for this phenomenological research. The target

population for this research was nonprofit leaders in California responsible for the

management and direction of activities of teams.

Sample

A sample is a group that represents a specific population from which the data are

collected (McMillan & Schumacher, 2010, p. 6). More specifically, "a sample is a

subgroup of the target population that the researcher plans to study for the purpose of

making generalizations about the target population" (Creswell, 2005, p. 598). According

to Creswell (2014), the researcher should purposefully select participants who can help

understand the research problem and the research questions. Patton (2002) stated that

purposeful sampling in qualitative research means "selecting information-rich cases for

in- depth study" (p. 242). To identify the sample for this study, the researcher used

purposeful sampling. A small sample size allows participants to be studied in depth,

which provides many insights into the topic (McMillan & Schumacher, 2010). The

researcher used three types of purposeful sampling for this study: convenience, snowball,

and criterion sampling.

The sample size for this study was 12 nonprofit leaders with a team of at least 15

people who were responsible for the management and direction of teams. The nonprofit

leaders held a leadership position for three years or more and had experience

transforming a nonprofit organization.

Data Collection Process and Procedures

The research design was approved by the BUIRB prior to data collection (see

Appendix K). The data collection procedures were created to protect the rights of the

participants (Creswell, 2013; McMillan & Schumacher, 2010; Patton, 2002).

Pseudonyms were used to protect the anonymity of the members and their organizations.

Data collection was initiated by soliciting participants through social media (Appendix

B). The researcher posted the Social Media Post Criterion on Facebook and LinkedIn.

Social media members contacted the researcher with the names of possible organizations

and potential participants. The candidates were contacted using the Recommendation to

Participate form (Appendix C) via an inbox post or email. The researcher collected the

demographic information that specified the age, gender, place of employment, title of

leadership position, and number of years in a leadership position (see Appendix D) as an

eligibility screening. Candidates who met the criteria were emailed the invitation letter,

informed consent form, research participant's bill of rights, and interview questions. The

interview times and dates were agreed upon between the researcher and the participants.

An in-depth, semi-structured interview was conducted through a format selected by the

participants. Ten participants requested to conduct the interview through telephone, and

two participants requested face-to-face interviews. No participants requested the video

conference format.

　　　The interviews were recorded and transcribed into an electronic format.

Participants were given the opportunity to review the transcribed interviews. The

interviews took approximately two weeks between December 18, 2018, and January 3,

2019. A total of 12 nonprofit leaders participated in the interviews, which lasted

approximately 20 to 38 minutes each. Each interview began with the participant

reviewing the consent forms and being given the opportunity to ask any questions prior to

the start of the interview. The researcher ensured that all participants understood their

rights and that their participation was voluntary. Additionally, the researcher reiterated that the participants had the right to withdraw from the research at any time without penalty.

Demographic Data

The demographic information was collected from the participants to provide relevant information regarding the population and sample used in this study (McMillan & Schumacher, 2010; Patten, 2012). The demographic survey consisted of name, age, gender, years of leadership experience, place of employment, title of position, and mission and vision of place of employment. For anonymity purposes, the name of each participant, the participant's organization's name, and the complete mission and vision statement will not be disclosed.

The demographics of age were Generation X, ranging between 41 and 50 years of age, with a total of 41.7%. The second largest population, Generation Y (ranging between 31 and 40 years of age), contained 25% of the participants. Baby Boomers (above age 50) and Millennials (ages 25 and 30) each constituted 16.7% of the study participants. Table 2 represents the participants' age demographics.

Table 2

Interview Participant Demographics – Age

Age	Response Percent	Response Count
25 – 30	16.7%	2
31 – 40	25%	3
41- 50	41.7%	5
Above 50	16.7%	2

Regarding gender, 67% of participants were female, and 33% were male. Table 3 represents the gender of the participants.

Table 3

Interview Participant Demographics – Gender

Gender	Response Percent	Response Count
Male	33%	4
Female	67%	8

Based on the demographic survey, 92% of the participants had 5 to over 20 years of leadership experience. The demographic survey revealed that one participant (8%) had three to four years of leadership experience. Table 4 depicts the overall data for years in leadership.

Table 4

Interview Participant Demographics - Number of Years in Nonprofit Leadership Position

Number of Years	Response Percent	Response Count
3- 4	8.3%	1
5 – 9	33.3%	4
10 - 20	33.3%	4
Over 20 years	25%	3

The participants consisted of 50% directors, 8.3% regional directors, 25% executive directors, and 16.7% managers. The participants' industries of employment ranged from education (16.7%), health (33.3%), veteran affairs and homelessness (25%), and community development (25%).

Each mission statement of the participants' organizations is relevant to the category of employment. The vision statement enhanced the mission of each organization. Tables 5 and 6 demonstrate the demographic data for title of leadership position, industry of employment, and mission category.

Table 5

Interview Participant Demographics – Title of Leadership Position

Title of Position	Response Percent	Response Count
Director	50%	6
Regional Director	8.3%	1
Executive Director	25%	3
Manager	16.7%	2

Table 6

Interview Participant Demographics – Industry of Employment and Mission Categories

Categories	Response Percent	Response Count
Education	16.7%	2
Health	33.3%	4
Community Development	25%	3
Veteran Affairs//Homelessness	25%	3

The information gathered from the demographic survey illustrated that all of the interviewees in the study had 3 to over 20 years of experience as leaders in a nonprofit organization. Generations X and Y contained 83% (10 participants) of the study participants, while Baby Boomers constituted 17% of the study participants (2 participants). Generation X's and Y's female participants made up 58% (7 participants)

of the study participants. Furthermore, the demographic survey shows that 83.3% (8

participants) held the title of executive director, regional director, or director, while

16.7% were managers. Additionally, the demographic survey illustrated that 100% of the

organizations' missions aligned with the category of employment. Table 7 depicts the

overall demographics of the participants.

Table 7

Overall Demographics of Interview Participants

Name	Age	Gender	Nonprofit Leader Years	Title of Position	Category of Employment
Participant 1	27	female	3	Director of Development & Communications	Community Development
Participant 2	65	female	25	Executive Director	Veteran Affairs/Homelessness
Participant 3	39	Female	18	Director	Veteran Affairs/Homelessness
Participant 4	27	Female	6	Youth and Garden Programs Manager	Community Development
Participant 5	49	Female	23	Director	Health
Participant 6	44	Female	10	Director of Gift Planning	Community Development
Participant 7	44	Female	6	Executive Director	Veteran Affairs/Homelessness
Participant 8	49	female	16	Development Director	Health
Participant 9	60	Male	25	Executive Director	Education
Participant 10	46	Male	10	Operations Manager	Health
Participant 11	36	Male	8	Regional Director	Education
Participant 12	35	Male	8	Director of Marketing and Communications	Health

Presentation and Analysis of Data

The findings presented in this chapter were based on data collected through semi-

structured questions, telephone and face-to-face interviews, and triangulation of those

accounts with data from the demographic survey. Interview transcripts and field notes

were uploaded to NVivo 12, a web-based software program, to assist with aggregating

the data. Once the coding process was complete, themes for each element were

identified, and frequencies were collected to determine the relevance of each theme.

Inter-coder Reliability

For this study, an inter-coder agreement with a peer researcher was established to determine the accuracy of the themes identified from the data collection. Inter-coder reliability is used for the extent to which independent coders evaluate a characteristic of a message, artifact, or document to reach the same conclusion (Lombard et al., 2004). The researcher and peer researcher had an 85% agreement or match in coded data.

Coding and Identification of Themes

Thematic analysis was conducted using NVivo 12 software. The software allowed the researcher to produce codes from the participants' responses associated with themes and patterns. The software was utilized to create queries and word clouds to assist in identifying categories and themes. The data analysis involved extensive reading and reviewing transcripts and field notes to analyze the interviews collected from the 12 nonprofit leader participants.

The goal was to synthesize the patterns, meanings, and themes stemming from participants' perceptions and experiences (Yin, 2014). Content analysis was used to filter data and begin formulating meanings. The researcher looked at keywords, phrases, and statements. The keywords and phrases were tracked and categorized under major headings for further analysis. Some words or phrases were combined with similar categories.

Research Question and Sub-question Results

After an extensive amount of analysis, the statements from the 12 participants resulted in 17 themes that were categorized into 5 overarching themes: (a) alignment of organizational values, (b) sense of community, (c) meaningful work, (d) SQ, and (e)

leadership. All of the participants mentioned the themes during the interviews, as shown

in Table 8.

Table 8

Themes Identified from the Study

Theme	Frequency	Sources
Alignment of Organizational Values	254	12
Sense of Community	253	12
Meaningful Work	201	12
Spiritual Intelligence	173	12
Leadership	226	12

Organizational values had the highest frequency count (254), which accounted for

21.2% of the data. Sense of community had a frequency count of 253, which accounted

for 21.1% of the data. Leadership had a frequency count of 226, which accounted for

19% of the data. Meaningful work had a frequency count of 201, which accounted for

17.1% of the data. Finally, SQ had a frequency count of 173, which accounted for 14.4%

of the data.

Table 9

17 Elements Categorized into Overarching Themes

Alignment of Organizational Values	Sense of Community	Leadership	Meaningful Work	Spiritual Intelligence
Mission	Trust	Vision	Meaningful	Purpose
Vision	Integrity	Encouraging	Work	Service to others
Care/wellbeing	Inclusiveness	others	Purpose	Spiritual
of workers	Collaboration	Passionate	Self-motivation	
		Love		

Sub-question 1

Research sub-question 1 asked, "How do nonprofit leaders perceive that spirituality in the workplace fosters a positive workplace culture?" Research studies indicate that organization, sense of community, and meaningful work result from having a spiritual workplace (Milliman et al., 2003). The participants expressed words that foster a positive workplace culture. According to Marques (2005), 19 themes are part of a spiritual workplace. The participants in this study alluded to all 19 with the exception of the word *truth*. Collaboration and creativity were combined as one category, because most of the participants fostered creativity as a team (see Table 9).

