

2021

## Workplace Spirituality Among University Administrative Employees in Southeastern Georgia

Leo W. Riley Jr  
*Walden University*

Follow this and additional works at: <https://scholarworks.waldenu.edu/dissertations>



Part of the [Religion Commons](#)

---

This Dissertation is brought to you for free and open access by the Walden Dissertations and Doctoral Studies Collection at ScholarWorks. It has been accepted for inclusion in Walden Dissertations and Doctoral Studies by an authorized administrator of ScholarWorks. For more information, please contact [ScholarWorks@waldenu.edu](mailto:ScholarWorks@waldenu.edu).

# Walden University

College of Management and Technology

This is to certify that the doctoral dissertation by

Leo Williams Riley Jr.

has been found to be complete and satisfactory in all respects,  
and that any and all revisions required by  
the review committee have been made.

## Review Committee

Dr. Tom Butkiewicz, Committee Chairperson, Management Faculty  
Dr. Steven Tippins, Committee Member, Management Faculty  
Dr. Craig Barton, University Reviewer, Management Faculty

Chief Academic Officer and Provost  
Sue Subocz, Ph.D.

Walden University  
2021

Abstract

Workplace Spirituality Among University Administrative Employees in Southeastern  
Georgia

by

Leo Williams Riley, Jr.

MA, Luther Rice Seminary University, 2010

BS, Beulah Heights University, 2009

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Management

Walden University

July 2021

## Abstract

Work engagement in the United States is reportedly below 30%, and a 4.6% decline in employee tenure with worker devaluation concerns university management in higher education. The specific management problem was university management's lack of university worker's knowledge concerning workplace spirituality's influence on the lived experiences of university administrative employees who were unsatisfied, depersonalized, and devalued at a university located in Southeastern Georgia. The purpose of this qualitative transcendental phenomenological study was to identify and report the lived experiences of university administrative employees regarding workplace spirituality. The reciprocity theory was the conceptual framework in this study. The study research question addressed the lived experiences of university administrative employees regarding workplace spirituality in Southeastern Georgia. A convenience sample of 20 university administrative employees completed the interviews. Data were collected through in-depth interviews, transcribed, hand-coded, and analyzed. The study findings yielded 8 themes from 8 interview questions. These analyses indicated 11 of 20 participants agreed that spirituality provides purpose in the workplace contributing to a positive organizational culture. Fourteen participants believed that their spirituality brought about positive change in workplace spirituality and worker satisfaction. This study shows that workplace spirituality could increase productivity and enhance job performance quality among university workers. Implications for positive social change may exist for university management in higher education by spiritualizing the workplace to benefit the employee value system, organizational management, and stakeholders.

Workplace Spirituality Among University Administrative Employees in Southeastern  
Georgia

by

Leo Williams Riley, Jr.

MA, Luther Rice Seminary University, 2010

BS, Beulah Heights University, 2009

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Management

Walden University

July 2021

## Dedication

To my brother, my heart and best friend, who has gone on to meet the Lord, Leon Harris, III. The one who gave me much strength along the way and encouraged me to be the best that I could be. To Javoria Young, my companion and soul mate. To my children, Katrina, Leo III, Tanaria, Mignon, and Xavier, who always said, "We are proud of you, Dad." I further dedicate this work in loving memory of my mother, the late Linda Belton Riley. To my mentor, Professor Betty Palmer of Beulah Heights University, who pushed me in my whiny days of "I cannot do this," and gave encouraging advice and support through difficult days. For all my friends who believed in me and encouraged me, I dedicate this work to all your moral support, encouragement, and words of advice. A mere "thank you" is not enough to show my gratitude for your support, but I say it with much heartfelt adoration and gratification to you all. Thank you.

## Acknowledgments

It is with sincere appreciation that I acknowledge those who guided and supported me along this journey. First, I thank my family, friends for their untiring support throughout this doctoral process. Special thanks go to my brother and best friend, the late Leon Harris, for his encouragement, support, and patience, during the countless hours spent on my academics, research, and writing for this study. To Javoria Young, my loving companion, to my children, Katrina, Leo III, Tanaria, Mignon, and Xavier, for their steady and consistent support and encouragement.

I extend this sincere appreciation to my dissertation committee, Dr. Thomas Butkiewicz, Dr. Steven Tippins, and Dr. Craig Barton, who provided guidance, motivation, and reassurance throughout the process of drafting and completing this dissertation. To Dr. Betty Palmer, my friend and colleague for several years, thanks for your encouragement and wisdom through the difficult beginning days of academic study. My good friend, classmate, and colleague, Dr. Michael Dawkins of Philadelphia, thank you for just being supportive, kind, and most of all, my friend.

