SPIRITUALITY AT WORK:
THE DEVELOPMENT OF A THEORETICAL MODEL

Jason Timothy Palframan BSc (Hons), MSc, MBA

A thesis submitted in partial fulfilment of the requirements of Liverpool John Moores University for the degree of Doctor of Philosophy

June 2014

ABSTRACT

Spirituality at work has received much interest in recent years, and a stream of research notes its benefits beyond a trend. Despite the topic's growing recognition, the research community raised the need for the integration of spirituality at work with traditional areas of investigation (Giacalone & Jurkiewicz, 2003). A potentially fruitful first step towards this involves use of person-organisation (PO) fit theory (Ashforth & Pratt, 2003; Sheep, 2004, 2006; Singhal & Chatterjee, 2006; Singhal, 2007). The purpose of this study is to build upon initial attempts towards this integration and to promote further acknowledgement of the potential benefits of incorporating spirituality at work into wider organisational psychology frameworks. This was achieved by integrating both PO fit and transpersonal psychology, and subsequently developing a theoretical model that investigates three questions: a) what antecedents lead individuals and organisations to seek spirituality at work?, b) what are the perceived spiritual preferences (needs) of individuals and how are those preferences fulfilled through the context of the workplace (supplies)?, and c) what are the consequences of meeting spiritual preferences (needs), as perceived by individuals?

Using constructivist grounded theory, analysis of interview data from thirty-four participants located in organisations (one spiritual and three non-spiritual) across The Netherlands, Ireland, the United Kingdom and Portugal led to a theory in which I propose a core category of *reconciling self* as a critical factor of spirituality at work. *Reconciling self* captures the process whereby the self consistently attempts to maintain a congruent relationship with the ego and the environment, and this construct emerged as the primary concern for participants. *Reconciling self* was influenced largely by *meaning and purpose* and *the need to connect to something larger than oneself*, and through the organisation *making a difference*. The congruence or perceived fit within the workplace was captured through the action strategy *conscious reconciling experiences;* in the case where the immediacy of such expression was compromised, *reconciling self* was noted through the action strategy *active adjustment*. The action strategies were influenced through a set of intervening conditions that included a set of *spirituality at work needs* and *supplies*, through a context that emphasised attributes such as spiritual values, a culture that focused on openness and support, and *relational leadership*. The consequences of spirituality at work included benefits such as individual *job satisfaction*, *positivity* and *self-realisation*, and organisational outcomes as being *a force for good* and fostering *employee commitment*.

The contribution of this study includes a new theoretical model concerning why, when, and how spirituality at work influences individual and organisational processes and outcomes. Such understanding contributes to better understanding of spirituality at work, and identifies ways in which PO fit occurs within a broader psychological context than that proposed in mainstream organisational psychology (i.e. through *reconciling self* influenced by *meaning and purpose*, *the need to connect to something larger than oneself*, and a set of *spirituality at work needs)*. These findings reduce the PO fit gap. Implications of the study include the findings that spirituality at work creates positive outcomes, and insistence on the role of connecting to something larger than oneself implies individuals are always in the process of moving toward *reconciling self*. Organisations should consider their ability to harness latent human potential and transcendence by extending self-boundaries and developing the self. Limitations and future research directions are discussed.

1

TABLE OF CONTENTS

LIST OF APPENDICES

LIST OF TABLES AND FIGURES

TABLES

FIGURES

LIST OF ABBREVIATIONS

AoM	Academy of Management
ASA	Attraction-selection-attrition framework
BPS	British Psychological Society
CWPS	Critical workplace spirituality
CES	Comparative Emphasis Scale
GPTW	Great place to work
HRM	Human resource management
ICSW	International Center for Spirit at Work
LJMU	Liverpool John Moores University
OCP	Organizational Culture Profile
PE fit	Person-environment fit theory
PO fit	Person-organisation fit theory
RBV	Resource based view of the firm
SAWS	Spirit at work scale
SHRM	Strategic human resource management
SIT	Social identity theory
SRW	Spirituality and religion in work
TWA	Theory of work adjustment
WPS	Workplace spirituality

Chapter 1 - Introduction

1.1   Thesis overview

This thesis is organised into six chapters. Chapter 1 introduces spirituality at work and highlights both growing interest in the topic and a growing body of evidence that examines the benefits of spirituality at work as an organisational inquiry. Despite growing recognition, I discuss how the research community has raised the need for spirituality at work to be integrated with traditional areas of investigation. I discuss how recent attempts to meet this call through person-organisation (PO) fit theory represent a valuable beginning, but more research is needed to advance PO fit with spirituality at work. I explain how I meet this call and outline the research rationale and central research questions.

Chapter 2 examines extant literature, organised in three sections. The first section examines spirituality at work literature and as noted above, highlights growing recognition of spirituality at work. I note how researchers conclude that if spirituality in the workplace is to emerge as a mainstream area of inquiry, it needs to be integrated with traditional areas of investigation. The second section introduces initial attempts to meet the need for integration through use of PO fit from organisational psychology. The argument is that initial attempts to integrate spirituality at work with PO represent a valuable beginning, but more research is required to promote theoretical integration. The third section argues that transpersonal psychology bridges spirituality at work and PO Fit theory from mainstream organisational psychology and could promote theoretical integration.

Chapter 3 discusses the philosophical and methodological propositions that informed the study. These propositions are informed through a constructivist paradigm. The discussion includes an overview of data collection methods, and explains the research setting, sampling strategy, analytic procedure of data analysis, and ethical considerations.

Chapter 4 reports the results of this study, including a theoretical model of *reconciling self* as a critical factor of spirituality at work (Figure 4.1) that conveys the essence of participants' experiences of spirituality at work. Chapter 5 discusses the theoretical model of *reconciling self* presented from chapter 4 in the context of extant literature. A reflection of my research experience follows, and the study's limitations and future research directions conclude the chapter. In chapter 6, I outline the main conclusions of the study and then sum up the theoretical and practical contributions of the study. Finally, Corbin and Strauss' (2008) evaluative criteria of grounded theory is discussed in the context of the theory presented in chapters 4 and 5.

1.2   Background

Spirituality at work has garnered increased interest in recent years (Duchon & Plowman, 2005; Giacalone & Jurkiewicz, 2003). Oswick (2009) reports that the period between 1991 and 2009 generated 232 articles published on workplace spirituality that appeared in social science journals, with 77 of these articles published in management and management-related journals (e.g. *Journal of Management Inquiry* (2005), *Journal of Organizational Change Management* (1999, 2003), *Journal of Management, Spirituality and Religion,* and *Leadership Quarterly* (2005). Wider academic circles and popular presses include a significant number of writings on topics such as *Handbook of Workplace Spirituality and Organizational Performance* (Giacalone & Jurkiewicz, 2003), *Spirituality and Business* (Nandram & Borden, 2010), S*pirituality in the Workplace* (Marques *et al.* 2007), a *Spiritual Audit of Corporate America*

(Mitroff & Denton, 1999), *The Spirit at Work Phenomenon* (Howard & Welbourn, 2004), and *Work and Spirit: A Reader of New Spiritual Paradigms for Organizations* (Biberman & Whitty, 2000). Interest among management scholars and practitioners spawned groups such as an *Academy of Management* (AoM) interest group on management, spirituality, and religion, and the *International Centre for Spirit at Work* (ICSW).

Interest among management scholars and practitioners focuses on the benefits of spirituality and how those benefits can be fostered at work. Benefits especially espoused include ethical well-being (Fry, 2005), higher employee attachment, loyalty, and belonging (Duchon & Plowman, 2005; Fairholm, 1996; Milliman *et al.* 1999), increased commitment to organisational goals (Crawford *et al.* 2009; Fry, 2003; Kinjerski & Skrypnek, 2004; Leigh, 1997), increased creativity (Kinjerski & Skrypnek, 2004), increased honesty and trust within the organisation (Brown, 2003; Krishnakumar & Neck, 2002), increased organisational performance and profitability (Biberman & Whitty, 1997; Biberman *et al.* 1999; Burack, 1999; Korac-Kakabadse *et al.* 2002; Neck & Milliman, 1994; Thompson, 2000), positive work attitudes (Milliman *et al.* 2003; Stevison *et al.* 2009), and reduced absenteeism and turnover (Giacalone & Jurkiewicz, 2003). In terms of fostering spirituality at work, one stream of research focuses on use of culture and values (Jurkiewicz & Giacalone, 2004), leadership (Fry, 2003), and organisational practices (Pfeffer, 2003).

These interests and benefits demonstrate that spirituality at work is more than a trend (Gotsis & Kortezi, 2008); it depicts a new paradigm in organisational theory and practice (Karakas, 2010) and a movement called the *organisational fourth-wave*: the spirituality based firm (Wagner-Marsh & Conley, 1999), a movement in which a number of highly diverse firms are attempting to instil a spiritual corporate culture. As Ashmos and Duchon (2000) argue, 'There is

increasing evidence that a major transformation is occurring in many organizations...[i]n what is sometimes referred to as the spirituality movement..' (p.124). A number of scholars echo the importance of the spirituality movement because of its relevance to the well-being of individuals, organisations, and societies (Sheep, 2006), and new ground it breaks in organisational sciences (Giacalone & Jurkiewicz, 2003).

Despite growing recognition of spirituality at work, the research community raised the need for integration of spirituality at work with traditional areas of investigation. Giacalone and Jurkiewicz (2003), note that spirituality at work research lacks a 'sound theoretical base' (p.11), and how the literature is based on ungrounded and anecdotal observations. They conclude that if spirituality in the workplace is to emerge as a mainstream area of inquiry, future empirical investigations need to be 'integrated into more traditional areas of investigation' (p.12). Krahnke *et al.* (2003) argue that 'important to the organizational literature as a whole, the study of workplace spirituality must be placed within the context of multidisciplinary research, illustrating how it fits within the broader mainstream research' (p.398). Lund Dean *et al.* (2003) suggest spirituality at work research needs to be grounded in established inquiry-based traditions. 'SRW [spirituality and religion in work] researchers have a variety of theoretically, conceptually, and empirically sound inquiry traditions to integrate into their work. Searching related subject matter and research design methods in those well-established fields [e.g. transpersonal psychology] may yield prior insights that responsible researchers should include in their own SRW work' (p. 382). Thus, the prevailing view is a need for an integrative approach to spirituality at work that is grounded in traditional areas of investigation.

A first step toward integrating spirituality at work with traditional areas of investigation has been suggested through person-organisation (PO) fit theory (Ashforth & Pratt, 2003; Sheep, 2004, 2006; Singhal & Chatterjee, 2006; Singhal, 2007). The next section introduces PO fit and broadens the discussion to include recent attempts to integrate it with spirituality at work. First, I introduce PO fit through Person-environment (PE) fit theory.

1.3 Spirituality at work and Person-organisation (PO) fit theory

PE fit has been a central concept in organisational psychology literature for over 100 years (Ekehammer, 1974; Lewin, 1935; Murray, 1938; Parsons, 1909). PE fit is the 'compatibility between an individual and a work environment that occurs when their characteristics are well matched' (Kristof-Brown *et al.* 2005). Exploring the organisational fit literature, it soon becomes apparent that a number of challenges exist for fit researches with an abundance of conceptualisations, measures and theoretical approaches (Kristof-Brown *et al.* 2005). As Kristof-Brown and Billsberry (2013) put it, 'there are as many ways to conceptualize and measure fit as there are scholars who study it' (p1). Over the years, types of PE fit have evolved such as person-group (PG) fit, person-job (PJ) fit, person-organisation (PO) fit, person-supervisor (PS) fit, and person-vocation (PV) fit. Within each of these types, Kristof-Brown *et al.* (2005) further note diversity in terms of how fit is conceptualised (i.e. similarity, need-satisfaction and demands-ability match), and how content dimensions have been operationalised (i.e. skills, needs, preferences, values, personality traits and goals).

The roots of PE fit research trace to Plato (Dumont & Carson, 1995), though contemporary PE fit traces to Parsons (1909), who developed the matching model for career decision-making. His model is the forerunner for demands—abilities fit where an individual should consider the overall requirements of work along with aptitudes, resources, and limitations. Murray (1938,

1951) followed with development of the needs-press model, the central feature of which is a typology that distinguishes whether needs are conscious or unconscious, physiological or psychological, and hidden or expressed openly. Following needs-press theory, Lewin's (1935, 1951) field theory influenced PE fit research substantially (Edwards, 2008). His primary contribution was his argument that behaviour is a function of person and environment.

The term PO fit was coined by Chatman (1989), who proposed an interaction model in which individual and organisational values influence each other over time. Whilst research on PO fit reflects congruency between an individual's values, interests, needs, and abilities, and corresponding characteristics of an organisation, defining PO fit has been confusing due to its multiple conceptualisations and operationalisations, and its limited distinction from other forms of P-E fit (Judge & Ferris, 1992; Kristof, 1996). To resolve this confusion, Kristof (1996) defines PO fit as 'the compatibility between people and organizations that occurs when (a) at least one entity provides what the other needs, (b) they share similar fundamental characteristics, or (c) both.' Kristof's definition refers to two interrelating approaches to PE/PO fit. For example, criteria (a) refers to a complementary approach and (b) a supplementary approach.

A complementary approach to fit has been operationalised as a match between the ability of the individual and the demands of the organisation, but also to the need-fulfilment process, where fit can be obtained when one party fills the need of the other, individual needs and organisational supplies (need-supply fit), or between organisational supplies and individual values (supply-value fit). A complementary approach is commonly operationalised as a needs-supplies perspective, where fit is defined as the 'match between individual preferences or needs and organizational systems and structures' (Kristof, 1996, p.5). The roots of a needs-supply

perspective can be associated with need-press theory where Murray (1938) suggested that environmental presses either facilitated or hindered the meeting of physical and/or psychological needs (Murray, 1938). Similarly, a needs-supply perspective can also be equated with the theory of work adjustment (Dawis & Lofquist, 1984), and the notion that a person will be satisfied with work if his or her needs are fulfilled by the environment. Conversely, when supplies are insufficient to fulfil needs, there is a negative effect and decreased satisfaction. Interestingly in terms of the context of the current study, Edwards and Shipp (2007) have noted that generally satisfaction will be higher when needs and supplies are both high in contrast to being low. As they note, 'high needs represent ambitious standards held by the person, and high supplies signify that these standards have been met. Fulfilling high standards can itself serve as a supply for needs concerning growth and self-actualization' (p.237). More recently, a needs-supply perspective of PO fit has focused on general perceptions of need fulfilment (Cable & DeRue, 2002; Saks & Ashforth, 1997), job complexity (Edwards & Harrison, 1993), job enrichment (Cherrington & England, 1980), and social relationships (Cook & Wall, 1980).

The supplementary approach originated with Chatman (1989), who proposed an interactional model in which both individuals and organisation value systems influence each other over time, and subsequently influence both individual and organisational outcomes. Thus, Chatman (1989) views PO fit as 'congruence between the norms and values of the organisation and values of persons' (p.339). While Chatman's instigation of value congruence is prevalent in PO fit theory (Kristof-Brown & Jansen, 2007), congruence also centres on content dimensions such as personality (Ryan & Schmitt, 1996) and goal importance (Witt, 1998). The process underlying a congruence approach is based on the similarity-attraction paradigm (Byrne, 1971), which suggests people sharing similar characteristics are attracted to each other and experience better affective consequences. This follows Schneider's (1987) Attraction-Selection-Attrition (ASA) framework, which suggests individuals seek organisations that are attractive to them,

are selected to be a part of the organisation, and leave when they are no longer attractive to each other. Thus, supplementary fit occurs when a person 'supplements, embellishes, or possesses characteristics which are similar to other individuals' in an environment' (Muchinsky & Monahan, 1987, p. 269).

In short, the essence of PO fit is compatibility or fit that explains outcomes more than the person or the organisation alone. The greater the compatibility between the individual and organisation, the more likely outcomes such as satisfaction and organisational commitment can occur. The larger the gap, the more dissatisfaction can occur.

Recent attempts to integrate spirituality at work with PO fit incorporate a complementary approach, operationalised in a needs-supply perspective (e.g. Ashforth & Pratt, 2003; Sheep, 2004; Singhal, 2007; Singhal & Chatterjee, 2006). Sheep (2004), developed the Workplace Spirituality PO Fit Scale, arguing that a needs-supply perspective of PO fit facilitates both theoretical development and empirical investigation of workplace spirituality. Using a needs-supply perspective of PO fit to investigate workplace spirituality, he notes a complementary relationship between individual preferences (perceived spiritual needs of the organisational member) and member perceptions of the level of organisational supplies—'...the environment and resources such as reward or communication patterns'—as either being congruent or incongruent of those preferences (Ibid, p.3). A central feature of Sheep's (2004) scale is inclusion of four recurring themes (e.g. self-workplace integration, meaning in work, transcendence of self, and personal growth/development of one's inner life at work), traceable as common dimensions of workplace spirituality found in the literature between 1994 and 2003. Although Sheep (2004) developed the Workplace Spirituality PO Fit Scale, the only subsequent advancements of the needs-supply perspective of PO fit and spirituality in the workplace were conducted by Singhal and Chatterjee (2006) and Singhal (2007).

Singhal and Chatterjee's (2006) argument for a needs-supply perspective of PO fit builds on the notion that context is important for an individual. Noting the importance of context, they suggest a need for more research to understand the interactive effects of both personal and workplace spirituality. Singhal and Chatterjee (2006) offer a framework built on the needs-supply perspective of PO fit to enable focused empirical inquiry into this little-understood area of organisational concern. The framework focuses on three areas of investigation. First are antecedent factors leading to spirituality at work: what factors lead organisations and individuals to take up spirituality at work? Second are the constituents of spirituality at work: what are the individual spirituality at work preferences (needs), and how are those preferences fulfilled through the context of an organisation (supplies)? Third are the consequences of perceived fit between individual needs and organisational supplies.

Singhal (2007) investigated the spirituality at work framework in six Indian organisations (three explicitly spiritual and three non-spiritual). Using a survey method, he concludes that respondents did not agree with the position that socio-economic factors promote a search for spirituality at work. Instead, influences of childhood and family values motivate individuals to look for spirituality in later life. Activities that compromised spirituality encourage individuals to search for organisational environments that provide an opportunity for practising spirituality at work. Support was also found for integrity and wholeness, meaningful work, and being larger than oneself as the central constituents of spirituality at work. Finally, positive correlations were found between spirituality at work and outcomes such as job satisfaction and organisational commitment.

1.4   The research rationale

Initial attempts to integrate spirituality at work into traditional areas of investigation have provided a valuable beginning, but it is only a beginning since little attention is given to advancing PO fit and spirituality at work. Accordingly, there is a need for more integration. Further integration and investigation of Singhal and Chatterjee's (2006) framework can be applied in two ways.

First, I argue that transpersonal psychology provides an integrative explanation of spirituality and addresses the call for integration of spirituality at work with traditional areas of investigation. A central feature in spirituality at work is the *self* (Howard & Welbourn, 2004; Sheep & Foreman, 2012), and transpersonal psychology offers a more integrative explanation of *self* (Lancaster, 1991, 2004) than that offered by social and organisational psychology. Transpersonal psychology has developed a large literature base on the nature and functions of *self* (e.g. Daniels, 2005; Ferrer, 2002; Lancaster & Palframan, 2009; Pappas & Friedman, 2007), and is invaluable for examining spirituality at work. A more integrative explanation of self and spirituality, such as that from transpersonal psychology, bridges spirituality at work and PO fit theory from mainstream organisational psychology.

The value of bridging spirituality at work with PO fit theory lies in the potential for widely respected approaches from mainstream organisational psychology to be integrated with the framework of transpersonal psychology in which notions of the self and spirituality are explored. Integration of these disciplines provides holistic understanding of how spirituality influences the workplace at both micro (e.g. individual) and macro (e.g. organisational culture) levels. Better appraisal of spirituality at work is particularly useful for finding new directions for PO fit. Although research on the nature of fit has been prolific, little is known about how

spirituality moderates PO fit for individual outcomes. For example, greater interconnectedness or sense of belonging between an individual and organisation could increase the likelihood that an individual perceives a sense of fit. However, absence of belongingness or congruity could suggest an absence of spirituality or fit at work.

Second, to date little work exploring spirituality at work has focused on using inductive and emergent methodology. In the current study, constructivist grounded theory was chosen for its applicability to answer central research questions, and for meeting a call for more inductive and emergent research on spirituality at work (Eisenhardt, 1989; Lund Dean *et al.* 2003; Sheep, 2006). As Sheep argues, more research is needed that provides a 'richer description and meaning of workplace spirituality as it is experienced in the workplace' (p.371). In terms of applicability, the strength of constructivist grounded theory lies in its focus on inductive theory building, and its applicability to dynamic psycho-social processes. Understanding how individuals perceive PO fit through constructivist grounded theory offers a new direction for organisational fit research (Kristof-Brown & Billsberry, 2013). As Kristof-Brown and Billsberry (2013) argue, 'researchers taking an interpretivist approach to the thorny problem of how various forms of PE fit (e.g. PJ, PO, PV, and PG) interweave in people's minds could be very useful.' In short, constructivist grounded theory broadens the understanding of spirituality at work and PO fit through its theory-building capacity and its strengths in exposing dynamic psycho-social processes and the explication of rich subjective experiences.

1.5   Purpose of the research

The purpose of this study is to promote further integration of spirituality at work with traditional areas of investigation and establish a theoretical model of spirituality at work through investigation of the following three research questions:

1. What are the antecedents that lead individuals and organisations to seek spirituality at work?
2. What are the perceived spiritual preferences (needs) of individuals, and how are those preferences fulfilled through the context of a workplace (supplies)?
3. What are the consequences of meeting spiritual preferences (needs), as perceived by individuals?

Chapter 2 - Literature Review

2.1   Introduction

The purpose of this chapter is to contextualise and examine the spirituality at work literature critically in line with the research questions. In section two, I examine the spirituality at work literature and focus on conceptual, methodological, and theoretical developments in the field. An examination of the literature highlights the benefits of spirituality at work to both individuals and organisations, though a number of calls suggest spirituality at work should be integrated with traditional areas of inquiry. In section three, I discuss steps toward integration with mainstream inquiry through a needs-supply perspective of PO fit theory. I argue that initial attempts to integrate spirituality at work with PO fit have been invaluable, but they represent only a beginning; there is more room for integration. In section four, I discuss the significance of transpersonal psychology concerning how it bridges spirituality at work and PO fit, and ultimately contributes to better understanding of spirituality at work.

2.2   Spirituality at work

2.2.1   Spirituality at work - Past and present

Perceived relationships among workplace, religion, and spirituality are not new; an analysis of these relationships can be found in Argyle's (1989) classic work *The Social Psychology of Work*. He notes that in pre-civilised communities, although incentive to work involved satisfaction of immediate needs, work was motivated through other forms such as being part of a collective task, as duty to others, as a connection sought through social relationships, and with religious rituals. He notes that work was integral to life and was not in any way different from leisure (p.12). Argyle points to the influence of the church on how work was organised and perceived in the sixth century. This influence manifested through the monastic order of St.

Benedict, with rules such as 'condemning idleness in order to avoid sin' and a need for manual work to discipline the soul; as Argyle puts it, 'work was not seen to be degrading, but as ennobling, a way of serving God' (p.16).

In the early-industry stage of work, the primary incentive to work was payment, but as Argyle notes, people were expected to work hard and not enjoy profit; work was deemed 'natural and necessary' and 'as serving God and society' (p.18). In the same period and with the rise of Protestantism and the Protestant work ethic, reformers such as Calvin and Luther believed people were judged individually and on the 'basis of their whole life's work, of which their calling was the most important part; on the other hand money should not be spent on oneself' (p.19). The next stage was the industrial revolution, which while central to the works of Weber, Marx, and Durkheim, also witnessed the emergence of Methodist, Calvinist, and Quaker corporations (Case & Gosling, 2010). Beyond the industrial revolution and the subsequent period of scientific management, the emergence of the Human Relations School offered insights into spirituality in the workplace. These insights included movement away from money as a motivator, as advocated by Taylorism and scientific management, to a period of focus on the context of social relationships and behaviours at work. Although researchers such as Dehler and Welsh (2003) emphasise the manipulative intentions of management philosophies during this period, Johnson (2007) notes how Mary Parker Follett, a central figure in the Human Relations School, laid a subsequent foundation for spirituality in the workplace. Follett outlined the cornerstone of her idea in *Creative Experience*, where she emphasises a need to integrate one's spiritual life into the workplace:

> The divorce of our so-called spiritual life from our daily activities is a fatal dualism. We are not to ignore our industry, commerce, etc., and seek spiritual development elsewhere; on the other hand we shall never find it in these, but only by an eternal influence and refluence. There is energy flowing from [our material progress] which, uniting with other energies, will create new men and new environment. (Follett, 1924, p.37)

Johnson (2007) points out that Follett argues for work environments that foster spirituality in the workplace because while influencing the individual, they influence society and the environment. Follett (1924) argues that fostering spirituality at work through dynamic interaction of relating to others is central to meaning, values, growth, and connectedness.

In recent years, interest in spirituality at work has been considerable. Hicks (2003) notes that interest gained momentum in the late 1980s, and is geographically located in the United States. An indicator of interest of spirituality at work lies in considerable quantities of articles published in management and management-related journals (e.g. *Journal of Management, Spirituality and Religion,* and *Journal of Organizational Change Management*) (Oswick, 2009). A number of books have been published on the topic (e.g. *Spirituality and Business* (Nandram & Borden, 2010); S*pirituality in the Workplace* (Marques *et al.* 2007); *The Spirit at Work Phenomenon* (Howard & Welbourn, 2004); *Work and Spirit* (Biberman & Whitty, 2000). Interest among management scholars and practitioners has generated groups such as the *Academy of Management* (AoM) interest group on management, spirituality, and religion, and the *International Centre for Spirit at Work* (ICSW), and more recently conferences such as the *2nd International Conference on Spirituality in Organizations* (2009) held in Pondicherry, India and the *3rd Conference of Management*, *Spirituality & Religion*, held in Lourdes, France (2013).

2.2.2   *Conceptual development and measurement of spirituality at work*

Despite increased attention on spirituality at work, there has been little advancement toward a widely accepted conceptual definition (Giacalone & Jurkiewicz, 2003; Gotsis & Kortezi, 2008). The reason is lack of consensus in defining spirituality (Giacalone & Jurkiewicz, 2003). Typical definitions range from 'the presence of a relationship with a higher power that affects the way in which one operates in the world' (Armstrong, 1995, p.3), to 'the human response to

God's gracious call to a relationship with himself' (Benner, 1989, p.20). A further definition describes spirituality as 'a way of being and experiencing that comes about through awareness of a transcendent dimension and that is characterized by certain identifiable values in regard to self, life, and whatever one considers to be the Ultimate' (Elkins *et al.* 1988, p.10). McSherry and Cash's (2004) spiritual taxonomy demonstrates the diverse nature in which spirituality has been defined. As they note, on the extreme left of the taxonomy, spirituality is explained through religious or theistic ideas, and on the extreme right, spirituality is grounded in humanistic and existential thought.

A number of empirical investigations suggest researchers and participants define both religiousness and spirituality disparately. In an early empirical investigation of 68 social scientists' understanding of religion, Clark (1958) found a diverse range of definitions. Definitions were categorised from concepts of the supernatural, spiritual, or non-material to ideas of interaction between inner and outer aspects of life. Scott (1997) conducted a content analysis of 31 definitions of religiousness and 40 definitions of spirituality that appear in the literature, and found all definitions were distributed over nine content categories, and no category accounts for a majority of definitions. She concludes that there is diversity in the content of definitions for both religiousness and spirituality. Zinnbauer *et al.* (1997) content analysed definitions of religiousness and spirituality from 305 participants, who represented various backgrounds, into thirteen categories. Like Scott's (1997) findings, they report no category accounts for a majority of either construct.

Although lack of consensus exists in defining both religion and spirituality, psychologists of religion traditionally agree that both concepts are multi-dimensional and that spirituality or the spiritual is subsumed under religion as a broadband construct (Hill *et al.* 2000; Pargament, 1999). Hill *et al.* (2000) discuss in detail that religion and spirituality are multi-dimensional.

They note Marty and Appleby's work on religious fundamentalism in which the multi-dimensional construct of religion not only 'deals with the ultimate concerns of people...[but] provides personal as well as social identity within the context of a cosmic or metaphysical background' (p.58). Likewise with spirituality, a number of researchers (Elkins *et al.* 1988; Gall *et al.* 1995; LaPierre, 1994) propose multidimensional frameworks. Gall *et al.* (2005) refer to the multidimensional nature of the construct of spirituality as 'dynamic and relational, phenomenological, transactional and process-orientated' (p. 90).

Spirituality or the spiritual is traditionally subsumed under religion and not differentiated explicitly from religion. Pargament (1999) asserts that religion is a 'broadband construct' and 'encompasses the search for many objects of significance'; spirituality 'focuses on the search for one particular object of significance—the sacred' (p.13). For Pargament (1999), a traditionalist in the psychology of religion, the cornerstone of both religion and spirituality is the sacred. Although the traditional approach to psychology of religion incorporates a broader notion of religion, undifferentiated from spirituality, modern developments suggest a shift in the opposite direction. A notable trend is the emergence of spirituality as a distinct construct, and, consequently, a tension between the constructs of religion and spirituality (Hill *et al.* 2000; Wulff, 1997; Zinnbauer *et al.* 1999; Zinnbauer & Pargament, 2005). Although primary indicators of this trend associate with a 'subjective turn in contemporary Western culture' (Sheldrake, 2007, p.2) and a trend 'towards deinstitutionalization and individualization' (Pargament, 1999, p.7), the consequences point to narrower and polarized notions of both religion and spirituality (Zinnbauer & Pargament, 2005). Zinnbauer and Pargament (2005) emphasise that 'with the emergence of spirituality, a tension appears to have risen between the two constructs of religiousness and spirituality. In its most extreme form, the two terms are defined in a rigidly dualistic framework' (p.24). Lack of consensus in defining spirituality and overlap with religion poses a conceptual challenge to understanding spirituality at work.

Notwithstanding these challenges, a number of researchers nevertheless conceptualise spirituality at work. Ashmos and Duchon (2000) indentify three themes that are fundamental to spirituality at work: inner life, meaningful work, and community. Ashforth and Pratt (2003) apply three themes to spirituality at work: transcendence of self, holism and harmony, and growth. Milliman *et al.* (2003) report three themes in their work: meaningful work, sense of community, and alignment with organisational values. Sheep's (2004) argument for conceptual convergence of spirituality at work suggests four themes: self-workplace integration, meaning in work, transcendence of self, and personal growth and development of one's inner life. Finally, Singhal and Chatterjee (2006) and Singhal (2007) suggest a conceptual convergence toward spirituality at work under three themes: integrity and wholeness, meaningful work, and being larger than oneself. Despite overlap in terms of spirituality at work conceptualisations, researchers have yet to agree on a clear definition.

Definitions of spirituality at work focus on individual or organisational levels (Giacalone *et al.* 2005), and/or a mix of the two (Kinjerski & Skrypnek, 2006c). Kinjerski and Skrypnek's (2004) empirically based definition demonstrates focus at the individual level:

> Spirit at work is a distinct state that is characterized by physical, affective, cognitive, interpersonal, spiritual, and mystical dimensions. Most individuals describe the experience as including: a physical sensation characterized by a positive state of arousal or energy; positive affect characterized by a profound feeling of well-being and joy; cognitive features involving a sense of being authentic, an awareness of alignment between one's values and beliefs and one's work, and a belief that one is engaged in meaningful work that has a higher purpose; an interpersonal dimension characterized by a sense of connection to others and common purpose; a spiritual presence characterized by a sense of connection to something larger than self; and a mystical dimension characterized by a sense of perfection, transcendence, living in the moment, and experiences that were awe-inspiring, mysterious, or sacred. (Kinjerski & Skrypnek, 2004, p.37)

At the organisational level, Kinjerski and Skrypnek (2006c) note that spirituality at work implies 'an organizational culture guided by mission statements, leadership, and business practices that are socially responsible and value-driven, that recognizes the contributions employees make to the organization, and that promotes individual spiritual development and wellbeing' (p.3).

A number of researchers attempt a mix of both individual and organisational levels. Duchon and Plowman (2005), define spirituality at work as 'a workplace that recognizes that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community' (p.625). Marques (2006) defines spirituality at work as '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. 886). Giacalone and Jurkiewicz (2003) define spirituality at work as 'a framework of organizational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy' (p.13). Although spirituality at work is defined at a number of levels, lack of conceptual clarity raises considerable issues concerning how best to measure spirituality at work, and what to measure (Tischler *et al.* 2007).

Giacalone and Jurkiewicz (2003) argue that for spirituality at work to establish legitimacy, a scientific, data-based approach is crucial to highlight effects. Examples include works from Kinjerski and Skrypnek (2006c) and development of the *Spirit at Work Scale* (SAWS) to measure experiences of spirituality at work, and Milliman *et al.* (2003) and their focus on measuring the relationship between spirituality at work and employee attitudes. Other

researchers (Benefiel, 2003b; Case & Gosling, 2010; Fornaciari & Lund Dean, 2001; Lund Dean *et al.* 2003; Poole, 2009; Sheep, 2006) challenge the positivist paradigm in spirituality at work research and argue for interpretive and qualitative approaches. Lund Dean *et al.* (2003) note that methodologically, research opportunities beyond positivism (e.g. inductive research) might align better with spirituality at work. Although not opposed to positivism, Sheep (2006) calls for a multi-paradigm approach to workplace spirituality research to avoid privileging one research interest over another. Acknowledging strengths of objective methods, he argues for emergent research such as grounded theory methodology. Presenting a case for open-ended inquiry, Case and Gosling (2010) note a lack of understanding of the paradigm war in management and organisation studies, and its impact on spirituality at work. While not discrediting interest in spirituality at work, they argue for a nuanced approach that includes interpretive perspectives that reflect the subtlety of the field.