Quotation examples. The following are examples of elements that participants considered to be crucial to a spiritual workplace. Participant 1 stated, "Inclusiveness, positive focus, forward looking, asset-based, nonjudgmental". Participant 2 stated, "commitment, integrity, dedication, mission, and ministry". Participant 3 stated, "Reflection, purpose, meaningful". Participant 4 stated, "…purposeful, empowering, motivational, growing, and encouraging". Participant 5 stated, "Well, I would say trust, honesty, mission, team, and it's ... I can't think of one word that sort of encompasses it, but really that sort of working towards the greater good". Participant 6 stated, "Spiritual workplace, respect, flexibility, openness, love, trust". Participant 7 stated, "community phase, service, absolutely service and with that – and integrity". Participant 8 stated, "Listen, act without judgment, and provide care". Participant 9 stated, "Prayer, praise, mission, vision, unity, servanthood, love, humility, passion". Participant 10 stated, "Definitely communication, openness, collaboration, and at least in my line of work

empathy". Participant 11 stated, "I would say trust, teamwork, and integrity". Finally, Participant 12 stated, "I would say mission-driven is kind of a word or phrase that comes to mind". Each of the participant's statements had elements of the five overarching themes (see Table 10).

Table 10

Key Themes Related to Sub-question 1

	Alignment of Organization	Sense of Community	Leadership	Meaningful Work	Spiritual Intelligence
Participant 1	X	X	X		
Participant 2	X	X			X
Participant 3				X	X
Participant 4		X	X	X	X
Participant 5	X	X		X	X
Participant 6	X	X	X		
Participant 7		X			X
Participant 8	X	X	X		
Participant 9	X		X	X	X
Participant 10	X	X	X		
Participant 11	X	X			
Participant 12	X				

Organizational alignment and sense of community (75% of the participants) and leadership and SQ (50% of the participants) were key themes related to spirituality in the workplace fostering a positive workplace culture. Meaningful work represented 33% of the responses in relation to the key themes.

Sub-question 2

Research sub-question 2 asked, "What do nonprofit leaders perceive as the most beneficial aspect of meaningful work to support a positive work culture?" According to the theoretical framework, organizations that utilize spirituality in the workplace acknowledge that people have an inner core, that employees must find meaningful work, and that their work must take place in the context of community. Rego et al. (2007) and McKee et al. (2011) highlighted a sense of community as contributing significantly to employees' well-being. This is very important to reduce work-life stress. To maintain a spiritual workplace culture, leaders must unite employees with a common purpose.

Quotation examples. Participant 1 shared how having a sense of purpose promotes a spiritual workplace. Participant 1 stated,

Giving the responsibility to people's lives to take ownership of whatever they are responsible for, because ultimately people have ... they all have egos, and they all have pride, and I think that making sure that they are given credit in ownership of projects or assignments is a really important part of that given that people want to feel like they contributed. And so ultimately, if they are trusted with something that maybe new to them, chances are it's going to turn out probably better than if you would have held their hands throughout the process because they are really going to take ownership of it and take pride in it, and that completely changes I think the way team dynamics work in a beneficial way.

Participant 2 described relationships as being an important factor in a spiritual workplace, "I think that the riches that we give to one another are in the relationships that we build with one another".

Participant 3 shared that organizations need to do a better job focusing on wellness,

We as an organization need to figure out how best to recruit and retain employees, and the one thing we used to do is a much better job in addressing all the dimensions of wellness, and that has been… I've been working on specifically including also spiritual wellness in our work. Those are the reasons.

Additionally, Participant 4 stated,

I believe that having a spiritual employee would give more personal direction in life and have more satisfaction in their work, and I also believe that transforming from a non-spiritual to a spiritual employee would also reduce work-related stress.

Participant 5 expressed how spiritual employees work from the heart and view the workplace as being more than employment,

I think those who are spiritual employees, they understand the importance of the work that we're doing. I would say that they stay longer.... Because you're doing that work from the heart. It keeps you here and pulls you back. It's beyond just a job.

Furthermore, Participant 6 discussed creating strong connections and being vulnerable with one another,

And so within the few hours that team comes together in a very powerful way because there are vulnerable questions and answers, and there is a value that's in a bond. I guess that's created very quickly when you, when people become vulnerable with each other, and the result of that is creating that strong connection and having a deeper, fonder love for yourself and others.

Participant 7 stated,

I think that there is just this – there's a bond; there's a feeling of togetherness; there's just this understanding that we do our work knowing that we should bring our best selves to it. And so for me, it's really important that work is connected with purpose, and so you should sense that…I think that in a spiritual workplace, what you're going to find is resilience, because no matter how difficult the tasks are or no matter what the challenges are, at the end of the day, people are satisfied that they were serving and that they were doing good.

Participant 8 viewed a spiritual workplace as being larger than ourselves and more about values and caring for others,

Again, speaking from just my personal experience, I feel as though we are a part of something bigger than ourselves. When you can see that in your professional and personal life, it allows you to be more open to care for other people, to be willing to accept people for who they are, what's happening in their lives.

Participant 9 stated,

> …the work is more enjoyable when you have purpose and meaning in what you do… in my opinion more productive and effective, because they can tap into a spiritual source for wisdom and power for their work. And … has a better attitude and better workplace relationships...

Participant 10 expressed that the well-being of all stakeholders is crucial to a positive work culture,

> Definitely a real sense of genuine sense of caring for the well-being of the stakeholders that one is working with. In my case, the families we work with, the children, the hospital, even our colleagues. That's definitely what should and is present when you could consider a spiritual workplace is genuine concern for the well-being of everybody.

Participant 11 defined a spiritual workplace as,

> I think a sense of purpose, a sense of community, a sense of belonging, a sense of feeling valued, and I think having a feeling that you are truly making an impact and a difference on the lives of those that you serve.

Finally, Participant 12 stated,

> I would surmise that there is a little bit more fulfillment, because I think when you go home at the end of the day and you are motivated less by… you know, making the shareholders' profits go up, I think that you know what you take home with you as a little bit deeper and a little more meaningful and little more I think emotionally rewarding.

Table 11

Key Themes Related to Sub-question 2

	Alignment of Organization	Sense of Community	Leadership	Meaningful Work	Spiritual Intelligence
Participant 1	x	x		x	x
Participant 2		x		x	x
Participant 3	x	x			x
Participant 4	x			x	x
Participant 5	x	x		x	x
Participant 6		x		x	x
Participant 7		x		x	x
Participant 8		x		x	x
Participant 9		x		x	x
Participant 10	x	x		x	x
Participant 11		x		x	x
Participant 12		x		x	x

SQ (100% of participants), meaningful work (92% of participants), and sense of community (92% of participants) were key themes related to the most beneficial aspect of meaningful work to support a positive work culture. Alignment of organization represented 42% of the responses.

Sub-question 3

Research sub-question 3 asked, "How do nonprofit leaders perceive spiritual intelligence as playing a role in the culture of the organization?" Griffiths (2011) defined SQ as finding deeper meaning and purpose beyond the ego. It is the intelligence that helps humans feel greater fulfillment and find deeper meaning and purpose in life. According to Griffiths (2011), the soul establishes the state of presence and activates SQ. IQ and EQ are exercised by the ego when SQ has not activated the soul. In essence, the spiritual quotient connects to values and meaning in life and exchanges the ego with soul (Kaur et al., 2016).

Quotation examples. Participant 1 stated, "Each member of the team as individuals and respecting each of their contributions to the positive energy and the

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cohesive, collective energy that I think is necessary for an office space or organization or mission to be successful". Participant 2 elaborated that love is a spiritual power that helps tap into SQ,

Love, the power of love, can't be explained by anybody. That's a spiritual power. But love helps us to articulate the things of the spirit, I believe. And I believe that's the brain part of the heart that the psychologist was talking about. And that is much more wise than anything that we can calculate in our minds, which is an extraordinary instrument. But beyond that, beyond the boundaries of reason and math and science and all of that is this region of God's place, the spiritual world, that we don't understand but we know. We just know. And that we encounter one another in that place beyond our physical meeting one another. When you meet someone, you feel them and you can kind of assess them in your heart. And that's a knowing that is from God.

Participant 3 expressed that reflection is a tool used to tap into being a spiritually intelligent leader,

I think my professional perspective on spiritual intelligence is to be able to reflect a lot and think how it is meaningful for me and then also think about how can this be meaningful for anyone else … I think because of the work that we do, because it's -we're all working together … that you can't see that without addressing people's feeling of purpose in their work so they can also tap into that passion that they have, because the sport is so

draining and so much opportunity for burnout that we have to start looking

holistically…to have a workforce that is well.

Participant 4 asserted that SQ is underprioritized but a necessity for

an organization,

My perception of spiritual intelligence is that it's – I guess oftentimes

underprioritized – but that is an underlying foundation of the most

successful organization. I can see that it is really the reason why people

stay not only consistent in their workplaces but also committed and

believing in the actual work that they are doing as being the work that they

are choosing over other works.

Participant 5 claimed that SQ leaders should think about hiring the right

people who support the vision and purpose of the organization,

I think that if you have somebody that's working on the team, it's part of

on-boarding process or hiring process that you should ask key questions to

understand what that person's vision is and how it fits into the

organization's vision as a whole. This is, it's part of me. I gravitate to

other people who it's a part of them, too.

Participant 6 believed that SQ is innate,

I think it's organic. I think once you are spiritual person, that in all of

your ordeals, whether personally or professional, that it comes out

regardless. So your – it's in your character, is in your personality, the way

you treat people. So I think, as far as how do I apply in my working place,

I mean it's just who I am, so it's how I treat people, how I speak to people,

how I respect people, how do I first trust people, giving people the benefit

of the doubt always, being opening to listening to them. I think it's also

with regards to any kind of conflict resolution is helpful.

Participant 7 alluded to the same elements as Participant 5 regarding job

seeking but believed that employees should seek employment that aligns with

their values and vice versa,

 Well, I think we have to know who we work for, right? So, I think what

you do is, you have a set of personal standards and you make the decision

to work for an organization that has a vision that you can buy into. So, it

doesn't mean that every organization has a great vision or a great mission.

What it does mean is that if I'm not aligned with that, I shouldn't be

working there.

Participant 8 described SQ as a higher purpose,

I do truly believe that we are part of something very big and something we

are all connected, whether I know you or I don't know you, but we're

moving through this world all hoping for the best for the people that we

love and our communities and our neighbors. I feel like if people can

understand that, that's spiritual intelligence.

Participant 9 concurred with Participant 8 and tapped into SQ through the use of

religion to connect to a purposeful life,

 But my perception [of] spiritual intelligence connects to having a

relationship with God and being connected to God, which gives the greater

fulfillment and deeper meaning and purpose in life. I apply it to my work

environment, through my spiritual disciplines of prayer and praise and by

seeing my work as being my calling from God. So to get everybody

thinking according to the mission statement and vision statement, is

important to keep repeating it, repetition is necessary. So, I try to repeat-

that's key, the mission statement and vision statement as often as I can

among our mentors and among our staff.

Participant 10 believed that mission work allows for SQ to be initiated in
daily work. Having a clear purpose that aligns to one's values supports carrying
out the work,

The organization that I work for is a global charity with a very clear

mission and a very clear vision that is shared across its chapters around the

world. Using that idea, the fact that we are part of a global effort to create

a better world, I start from the moment they post the job description all the

way through to our quarterly and annual performance reviews. I keep

reminding everybody how we are part of a global endeavor to make a

better place to make a better world, make a better situation for families….

I definitely use empathy, first and foremost, with every family that I work

with. I think spirituality in this sense in the workplace, I use it every day

to be really mindful of what these moments are for the families.

Participant 11 suggested that being emotionally in tune with others and their well-being
helps create the most humanely positive element in a situation in the workplace and
indicated that this is SQ,

I think recognizing that those that you are supporting … I think human kind and overall wellbeing in a community in which you work. Yeah, I think it's important to see people for who they are and that's individual people with unique challenges and situations, and I think you can only really see that is if you have some human element, some connection that goes along with it as opposed to just simply providing the service.…coming together as a group and sharing success stories and discussing issues around that might not be directly related to our work but issues around the work that we do.

Finally, Participant 12 expressed that employees with SQ utilize EQ and are in touch with themselves and others. They have a deeper understanding of truth. Additionally, nonprofit organizations are built on mission work, and it is easier to mobilize a spiritual workplace centered around the mission and vision of the organization,

I wonder if there is an overlap between that type of intelligence and emotional intelligence, not to say that it cannot be kind of traditionally defined intelligence as well, but I think that somebody who is really in touch with not only themselves but also with the people around them. I think that it's somebody that understands truth.…But the nice thing about being at a place that is mission driven where people are focused on kind of the people who were supporting or who we're working for, everybody kind of has that same goal in mind. So I think it is easier to mobilize and

unite around the work of the organization because… the goal is really

clear for everybody.

Figure 5 illustrates the 25 most frequently used words in the category of SQ. The

figure summarizes the elements that the participants expressed are crucial to SQ. The

words align to the quote examples.

Figure 5. Word Cloud of 25 Most Frequently Used Words to Describe SQ

The 25 words that the 12 participants in the study most frequently used to describe SQ.

Summary

The purpose of this phenomenological study was to explore and understand the

perception of nonprofit leaders on how spirituality in the workplace fosters a positive

workplace culture. Chapter 4 contained the presentation of data and study findings. The

chapter included a summary of the demographics, data collection procedures, and

methods used to analyze the data. Additionally, Chapter 4 consisted of relevant quotes

from 12 nonprofit leaders based on their experiences and perceptions of spirituality in the

workplace and SQ.

The data sources included demographic survey results and semi-structured interviews. The survey consisted of seven demographic questions. Semi-structured interviews included 12 open-ended questions, which resulted in transcripts of the perceptions and experiences of nonprofit leaders. The interview transcripts were analyzed for themes and patterns using NVivo 12 software in the data analysis process. The analysis revealed five overarching themes: (a) alignment of organizational values, (b) sense of community, (c) meaningful work, (d) SQ, and (e) leadership.

Organizational values had the highest frequency count (254), which accounted for 21.2% of the data. Sense of community had a frequency count of 253, which accounted for 21.1% of the data. Leadership had a frequency count of 226, which accounted for 19% of the data. Meaningful work had a frequency count of 201, which accounted for 17.1% of the data. Finally, SQ had a frequency count of 173, which accounted for 14.4% of the data.

Key Findings

The study's central question was answered through an investigation of the study's sub-questions. Percentages of references for each theme informed the findings. Five overarching themes were identified from all 12 responses of the nonprofit leaders in this study. Six major research findings emerged from the data analysis.

Research Sub-question 1

Research sub-question 1 asked, "How do nonprofit leaders perceive that spirituality in the workplace fosters a positive workplace culture?"

1. Development of community within the workplace and incorporation of meaningful service opportunities must align to the mission and vision of the organization to support a positive workplace culture, and

2. Supportive relationships contribute to a sense of community that leadership helps cultivate.

Research Sub-question 2

Research Sub-question 2 asked, "What do nonprofit leaders perceive as the most beneficial aspect of meaningful work to support a positive work culture?"

3. Helping others was often times viewed as a source of meaning in work, and

4. knowing their work was helping others helped nonprofit leaders succeed in their jobs.

Research Sub-question 3

Research Sub-question 3 asked, "How do nonprofit leaders perceive spiritual intelligence as playing a role in the culture of the organization?"

5. Spiritually intelligent leaders in nonprofit organizations focus on meaningful work aligned to organizational values, community, and empowerment, and

6. SQ helps manage and control the leaders' emotions effectively to give support to others.

Chapter 5 presents an analysis of these findings along with implications for action, recommendations for future research, and conclusions.

CHAPTER V: SUMMARY, CONCLUSION, IMPLICATIONS, AND

RECOMMENDATIONS

Chapter 5 begins with a restating of the purpose, research questions, and
methodology that developed the content of the study, followed by the descriptions of the
study's population and sample of participants. Additionally, a summary of findings,
conclusions, implications, and recommendations for future research are included. The
chapter concludes with closing remarks and reflections of the researcher.

Purpose Statement

The purpose of this phenomenological study was to explore and understand the
perception of nonprofit leaders on how spirituality in the workplace fosters a positive
workplace culture.

Research Questions

The following research questions anchored this study:

Central Question

What are the perceptions and experiences of nonprofit leaders on how spirituality
in the workplace fosters a positive workplace culture?

Sub-questions

1. How do nonprofit leaders perceive that spirituality in the workplace fosters a
   positive workplace culture?

2. What do nonprofit leaders perceive as the most beneficial aspect of meaningful
   work to support a positive work culture?

3. How do nonprofit leaders perceive spiritual intelligence as playing a role in the
   culture of the organization?

Methodology

A phenomenological approach was aligned with the objective of the study in exploring the lived experiences of leaders in non-profit organizations and their perceptions related to spirituality and its contribution to a positive work environment. Patton (2015) stated, "Phenomenology aims at gaining a deeper understanding of the nature or meaning of our everyday experiences" (p. 115). In this study, the phenomenological method was used to explore participants' experiences. A qualitative method is effective when exploring societal and human problems (Creswell, 2013).

In qualitative research, the primary instrument that drives inquiry is the researcher (Creswell, 2013; Patton, 2015). For this study, the researcher served as the primary instrument. Interviews were conducted to provide participants' perceptions of spirituality in the workplace. Additionally, interviews were conducted to determine participants' perceptions of the culture of the workplace. The interview questions were semi-structured to elicit responses without guiding responses or provoking biased responses. An alignment table of the interview questions ensured that the questions were aligned to the research of study based on the theoretical framework of Milliman et al.'s (2003) model and Griffiths' (2011) definition of SQ (Appendix E). For this study, the researcher designed the demographic questionnaire, conducted the face-to-face or phone interviews, cross-referenced transcripts of interviews with NVivo software, and cross-referenced the coding of transcripts results.

Population

Creswold (2005) defined a population as "a group of individuals who have the same characteristic" (p. 145). Creswell (2012) affirmed that individuals or objects within

a certain population usually have a common characteristic or trait. In essence, a population is the total number of individuals who have a common characteristic and who are of interest to a researcher (Creswell, 2012). According to the National Center for Charitable Statistics (2018), there are more than 1.5 million nonprofit organizations in the United States. According to the United States Labor Statistics (2014), nonprofit organizations account for 11.4 million jobs, 10.3% of all private sector employment. The population for this study was all non-profit leaders in the United States. Roberts (2010) declared, "when you don't have an opportunity to study a total group, select a sample as representative as possible of the total group in which you are interested" (p. 149).

Target Population

A target population comprises a set of individuals chosen from the overall population for the study of research. The target population determines whether the group of people is eligible or ineligible for the sampling (Vonk, 2016). The nonprofit sector is the fourth largest industry in California. The industry produces more jobs than the construction, finance, or real estate industries (Calnonprofits, 2014). The data suggest that there are more than 123,000 nonprofits in California. Hence, the capacity to access a pool of nonprofit leaders existed for this phenomenological research. The target population for this research was nonprofit leaders in California responsible for the management and direction of activities of teams.

Sample

A sample is a group that represents a specific population from which the data are collected (McMillan & Schumacher, 2010, p. 6). More specifically, "a sample is a subgroup of the target population that the researcher plans to study for the purpose of

making generalizations about the target population" (Creswell, 2005, p. 598). According to Creswell (2014), the researcher should purposefully select participants who can help understand the research problem and the research questions. Patton (2002) stated that purposeful sampling in qualitative research means "selecting information-rich cases for in- depth study" (p. 242). To identify the sample for this study, the researcher used purposeful sampling. A small sample size allows participants to be studied in depth, which provides many insights into the topic (McMillan & Schumacher, 2010). The researcher used three types of purposeful sampling for this study: convenience, snowball, and criterion sampling.