2.2.3 *Theoretical development of spirituality at work*

Spirituality in the workplace research is undeniably in the initial concept/elaboration stage of development (Giacalone *et al*. 2005), and theorising has evolved non-systemically. The fragmented and unsystematic way in which the spirituality at work theorising has evolved makes the task of examining and critiquing the extant literature problematic. Nevertheless, I organise the theorising of spirituality at work around the research questions which are taken from Singhal and Chaterjee's (2006) (Figure 2.1) conceptual framework of spirituality at work. Their framework attempts to integrate the current disparate spirituality at work theorising into three sections: the antecedents factors leading to spirituality at work; the perceived spiritual preferences (needs) of individuals, and how those preferences are fulfilled through the context of a workplace (supplies) (spirituality at work constituents); and consequences of meeting spiritual preferences (needs), as perceived by individuals.
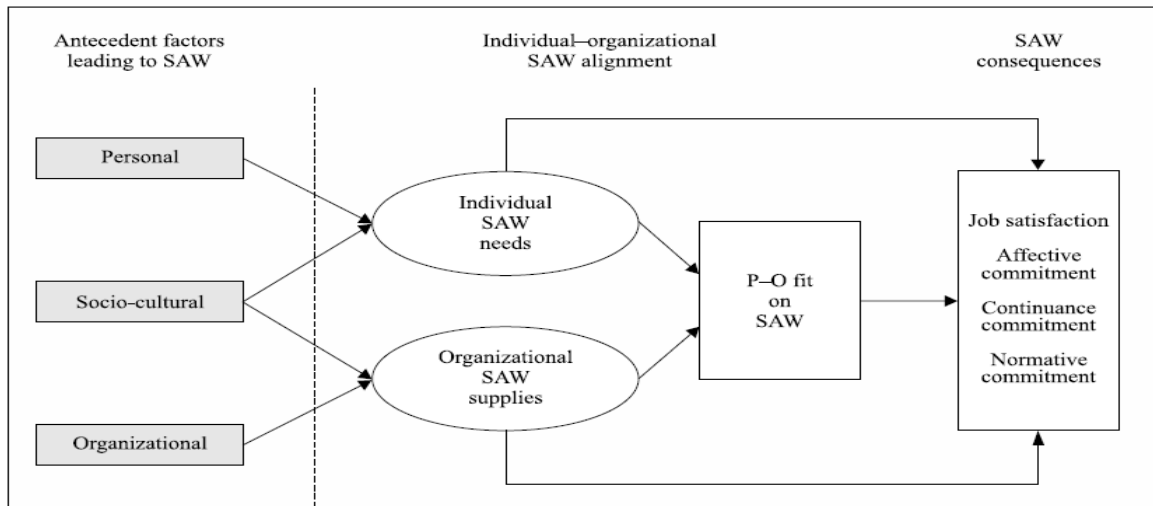
Figure 2.1: A conceptual framework of spirituality at work (Singhal and Chatterjee, 2006, p.174). Copyright Sage Publications (2006). Reprinted with permission.

2.2.3.1 Antecedent factors leading to spirituality at work

Singhal and Chaterjee (2006) note that a framework that explores the socio-cultural, organisational, and personal factors that comprise spirituality at work could benefit the limited empirical understanding of its antecedents in organisational discourse. At the personal level, they note that faced with ever-increasing competitive and stressful environments, employees re-evaluate priorities and 'demand a more humane workplace' (p. 167). At the organisational level, in ever-changing environments, organisations find it difficult to maintain commitment, thus '[spirituality at work] becomes another tool to ensure continued employee's organizational commitment, thereby improving productivity' (p.167).

A number of other reasons have been cited as the antecedent factors leading to spirituality at work. Among the reasons are individuals seeking self-actualisation rather than materialistic satisfaction (Giacalone & Jurkiewicz, 2003; Inglehart, 1997). Individuals seeking spiritual support and a search for a deeper meaning in life because of instability and uncertainty within social and business contexts. (Cash *et al.* 2000; Mitroff & Denton, 1999). Individual searches

for higher purpose, personal meaning, and transcendent values (Klenke, 2005) are especially salient, and there has been increased interest in Eastern philosophies (Brandt, 1996) that promote general increases in spiritual yearnings. Work is also seen as a context for spiritual growth and connection to others. (Mirvis, 1997).

A further stream of research to consider is that of *calling*. The notion that work can be approached as a *calling* is centuries old. Myers (2014) traces twenty centuries of revolutionary and evolutionary shifts in the meaning of calling. She notes how three historical periods now define *calling* scholarship: (1) the Protestant reformation of the 1500s; (2) the birth of management studies and the introduction of calling in early 1900s; and (3) a renewed interest in *calling* in the 1980s (p.2). Whilst researchers have yet to agree on a single definition of *calling*, research on *calling* has formed into three different management perspectives: secular individualistic *callings*; transcendent *callings* and sacred *callings* (Myers, 2014).

Secular individualistic *callings* is the dominant management perspective and examines the meaning and purpose derived from paid employment. Theoretically, secular individualistic *callings* can be acquired by active search, inner insight, or nurturing during one's youth (Myers, 2014). A positive relationship also exists between secular individualistic *callings* and individual outcomes (e.g. well-being, development and job satisfaction), and organisational outcomes (e.g. employee commitment and engagement) (Rosso *et al*. 2010). Transcendent *callings* typically involve a transcendent guiding force (Dik & Duffy, 2009; Hunter *et al*, 2010; Oates *et al*, 2005) seen as either external (Dik & Duffy, 2009), or internal (Treadgold, 1999) to the person. Myers (2014) notes how the transcendent *calling*, whilst being both secular and spiritual, challenges the secular individualistic *calling*, where 'at a minimum, calling is spiritual and has a social dimension'. (p.37). Sacred *callings* are more closely aligned with a

transcendent *calling*, where the religious element from the Protestant reformation of the 1500s is retained. The notion of transcendence, however, is explicitly religious rather than psychological or spiritual. Research in the area of sacred *calling*, however, has been limited (Myers, 2014).

The discussion above demonstrates that further examination of the antecedent factors leading to spirituality at work is needed and represents an opportunity for future research (Kolodinsky *et al*. 2008; Singhal & Chaterjee, 2006).

2.2.3.2 Spirituality at work constituents

Spirituality at work constituents include empirical examination of the central themes noted earlier (e.g. self-workplace integration, meaning in work, transcendence of self, and personal growth and development of one's inner life (Sheep, 2004)), the importance of context, and the interactive effects of both personal and workplace spirituality. Exploratory approaches set conditions for a contextual discussion of spirituality at work by relating to theoretical/philosophical models, cultural/religious traditions, and scientific paradigms (Gotsis & Kortezi, 2008).

King and Nicol (1999), integrate the theoretical frameworks of both Jung and Jacques as a source of managerial insight into the process of spiritual growth within the context of the workplace. Jung asserts that a spiritual journey entails individuation. Jacques asserts the environment was crucial in fostering self-awareness to be fully actualised. From a psychoanalytical perspective, Driver (2005) argues that current notions of spirituality at work (i.e. an authentic or real self (King & Nicol (1999)) should be abandoned since they are nothing more than an imaginary function of the ego. She argues for a Lacanian psychoanalytical

perspective on the function of the ego. Milliman *et al.* (1999) contextualise their understanding of South-West Airlines through integration of a value-based management model and a strategic human resources management (SHRM) framework. Nandram and Borden (2010) frame spirituality at work as a resource-based view (RBV) of the organisation. The basis of their approach is that spirituality at work is an essential resource for individuals in terms of meaning and fulfilment, and for organisations as a source of competitive advantage. As I noted earlier, Singhal and Chaterjee (2006) frame their research through the use of PO fit. They note how the central constituents of spirituality at work consider the spiritual needs of the individual, and the extent to which those needs are fulfilled through the context of the organisation (i.e. needs-supply fit). Singhal and Chaterjee (2006) note that by examining the central constitutes of spirituality at work, results help 'validate the claims of [spirituality at work] literature, beyond furnishing evidence to examine issues relating to person-organization fit in [spirituality at work]' (p.174).

Another stream of research focuses on how organisational culture contributes to the experience of spirituality at work. Kinjerski and Skrypnek (2006b) investigated the organisational conditions that foster an individual's experience of spirituality at work. The main findings concluded there were seven factors that fostered spirituality at work. The first factor included inspiring leadership and was central to all the factors. Kinjerski and Skrypnek (2006b) note that inspiring leaders 'created a caring culture, practiced enabling leadership, and modelled behaviours that were consistent with the organization's philosophy and intention' (p.285). A second factor included having a strong organisational foundation which included a compelling vision, clarity of intention and reflection and evaluation of employees. A third factor included having organisational integrity through alignment of organisational and individual values, and the encouragement of trust and honour. A fourth factor was evident through a positive workplace culture and space. A fifth factor included a sense of community amongst members

that was characterised through personal relationships, the value of effective teamwork and having fun. A sixth factor included opportunities for personal fulfilment and continuing learning and development. Finally, through appreciation and regard for employees and their contribution.

Kinjerski and Skrypnek (2006b) note that further research is needed with a larger sample to identify the interactional effects of these factors as to whether some of the organisational conditions are best understood as *antecedents* of spirituality at work, whereas others (e.g. sense of community) should be viewed as *outcomes* of spirituality at work. The focus of the current study could in fact help to identify whether or not the factors reported by Kinjerski and Skrypnek (2006b) were antecedents, organisational conditions or outcomes of spirituality at work.

Marques *et al*. (2007) investigated the common themes (table 2.1) vital to a spiritual workplace. What was most significant from their findings was, with the exception of belief in God or a higher power, the themes relate to already described concepts in management and organisational behaviour literature.

_____

Ethics	Trust
Truth	Kindness (bonding, conviviality, compassion)
Belief in God or a higher power	Team orientation
Respect	Few organizational barriers
Understanding	A sense of peace and harmony
Openness	Aesthetically pleasing workplace
Honesty	Interconnectedness
Being self-motivated	Encouraging diversity
Encourage creativity	Acceptance
Giving to others	

_____

Table 2.1: Vital themes for a spiritual workplace (Marques *et al*. 2007, p.38).

Kolodinsky *et al*. (2008) also report that the content of an organisation's culture matters to employees. They found that 'workers desire workplaces perceived as exuding spiritual values, even if the workers themselves are not personally spiritual' (p. 475).

Some researchers support a religion-based framework for grounding spirituality at work. An example is Borden and Shekhawat's (2010) work on Buddhist practices and principles in the workplace. The basis of their approach is that a Western focus on personal achievement and material fulfilment is detrimental to individuals in a globalised world. A Buddhist approach with a sense of 'Dharma or responsibility towards one's family, one's company, one's country, and ultimately toward God leads to an altogether different type of behaviour and consequent fulfilment that comes from deep within and is independent of one's material gains and dependencies' (p.141). Rupani (2010) focuses on Indian teachings such as those from the Bhagavad-Gita, and notes how 'a prayerful attitude, working in the name of God without attachment to the end results and accepting the results as God's blessings would add a spiritual element to work' (p.98). Delbecq (1999) contextualises Christian spirituality with contemporary business leadership, noting three themes that inform executives on their individual journeys. The first theme is a Christian perspective on *calling* as an orientation to work. The second is integration of spirituality with work from an *ignatian* ethos of being contemplative in action. The third includes spirituality as a source of *courage* that explores the courage to stay the course and survive the many challenges associated with leadership.

Another contextual factor of exploratory approach is scientific paradigms. Giacalone and Jurkiewicz (2003) argue for scientific inquiry that is grounded in positivism when approaching spirituality at work. Hill *et al*. (2013) contend that in order to advance a workplace spirituality paradigm rooted in science, three critical issues need to be addressed: (1) levels of conceptual analysis; (2) conceptual distinction and measurement foci: and (3) clarification of the

relationship between criterion variables (p.622). Hogan (2000) organises thinking of spirituality and work into opposing paradigms. She notes the old paradigm from a modern, positivist, industrial era, and discusses four themes: fragmentation, self-absorption, emphasis on material values, and instrumental purpose at work. She argues the new paradigm as postmodern and post-industrial, with the following four themes: wholeness, relationship focus, inclusion of spiritual values, and developmental purpose of work. Milliman *et al.* (2003) sought to address some of the limitations in past research on spirituality at work by employing a more rigorous empirical method to measure certain workplace spirituality themes. They provide empirical support for three spirituality at work themes: meaningful work, sense of community, and alignment with organisational values.

Although there are many claims relating to spirituality at work constituents, more work is needed to understand the interactive effects of personal and workplace spirituality (Jurkiewicz & Giacalone, 2004; Singhal & Chaterjee, 2006). As Singhal and Chaterjee (2006) put it:

> ...a significant indicator for future research appears to be the individual's perception of a fit between an individual's need for expressing spirituality at work and the correspondingly favourable or unfavourable conditions provided by the organization. (p.173)

2.2.3.3 Spirituality at work consequences

The focus on spirituality at work consequences has mainly focused on the beneficial effects at both individual and organisational levels. For individuals, benefits include a sense of meaning (Gull & Doh, 2004; Mitroff & Denton, 1999), enhanced personal relationships (Kinjerski & Skrypnek, 2006a), feeling part of a community (Brown, 1992; Milliman *et al.* 1999), increased joy, peace, serenity, and job satisfaction (Burack, 1999; Giacalone & Jurkiewicz, 2003), personal fulfilment (Krishnakumar & Neck, 2002), and personal well-being and job performance (Neck & Milliman, 1994). For the organisation, benefits include increased

commitment to organisational goals (Fry, 2003; Kinjerski & Skrypnek, 2004), improved consumer service (Kinjerski & Skrypnek, 2006a), increased honesty and trust (Marques *et al.* 2007; Barrett, 2003), increased creativity (Krishnakumar & Neck, 2002; Kinjerski & Skrypnek, 2004), increased profits and morale (Mitroff & Denton, 1999), higher productivity (Fry, 2003; Kinjerski & Skrypnek, 2006a), reduced absenteeism and staff turnover (Fry, 2003; Giacalone & Jurkiewicz, 2003; Kinjerski & Skrypnek, 2006a), commitment of the organisation to quality and customers (Wagner-Marsh & Conley, 1999), and enhanced organisational performance (Neck & Milliman, 1994; Turner, 1999).

Karakas (2010) explores spirituality at work in a review of how it benefits individuals and supports organisational performance. In a review of 140 articles, Karakas (2010) integrates extant literature into three perspectives. From a human resources perspective, he suggests spirituality at work enhances employee well-being, increasing morale, commitment, and productivity by decreasing stress, burnout, and workaholism. From a philosophical and existential perspective, he notes that spirituality provides employees with a sense of meaning and purpose at work. This perspective is 'turning into a critical success factor for companies as employees' quest for deeper meaning and fulfillment in their careers is intensified.' From an interpersonal perspective, he argues that spirituality provides employees with a sense of interconnectedness and community, increasing their 'attachment, loyalty, and belonging to the organisation' (p.96).

Although there are many claims relating spirituality at work to positive outcomes, Singhal and Chaterjee (2006) note that a focused exploration on the benefits of spirituality at work 'would have more organizational theorists and practitioners take up spirituality at work and advance its theory and practice' (p.174).

Other consequential research focuses on the harms of introducing and/or practicing spirituality in the workplace through critical workplace spirituality (CWPS) (Bell & Taylor, 2004; Benefiel, 2003a; Boje, 2008; Driver, 2005, 2008; Karakas, 2010; Lips-Wiersma *et al.* 2009; Lips-Wiersma & Nilakant, 2008; Poole, 2009; Steingard, 2005). Karakas (2010) argues that managers can use spirituality as a tool to manipulate employees. A critical voice explaining how employees are manipulated or controlled at work is useful because it demonstrates how 'misuse of spirituality robs managers and employees of deeper meaning, authenticity and integrity' (p.100). Lips-Wiersma *et al.* (2009) assess the literature and note that spirituality at work is acknowledged predominately as 'win-win-win: good for the employee, good for the employee's coworkers, and good for the organization.' From a critical viewpoint, they offer two negative organisational dimensions of spirituality at work: control and instrumentality. Control is direction exercised by the organisation over its members, and instrumentality is the extent to which employees are treated as means of achieving a goal. Although organisations by nature are control oriented and instrumental, they suggest future empirical and conceptual work 'must include the "dark side" by interrogating avenues for potential misuse and harm' (p.292, emphasis original).

The literature review presented confirms that spirituality at work is in a concept/elaboration stage (Giacalone *et al.* 2005), and theoretical development has mainly evolved non-systemically (Singhal & Chatterjee, 2006). Giacalone and Jurkiewicz, (2003), criticise authors for personal perspectives, and for absence of empirical substantiation. They comment on the way in which authors 'reinvent the wheel' (p.11) due to an inadequate grasp of theories extant in the literature. Gotsis and Kortezi (2008) observed the latter point recently, criticising workplace spirituality discourse as 'discontinuous, in some instances unsystematic and [as being …] mainly constituted (with few exceptions) of sporadic and spermatic theoretical

contributions' (p.579). The fragmented, diverse, and context-specific ways of approaching spirituality at work 'prohibits the development of an interdisciplinary, intersubjective discussion concerning a spiritually orientated workplace' (p.581).

A number of researchers stress a need for spirituality at work to be integrated with traditional areas of inquiry (e.g. Giacalone & Jurkiewicz, 2003; Krahnke *et al.* 2003; Lund Dean *et al.* 2003, Pawar, 2009; Sheep, 2004, 2006; Singhal & Chatterjee, 2006). Noting the ungrounded and anecdotal nature of the literature as 'largely dissociated from the more mainstream topics' (p.12), Giacalone and Jurkiewicz (2003) suggest that if spirituality in the workplace is to emerge as a mainstream topic, future empirical investigations must be 'integrated into more traditional areas of investigation' (p.13). Lund Dean *et al.* (2003) argue that workplace spirituality research needs to be grounded in established, inquiry-based traditions. Krahnke *et al.* (2003) argue that spirituality at work research must connect with broader mainstream research. A critical aspect of this discussion is a need for an integrative approach (Singhal & Chatterjee, 2006) to understanding spirituality at work that is grounded in mainstream inquiry.

2.3   Spirituality at work and person-organisation (PO) fit theory

Several authors (Ashforth & Pratt, 2003; Sheep, 2004; Singhal, 2007; Singhal & Chatterjee, 2006) argue that a complementary approach operationalised as a needs-supply perspective of PO fit might facilitate an integrative approach to understanding spirituality at work that is grounded in mainstream inquiry. The essence of PO fit is the compatibility or fit explaining outcomes more than the person or the organisation can explain on their own. The more compatibility between the individual and organisation the more likely that outcome factors

such as satisfaction, and organisational commitment can predict outcomes with greater power than either the individual predictors P or O.

On the other hand, the larger the gap of compatibility between P and O the more likely that dissatisfaction will occur. Although research on the nature of fit has been prolific, little is known, for example, about how individual spirituality may moderate PO fit on individual level outcomes. For instance, the greater the interconnectedness or sense of belonging between the individual and the organisation level the greater the likelihood that an individual may experience a sense of fit. Thus a better appraisal of spirituality at work could be a particular useful way to find new directions with PO fit.

Sheep (2004) developed the Workplace Spirituality PO Fit Scale to support empirical investigation of workplace spirituality. Using a needs-supply perspective of PO fit and spirituality at work, he notes a complementary relationship that exists between individual preferences (perceived spiritual needs of the individual) and the individual perceptions of how the organisation facilitates (organisational supplies) those preferences or expectations. 'Individual perceptions of the workplace environment will either be congruent or incongruent with spiritual preferences' (p.3). According to Sheep (2004), individual perceptions of PO fit between preferences for the four dimensions of workplace spirituality (self-workplace integration, meaning in work, transcendence of self, and personal growth/development of one's inner life at work) and the corresponding organisational supply to facilitate those preferences are likely to explain more variance in behavioural and attitudinal outcomes. Although Sheep (2004) developed the Workplace Spirituality PO Fit Scale, the only other advancements of PO fit towards integration of spirituality at work was conducted by Singhal and Chatterjee (2006) and Singhal (2007).

The cornerstone of Singhal and Chatterjee's (2006) argument is that a PO fit perspective on spirituality at work builds on the notion that context is important for the individual. They highlight that despite reported impacts of workplace spirituality, more research is needed to understand the interactive effects of both personal and workplace spirituality. As I noted earlier, they offer a conceptual framework built on the needs-supply perspective of PO fit to enable a more focused empirical inquiry into this little-understood area of organisational concern. Their framework integrates the three strands of research I discussed earlier.

Singhal (2007) investigated the conceptual framework in six Indian organisations (three explicitly spiritual[1] and three non-spiritual) using a survey. Antecedent findings suggest respondents do not agree with the proposition that socio-economic factors promote searches for spirituality at work. Influences of childhood and family values motivate individuals to look for spirituality in later life, and activities that compromise spirituality prompt individuals to search for organisational environments that provide opportunities for practising it. Further, support was found for integrity and wholeness, meaningful work and being larger than oneself as the central constituents of spirituality at work. Finally, a positive relationship was found between higher levels of spirituality at work and outcome factors such as levels of job satisfaction, and organisational commitment.

As I noted earlier, the strength in Singhal's (2007) work lies in integration of spirituality at work with PO fit, but little attention is given to advance the connection. The central concern of this study is to advance this connection through further integration and the use of transpersonal psychology. Transpersonal psychology can be used as a theoretical lens through which to

---

[1] *Explicitly spiritual* means there is 'an explicit focus on spirituality at work' where the topic of spirituality is openly discussed, not just assumed or implied. In non-spiritual organisations, spirituality is not discussed openly.

examine integrative insights into the dynamic psychosocial processes of spirituality at work and PO fit.

2.4   A transpersonal psychological perspective and spirituality at work

I note earlier calls to integrate workplace spirituality with traditional areas of investigation. These calls require an integrative explanation that bridges organisational psychology and PO fit theory with psycho-spiritual insights into the nature of *self*. Transpersonal psychology provides this bridge and contributes to better understanding of spirituality at work. As Cunningham (2007) explains:

> Transpersonal psychology as a psychology of the spiritual aspects of the human psyche makes a unique contribution to the discipline of psychology by serving as a bridge that connects mainstream psychological science and transpersonal psyche or spirit. (Cunningham, 2007, p. 51)

Transpersonal psychology bridges mainstream organisational psychology and spirituality in the workplace in two ways. The first relates to a central feature of spirituality at work—the *self* (Howard & Welbourn, 2004; Sheep & Foreman, 2012). Transpersonal psychology offers a superior integrative explanation of *self* than the one presented commonly in social psychological studies. Lancaster (1991, 2004) integrates neurocognitive insights into self-related processing with material drawn from Buddhist, Kabbalistic, and other spiritual traditions. His work centres on multiple levels of explanation (e.g. spiritual/mystical, depth psychological, cognitive and neuropsychological and neuro-physiological). Washburn (2003) generates an approach to *self* that draws on a wide range of sources, particularly those from a depth-psychological perspective. His depth-psychological perspective follows a psychoanalytic and Jungian perspective that acknowledges not only the ego system and personal unconscious, but also a deep psychic core he calls *dynamic ground*. A discipline such as transpersonal

psychology that draws from both mainstream psychology and integrates insights from spiritual traditions might prove invaluable for understanding spirituality at work.

Transpersonal psychology has a large body of literature on the nature and function of *self* and spirituality beyond the context of traditional religion, and might prove invaluable for understanding spirituality at work. Daniels (2005) refers to transpersonal as 'experiences, process and events in which our normal limiting sense of self is transcended and in which there is a feeling of connection to a larger, more meaningful reality' (p.11). Walsh and Vaughan (1993) argue that in transpersonal experiences, 'identity or self extends beyond (*trans*) the individual or personal to encompass wider aspects of humankind, life, *psyche* and cosmos' (p.3). Pappas and Friedman (2007) note that the cornerstone of transpersonal psychology lies in its acknowledgement of 'experiences beyond the ego, self, or personality—beyond the personal—namely experiences not egoic-centred (i.e. not stemming from the personal self) but transegoic-centred (i.e. pertaining to the transpersonal self).' They use the metaphor of the personal *self* as a rubber band, where the personal self has the capacity to expand and encompass 'a larger aspect of who we are namely the transpersonal self' (p.27). Assagioli (1971, 1973) also uses 'transpersonal self' and 'higher self' to denote how the nature of self is transcendent of all content and process in the psyche. For Assgioli, a personal sense of *I* is a projection or illumination of the higher or transpersonal self. Transcendence of the higher self should not be confused with experiences of higher unconscious. As Firman notes:

> Self is so very transcendent that it cannot be limited to even the most sublime states of human experience. In this view of Self then, Assagioli is at the same time making a distinction between the attainment of higher states of consciousness and the building of a relationship with deeper Self—the latter which is called Self-realization. (Firman, 1996, p.6)

Although Assagioli represents *self* as existing solely in the direction of the higher unconscious, Firman suggests that for many people, experiences do not fit well with this notion:

> Contrary to this restricted idea of Self, many reported experiences in which they encountered the presence of Self in the mundane details of daily life; in everyday relationships to other people and nature; in the depths of despair and disintegration; when lost in compulsions and addictions; or when submerged in a 'dark night of the soul' (St. John of the Cross). All such experiences obviously reveal that Self is a presence of such magnitude that it cannot be limited to the higher unconscious alone. (Firman, 1995, p.37)

Firman (1995, 1996) and Firman and Gila (2002) claim that *self* is not only distinct from all content and process (transcendent), but it is also present in all content and process (immanent), pervading all levels of the psyche (lower, middle, and higher unconscious). The immanent aspect of *self* implies that *self* can be experienced in the more mundane aspects of life such as 'relationships to other people and nature; in art, literature, and religious structures' (Firman, 1996, p.8). *Self* was also significant to Jung. Like Assagioli, Jung believed *self* manifested as a deeper source of insight and direction, beyond the control or boundaries of *I* or, in Jung's term, ego. Jung (2006) concludes that the self is the totality of the psyche and is the central archetype of wholeness. Jung maintained that *self* included both the conscious and the personal and collective unconscious. Of concern to Jung was the individuation process; as the ego matures, usually around mid-life, it becomes more open to transpersonal content:

> Psychology therefore culminates of necessity in a developmental process which is peculiar to the psyche and consists in integrating the unconscious contents into consciousness. This means that the psychic human being becomes a whole, and becoming whole has remarkable effects on ego-consciousness which are extremely difficult to describe. (Jung, 1960, p.158)

These discussions highlight that in the current study, the strength of transpersonal psychology lies in its scope not only to provide an integrative explanation of *self*, but also to offer a large body of literature on the nature and function of the *self* and spirituality beyond the context of traditional religion. Such insights contribute to better understanding of spirituality at work.

2.5   Conclusion

In this review, I examine the concept, measurement, and theorising of spirituality at work, and note a call for spirituality to be integrated with traditional areas of investigation. A first step toward that call was through mainstream application of PO fit. Initial integrations of spirituality at work with PO fit have been valuable, but they are only a beginning, and more work is required. I argue a case for placing both transpersonal psychology and PO fit at the forefront of spirituality at work. The value of such bridge-building lies in the potential for widely respected approaches of mainstream organisational psychology to be integrated within a framework in which notions of *self* as explored within transpersonal psychology can be incorporated. The next chapter discusses the philosophical and methodological propositions that informed this study.

Chapter 3 - Methodology

3.1 Introduction

The purpose of this chapter is to discuss the philosophical and methodological propositions of a constructivist paradigm that informed the study. In section two, I consider the research design and discuss the philosophical and methodological rationale for using constructivist grounded theory. In section three, I discuss research methods and the rationale for using semi-structured interviews and documents. In section four, I discuss use of both purposive and theoretical sampling to recruit participants, and the details of the associated research settings. Section five and the research procedure follows, which includes: how the literature review was conducted and a discussion on the use of grounded theory and theoretical frameworks; ethical approval; the design of a semi-structured interview schedule; the interview process and ethical considerations; and data analysis preparation. Finally, I discuss how grounded theory was generated and validated using six analytical tools and three data analysis stages.

3.2 Research design

When conducting any study, it is important to make explicit the assumptions and guiding principles that both shaped and guided the research process (Creswell, 2013; Crotty, 1998). In order to make explicit distinctions between the assumptions and guiding principles of the research process a number of structured frameworks have been presented (Creswell, 2013; Crotty, 1998; Denzin and Lincoln, 2008; Guba & Lincoln, 2008). In the current study, I adapt both Denzin and Lincoln (2008) and Guba and Lincoln's (2008) framework (Table 3.1) and summarise my position towards a *constructivist paradigm*. I now discuss the rationale for how constructivist grounded theory (Corbin & Strauss, 2008) serves as an appropriate fit for this study's topic.

Paradigm	Ontology	Epistemology	Methodology	Research strategy	Research methods
Constructivism	Relativism – local and specific constructed realities	Transactional/ subjectivist; created findings	Hermeneutical/ Dialectical Constant comparison	Grounded theory	Semi-structured interviews Documents

Table 3.1: Philosophical and methodological underpinnings of the current study. Adapted from Denzin and Lincoln (2008) and Guba and Lincoln (2008).

3.2.1   Ontology

Ontology refers to the nature of reality and what can be known about it (Guba & Lincoln, 1994; 2008). Ontologically, the premise of constructivism is the adoption of a relativist position in which realities are 'apprehendable in the form of multiple, intangible mental constructions, socially and experientially based local and specific in nature, and dependant for their form and content on the individual persons or groups holding the constructions'. (Guba & Lincoln, 1994, p.105). Individuals and groups co-construct individual sense-making of reality to make sense of experiences, testing and modifying it with new experiences (Schwandt, 1994); thus constructions are alterable, as are realties (Guba & Lincoln, 1994). The implications of constructivist ontology emphasises how individuals *construct* rather than *discover* meaning as they engage with the world they interpret.

3.2.2   Epistemology

Epistemology, the theory of knowledge, defines what kind of knowledge is possible and legitimate. The kind of knowledge that is possible and legitimate, however is constrained by the nature of ontology (Guba & Lincoln, 1994). The epistemological basis of constructivism is transactional subjectivism (Guba & Lincoln, 2001). Transactional subjectivism suggests

'reality and truth depend solely on the meaning sets and degree of sophistication available to the individuals and audiences engaged in forming those assertions' (p.1). Knowledge is created through a dynamic interaction with the environment. Thus the inquirer and object of investigation are interactively linked (Guba & Lincoln, 1994) and knowledge or facts about the world are co-created. There is no absolute truth to the world; instead, there are individual constructions that depend greatly on the individual who builds the constructions. Knowledge is situated and constructed in time and place, and is not fact (Haraway, 1991). Accordingly, because the 'knower' is inseparable from what can be known in a particular reality, a constructivist ontology and epistemology merge (Ghezeljeh & Emami, 2009).

The implications of a constructivist epistemology emphasise the inter-subjectivity between participants and the researcher who co-constructs meaning. I was interested in making sense of (interpreting) the meaning-making individuals have concerning spirituality in the context of a workplace, and how that meaning-making shapes action. Hammersley and Atkinson (1995) point out that a researcher's co-construction of meaning is no less valuable than a representation of social phenomena. While the latter point suggests an anything-goes approach, I was cognisant of ensuring the study followed Corbin and Strauss' (2008) criteria for judging quality in a qualitative study. These criteria are discussed in chapter 6.

3.2.3   *Methodology*

Methodology refers to how the inquirer can go about finding out whatever he or she believes can be known (Guba & Lincoln, 1994). The basic premise of a constructivist methodology is hermeneutical and dialectical (Guba & Lincoln, 1994, 2008). This premise assumes that constructions can only be elicited and refined through interaction of the inquirer and respondents. The meaning of the constructions should be interpreted through an ongoing

process of iteration, analysis, critique, reiteration, and reanalysis which leads to a joint construction. Hence, a hermeneutic and dialectic method is both iterative and recursive. The final aim is understanding through a 'consensus construction that is more informed and sophisticated then any of the predecessor constructions' (Guba & Lincoln, 1994, p.111).

In the current study, I followed a hermeneutical and dialectical method by use of the constant comparison technique (Corbin & Strauss, 2008), which involved moving back and forth with the data, comparing incident with incident. Like traditional hermeneutical techniques, constant comparison helps the researcher to grasp the meaning of the construction and move from the level of description to abstraction. Dialectical understanding is apparent in the way that the constant comparison technique guides the researcher to examine their own assumptions of the data and those of participants; thus constructions are examined and re-examined, sometimes resulting in alteration. Constant comparison enables data at the abstract level to be derived from a community consensus regarding what is real and what has meaning and at the same time, account for variation at the property and dimension level.

3.2.4   Research strategy

Denzin and Lincoln (2008) note a number of strategies of inquiry that a researcher may use. As they note, 'a strategy of inquiry comprises a bundle of skills, assumptions, and practices that the researcher employs as he or she moves from paradigm to the empirical world' (p.33). In the current study, constructivist grounded theory was chosen as a qualitative strategy of inquiry (Corbin & Strauss, 2008). In presenting a case for a constructivist grounded theory, I do not advocate one paradigm (i.e. constructivist) or approach (i.e. qualitative) over others. In the spirit of methodological pluralism, paradigms or research approaches should not be treated as mutually exclusive, but should be viewed as legitimate ways of obtaining knowledge.

Constructivist grounded theory was first developed by Charmaz (2003, 2006) as an alternative to classical grounded theory (Glaser 1978, 1998) & Straussian (Strauss & Corbin, 1990, 1994, 1998) version. Strauss and Corbin (1990, 1998), however, were vague about their epistemological assumptions in early studies (Mills *et al.* 2006), but Corbin and Strauss (2008) emphasised constructivist thinking recently, whereby they present a case for constructivist thinking more openly.

> I agree with the constructivist viewpoint that concepts and theories are constructivist by researchers out of stories that are constructed by research participants who are trying to explain and make sense of their experiences and/or lives, both the researcher and themselves. Out of these multiple constructions, analysts construct something that they call knowledge (p.10).

Corbin and Strauss (2008) assert that explanations of experiences are incomplete unless the context in which it is embedded is clear. An assumption is that knowledge is situated in wider cultural and political processes; thus, the significance of process and context is integral to their approach in which individuals experience events and the meanings attached to those interactions. Corbin and Strauss (2008) establish a constructivist grounded theory built around discovering psychosocial processes embedded in context, meanings, and interactions. The process includes both a beginning and end—an antecedent and consequence.

The rationale of adopting a constructivist grounded theory (Corbin & Strauss, 2008) in the current study rests on four reasons. First, Corbin and Strauss' (2008) approach to grounded theory is grounded in meaning and social interaction. The applicability of their approach lies in its potential for understanding both psychosocial processes (Cheritz & Swanson, 1986) and explication of meaning and rich subjective experiences. Corbin and Strauss (2008) note the significance of symbolic interactionism in which context and process are integral to the way individuals experience events and interactions, and meanings attached to those interactions.

Thus constructivist grounded theory was chosen based not only on its applicability to examining Singhal and Chatterjee's (2006) conceptual framework (p.27), but also to answer research questions because of its potential to understand psychosocial processes and explicate the rich, subjective nature of spirituality and fit in the workplace.

Second, the method helps answer calls for inductive and emergent research of spirituality at work (Eisenhardt, 1989; Lund Dean *et al.* 2003; Sheep, 2006). The use of constructivist grounded theory builds a multi-paradigm approach to spirituality at work as advocated by Sheep (2006).