The sample size for this study was 12 nonprofit leaders with a team of at least 15 people who were responsible for the management and direction of teams. The nonprofit leaders held a leadership position for three years or more and had experience transforming a nonprofit organization.

Major Findings

The study's central question was answered through an investigation of the study's sub-questions. Percentages of references for each theme informed the findings. Five overarching themes were identified from all 12 responses of the nonprofit leaders in this study. Six major research findings emerged from the data analysis.

The major findings in this research intuitively demonstrate a culture of positive relationships through (a) spirituality in the workplace – meaningful work, sense of community, and organizational alignment (Milliman et al., 2003) –, (b) leadership, and (c) spiritual intelligence (Griffiths, 2011).

Research Sub-question 1

Research sub-question 1 asked, "How do nonprofit leaders perceive that spirituality in the workplace fosters a positive workplace culture?"

1. Development of community within the workplace and incorporation of meaningful service opportunities must align to the mission and vision of the organization to support a positive workplace culture, and

2. Supportive relationships contribute to a sense of community that leadership helps cultivate.

Trust, shared meaning, shared values, and a shared sense of purpose are intrinsic characteristics of workplace spirituality (Ashmos & Duchon, 2000; Duchon & Plowman, 2005). The nonprofit leaders in this research demonstrated characteristics of transformational leadership such as vision, mission, and purpose (Bass & Avolio, 1994). Likewise, they showed SQ by emphasizing strong interconnections between humans and encouraging people to view others as people who need to find fulfillment in purposeful lives (Bass & Avolio, 1994; Griffiths, 2011).

Research Sub-question 2

Research Sub-question 2 asked, "What do nonprofit leaders perceive as the most beneficial aspect of meaningful work to support a positive work culture?"

3. Helping others was frequently viewed as a source of meaning in work, and

4. knowing their work was helping others helped nonprofit leaders succeed in their jobs.

The study findings showed that nonprofit leaders made a connection with people and for people through collaboration and meaningful work (Milliman et al., 2003). Additionally, the leaders developed a strong organizational culture that emphasizes a sense of community among employees. The findings suggest that the organizations to which the 12 nonprofit leaders belonged have values, a strong conscience, and a sense of concern about the welfare of their employees and community (Ashmos & Duchon, 2000). Additionally, the nonprofit leaders in this study showed that SQ is associated with consciousness and the state of presence that links mind, self, and the world into a meaningful whole (Griffiths, 2011) through their actions to help others before themselves in order to fulfill their organizations' missions and visions.

Research Sub-question 3

Research Sub-question 3 asked, "How do nonprofit leaders perceive spiritual intelligence as playing a role in the culture of the organization?"

5. Spiritually intelligent leaders in nonprofit organizations focus on meaningful work aligned to organizational values, community, and empowerment, and

6. SQ helps manage and control the leaders' emotions effectively to give support to others.

Alignment with organizational values involves having a high sense of ethics or integrity and making a significant contribution to the welfare of employees, customers, and society at large. When functioning with high SQ, employees utilize a high level of integrity and understand their influences on the vision and mission of the workplace (Griffiths, 2011; Wigglesworth, 2012; Zohar & Marshall, 2000).

The nonprofit leaders' perspective of their community and the organizations in this study is based on people believing that they are connected and that they see their inner self and the inner self of other people (Maynard, 1992; Miller, 2007). "Esprit de corps" is the level of spirituality of mental and emotional connections amongst teams or groups within organizations (Neal & Bennett, 2000). The nonprofit leaders played an essential role in building a community of "esprit de corps" which is the connection among employees in teams or groups in organizations. More specifically, the nonprofit leaders encompassed SQ, and developed a community that focused on a sense of respect among people, meaningful service opportunities, and genuine care of their employees and clientele (Marques, 2007) in alignment to model of workplace spirituality (Milliman et al., 2003).

Conclusions

Five overarching themes related to spirituality in the workplace and SQ were identified. In addition, six major research findings emerged from the data analysis from the 12 nonprofit leaders. Based on the literature review and the research findings, the following conclusions surfaced from this study.

Sub-question 1 Conclusion

Conclusion 1. The nonprofit leaders in this study expressed the importance of fostering a positive work culture that includes having shared meaning, shared values, and morals. Organizational values constitute the sum of all workplace culture. More specifically, these values encompass the behaviors of the employer and employee and the work that they do. The nonprofit leaders considered meaningful work as contributing to organizational values of mission, vision, and caring for the well-being of their employees.

Spirituality in the workplace was demonstrated through the development of a mutually reciprocated, value-based culture. According to Fry and Matherly (2006), spirituality in the workplace allows leaders to be aware of and responsive to their workers.

Sub-question 2 Conclusion

Conclusion 2. Relationship building is essential to establishing a positive work culture. The nonprofit leaders considered the most beneficial aspect of workplace spirituality as a sense of community that is stimulated by SQ. More specifically, the nonprofit leaders believed that a deeper understanding of meaningful and purposeful work is crucial to establishing a positive work culture. The nonprofit leader's role in developing a spiritual workplace culture is demonstrated through collaborative practices and collective unity to create harmony in achieving the mission and vision of the organization. Spiritually intelligent leaders find deeper meaning and purpose beyond the ego. According to Milliman et al.'s (2003) model of spirituality in the workplace, the nonprofit leaders in this study built relationships at three levels: meaningful work, having a sense of community, and being in alignment with the organization's values and mission.

Sub-question 3 Conclusion

Conclusion 3. Nonprofit leaders considered SQ to be a self-reflective process of servicing others that informs how contributions are made within the context of community. Employees and others are treated as individuals who have an opportunity to learn, build, and sustain relationships through meaningful and purposeful work of the organization. The leaders who tap into SQ are empowered to enhance the organization by helping others tap into their purpose in life. These nonprofit leaders tap into SQ by

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being in tune with the inherent strengths of their employees, many times by putting the employees above themselves. The leaders in this study were concerned with understanding and supporting their employees and clientele.

The nonprofit leaders in this study exemplified SQ through connecting values and meaning in life and exchanged the ego with soul (Kaur et al., 2016). From these generous humanitarian contributions, organizational performance is achieved through collaboration and through the principles of collectivism to achieve the organization's mission. The nonprofit leaders' souls established the state of presence and activated SQ (Griffiths, 2011) to ensure that purpose, a sense of connection, and values are elements within their organizations (Milliman et al., 2003).

Implications for Action

Based on the data findings, conclusions, and an in-depth review of the literature, the conclusions developed from this study generated implications for action. The actions are recommended for nonprofit leaders who seek to establish or build a purpose-driven organization that includes workplace spirituality and SQ.

Implication 1: Leadership Training and Development

Leadership training should incorporate SQ in the same fashion as emotional intelligence. The leadership training could focus on SQ and leadership behavior through the use of scenarios. Incorporating SQ into leadership development training will help leaders figure out which actions or strategies are more meaningful within an organization. The strategies for increasing one's SQ should impact how leaders decide to problem solve within their organizations. Additionally, tapping into one's SQ can provide an element of

supporting an effective collaborative community that excels at executing the mission and vision of the organization.

Implication 2: Employee and Leadership Screening

Organizations will need to address (a) learning and development, (b) a collaboration process, (c) appreciating employees' workflow, and (d) fostering creativity. A screening process that determines if the potential employee is aligned with the organizational values is crucial for HRM and nonprofit governing board members. Incorporating a screening process can reveal if the prospective employee is suited for the sought-after position. More specifically, hiring people who align with the organization's values, such as mission and vision, will play a crucial role in collaborative practices that can move a team to accomplish targeted performance goals.

Implication 3: SQ Self-Assessment

Many leaders are accustomed to taking self-reflective assessments, such as 360-degree and emotional intelligence assessments. Taking a self-assessment to find one's strengths and weaknesses in SQ will allow leaders to reflect on ways to increase their spiritual quotients. The assessments can give insight into areas that need more focus to support and reinforce the skills that are developed. The Spiritual Intelligence Self-Report Inventory (King & Decicco, 2009) or Meaning in Life Questionnaire (MLQ; Steger, Frazier, Oishi, & Kaler, 2006) are spiritual assessments that can support understanding one's spiritual quotient and can directly impact a leader's growth. Nonprofit leaders who are cognizant of their SQ can transform an organization into a spiritual workplace that is purpose driven.

Implication 4: Workshops for Organizations

Twenty-first-century organizations are always looking for leaders with transformational leadership skills. An essential element of SQ and workplace spirituality is the overlap of mission, values, purpose, and relationship building. These elements have a direct correlation to skillsets of transformational leadership. Organizations should develop workshop topics that focus on SQ. The characteristics of SQ will inform new practices that support future leaders with their behavior practices within the culture of the organization.

Implication 5: Extend Existing Workplace Spirituality Model

Establishing a workplace spirituality culture depends on the behavior of the leader and the interconnected community. In essence, developing a core set of values using the five overarching themes from this study will support the organizational culture. This study led to the conclusion that leadership and SQ directly impact a spiritual workplace. More specifically, the characteristics of SQ correlate to the leader's ability to support an interconnected environment. Extending the workplace spirituality model to include SQ and leadership will highlight the behaviors needed to enhance decision-making skills needed for a positive workplace culture.

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Recommendations for Further Research

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The findings from this study can serve as an anchor for additional research addressing spirituality in the workplace and SQ by using the five overarching themes as a basis for leading a nonprofit organization.

1. The current study included 12 nonprofit leaders in California. The research should be replicated in other parts of the United States to gain more insights into spirituality in the workplace and SQ.

2. A comparative study should be conducted between nonprofit leaders and leaders from the private industry to explore and identify similarities and differences between the leaders' perceptions of spirituality in the workplace and spiritually intelligent leaders.