Third, constructivist grounded theory also answers the call for a new direction in the organisational fit literature (Kristof-Brown & Billsberry, 2013). Strategies for measuring PO fit fall under two distinct portrayals of organisational fit: the PE fit paradigm and perceived fit paradigm. The goal for researchers following a PE paradigm is to ask participants to report on internal and external elements which researchers use to calculate a measure or index of fit (Kristof-Brown & Billsberry, 2013). Conversely, the perceived fit paradigm reflects an interpretivist epistemology and believes that knowledge is constructed in the minds of individuals and shaped by their interactions with others. Thus researchers operating under the perceived fit paradigm are interested in meaning and subjectivity in how an individual makes sense of their work experiences and how their perceived sense of fit or misfit is formed over time and changed. Accordingly, in the current study, given the nature of constructivist grounded theory, the perceived fit paradigm is used to understand how a needs-supply perspective of PO forms in the minds of individuals.

Fourth, the significance of presenting a case for Corbin and Strauss' (2008) version of grounded theory over alternatives (Charmaz, 2006, 2008; Clarke, 2003, 2005) rests on the structural procedures they provide. As a grounded theorist, I prefer a structure that can be used for direction. Corbin and Strauss (2008) warn against rigidity, prescribing that their procedures be used with flexibility and openness. I decided to follow Corbin and Strauss' version of grounded theory generally rather than rigidly.

3.3 Research methods

Corbin and Strauss (2008) note that methods can be used either alone or in combination. In the current study, data were collected using a combination of both semi-structured interview and documents. The rationale for each method is discussed below.

3.3.1 Semi-structured interviews

Semi-structured interviews were included for two reasons. First, semi-structured interviews build on every day conversations and are relevant for grounded theory studies (Payne, 2007). Second, they enable a direct, open-ended method of gathering rich, subjective data grounded in the participants' construction of meaning, which is of interest to constructivists. As Creswell (2009) notes, for the constructivist, 'the more open-ended the questioning the better, as the researcher listens carefully to what people have to say or do in their life settings' (p.8).

3.3.2 Documents

Documents included strategic plans, staff handbooks, and newsletters. Inclusion of documents was determined on the criterion that they supplement the interview process by not only triangulating interview data, but also by uncovering aspects of an organisation in terms of structure and function (Corbin & Strauss, 2008).

3.4 Sample

Table 3.2 shows the demographic characteristics of participants and organisations included in this study. Through purposive sampling, both explicitly spiritual and non-spiritual organisations were sought that provided rich data sources to answer the research questions (Corbin & Strauss, 2008). An Cosán was the first and only explicitly spiritual organisation to volunteer, and was accordingly analysed first. Following data saturation at An Cosán, I theoretically sampled three non-spiritual organisations—Vitae, Beaverbrooks, and Liberty Seguros—in accord with constructivist grounded theory. In the next section, I report on how both purposive and theoretical samplings were used to recruit participants, and offer details on the associated research setting.

Spiritual orientation	Organisation	Industry	Country	Participants	Gender profile	
Explicitly spiritual	An Cosán	Charity	Ireland	15	14 females	1 Male
Non-Spiritual	Vitae	Recruitment services	The Netherlands	5	4 Females	1 Male
Non-Spiritual	Beaverbrooks	Retail	United Kingdom	9	7 Females	2 Males
Non-Spiritual	Liberty Seguros	Financial services	Portugal	5	3 Females	2 Males

Table 3.2: Demographic characteristics of participants and organisations.

3.4.1 Explicitly spiritual organisation - An Cosán

Purposive sampling of explicitly spiritual organisations was problematic. Although there were opportunities to sample institutions such as churches and monasteries, the focus was on for-profit and/or not-for-profit organisations that were both focused commercially and explicitly spiritual. Following conversations with the International Center for Spirit at Work (ICSW), An Cosán (meaning *the path* or *the way*), an Irish organisation based in Dublin that provides a

sustainable centre of learning, leadership, and enterprise, was identified as a possible sample site. Following a meeting I had with the CEO and human resources manager, An Cosán decided to participate in the study. The rationale for choosing An Cosán was that the spiritual dimension had been part of its founding vision and central to its daily life and ethos for over 20 years. In recognition of its achievements in this area, An Cosán won an award at the International Spirit at Work Awards in the United States in 2007. The choice to study An Cosán was due to its honouring of the spiritual dimension of the individual. Participation was voluntary, and recruitment of 15 participants was initiated through the human resources manager, who e-mailed a participant information sheet to all 42 staff members that included details of the study (Appendix 4). A criterion for selection was that staff members had to have been employed by An Cosán for six months or more. This criterion ensured that each volunteer had experienced a sufficient amount of time working within the organisation's culture.

Subsequent to completion of the first interview and data analysis, theoretical sampling was used to test, elaborate on, and refine categories and/or test the validity of categories as they emerged. The focus of the sampling was selected according to developing categories from the emerging theory, rather than in terms of variables such as age or class (Coyne, 1997). Following the initial sampling of 15 participants, a request for more participants was e-mailed, but no staff members volunteered.

3.4.2 Non-spiritual organisations - Beaverbrooks, Liberty Seguros, and Vitae

Sampling of non-spiritual organisations included the 2008 best European workplaces from the Great Place to Work (GPTW) Institute Europe, Denmark. Criteria to sample from these workplaces were based not on the decision to sample within Europe alone, but also on the connection of trust identified in a GPTW and reported as a central aspect of spirituality at work (Ashforth & Pratt, 2003; Barrett, 2003; Kinjerski & Skrypnek, 2006b, 2006c; Kurth, 2003;

Marques *et al.* 2007; Wagner-Marsh & Conley, 1999). Recruitment entailed sending a letter that requested volunteers from all 100 of the 2008 listings of GPTW Europe (Appendix 2). The reason for approaching all 100 companies was based on the premise that the more sites included, the better the variation (Corbin & Strauss, 2008). Given the publicity of the 100 best places, obtaining buy-in from organisations was problematic; only three of the 100 organisations agreed to participate in the study. In organisations that volunteered, and similar to An Cosán, the human resources manager e-mailed all staff members a participant information sheet. Again, selection was based on whether staff members had been employed with their respective organisations for six months or more.

3.5   Procedure

3.5.1 Literature review

In grounded theory studies, the role of literature and use of prior theoretical frameworks are controversial. One view suggests researchers should review literature prior to data collection. A review prior to data collection identifies a research gap and rationale for the study, and ensures the study contributes new knowledge (Hutchinson, 1993; Payne, 2007; Willig, 2001) and promotes sensitivity to extant data (Corbin & Strauss, 2008; Schreiber, 2001). Corbin and Strauss (2008) assert that by conducting a formal literature review prior to data collection, a researcher can reflect on data analysis and ask whether 'concepts [are] truly derived from the data' or, because of familiarity, are imposed on data (p.37).

An alternative view suggests the literature should not be consulted until after initial data collection (Cutcliffe, 2000; Hickey, 1997; Lincoln & Guba, 1985; Stern, 1994; Strauss & Corbin, 1994). The argument for delay centres on not forcing prior concepts on emerging theory. By delaying a literature review, a researcher 'enhances naivety and their sensitivity to

the issues emerging from the data' (Payne, 2007, p.71). Cutcliffe (2000) notes that delaying reading the literature ensures the study remains inductive, minimising bias.

In the context of this thesis, I conducted a literature review prior to data collection for pragmatic reasons, to satisfy the requirements of PhD registration and ethical approval. The requirements for PhD registration included a research proposal and research rationale, which subsequently motivated the decision to use constructivist grounded theory. The literature review was subsequently refined during the course of study and I remained cognisant of interferences between the process of refining the literature review and ongoing primary data analyses.

Besides the limited conceptual development of spirituality at work, an exhaustive review of religion/spirituality and PO fit theory was not undertaken. Corbin and Strauss (2008) note that an exhaustive review of the literature is not needed in a grounded theory study since 'it is impossible to know prior to the investigation what salient problems or what relevant concepts will be derived from this set of data. There is always something new to discover' (pp.35-36). A review of the literature helped develop sensitivity and identify Singhal and Chatterjee's (2006) conceptual framework. Although Corbin and Strauss (2008) denounce using predefined frameworks in a grounded theory study, they note that they are useful in some cases. One case occurs when a researcher wishes to build on a programme of research and a theoretical framework identified previously provides direction and a list of initial concepts. This case illustrates why in the current study, Singhal and Chatterjee's (2006) conceptual framework was used in combination with questions from Sheep's (2004) Workplace Spirituality PO Fit Scale to inform the interview guide. Concepts from transpersonal psychology were used as a theoretical lens to interpret findings from grounded theory data. Another case occurs when a researcher uses theoretical frameworks to justify a methodology. In the current study, a

constructivist paradigm informed the ontological and epistemology underpinnings of the study. Prior frameworks or perspectives influence interpretation, and for this reason, concepts in constructivist grounded theory must earn their way into a study and not just be imposed on emerging data (Corbin & Strauss, 2008).

Although the issues mentioned above relate to conducting a literature review prior to data collection, another issue relates to when a second review should occur (Cutcliffe, 2000). Researchers argue that the literature should be integrated with emerging theory during latter stages of analysis (Stern, 1980; Strauss & Corbin, 1994). Glaser (1978, 1998) asserts that a return to the literature should not occur until a theory emerges; 'the literature is discovered as the theory is' (1998, p.69). Similarly, Corbin and Strauss (2008) note that when a researcher completes analysis and a theory emerges, the literature can be 'used to confirm findings, and just the reverse, findings can be used to illustrate where the literature is incorrect, simplistic, or only partially explains phenomena' (p.38). I follow Glaser (1978, 1998) and Corbin and Strauss' (2008) views, reviewing the literature a second time when a theory emerged, and again later during the writing of chapter 5.

3.5.2   Ethical approval

The Ethics Committee at Liverpool John Moores University (LJMU) granted ethical approval in accord with the British Psychological Society's (BPS) ethical guidelines (Appendix 1).

3.5.3   Design of a semi-structured interview schedule

Following ethical approval, a semi-structured interview schedule was developed prior to data collection (Appendix 5). Although a classical grounded theory approach (Glaser, 1998) cautions against a pre-conceived interview schedule, other researchers (e.g. Charmaz, 2008)

note how a well-constructed interview schedule can be useful in terms of 'asking open-ended questions, providing a logical pacing of topics and questions, avoiding loaded and leading questions and providing direction to the researcher and participants' (p. 87).

Whilst the semi-structured interview schedule provides the researcher with a set of initial questions, it is important to note that the interview process should be *guided* by the schedule rather than *dictated* by it (Smith & Eatough, 2007). As Smith and Eatough (2007) note, 'the interviewer is freer to probe interesting areas that arise and can follow the participant's interests or concerns' (p. 42). Thus grounded theorists adapt and modify their interview guide based on emerging categories (Charmaz, 2008).

Using what Blumer (1969) calls sensitising concepts, the interview schedule initially followed Singhal and Chatterjee's (2006) framework as a logical sequence, and included indirect questions about spirituality from Sheep's (2004) Workplace Spirituality PO Fit Scale. Charmaz (2003) notes that although sensitising concepts heighten our perception, 'they provide starting points for building analysis, not ending points for evading it. We may use sensitizing concepts *only* as points of departure from which to study the data' (p. 259, emphasis in original).

Questions initially focused on antecedents of spirituality at work (e.g. W*hat attracted you to the organisation?*). Next, I explored spirituality at work experiences. (e.g. *To what extent is it important for the workplace to acknowledge your individual needs and integrate your personal needs with work life?* Experiences of spirituality at work were followed by consequences. (e.g. *What, if any, are the personal outcomes for you in terms of the workplace being able to meet your needs?*)

Cognisant of the complex and sensitive nature of the study, indirect questions were followed with direct, open-ended questions at the end of the schedule, and were explored under the theme *explicit questions about spirituality at work*. This pattern followed Smith and Osborn's (2008) advice that by leaving sensitive questions until late in the interview, participants are more relaxed and comfortable speaking with the researcher. At the end of the interviews, participants frequently commented on how easy it was to relate to the initial indirect questions, in comparison to the direct questions about spirituality at work. To ensure all relevant information was covered, each interview ended with the question: *Are there any questions you feel I should have asked?*

In line with the principles of sampling in grounded theory (Coyne, 1997), the interview schedule developed based on emerging categories using theoretical sampling. The interview schedule became focused following the first interview since questions were added or modified, relating them to the new categories. An example of how the interview schedule developed is illustrated in Appendix 6, which shows how the experience of spirituality at work developed from four areas of exploration to eight by exploring openness as culture, security of self, self-awareness and reconciling self.

3.5.4   Interview process and ethical considerations

Prior to the first interview and cognisant of being a researcher within a constructivist paradigm, it was important to reflect on how best to approach the interviews. Through reflection, I introspectively analysed my beliefs and documented them in a research journal. These beliefs were not set aside through bracketing; instead, they were used to aid sensitivity to the meanings in the emerging data. As Corbin and Strauss (2008) note, it is impossible to set aside one's beliefs, but beliefs can enhance sensitivity to the emerging data while avoiding the forcing of emergent theory

All thirty-four interviews commenced with an initial briefing in accord with both the BPS and LJMU Ethics Committee requirements. The initial briefing reiterated the purpose of the study and the participants' right to withdraw. There followed a discussion of the confidentiality of data and anonymity of names, and permission was sought to use an audio recording device to record the interview. Participants were informed that interview recordings would be transferred to a secure laptop immediately following the interview and destroyed within 72 hours. Following the initial briefing, written informed consent (Appendix 3) was obtained from the thirty-four participants.

Interviews were conducted for 40 minutes (average) and were located in the participants' workplaces since these were natural settings of the phenomenon under study. In all research settings, a quiet location (i.e. room or office) was used to ensure no distractions. A casual and relaxed atmosphere was encouraged, and interviewing took on a conversational interaction. Participants were debriefed following the interview process, which consisted of asking how they felt after the interview and providing an update on the emerging findings/theory. Participants were reminded that if there was anything they wished to add, they could contact me by e-mail. Permission was sought and granted to contact participants post-interview with follow-up questions.

3.5.5   Data preparation

Prior to qualitative analysis, raw data must be transformed into text. Following each interview—and when time permitted—interview data were immediately transcribed verbatim from the audio recording device into a word processing document. In cases where there were time constraints, immediate transcription between interviews was problematic. For example, on the first day of my visit to Vitae in The Netherlands, interviews were conducted under a tight

schedule so immediately after the interviews field notes were used to guide emerging concepts and categories. The field notes were subsequently integrated with more formal data analysis following transcription of the interviews on day one.

3.5.6   Data analytic tools

To facilitate coding, Corbin and Strauss (2008) developed a number of analytical tools to stimulate analysis and make sense of data. In the study, six data analytical tools were used throughout analysis stages, which included sensitivity, questioning, comparative analysis, memos and diagrams, the paradigm model, and NVivo 8 software.

3.5.6.1 Sensitivity

The central feature of sensitivity in grounded theory research is that the researcher immerses in the data to take on the views of participants (Corbin & Strauss, 2008). In the current study, the nature of sensitivity was evident in three ways. First, following data collection and analysis at An Cosán, considerable time was spent immersed in the data. Despite initial immersion, meanings and significance of the data were not clear. During those times, there were moments where I found myself forcing concepts from the literature, rather than allowing them to emerge or earn their way into emerging theory. With patience and as confidence grew from working with the data, I became aware of how the interpretive process influenced data analysis. As Corbin and Strauss (2008) suggest, 'the more we are aware of the subjectivity involved in data analysis, the more likely we are to see how we are influencing interpretations' (p.33).

Second, sensitivity was evident by ensuring meaning associated with events was the participants' and not solely my interpretations. Similar to the member check process (Lincoln & Guba, 1985), when debriefing each participant, I tested new leads, concepts, categories, and processes that appeared evident during the interviews.

Third, sensitivity was evident when I acknowledged the complexity associated with research in disparate cultures (Corbin & Strauss, 2008). Although all participants understood and spoke English, when sampling Dutch and Portuguese organisations, I spent a day before each interview schedule immersed in the organisation's culture. Immersion involved walking around the organisation, observing and conversing randomly with staff members. The significance of the immersion, though brief, was to help later during analysis when making connections between concepts and broader cultural aspects.

3.5.6.2 Questioning

In addition to the semi-structured interview schedule, the use of questioning guides an interview, sensitises a researcher to emerging data, and helps a researcher see the process and variations among concepts, guiding theoretical sampling. Three types of questioning were used at all stages of analysis. The first was sensitising questions. Sensitising questions help a researcher make sense of what the data are indicating (Corbin & Strauss, 2008). All transcripts were analysed initially using a number of sensitising questions, including: *What is going on here?*, *How do the participants make sense of their situation?*, and w*hat are the consequences of participants sense making?* Theoretical questions were the second type of questioning, enabling me to move beyond general indicators in the data and make connections between concepts, with a focus on context, process, and variation. Typical questions include: *What is the relationship between concepts x and y?* and *How do they vary at the property and*

dimensional level? Practical questions formed the third set of questions, relating to both emerging theory and theoretical sampling. Examples include: *Where do I collect data next?, Which categories or themes need more development?,* and *Is my theory refined and logical?*

3.5.6.3 Comparative analysis

Comparative analysis involved both constant and theoretical comparisons. Constant comparison involved moving back and forth, comparing incident with incident where raw data were conceptualised and categorised. Data earned their way into the study when analysis identified patterns or incidents. Incidents found similar conceptually were grouped under a higher-level concept or *category*. For example, *communal engagement*, *meaningful work*, *personal growth*, *self-expansiveness*, *security of self*, and *self-workplace authentication* were individual needs grouped under the higher category *spirituality at work needs*. Constant comparison of incidents helped distinguish within code comparisons at the lower-level concept and uncover properties and dimensions. To illustrate, the lower-level concept *security of self* included properties *being at ease within oneself* and *feeling safe*. Although it is clear that constant comparison enables discovery of variation and linking of concepts and categories, the comparison was challenging. The most challenging aspect was remaining positive when links between data were not apparent; this was where theoretical comparison helped.

Theoretical comparison entailed reflecting on my experiences to consider what to look for in the data to discover anything missed. For example, when building variation into s*elf-workplace authentication* by connecting my experience of integrating with the work culture, I noticed subtle nuances in the data and elaborated more on variation at the property level.

3.5.6.4 Memos and diagrams

The purpose of memoing is to record conceptual ideas that emerge from data. Corbin and Strauss (2008) suggest moving away from structured memos because novice researchers become so concerned with getting it right that momentum and fluidity of writing memos is lost (p.118); it is not the type of memo that is important, but writing them. They mention that there are no rules to writing memos but encourage researchers to develop they own style that carries them through the research process. Following this advice, I developed three styles of memos that recorded the essence of the emerging grounded theory. The first style consisted of taking reflective notes after each interview (Appendix 7), useful because I was able to note immediate impressions and important observations specific to each interview while fresh in my mind. Like the first, the second style was a series of reflective notes, but these were taken after each site visit, and consisted of a holistic picture of the organisation. Although the first two styles were similar to that of taking field notes, the third style was used to code and synthesise existing concepts after each analytical session (Appendices 8 and 9).

Diagrams played a vital function in generating grounded theory. Corbin and Strauss (2008) note that diagramming can 'enable researchers to organize their data, keep a record of their concepts and the relationship between them, and to integrate their ideas' (p.125). In the current study, they served two functions. The first was a visual structuring device that helped organise the complexity of connecting concepts. The second was in revealing areas for development and refinement of the emerging grounded theory.

3.5.6.5 The paradigm model

The paradigm model (table 3.3) was used in the axial stage of data analysis because it helps a researcher identify context and relate it to process (Corbin & Strauss, 2008). Context refers to 'structural conditions that shape the nature of situations, circumstances, or problems to which individuals respond by means of action/interaction/emotions' (Corbin & Strauss, 2008, p. 87). Similarly, process refers to the flow of action/interaction/emotions that occur in response to situations, circumstances or problems, often with the purpose of reaching a goal. A change in structural conditions may result in adjustments to the flow of actions, interaction, and emotions—the process—that can be 'strategic, routine, random, novel, automatic, and/or thoughtful' (Corbin & Strauss, 2008, p.87).

Basic features	Explanation of features
Causal conditions	Events that influence the central phenomena.
Central Phenomena	The core category – the central idea or event. The central concern for participants.
Context	Structural conditions that shape the nature of situations, circumstances, or problems to which individuals respond.
Intervening conditions	Broad or specific situational factors that influence the action/interaction strategies.
Action/Interaction strategies	Actions, routine or strategic, in response to the central phenomenon, context and intervening conditions.
Consequences	Outcome of the actions/interaction strategies, or the failure of persons to respond to situations by actions.

Table 3.3: Paradigm model and explanation of features (Corbin and Strauss, 2008).

3.5.6.6 NVivo 8 software

Although analysis was conducted manually using the sorting facilities of NVivo 8, there are advantages to using software for qualitative analysis, including storing and analysing data transcripts, recording and organising codes and concepts into a coherent whole, storing both reflective and conceptual memos, and using transcripts for quotes. Software enabled me to retrace steps during analysis. Although NVivo was a useful tool for generating grounded theory, Corbin and Strauss (2008) point out that 'analysis is about thinking, and thinking is one thing the computer can't do' (p.316). While presenting a case for use of software in grounded theory analysis, the researcher needs to use the software flexibly.

3.5.7 Data analysis stages

Working concurrently with the analytic tools, I followed Corbin and Strauss' (2008) three stages of data analysis: *open coding*, *axial coding*, and *selective coding*. Although I present data analysis stages linearly, generating grounded theory was not a tidy process. During the process, I recycled and renamed codes and categories, revisited data frequently, revised ideas and interpretations, and at times felt overwhelmed.

3.5.7.1 Open coding

The first stage, *open coding*, involves either microanalysis or general analysis. Using both sensitising questions and the constant comparison process, I examined the first five transcripts using microanalysis. Microanalysis involves breaking the data open into details to understand possible meanings. As Corbin and Strauss (2008) note, microanalysis is a micro approach to data analysis using a 'high-powered microscope', and is a useful tool at the beginning of a

study to make sense of data (p.59). Initial concepts were identified, and this continued until new data failed to identify new concepts. A concept was a labelled phenomenon or a word that represented ideas in the data that were significant (Corbin & Strauss, 2008). Labels were revised as new patterns emerged. Where possible, I used *in-vivo* codes using participants' own language to reflect data themes. Parallel to generating concepts, conceptual memos were developed and later revised, which documented emerging categories, concepts, and properties.

Following the first five interviews, analysis involved a macro approach, coding less for detail and more for essence. Through immersion and sensitivity, incidents found similar conceptually were grouped under a higher-level concept. Lower-level concepts provided detail for higher-level concepts termed categories or themes (Corbin & Strauss, 2008). Labelling lower-level codes into categories made data more manageable. Lower-level concepts were examined further for properties and/or dimensions that provided variation in the findings.

I found *open coding* a confusing, frustrating, challenging process. Frustrating and confusing in that like a large jigsaw puzzle, initially I had a mass of data with no structure or destination. Early in the process there was confusion of whether codes were a lower or higher level of abstraction. Lack of control over the data became challenging, and on many occasions, I found myself *forcing* labels on concepts. During these challenging times, I was guided by Corbin and Strauss (2008); 'the best approach to coding is to relax and let your mind and intuition work for you' (p.160).

I became aware that I was probably too immersed in the data, and needed time to stand back and reflect. Subsequently, time spent analysing data was organised into blocks of three hours, with reflection time in between. The process continued with constant refinement of data to arrive at a number of concepts and categories that were later analysed using *axial coding*.

3.5.7.2 Axial coding

Axial coding involved relating concepts and categories through constant comparison. Although axial coding is presented here as a second stage, the distinction between open and axial coding is artificial; researchers link data in their minds automatically (Corbin & Strauss, 2008). During axial coding, the paradigm model was used to relate categories and/or sub-categories to structure and process. The paradigm noted the antecedents that influenced development of the central phenomenon, a set of action strategies devised to handle, manage, or respond to central phenomena, the context and intervening conditions that influenced action strategies, and the consequences of the action strategies. Further elaboration of the paradigm model is provided in chapter 4, integrated with the main results.

Although the paradigm model offers many benefits, it can be problematic for researchers (Corbin & Strauss, 2008). One issue is that researchers fixate on it. I approached both *open* and *axial coding* with openness, and without trying to rigidify the analytical process, used the paradigm model to obtain an understanding of context and process.

3.5.7.3 Selective coding

Selective coding entailed linking categories around a core category or central phenomenon and refining resulting theoretical construction into a unifying explanatory model (Corbin & Strauss, 2008). Unifying related concepts raises findings from description to a substantive theory. Once I identified the core category, integrative diagrams and memos were used to integrate concepts into the model (Figure 4.1), thus moving concepts from description to conceptualisation. Integrative diagramming and memoing helped trim and fill poorly developed categories in addition to variation at property and/or dimensional levels.

Through subsequent development and filling of categories, theoretical saturation occurred. Although theoretical saturation occurred after thirty-four interviews, gaps remained in the logic of the theory during the writing-up process. Corbin and Strauss (2008) note that 'not every detail can be well developed or spelled out and theoretical saturation is probably never achieved' (p.112). They further note that a central issue for researchers when developing and filling categories is 'knowing when to let go of the data.' Despite my anxieties regarding finding gaps at a later stage in the logic of the theoretical model, advice from Corbin and Strauss was welcomed and helped me let go.

What is clear from the above points is that Corbin and Strauss' (2008) version of grounded theory differs from a traditional qualitative approach to analysis, given its focus on a structured and systematic approach to developing theory. Nevertheless, they stress that the approach should not be applied rigidly, but with flexibility and openness.

3.5.8   Validating the theoretical model

The final step of generating grounded theory entailed validating the theoretical model in three ways. First, validation was applied by comparing the model to raw data. Despite the inevitability of subjectivity, my feeling was that the model accounted for the majority of the cases. Second, as the study progressed and the model was developing, participants were shown visual diagrams for feedback. While not all the detail were relevant to participants (Corbin & Strauss, 2008), they were able to recognise themselves within the model. Finally, subsequent to data collection at An Cosán, I emailed all An Cosán participants the emerging model, along with commentary on the themes/concepts. Feedback was positive, and no changes were made. This was followed by a presentation of the findings to both the An Cosán board of management and research participants. Feedback was positive, though the CEO at An Cosán pointed out that

the diagram outlining the model required condensing given the amount of information. As I noted above, the model was condensed following integrative diagramming.

3.6   Conclusion

This chapter discusses the philosophical and methodological propositions that underpin the study. I provide a rationale for situating the research within a constructivist grounded theory. Practical issues regarding access and sampling are discussed, as are personal challenges and practicalities of collecting and analysing data. I emphasise rationales for decisions and processes, and for documenting my learning and reflections. Transparency is provided in terms of data analysis stages, as is validation of the theoretical model, which is discussed in chapter 4. The next chapter discusses results and a theoretical model of *reconciling self* as a critical factor of spirituality at work.

Chapter 4 - Reconciling self: Development of the theoretical model

4.1   Introduction

The purpose of this chapter is to report the results of this study, including the development of a theoretical model that conveys the essence of participants' experiences of spirituality in the workplace. I begin by explicating the way in which the theory emerged by use of reporting the initial open codes. Next, I provide a description of the axial codes including examples of interview data and commentary from each sub-category, and property. The commentary also includes the context and basic psychological processes embedded within the axial coding using the paradigm model (Corbin & Strauss, 2008). Next, I report on selective coding and highlight the core category of *reconciling self* as a critical factor of spirituality at work, which represents the primary concern for participants. Finally, I provide a description of the resulting theoretical construction and a unifying explanatory model highlighted in figure 4.1.

4.2.   Open coding

During the first five interviews, microanalysis of transcripts identified a total of 168 meaning units or open codes. Where possible, in-vivo codes were used, using the language from the participant's transcript. As the research continued, incidents found to be conceptually similar were grouped under a higher-level concept, termed category or theme. Lower-level concepts were then further analysed for properties and/or dimensions that provided variation. The final hierarchy of meaning units or open codes consisted of 94 (appendix 10).

4.3   Axial coding: Context and basic psychological processes

A total of eight categories or themes (table 4.1) were identified examining the data for context and basic psychological processes. In this section, I demonstrate how the eight categories relate to each other, and to their respective sub-categories and properties through the phenomenological experiences of the participants. (A final ninth category, *reconciling self*—the core category or central phenomenon, is discussed in section 4.4 and selective coding). The section begins with the antecedents—both individual *meaning and purpose* and *the need to connect to something larger than oneself*, and organisational *making a difference* that influenced the central phenomena. Next follow the action strategies—*adjustment* and *conscious reconciling experiences*—which were devised to handle, manage, or respond to the central phenomenon. This is followed by both the broader context (i.e. *foundational attributes*, *normative expressions*, and *relational leadership*) and intervening conditions (i.e. s*pirituality at work needs* and *supplies*) that influenced the action strategies. I conclude with the consequences, both *individual* and *organisational*, of the action strategies.

Categories

1) **Antecedents**: *Meaning and purpose, the need to connect to something larger than oneself, making a difference.*
2) **Action strategies***: Adjustment, conscious reconciling experiences.*
3) **Spirituality at work needs**: *Communal engagement, meaningful work, personal growth, security of self, self-expansiveness, self-workplace authentication.*
4) **Spirituality at work supplies:** *Employee development, employee reflexivity, employee relations, job design, social responsibility.*
5) **Foundational attributes**: *Values, Vision & mission.*
6) **Normative expressions**: *Openness, supportive culture.*
7) **Relational leadership**: *Leadership as holding, role modelling.*
8) **Consequences**: *Job satisfaction, positivity, self-realisation, a force for good, employee commitment.*

Table 4.1 – Description of axial codes and sub-categories.

4.3.1   Antecedents

Table 4.2 – Axial code antecedents, sub-categories and properties.

Two sets of antecedent factors leading to spirituality at work, individual and organisational, were evident. At the individual level, affirming *meaning and purpose* and recognising *the need to connect to something larger than oneself* were critical features of *reconciling self* and spirituality at work. At the organisation level, emphasising *making a difference* was a clear reason an organisation wants to take up spirituality at work.

4.3.1.1 Meaning and purpose

For the individual, affirming *meaning and purpose* served as a factor in *reconciling self* and was evident through the properties of *affected by the culture*, *inner development*, *intuitive knowing*, and *a search for deeper meaning*.

P26[2] explains how *meaning and purpose* through being *affected by the culture* was evident

when she describes how she was attracted intrinsically to the organisation in comparison to

material objects such as jewellery.

> I always walked past this shop to go to Tesco, whenever I walked past I did see people having a
> good time, so it was not just the fact that they sold jewellery ... it was the fact that everyone just
> always seemed really happy.

P18 describes *meaning and purpose* through *inner development* as being critical to why the

new professional feels a need to take up spirituality at work:

> This new professional is looking more and more to a job in a different way than ten or twenty
> years back, it's not about only money… but I think the spiritual way is a way to go, what did
> you say ... self-actualisation? Developing one's self. So that's why I think people are looking
> for more and more spirituality in the workplace.

P4 acknowledges that although the *meaning and purpose* of joining the organisation was

subtle, it was the right thing to do through an *intuitive knowing*:

> Yeah it had something. I can't explain it but it had something and the two or three times I'd
> been to visit here in a different capacity I felt it and when I came in to meet with [name
> removed] I felt it again, do you know? I felt it a few times that this was just right. It was
> something special and I couldn't tell you what it was but I just knew, it just felt right, it fit.

P27 also indicates an *intuitive knowing*, whereby joining the organisation was the right thing to
do:
> I suppose it would be when I got the application form and I was reading about the company
> itself, it just sounded so amazing to kind of even be part of something like that with, different
> things that they do like charity, what they do for the employees and it just seemed really,   kind
> of like, I don't know how else to describe it like, something that you would join in to be part of
> something, whereas you could go to another job and it would be like, it's a job, it's not, it's
> something more than that if that makes sense.

P1 notes the subtleties of spirituality at work, emphasising *meaning and purpose* through a

search for deeper meaning:

> I was thinking about this earlier [what is spirituality at work?] - I don't really know if I can put
> in one sentence what spirituality at work is. I suppose people are searching - people are looking
> for a deeper meaning in life aren't they - so probably that's why?

---

[2] P - Participant.

4.3.1.2 The need to connect to something larger than oneself

Recognising the *need to connect to something larger than oneself* served as a further factor in *reconciling self*. Individuals affirmed a *sense of belonging* as a primary factor that connected individuals to the organisation.

P5 illustrates a connection through *a sense of belonging* to a family:

> ... there's a very big sense of family and community within the building, between the staff itself so that what really [attracted me], it was the sense of belonging. It's a very close-knit [environment] - the staff here would be very close, they're all very close, so it's like a family type of environment.

P15 expressed her need for support and connection to something beyond herself while going through a difficult life period, and a *sense of belonging* when the organization met the need:

> A sense of belonging and that's what really attracted me. I came here ten years ago and it was a very difficult period in my life both parents were very ill at the time, had cancer, and my mother had developed dementia and it was really difficult and I just felt a bit lost in myself. The outside world wasn't very supportive so it was somebody I met who told me about this place and I came up to a spirituality class and I'd say on the second week I just said *'Look this place is for me'* [emphasis added] and it was that sense of being listened to, a sense of belonging, a sense of care - everything about the organisation just fitted into my I suppose belief system, you know, so a very strong sense of being supported through all that was happening, yeah.

4.3.1.3 Making a difference

For organisations, *making a difference* served as a factor in *reconciling self* and why an organisation wants to take up spirituality at work. A central aspect of making a difference was expressed through a *contribution to society* and *raising conscious awareness* of employees. *Making a difference* through a *contribution to society* is evident at An Cosán, given its ethos toward social change. In its 2006 to 2008 strategic plan, this statement expressed the contribution:

> An Cosán aims to contribute to real social change within our community and the wider human community. We stand alongside all those who are working for a better world. In our organisation, leadership, education and enterprise are the particular tools with which we seek to effect personal and social change ... With these tools, we strive for excellence at all times. We believe in offering the best to individuals who feel isolated, marginalised, disempowered and discriminated against in terms of race or class or gender. In our struggle to work for a more just and inclusive society, we are committed to principles of equal opportunities, empowerment and capacity building.

P6 affirms the strategic plan at An Cosán when she noted how it is *making a difference* through

a *contribution to society*:

> The real reason if you go a step back from that is not to work in a nice place, it's to make a difference, to achieve social change, which we're doing so that's the real motivator which is one step back a bit … but it is a lovely place to work, it's a huge attraction.

P26 also notes that making people feel better and working with charities are *making a*

difference for Beaverbrooks through *a contribution to society*:

> I think generally it's about good relations, because that's what I think spirituality is for Beaverbrooks. They put down in writing [what they do], but you do actually do it obviously with making other people [customers] feel better, you know, the charity and looking after individuals, you know.

Making a difference through *raising conscious awareness* was a further reason an organisation

wants to take up spirituality at work. When P16 was asked why Vitae wants to take up

spirituality at work, she noted that Vitae insists staff members develop awareness about

themselves:

> I think they [Vitae] want people who think about themselves, their personal development, who they are, where their place is in this world, people who are, yeah, aware of that, yeah well just that little step extra.

4.3.2   Action strategies

Name		Sources	References
Action strategies		19	37
Conscious reconcilling experiences		12	19
Personal reflection		4	5
Feedback		7	10
Celebrating success		2	3
A deeper knowing		1	1
Adjustment		11	18
Active adjustment		11	18

Table 4.3 – Axial code action strategies, sub-categories and properties.

Two parallel action strategies—*adjustment* and *conscious reconciling experiences*—were devised to handle, manage, or respond to the central phenomenon (e.g. *reconciling self*, noted in section 4.4, selective coding) within a context and under intervening conditions. *Adjustment* was both an automatic and a thoughtful action/interaction response to situations in cases where the working environment was not conducive to self-expression. Individuals went through *adjustment* to steadily re-establish meaningful contact with a deeper sense of self, enabling self-expression. *Conscious reconciling experiences* are thoughtful emotional responses to both contextual and intervening conditions. Emotional responses were positive when participants experienced the *rightness* of things and a perceived sense of congruence or *fit* within the organisational culture.

4.3.2.1 Adjustment

Adjustment was evident at times when an individual was attempting to reconcile self to fit in with the immediate environment. *Adjustment* was identified through *active adjustment*, a term that denotes when either an individual made changes to his/her work environment and/or content of work to suit his/her or the organisation's needs, or when an organisation initiated changes to the work environment or work role to better suit the needs or abilities of the individual.

P11 acknowledged her adjustment after the culture shock of her first open-circle ritual at An Cosán, and intimates ease with *reconciling self* through *adjustment*, which occurred over three weeks:

> You would never have experienced that [open circle ritual] anywhere before so it was like a shock and you don't know about it until you come in so I remember saying to myself God what's this all about and the music on and people closing their eyes and you're like oh my God like what is this but after say three weeks, you start to really get used to it, you know.

P2 emphasised *active adjustment* and subsequent *reconciling self* through *adjustment* to the organisation:

I remember the first opening circle when I came here I thought ah this is a bit weird, I thought it was a bit culty and I thought 'No' and they were sitting there going do, do, do, do, do, do, do but now I look forward to the opening circles, it takes a while to adjust. The opening circles can be a bit off-putting but that's why on the first night it's always important that you explain what it is and there's no, there's no, there's nothing like culty or anything.

P16 emphasised *active adjustment* and subsequent *reconciling self* through *adjustment* working in an environment where openness was encouraged:

They [Vitae] really worked very hard to make me feel comfortable and it was quite a [induction] programme and everyone was really nice and concerned, how are you doing, are you fine and yeah, it's difficult, it's so much based on feelings ... it was quite confrontational, yeah is that the right word? They give feedback without asking if you're okay with this so it's, yeah sometimes it gets to you, it's very, yeah I can't explain. I think I needed two months to get used to the open atmosphere.

P22 intimates that the experience of *reconciling self* was evident through *active adjustment* when the organisation made changes to a work role that was affecting her health to a role with which she is now happier:

Take my situation, I was in a role that I was quite unhappy with. I didn't actually realise at that time I was unhappy in the role. I was having, to put it plainly, I was suffering from migraine. I was diagnosed that, you know, you're suffering from migraine. I went to see a specialist. And, at the time, it was just before I got married, and it was all put down as the wedding. The wedding was actually a very stress-free wedding. So I didn't think it was that. I actually saw somebody who was doing some training here, some NLP training at the time, and I came out of it realising that I wasn't happy in my role, and this was where it had all started. This was where all the migraines and everything else was coming from. And I talked to [name removed], who was my manager at the time, and basically they saw me through the whole thing and actually created a role for me so that I could stay with the company at the level that I wanted to be at, doing a completely different job that I was going to be a lot happier in.

P19 illustrates *reconciling self* through *active adjustment* when she described how the organisation changed the responsibilities of her work role to suit her natural abilities. Toward the end of her discussion, she indicated how the *adjustment* subsequently serves her needs:

I do feel like I want to do different things and I have always been able to do that, so if I look back I have been changing roles, every two or three years, and did really different things. I started out like in sales, like recruiting and selecting financial personnel, but I did also like work for a year on the other part of Holland, as a manager, I went to Brussels where used to have an office so I've been, what changing every two or three years and I find it that the people [management] I work with within Vitae always gave me opportunity to explore new things and my potential. They ask what do you want to do? Let's find something else, actually yeah for my personal needs.

P16 described how *reconciling self* through *active adjustment* can also be self-initiated in response to changing behaviours to better suit the work environment:

> I asked for some coaching, on an external basis, to work on some issues in my work but also in my private life in how I confront people, how I tell people about my boundaries, etc. I asked if it's possible I would like to do it as an external project with the coach and someone who's not involved in Vitae organisation … and they said well it's okay, we're going to pay, we're going to just do it because you will be a better employee.

P17 also emphasised how *reconciling self* through *active adjustment* was self-initiated, indicating how her needs changed and how she intends to adjust to those needs by focusing more on coaching:

> I don't know if anybody told you about how every year we have to make our own plan here at Vitae, where we have to decide which competencies we want to develop this year and it's also very personal. My needs have changed so I want to focus more on coaching and to have more skills in that area.

P18 implied *reconciling self* through *active adjustment* in terms of flexibility and the importance of knowing oneself:

> I think in this world where like everything is changing, moving you can be somebody who is just, okay this is what I do in this changing world which is going faster, you have to be like sort of I think to be a person who is flexible but and in a sense really knows himself and always looking to grow with the changing times. I don't think you can be somebody who just thinks, I don't know, I don't think you will survive if you are surrounded by all these moving things. You have to move with the changing times. There's so much things which can influence you and probably that's where you hit it like, if you don't have any sense of yourself, you think you don't, you could get lost.

P34 also implied *reconciling self* through *active adjustment* when he noted how the organisation gave him the opportunity to express his needs and provided opportunities for different roles:

> Looking at my situation as I was telling you since the beginning I have a lot of different roles and in all them I always tried to learn the most and to get ready for a higher position with higher responsibility with a different perspective, not always higher but always we go lateral and after to get ready to other positions and here the company always gave me the opportunity to express what were my needs, what I would like to do and that's I think from my point of view it's very important.

4.3.2.2 Conscious reconciling experiences

In contrast to *adjustment*, the second action strategy, *conscious reconciling experiences*, was a response of the psyche where the individual experiences the *rightness* of things or a perceived sense of *fit* in his/her work environment that is conducive to self-expression. It is intellectual or more feeling based, and offers intimation of inner wholeness and authentication. Detailed examination of *conscious reconciling experiences* revealed various degrees of intensity, impact, and duration for individuals, and was apparent through experiences of *a deeper knowing*, *celebrating success*, *feedback*, and *personal reflection*.

P6 described a *conscious reconciling experience* through *deeper knowing* of having his needs aligned*:*

> So now that I'm working here and my needs are aligned with my work so closely it's hugely important and Steve Jobs is right... it's a matter of the heart when you find the great work that you know you should be doing *you won't be in any doubt about it* [emphasis added] and that's exactly what happened in my case. So, it's very important to have them aligned.

P31 described a *conscious reconciling experience* through regularly *celebrating success* at Liberty Seguros, and in so doing explains how employees feel important and connected to the company:

> Celebrating successes is one of the things that we do a lot and not only on emails but also gathering and [name removed] sometimes brings lunch or a bottle of champagne to celebrate something, some success, achieving certain objectives and I think that's good and people feel that they are important and they are a part of the company and doing their bit.

P13 also described a *conscious reconciling experience* where the 'rightness' of things is captured by receiving *feedback* either internally through peers and managers or externally through customers:

> Yeah it's very rewarding and very fulfilling and when you hear people talking about their experience here and how it has changed them, and really affirms for you that you're doing the right thing, you know.

P6 provided an example of a *conscious reconciling experience* through *personal reflection*, where in terms of *'fit'*, he reflects on the realisation that needs not previously apparent are now being met:

> An Cosán is meeting needs I didn't fully realise I had two years ago. I now know those needs are so well met but it's funny the needs weren't apparent to me when I was, for instance, working in commerce and volunteering in this organisation ... It's only when you're actually working, hands-on, with the community, with the parents, with the children, with my colleagues that my needs became apparent. And I know now those needs have been met.

4.3.3   Context - Foundational attributes

Tree Nodes

Name		Sources	References
Foundational attributes		19	56
Values		19	53
Caring		6	10
Respect		3	5
Social justice and change		4	6
Human uniqueness		7	18
Integrity		5	8
Trust		6	7
Vision and Mission		3	3
Common purpose		3	3

Table 4.4 – Axial code foundational attributes, sub-categories and properties.

Foundational attributes represent the first of three contextual factors that relate to a set of broader conditions in which action strategies were influenced and devised to respond to the central phenomenon. The central influence between *foundation attributes* and the action strategies is a connection to meaning and purpose-driven culture. *Foundational attributes* were also influential in fostering a need for *meaningful work*. The *foundational attributes* consisted of two sub-categories: *Values*, and *Vision and Mission*.

4.3.3.1 Values

Management practices and decisions were consistent regarding six spiritual *values*: *caring*, *human uniqueness*, *integrity*, *respect*, *social justice and change*, and *trust.* All six served as strong *foundational attributes* across the organisations, and provided solid internal cohesion.

P23 acknowledged the *value* of *caring* at Beaverbrooks, where it is expressed internally and externally with suppliers and customers:

> Caring is internally, externally. We care about our suppliers and somebody we've been working with for years. And we have had instances of it, really struggling, we'll buy stock in advance to help their cash flow especially the last few years the jewellery industry has found it very tough so we do things like that. We'll buy ahead of time and things or certainly guarantee them certain orders. We don't just send stuff back and say we're not paying for that because we haven't sold it. We buy it, we've bought it. So that kind of thing. So that works internally with customers. Caring about customers, making sure that they get what's right for them not just to rip as much money out of them as you can and things like that.

P14 described *human uniqueness* when she captured how the whole person is acknowledged at An Cosán:

> ... we've always talked about an awareness of working with the whole person and the spiritual dimension, so we'd have a big focus in our work on supporting the development of the spiritual part of all the people who come and use our services.

P23 described how the *value* of *integrity* is central to the Beaverbrooks way:

> Integrity is sort of ... for us, was we started off with more values than we have got now and most of them we found came under the like, you know, like trust and honesty came under the integrity banner and it is about being honest with people and the way that we foster it and we encourage it is if people are sort of talking to you - if they come to you and start talking to you, moaning to you about something or somebody the first thing you would do is, okay, what have they said when you have spoken to them about it and normally you will get, oh, well, actually I haven't spoken to them about it. Well, do you think you should be speaking to me until you speak to them about it or if you are complaining about it what are you trying to do about it, you know it's that kind of thing that helps a lot with it and if you're talking about people and saying something about somebody that you wouldn't say to them then that's a big no, no. That's, you know, if you can't say it to them then why do you feel that it's right to say it to somebody else? So it stops all the gossiping and things like that that very often go on within a business. And it's about being honest and open.

P5 described *respect* at An Cosán, where employees feel free to talk about their beliefs, without fear of ridicule:

> We all just hold one another, it just works very well and it's just about respecting other people and being open and you know you can talk about your beliefs if you want to and not feel 'Oh I can't really', do you know, there isn't any of that. There's none of that. It's open and respect, you know.

P14, when asked about the link between spirituality at work and An Cosán, described the *value* of *social justice and change*, fundamental to the ethos at An Cosán.

> In terms of spirituality there's maybe the recognition that the work that we're involved in which is really, you know, where we see education as the tool to effect social change both personal and community change and that is a huge commitment to social justice equality and equality and well being for everybody and I think that value is a spiritual value.

P21 described *trust* when she was asked in what ways Beaverbrooks met her needs:

> I think it's the trust that's there as well because there are only two of us in what we do together and my manager has passed down things to me what she used to do which is why they asked for an assistant to help with what she does but now I'm being more involved in what we both do together so it's nice to know that she trusts me to do my own job for the other things and then, I mean I can always ask for help if I need it. I feel that I can. I feel comfortable in approaching her but with personal development I think that she trusts me to do my own job really. She's not always over me and she does not need to.

4.3.3.2 Vision and mission

Vision and mission also contributed to solid internal cohesion across all the organisations, which involved individuals being connected through a *common purpose*. P12 acknowledged this *common purpose* in terms of something bigger than ourselves:

> ... there is something about the work that we do, that the engagement in a common purpose, in a plan and a vision and a dream, that is very idealistic, but there is a sense that, you know, we are in it for something bigger than ourselves, we are in it for something that, there is a passion about the work, on the good days, that this is worthwhile, this means something, this is something that we need to be trying to be doing, because and it's more of a passion, born out of a sense of I suppose wrongness or injustice or, you know, again coming back to I suppose the spiritual sense of, you know, people deserve more than we have given them in this world.

Table 4.5 – Axial code normative expressions, sub-categories and properties.

Normative expressions represent the second contextual factor that influenced the action strategies, and were evident in the way the culture was fostered by *openness* and respect in a safe, supportive environment where employees could speak the truth, without fear of ridicule. They highlight how through *openness* and a *supportive culture*, the organisational hierarchy and boundaries were broken down, thus fostering a sense of community and belonging in employees. Through *openness*, a self-actualised culture can prevail that, in turn, influences action strategies. *Normative expressions* of staff members were evident through sub-categories *openness* and a *supportive culture.*

4.3.4.1 Openness

Openness highlighted the mutual *respect* and a perceived sense of freedom to express one's beliefs, spiritual or non-spiritual. *Openness* was evident through a culture that fostered *freedom of expression*, where barriers were dropped through *a lack of status differentials* and *managing the shadow side* of the organisation through ongoing professional training.

P1 described how *openness* through *freedom of expression* is an important facet at An Cosán:

> … I think it is very important that you're heard in the organisation and that your own beliefs are respected. I do think it is important that they understand where you're coming from as an individual - that you're not moulded into their beliefs and what spirituality is. I do think it is important to be respected and to be heard regarding your own spiritual beliefs and you're allowed to have the freedom to say - you know - no I don't like the way this is done.

P27 captured how *openness*, through *a lack of status differentials*, was evident when she was asked 'in what ways does Beaverbrooks foster a sense of community among staff?':

> I've worked for another company before and you can see kind of like, you can see the hierarchies of management and then the staff, it's not like that, and it's definitely not like that in this branch anyway, we are - we are all friends, we would go out, outside of work and it is just like having your friends at work, and obviously you have got your managers and there is kind of, you can have that line, that difference so, I suppose being on like the same wavelength with everyone and maybe being similar of ages as well within like a similar age range.

P26 acknowledged *openness* by *managing the shadow side* at Beaverbrooks through the initiative 'tell the total truth faster'.

> You are encouraged to say how you feel as well, not necessarily all the time, people are going to agree with it, but you are encouraged to tell people how you feel, the way you do the whole, about tell the truth faster, so it's okay to do that and it's okay to disagree with people, almost links into the family thing, you know, where you spend so much time with all these people, you are going to have disagreements, but that's okay in this company and there's not a lot of, you know, people saying things behind people's backs, you just get it out like you would do in the family as well.

4.3.4.2 Supportive culture

A second *normative expression*, *supportive culture*, highlights how all organisations in the study instilled a humanistic-oriented way of supporting each other, evident in *a sense of belonging* and *being part of a family*.

P30 captured a *supportive* culture when he described how *a sense of belonging* forms part of the DNA of Liberty Seguros:

> I mean the sense of community, the sense of belonging, the sense of being together, working as a team, sharing for good and for bad. I believe that is part of our nature, of our DNA of our culture. We couldn't be, we wouldn't be the same organisation   without that link.

P24, when asked about the connection between spirituality at work and Beaverbrooks, described a *supportive culture* and *being part of a family*:

> It's that community again, isn't it? It's that support and it is that network, and that framework of people. It's a large organisation and yet they've still got this family feel. When I joined the company, there was thirty-three at those two shops, and they were talking about expansion plans, you know, and we were like, how are we going to keep it family feeling? And I believe we have done that, and I think that's an incredible achievement.

4.3.5 Context - Relational leadership

Name		Sources	References
Relational leadership		15	42
Leadership as holding		13	31
Being fully present		3	4
Emphatic understanding		10	22
Role modelling		9	15
Openness		5	6
Supporting behaviour		7	10

Table 4.6 – Axial code relational leadership, sub-categories and properties.

Relational leadership was the third contextual factor that influenced the action strategies, and highlights how leaders listen and build a safe place where employees are valued based on who they are and what they may become, rather than what they can do for the organisation. *Relational leadership* was also influential in fostering a need for *self-workplace authentication*. *Relational leadership* was evident through sub-categories *leadership as holding* and *role modelling*.

4.3.5.1 Leadership as holding

The first sub-category, *leadership as holding*, requires a leader *being fully present* with the employee and possess deep *emphatic understanding*. P14 captured *leadership as holding* and *being fully present* when she reflected on her own leadership style:

Leadership is about thinking about people and that is a real value ... I would always try to be really present before I would meet someone and when I'm meeting them to be really present to them and to recognise that I have to hold the person so holding the individual, is the term I would use, is very important and I think that that is a value that I would see and a practice, if you like, so what you might term as support and supervision but recognising it as a sacred place. It's not a place to manipulate, to control, to be authoritarian, it is a place to really give ... as I see it, it is my responsibility to create the container that holds the organisation and that holds the individuals within it.

P23 described *leadership as holding* with a deep *empathic understanding*, a quality underpinning the leadership ethos at Beaverbrooks:

You know we like to think that we are good listeners. We are not as good as we like to think we are sometimes. We do try damned hard at it and I think listening to what people want and listening to people's ideas and using their ideas, making them come alive for them makes them realise that they are part of something else and gives them the encouragement I think to know what they are capable of.

4.3.5.2 Role modelling

The second sub-category, *role modelling*, highlights how *relational leadership* serves as an example, whose behaviour is emulated by others. *Role modelling* was evident through *openness* and *supporting behaviour*.

P28 outlined the effects of *role modelling* through *openness* at Beaverbrooks when she described the managing director:

I think that because you know that you are working for such a nice man, you know, a genuinely nice man, you want to do well. You know, you want to do well for the company as a sort of like a - I don't know it has like a knock-on effect, if you like because you want to do well, you know, you want to do as well as you can really because you know that it's all going to sort of help in the long term, to get the company where it wants to be or whatever. I mean I've spoken to friends and stuff like that and they all work in all different places. They're quite surprised when I saw about you know, Mark came down today. Who's Mark? Oh, the MD. You know, I think a lot of them are like, really? Like that. You just talk to him like you would do any normal person. I think that's his whole sort of persona.

P32 described how the CEO at Liberty Seguros affects others through *openness*:

Well here the first person that shows openness to everybody is the CEO and I think that induces people to do the same and to speak ... and to not be afraid to speak to anyone about what we think so it's the whole culture of Liberty which ... and it changed completely from what it was previously. It makes everybody work the same way or have the same openness as he has.

P28 acknowledged *role modelling* in Beaverbrooks through *supportive behaviour*. She noted how supportive the managing director is:

> I've had to email him [managing director] and sort of ask for advice because I'm doing courses through work, like some diplomas and things like that and I find that he has been really supportive. It's not like - I can imagine that if you worked for maybe a different company you'd think, oh my God, I'm emailing the MD, you know what I mean, but [name removed] just comes across as like a dead normal guy, you know. Somebody that you can talk to if, you know, you had any problems or something like that.

4.3.6 Intervening conditions - Spirituality at work needs

Tree Nodes

Name	Sources	References
SAW needs	33	127
Self-workplace authentication	23	39
Interest in the personal life	6	8
Integration	21	27
Feeling authentic	6	7
Self-expansiveness	9	16
Experiencing shared unity	3	3
Being part of something bigger	7	13
Security of self	7	11
Feeling safe	6	8
Being at ease within oneself	3	3
Personal Growth	9	14
The self as evolving	9	11
Growth as innate potentail	2	3
Meaningful work	16	36
The effect on people's lives	6	11
More than a job	8	14
Making a contribution to others	3	5
A search for deeper meaning	4	6
Communal engagement	11	16
Self-expression	6	8
A sense of connection	6	8

Table 4.7 – Axial code spirituality at work needs, sub-categories and properties.

Spirituality at work needs represents the first set of two intervening conditions, which are situational factors that influence action strategies, *adjustment* and/or *conscious reconciling experiences*. *Spirituality at work needs* corresponds to the antecedents, latent spiritual needs perceived by individuals that align the individual to a wider sphere of self. These latent spiritual needs are fostered through the matching of a number of organisational practices, noted as *spirituality at work supplies* (described in section 4.3.7), and answering the second research question. Matching both needs with practices was conducive to self-expression and perceived by individuals as fostering *fit*. After entry into the organisation, the challenge of *reconciling self* entails meeting these needs either through the action strategy of *adjustment* or in other cases without challenge, highlighted through *conscious reconciling experiences*.

Six sub-categories of needs emerged from analysis of interview data: *communal engagement*, *meaningful work*, *personal growth*, *security of self*, *self-expansiveness*, and *self-workplace authentication.*

4.3.6.1 Communal engagement

Communal engagement formed a fundamental part in the centrality of relationships with both the individual and work community. A need for *communal engagement* was highlighted though *self-expression* and a *sense of connection* to others within the communal space of the organisation. By connecting to each other through a common purpose, a sense of meaning and togetherness prevailed and fostered an open and trusting environment.

P13 highlighted how *communal engagement* became evident through the *self-expression* of individuals, where the need to connect with others and express one's feelings, needs, and wants played a pivotal role:

> … you know that's really how we meet our needs ourselves individually by connecting with each other and communicating whatever issues we might have and if there's anything major generally it would be heard, you do feel that if you've an issue in here you don't have to sit on it ... if people didn't get an opportunity to speak about how they felt or what issues they had, I mean you feel you've been let down, you know.

P19 also highlighted how *communal engagement* became evident through the *self-expression* of individuals where ideas are expressed openly:

> Yeah and I do like the culture, it's open and direct, people are always like looking for new things and it's not that, you can always have your ideas like expressed, but it doesn't necessarily mean your ideas will be possible, sometimes it can be, but it's always like open communication.

P25 described how *communal engagement* through *self-expression* was one of the most important needs for her in the organisation:

> I suppose, you are listened to and that that is quite important to me. If I've got an opinion I like to put it across to others and I'd like someone to take it in. So I am listened to here.

P19 described a need for *communal engagement* through a *sense of connection* within the organisation, evident through a strong togetherness:

> Yeah to do with the open culture and of course we do well, I think specifically when I was first starting out with Vitae, when I told you, well we used to like go out like having drinks, but also had like meetings with your office or this high specialisation which you were working in, and sort of like a bonding thing and sometimes I don't know it's like a combination of like more social, very good bonding and more official engagement through meetings which we organise. We are sort of like strong and we really have like a strong togetherness.

P26 also described a need for *communal engagement*, highlighted through the importance of a *sense of connection* among staff members, owners, and head office:

> Because we have all met the owners of the company and we have all met everyone who works in head office, you know, so you are not just a number, you know, you are not just someone who works in Beaverbrooks, you are part of this big, the wider, you are not just in a little branch, you are part of the wider, you are part of the company and this is important.

4.3.6.2 Meaningful work

Meaningful work enables individuals to live their values and fulfil intrinsic needs in the work they do. *Meaningful work* became evident through a *search for deeper meaning*, *making a contribution to others*, where work is felt *more than a job*, and through a direct influence or *effect on people's lives*.

P1 described a need for *meaningful work* as *a search for deeper meaning* when asked about the relationship was between spirituality and her work:

> I suppose people are searching - people are looking for a deeper meaning in life aren't they - so probably that's why? I think we are born searching it anyway - and I mean I know when I became a Christian I found what I was searching for - but not everybody has that - so I do think there is a searching in all of us. And I think that's it yeah - people are looking for meaning to life - or a deeper meaning and work can provide that. I think a lot of people know that they are not just here for the now - there is more to life than just the daily getting up routine and that's why maybe there is an interest in spirituality at work.

P8 noted how a need for *meaningful work* as *a search for deeper meaning* created a sense of identification:

> It [work] gives you a purpose like I'd never known before - well it gives me a purpose because I'd never be able to stay at home all day and it gives me identification for myself.

P30 implied a need for *meaningful work* through *making a contribution*, a critical feature at Liberty Seguros:

> The most important thing is that you make people understand that whatever they do it is contributing to the company's success and this is a message that we are constantly reinforcing and one of the things that we tried successfully to do is to enrich the job, particularly those jobs that are routine jobs.

When P23 was asked whether spirituality and *meaning at work* were relevant to her work role, she noted how *meaningful work* through *making a contribution* is central to the ethos at Beaverbrooks:

> I think because of the role that I have now got which I have been doing for about seven or eight years, purely this role, it's being able to be part of seeing how we [Beaverbrooks] can give back to the community.

When P26 was asked in what ways Beaverbrooks fostered personal needs, she described how meaningful her work was in terms of being *more than a job:*

> It [her work] angles me to be professional, to be myself, to be happy, yeah so I feel like it's more than a job.

P1 remarked how meaningful her work was through an *effect on people's lives:*

> I do think it's important and I think one of the good things about here is that you're having an effect on people's lives - which I think is good. And what they do here as well - it's kind of like outreaching to people in the area - and it's having an effect on people's lives which is something I'm passionate about.

P17 described how *meaningful work* through an *effect on people's lives* is fundamental to the ethos at Vitae, evident through shared responsibility of ensuring the right work *fit* for prospective clients:

> It's not because of money we can make money from that candidate, no, it's because we are profoundly interested in what would be the best organisation for this person to be working for the next job and I think for myself it's a great responsibility to find a new job for somebody because well they have to resign somewhere and in the current climate it's not easy to find another job so I think it's quite a responsibility so I want my, the organisation where I'm working for to take it very seriously and that's what I found here at Vitae.

4.3.6.3 Personal growth

A majority of participants recognised and highlighted the importance of *personal growth* and growing through *the self as evolving* and *growth as innate potential*.

When P1 was asked 'how important it was to be able to grow in the workplace', she highlighted the importance of continued growth of the *self as evolving* across the lifespan:

> Yeah I do think it is [important], you have to grow wherever you are, you cannot stay at the same spot, we do grow we do evolve I think that it is important that we are allowed to do that and we are supported in our growth whether that's in training or in the role you do and what you work at and we are always growing aren't we as people and we're always learning.

P14 also noted the importance of continued growth of the *self as evolving* across the lifespan when asked about the connection between spirituality and work:

> I think that the most basic reason is if organisations want to get the best out of their staff they will support their staff to be the best they can be and that calls for an attention to spirit and an attention to soul and to recognising that there is a deep human longing for ongoing development and growth and there's a deep human longing for relationship and again it's the 'within relationship' that people grow, develop, change, be the best they can be so.

P21 noted the importance of continued growth of the *self as evolving* and how Beaverbrooks is supportive regarding it:

> It [growth] is very important. I think that they allow you to grow. They will help you, as I said, they will help you along the way. If you want to do something and progress they will help you with that, your team will, my manager will and especially in the job that I'm doing every year I am learning and continuing to grow more and more.

P2 noted the importance of growth and *growth as innate potential*:

> Growth is important and when you're working here you kind of, you get thrown into things you don't think you're able for but it always turns out that you are, so they tend to see things in people that you wouldn't necessarily see. You would, like well I would have never thought I would be facilitating a class. Yeah they will see the potential in you and what your strong points would be so you could come in and think oh I can't do that and like they would actually support you and move you along.

4.3.6.4 Security of self

Need for *security of self* highlights how trust-based relationships, rather than fear-based ones, are pivotal in a spiritual workplace. *Security of self* was evident through either *being at ease within oneself* or *feeling safe* in an environment that felt secure and free from excess anxiety and fear.

A volunteer at An Cosán, P8 acknowledged she felt *being at ease within oneself* in her environment:

> I came up every Tuesday and would stay until five at the course and it was just a place that you walk in and you just feel ahh, just at ease with the place, you feel secure, so I thought well, do you know what, that would be a great place to work for.

P33 described how *security of self* through *being at ease* was apparent when asked about the relationship between spirituality and working at Liberty Seguros:

> I think what I see is that I'm feeling very comfortable here. I'm feeling happy here so that's what I told you. Liberty allows me to be comfortable within myself, to be happy. I come to work every day and it's not tension you are not nervous you are not - so I think it's good for the normal day by day for myself. It's very important to be happy because I don't have any other life to live so I have to be happy with my life.

P10 talked about the need for *security of self* and the importance of *feeling safe* in the working environment through how secure she felt on a number of occasions:

> Yeah I do feel secure here, I do, let me think about that one, I do feel secure because again I have no worries about who I can talk to, me being unsecure would be that I can't knock at a door and talk to someone if I had a situation, but I know I can do that and that makes me very secure, that I know they are behind me, and again the staff can be with me as well, we can talk together, we talk as a team and I feel that we get the support that I need, that makes me secure, yeah and any situation of my life as well as my working life when I'm working here I can go to them, I remember there was a situation with my mother in law passed away this year and the

The CEO didn't know till maybe a month later but she had approached me and let me know how she felt and that was really nice, because a month later everybody is kind of going about their business, but she made it her business to come to me and apologise because she didn't know, she had been away at the time, so it's nice, yes I think so yes and that's what makes me very secure that they are thinking of you.

P24 described a need for *security of self* and *feeling safe* when she connected spirituality at work at Beaverbrooks with making you feel safe:

Yeah. It's [spirituality at work] very comforting, and it's very - it makes you feel incredibly safe. I think, as well, you know, I suppose you could go way OTT with it, but I do think about life and death and I do think about why I'm here and what am I here to do and, you know, there is a big sense that I don't want to just not have mattered.

4.3.6.5 Self-expansiveness

Self-expansiveness highlights a need to transcend ego or personality self, and was captured through *being part of something bigger* and *experiencing shared unity*.

P23 described that s*elf-expansiveness* and *sense of being part of something bigger* were evident when asked to comment on what was important to him while working at Beaverbrooks

:

I think it's being part of something is a big thing again. That's one of the things that I've always wanted, to be a part of a bigger thing. I don't think I could go and do a job on my own. I'm somebody who gets great satisfaction out of making something or, you know I wouldn't want to do that kind of thing. It's being part of something and something that other people will appreciate and get benefit from which I guess, thinking back to wanting to be in the music industry, I got so much pleasure out of music and always have all my life and to be part of something that does that. I think that's why the jewellery side kicks in because even though I'm not really a jewellery person, I don't look at jewellery and say, wow, that's fantastic. I think it's a great product and it makes people feel really good and that side of it helps me. So the fulfilment for me is being part of something that's bigger than me and also having an understanding about myself.

P4 described *self-expansiveness* as experiencing a *shared unity* when asked whether the unity at An Cosán was due partly to the mission statement:

No I don't think so I think it's a sense of - see it's one of these really hard things to actually explain. It's like - if I was to put an image on it it's like we're all singing the same tune or we're all on the same frequency or the note, it's just going through all of us. It just radiates through everybody so no matter who you're talking to you get the same sense and it's like we're all doing it together so it's even more powerful because we're all doing it together. It's kind of

greater than the sum of all the different parts of us, you know, that I contribute a bit ... a bit of me and someone else does and that just forms something that's just bigger than all of us. And that's the sense that you get, of instead of differences dividing the differences unite us because we are all different and we all accept that.

P17 described *self-expansiveness* through experiencing shared unity when asked 'to what extent was Vitae able to overcome people's differences to create unity at work':

Yeah that's all very equal here because we all aim for the same goal and there's also a big sense of teamwork and towards a common goal and trying to help each other and it's, it's - of course it's competitive because we're a commercial organisation, but in a nice way.

4.3.6.6 Self-workplace authentication

Self-workplace authentication emphasises a human need to be acknowledged as a unique individual, valued for who employees are rather than what they could do for the organisation. It also emphasises employees as having inherent values, greater than our work roles. A need for s*elf-workplace authentication* was captured through an *interest in the personal life*, *feeling authentic*, and *integration.*

P1 acknowledged s*elf-workplace authentication* in how An Cosán takes *an interest in the personal life* of employees:

... they really take an interest in your personal life and that's what I absolutely love about this place. In some jobs you can be like a number. Now I know we can be replaced, don't get me wrong - but they really value you as a person. They're interested in your family, interested in how the kids are getting on - and they are very understanding with working mothers - that's what I've felt.

P23 captured that Beaverbrooks not only acknowledges how staff members feel because of work, but takes *an interest in the personal life* too:

We have monthly one-to-ones which are based around a sort of almost a wellbeing type discussion, probably ten or fifteen minutes, of okay, I'm just going one to ten now, how are you? Or how happy are you? Or something like that and then well you're a seven what would it take to make you an eight and it's that kind of thing. What's made you feel like not getting out of bed one morning? Or what woke you up at five o'clock? You know, not being able to wait to get into work and stuff like that or what's happening at home? How are the kids? How is your husband? What's - it's just anything like that basically.

P24 described *self-workplace authentication* through *feeling authentic* when she revealed how

Beaverbrooks's managing director knows everybody:

> And everybody knows everybody by name, you know. You know, it does come from [name removed], you know. He [managing director] does know everybody by name. Every single - all eight hundred of us, he knows us all. And I feel that he knows me, and he knows my shortcomings, and he knows what I'm good at, and that's okay.

P12 acknowledged *self-workplace authentication* through *integration* at An Cosán, and

reported that an individual is able to bring his/her whole self to work:

> … it's [integration] an essential part of who we are as human beings, so therefore in order to be a rounded, to be as rounded a person as you can, for anybody who is looking to bring all of themselves into work, then I think, you know, that would be why people might be attracted to a place that acknowledges that the same way like here.

P16 acknowledged *self-workplace authentication* of the individual through *integration* at

Vitae, where the company insists you be yourself:

> You have to [be yourself] because they'll find out anyway who you are and what you have to hide...they really want you to be yourself.

P21 acknowledged *integration* at Beaverbrooks when she captured how she is allowed to be

herself at work:

> You are allowed to be yourself, you can be yourself here. That's how I would see it and that reflects in the job that you do and for me personally I can be myself here and that to me makes me want to go into work. It's not that I can't be myself because after six years as well I don't think I would be here if I couldn't be myself and especially with the people that you work with, they're all themselves as well, you know that, so. They are still the same as when
> you first started so I think that to me is very important.