3. The participants in this study were not formally trained in workplace spirituality and SQ. Further research should investigate the experiences of leaders across the United States and/or internationally whose organizations promote workplace spirituality as part of their mission.

4. Consider a Delphi study on the five overarching themes with a panel of leading experts in the field. What are their perceptions of SQ and its contributions to a spiritual workplace?

5. Conduct a quantitative study of workplace spirituality and SQ for nonprofit leaders locally, across the state, or nationwide.

6. Conduct an ethnographic study on the lived experiences of nonprofit leaders who are transforming an organization.

7. Conduct a study on mindfulness and the five overarching themes to give more insights into the well-being and care of employees in a nonprofit organization.

Concluding Remarks and Reflections

In my journey of becoming a transformational leader, I realized the need for developing SQ skills to become ready for the challenges that leaders face in the 21st

century. We are all spiritual beings who are engulfed with searching for meaning and purpose in life. Many leaders have taken EQ, IQ, and other self-assessments to find their strengths and weaknesses and reflect on becoming a better person and leader. The significance of spiritually intelligent leadership and workplace spirituality are essential to extend to this vital conversation of reflective practices to strengthen one's self and work community. The conditions and problems that leaders face as individuals, in groups, and within the organization demand increasingly creative solutions. Spiritually intelligent leaders lead from the inside out. More importantly, who the person is and how the person leads contribute to positive workplace cultures.

SQ requires practice to develop self-awareness to be in tune with others. SQ allows the leader to see oneself clearly. It allows the leader to understand how his or her actions are affecting others. So, what does all this have to do with spirituality in the workplace, SQ, and leadership? The leader who has SQ is prepared to deal with day-to-day problems within an organization effectively. SQ is about a deeper understanding of purpose that is demonstrated through perspective and wise actions. It is about exemplifying values and morals that are in alignment to purposeful work. The spiritually intelligent leader understands work processes and stays focused on the big picture while managing emotions. The leadership role is crucial to a spiritual workplace as it is interwoven in every intricate part of the organization's culture.

This research study has allowed me to interview nonprofit leaders in southern California. Through the lens of spirituality in the workplace and SQ, the participants in this study were able to describe the fundamental work processes that they do on a daily basis. During my interviews, the nonprofit leaders expressed their gratitude for the

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opportunity to engage in this vital conversation of spirituality in the workplace. It is

crucial for me to acknowledge their contributions to make our local neighborhoods, city,

state, and the world a better place. Their tireless work efforts to create a better world are

worthy of recognition. I am privileged and honored to know that my research will

contribute to a greater good to support nonprofit leaders and their global actions.

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Synthesis Matrix

Researcher	1.Community/Interconnectednesss	2. Emotional Intelligence (EQ)	3. Ethics	4. Identity/Inner Core	5. Intelligence IQ	6. Job Satisfaction	7. Leadership	8. Meaning/Purpose	9.Productivity/Performance	10. Retention/Commitment	11. Spirit/Soul/Being/Consciousness	12. Spiritual Intelligence	13. Spiritual Workplace	14. Stress Reduction	15. Teamwork	16. Values	17. Culture
Abedini & Golparvar, 2014						X											
Adams et al. , 2010	X																
Ahiauzu & Asawo (2010												X					
Ahmed, 2015											X	X					
Ahmed, 2015; Desrumaux et al. (2015)														X			
Ajala, 2013	X							X									
Altaf & Awan (2011)						X											
Amram, 2007												X		X			
Anderson & Andeson, 2012							X									X	X
Appiah, 2005	X			X													
Armstrong, 2001	X								X						X		X
Ashmos and Duchon, (2007), p. 137	X							X									
Bandrinarayan, 2009	X					X			X	X			X	X			
Bandura, 2001 as cited in Ng & Lucianetti, 2015)			X														
Banner (1995)									X					X			
Bass and Avolio (1994)					X												
Bass et al., 2003									X						X		X
Beal, Burke, Cohen, McCendon, 2003									X						X		
Beekun & Westerman (2012)			X														
Berry (2013									X					X			
Bhunia & Das (2012)			X														
Bodia & Ali (2012)						X			X	X							
Branson, 2008, p. 381	X					X										X	
Bratianu & Orzea (2011)	X					X							X			X	
Brown, 2003		X												X			
Bryan 2009								X						X			

Researcher	1.Community/Interconnectednesss	2. Emotional Intelligence (EQ)	3. Ethics	4. Identity/Inner Core	5. Intelligence IQ	6. Job Satisfaction	7. Leadership	8. Meaning/Purpose	9.Productivity/Performance	10. Retention/Commitment	11. Spirit/Soul/Being/Consciousness	12. Spiritual Intelligence	13. Spiritual Workplace	14. Stress Reduction	15. Teamwork	16. Values	17. Culture
Burk (2006)							X							X			X
Carmelli et al., 2009	X																
Campuzano & Seteroff (2010)									X				X				
Cashman (1998)				X													
Caudron, 2001																	
Cavanagh and Bandsuch (2002)			X								X			X			
Chand & Koul (2012)														X			
Chavous, 2015							X								X	X	X
Chawla & Guda (2010)						X											
Chen et al				X				X									
Chou (2014							X								X	X	X
Clark (2007)						X											
Cohen & Bailey (1997)	X													X			
Collins & Smith, 2006								X									
Collins &Hansen, 2012	X																
Connelly & Kelloway, 2003	X						X						X			X	
Cooper & Sawaf 1998	X	X															
Covey (2011)				X								X					
Crawford et al., 2009	X					X		X						X			
Crowley (2011)								X							X		X
Daft (2014)								X							X		X
Daft and Lengel, 2000; Duchon and Plowman 2005; Rego et al. 2007	X										X		X				
Dantley, 2003	X						X				X						
DeKlerk (2005)								X									
Desrumaux et al., 2015						X								X			
Duchon and Plowman, 2005																	

Researcher	1. Community/Interconnectednesss	2. Emotional Intelligence (EQ)	3. Ethics	4. Identity/Inner Core	5. Intelligence IQ	6. Job Satisfaction	7. Leadership	8. Meaning/Purpose	9. Productivity/Performance	10. Retention/Commitment	11. Spirit/Soul/Being/Consciousness	12. Spiritual Intelligence	13. Spiritual Workplace	14. Stress Reduction	15. Teamwork	16. Values	17. Culture
Durfour & Marzano (2011)	X					X			X				X				
Dufour & Mattos (2013)								X									
Elton & Gostick, 2010								X									
Emmons (2000)	X		X				X		X	X					X		
Faihom, 2009											X	X					
Farakas, 2009				X			X		X								
Fernando & Chowdhury (2010)	X							X	X				X	X			
Fry (2003)							X							X			X
Fry and Matherly 2006							X		X	X				X		X	X
Fry et al., 2005							X		X	X			X				X
Fry & Slocum, 2008							X		X	X			X				X
Gallagher et al., 2007; Nonaka et al., 2008	X								X				X	X	X		X
Garcia-Zamor, 2003									X				X				X
Gardner in Luthans (2006)				X													
Gardner, 1999; Bonabeau and Meyer, 2001		X		X													
Geh and Tan (2009)									X				X				X
Giacalone & Jurkiewicz 2003 2010		X							X				X			X	X
Giacalone and Jurkiewicz (2004) (p.13)		X					X	X			X		X			X	X
Giacalone, Jurkiewicz, & Kolodinsky, 2008	X	X					X	X			X		X			X	X
Giacolone & Jurkiewics (2010)		X														X	X
Glavas & Piderit (2009)	X						X									X	
Gibbons, 2000		X														X	X
Goh, 2002;	X					X							X			X	
Gostic & Elton 2010															X	X	X
Griffith (2011)				X				X			X	X					

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Researcher	1. Community/Interconnectedness	2. Emotional Intelligence (EQ)	3. Ethics	4. Identity/Inner Core	5. Intelligence IQ	6. Job Satisfaction	7. Leadership	8. Meaning/Purpose	9. Productivity/Performance	10. Retention/Commitment	11. Spirit/Soul/Being/Consciousness	12. Spiritual Intelligence	13. Spiritual Workplace	14. Stress Reduction	15. Teamwork	16. Values	17. Culture
Grudem (2000)				X							X						
Gruenfeld et al., 1996	X						X						X			X	X
Guillory (2007)													X				
Guillory, 2001			X				X	X			X		X				X
Gull & Doh (2004)			X					X								X	
Holbeche (2005)																X	
Hall et al. (2012)												X					
Hammond (2013)	X							X							X		
Hardestey et al. (2010)		X															
Hargreaves and Harris, 2010								X							X		X
Harrington, Marschke & Prezros 2011					X			X									X
Hassan (2016)																	
Harvey & Drolet, 2006	X		X								X						X
Hatcher (1982)	X																
Hong (2012)										X			X				
Huang & Shin (2011)										X			X				
Heaton et al. (2004)							X	X									
Herold, Fedor, & Caldwell, 2007							X	X									
Hodge (2017)							X	X									
Holmes (2003),								X				X					
Issa & PIck (2010)		X															
Jackson, (2000)		X											X				
Javanard (2012)									X								
Johnson (2017)	X		X				X						X				X
Kaur (2013)							X								X		
Kaur, Sgnh, Bhatia (2016)			X					X				X	X				
Karakas, F., 2010	X							X		X			X				X

Researcher	1. Community/Interconnectednesss	2. Emotional Intelligence (EQ)	3. Ethics	4. Identity/Inner Core	5. Intelligence IQ	6. Job Satisfaction	7. Leadership	8. Meaning/Purpose	9. Productivity/Performance	10. Retention/Commitment	11. Spirit/Soul/Being/Consciousness	12. Spiritual Intelligence	13. Spiritual Workplace	14. Stress Reduction	15. Teamwork	16. Values	17. Culture
Kessler, 2000	X										X		X				X
Kiffin-Petersen and Cordery, 2003	X					X			X						X		
Kinjerski (2013)						X			X	X		X					
Kinjerski and Skrypnek, 2004						X			X	X		X	X	X			
Khan (1990)	X							X								X	
Kline, Kuklis, & Zmuda (2004)						X					X						X
Kolodinsky et al. (2008)	X	X				X						X					
Kontoghiorghes et al., 2005; Nonaka et al., 2008						X					X						
Korac-Kakabadse et al., 2002. p.173						X					X						
Körner, M, 2015						X										X	X
Kouze & Posner, 2007)						X									X	X	X
Krishnakumar and Neck 2002	X		X			X		X			X		X			X	X
Ktzenback and Smith (2003	X													X	X		
Lamm & Gordon, 2011`								X								X	X
Lilleoere and Hansen, 2011	X					X							X			X	
Ling et al 2017	X					X		X						X		X	
Lips_Wiersma 2002)							X						X				X
Liu, C, 2010	X	X															
Liu & Robertson (2011)	X	X															
Lock & Scott, 2013							X				X						
Long & Mills, 2010	X					X							X			X	
Lyon, 2004, p. 54						X	X										
Madrid et al. 2016						X									X		X
Marques, 2005	X			X			X				X		X				X
Marques, 2007						X	X	X			X		X				X
Marques, Dhiman, and King (2007	X						X				X		X				X
Marques, King, Dhiman, 2007							X				X		X				X
Marshall, Zohar, 2000							X					X					

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Researcher	1. Community/Interconnectedness	2. Emotional Intelligence (EQ)	3. Ethics	4. Identity/Inner Core	5. Intelligence IQ	6. Job Satisfaction	7. Leadership	8. Meaning/Purpose	9. Productivity/Performance	10. Retention/Commitment	11. Spirit/Soul/Being/Consciousness	12. Spiritual Intelligence	13. Spiritual Workplace	14. Stress Reduction	15. Teamwork	16. Values	17. Culture
Maslow, 2000				X				X									
Maxwell, 2003	X																
Mayer & Salovey 2001		X						X									
Maynard, 1992; Miller, 1992)	X			X													
McClelland 1965								X									
McGregor (1960)								X									
McKee et al. (2011)	X								X								
Meyer & Allen								X									
Miller, 2007	X												X			X	
Milliman et al., 2003; Crawford et al., 2009	X									X			X				
Milliman, Czaplewski, and Ferguson 2003	X					X							X				
Mitchell and Boyle, 2009	X					X							X			X	
Mitroff and Denton (1999	X					X							X	X		X	X
Mondy & Noe (2005)																X	
Politis, 2003	X					X							X			X	
Moore (2008 p.86, p.87)	X					X							X	X			
Moore & Casper, 2006	X												X				X
Neal and Bennett (2000)						X						X					
Noble												X				X	
Northouse, 2013						X											
Norton (2006)			X														
Nunes, (2007				X											X	X	X
Palmer, 1998, p.6	X											X					
Palmer, p.8	X											X					
Paloutzian, Emons, & Keortze (2003)						X		X					X				
Petchsawange & Duchan, 2012)	X					X			X				X				
Phillips, 2000						X		X	X		X		X				

Researcher	1. Community/Interconnectedness	2. Emotional Intelligence (EQ)	3. Ethics	4. Identity/Inner Core	5. Intelligence IQ	6. Job Satisfaction	7. Leadership	8. Meaning/Purpose	9. Productivity/Performance	10. Retention/Commitment	11. Spirit/Soul/Being/Consciousness	12. Spiritual Intelligence	13. Spiritual Workplace	14. Stress Reduction	15. Teamwork	16. Values	17. Culture
Pink, 2007	X			X							X						
Priyono, 2015												X					
Puchalski, 2009	X			X				X									
Ray, 1992, p.29	X										X		X				
Reasor (2011)				X							X						
Reave (2005, p. 680)			X			X	X		X					X		X	
Reaves, 2005, p. 656)		X					X	X								X	
Rebore, 2001	X																
Rego et al. (2007)	X										X		X				
Reis (2009)															X	X	
Rickards & Moger, 2000							X								X	X	X
Rival, 2008				X													
Rogers (1961)	X						X									X	X
Saks (2011)							X				X		X				X
Scott (2016)	X								X		X						
Secretan, 2006	X						X									X	X
Senge 2006, p. 3				X							X						
Senge, Jaworski, Scharmer, & Flowers, 2005			X	X							X						
Seligman & Csikszentinihalyi (2000)	X							X									
Selznick (2004)				X													
Shields, 2005, p.239				X							X						
Skirry (2005)	X												X				X
Smith and Rayment (2007																	
Smith and Rupp, 2002	X						X				X		X			X	
Soder, 2002	X						X	X									X
Steger, Dik & Duffy (2012)							X				X						
Stinglhamber & Vandenberghe, 2003							X									X	X

Researcher	1.Community/Interconnectednesss	2. Emotional Intelligence (EQ)	3. Ethics	4. Identity/Inner Core	5. Intelligence IQ	6. Job Satisfaction	7. Leadership	8. Meaning/Purpose	9.Productivity/Performance	10. Retention/Commitment	11. Spirit/Soul/Being/Consciousness	12. Spiritual Intelligence	13. Spiritual Workplace	14. Stress Reduction	15. Teamwork	16. Values	17. Culture
Syed-Ikhsan & Rowland, 2004	X						X						X			X	X
to Lips-Wiersma (2002)																	
Tse and Mitchell (2010)	X			X			X						X			X	
Twigg											X						
Umphress 2010		X											X				
Vaughn, 2002		X										X					
Vicari, 2003, p. 8													X	X			
Waddock, 2006																X	X
Widodo, 2012, p. 77					X												
Wigglesworth (2002				X			X					X	X				
Word, 2012													X			X	X
Yeo, 2005									X				X		X		
Yildirim, 2015).									X								
Yu-Fang, & Yu-Cheh, 2013	X													X			X
Zohar and Marshall, 2000				X								X					

Social Media Post Criteria

Dear Social Media Members,

I am soliciting recommendations for non-profit leaders to participate in a research of study using the Workplace Spirituality Model below.
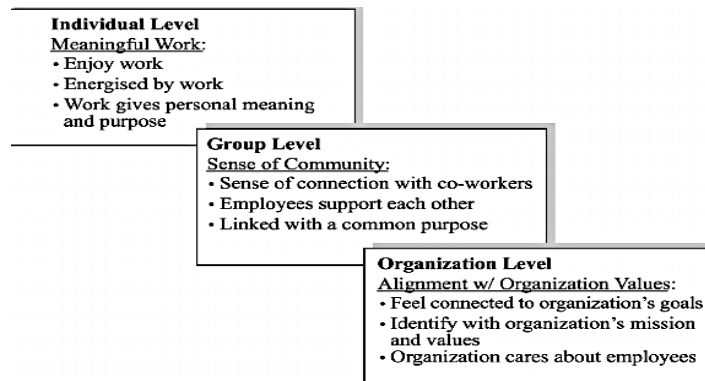

Figure 3. Milliman, John & J. Czaplewski, Andrew & Ferguson, Jeffery. (2003).

The definition of **Workplace Spirituality** is an **experience of connectedness within the work**

process of a community (Marques, King, Dhiman, 2007).

The following is the criteria for participants:

1. A leader in a nonprofit organization with a team of at least 15 people.
2. Responsible for the management and direction of teams.
3. Position is held in the state of California
4. Held a leadership position for three years
5. A leader who has transformed or in the process of transforming a nonprofit organization
Interview will consist of you sharing your experiences via one of the measures below
    - In-person interview
    - Video conference through FaceTime®, Google Hangout®
    - Telephone interview

If you are interested or know of someone that would like to participate in the research study, please respond to the email address provided below.

Sincerely,

Tracey K. Johnson

tjohnso8@mail.brandman.edu

The principal researcher of this study is Tracey K. Johnson, Doctoral Candidate for Brandman University's Doctor of Education in Organizational Leadership program.

Appendix C

Recommendation to Participate

Dear Prospective Participant,

You have been recommended by _____ to participate in a research of study using the
                                                    (name)
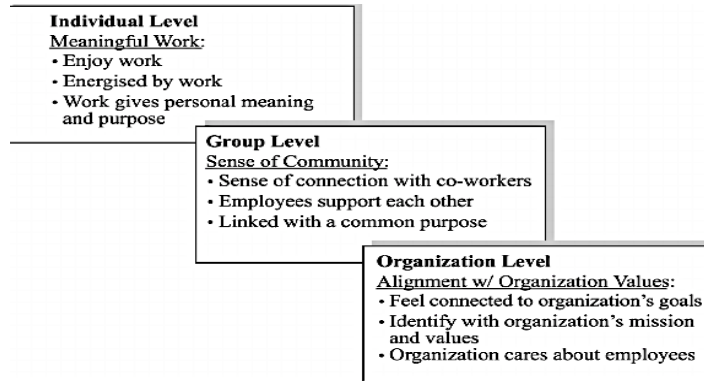
Workplace Spirituality Model below.

Figure 3. Milliman, John & J. Czaplewski, Andrew & Ferguson, Jeffery. (2003).

The definition of **Spirituality in the workplace** is an **experience of connectedness within the work**

process of a community (Marques, King, Dhiman, 2007).

The following is the criteria for participants:

6. A leader in a nonprofit organization with a team of at least 15 people.
7. Responsible for the management and direction of teams.
8. Position is held in the state of California
9. Held a leadership position for three years
10. A leader who has transformed or in the process of transforming a nonprofit organization
    Interview will consist of you sharing your experiences via one of the measures below
    - In-person interview
    - Video conference through FaceTime®, Google Hangout®
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If you are interested or know of someone that would like to participate in the research study, please respond
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Doctor of Education in Organizational Leadership program.