Tree Nodes

Name		Sources	References
SAW supplies		28	119
Social responsiblity		12	20
Enriching lives		11	13
Commitment to a common good		5	7
Job design		11	19
Work-life balance		1	2
Work teams		3	3
Self-leadership		7	11
Challenging work		1	3
Employee relations		17	27
Trust		7	8
Respect		10	18
Employee reflexivity		10	27
Reflective appreciation		1	1
Providing space		5	7
Open circle ritual		9	23
Employee development		12	28
Encouragement of human potential		10	25
Coaching		3	3

Table 4.8 – Axial code spirituality at work supplies, sub-categories and properties.

Spirituality at work supplies is a further set of intervening conditions, moderating *spirituality at work needs. Spirituality at work supplies* represents organisational practices that further influence employee *adjustment* and/or *conscious reconciling experiences* in response to the central phenomena. Five practices were identified: *employee development*, *employee reflexivity*, *employee relations*, *job design*, and *social responsibility.* By implication, this section matches practices (i.e. *spirituality at work supplies*) to *needs* as perceived by participants.

4.3.7.1 Employee development

All four organisations viewed *employee development* as a necessity within the workplace, evident through regular *coaching* and a culture that permits *encouragement of human potential.* Both meet a need for individual *personal growth*.

P20 described *employee development* through coaching in terms of how Vitae ensures staff members have a development manager to coach and develop them:

> Yeah, but at Vitae you also have a development manager, I've got two managers, like a development manager and a managing consultant, and a development manager is just for your personal development and for your growth, and she is always there when you need her. So if you are meeting a client she will meet you and coach you.

P24 noted *employment development* through coaching when she described that as a Beaverbrooks manager, she enjoys *coaching* and developing staff members:

> I love my job. Absolutely love it. I wouldn't do it if I didn't. I'd go and find something else. I'd go and find something else. It does float my boat. I love the status of being a manager. I love the fact that I'm coaching people and helping them and helping them to develop.

P5 described *employee development* through *encouragement of human potential* at An Cosán, where individuals are encouraged to grow:

> And personally you're kind of encouraged to grow, do you know, to realise your full potential, without being forced kind of, well we would have support and supervision meetings here with our managers and the CEO is my direct boss.

P20 captured e*mployee development* through *encouragement of human potential* when she noted that Vitae asks new staff members to write their own development plan:

> When you start you have to write a lone development programme and yeah, it makes you think about yourself, who am I? What do I want to do? And how do I want to get there, so that's yeah, that's really nice for me.

4.3.7.2 Employee reflexivity

Employee reflexivity was a fundamental part of daily life, highlighting the human capacity to be aware of being aware, where employees reach out and create meaning. *Employee reflexivity* was fostered by *providing space* for staff, *reflective appreciation*, and the *open circle ritual*, which in turn all fostered the needs of *communal engagement*, *meaningful work*, and *security of self.*

P19 described *employee reflexivity* by *providing space* for staff when she noted how Vitae provides space to explore and reflect on what one likes in a safe way, thus fostering *security of self* by providing a safe place for self-expression without fear of ridicule:

> I didn't mean safe in terms of a contract, I mean safe here in Vitae by being surrounded by people who make you feel safe or which create an environment where you can be speak up or be open or say what you do like or don't like, or where you have the space and freedom to explore and reflect, so that's what I mean by safe, not necessarily that I have a contract.

Document analysis captured how the Beaverbrooks way of being highlights *employee reflexivity* through *reflective appreciation* and the *smelling the roses* ritual. Through the induction process and staff handbook, the company insists that staff members appreciate how they make a difference to both colleagues and customers, fostering the capacity to be aware of the meaning of one's work.

When P4 was asked what facilitates conditions at work or ways that allow expression of inner beliefs and values in life, she described *employee reflexivity* through the *open circle ritual* at An Cosán, an opportunity for quiet time and reflection:

> ... we would have team meetings quite regularly and we do the checking in and the opening circle and we do all of that and there's never a sense that anything that you say or anything that you believe in is wrong.... everything is valued and as you go around you get that sense that no matter - I mean you might be sitting there thinking I don't agree with that person over there but it value[s] every[one's] opinions and it gives you that sense of well I can say what I believe in and I can be true to myself and it will be heard and understood.

4.3.7.3 Employee relations

Employee relations was fundamental to all four organisations; they understand that central to the human condition is human nature as beings-in-relationship, where each persons exists within a series of relationships: relationship with one's self, others, society, and culture. Each organisation attends to these many and diverse relationships, and seeks to alert people to the importance of the interconnectedness. *Employee relations* are fostered through a culture of *respect* and/or *trust*, and consequent to attending to the diverse nature of *employee relations*, the need for *communal engagement* flourishes.

P5 reported that An Cosán attends to the diverse nature of *employee relations* and connects through *respect* for beliefs and diversity:

> ...we all just hold one another, it just works very well and it's just about respecting other people and being open and you know you can talk about your beliefs if you want to and not feel 'Oh I can't really', do you know, there isn't any of that. There's none of that. It's open and respect, you know.

P21 also highlighted *employee relations* and that *respect* for each other at Beaverbrooks forms around its ethical principles:

> Because of the ethics of this company and the way it is and the way the directors and managers are all with us and the coaching that they get I think respect is a key part of how we relate to each other. We are all very similar type of people, really and - I know that there's not certain types of people, as you say, but we are all working towards one thing.

P8 described that when she was asked the extent to which she could bring her whole self to work, *employee relations* and *trust* were a significant factor for her at An Cosán:

> I don't have to put up fronts and I think that's why people open up as well because they go 'Ah yeah, this is a safe place' like. It's a safe place because there's a trust within people.

P24 acknowledged *trust* when asked how Beaverbrooks enables him to bring his whole self to work:

> There's a fair amount of trust. I feel like the company they know me. They know what I'm like, and they accept that, flaws and all. Like my line manager, [name removed] he's sitting upstairs now, he did my PDP and seeded my appraisal. I know what I'm good at, and I know what I need to work on, and I accept both of those things. So, they just give me the freedom, because I think they trust me. I feel as though I'm trusted to run this place like it's my business.

97

P20 also acknowledged *trust* when she described that staff members have the freedom to

introduce their ideas at Vitae:

> Yeah there is high trust here because everybody has got their own work area and space and they [Vitae] are saying okay, this is your job, do it as you like or yeah, if you can, but if you have other ideas, you can do it yourself, so it's very, yeah, a lot of trust.

4.3.7.4 Job design

Job design was significant regarding how all four organisations foster the elements of

challenging work and *self-leadership*, where there is a shift from a command and control

culture to an emphasis on empowerment, *work-life balance*, and *work teams*. These elements

were a core factor in fostering the *needs* of *communal engagement*, *meaningful work*, *personal*

growth, and *self-workplace authentication*.

P4 described the impact of *job design* through *challenging work*, and captured development

through *personal growth*:

> Well I think it's challenged me hugely (laughs) to kind of come out of my comfort zone and do things that I would never have considered doing and stretched me on an academic level, stretched me on a - I can't think now - but I've grown and it's broadened my belief system and the way that I look at life.

P17 talked about *job design* and that through *self-leadership*, she enjoys freedom in her role,

which creates *meaningful work* for her:

> We are all like entrepreneurs here, we all have our own set of candidates and our clients and we just have to find our own way in doing that [finding a fit between candidates and clients] so I, for me, it's a great deal of freedom and I can do it in my own way and with my own beliefs and it's meaningful work.

P1 described *job design* and *work-life balance* in terms of how An Cosán accommodates s*elf-*

workplace integration through an interest in family:

> In some jobs you can be like a number. Now I know we can be replaced, don't get me wrong - but they really value you as a person. They're interested in your family, interested in how the kids are getting on - and they are very understanding with working mothers - that's what I've felt. They really look into the whole work-life balance, they really understand - and like our holiday entitlement is very good. There's an awful amount of places that don't give what they give here - you know. So they encourage family time - and they do understand we all have all have families as well - so that's good.

P26 described *job design* and that *communal engagement* flourishes when he noted how *work teams* at Beaverbrooks play a fundamental part in a great place to work:

> I think a lot of it is like, a lot of it is team work, you don't feel like you are just by yourself, you know, you have got all these - you have got this target you do, in theory it could really stress you out because you have targets and things to work towards, but you are, and it could get really competitive and sometimes occasionally it does but on the whole it encourages us to work as a team.

4.3.7.5 Social responsibility

A final practice evident from the study was *social responsibility*, which reflects the highest order of internal connectedness and social awareness. Participants emphasised *social responsibility* through *commitment to a common good*, and *enriching lives*. The way employees lose self-interest through *social responsibility* and focus on others' needs promotes *meaningful work* and *self-expansiveness*.

P14 mentioned that *commitment to a common good i*s evident by improving social justice and at the same time fostering *meaningful work*:

> But also just satisfying myself to be doing work that I personally think is important and fruitful and making a difference and improving the matters of social justice out in the community where we're making affordable childcare available.

P21 noted that *social responsibility* through *commitment to a common good* is central for Beaverbrooks, evident in the way the company contributes to charity work:

> Charity's a very big thing here that we all believe very firmly in, in giving. So with charity work, I know I'm involved in a certain charity and well they double every charity money we make, like sponsored, so we know that they are helping, that they are always there to help us with whatever charity work we do. So when I do a charity event for the charity I support they are there supporting and they will send a box around, you know, to help you to support them, so they are there.

P32 described *social responsibility* and *commitment to a common good* when asked about the connection between Liberty Seguros and spirituality at work:

> I think that Liberty promotes spirituality at work so that a lot of people really feel part of the whole group of people that is doing something for the country or for the shareholders or for the social part of the country. There's a very big group of people that I think, I don't know, but I think no-one in Liberty, no employee is now able to - don't think about social responsibility, it's not giving something sometimes …

Document analysis captures how *enriching lives* of both customers and staff continues to be the

central philosophy at Beaverbrooks. In *The History of Beaverbrooks*, the philosophy of

enriching lives was expressed through the following statement:

> The strong sense of 'family' that runs throughout the company means everyone who works for
> the firm shares in its success and can celebrate its continuing philosophy of enriching lives for
> both customers and staff.

Document analysis also captured how Vitae also focuses on *enriching lives*, noted in its values

statement:

> Vitae continue to invest in matching professionals to work environments. Being recognised as a
> new professional gives a sense of identity and belonging.

4.3.8 Consequences

Name	Sources	References
Consequences	24	52
Individual	0	0
Positivity at work	2	2
Having fun	1	1
Job satisfaction	7	8
Fulfillment	4	4
Passionate about ones work	5	5
Self-realisation	11	17
Needs realisation	4	4
Personal growth and change	11	13
Organisation	0	0
Employee committment	8	14
Normative Commitment	8	14
A force for good	6	15
Enacting social change	6	15

Table 4.9 – Axial code consequences, sub-categories and properties.

According to the interviewees, both individual and organisational consequences are outcomes of the action strategies—*adjustment* and *conscious reconciling experiences* in response to the central phenomena, *reconciling self*—and answered the third research question. Individual consequences included *job satisfaction*, *positivity*, and *self-realisation*, and organisational consequences included being *a force for good* and *employee commitment*.

4.3.8.1 Job satisfaction

The first individual consequence, *job satisfaction*, denotes whether an individual is content with his/her job. *Job design* and the presence of *relational leadership* across the organisations primarily influenced *Job satisfaction*. Examples of *job satisfaction* were offered when participants reported satisfaction in their role, which included being *passionate about one's work* and experiencing *fulfilment*.

At Beaverbrooks, passion forms one of the central values, and from a spiritual perspective, work holds deeper meaning and serves a higher purpose.

P22 acknowledged being *passionate about one's work* when she was asked about the outcome of working in an organisation where her needs were aligned:

> I don't know of another company that is as passionate about what we do, not just what we do, but about everybody that makes it happen. And again, that's quite a reflection of me because I'm quite an example of something that I do, I actually do something like a product bulletin that goes out to the stores every month, and that gives me the opportunity to get really passionate about the product.

P23 described *job satisfaction* through *fulfilment* and being part of something bigger when asked what the consequences of working at Beaverbrooks and having his needs met:

> So the fulfilment for me is being part of something that's bigger than me and also this having an understanding about myself, it's stuff that I've studied a little bit over the years and I don't know whether you ever get there or not but it's trying to find out what's life is all about, what am I here for and it's some very interesting learnings along the way that helped me towards that.

4.3.8.2 Positivity

Positivity was a second consequence, influenced primarily through *job design* and the *normative expressions* of *openness* and a *supportive culture*. Participants identified *positivity* at work through an environment that fostered *having fun*.

P30 captured the positive outcome of *having fun* at work when asked about the consequences for Liberty Seguros regarding fostering spirituality at work:

> The ones [consequences] I see is that today we have a very unique type of workplace and we have a lot of people wanting to work for us, our employees are very happy with what they have and they have been giving us higher and higher grades on this great places to work and we're the best company to work for [in Europe] and we're among the top even in Europe financial organisations to work for. So what I believe is that a positive outcome for the company is if someone works or feels that he's being paid to have fun it's better than feeling that he's being paid to have pain and to feel miserable so people are having fun and that comes out very clearly every time we have these enquiries.

4.3.8.3 Self-realisation

Self-realisation was another consequence of *reconciling self*, fostered primarily through working in a self-actualised culture, as demonstrated earlier through the *normative expression* of *openness* and a *supportive culture*. As an outcome, *self-realisation* was evident when participants spoke in terms of *needs realisation* and *personal growth and change*.

P18 described s*elf-realisation* through *needs realisation* as an outcome of how Vitae encouraged her to find her own path:

> Yeah I think because of the type of job and the way Vitae is doing things, the way Vitae is encouraging you to find your own path made me more aware of what I want and yeah where I want to go and where I can, so this was a big part of total awareness for me.

P21 described *self-realisation* through *personal growth and change* as an outcome of working at Beaverbrooks:

I think that it has made me grow more - I don't know because I came, I started when I was eighteen so that was me growing up, I'd say, those few years and now I'm twenty four. In those years I have grown up quite quickly compared to when I first started. I've made a lot of different friends here so it's nice to - of different ages - so for me it's made me grow up a bit more personally and be a lot more independent because of the job I do. I work on my own, I work in a team but I do have a lot more responsibility so in that I can see that when I go home that I've got a lot more responsibility. I don't have to rely on other people to carry my job for me really. So in that sense it has made me a lot more independent.

4.3.8.4 A force for good

Being *a force for good* represents the consequence of making a difference in the community and wider society through *enacting social change*. Being *a force for good* was fostered primarily through the practice of *social responsibility*.

P14 acknowledged being *a force for good* by *enacting social change* as a spiritual value at An Cosán:

> ...in terms of spirituality there's maybe the recognition that the work that we're involved in, you know, where we see education as the tool to effect social change, both personal and community change ...is a huge commitment to social justice equality and equality and well-being for everybody and I think that value is a spiritual value.

4.3.8.5 Employee commitment

Employee commitment was a final consequence for organisations, evident in how participants' psychological attachment to the organisation was fostered through a *normative commitment* that included feelings of obligation. These feelings may derive from many sources, including how the organisation invested in *development* of the individual and the extent to which the individual perceives support.

P8, when asked what were the consequences of having needs meet through fostering spirituality at work, described *normative commitment* by having a love for one's job:

> One consequence I find is that sometimes it can be difficult to say no as well because there's a sense of commitment from staff and you could probably burn out quite easy because your needs are being met so you're actually doing a hell of a lot back as well. And for some people where there is high commitment, staff have to be careful that they don't burn out because they give so much, you know, because they love their job.

4.4   Selective coding and core category: *Reconciling self*

Selective coding entailed integrating the axial categories around a core category or central phenomenon and refining the resulting theoretical construction into a unifying explanatory model highlighted in figure 4.1. Once the axial codes emerged, and sub-categories were formulated, it became apparent that there was something missing that depicted the *whole experience* and behaviour of the participants. A central concern for the participants was the insistence of restoring harmony with self and others in the confines of the environment. This behaviour was noted through the action strategies *adjustment* and *conscious reconciling experiences*. Accordingly, a pattern of behaviour emerging from participants' accounts suggests a central role for *reconciling self* as a critical factor of spirituality at work, and constitutes the central phenomenon or core category among those identified in the model (Figure 4.1). The core category or central phenomenon, *reconciling self*, was identified based its on its centrality to all other major categories and its 'ability to convey theoretically what the research is all about' (Corbin & Strauss, 2008, p.140). *Reconciling self* met Corbin and Strauss' (2008) criterion as a core category; 'it must be abstract: that is, all other major categories can be related to it and placed under it' (p.105).

4.5.   A theoretical model of *reconciling self*

Reconciling self captures the process whereby the self attempts consistently to maintain a congruent relationship with the ego[3] and the environment, and was the primary concern of participants. R*econciling self* is not a single event; it is an ongoing process of adapting one's needs to *fit* with the immediate environment. The perception of *fit* however is not simply a

---

[3] In Jungian terms, the self is the ordering and unifying centre of the psyche, both unconscious and conscious; the ego is the centre of the conscious personality.

matter of extrinsic factors, but goes to the core sense the individual has of self. As the term implies, spirituality at work concerns the extent to which an individual perceives a work environment as conducive to self-expression, captured through the action strategy *conscious reconciling experiences.* In cases where immediacy of such expression is compromised, *reconciling self* concerns the ease with which the individual and the organisation *adjust* to enable self-expression. *Adjustment* for participants meant steadily re-establishing meaningful contact with a deeper sense of self in the confines of the immediate environment. Both action strategies *conscious reconciling experiences* and *adjustment* are not mutually exclusive, but should be placed on a continuum between fit and/or misfit in the overall process of *reconciling self.*

Figure 4.1 shows how *reconciling self* was influenced largely through the antecedents *meaning and purpose*, *the need to connect to something larger than oneself*, and the organisation *making a difference.* The former conditions indicate why individuals seek spirituality at work and attempt to reconcile self before organisational entry. Subsequent to entry, the action strategies—*adjustment* and *conscious reconciling experiences*—were devised to handle, manage, or respond to the central phenomenon, *reconciling self.* Figure 4.1 further shows how the action strategies were influenced within a broader context (i.e. *foundational attributes*, *normative expression*, and *relational leadership*), and within a narrow set of *intervening conditions* (i.e. *spirituality at work needs* and *supplies*). Again, in cases where *spirituality at work needs* of the organisational member are met through the *spirituality at work supplies*, a sense of *fit* was acknowledged through *conscious reconciling experiences*. In cases where individual needs were not met, either the individual or the organisation adjusted steadily. The consequences, both individual and organisational, represent action strategy outcomes.
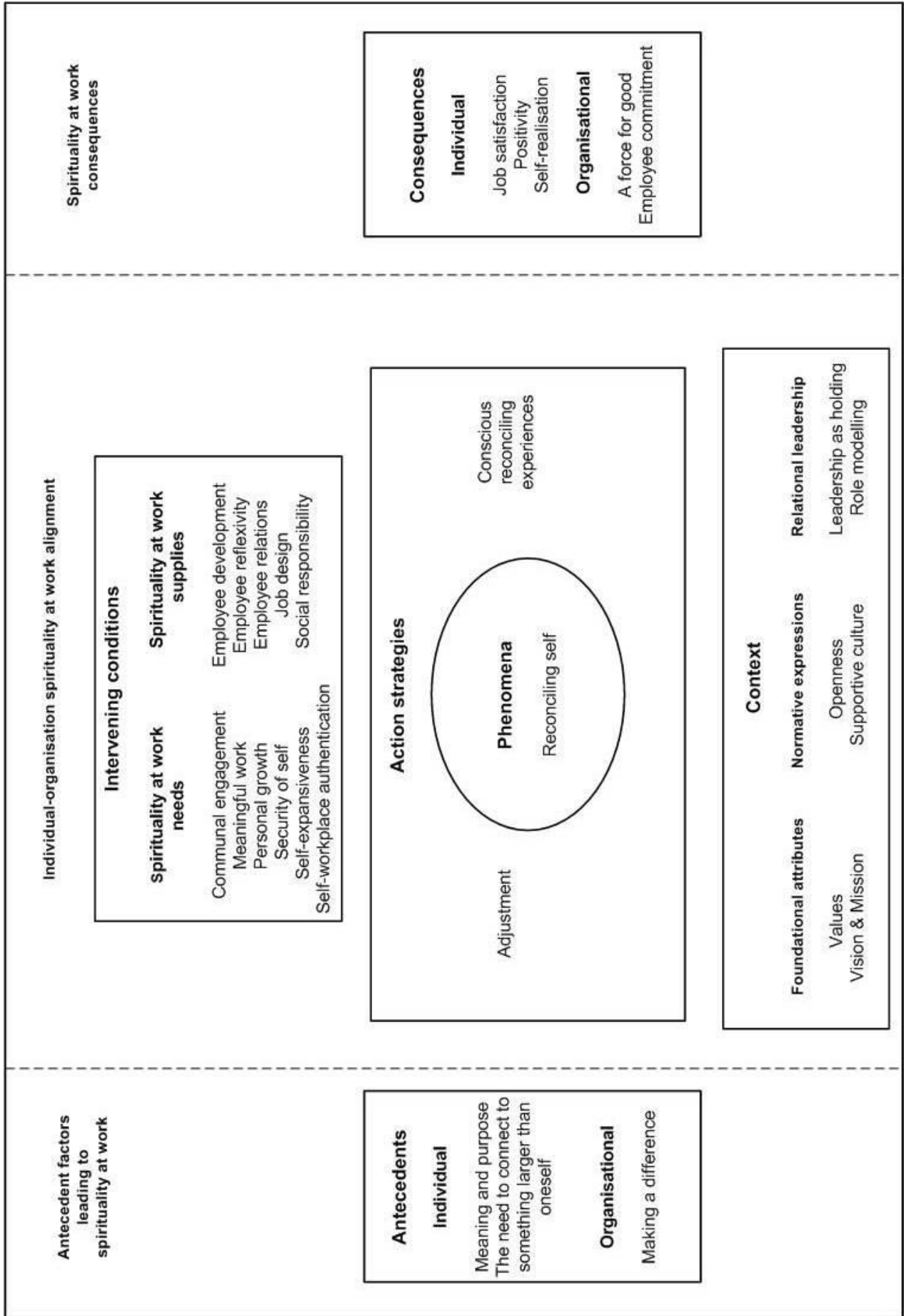
Figure 4.1: A theoretical model of *'reconciling self'* as a critical factor of spirituality at work.

4.6 Conclusion

Chapter 4 draws results from the study by offering a theoretical model for *reconciling self* as a critical factor of spirituality at work, capturing the process by which the self maintains a congruent relationship with the ego and the environment, the primary concern for participants. Both the context and basic psychological process of *reconciling self* are explained using the paradigm model (Corbin & Strauss, 2008). Antecedents of *reconciling self*—both individual *meaning and purpose* and *the need to connect to something larger than oneself*, and organisational *making a difference*—are noted as are the action strategies *adjustment* and *conscious reconciling experiences*, which were influenced through a set of intervening conditions that included a set of *spirituality at work needs* and *supplies*, through a context that emphasised attributes such as spiritual values, a culture that focused on openness and support, and *relational leadership*. A number of consequences are noted that result from the action strategies. *Reconciling self* as a critical factor of spirituality at work warrants a detailed discussion and the next chapter discusses the theoretical model in the context of extant literature.

Chapter 5 - Reconciling self as a critical factor of spirituality at work

5.1 Introduction

The purpose of this chapter is to discuss the theoretical model of *reconciling self* presented in Chapter 4 in the context of extant theory. Following a summary of the results, I discuss *reconciling self* as a dynamic feature of the model, and I integrate and extend theorising by incorporating concepts from transpersonal psychology, spirituality at work and broader literature. Next, I discuss the remaining aspects of the model in the context of extant literature. A discussion follows regarding implications for theory and practice. Following a discussion of limitations and future research, I provide personal reflections on conducting the research.

5.2 Reconciling self as a dynamic feature of spirituality at work and PO fit

The purpose of this study is to promote further integration of spirituality at work with traditional areas of investigation and establish a theoretical model of spirituality at work. A pattern emerged from participants' accounts which conveys the essence of participants' experiences of spirituality at work and a central role for *reconciling self* as a critical factor of spirituality at work. The central theoretical contribution of the current study lies in detailed consideration of the processes involved in *reconciling self*, which I now discuss in the context of extant research.

Reconciling self through *conscious reconciling experiences* indicated that aspects of deeper senses of self manifest through inner voices (King & Nicol, 1999). The importance of focusing within to gain awareness of self and one's unique path in life (King & Nicol, 1999) is fundamental to *reconciling self* and meaning-making in the workplace. Treadgold (1999) explains that the self manifests through an inner voice and individuation: 'the self is guiding

each of us toward an optimal development of personality and a destiny of transcendent meaning and purpose. Following this inner guidance, which includes being called to a vocation that facilitates the full expression of our potentialities, is a process Jung termed individuation' (p.83). *Reconciling self* was captured in the way that the unconscious speaks to people through hunches and expressions of intuition, as witnessed through *conscious reconciling experiences.*

Although *conscious reconciling experiences* concerns the extent to which an individual perceives his/her working environment as conducive to self-expression, experiences of organisational fit were not deemed as sudden spiritual or mystical experiences of illumination or insight. Organisational fit was realised and acknowledged steadily through varying degrees of intensity, impact, and duration. For some, *conscious reconciling experiences* were infrequent, but for others they were fluid and had a lasting effect on participants.

The *spirituality* in *spirituality at work* represents a *meaningful relationship* that exists between *expression of self, ego*, and the *immediate context of the organisation*. Although participants experienced difficulties relating explicitly what *spirituality at work* meant to them, a pattern of maintaining a meaningful relationship with the organisation was evident, as noted through core category *reconciling self*.

Reconciling self through *active adjustment* captured the process whereby both individuals and organisations engage in mutual adjustment. A process in which the self maintains a congruent relationship consistently with *ego* and fit within the workplace captures the individual nature of this adjustment. Although the literature contains a number of adjustment models regarding organisational fit (Dawis, 1994; Dawis & Lofquist, 1984; Kammeyer-Mueller & Wanberg, 2003), dynamic conceptions of *fit* and spirituality are investigated rarely. In this study, dynamic conceptions of *reconciling self* through *active adjustment* in the workplace are likened to going

beyond *ego* dynamics of the psyche. Stein (1996) argues adjustment is fundamental to individuation and psyche integration. There exist powerful forces in the psyche, propelling individuals to connect with a wider sphere of self toward greater wholeness and integration beyond the *ego* (Sutich, 1980; Washburn, 2003). King and Nicol (1999) summarise this process when referring to Jung's analytical psychology and its consequences on the workplace:

> Jung believed that the need to reconnect to the Self is instinctual; hence, the effort to do so occurs either consciously or unconsciously (Jacobi, 1965). Individuals who continue to be disconnected from their unconscious sides and operate solely from their egos often experience extreme adverse emotions (Eddinger, 1972; Harding, 1965). In fact, if the struggle continues unconsciously, individuals who find themselves unable to fulfil their unique destinies may experience depression (Eddinger, 1972), often with detrimental consequences for their work. (King and Nicol, 1999, p.236)

This example suggests the importance of the *ego-self* relationship in the context of workplace dynamics. As noted earlier, the unconscious uses many ways to express its needs, and in the context of this study, *reconciling the self* and *active adjustment* relate to how an individual responds to this call and thus enters the relationship satisfactorily. The interplay between *reconciling self* and *active adjustment* highlights that individuation continues at its own pace, and more importantly highlights the psyche's innate potential for transformation and wholeness (Stein, 1996).

Participants experienced considerable ease adjusting, without detrimental consequences to their work. This ease was supported primarily in organisational environments that acknowledge a need for change and growth, noted through *employee development* and a *supportive culture*, and environments that use change as a result of growth. In analytical psychology, support of change and growth is fundamental to individuation and an organisation's health (King & Nicol, 1999).

The ease with which *active adjustment* was apparent may have been fostered through a culture fostering *openness*. *Openness* was built on respect and in a safe, supportive place where the need for *security of self* was evident. Lancaster and Palframan (2009) note that through *openness*, individuals let go and are more open to change; 'it appears that openness could connect with the ability to let go and provide an empowering state of being wherein there is no struggle' (p.8). Palmer (2004) argues that a community based on *openness* helps individuals understand their true self and align their souls to their life role. Context freed people from *ego* through self-expression in the workplace, fostered by a culture of openness that facilitated perceptions of fit in the current study.

Active adjustment in the context of an organisation that fosters *openness* represents the fabric of transformation. Thus, active adjustment through *openness* fosters the ability to let go, and as Lancaster and Palframan (2009) suggest, it leads 'to an encounter with a wider sphere of self than that represented by the ego' (p. 272). Although individuals did not report a transformation in the spiritual sense, active adjustment meant establishing meaningful contact with a deeper sense of self. Re-establishing meaning through active adjustment resonates with the conclusions of Park and Folkman (1997), who identify where reappraisal brings renewed meaning to the context of a crisis or chronic event; *openness* allows new belief systems and goals to emerge.

Christian theology offers an alternative explanation of *reconciling* self. Sheldrake (2001) suggests that reconciliation is often interchangeable with 'conciliation' and 'accommodation', but he also argues that reconciliation is much more profound because it *'goes much further and much deeper'* (p.78). Using examples from monasticism and Saints Benedict and Augustine, he illustrates that reconciliation is a process he terms 'making equal space for *"the other"'* (p.78, emphasis added). He depicts the space of reconciling as:

A place of reconciliation does not homogenize people or environments but creates space for the diversity of human voices to participate. Most of all, as we have seen, a space of reconciliation invites all who inhabit it to make space for 'the other', to move over socially and spiritually, to make room for those who are unlike, and in that process for everyone to be transformed into something new. (Sheldrake, 2001, p.168)

The 'space of reconciliation' was reflected in the way both *openness* and *employee relations* fostered a need for *communal engagement*, highlighted through self-expression and a sense of connection to others through communal space.

Palmer (2004) also mentions space for reconciliation. He asserts that the inner call toward wholeness requires a space in which individuals are able to express their true selves. This space requires a community built on openness and trust. By integrating the soul with role, people no longer live divided. In the context of the current study, *reconciling self* is akin to Palmer's notion of living an undivided life and seeking true identity through *active adjustment*.

In broader literature, *reconciling self* is likened to social psychological accounts of forgiveness, reconciliation, and peace (Massey & Abu-Baker, 2010). In this context, Massey and Abu-Baker define reconciliation as:

...a natural process engaged in by children and adults seeking to regain a sense of unencumbered relationship to self and others and wishing to come to terms with an event of interpersonal rift that has been experienced as threatening to the self or to a valued relationship. (Massey and Abu-Baker, 2010, p.87)

This process is particularly relevant to experiences in the current study in which direct threat to self-expression was evident through occupying an incongruent role. Experiencing personal rift, the individual sought to regain a connection with the deeper needs of the self. In perceived

threat to oneself, there is an innate need to re-establish meaning with oneself that is free of difficulties.

While *reconciling self* affirms self and other as trustworthy, it fosters conditions for secure attachment (Massey & Abu-Baker, 2010). *R*econciliation arises not only from security, but also to security. Need for *security of self* in the present study lends credence to the association between spirituality at work and secure attachment noted by Mitroff *et al.* (2009). They use attachment theory to analyse respondents' views regarding religion and spirituality. Findings suggest secure individuals perceive their organisation as more positive and spiritual, and spiritual organisations are somehow more secure. This point is particularly relevant to the current study. *Security of self* and *openness* support Mitroff *et al.'s* (2009) findings.

The discussion above on *reconciling self* through *conscious reconciling experiences and active adjustment* distinguishes ways in which the dynamics of PO fit occur within a broader psychological context than that proposed by organisational psychology. Such a discussion not only enables underlying principles of spirituality at work to be identified more clearly, but also allows the meaning of fit itself in the PO and P-E fit literature to be addressed (Edwards, 2008). Although initial findings on *reconciling self* are promising, more research is necessary, a point discussed further in section 5.4.

Synthesising participants' overall experiences, subsequent sections discuss the remaining aspects of the context and processes involved with *reconciling self*. I integrate findings with extant literature by offering a unified basis for spirituality at work and PO fit, thereby broadening understanding of both fields. I organise the discussion around the research questions. First, I discuss the antecedents that influence individuals and organisations to seek spirituality at work. Second, through intervening conditions and broader contexts, I discuss the

perceived *spirituality at work needs* of individuals, and how the context of the workplace fulfils those preferences (*spirituality at work supplies*). Finally, I discuss the consequences of action strategies—*adjustment* and *conscious reconciling experiences*—individuals perceived.

5.2.1 Antecedents

The significance of antecedents is demonstrated in a way that *reconciling self* was influenced by *meaning and purpose* and a *need to connect to something larger than oneself* before entry into the organisation. Pratt (1998) reports similar findings; the search for meaning and a need to be part of something greater than oneself are primary motivations for individuals identifying with organisations. These findings add an additional set of antecedents discovered by Singhal (2007) (e.g. influences of childhood and family values, and individual searches for organisational environments that provide an opportunity for practising spirituality at work).

Antecedents—*meaning and purpose* and the *need to connect to something larger than oneself*—are facets of the *ego-self* relationship and emerge from within. *The need to connect to something larger than oneself* characterises the powerful forces of self-wishing to integrate the totality of the psyche toward wholeness. Through awareness of these forces, individuals maintain the ego-self relationship and find meaning and purpose in their lives (Edinger, 1972). Finding meaning through the *ego-self* relationship is akin to a transcendent guiding force and depicts calling from within (Myers, 2014).

Antecedents from the PO fit literature focus on organisational entry and are primarily based on a fit-perception (Cable & Yu, 2007) between individuals and an organisational environment. Examples of research in this area have focused on either the individual and job search (Rynes *et al.* 1991), job choice (Judge & Bretz, 1992), job roles (Wanous & Colella, 1989), organisational recruitment and selection decisions such as skills and abilities (Kristof-Brown,

2000) personality characteristics (Friedman & Rosenman, 1974) and socialisation practices (Cable & Parsons, 2001). Chatman (1989) suggests individuals 'search for and prefer when organizations' situational norms and values match those they believe are important' to them, and individuals 'have such characteristics in mind when they select the organisation' (p.344). Findings related to *meaning and purpose* are consistent with those of Rynes *et al.* (1991), who found that job-search behaviours include influences on fit with the general reputation of an organisation (i.e. affected by the culture) and training/advancement opportunities (i.e. inner development).