Interview Alignment Table

Interview Question	Research Question(s)
What are some words that you consider to be crucial to a spiritual workplace?	What are the perceptions and experiences of non-profit leaders on how spirituality in the workplace fosters a positive workplace culture?
What does a spiritual worker do?	What are the perceptions and experiences of non-profit leaders on how spirituality in the workplace fosters a positive workplace culture?
What will definitely be present in a spiritual workplace?	What are the perceptions and experiences of non-profit leaders on how spirituality in the workplace fosters a positive workplace culture?
What are some of the reasons to transform from a non-spiritual to a spiritual employee?	What are the perceptions and experiences of non-profit leaders on how spirituality in the workplace fosters a positive workplace culture? What do non-profit leaders perceive as the most beneficial aspect of meaningful work to support a positive work culture?
Using Richard Griffin's definition as the basis of Spiritual Intelligence: What is your perception of Spiritual Intelligence? How do you apply it in your working environment?	How do non-profit leaders perceive spiritual intelligence as playing a role in the culture of the organization?
In a team or group environment setting, describe actions you have taken to encourage others to feel comfortable sharing their opinions, even if they differ from your own.	What do non-profit leaders perceive as the most beneficial aspect of meaningful work to support a positive work culture?
Give examples of what you have done to model collaboration and teamwork.	What are the perceptions and experiences of non-profit leaders on how spirituality in the workplace fosters a positive workplace culture?

Interview Question	Research Question(s)
It has been said that one of the best ways to manage people is to teach them how to manage themselves. Tell me about a time when you had your greatest success in building team spirit. What specific results were accomplished by the team?	What are the perceptions and experiences of non-profit leaders on how spirituality in the workplace fosters a positive workplace culture? What do non-profit leaders perceive as the most beneficial aspect of meaningful work to support a positive work culture? How do non-profit leaders perceive spiritual intelligence as playing a role in the culture of the organization?
Give examples of what you have done to help your department think like visionaries.	What are the perceptions and experiences of non-profit leaders on how spirituality in the workplace fosters a positive workplace culture? How do non-profit leaders perceive spiritual intelligence as playing a role in the culture of the organization?
Who have you learned the most from about communicating and implementing a vision and why?	What are the perceptions and experiences of non-profit leaders on how spirituality in the workplace fosters a positive workplace culture? What do non-profit leaders perceive as the most beneficial aspect of meaningful work to support a positive work culture?
How should the vision for the whole organization affect your vision for your business unit or team, and vise-versa? Give an example.	What are the perceptions and experiences of non-profit leaders on how spirituality in the workplace fosters a positive workplace culture? How do non-profit leaders perceive spiritual intelligence as playing a role in the culture of the organization?

Demographic Survey

1. Name/Participant #

2. Age

3. Gender

4. Title of Leadership Position

5. Place of employment

6. How many years have you been in a nonprofit

   leadership position?

7. What is the vision and mission statement of your organization?

Letter of Invitation

Date

Dear Prospective Study Participant,

You are invited to participate in a research study to explore the experiences of nonprofit leaders and their perceptions of teamwork and workplace spirituality. The principal researcher of this study is Tracey K. Johnson, Doctoral Candidate for Brandman University's Doctor of Education in Organizational Leadership program.

As a participant of the research study, you will be required to complete the following:

1. Provide consent to participate in the study
2. Provide a three- minutes demographic survey online (5 questions)
3. Complete an interview to share your experiences via one of the measures below (approximately 45 -60 minutes)
    -   In-person interview held at an agreed location. Please note, if it is at your worksite, you must attain approval from your organization.
    -   Video conference through FaceTime®, Google Hangout®
    -   Telephone interview

If you decide to participate in the study, you will be interviewed and asked questions designed to allow you to share your experience. The participant's information is kept anonymous for confidentiality purpose. The data collected will be 'AUDIO' recorded, and pseudo names will allow for anonymity.

The dissertation will be published in the Brandman University library with pseudo names. If you are interested in participating in the research study, please respond to the email address provided below.

Sincerely,

Tracey K. Johnson

tjohnso8@mail.brandman.edu

Appendix G

Interview Script and Questions

Thank the participant for volunteering to engage in the study.

My name is Tracey Johnson. I am a doctoral candidate in Brandman University's Doctor of Education in Organizational Leadership. I am conducting a study to explore spirituality in the workplace. An additional purpose of this is to examine to what degree those in leadership positions perceive as the most beneficial aspect of teamwork and spirituality in the workplace. Lastly, the purpose of this study is to examine to what degree do leadership positions perceive spiritual intelligence as playing a role in the culture of the organization.

Again, thank you for your participation. Your experience and knowledge will contribute to the research in this area.

The interview is approximately 45 minutes to an hour today. We will review and discuss the Invitation Letter, Informed Consent Form, Brandman University Participant's Bill of Rights, and the Audio Release Form.

At the end of discussing the forms, you will be asked to sign the Informed Consent and Audio Release Form. I will start the audio recorder and begin asking a series of questions. The session is being recorded, and I will also take notes during this process.

Once I conclude the interview session, I will turn off the recorder. My goal is to gain insights into your experiences. A pseudo name will be given for confidentiality, and your identity will not be revealed. If any time during the conversation you would prefer not to record what you are saying, you can request to stop the recording.

Appendix H

Research Participant's Bill of Rights

BRANDMAN UNIVERSITY INSTITUTIONAL REVIEW BOARD

Research Participant's Bill of Rights

Any person who is requested to consent to participate as a subject in an experiment, or who is requested to consent on behalf of another, has the following rights:

1. To be told what the study is attempting to discover.

2. To be told what will happen in the study and whether any of the procedures, drugs or devices are different from what would be used in standard practice.

3. To be told about the risks, side effects or discomforts of the things that may happen to him/her.

4. To be told if he/she can expect any benefit from participating and, if so, what the benefits might be.

5. To be told what other choices he/she has and how they may be better or worse than being in the study.

6. To be allowed to ask any questions concerning the study both before agreeing to be involved and during the course of the study.

7. To be told what sort of medical treatment is available if any complications arise.

8. To refuse to participate at all before or after the study is started without any adverse effects.

9. To receive a copy of the signed and dated consent form.

10. To be free of pressures when considering whether he/she wishes to agree to be in the study.

If at any time you have questions regarding a research study, you should ask the researchers to answer them. You also may contact the Brandman University Institutional Review Board, which is concerned with the protection of volunteers in research projects. The Brandman University Institutional Review Board may be contacted either by telephoning the Office of Academic Affairs at (949) 341-9937 or by writing to the Vice Chancellor of Academic Affairs, Brandman University, 16355 Laguna Canyon Road, Irvine, CA, 92618.

Brandman University IRB   Adopted   November 2013

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Informed Consent Form

INFORMATION ABOUT: Exploring Spirituality Workplace Spirituality and the Benefit it has on Teams

RESPONSIBLE INVESTIGATOR: Tracey K. Johnson

DATE: 10/12/18

PURPOSE OF STUDY: You are being asked to participate in a research study conducted by Tracey K. Johnson, M.A., a doctoral student from Brandman University School of Education Organizational Leadership program. The purpose of this phenomenological study was to explore and understand the perception of non-profit leaders on how spirituality in the workplace fosters a positive workplace culture.

The study is significant because it has the potential to contribute to leadership development and training. More specifically, this study can provide qualitative evidence supporting the inclusion of workplace spirituality and spiritual intelligence in leadership training and development.

By participating in this study, I agree to participate in an individual interview. The interview will last approximately 45 – 60 minutes and will be conducted by Tracey Johnson (*in person, phone, or electronically using Facetime/Google Hangout)*. In addition, participants may complete an electronic survey using Survey Monkey. The survey will take approximately 5 minutes to complete.

I understand that:
a) There are minimal risks associated with participating in this research. I understand that the researcher will protect my confidentiality by storing any research materials collected during the audio interview process in a locked file drawer and in which only the researcher has access to. Additionally, I understand that the researcher and transcriptionist will protect my confidentiality by storing any digital research materials collected during the audio recording process in a secure and encrypted cloud based storage facility.

b) I understand that the study is designed to gather information on spiritual intelligence and leadership. I will be one of approximately 15 people being interviewed for this research. The possible benefit of this study to me is that my input may help add to the research regarding spiritual intelligence and workplace spirituality. Your participation will provide insights about positive work culture and leadership development. The findings will be available to me at the conclusion of the study. I understand that I will not be compensated for my participation.

c) I understand that the interview will be audio recorded. The recordings will be available only to the researcher and the professional transcriptionist. The audio recordings will be used to capture the interview dialogue and to ensure the accuracy of the information collected during the interview. All information will be identifier-redacted and my confidentiality will be maintained. Upon completion of the study all recordings, transcripts and notes taken by the researcher and transcripts from the interview will be destroyed.

d) Any questions I have concerning my participation in this study will be answered by Tracey K. Johnson. She can be reached by email at tjohnso8@mail.brandman.edu or by phone at 310-422-6927. Also, the committee chair for this study is Dr. Guzman. He can be reached at cguzman@brandman.edu or by phone at 949-903-2058.

e) I understand that my participation in this research study is voluntary. I may decide to not participate in the study and I can withdraw at any time. I can also decide not to answer particular questions during the interview if I so choose. I understand that I may refuse to participate or may withdraw from this study at any time without any negative consequences. Also, the Investigator may stop the study at any time.

f) I understand that no information that identifies me will be released without my separate consent and that all identifiable information be protected to the limits allowed by law. If the study design or the use of data is to be changed I will be so informed and my consent obtained.

g) I understand that if I have any questions, comments, or concerns about the study or the informed consent process, I may write or call the Office of the Executive Vice Chancellor of Academic Affairs, Brandman University, at 16355 Laguna Canyon Road, Irvine, CA 92618 Telephone (949) 341-7641.

I acknowledge that I have received a copy of this form and the Research participant's Bill of Rights. I have read the above and understand it and hereby consent to the procedure(s) set forth.