An alternative explanation can be drawn from social psychological insights and specifically social identity theorists. According to social identity theory (SIT), individuals in crowds act in terms of their social identity (i.e. a shift to a collective sense of self), and individuals often identify with a crowd as a social group and are thus motivated to act in ways that express group norms and values. *Meaning and purpose,* and *the need to connect to something larger than oneself* depend on how individuals categorise themselves and how strongly they identify with an in-group. Consistent with the need for *communal engagement*, the nature of open dialogue and engagement at work fosters legitimacy and positive identity (Reicher & Stott, 2011).

The importance of *making a difference* was a condition of organisations taking up spirituality at work. Little is known about organisational antecedents that lead to spirituality at work (Lips-Wiersma *et al.* 2009). As Lips-Wiersma *et al.* (2009) suggest, 'we have little understanding as to how, or why, some organizations foster positive WPS [workplace spirituality] and why some foster harmful WPS' (p.297). Thus, conditions leading to positive and harmful spirituality at work merits investigation.

5.2.2   Intervening conditions: Spirituality at work needs and supplies

Subsequent to entry into the organisation, *reconciling self* entails meeting a number of needs. These needs are met through matching a number of organisational practices (i.e. *spirituality at work supplies*) and a broader context (i.e. *normative expressions* and *relational leadership*) perceived by individuals as fostering sense of *fit* (Table 5.1). Findings of *spirituality at work needs* and *supplies* extend previous work on complementary needs-supplies conceptualisation of fit in that they incorporate notions of self beyond the dynamics of *ego*.

Spirituality at work needs	Organisational Practices and broader context
Communal engagement	Employee reflexivity Employee relations Job design Normative expressions
Meaningful work	Employee reflexivity Job design Social responsibility Foundational attributes
Personal growth	Employee development Job design Normative expressions
Security of self	Employee reflexivity Normative expressions
Self-expansiveness	Social responsibility
Self-workplace authentication	Job design Relational leadership

Table 5.1: Matching spirituality at work needs with organisational practices and broader context.

5.2.2.1 Spirituality at work needs

Communal engagement was an essential elemental in the centrality of relationships, evident through self-expression and sense of connection to others. This finding supports Kurth (2003), who notes that the communal dimension of spirituality is fostered by building a sense of togetherness through rituals and events. Tombaugh *et al.* (2011) posit that spiritual expression at work refers to the impact of personal spirituality on interactions with others at work. Gozdz

(2000) found that through meeting the need for *communal engagement*, self-expression flourishes. Kolodinsky *et al.* (2003) note the benefits of *communal engagement* through connection to others in terms of how synergism achieves far greater results than 'rugged individualism' (p.167). Aside from communal engagement forming an essential element in spirituality at work, a growing body of research from organisational psychology suggests that through *work engagement*, employees experience a 'positive, fulfilling and affective-motivational state of work-related well-being' (Leiter & Bakker, 2010, p.1), and noted in the current study, strong identification with work. Noted earlier through SIT, the notion of *communal engagement* and self-expression helps legitimise relationships and build positive identity for individuals, groups and, culture (Reicher & Stott, 2011).

The need for *meaningful work* demonstrates that participants were able to live their values and fulfil intrinsic needs in the work they do. This finding corroborates the ideas of a number of authors who suggest *meaningful work* is an essential facet of spirituality at work (Ashmos & Duchon, 2000; Duchon & Plowman, 2005; Mitroff & Denton, 1999; Neck & Milliman, 1994; Singhal & Chatterjee, 2006). One particular area of *meaningful work* evident in the current study was making a contribution, supporting Barrett's (2003) notion that making a difference or contribution is an important need since it demonstrates a purpose in life through action.

Need for *personal growth* and development was consistent throughout the study, noted in a number of studies where growth is pivotal to employees' innate potential (Ashforth & Pratt, 2003; Sheep, 2004). Neck and Milliman (1994) contend that one of the primary goals of spirituality at work is to fulfil and continually develop one's potential in the workplace, and postulate spirituality akin to Maslow's self-actualisation. Participants indicated how important it was to grow continually, and recognised self as evolving and developing across the lifespan.

Security of self demonstrated how trust-based relationships develop through a culture of *openness* and was fundamental to fostering spirituality at work. This finding corroborates Kolodinsky *et al.* (2003), who note that openness to spirituality at work results in building a personal sense of security. A number of management scholars espouse need for *security of self* through a sense of belonging to a community (McClelland, 1961; Maslow, 1954; Pfeffer, 2003). This was evident when there was sense of community and belonging among employees. Commenting on the balance of force toward growth and regression, Maslow (1998) highlights that 'anything that increases fear or anxiety tips the balance between regression and growth back toward regression and away from growth' (p.46). Thus, Maslow's message suggests development flourishes when individuals perceive a sense of security through belonging.

Barrett (2003) argues the need for security in the workplace fulfils a basic human need, and meeting security needs builds a secure base from which to flourish. Palmer (2004) also discusses the need for *security of self*, suggesting the self can hide, and to show the true self and feel authentic, people need to feel safe. In the current study, the need for participants to feel safe was a fundamental requirement of *reconciling self* and the journey toward wholeness.

Self-expansiveness highlights a need to transcend the *ego*, captured by being part of something larger (Ashforth & Pratt, 2003) and experiencing shared unity among employees (Mitroff & Denton, 1999). Although issues encompass what being a part of something larger means (Sheep, 2004), *self-expansiveness* highlights that self-concept expands its sense of identity from a narrow individualistic identification to a broader identification (Friedman, 1981, 1983). Since Friedman grounds the self-expansiveness model in a naturalistic framework, he intentionally avoids metaphysical issues associated commonly with spirituality and religion. Experiencing work through shared unity among employees and being part of something larger are necessary for individual spiritual development.

Self-workplace authentication suggests individuals need to feel authentic in the workplace, fostered through bringing their whole selves to work (Dehler & Welsh, 2003; Sheep, 2004) and the organisation having interest in their personal lives. It highlights the individual as possessing inherent values greater than work roles (Pfeffer, 2003). Fundamental to *self-workplace authentication* is authentic interest in getting to know the individual since this signifies the worth of the individual as a human being (Kurth, 2003). A general observation from the organisations reveals how proactive they were in ensuring employees felt unique and connected to the organisation through a culture that was supportive and caring. Employees felt an interest in their personal lives. The boundaries of work and home were not distinct, but crossed. Connecting to the workforce and a feeling of 'fitting in' create conditions for an over-engaged employee. One implication here is work stress. Marques *et al.* (2007) argue stress is a constructive element in spiritual organisations, but note that 'every spiritually orientated manager should try to detect how much stress each one or his or her employee can handle' (p.135).

Although these arguments explain the primary mechanisms behind *spirituality at work needs*, an integrated explanation is possible from the earlier discussion on the antecedents of *reconciling self*. For example, perhaps overlap exists between *spirituality at work needs* and antecedents. Existence of *the need to connect to something larger than oneself* illustrates a beyond-the-individual relationship and is illustrated through *communal engagement*, *self-expansiveness* and *self-workplace authentication*. *Meaning and purpose* illustrates individualistic identification, illustrated through the need for *meaningful work*, *personal growth*, and *security of self*. Although the antecedents were the primary influences of the phenomenon—*reconciling self—spirituality at work* needs are specific attributes of the antecedents that were not only influential in cases of *adjustment*, but also paramount to

aligning the individual to a wider sphere of self, as noted through *conscious reconciling experiences*.

5.2.2.2 Spirituality at work supplies

The importance of organisational practices noted as *spirituality at work supplies* was demonstrated by the way they were both perceived to foster a sense of *fit* and moderated *spirituality at work needs*. Consistent with other research based on a complementary needs-supply conceptualisation of fit, collaboration was present in a number of areas. For example, the spirituality at work practice of job design is akin to job enrichment (Cherrington & England, 1980), autonomy (Edwards & Rothbard, 1999), interesting/challenging work (Powell, 1984), and the practice of *employee relations* with social relationships (Cook & Wall, 1980; Edwards & Rothbard, 1999). An important aspect of these practices is that they provide initial evidence for how spirituality moderates PO fit regarding individual outcomes.

Findings from *spirituality at work supplies* support findings from a great deal of extant spirituality at work literature. All four organisations identified with e*mployee development*, lending credence to Neck and Milliman's (1994) argument that opportunities to foster growth in the workplace are fundamental to fostering workplace spirituality. One crucial observation was the way in which organisations focused on developing individuals through not just development programmes, but also one-to-one coaching. Individuals were responsible for their own development, and in most cases, individuals chose their own course.

Social responsibility, associated with spirituality at work, supports extant research; by serving humanity, employees relate with a higher purpose, and creating meaningfulness within work (Barrett, 2006; Cacioppe, 2000; Kurth, 2003). In the context of the current study, social responsibility took many forms (i.e. giving to charity, making a difference to customers, and serving humanity). The essence of acting out social responsibility was not a ploy by organisations to generate profit, but was a genuine expression of values and generosity. Barrett (2006) plots the act of social responsibility at the top of his seven levels of consciousness model. This is noted at level seven and 'service', which entails making a contribution to the common good or assisting others without thought of reward.

Employee relations was another practice noted in the study in which supporting relationships highlight that spirituality at work manifests through a climate of *respect* (Elm, 2003; Marques, *et al.* 2007) and *trust* (Ashforth & Pratt, 2003; Barrett, 2003; Kinjerski & Skrypnek, 2006a; Kinjerski & Skrypnek, 2006b; Kurth, 2003; Marques *et al.* 2007; Wagner-Marsh & Conley, 1999). Employee relations emphasise that employee interconnectedness is central to the human condition. This web of connectedness is fundamental to trust since it binds the spiritual workplace (Marques, *et al.* 2007). Palmer (2004) argues that through relations and a sense of community at work, 'circles of trust' assist in rejoining soul and role; 'a circle of trust consists of relationships that are neither invasive nor invasive. In this space, we neither invade the mystery of another's true self nor evade another's struggle' (p.64). An example of this process was captured at An Cosán; the open circle ritual was a space created to ensure that the soul or true self felt safe enough to reveal itself.

Employee reflexivity highlights that creating space facilitates development of self-awareness, and provides a safe place for self-expression. These findings concur with Neal (2000) and Gozdz (2000) in that engaging in spiritual practice provides a sense of community, within which interpersonal relations thrive. *Employee reflexivity* supports findings from Kinjerski and Skrypnek (2006a), in which participants were given opportunities for reflection that fostered spirituality at work. *Job design* has long been recognised in organisational literature (Duchon & Plowman, 2005; Hackman & Oldham, 1980), and played an essential role in the current study in fostering spirituality through *work-life balance* (Labbs, 1995, O'Neil, 1995), *work teams* (Daniel, 2010), and staff empowerment (Kolodinsky *et al.* 2003; Kouzes & Posner, 1999; Milliman *et al.* 2003).

One of the most obvious observations of the *spirituality at work supplies* is that they are all human resources management (HRM) practices. Aside from Milliman *et al.*'s (1999) point that HRM practices such as teamwork and empowerment are spiritual values, little is known about internal alignment of HRM practices that support spirituality. The current study contributes to understanding the role of HRM, and future research should consider how bundles of HRM practices contribute to spirituality at work and organisation performance, a point discussed further in section 5.4.

5.2.3   The broader context: Foundational attributes, and the role of culture and leadership in reconciling self

Although all three contextual conditions (i.e. *foundational attributes*, *normative expressions*, and *relational leadership*) contributed to spirituality at work, *relational leadership* assumed special significance since it permeated the other two conditions. This finding supports previous research in which leadership is the most influential factor in fostering spirituality at work

(Kinjerski & Skrypnek, 2006b; Moxley, 2000). In the current study, *relational leadership* highlights the way in which leaders in an organisation listen to employees and build a safe place where staff members are valued for who they are, as opposed to what they can do for the organisation. For an organisation to integrate spirituality at work, a fundamental aspect is the way leadership relates to aspects of the organisation. In the current study, one way was the ability to relate to the individual at a deeper level by understanding the human condition. This finding accords with a discussion by Fry and Kriger (2009) regarding values of spiritual leadership and the characteristics of empowerment, true listening, and openness particularly— all featured in the current study. *Relational leadership* through *being fully present* is akin to Gregory's (2009) work on the spiritually intelligent leader. She suggests that among the characteristics of a spiritually intelligent leader are a transformed state of presence and reaching out intentionally.

A number of studies suggest that foundational attributes such as *values*, and *vision and mission* foster a sense of purpose in the workplace (Barrett, 2003; Jurkiewicz & Giacalone 2004; Kinjerski & Skrypnek, 2006b; Mitroff & Denton, 1999). In the current study, all organisations had a vision, mission, and values that were fundamental to serving others. Findings corroborate Kinjerski and Skrypnek's (2006b) findings that having shared values, vision, and mission that contribute to the higher good fosters shared purpose among staff members (p.291). One of the most salient consequences of recognising *values* as influencing fit in the context of the current study is *values*' congruence with a supplementary approach to PO fit. Cable and Edwards (2004) found evidence that need fulfilment (i.e. complementary fit) and value congruence (i.e. supplementary fit) interrelate, but both contribute independently to outcomes.

This exemplifies argument advanced in the literature concerning *normative expressions* in terms of how *openness* and a *supportive culture* foster spirituality at work (Karakas, 2010; Kinjerski & Skrypnek, 2006b; Kolodinsky *et al.* 2008; Marques, 2006; Marques *et al.* 2007). Kinjerski and Skrypnek (2006b) found that a caring culture enabled employees to be authentic and express their whole selves at work. *Openness* as a feature of culture enables an organisation to manage its *shadow* side. The unconscious elements of mistrust, envy, and jealousy are expressed and made conscious through *employee reflexivity*. This practice was undertaken within the confines of a secure and unconditional setting. This finding is supported by Stein (1992), who notes that if an organisation is structured well, 'it will have the capacity to contain the shadow and to work on the unsavory material as it arises...I'm thinking of conscious containers where personal confrontation and working through conflict is given a safe place to happen' (p.8). By taking responsibility for the shadow side, its projection reduces and individuals integrate its elements safely. Through integration, an individual respects and understands others more (King & Nicol, 1999).

In a broader context, I emphasise that although this study examines both spiritual and non-spiritual organisations, it does not support the position that organisations can be divided neatly into 'spiritual' and 'non-spiritual' categories. Singhal (2007) proposes they can be placed on a continuum of spiritual opportunity structures. Ashforth and Pratt (2003) argue that organisational approaches to spirituality at work can be placed on a continuum that includes the enabling organisation with high individual control, a middle ground position as a partnering organisation where mutual control is evident, and a directing organisation where there is high organisation control. In the current study, a partnering organisation was evident through the bottom-up experience of empowerment and spiritual expression, and the top-down focus on fostering community and belonging. The mutual control evident in the current study depicts organisational spirituality as a negotiated process co-constructed by employees (Sheep &

Foreman, 2012). Ashforth and Pratt (2003) note that a partnering organisation requires a special type of leadership that itself requires qualities such as serving others through empowerment and collaborating, true listening, and openness, all apparent through *relational leadership*.

5.2.4   *Individual and organisational consequences*

This study exemplifies argument advanced in the literature concerning the individual and organisational consequences of both PO fit and spirituality at work. The individual consequence of *job satisfaction* supports findings from Bretz and Judge (1994); Burack (1999), Chatman (1991), Giacalone and Jurkiewicz (2003), Kinjerski and Skrypnek (2006a), Lee *et al.* (2003), Singhal, (2007), Tziner, (1987), and Vancouver and Schmitt, (1991). Support for *positivity* at work accords with findings from Kinjerski and Skrypnek (2006a), King and Nicol (1999), Krishnakumar and Neck (2002), and Milliman *et al.* (2003). King and Nicol (1999) suggest that through an organisation environment that supports individual change—manifested through *normative expression*—the process fosters *positivity* for individuals. Employee *self-realisation* was evident in the way individuals were anchored in a relationship with self (Driver, 2005), evident through *needs realisation* and *personal growth*.

The organisation consequence of *commitment* found support from a number of studies (Fry, 2003; Karakas, 2010; Kinjerski & Skrypnek, 2004; Kouzes & Posner, 1995; Lauver & Kristof-Brown, 2001; Singhal, 2007; Wagner-Marsh & Conley, 1999) and also addresses how an organisation with a perceived spiritual climate might facilitate affective commitment (Hill *et al.* 2013). *A force for good* represents the way organisations in the study made a difference to the community and broader society. Although being *a force for good* has no direct support from previous studies, Biberman and Whitty (1997) note similar consequences such as greater kindness and fairness.

5.3   Implications for theory and practice

By integrating data that emerged with concepts current in both organisational and transpersonal psychology literature, I add a dimension to those appearing in the literature. The value in such dialogue between organisational and transpersonal psychology elucidates the psychological elements of spirituality at work.

The categories discovered emphasise that PO fit and spirituality at work can be understood at both individual and organisational levels. The interconnectedness and congruity of these levels depend on meeting a range of needs and values that concern the psyche's need for *meaning and purpose* and to *connect to something larger than oneself*. Whether these needs or values are *spiritual* is largely a matter of definition. In cases where the individual and/or organisation recognise extra-personal dimensions to the broader sense of self (e.g. An Cosán), it makes sense to speak of the 'spiritual' in spirituality at work. In other cases, (e.g. Beaverbrooks, Liberty Seguros, and Vitae), spirituality at work may be contextualised within a secular psychological framework. I characterise participant aspirations as spiritual, based largely on their assertions and insistence on the role of connecting to something larger than oneself (Vaughan, 1985). In practical terms, the greater the congruity across the individual and organisation, the more likely an individual experiences transcendence through work and demonstrates spirituality at work (Giacalone & Jurkiewicz, 2003).

Insistence on the role of connecting to something larger than oneself implies individuals are always moving toward *reconciling self*, and organisations should consider their abilities to harness latent human potential and transcendence by extending self-boundaries and developing the self (Ashforth & Pratt, 2003). As King and Nicol (1999) argue, 'To the extent that the organization enables individuals to derive satisfaction through spiritual development, and to

function consistently with their full capabilities, the organization can achieve optimum performance from its human resources' (p.240).

Since people spend much of their lives in the workplace, spirituality at work enriches lives in its unfolding toward wholeness. The findings presented here have important implications for how organisations focus on individuals. By focusing solely on individual emotional, cognitive, and physical needs, organisations are ignoring the spiritual dimension and what it means to be fundamentally human (Duchon & Plowman, 2005). Spirituality at work enables an individual to express his/her deeper needs, and as found in the current study, deeper needs are intimated through *reconciling self* in the confines of the workplace. Context must serve the individual, where there is *openness* and *relational leadership*.

5.4   Limitations and future research

All thirty-four participants were self-selected volunteers, and self-serving bias may have operated through a wide array of motivational factors. The notion of *fit* serves only as a snapshot of participants' experiences; the retrospective nature of the research design raises several issues. The most salient relates to demand characteristics. Another limitation lies with 'O' in the operationalisation of PO fit (Nelson & Billsberry, 2007). While the 'P' is static, the boundaries of O' can take the form of other domains such as job, vocation, teams, and supervisors. Billsberry *et al.* (2005) identify sixteen domains that influence employee perceptions of fit in the workplace. Only four European organisations participated. Although this is a limitation, Corbin and Strauss (2008) argue that sometimes a researcher must use whatever is available. The pattern of *reconciling self* discerned from participant responses conveys a consistency that is worthy of further study. A final limitation relates to the way this study contextualises *spirituality at work* in a secular psychological framework. Besides the alternative discussion on *reconciling self* taken from Christian theology (Sheldrake, 2001), I

acknowledge the ambiguities of *reconciling self*, especially when viewed from the aggregate of the disparate ideological, spiritual, and religious assumptions the participants brought to the study. These limitations are countered by some important strengths that are discussed in chapter 6 regarding the theoretical and practical contributions of the study.

Future research should not only use a larger sample of organisations that are representative of the population, but should also examine spirituality at work and PO fit over time. Outcomes such as performance could be measured. Monitoring spirituality at work in the guise of PO fit could meet a need for more temporal research in PO fit. PO fit has generally been discussed as a static process and little attention has focused on the dynamic or temporal nature of fit (Chatman, 1989; Jansen & Kristof-Brown, 2006; Kammeyer-Mueller, 2007; Kristof-Brown & Jansen, 2007; Ostroff & Schulte, 2007; Shipp, 2006; Shipp & Edwards, 2005). The notion of fit as being dynamic over time was noted in Dawis and Lofquist's (1984) theory of work adjustment where they noted that individuals and work environments were constantly changing. In particular, they noted how individuals were seeking to achieve and maintain fit within a constantly changing environment. Likewise, Holland's (1997) theory of vocational choices noted that not only did individuals change to suit the environment, but the environment changed to suit the requirements of the individuals. One basis for investigation could take the form of ethnography, in which a researcher spends considerable time in the field. Ethnography would be useful in terms of understanding participant observations and in-depth interviews focusing on culture and processes.

HRM influenced this study considerably, and future research should investigate the nature of HRM and spirituality at work, with links between bundles of HRM practices and fostering spirituality at work. A number of questions are possible. Examples include: a) Is HRM relevant to fostering a spiritual organisation?, b) To what extent does HRM foster spirituality at work?, c) Which HRM practices impact spiritual employees the most?, d) In what ways is psychometrics in recruitment being integrated with spiritual constructs?, e) In what ways does the role of the line manager and his/her spiritual insights and beliefs influence spirituality at work?, and f) In what ways can HRM influence *active adjustment* and *conscious reconciling experiences*?

Due to boundaries with PO fit, future research should examine the boundaries of *fit* and how other domains such as job, vocation, teams, and supervisors influence employee perceptions of fit and both individual and organisational outcomes of spirituality at work. Like this study, research should use a perceived fit paradigm and employ constructivist grounded theory methods to examine how various domains influence the context and process of fit.

The subjective element of outcomes should be strengthened by objective measures. Research could combine subjective and objective measures to ensure credibility. For example, there are two well-established value congruence measures—Comparative Emphasis Scale (CES) (Meglino *et al.* 1989) and Organizational Culture Profile (OCP) (O'Reilly *et al.* 1991)—that could be used in conjunction with Sheep's (2004) Workplace Spirituality PO Fit scale, which uses a needs-supply perspective. One advantage of OCP is that it assesses objective or actual fit between individuals and environment as it exists rather than as the individual perceives it (Kristof-Brown & Jansen, 2007). Environment can be measured in a number of ways, including pay systems, culture, and recruiters' views of organisation values.

Combining both subjective and objective measures in terms of spirituality at work research would be a significant step forward. Sheep (2006) calls for multi-paradigm approaches to spirituality at work: 'Multiparadigm research can be used to bridge rather than exclude opposing perspectives' (p.14). Combining subjective measures through a perceived fit paradigm and objective measures through the PE fit paradigm would be especially useful to the organisational fit literature. Kristof-Brown and Billsberry (2013) note that a blend of both epistemologies could be useful because a 'post-positivist approach to understanding perceived fit issues could help us understand to what extent individuals perceptions of fit are generic (p.7).

Although arguments exist among mixed-methods researchers (i.e. both paradigm and epistemological issues), the usefulness of combining both subjective and objective measures is mentioned (Bryman, 2008; McGrath & Johnson, 2003). For example, it might be useful for triangulation (Bryman, 2006; Hammersley, 1996), to corroborate qualitative research and vice versa and for credibility purposes whereby employing both approaches enhances integrity of findings (Bryman, 2006).

One area requiring attention is *reconciling self* and *adjustment* through self-transformation. Investigation into this area not only stimulates new research, but also considers the role of spirituality at work in self-transformation. Transpersonal psychology might further galvanise new insights given its focus on transformation. As I note above, the ambiguities of *reconciling self* given various ideological, spiritual, and religious assumptions of participants could be investigated further. If researchers consider *conscious reconciling experiences* and perception of *fit*, there are parallels with 'sacrament of reconciliation'. Through the actions of God, an individual receives internal grace and is restored to natural harmony.

Finally, although a number of positive antecedent conditions are present in the current study, more work is needed to elucidate antecedents that lead to expansion of a harmful workplace community (Lips-Wiersma *et al.* 2009). Likewise, despite PO fit generally pointing toward positive organisational-level outcomes, researchers also point to negative aspects (Argyris, 1957; Kristof, 1996; Schneider, 1987; Walsh, 1987). Argyris (1957) and Schneider (1987), for example, highlighted that homogeneity in the workplace stifled innovation. Likewise, Ostroff and Schulte (2007) noted that high levels of fit for an organisation are negative because homogeneity can affect flexibility and the inability for the organisation to adapt to the environment. Further, negative aspects associated with high levels of fit have also been linked to decision making impaired by homogeneity (Finkelstein & Hambrick, 1997), and low levels of creativity (Levine & Moreland, 1998). As Kristof (2006) notes 'it appears that although fit may offer several benefits for individuals, these benefits may come at the expense of organisational effectiveness' (p.29). Further research could be useful in understanding the negative aspects of antecedent and organisational level outcomes.

5.5   Personal reflection

As a researcher influenced by a constructivist paradigm, I am aware that reflection is fundamental to qualitative research (Finlay, 2002; Watt, 2007). Finlay (2002) discusses the 'muddy ambiguity and multiple trails' of reflecting on research, and offers maps on five variants of what she calls *reflexivity* when negotiating the 'swamp' (p.212). For structural purposes, I examine two of these variants: *introspection* and *inter-subjective reflection*.

5.5.1   Introspection

Throughout the study, I was introspective and entered thoughts and feelings into a research diary. I began reflection with simple questions: Why did I undertake a study of spirituality at work?, What motivated me?, and Could my experiences have been caught up with the knowledge claims in this study? I have grappled with the first question for many years, but more recently, an urge to explore a topic such as spirituality at work emerged when I moved from the United Kingdom to Ireland. The move sparked something in me toward deeper search for knowledge. Delving into the search, my thoughts pointed to how my occupation in the United Kingdom holds special significance to my life, where on reflection, I identify how I experienced deeper meaning and purpose and a connection to something larger than myself.

The challenge in this study was to ensure that my experiences did not bias analysis when identifying codes. My sensitivities were also important because these allow a researcher to put him/herself in the role of participant. To ensure credibility (discussed in Chapter 6), validation of the emerging theoretical model was presented to participants as the study progressed to verify whether events were from the participant's perspective or mine.

Introspection of progression during the study raised a number of emotions. Typical for those who undertake inquiry into spiritual matters, during the process of researching spirituality at work, I experienced a range of emotions such as doubt, sadness, happiness, and despair, and at other times confusion, depression, and isolation.

5.5.2   Inter-subjective reflection

Inter-subjective reflection refers to mutual meanings that emerge in the context of the research relationship with others (Finlay, 2002). As a researcher within a constructivist paradigm, emphasis on inter-subjectivity between me as researcher and participants was central. On reflection, I was aware of my influences on the study, but more importantly on the situated and negotiated encounter of interacting while conducting research. For example, during the part of the study conducted in Portugal, I felt uncomfortable because of language differences, and found participants were initially negotiating the interview with an uncomfortable presence regarding understanding of spirituality. This made me defensive during the first two interviews. This experience contrasted to that at An Cosán, where the word 'spirituality' was used daily, and the flow of interactions and dynamics were positive.

If I were to conduct a similar study, I would allow more time for data analysis. During this study, I noticed that considerable time gaps were spent away from analysis. As a result, more time than necessary was spent going back to the data and starting fresh. Also, a number of times I commented on how the interviews could have been spaced out differently allowing more time for data analysis. In the current study, the interview schedule was tight and at times I felt overwhelmed by the amount of data.

5.6   Conclusion

This chapter discussed *reconciling self* as a critical factor of spirituality at work in the context of extant theory. *Reconciling self* was a critical factor of spirituality at work, extending theories regarding both the dynamic process of organisational fit and spirituality at work by incorporating concepts from transpersonal psychology and spirituality at work literature. Implications for theory and practice are presented, followed by a discussion of limitations and future research. Finally, personal reflections on conducting this study are presented. I note challenges of reflection and what I would do differently if I were to conduct a similar study or the same study again.

Chapter 6 - Conclusion and evaluative criteria of the study

6.1 Introduction

The purpose of this chapter is to combine conclusions and highlight the theoretical and practical contributions of the study and to evaluate constructivist grounded theory in the context of the emergent theory presented in chapters 4 and 5. In section two, I provide an overview of the research findings and in section three I recapitulate the theoretical and practical contributions of the study, demonstrating how they broaden understanding of spirituality at work and PO fit. In section four, I present brief examples of evaluative criteria in a qualitative study, and highlight lack of consensus against which a study should be judged. I argue that conditions concerning credibility appear appropriate with my position on constructivism. Meeting conditions for credibility, I present Corbin and Strauss' (2008) list of ten criteria to evaluate the quality of the current study.

6.2 Overview of the research findings

The purpose of this study was to promote further integration of spirituality at work with traditional areas of investigation and establish a theoretical model of spirituality at work through investigation of the following three research questions: (1) What are the antecedents that lead individuals and organisations to seek spirituality at work?, (2) What are the perceived spiritual preferences (needs) of individuals, and how are those preferences fulfilled through the context of the workplace (supplies)?, and (3) What are the consequences of meeting spiritual preferences (needs), as perceived by individuals? The findings to these questions are discussed below.

6.2.1 What antecedents lead individuals and organisations to seek spirituality at work?

At the individual level *meaning and purpose* and *the need to connect to something larger than oneself* lead individuals to seek spirituality at work. At the organisation level, emphasising making a difference was a clear reason why an organisation wants to take up spirituality at work.

6.2.2 What are the perceived spiritual preferences (needs) of individuals, and how are those preferences fulfilled through the context of the workplace (supplies)?

The central concern for participants suggests a central role for reconciling *self as a critical factor of spirituality at work;* a process toward fulfilling the psyche's need for wholeness. An essential insight into *reconciling self* is the way individuals adjusted to enable self-expression and its positive consequences, experienced through *conscious reconciling experiences*.

The perceived spiritual preferences and how those preferences are fulfilled through the context of the workplace can be examined through the intervening conditions *spirituality at work needs* and *supplies*, which influence both *adjustment* and *conscious reconciling experiences*. Further preferences are influenced through a broader context of *foundational attributes*, *normative expression*, and *relational leadership*.

6.2.3 What are the consequences of meeting spiritual preferences (needs), as perceived by individuals?

The study indentifies a number of beneficial consequences of spirituality at work to both individuals and organisations. Individual benefits include *job satisfaction*, *positivity*, and *self-realisation*, and organisational benefits include *a force for good* and *employee commitment*. All are noted as outcomes of action strategies taken in response to *reconciling self*.

6.3   Theoretical and practical contributions

The theoretical contribution of the study is a new theoretical model regarding why, when, and how spirituality at work influences individual and organisational processes and outcomes. Recognising PO fit in *reconciling self*, the study explains spirituality at work and promotes its theoretical integration with traditional areas of investigation such as PO fit and transpersonal psychology.

The theory developed in this study also expands understanding of PO fit as identified through the integration of organisational and transpersonal psychology, and by adopting a perceived fit approach to understanding PO fit. The study identifies ways in which PO fit occurs within a broader psychological context than that proposed in mainstream organisational psychology (i.e. through reconciling self, influenced by *meaning and purpose*, *the need to connect to something larger than oneself*, and *spirituality at work needs)*. The findings from this research reduce the PO fit gap. Such bridging not only contributes to better understanding of spirituality at work, it also promotes an integrative explanation of it.

The findings from this research also have a number of practical implications for organisations and are considered best-practice guidelines of spirituality at work:

- Organisations should emphasise a meaning and purpose-driven culture centred on openness and support.
- Management practices and decisions should be based on spiritual values such as caring, justice, respect, integrity, trust and managers should view individuals as unique, and honour their needs holistically.
- Managers should foster an environment that provides opportunity structures for growth, and should change the environment as a result of individual growth.

- Managers should connect individuals through a common purpose and inspire a sense of belonging in the workers.

- Managers should value employees based on who they are and what they can become, rather than on what they do for the company.

- Matching both spirituality at work needs (i.e. self-workplace authentication, self-expansiveness, security of self, personal growth, meaningful work, and communal engagement) with spirituality at work practices (i.e. social responsibility, job design, employee relations, employee reflexivity and employee development) is conducive to self-expression and perceived by individuals as fostering fit.

- Relational leadership should prevail, which emphasises understanding the human condition, through openness, listening and being fully present and building a safe place where staff members can speak the truth, without ridicule.

- Job design should embrace a deeper meaning that serves a higher purpose.

6.4   Evaluation

Evaluation is important in qualitative research, but as Table 6.1 shows, there is a lack of consensus against which a study can be judged. Lack of consensus raises the question of which criteria to use when evaluating a qualitative study. A brief review of the literature expounds this point. Hammersley (1992) offers two criteria: validity and relevance. Regarding the former, he draws on quantitative accounts; with validity meaning the 'truth', 'it represents accurately those features of the phenomena, that it is intended to describe, explain, or theorise' (p.67). Regarding relevance, he notes that research should have public relevance or value. Lincoln and Guba (1985), who propose five sets of criteria that can be used in qualitative research, note even more diversity: dependability, confirmability, credibility, transferability, and trustworthiness. They establish these criteria as at the heart of issues discussed conventionally as validity and reliability, central to any conception of quality in qualitative research. Controversy is also evident in assessing quality in grounded theory. In their original criteria for assessing grounded theory, Glaser and Strauss (1967) use four criteria: fit, work,

relevance, and modifiability. Charmaz (2006) also uses four criteria for assessing grounded theory: credibility, originality, resonance, and usefulness. Although issues concerning criteria are ongoing, I agree with Corbin and Strauss (2008) that credibility of the research is appropriate since it indicates trustworthiness of findings. More importantly, they note how findings are one of many possible '*plausible*' interpretations (p.302, emphasis original). Such views fit with my position of constructivism as an account of events that offer primary status to interpretation.

Glaser and Strauss (1967)	Lincoln and Guba (1985)	Hammersley (1992)	Charmaz (2006)	Corbin and Strauss (2008)
• Fit • Modifiability • Relevance • Work	• Dependability • Confirmability • Credibility • Transferability • Trustworthiness	• Relevance • Validity	• Credibility • Originality • Resonance • Usefulness	• Fit • Applicability • Concepts • Contextualisation of concepts • Logic • Depth • Variation • Creativity • Sensitivity • Evidence of memos

Table 6.1: Criteria for judging qualitative research.

Table 6.1 shows that in meeting the conditions of credibility, Corbin and Strauss (2008) offer a list of ten criteria to evaluate the quality of grounded theory. I turn to these criteria and discuss them in the context of this study.