_____
Signature of Participant or Responsible Party

_____
Signature of Principal Investigator

INFORMATION ABOUT: Exploring Spirituality Workplace Spirituality and the

Benefit it has on Teams

RESPONSIBLE INVESTIGATOR: Tracey K. Johnson

DATE: 10/12/18

PURPOSE OF STUDY: You are being asked to participate in a research study conducted by Tracey K. Johnson, M.A., a doctoral student from Brandman University School of Education Organizational Leadership program. The purpose of this phenomenological study was to explore and understand the perception of non-profit leaders on how spirituality in the workplace fosters a positive workplace culture.

The study is significant because it has the potential to contribute to leadership development and training. More specifically, this study can provide qualitative evidence supporting the inclusion of workplace spirituality and spiritual intelligence in leadership training and development.

By participating in this study, I agree to participate in an individual interview. The interview will last approximately 45 – 60 minutes and will be conducted by Tracey Johnson (*in person*, *phone, or electronically using Facetime/Google Hangout)*. In addition, participants may complete an electronic survey using Survey Monkey. The survey will take approximately 5 minutes to complete.

I understand that:
a) There are minimal risks associated with participating in this research. I understand that the researcher will protect my confidentiality by storing any research materials collected during the audio interview process in a locked file drawer and in which only the researcher has access to. Additionally, I understand that the researcher and transcriptionist will protect my confidentiality by storing any digital research materials collected during the audio recording process in a secure and encrypted cloud based storage facility.

b) I understand that the study is designed to gather information on spiritual intelligence and leadership. I will be one of approximately 15 people being interviewed for this research. The possible benefit of this study to me is that my input may help add to the research regarding spiritual intelligence and workplace spirituality. Your participation will provide insights about positive work culture and leadership development. The findings will be available to me at the conclusion of the study. I understand that I will not be compensated for my participation.

c) I understand that the interview will be audio recorded. The recordings will be available only to the researcher and the professional transcriptionist. The audio recordings will be used to capture the interview dialogue and to ensure the accuracy of the information collected during the interview. All information will be identifier-redacted

and my confidentiality will be maintained. Upon completion of the study all recordings, transcripts and notes taken by the researcher and transcripts from the interview will be destroyed.

d) Any questions I have concerning my participation in this study will be answered by Tracey K. Johnson. She can be reached by email at tjohnso8@mail.brandman.edu or by phone at 310-422-6927. Also, the committee chair for this study is Dr. Guzman. He can be reached at cguzman@brandman.edu or by phone at 949-903-2058.
 e) I understand that my participation in this research study is voluntary. I may decide to not participate in the study and I can withdraw at any time. I can also decide not to answer particular questions during the interview if I so choose. I understand that I may refuse to participate or may withdraw from this study at any time without any negative consequences. Also, the Investigator may stop the study at any time.

f) I understand that no information that identifies me will be released without my separate consent and that all identifiable information be protected to the limits allowed by law. If the study design or the use of data is to be changed I will be so informed and my consent obtained.

g) I understand that if I have any questions, comments, or concerns about the study or the informed consent process, I may write or call the Office of the Executive Vice Chancellor of Academic Affairs, Brandman University, at 16355 Laguna Canyon Road, Irvine, CA 92618 Telephone (949) 341-7641.

Clicking on the "agree" button indicates that you have read the informed consent form and the information in this document and that you voluntarily agree to participate. If you do not wish to participate in this interview, you may decline participation. If you AGREE, please click on the AGREE button certifying:

_____I acknowledge receipt of the complete Informed Consent packet and "Bill of Rights." I have read the materials and give my consent to participate in the study.

_____DISAGREE: I do not wish to participate in this research of study.

Appendix J

Interview Feedback Reflection Questions

Conducting interviews is a learned skill set/experience. Gaining valuable insight about your interview skills and affect with the interview will support your data gathering when interviewing the actual participants. As the researcher you should reflect on the questions below after completing the interview. You should also discuss the following reflection questions with your 'observer' after completing the interview field test. The questions are written from your prospective as the interviewer. However, you can verbalize your thoughts with the observer and they can add valuable insight from their observation.

1. How long did the interview take? _____ Did the time seem to be appropriate?
2. How did you feel during the interview? Comfortable? Nervous?
3. Going into it, did you feel prepared to conduct the interview? Is there something you could have done to be better prepared?
4. What parts of the interview went the most smoothly and why do you think that was the case?
5. What parts of the interview seemed to struggle and why do you think that was the case?
6. If you were to change any part of the interview, what would that part be and how would you change it?
7. What suggestions do you have for improving the overall process?

Appendix K

BUIRB Application Approval

BUIRB Application Approved As Submitted: Tracey K. Johnson [Inbox x]   🖨 ⧉

MyBrandman <my@brandman.edu>   Thu, Nov 1, 2018, 2:50 PM   ☆   ↩   ⋮
to me, Carlos, buirb, Douglas ▾

Dear Tracey K. Johnson,

Congratulations, your IRB application to conduct research has been approved by the Brandman University Institutional Review Board. This approval grants permission for you to proceed with data collection for your research. Please keep this email for your records, as it will need to be included in your research appendix.

If any issues should arise that are pertinent to your IRB approval, please contact the IRB immediately at BUIRB@brandman.edu. If you need to modify your BUIRB application for any reason, please fill out the "Application Modification Form" before proceeding with your research. The Modification form can be found at the following link: https://irb.brandman.edu/Applications/Modification.pdf.

Best wishes for a successful completion of your study.

Thank you,
Doug DeVore, Ed.D.
Professor
Organizational Leadership
BUIRB Chair
ddevore@brandman.edu
www.brandman.edu

Expert Panel Rubric

Survey/Interview Validation Rubric for Expert Panel – VREP©
By Marilyn K. Simon with input from Jacquelyn White

http://dissertationrecipes.com/

Criteria	Operational Definitions	Score 1=Not Acceptable (major modifications needed) 2=Below Expectations (some modifications needed) 3=Meets Expectations (no modifications needed but could be improved with minor changes) 4=Exceeds Expectations (no modifications needed)				Questions NOT meeting standard (List page and question number) and need to be revised. *Please use the comments and suggestions section to recommend revisions.*
		1	2	3	4	
Clarity	• The questions are direct and specific. • Only one question is asked at a time. • The participants can understand what is being asked. • There are no *double-barreled* questions (two questions in one).					
Wordiness	• Questions are concise. • There are no unnecessary words					
Negative Wording	• Questions are asked using the affirmative (e.g., Instead of asking, "Which methods are not used?", the researcher asks, "Which methods *are* used?")					
Overlapping Responses	• No response covers more than one choice. • All possibilities are considered. • There are no ambiguous questions.					
Balance	• The questions are unbiased and do not lead the participants to a response. The questions are asked using a neutral tone.					
Use of Jargon	• The terms used are understandable by the target population. • There are no clichés or hyperbole in the wording of the questions.					
Appropriateness	• The choices listed allow participants to					

		1	2	3	4	
of Responses Listed	respond appropriately. • The responses apply to all situations or offer a way for those to respond with unique situations.					
Use of Technical Language	• The use of technical language is minimal and appropriate. • All acronyms are defined.					
Application to Praxis	• The questions asked relate to the daily practices or expertise of the potential participants.					
Relationship to Problem	• The questions are sufficient to resolve the problem in the study • The questions are sufficient to answer the research questions. • The questions are sufficient to obtain the purpose of the study.					
Measure of Construct: A: ( )	• The survey adequately measures this construct.*[Include Operational Definition and concepts associated with construct]					
Measure of Construct: B: ( )	• The survey adequately measures this construct. *[Include Operational Definition and concepts associated with construct]					
Measure of Construct: C: ( )	• The survey adequately measures this construct.* [Include Operational Definition and concepts associated with construct]					
Measure of Construct: D: ( )	• The survey adequately measures this construct.* [Include Operational Definition and concepts associated with construct]					

Expert Panel Rubric

* The operational definition should include the domains and constructs that are being investigated. You need to assign meaning to a variable by specifying the activities and operations necessary to measure, categorize, or manipulate the variable. For example, to measure the construct *successful aging* the following domains could be included: degree of physical disability (low number); prevalence of physical performance (high number), and degree of cognitive impairment (low number). If you were to measure creativity, this construct is generally recognized to consist of flexibility, originality, elaboration, and other concepts. Prior studies can be helpful in establishing the domains of a construct.

Comments and Suggestions

Types of Validity

VREP is designed to measure face validity, construct validity, and content validity. To establish criterion validity would require further research.

Face validity is concerned with how a measure or procedure appears. Does it seem like a reasonable way to gain the information the researchers are attempting to obtain? Does it seem well designed? Does it seem as though it will work reliably? Face validity is independent of established theories for support (Fink, 1995).

Construct validity seeks agreement between a theoretical concept and a specific measuring device or procedure. This requires operational definitions of all constructs being measured.

Content Validity is based on the extent to which a measurement reflects the specific intended domain of content (Carmines & Zeller, 1991, p.20). Experts in the field can determine if an instrument satisfies this requirement. Content validity requires the researcher to define the domains they are attempting to study. Construct and content validity should be demonstrated from a variety of perspectives.

Criterion related validity, also referred to as instrumental validity, is used to demonstrate the accuracy of a measure or procedure by comparing it with another measure or procedure which has been demonstrated to be valid. If after an extensive search of the literature, such an instrument is *not* found, then the instrument that meets the other measures of validity are used to provide criterion related validity for future instruments.

Operationalization is the process of defining a concept or construct that could have a variety of meanings to make the term measurable and distinguishable from similar concepts. Operationalizing enables the concept or construct to be expressed in terms of empirical observations. Operationalizing includes describing what is, and what is not, part of that concept or construct.

References
Carmines, E. G. & Zeller, R.A. (1991). *Reliability and validity assessment*. Newbury Park: Sage Publications.

Fink, A. (Ed.). (1995). *How to measure survey reliability and validity v.7.* Thousand Oaks, CA: Sage.

NIH Research Certification

Certificate of Completion

The National Institutes of Health (NIH) Office of Extramural Research certifies that **Tracey Johnson** successfully completed the NIH Web-based training course "Protecting Human Research Participants".

Date of completion: 07/20/2015

Certification Number: 1798571