The first criterion, *fit*, akin to the member check procedure (Lincoln & Guba, 1985), asks whether findings *fit* with participants' experiences. As I note in chapter 3, after the interviews at An Cosán, the emerging theoretical model and commentary on the themes/concepts were sent to participants for feedback. Participant feedback on both model and commentary was positive; most could establish *fit*. Verbal presentation of findings followed to both An Cosán's

board of management and research participants, and again participants could see themselves within the theoretical model. As the study progressed, participants validated the evolving theoretical model subsequent to each interview. In all cases (except one participant from Beaverbooks, who was highly sceptical of spirituality at work), participants established *fit*, and thus few changes were made to the model.

The second criterion, *applicability*, relates to how applicable or useful the findings are. Do they offer new explanations or insights (Corbin & Strauss, 2008)? Findings from this study offer new insights into how organisations should focus on employees. *Reconciling self* in terms of meeting spirituality at work needs should be particularly interesting to line managers, human resource managers and consultants.

A third criterion, *concepts*, relates not just to findings being organised around concepts/categories, but *concepts* requiring substance. The substance of concepts needs to make sense, and requires that the reader is not trying to figure out what they mean (Corbin & Strauss, 2008). I find this particular criterion difficult to discuss because judging the quality of one's data is difficult (Corbin & Strauss, 2008; Seale, 2002). During the study, I found explicating the substance of concepts difficult. Whether this difficulty was due to my insecurities regarding writing or the complex nature of understanding the phenomenon of spirituality, it is clear from chapter 4 that a detailed examination of *concepts* provided substance. Substance was indicated through the density of higher-order *concepts* (categories), which link to lower-order *concepts*, followed by variation at the property level. Both density and variation of concepts are crucial aspects of grounded theory research (Corbin & Strauss, 2008).

A fourth criterion is *contextualisation of concepts*. Context in a grounded theory study is essential since it determines the conditions within which situations arise and which persons respond. Findings that fail to include context are incomplete (Corbin & Strauss, 2008). In the current study, understanding the broader context and intervening conditions was pivotal to understanding what influences *reconciling self*. Without that understanding, the study would be incomplete.

A fifth criterion, *logic*, entails consideration of the logical flow of ideas; does the theoretical model make sense or are there gaps in its logic? Reflecting on the flow of ideas, use of the paradigm model in chapter 4 helped structure findings logically, and was especially useful given the amount of data. Confidence in the flow of ideas and in their making sense was confirmed through participant validation of the theoretical model. I logged all research decisions, noted in the procedures section of chapter 3, where justification for decisions is outlined.

A sixth criterion, *depth*, denotes the richness and coherence of concepts. Concepts that are thin or lack variation lack depth that could have implications for policy and practice (Corbin & Strauss, 2008). Richness and variation developed during the study. I was frustrated while searching for a core category, but following theoretical sampling and a period away from the study, what initially was not obvious became obvious and added depth to findings. For example, with the core category *reconciling self*, *conscious reconciling experiences* became obvious given positive experiences of participants. However, I knew something was missing. It was not until interviewing at Vitae with participant sixteen that I realised *reconciling self* coexisted with *active adjustment*.

A seventh criterion, *variation*, is fundamental to validating the theoretical model since it signifies that a concept has been examined under a number of conditions, and lack of it makes the theory rigid. All concepts were differentiated at the property level, which allowed variability with various participants and organisations. For instance, *employee reflexivity* was a feature of *spirituality at work supplies* and was differentiated through *providing space*, *reflective appreciation*, and the *open circle ritual*.

An eighth criterion, *creativity*, involves two matters. The first is the way results are presented; are they presented creatively? I struggled with *creativity* when presenting results. While writing up the results, I made a number of changes to the structure, not knowing which structure was best. Although Corbin and Strauss (2008) provide guidance on presenting results, I experienced a number of obstacles during writing. Beyond how the narrative was presented, both the theoretical model shown in Figure 4.1 and the writing helped to stimulate clarity regarding results. The second matter involves whether the research reports something new, or whether extant ideas are presented in a new way. Although *spirituality at work needs* is similar to constructs examined in other studies, the central contribution in this study lies in the way organisation fit is presented within a larger psychological context than that proposed in mainstream organisational psychology. The contribution is a novel approach to conceptualising spirituality at work.

A ninth criterion, *sensitivity*, considers whether a natural process of analysis or a researcher's preconceived ideas drove the study. I discuss issues of sensitivity in chapter 3, and note that I was cognisant of my preconceived ideas, and attempted to bracket these ideas from participants' events during analysis. Although I agree it is important for a researcher to be sensitive to preconceived ideas, setting beliefs aside is difficult if not impossible (Corbin & Strauss, 2008).

A tenth criterion, *evidence of memos*, forms an essential part of conducting grounded theory. Memos force a researcher to think about data and add depth to emerging theory, provide direction for theoretical sampling, and help recall events during analysis. In this study, memos formed an essential element of analysis, but at times, I questioned whether I was memoing correctly. I followed advice from Corbin and Strauss (2008), who argue that memoing is more important than fixating on structure. Novice researchers are often too concerned with 'getting it right' and thereby 'lose the generative fluid aspect of memoing' (p.118). For evidence purposes, I provide three types of memo (Appendices 7, 8, and 9) that highlight how concepts evolved.

The preceding discussion demonstrates that criteria offered by Corbin and Strauss (2008) were used in this study. However, it is important not to overlook the fact that the discussion is comprised of only my interpretations. The important factors are that (1) there is evidence of strong support for fit, as stated by participants, and (2) I provide credibility of findings by being both open and honest.

6.5   Conclusion

This chapter concludes the study by providing an overview of the research findings and recapitulating theoretical and practical contributions. I also evaluate constructivist grounded theory in the context of emergent theory from chapters 4 and 5. Although the discussion suggests qualitative research lacks consensus concerning what evaluative criteria should be, I use criteria offered by Corbin and Strauss (2008). These criteria include ten areas that were drawn from multiple sources. I note that the discussion is comprised of only my interpretations. I mention that there is strong support for fit, as stated by participants, and I provide credibility to findings by being both open and honest.

References

Argyle, M. (1989). *The Social Psychology of Work* (2nd edn). London: Penguin Books.

Argyris C. (1957). Some problems in conceptualizing organizational climate: A case study of a bank. *Administrative Science Quarterly*, *2*, 501-520.

Armstrong, T. D. (1995). *Exploring spirituality: The development of the Armstrong measure of spirituality*. Paper presented at the annual convention of the American Psychological Association, New York.

Ashforth, B. E. & Pratt, M. G. (2003). Institutionalized spirituality: An oxymoron? In R. A. Giacalone and C. L. Jurkiewicz (Eds.), *Handbook of Workplace Spirituality and Organizational Performance* (pp.93-107). New York: M. E. Sharpe.

Ashmos, D. & Duchon, D. (2000). Spirituality at work: A conceptualization and measure. *Journal of Management Inquiry*, *9*, 134-145.

Assagioli, R. (1971). *Psychosynthesis: A Manual of Principles and Techniques*. New York: Viking Press.

Assagioli, R. (1973). *The Act of Will*. New York: Viking Press.

Barrett, R. (2003). Culture and consciousness: Measuring spirituality in the workplace by mapping values. In R. A. Giacalone & C. L. Jurkiewicz (Eds.), *Handbook of Workplace Spirituality and Organizational Performance* (pp.345-366). New York: M. E. Sharpe.

Barrett, R. (2006). *Building a Values-Driven Organisation: A Whole System Approach to Cultural Transformation*. Boston: Butterworth-Heinemann.

Bell, E. & Taylor, S. (2004). From outward bound to inward bound: The prophetic voices and discursive practices of spiritual management development. *Human Relations*, *57*, 439-466.

Benefiel, M. (2003a). Irreconcilable foes? The discourse of spirituality and the discourse of organizational science. *Organization*, *10*, 383-391.

Benefiel, M. (2003b). Mapping the terrain of spirituality in organizations research. *Journal of Organizational Change Management*, *16*(4), 367-377.

Benner, D. G. (1989). Toward a psychology of spirituality: Implications for personality and psychotherapy. *Journal of Psychology and Christianity*, *5*, 19-30.

Biberman, J. & Whitty, M. D. (1997). A postmodern spiritual future for work. *Journal of Organizational Change Management*, *10*, 130-138.

Biberman, J. & Whitty, M. D. (2000). *Work and Spirit: A Reader of New Spiritual Paradigms for Organizations*. Scranton, PA: University of Scranton Press.

Biberman, J., Whitty, M.D. & Robbins, L. (1999). Lessons from Oz: Balance and wholeness in organizations. *Journal of Organizational Change Management*, *12*(3), 243-252.

Billsberry, J., Ambrosini, V., Marsh, P. J. G., Moss-Jones, J. & van Meurs, N. (2005). *Towards a composite map of organisational person-environment fit*. Paper presented at the British Academy of Management annual conference, Oxford.

Blumer, H. (1969). *Symbolic Interactionism.* Englewood Cliffs, NJ: Prentice Hall.

Boje, D. (2008). *Critical Theory Approaches to Spirituality in Business*. New York: Palgrave MacMillan.

Borden, M. E. & Shekhawat, P. S. (2010). Buddhist practice and principles and their place in organizations. In S.S. Nandrum & M.E. Borden (Eds.), *Spirituality and Business: Exploring Possibilities for a New Management Paradigm* (pp. 141-152). Heidelberg: Springer.

Brandt, E. (1996). Corporate pioneers explore spirituality. *HR Magazine*, April, 82-87.

Bretz, R.D. Jr. & Judge, T. A. (1994). Person-organization fit and the theory of work adjustment: Implications for satisfaction, tenure, and career success. *Journal of Vocational Behavior*, *44*, 32-54.

Brown, J. (1992). Corporation as Community: A New Image for a New Era, in J. Renesch (ed.), *New Traditions in Business*. San Francisco, CA: Berrett-Koehler Publishers.

Brown, R. B. (2003). Organizational spirituality: The sceptic's version. *Organization*, *10*, 393-400.

Bryman, A. (2006). Integrating Quantitative and Qualitative Research: How is it Done?, *Qualitative Research*, *6*, 97-113.

Bryman, A. (2008). *Social Research Methods* (3rd edn). Oxford: Oxford University Press.

Burack, E. H. (1999). Spirituality in the workplace. *Journal of Organizational Change Management*, *12*(4), 280.

Byrne, D. (1971). *The Attraction Paradigm.* New York: Academic Press.

Cable D. M. & DeRue, D. S. (2002). The convergent and discriminant validity of subjective fit perceptions. *Journal of Applied Psychology*, *87*(5), 875-884.

Cable, D. M. & Edwards, J. R. (2004). Complementary and supplementary fit: A theoretical and empirical integration, *Journal of Applied Psychology*, *89*, 822-834.

Cable, D. M. & Parsons, C. K. (2001). Socialization tactics and person-organization fit, *Personnel Psychology*, *54*, 1-23.

Cable, D. M. & Yu, K. Y. T. (2007). How selection and recruitment practices develop the beliefs used to assess fit. In C. Ostroff & T. A. Judge (Eds.), *Perspectives on Organizational Fit* (pp.155-182), New York: Lawrence Erlbaum.

Cacioppe, R. (2000). Creating spirit at work: Re-visioning organizational development and leadership - Part I. *Leadership & Organization Development Journal*, *21*, 48-54.

Case, P. & Gosling, J. (2010). The spiritual organization: Critical reflections on the instrumentality of workplace spirituality. *Journal of Management, Spirituality & Religion*, *7*(4), 257-282.

Cash, K. C., Gray, C. R. & Rood, S. A. (2000). A framework for accommodating religion and spirituality in the workplace. *Academy of Management Executive*, *14*, 124-134.

Charmaz, K. (2003). Grounded theory: Objectivist and constructivist methods. In N. K. Denzin & Y. S. Lincoln (Eds.), *Strategies for Qualitative Inquiry* (2nd edn., pp.509-535). Thousand Oaks, CA: Sage.

Charmaz, K. (2006). *Constructing Grounded Theory: A Practical Guide through Qualitative Analysis.* London: Sage.

Charmaz, K. (2008). Grounded theory. In Smith, J.A (Ed.), *Qualitative Psychology: A Practical Guide to Research Methods* (pp. 81-110). London: Sage.

Chatman, J. A. (1989). Improving interactional organizational research: A model of person-organization fit. *Academy of Management Review*, *14*, 333-349.

Chatman, J. A. (1991). Matching people and organizations: Selection and socialization in public accounting firms. *Administrative Science Quarterly*, *36*, 459-484.

Cheritz, C. & Swanson, J. (Eds.) (1986). *The Grounded Theory Method: From Practice to Grounded Theory.* Menlo Park, CA: Addison-Wesley.

Cherrington, D. J. & England, J. L. (1980). The desire for an enriched job as a moderator of the enrichment-satisfaction relationship. *Organizational Behaviour and Human Performance*, *25*, 139-159.

Clark, W. H. (1958). How do social scientists define religion? *Journal of Social Psychology*, *47*, 143-147.

Clarke, A. (2003). Situational analysis: Grounded theory mapping after the postmodern turn, *Symbolic Interaction*, *26*, 553-576.

Clarke, A. (2005). *Situational Analysis: Grounded Theory After the Postmodern Turn*, Thousand Oaks, CA: Sage.

Cook, J. & Wall, T. (1980). New work attitude measures of trust, organizational commitment and personal need non-fulfilment. *Journal of Occupational Psychology*, *53*, 39-52.

Corbin, J. & Strauss, A. (2008). *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory* (3rd edn). London: Sage.

Coyne, I. (1997). Sampling in qualitative research. Purposeful and theoretical sampling: Merging or clear boundaries? *Journal of Advanced Nursing*, *26*, 623-630.

Crawford, A., Hubbard, S.S., Lonis-Shumate, S.R. & O'Neill, M. (2009). Workplace spirituality and employee attitudes within the lodging environment. *Journal of Human Resources in Hospitality and Tourism*, *8*(1), 64-81.

Creswell, J. W. (2013). *Qualitative Inquiry & Research Design: Choosing among Five Approaches* (3rd edn). London: Sage.

Creswell, J. W. (2009). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (3rd edn). London: Sage.

Crotty, M. (1998). *Foundations of Social Research: Meaning and Perspectives in the Research Process*. London: Sage.

Cunningham, P. (2007). The challenges, prospects, and promise of transpersonal psychology, *International Journal of Transpersonal Studies*, *26*, 41-55.

Cutcliffe, J. R. (2000). Methodological issues in grounded theory. *Journal of Advanced Nursing*, *31*(6), 1476-84.

Daniel, J. L. (2010). The effect of workplace spirituality on team effectiveness. *Journal of Management Development*, *29*(5), 442-456.

Daniels, M. (2005). *Shadow, Self, Spirit: Essays in Transpersonal Psychology.* Exeter: Imprint.

Dawis, R. V. (1994). The theory of work adjustment as convergent theory. In M. L. Savickas, & R. W. Lent (Eds.), *Convergence in Career Development Theories* (pp. 9 -32). Palto Alto, CA: CPP Books.

Dawis, R. V. & Lofquist, L. H. (1984). *A Psychological Theory of Work Adjustment*. Minneapolis, MN: University of Minnesota Press.

Dehler, G. E. & Welsh, M. A. (2003). The experience of work: Spirituality and the new workplace. In R. A. Giacalone & C. L. Jurkiewicz (Eds.), *Handbook of Workplace Spirituality and Organizational Performance* (pp. 108-122). New York: M. E. Sharpe.

Delbecq, A. L. (1999). Christian spirituality and contemporary business leadership. *Journal of Organizational Change Management*, *12*(4), 345–354.

Denzin, N. K. & Lincoln, Y. S. (2008). Introduction: The discipline and practice of qualitative research. In N. K. Denzin, & Y. S. Lincoln (Eds.), *The Landscape of Qualitative Research* (3rd edn., pp. 1-44). Thousand Oaks, CA: Sage.

Dik, B. J. & Duffy, R. D. (2009). Calling and vocation at work: Definitions and prospects for research and practice. *The Counseling Psychologist*, 37(3), 424–450.

Driver, M. (2005). From empty speech to full speech? Reconceptualizing spirituality in organizations based on a psychoanalytically-grounded understanding of the self. *Human Relations*, *58*(9), 1091-1110.

Driver, M. (2008). New and useless: A psychoanalytic perspective on organizational creativity. *Journal of Management Inquiry*, *17*, 187-197.

Duchon, D. & Plowman, D. A. (2005). Nurturing the spirit at work: Impact on work unit performance. *Leadership Quarterly*, *16*, 807-833.

Dumont, F. & Carson, A.D. (1995). Precursors of vocational psychology in ancient civilizations. *Journal of Counseling & Development*, *73*, 371-378.

Eddinger, E.F. (1972). E*go and Archetype: Individuation and the Religious Function of the Psyche*. New York: G.P. Putnam's Sons.

Edwards, J.R. (2008). Chapter 4: Person-Environment Fit in Organizations: An Assessment of Theoretical Progress, *The Academy of Management Annals*, *2*(1), 167-230.

Edwards J. R. & Harrison R.V. (1993). Job demands and worker health: Three-dimensional reexamination of the relationship between P-E fit and strain. *Journal of Applied Psychology*, *78*, 628-648.

Edwards, J. R. & Rothbard, N. P. (1999). Work and family stress and well being: An examination of person-environment fit in the work and family domains. *Organizational Behaviour and Human Decision Processes*, *77*, 85-129.

Edwards, J.R. & Shipp. A.J. (2007). The relationship between person–environment fit and outcomes: An integrative theoretical framework. In C. Ostroff & T.A. Judge (Eds.), *Perspectives on organizational fit* (pp. 209-258). San Francisco, CA: Jossey-Bass.

Ekehammer B. (1974). Interactionism in personality from a historical perspective. *Psychological Bulletin*, *81*, 1026-1048.

Eisenhardt, K. (1989). Building theories from case study research. *Academy of Management Review*, *14*(4), 532-50.

Elkins, D. N., Hedstrom, L. J., Hughes, L. L., Leaf, J. A. & Saunders, C. (1988). Toward a humanistic-phenomenological spirituality: Definition, description, and measurement. *Journal of Humanistic Psychology*, *28*, 5-18.

Elm, D. (2003). Honesty, spirituality, and performance at work. In R. A. Giacalone & C. L. Jurkiewicz (Eds.), *Handbook of Workplace Spirituality and Organizational Performance* (pp. 277-288). New York: ME Sharpe.

Fairholm, G. W. (1996). Spiritual leadership: Fulfilling whole-self needs at work. *Leadership and Organization Development Journal*, 17(5), 11-17.

Ferrer, J. (2002). *Revisioning Transpersonal Theory: A Participatory Vision of Human Spirituality*. Albany, NY: SUNY Press.

Finkelstein, S. & Hambrick, D. C. (1997). Top management teams: Group bases of executive action, in *Strategic leadership: Top executives and their effects on organizations*, New York: West.

Finlay, L. (2002). Negotiating the swamp: The opportunity and challenge of reflexivity in research practice. *Qualitative Research*, *2*(2), 209-230.

Firman, J. (1995). A suggested change in the egg diagram. *Psicosintesi*, *12*(2), 37-42.

Firman, J. (1996). *Self and Self-Realization.* Palo Alto, CA: Psychosynthesis Palo Alto.

Firman, J. & Gila, A. (2002). *Psychosynthesis: A Psychology of the Spirit.* New York: State University of New York Press.

Follett, M. P. (1924). *Creative Experience*. New York: Longmans, Green and Co.

Fornaciari, C. & Lund Dean, K. (2001). Making the quantum leap: Lessons from physics on studying spirituality and religion in organizations. *Journal of Organizational Change Management*, *14*(4), 335-351.

Friedman, H. (1981). *The construction and validation of a transpersonal measure of self-concept: The Self-Expansiveness Level Form*. Unpublished doctoral dissertation, Georgia State University.

Friedman, H. (1983). The self-expansiveness level form: A conceptualization and measurement of a transpersonal construct. *Journal of Transpersonal Psychology*, *15*, 1-14.

Friedman, M. & Rosenman, R.H. (1974). *Type A Behavior and Your Heart*. New York: Alfred Knopf.

Fry, L. W. (2003). Towards a theory of spiritual leadership. *Leadership Quarterly*, *14*(6), 693-727.

Fry, L. W. (2005). Toward a theory of ethical and spiritual well-being, and corporate social responsibility through spiritual leadership. In C. Dunne, R. A. Giacalone & C. L. Jurkiewicz (Eds.), *Positive Psychology and Corporate Responsibility* (pp. 47-83). Greenwich, CT: Information Age Publishing.

Fry, L. W. & Kriger, M. (2009). Towards a theory of being-centered leadership: Multiple levels of being as context for effective leadership. *Human Relations*, *62*(11), 1667-1696.

Gall, T. L., Charbonneau, C., Clarke, N. H., Grant, K., Joseph, A. & Shoudice, L. (2005). Understanding the nature and role of spirituality in relation to coping and health: A conceptual framework, *Canadian psychology*, *46(2),* 88-104.

Ghezeljeh, T. N. & Emami, A. (2009). Grounded theory: methodology and philosophical perspective. *Nurse Researcher*, *17*(1), 15–23.

Giacalone, R. A. & Jurkiewicz, C. L. (2003). Toward a science of workplace spirituality. In R. A. Giacalone & C. L. Jurkiewicz (Eds.), *Handbook of Workplace Spirituality and Organizational Performance* (pp. 3-28). New York: ME Sharpe.

Giacalone, R. A., Jurkiewicz, C. L. & Fry, L. W. (2005). From advocacy to science. The next steps in workplace spirituality research. In R. F. Paloutzian & C.L. Park (Eds.), *Handbook of the Psychology of Religion and Spirituality* (pp. 515-528). New York: Guilford Press.

Glaser, B. G. (1978). *Theoretical Sensitivity: Advances in the Methodology of Grounded Theory.* Mill Valley, CA: Sociology Press.

Glaser, B. G. (1998). *Doing Grounded Theory: Issues and Discussions.* Mill Valley, CA: Sociology Press.

Glaser, B. G. & Strauss, A. (1967). *The Discovery of Grounded Theory: Strategies for Qualitative Research.* New York: Aldine.

Gotsis, G. & Kortezi, Z. (2008). Philosophical foundations of workplace spirituality: A critical approach. *Journal of Business Ethics*, *78*, 575-600.

Gozdz, K. (2000). Toward transpersonal learning communities in business. *American Behavioral Scientist*, *43*(8), 1262-1285.

Gregory, J. (2009). The spiritually intelligent leader. *SiW Network*, *14*, 7-10.

Guba, E. G. & Lincoln, Y. S. (1994). Competing paradigms in qualitative research. In N. K. Denzin & Y. S. Lincoln (Eds.) *Handbook of Qualitative Research* (pp. 105-117). Thousand Oaks, CA: Sage.

Guba, E. G. & Lincoln, Y. S. (2001). *Guidelines and Checklist for Constructivist (a.k.a Fourth Generation) Evaluation*, Accessed August 2011, from http://www.wmich.edu/evalctr/archive_checklists/constructivisteval.pdf

Guba, E. G. & Lincoln, Y. S. (2008). Paradigmatic controversies, contradictions and emerging confluences. In N. K. Denzin & Y. S. Lincoln (Eds.), *The Landscape of Qualitative Research* (3rd edn., pp. 255-286). Thousand Oaks, CA: Sage.

Gull, G. A. & Doh, J. (2004). The Transmutation of the Organization: Toward a More Spiritual Workplace. *Journal of Management Inquiry*, *13*(2), 128.

Hackman, J. R. & Oldham, G. (1980). *Work Design*. Reading, MA: Addison-Wesley.

Hammersley, M. (1992). *What's Wrong with Ethnography? Methodological Explorations*. London: Routledge.

Hammersley, M. (1996). The relationship between qualitative and quantitative research: paradigm loyalty versus methodological eclecticism. In J.T.E. Richardson (Ed.), *Handbook of Research Methods for Psychology and the Social Sciences* (pp. 159-174). Leicester: BPA Books.

Hammersley, M. & Atkinson, P. (1995). *Ethnography: Principles in Practice*. London: Routledge.

Harding, E.M. (1965). *The I and The Not I: A Study of the Development of Consciousness*. Princeton, NJ: Princeton University Press.

Haraway, D.J. (1991). *Simians, Cyborgs and Women: The Reinvention of Nature*, London, Free Association Books.

Hickey, C. (1997). The use of literature in grounded theory. *Nursing Times Research*, 2, 371-378.

Hicks, D. A. (2003). *Religion and the Workplace: Pluralism, Spirituality, Leadership.* Cambridge: Cambridge University Press.

Hill, P.C., Jurkiewiz, C.L., Giacalone, R.A. & Fry, L.W. (2013). From concept to science: Continuing steps in workplace spirituality. In R.F. Paloutzian & C.L. Park (Eds.), *Handbook of the Psychology of Religion and Spirituality* (2nd edn., pp.617-631). New York: The Guilford Press.

Hill, P. C., Pargament, K. I., Hood, R. W. jr., Mccullough, M. E., Swyers, J. P., Larson, D. B. & Zinnbauer, B. J. (2000). Conceptualizing religion and spirituality: Points of commonality, points of departure. *Journal for the Theory of Social Behaviour, 30*, 51-77.

Howard, S. & Welbourn, D. (2004). *The Spirit at Work Phenomenon.* London: Azure.

Hogan, L. S. (2000). A framework for the practical applications of spirituality at work. In J. Biberman & M.D. Whitty (Eds.), *Work & Spirit: A Reader of New Spiritual Paradigm for Organizations* (pp. 55-76). Scranton: The University of Scranton Press.

Holland, J.L. (1997). *Making vocational choices: A theory of vocational personalities and work environments* (3rd edn.). Lutz, FL: Psychological Assessment Resources.

Hunter, I., Dik, B. J., & Banning, J. H. (2010). College students' perceptions of calling in work and life: A qualitative analysis. *Journal of Vocational Behavior*, 76(2), 178–186.

Hutchinson, S. A. (1993). Grounded theory: The method. In P. L. Munball & C. A. Boyd (Eds.), *Nursing Research: A Qualitative Perspective* (2nd edn., pp. 180-212). New York: National League for Nursing Press.

Inglehart, R. (1997). *Modernization and Postmodernization: Cultural, Economic and Political Change in 43 Societies*. Princeton, NJ: Princeton University Press.

Jacobi, J. (1965). *The Way of Individuation.* Hull, R.F.C. (Trans.). New York: Brace & World.

Jansen, K. J. & Kristof-Brown, A. L. (2006). Putting it all together: Toward a multi-dimensional theory of person-environmental fit, *Journal of Managerial issues*, *18*, 193-212.

Johnson, A. (2007). Mary Parker Follett: Laying the foundations for spirituality in the workplace. *International Journal of Public Administration*, *30*(4), 425-439.

Judge, T.A. & Bretz, R.D. (1992). Effects of work values on job choice decisions. *Journal of Applied Psychology*, 77(3), 261-271.

Judge, T.A. & Ferris, G. R. (1992). The elusive criterion of fit in human resource staffing decisions. *Human Resource Planning*, *15*(4), 47-67.

Jung, C. G. (2006). *On the Nature of the Psyche.* Hull, R. F. C. (Trans.). London: Routledge (original work published in 1960).

Jurkiewicz, C. L. & Giacalone, R. A. (2004). A values framework for measuring the impact of workplace spirituality on organizational performance. *Journal of Business Ethics*, *49*(2), 129-142.

Kammeyer-Mueller, J. D. (2007). The dynamics of newcomer adjustment: Dispositions, context, interactions and fit. In C. Ostroff & T. A. Judge (Eds.), *Perspectives on Organizational Fit* (pp. 99-122). New York: Lawrence Erlbaum.

Kammeyer-Mueller, J. D. & Wanberg, C. R. (2003). Unwrapping the organizational entry process: Disentangling multiple antecedents and their pathways to adjustment. *Journal of Applied Psychology*, *88*, 779-794.

Karakas, F. (2010). Spirituality and performance in organizations: A literature review. *Journal of Business Ethics*, *94*(1), 89-106.

King, S. & Nicol, D. (1999). Organizational enhancement through recognition of individual spirituality: Reflections of Jaques and Jung. *Journal of Organizational Change Management*, *12*(3), 234-242.

Kinjerski, V. M. & Skrypnek, B. J. (2004). Defining spirit at work: Finding common ground. *Journal of Organizational Change Management*, *17*, 26-42.

Kinjerski, V.M. & Skrypnek, B. J. (2006a). A human ecological model of spirit at work. *Journal of Management, Spirituality & Religion*, *3*(3), 231-241.

Kinjerski, V.M. & Skrypnek, B. J. (2006b). Creating organizational conditions that foster employee spirit at work. *Leadership and Organisation Development Journal*, *27*, 280-295.

Kinjerski, V.M. & Skrypnek, B. J. (2006c). *Measuring the intangible: Development of the spirit of work scale.* Paper presented at the Sixty-fifth Annual Meeting of the Academy of Management, Atlanta, GA.

Klenke, K. (2005). Introducing spirituality. *International Journal of Organizational Analysis, 13*(1), 4-7.

Kolodinsky, R. W., Bowen, M. G. & Ferris, G. R. (2003). Embracing workplace spirituality and managing organisational politics. In R. A. Giacalone and C. L. Jurkiewicz (Eds.), *Handbook of Workplace Spirituality and Organizational Performance* (pp. 164-180). New York: M. E. Sharpe.

Kolodinsky, R. W., Giacalone, R. A. & Jurkiewicz, C.L. (2008). Workplace values and outcomes: Exploring personal, organizational, and interactive workplace spirituality. *Journal of Business Ethics*, *81*, 465-480.

Korac-Kakabadse, N., Kouzmin, A. & Kakabadse, A. (2002). Spirituality and leadership praxis. *Journal of Managerial Psychology, 17*(3), 165-182.

Kouzes, J. M. & Posner, B. Z. (1995). *The Leadership Challenge*. San Francisco: Jossey-Bass.

Kouzes, J. M. & Posner, B. Z. (1999). *Encouraging the Heart: A Leader's Guide to Rewarding and Recognising Others*. San Francisco: Jossey-Bass.

Krahnke, K., Giacalone, R. A. & Jurkiewicz, C. L. (2003). Point counterpoint: Measuring workplace spirituality. *Journal of Organizational Change Management*, *16*, 396-405.

Krishnakumar, S. & Neck, C. P. (2002). The what, why and how of spirituality in the workplace. *Journal of Managerial Psychology*, *17*(3), 153-164.

Kristof, A. L. (1996). Person-organization fit: An integrative review of its conceptualizations, measurement, and implications. *Personnel Psychology*, *49*, 1-49.

Kristof-Brown A. L. (2000). Perceived applicant fit: Distinguishing between recruiters' perceptions of person-job and person-organization fit. *Personnel Psychology*, *53*, 643-671.

Kristof-Brown, A. L. & Billsberry, J. (2013). Fit for the future. In A.L. Kristof-Brown & J. Billsberry (Eds.), *Organizational Fit: Key Issues and New Directions* (pp. 1-18). Chichester: Wiley & Sons, Ltd.

Kristof-Brown, A. L. & Jansen, K. J. (2007). Issues of person-organization fit. In C. Ostroff & T. A. Judge (Eds.), *Perspectives on Organizational Fit* (pp. 123-154). New York: Lawrence Erlbaum.

Kristof-Brown, A. L., Zimmerman, R. D. & Johnson, E. C. (2005). Consequences of individuals' fit at work: a meta analysis of person-job, person-organisation, person-group, and person-supervisor fit. *Personnel Psychology*, *58*, 281-342.

Kurth, K. (2003). Spiritually renewing ourselves at work: Finding meaning through serving. In R.A. Giacalone & C.L Jurkiewicz (Eds.), *Handbook of Workplace Spirituality and Organizational Performance* (pp. 447-460). New York: M. E. Sharpe.

Labbs, J. J. (1995). Balancing spirituality and work. *Personnel Journal*, *74*(9), 60-76.

Lancaster, B. L. (1991). *Mind, Brain and Human Potential: The Quest for an Understanding of Self*. Shaftesbury, UK: Element.

Lancaster, B. L. (2004). *Approaches to Consciousness: The Marriage of Science and Mysticism*. Basingstoke, UK: Palgrave Macmillan.

Lancaster, B. L. & Palframan, J. T. (2009). Coping with major life events: The role of spirituality and self-transformation. *Mental Health, Religion & Culture*, *12*(3), 257-276.

LaPierre, L.L. (1994). A model for describing spirituality. *Journal of Religion and Health*, *33*, 153-161.

Lauver, K. J. & Kristof-Brown, A. (2001). Distinguishing between employees' perceptions of person-job and person-organization fit. *Journal of Vocational Behavior*, *59*, 454-470.

Lee, D., Sirgy, J. M., Efraty, D. & Siegel, P. (2003). A study of quality of work life, spiritual well-being, and life satisfaction. In R. A. Giacalone & C. L. Jurkiewicz (Eds.), *Handbook of Workplace Spirituality and Organizational Performance* (pp. 209-230). New York: M. E. Sharpe.

Leigh, P. (1997). The new spirit at work', *Training and Development*, *51*(3), 26-33.

Leiter, M. P. & Bakker, A.B. (2010). Work engagement: An introduction. In A. B. Bakker & M.P. Leiter (Eds.), *Work Engagement: A Handbook of Essential Theory and Research* (pp.1-9). Hove: Psychology Press.

Levine, J. M. & Moreland, R. L. (1998). Small groups. In D. T. Gilbert, S.T. Fiske & G. Lindzey (Eds), *The Handbook of Social Psychology* (4th edn., pp. 415-469). New York: McGraw- Hill.

Lewin, K. (1935). *A Dynamic Theory of Personality*. New York: McGraw-Hill.

Lewin, K. (1951). *Field Theory in Social Science*. New York: Harper.

Lincoln, Y. & Guba, E. (1985). *Naturalistic Inquiry.* Beverly Hills, CA: Sage.

Lips-Wiersma, M., Lund Dean, K. & Fornaciari, C. J. (2009). Theorizing the dark side of the workplace spirituality movement. *Journal of Management Inquiry*, *18*(4), 288-300.

Lips-Wiersma, M. & Nilakant, V. (2008). Practical compassion: Towards a critical spiritual foundation for corporate responsibility. In J. Biberman & L. Tishler (Eds.), *Spirituality in Business. Theory, Practice, and Future Directions* (pp. 51-72). New York: Palgrave MacMillan.

Lund Dean, K., Fornaciari, C. J. & McGee, J. J. (2003). Research in spirituality, religion and work: Walking the line between relevance and legitimacy. *Journal of Organizational Change Management*, *16*(4), 378-395.

Marques, J. (2006). The spiritual worker: An examination of the ripple effect that enhances quality of life in and outside the work environment. *Journal of Management Development*, *25*(9), 884-895.

Marques, J., Dhiman, S. & King, R. (2007). *Spirituality in the Workplace: What It Is, Why It Matters, How to Make It Work For You.* Fawnskin, CA: Personhood Press.

Massey, R. F. & Abu-Baker, K. (2010). A systemic framework for forgiveness, reconciliation and peace: Interconnecting psychological and social processes. In Kalayjian & R. F. Paloutzian (Eds.), *Forgiveness and Reconcilliation:Psychological Pathways to Conflict Transformation and Peace Building* (pp. 11-32). New York: Springer.

Maslow, A. (1954). *Motivation and Personality*. New York: Harper and Row.

Maslow, A. (1998). *Maslow on Management.* New York: John Wiley.

McClelland, D. C. (1961). *The Achieving Society*. New York, D. Van Nostrand.

McGrath J. E. & Johnson, B. A. (2003). Methodology makes meaning: How both qualitative and quantitative paradigms shape evidence and its interpretation. In P. Camic, J. R. Rhodes, and L. Yardley (Eds.), *Qualitative Research in Psychology* (pp. 31-48). Washington D.C.:APA Publications.

McSherry, W. & Cash, K. (2004). The language of spirituality: an emerging taxonomy. *International Journal of Nursing Studies*, *41*(2), 151-161.

Meglino, B.M., Ravlin, E.C. & Adkins, C.L (1989). A work value approach to corporate culture: A field test of the value congruence process and its relationship to individual outcomes. *Journal of Applied Psychology*, *74*, 424-432.

Milliman, J., Czaplewski, A. J. & Ferguson, J. (2003). Workplace spirituality and employee work attitudes: An exploratory empirical assessment. *Journal of Organizational Change Management*, *16*, 426-447.

Milliman, J., Ferguson, J. Trickett, D. & Condemi, B. (1999). Spirit and community at Southwest Airlines: An investigation of a spiritual values-based model. *Journal of Organizational Change Management*, *12*(3), 221-233.

Mills, J. Bonner, A. & Francis, K. (2006). The development of constructivist grounded theory. *International Journal of Qualitative Research*, *5* (March), 1-10.

Mirvis, P. H. (1997). Soul work in organizations. *Organization Science*, 8(2), 193-206.

Mitroff, I. & Denton, E. (1999). *A Spiritual Audit of Corporate America: A Hard Look at the Spirituality, Religion and Values in the Workplace*. San Francisco: Jossey-Bass.

Mitroff, I., Denton, E. & Alpaslan. C.M. (2009). A spiritual audit of corporate America: ten years later (spirituality and attachment theory, an interim report), *Journal of Management, Spirituality and Religion, 6* (1), 27-41.

Moxley, R. S. (2000). *Leadership and Spirit*. San Francisco: Jossey-Bass.

Munchinsky, P. M. & Monahan, C. J. (1987). What is person-environment congruence? Supplementary versus complementary models of fit. *Journal of Vocational Behaviour*, *31*, 268-277.

Murray, H.A. (1938). *Explorations in Personality*. Boston, MA: Houghton Mifflin.

Murray, H.A. (1951). Toward a classification of interaction. In T. Parsons & E.A. Shils (Eds.), *Toward a General Theory of Action* (pp. 434-464). Cambridge, MA: Harvard University Press.

Myers, V.L. (2014). *Conversations About Calling: Advancing Management Perspectives*. New York: Routledge.

Nandram, S. S. & Borden, M. E. (2010). Introduction: Exploring possibilities for a new paradigm. In S. S. Nandram & M. E. Borden (Eds.), *Spirituality and Business: Exploring Possibilities for a New Management Paradigm* (pp.1-16). Heidelberg, Germany: Springer.

Neal, J. (2000). Work as service to the divine. *American Behavioral Scientist*, *43*(8), 1316-1333.

Neck, C. P. & Milliman, J. F. (1994). Thought self-leadership: Finding spiritual fulfilment in organizational life. *Journal of Managerial Psychology*, *9*(6), 9-16.

Nelson, P.C. & Billsberry, J. (2007). *Exploring the impact of person-organisation fit on organisational performance*. Paper presented at the British Academy of Management annual conference, Warwick.

O'Neil, J. R. (1995). *The Paradox of Success: When Winning at Work Means Losing At Life.* New York: Putnam.

O'Reilly, C.A., Chatman, J.A. & Caldwell, D.F. (1991). People and organizational culture: A profile comparison approach to assessing person-organisational fit, *Academy of Management Journal*, *34*, 487-516.

Oates, K. L. M., Hall, M. E. L., & Anderson, T. L. (2005). Calling and conflict: A qualitative exploration of interrole conflict and the sanctification of work in Christian mothers in academia. *Journal of Psychology and Theology*, 33, 210–223.

Ostroff, C. & Schulte, M. (2007). Multiple perspectives of fit in organizations across levels of analysis. In C. Ostroff & T. A. Judge (Eds.), *Perspectives on Organizational Fit* (pp. 3-70). New York: Lawrence Erlbaum.

Oswick, C. (2009). Burgeoning workplace spirituality? A textual analysis of momentum and directions. *Journal of Management, Spirituality & Religion*, *6*(1), 15-25.

Palmer, P.J. (2004). *A Hidden Wholeness: The Journey Towards an Undivided Life*. San Francisco, CA: Jossey-Bass.

Pappas, J. & Friedman, H. (2007). Toward a conceptual clarification of the terms religious, spiritual, and transpersonal as psychological constructs. In J. Pappas. W. Smythe & A. Baydala (Eds.), *Cultural Healing and Belief Systems* (pp. 22-54). Calgary, Canada: Temeron Books.

Park, C. & Folkman, S. (1997). Meaning in the context of stress and coping, *Review of General Psychology*, *1*(2), 115-144.

Pargament, K. I. (1999). The psychology of religion and spirituality?: Yes and no. *The International Journal for the Psychology of Religion*, *9*, 3-16.

Parsons, F. (1909). *Choosing A Vocation*. Boston, MA: Houghton Mifflin.

Pawar, B. S. (2009). Some of the recent organizational behavior concepts precursors to workplace spirituality. *Journal of Business Ethics*, *88*(2), 245-261.

Payne, S. (2007). Grounded theory. In E. Lyons & A. Coyle (Eds.), *Analysing Qualitative Data in Psychology* (pp. 65-86). London: Sage.

Pfeffer, J. (2003). Business and the spirit: Management practices that sustain values. In R. A. Giacalone & C. L. Jurkiewicz (Eds.), *The Handbook of Workplace Spirituality and Organizational Performance* (pp. 29-45). New York: M. E. Sharpe.

Poole, E. (2009). Organisational spirituality - A literature review. *Journal of Business Ethics*, *84*(4), 577-588.

Powell, G. N. (1984). Effects of job attributes and recruiting practices on applicant decisions: A comparison. *Personnel Psychology*, *37*, 721-732.

Pratt, M. G. (1998). To be or not to be? Central questions in organizational identification. In D. A. Whetten & P. C. Godfrey (Eds.), *Identity in Organizations: Building Theory through Conversations* (pp. 171-207). Thousand Oaks, CA: Sage.

Reicher, S. & Stott, C. (2011). *Mad Mobs and Englishmen? Myths and Realities of the 2011 Riots* [ebook], London, Constable and Robinson.

Rosso, B. D., Dekas, K. H., & Wrzesniewski, A. (2010). On the meaning of work: A theoretical integration and review. *Research in Organizational Behavior*, 30, 91–127.

Rupani, N. (2010). Impact of spirituality: Views of an entrepreneur in India. In S. S. Nandrum & M.E. Borden (Eds.), *Spirituality and Business: Exploring Possibilities for a New Management Paradigm* (pp. 93-100). Heidelberg: Springer.

Ryan, A. M. & Schmitt, M. J. (1996). An assessment of organisational climate and P-E fit: A tool for organisational change. *International Journal of Organizational Analysis*, *4*, 75-95.

Rynes, S. L., Bretz, R.D. & Gerhart, B. (1991). The importance of recruitment in job choice: A different way of looking, *Personnel psychology*, *44*, 487-521.

Saks, A. M. & Ashforth, B. E. (1997). A longitudinal investigation of the relationships between job information sources, applicant perceptions of fit, and work outcomes, *Personnel Psychology*, *50*, 395-426.

Schneider, B. (1987). The people make the place. *Personnel Psychology*, *40*, 437-453.

Schreiber, R. S. (2001). The 'how to' of grounded theory: Avoiding the pitfalls. In P. N. Stern & R. S. Schreiber (Eds.), *Using Grounded Theory in Nursing* (pp. 55-83). New York: Springer.

Schwandt, T. A. (1994). Constructivist, interpretivist approaches to human inquiry. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of Qualitative Research* (pp. 118-137). Thousand Oaks, CA: Sage.

Scott, A. B. (1997). *Categorizing definitions of religion and spirituality in the psychological literature: A content analytic approach*. Unpublished manuscript.

Seale, C. (2002). Qualitative issues in qualitative inquiry. *Qualitative Social Work*, *1*(1), 97-110.

Sheep, M. L. (2004). Nailing down gossamer: A valid measure of the person-organization fit of workplace spirituality. *Academy of Management 2004 Annual Meeting*, New Orleans.

Sheep, M. L. (2006). Nurturing the whole person: The ethics of workplace spirituality in a society of organizations. *Journal of Business Ethics*, *66*(4), 357-375.

Sheep, M. L. & Foreman, P. O. (2012). An integrative framework for exploring organizational identity and spirituality. *Journal of Applied Business and Economics*, *13*(4), 11–29.

Sheldrake, P. (2001). *Spaces for the Sacred: Place, Memory and Identity*. Baltimore, MD: Johns Hopkins University Press.

Sheldrake, P. (2007). *A Brief History of Spirituality*, Oxford: Blackwell Publishing.

Shipp, A. J. (2006). T*he moving window of fit: Extending person-environment fit research with time*, Unpublished doctoral dissertation, University of North Carolina.

Shipp, A. J. & Edwards, J. R. (2005). *Recollected, current and anticipated person-environmental fit within the present moment*, Symposium presented at the annual Academy of Management Conference, Honolulu.

Singhal, M. (2007). *Spirituality at work: A study of Indian non-profit organizations.* Unpublished PhD Thesis. Indian Institute of Management, Calcutta.

Singhal, M. & Chatterjee, L. (2006). A person-organization fit-based approach for spirituality at work: Development of a conceptual framework. *Journal of Human Values*, *12*(2), 161-178.

Smith, J. & Eatough, V. (2007). Interpretative phenomenological analysis. In E. Lyons & A. Coyle (Eds.), *Analysing Qualitative Data in Psychology* (pp. 65-86). London: Sage.

Smith, J. & Osborn, M. (2008). Interpretative phenomenological analysis. In J. Smith (Ed.), *Qualitative Psychology: A Practical Guide to Research Methods* (pp. 53-80). London: Sage.

Stein, M. (1992). Organizational life as a spiritual practice. In M. Stein & J. Hollwitz (Eds.), *Psyche at Work: Workplace Applications of Jungian Analytical Psychology* (pp. 1-18). Wilmette, IL: Chiron Publications.

Stein, M. (1996). Individuation. In R.K. Papadopoulos (Ed.), *The Handbook of Jungian Psychology: Theory, Practice and Applications* (pp. 196-214). New York: Routledge.

Steingard, D. S. (2005). Spiritually-informed management theory: Towards profound possibilities for inquiry and transformation. *Journal of Management Inquiry*, *14*, 227-241.

Stern P. N. (1980). Grounded theory methodology: Its uses and applications. *Image*, *12*, 20-23.

Stern, P. N. (1994). Eroding grounded theory. In J. M. Morse (Ed.), *Critical Issues in Qualitative Research Methods* (pp. 212-223). Thousand Oaks, CA: Sage.

Stevison, M., Dent, E. & White, D. (2009). Toward a greater understanding of spirit at work: A model of spirit at work and outcomes. *Academy of Management Proceedings*, 1-6.

Strauss, A. & Corbin, J. (1990). *Basics of Qualitative Research: Grounded Theory Procedures and Techniques.* Newbury Park, CA: Sage.

Strauss, A. & Corbin J. (1994). Grounded theory methodology: An overview. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of Qualitative Research* (pp. 273-285). Thousand Oaks, CA: Sage.

Strauss, A. & Corbin, J. (1998). *Basics of Qualitative Research: Grounded Theory Procedures and Techniques* (2nd edn). Thousand Oaks, CA: Sage.

Sutich, A. (1980). Transpersonal psychotherapy: History and definition. In S. Boorstein (Ed.), *Transpersonal Psychotherapy* (pp. 8-11). Palto Alto, CA: Science & Behavior Books.

Thompson, W. D. (2000). Can you train people to be spiritual? *Training and Development, 54*(12), 18-19.

Tischler, L., Biberman, J. & Altman, Y. (2007). A model for researching about spirituality in organizations. *Business Renaissance Quarterly*, *2*(2), 23-39.

Tombaugh, J. R., Mayfield, C. & Durand, R. (2011). Spiritual expression at work: Exploring the active voice of workplace spirituality. *International Journal of Organizational Analysis*, *19*(2), 146-170.

Treadgold, R. (1999). Transcendent vocations: Their relationship to stress, depression, and clarity of the self. *Journal of Humanistic Psychology*, *39*(1), 81-105.

Turner, J. (1999). Spirituality in the workplace, *caMagazine*, *132*(10), 41–42.

Tziner, A. (1987). Congruency issue retested using Fineman's achievement climate notion, *Journal of Social Behavior and Personality*, 2, 63-78.

Vancouver, J. B. & Schmitt, N. W. (1991). An exploratory examination of person-organization fit: Organizational goal congruence, *Personnel Psychology*, *44*, 333- 352.

Vaughan, F. (1985). Discovering transpersonal identity. *Journal of Humanistic Psychology*, *25*(3), 13-38.

Wagner-Marsh, F. & Conley, J. (1999). The fourth wave: The spiritually based firm. *Journal of Organizational Change Management*, *12*(4), 292-301.

Walsh, W.B. (1987). Person-environment congruence: A response to the Moos perspective. *Journal of Vocational Behavior*, *31*, 347-352.

Walsh, R. & Vaughan, F. (1993). Introduction. In R. Walsh & F. Vaughan (Eds.), *Paths beyond Ego: The Transpersonal Vision* (pp. 1-10). New York: Penguin Putnam.

Wanous, J. P. & Colella, A. (1989). Organisational entry research: Current status and future directions. In G. R. Ferris & K. M. Rowland (Eds.), *Research in Personnel and Human Resources Management*, Greenwich, CT: JAI Press.

Washburn, M. (2003). *Embodied Spirituality in a Sacred World.* Albany, NY: SUNY Press.
Watt, D. (2007). On becoming a qualitative researcher: The value of reflexivity. *Qualitative Report*, *12*(1), 82-101.

Willig, C. (2001). *Introducing Qualitative Research in Psychology: Adventures in Theory and Method.* Buckingham, UK: Open University Press.

Witt, L. A. (1998). Enhancing goal congruence: A solution to organisational politics. *Journal of Applied Psychology*, *83*, 666-674.

Wulff, D. M. (1997). *Psychology of Religion: Classical and Contemporary*, New York: Wiley & Sons, Ltd.

Zinnbauer, B. J. & Pargament, K. I. (2005). Religiousness and spirituality. In R.F. Paloutzian & C.L. Park (Eds.), *The Handbook of the Psychology of Religion and Spirituality* (pp.21-42). New York: Guilford Press.

Zinnbauer, B.J., Pargament, K.I., Cole, B.C., Rye, M.S., Butter, E.M., Belavich, T.G., Hipp, K.M., Scott, A.B. & Kadar, J.L. (1997). Religion and spirituality: Unfuzzying the fuzzy. *Journal for the Scientific Study of Religion*, *36*, 549-564.

Zinnbauer, B. J., Pargament, K. I. & Scott, A.B. (1999). The emerging meanings of religiousness and spirituality: Problems and prospects, *Journal of Personality, 67*(6), 889-920.

Appendices

Appendix 1 - Copy of letter confirming ethical approval

Dear Jason,

With reference to your application for Ethical approval:

Spirituality in the workplace - Grounding a person-organisation fit approach

Ref.: 08/PSY/025

Liverpool John Moores University Research Ethics Committee (REC) has been reviewed by Chair's action. I am happy to inform you that the Committee are content to give a favourable ethical opinion and recruitment to the study can now commence.

Approval is given on the understanding that:

· any adverse reactions/events which take place during the course of the project will be reported to the Committee immediately;

· any unforeseen ethical issues arising during the course of the project will be reported to the Committee immediately;

· any substantive amendments to the protocol will be reported to the Committee immediately.

· the LJMU logo is used for all documentation relating to participant recruitment and participation e.g. poster, information sheets, consent forms, questionnaires. The JMU logo can be accessed at www.ljmu.ac.uk/images/jmulogo

For details on how to report adverse events or amendments please refer to the information provided at http://www.ljmu.ac.uk/RGSO/RGSO_Docs/EC8Adverse.pdf

Please note that ethical approval is given for a period of five years from the date granted and therefore the expiry date for this project will be **16th October 2013**. An application for extension of approval must be submitted if the project continues after this date.

Yours sincerely

PP:

Brian Kerrigan
Chair of the LJMU REC
Tel: 0151 231 3119
E-mail: j.m.mcwatt@ljmu.ac.uk

Appendix 2 - Invitation letter to sample

Date

REQUEST FOR INTERVIEW VOLUNTEERS - 'SPIRITUALITY IN THE WORKPLACE - THE DEVELOPMENT OF A THEORETICAL MODEL

Dear

Liverpool John Moores University is currently undertaking organisational research in Europe. The overall purpose of our research is to explore and understand the organisational conditions that foster 'spirituality in the workplace'. This innovative and prestigious research study is the first of its kind in Europe, as previous research has been conducted in the US and Canada - thus, the current study is being undertaken to discover the relevance of 'spirituality in the workplace' from a European perspective. Specifically, previous research in the US has identified spirituality at work, at a personal level reflecting features such as: *a belief that one's work makes a contribution*, *a sense of connection to others and common purpose*, *an awareness of a connection to something larger than self.*

Your organisation has been chosen to participate in the study given its recent success in the 2008, Top 50 *'Best Places to Work in Europe'* awards. Overall, the research will accrue a number of potential benefits. Firstly, by determining the organisational conditions that influence spirituality at work in the European context, it will help advance best practice in this area. Secondly, the study is expected to demonstrate the relative importance and benefits of this growing field to the individual employee, to the progressive modern organisation, and to society as a whole.

The interview process would last no longer than one hour with each employee and would ideally involve discussions with approximately five different employees in the place of work. A participant information sheet can be found at Appendix B.

Naturally, to ensure the highest standards of ethics, confidentiality and anonymity - volunteers would be fully briefed before and after the interview process. All material would also be dealt with in the strictest confidence, and volunteers would be given pseudonyms in any published material.

Your participation is welcomed and if you would like to become involved with this study, or have any further questions then please contact me by email xxxxxxxxxxx [email address removed] or return the research participation form at Appendix A to the following address:

Mr Jason Palframan
c/o Professor Les Lancaster
School of Psychology, Liverpool John Moores University,
15-21 Webster Street, Liverpool L3 2ET, United Kingdom
Telephone xxxxxx or xxxxxxxxxxx

Yours sincerely

Appendix 3 - Participant consent form

<div align="center">

LIVERPOOL JOHN MOORES UNIVERSITY

**FORM OF CONSENT TO TAKE PART AS A SUBJECT
IN A MAJOR PROCEDURE OR RESEARCH PROJECT**

</div>

Title of project/procedure: 'Spirituality in the workplace - The development of a theoretical model'

I, ... agree to take part in

   (**Subject's** full name)*

the above named project/procedure, the details of which have been fully explained to me and described in writing.

Signed ....   Date..

      (Subject)

I, **<u>Jason Timothy Palframan</u>**..certify that the details of this

   (**Investigator's** full name)*

project/procedure have been fully explained and described in writing to the subject named above and have been understood by him/her.

Signed ....   Date..

      (Investigator)

I, ...certify that the details of this

   (**Witness'** full name)

project/procedure have been fully explained and described in writing to the subject named above and have been understood by him/her.

Signed..   **Date** ....

      (Witness)

* Please print in block capitals

Appendix 4 - Participant information sheet

Name of researcher: Jason Timothy Palframan
                                School of Psychology
                                Liverpool John Moores University
                                15-21 Webster Street, Liverpool L3 2ET

Supervisor: Prof BL Lancaster (Director of Studies)
                                School of Psychology, Liverpool John Moores University

Title of study: 'Spirituality in the workplace - The development of a theoretical model'

Purpose of study:

This study is being conducted to help develop a theoretical model to explain the organisational conditions that foster spirituality at work (spirituality at work); the factors and processes that influence those conditions; and the consequences of those conditions. The key questions to be addressed are: *What are the antecendant factors that lead individuals and organisations to seek out spirituality at work? (Antecedent factors leading to spirituality at work); What are the psychological factors and organisational conditions that foster spirituality at work? (Individual-organisational spirituality at work Alignment); What are the consequences of aligning those factors and conditions for the individual and organisation? (spirituality at work Consequences)*

Procedures and Participants Role:

You will be interviewed by the researcher (myself) about your experiences of spirituality in the workplace, and asked to describe, for example, how your personal needs are being met through the organisation and its culture. Interviews will be conducted at a location of your choosing - typically these would be in the workplace. Interviews will be recorded on a dictaphone and transcribed word-for-word. Interview tapes will not be kept for any longer than 4 weeks. Copies of the transcripts will be sent to you for your approval, and where appropriate you may add any further comments you feel are of relevance. You may be approached for further interviews, but you have the right to ask not to be contacted for any further interviews.

If at any later stage you feel that there were certain points that you didn't mention, but feel are important - then please feel free to contact me by email xxxxxxxxxx [email address removed] or by phone on xxxxxxxxxxxx [number removed].

Naturally, all material will be dealt with in the strictest confidence, and if you wish, you will be given a pseudonym to protect your anonymity.

> **Please Note:**
>
> **All participants have the right to withdraw from the study at any time without prejudice and retain access to services which are already being provided or may subsequently be provided to the participant.**

Appendix 5 - Initial semi-structured interview schedule

Study: 'Spirituality in the workplace - The development of a theoretical model'

Interviewer: Jason Palframan, School of Psychology, Liverpool John Moores University

Research Purpose

- The overall purpose of the research is to develop a theoretical model of spirituality at work.

Research Questions

- What are the antecedent factors that lead individuals and organisations to seek out spirituality at work?
- What are the perceived spiritual preferences (needs) of individuals, and how are those preferences fulfilled through the context of the workplace (supplies)?
- What are the consequences of meeting spiritual preferences, as perceived by individuals?

Criteria for Inclusion:
- Participants should be reasonably articulate in English language & able to reflect on their own experience.

Participant Name:	
Date & Time	**Venue**

Antecedents of spirituality at work (Antecedent factors leading to spirituality at work);
- For what reasons did you join your current organisation?

Experience(s) of spirituality in the workplace (Individual-organisational spirituality at work alignment).

Integration
- To what extent is it important for the workplace to acknowledge your individual needs and integrate your personal needs with work life?
- In what ways, if any, does the workplace allow for expression of inner beliefs and values in life?

Meaning at work
- How important is it that work should be related to what you value in life?
- In what ways is it important that your work is personally meaningful?
- To what extent is it important that your work has worth?

Transcendence of Self
- In what ways does your organisation foster a strong sense of community?
- How often are you able to connect with others in the workplace?
- To what extent is the workplace able to overcome people's differences to create unity?

Growth and development
- How important is it for you to be able to grow in the workplace?
- To what extent is the workplace able to help you achieve personal fulfilment?
- To what extent is the workplace able to be a place where you can develop your full potential?

Consequences of spirituality at work (What are the consequences of a perceived alignment with individual spirituality at work needs and individual perceptions of organisation spirituality at work supplies).

- What, if any, are the personal outcomes for you in terms of the workplace being able to meet your needs?
- What are the benefits of having a strong expression of your inner beliefs and values at work?

Explicit questions about spirituality at work

- What does spirituality mean to you? (beliefs and orientation)
- For what reasons would an organisation want to foster spirituality at work?
- Why would employees want to take up spirituality at work?
- What, if any, is the relationship between spirituality and the workplace? (e.g. working practices, relationships).

Closing questions:
- [Any relevant material not included in the foregoing sections] - any questions you feel I should have asked?

Appendix 6 - Developed semi-structured interview schedule.

Study: 'Spirituality in the workplace - The development of a theoretical model'

Interviewer: Jason Palframan, School of Psychology, Liverpool John Moores University

Research Purpose

- The overall purpose of the research is to develop a theoretical model of spirituality at work.

Research Questions

- What are the antecedent factors that lead individuals and organisations to seek out spirituality at work?
- What are the perceived spiritual preferences (needs) of individuals, and how are those preferences fulfilled through the context of the workplace (supplies)?
- What are the consequences of meeting spiritual preferences, as perceived by individuals?

Criteria for Inclusion:
- Participants should be reasonably articulate in English language & able to reflect on their own experience.

Participant Name:	
Date & Time	Venue

Antecedents of spirituality at work (Antecedent factors leading to spirituality at work);
- For what reasons did you join your current organisation? What attracted you?

Experience(s) of spirituality in the workplace (Individual-organisational spirituality at work alignment).

Integration
- To what extent is it important for the workplace to acknowledge your individual needs and integrate your personal needs with work life?
- In what ways, if any, does the workplace allow for expression of inner beliefs and values in life?

Meaning at work
- Describe how important is it that work should be related to what you value in life.
- In what ways is your work that you do personally meaningful?
- To what extent do you feel that making a difference to others is meaningful?

Transcendence of Self
- In what ways does your organisation foster a strong sense of community?
- How often are you able to connect with others in the workplace?

- To what extent is the workplace able to overcome people's differences to create unity?

Personal Growth and development
- How important is it for you to be able to grow in the workplace?
- To what extent is the workplace able to help you achieve personal fulfilment?
- In what ways does the organisation foster growth and development?

Openness as culture
- Given the evidence of (SWP) an open culture - in what ways did this effect you, if any, when you first joined? (adjustment)
- In what ways does the organisation foster openness?

Security of self
- In what ways does the organisation foster a sense of security for you, if any?

Self-awareness
- Please describe the frequency, if any, as to when you personally reflect about who you are - and how you fit into the organisation.

Reconciling self
- Please describe your experiences of trying to reconcile your own inner needs within the workplace.

Consequences of spirituality at work (What are the consequences of a perceived alignment with individual spirituality at work needs and individual perceptions of organisation spirituality at work supplies).

- What, if any, are the personal outcomes for you in terms of the workplace being able to meet your needs?
- What are the benefits of having a strong expression of your inner beliefs and values at work?

Explicit questions about spirituality at work
- What does spirituality mean to you? (beliefs and orientation)
- For what reasons would an organisation want to foster spirituality at work? (antecedents).
- Why would employees want to take up spirituality at work?
- What specific practices or strategies do you feel may or possibly could enhance SWP?

Closing questions:
- [Any relevant material not included in the foregoing sections] - any questions you feel I should have asked?

Appendix 7 - Example of a post-interview memo

KD initially talks initially about how nice a company BB is to work for. The early relationships she built had a long lasting effect on her. Clearly here we can see a **sense of belonging** and **supporting relationships** by the way she talks about BB. A mention about staff stability index is interesting around the longevity of staff staying with BB.

She talks about her role being more than a job and her passion is expressed through her work giving her a high level of **integration and self-workplace authentication**. She also talks about a **lack of status differentials**.

Meaningfulness in terms of the **feedback** employees receive is another important factor. Feedback is also a key facet of regular PDP one to one meetings where **self-expression** is evident.

Openness is then spoken about, and how approachable the directors are and the culture.

Charity work then becomes a key focus and she talks about **making a difference**. Here I have included a new property of **contribution to others**.

Fostering community is facilitated through **open plan** type offices so this helps staff to engage. I have included a new property **open plan office** and included this under **employee relations** as way of enhancing relations. In addition a sense of being part of a community highlights the idea of **self expansiveness** through visual interaction with the community. The idea of seeing others in this way and being part of a wider community is similar to An Cosán and Vitae.

She also talks about charity where others know what that charity means to you - I have highlighted this under **employee relations** and respect for **beliefs and diversity**.

One of the ways of overcoming diversity and to create a community is through having a shared or **common purpose**. This links back to the foundational attributes as key for context.

In terms of **growth - self-leadership** is evident and a sense of **trust**.

When asked about consequences she talks about how responsibility has enabled her to grow and become more independent.

Being yourself is also evident when asked how spirituality at work is seen in the workplace. This is a key aspect of the interview and fits with **self-workplace authentication and integration**. Why someone would want them to take up spirituality at work is because of a **sense of fit**.

The interview is then complete after talking about the compliment game.

Name: Memos\\KD Interview 1 Beaverbrooks

Appendix 8 - Example of an early memo on the concept of openness

1st interview (29th May 2009)

The interviewee highlights how it is very important that you are heard in the organisation and that your own beliefs are respected. She uses the words 'I do think it is important that they understand where you're coming from as an individual - that you're not moulded into their beliefs and what spirituality is'. There is a sense from this of openness within the culture of the organisation that allows freedom of expression. I need to further distinguish when and where openness is evident.

2nd interview (2nd June 2009)

Again there is a sense of openness in the way that the interviewee talked about the open circle ritual. She notes how people talk about different things, and where the ritual is a chance to offload and get something off your chest and for somebody to listen to you. At this stage I am not sure whether openness is a category or a concept. My own sense is that is certainly isn't a property as already the concept consists of the 'open circle ritual' and 'freedom of expression'. Could openness and freedom of expression be merged?

3rd Interview (2nd June 2009)

Openness is apparent again where she notes how the organisation accepts everybody as being unique. In this case she talks about an employee who is gay and uses the words 'there's no real sense of anything being made of that, do you know, she's just the same as all of us but I think it's a sense of we are all different and an acceptance that we are all different'. From the three interviews, it appears that openness is fundamental to the culture of the organisation. To what extent does openness foster spirituality at work? Are there any negative consequences to being open? In what other ways is openness visible? This needs to be examined in more detail and I need to check this out in subsequent interviews.

There is a link between this memo and the one titled 'supportive culture', consider sorting and merging these? Whilst it is too early to be sure, openness could form part of the broader context?

Linked Item

Nodes\\Tree Nodes\\Normative expressions\Openness

Appendix 9 - Example of a later memo, after sorting early memos

Concept: Reconciling self

My earlier memo's of reconciling self always felt there was something missing. The depth of explanation seemed too shallow. In the first instance reconciling was noted through a conscious realisation moment. However, the dynamic process that runs throughout reconciling is much more than this. The tension recognised through reconciling is also evident in an earlier memo termed adjustment. Both adjustment and a conscious realisation moment could help to explicate the action strategies evident from participants. Reconciling is thus termed a dynamic term that includes the following process:

Reconciling through the expression of self is evident before an entry into the organisation. Thus, there is a tension, in terms of trying to adjust and this was evident in terms of socialisation and fits well with PO fit.

Reconciling is also evident whilst in the organisation - where the individual is attempting to meet a number of needs. However, at the same time, there is a paradox. These needs are also in state of fluidity and are changing in the confines of the psyche. i.e. Through the process of growth the individual may seek other opportunities or need to adjust to aspects of the work environment as noted through the organisational supplies (aligning practices). In this case the organisation can make the adjustments seen through (reactive adjustment).

Overall, the process of reconciling is inevitable, however in order for the individual to stay in the organisation either the organisation or individual has to make adjustments. Reconciling self can also be interpreted from a deeper process where the ego-self axis is in continual interaction.

More reflection is needed on the process however. I'm not sure if a conscious realisation moment is the right word to use? Is it correct to use reactive adjustment, or isn't it just active adjustment? Should I use the term aligning practices, or include spirituality at work supplies? I'm not sure, but I'll need to consider these points going forward.

Linked Item
Nodes\\Tree Nodes\\Reconciling self

Appendix 10 - Final hierarchy of meaning units or open codes

Free Nodes

Name		Sources	References
A deeper knowing		1	1
A force for good		6	15
A search for deeper meaning (2)		4	6
A sense of belonging (2)		7	15
A sense of connection		6	8
Action strategies		19	37
Active adjustment		11	18
Adjustment		11	18
Affected by the culture		11	11
Antecedents		25	50
Being at ease within oneself		3	3
Being fully present		3	4
Being part of a family		12	12
Being part of something bigger		7	13
Caring		6	10
Celebrating success		2	3
Challenging work		1	3
Coaching		3	3
Commitment to a common good		5	7
Common purpose		3	3
Communal engagement		11	16
Conscious reconcilling experiences		12	19
Consequences		24	52
Contribution to society		2	2
Emphatic understanding		10	22
Employee committment		8	14
Employee development		12	28
Employee reflexivity		10	27
Employee relations		17	27
Enacting social change		6	15
Encouragement of human potential		10	25
Enriching lives		11	13
Experiencing shared unity		3	3
Feedback		7	10
Feeling authentic		6	7
Feeling safe		6	8
Foundational attributes		19	56
Freedom of expression		13	21
Fulfillment		4	4
Growth as innate potentail		2	3
Having fun		1	1
Human uniqueness		7	18
Inner development		3	3
Integration		21	27
Integrity		5	8

Free Nodes

Name		Sources	References
Interest in the personal life		6	8
Intutive knowing		6	8
Job design		11	19
Job satisfaction		7	8
Lack of status differentials		7	11
Leadership as holding		13	31
Making a contribution to others		3	5
Making a differance		6	8
Managing the shadow side		3	4
Meaning and purpose		18	27
Meaningful work		16	36
More than a job		8	14
Need to connect to something larger than oneself		8	16
Needs realisation		4	4
Normative Commitment		8	14
Normative expressions		23	58
Open circle ritual		9	23
Openness (2)		15	32
Passionate about ones work		5	5
Personal Growth		9	14
Personal growth and change		11	13
Personal reflection		4	5
Positivity at work		2	2
Providing space		5	7
Raising consciousness		2	2
Reconciling self		1	1
Reflective appreciation		1	1
Relational leadership		15	42
Respect (2)		10	18
Role modelling		9	15
SAW needs		33	127
SAW supplies		28	119
Security of self		7	11
Self-expansiveness		9	16
Self-expression		6	8
Self-leadership		7	11
Self-realisation		11	17
Self-workplace authentication		23	39
Social justice and change		4	6
Social responsiblity		12	20
Supporting behaviour		7	10
Supportive Culture		15	26
The effect on people's lives		6	11
The self as evolving		9	11
Trust (2)		7	8

Free Nodes

	Name		Sources	References
⭘	Values	🌐	19	53
⭘	Vision and Mission	🌐	3	3
⭘	Work teams	🌐	3	3
⭘	Work-life balance	🌐	1	2