## Table of Contents

List of Tables .....	v
List of Figures .....	vi
Chapter 1: Introduction to the Study.....	1
Background of the Study .....	3
Problem Statement .....	8
Purpose of the Study .....	9
Research Question .....	10
Conceptual Framework.....	10
Nature of the Study .....	12
Definitions.....	15
Assumptions.....	16
Scope and Delimitations .....	16
Limitations .....	17
Significance of the Study .....	17
Significance to Practice.....	19
Significance to Theory .....	19
Significance to Social Change .....	20
Summary and Transition.....	21
Chapter 2: Literature Review .....	23
Literature Search Strategy.....	25
Conceptual Framework.....	26



Literature Review.....	29
WSD.....	54
Workplace Spirituality and Conscious Awareness.....	62
Harmonizing Conscious Awareness and Workplace Spirituality.....	64
Workplace Spirituality and Connectedness.....	66
Workplace Spirituality and Interconnectedness.....	77
Workplace Spirituality and Shared Value.....	78
Workplace Spirituality and Benevolence.....	81
Summary and Conclusions.....	82
Chapter 3: Research Method.....	84
Research Design and Rationale.....	85
Role of the Researcher.....	86
Methodology.....	86
Participant Selection Logic.....	87
Instrumentation.....	91
Cognizant Approval.....	95
Procedures for Recruitment, Participation, and Data Collection.....	95
Data Analysis Plan.....	98
Issues of Trustworthiness.....	100
Credibility.....	100
Transferability.....	101
Dependability.....	101

Confirmability.....	102
Ethical Procedures .....	103
Summary .....	103
Chapter 4: Results.....	105
Research Setting.....	105
Demographics .....	106
Data Collection .....	107
Data Analysis .....	110
Evidence of Trustworthiness.....	112
Credibility .....	112
Transferability.....	113
Dependability.....	113
Confirmability.....	114
Study Results .....	114
Interview Question 1 .....	121
Interview Question 2.....	124
Interview Question 3.....	126
Interview Question 4.....	127
Interview Question 5.....	129
Interview Question 6.....	130
Interview Question 7.....	132
Interview Question 8.....	132

Summary .....	135
Chapter 5: Discussion, Conclusions, Recommendations.....	137
Interpretation of Findings .....	137
Limitations of the Study.....	143
Recommendations.....	143
Implications.....	145
Conclusions.....	149
References.....	151
Appendix A: Interview Questionnaire .....	199
Appendix B: Research Study Participation Initial Email .....	201
Appendix C: Interview Questions.....	203
Appendix D: Transcript Approval Letter.....	204
Appendix E: Letter of Cooperation.....	205

## List of Tables

Table 1. Subject Participant Background Data.....	116
Table 2. Participant's Foundational Basis for Workplace Spirituality.....	122
Table 3. Participant's Narratives of Workplace Spirituality.....	124
Table 4. Theme Responses to Interview Question 3.....	127
Table 5. Expressing Spirituality in a Shared Community.....	128
Table 6. Participant's Description of Their Spiritual Articulation at Work.....	131
Table 7. Core Values.....	133

## List of Figures

Figure 1. Participant Ethnic Makeup .....	117
Figure 2. Gender, Heritage, and Economic Status Scale .....	117
Figure 3. Participant Foundational Structure .....	118
Figure 4. Themes Related to Mindfulness .....	126
Figure 5. Vocal Scale .....	130
Figure 6. Positive Social Gain Scale.....	132

## Chapter 1: Introduction to the Study

Workplace spirituality is a phenomenon that can affect human awareness in the workplace. There is a significant gap in the research concerning the relationship between workplace spirituality and human value such as trust, honesty, loyalty, peace, and love in the work environment. This gap is critical for future research because of the influence workplace spirituality has on the generalized organizational climate of university workers in Southeastern Georgia. Study results can be used to integrate workplace spiritual practices, allowing workers and other professionals to benefit from workplace spirituality. This qualitative transcendental phenomenological study was designed to identify and report the lived experiences of university administrative employees regarding workplace spirituality in Southeastern Georgia. The aim was to uncover human perception, the impact of workplace spirituality in the work environment, and how workplace spirituality can be used as a strategy to improve performance and learning.

Workplace spirituality affects the character, attitudes, and performance of those working together in a vibrant environment to bring value to both individuals and university management (Ayoun et al., 2015; Mahakud & Gangai, 2015). The general management problem was a high university administrative turnover rate due to inequity and unfair leadership practices, leaving workers depersonalized and devalued across universities in the United States. The specific management problem was university management's lack of knowledge about workplace spirituality's influence on lived experiences of university administrative employees who were unsatisfied, depersonalized, and devalued at a university located in Southeastern Georgia.

This decline in administrative university worker performance and learning threatens the university's viability and growth, which hurts education, manufacturing of products, and services to the Southeastern Georgia community in which the university serves.

The issue is university workers experienced dissatisfaction, depersonalization, and devaluation in the educational workforce (Long & Driscoll, 2015). Many workers experienced unfair work conditions and inequitable treatment from senior leadership and their management style (Vignoli et al., 2018). However, employees play a pivotal role in regulating their expressions in the work environment, and their role should not be dissent (Humphrey et al., 2019). Today's work professionals encounter various challenges and issues that impact their day-to-day roles and work experiences. Research by Mudrák et al. (2020) indicated a high level of academic satisfaction relating to benefits in the workplace. Organizational management in Georgia's occupational areas such as manufacturing, housing, and higher education has demanded more productivity while offering little concern in terms of the needs of the company workers. Because of the interconnectedness of behavior and spirituality, it was essential to understand how workplace spirituality influenced university administrative worker's personal and professional life in Southeastern Georgia.

University administrative management expressed the need to understand rational human characteristics, spiritual charisma (heightened mental state of being), and the employee's ability to connect to a shared community (Mudrák et al., 2020). An acknowledgment of benefited and lived experiences for 20 university administrative employees in Southeastern Georgia was explored in this study. Chapter 1 begins with

background information regarding workplace spirituality, including detailed definitions of terms applied in this study. The section also includes the problem statement, purpose of the study, research question, conceptual framework, literature gap, nature of the study, and a discussion of the study's significance to theory, practice, and social change.

### **Background of the Study**

There are numerous definitions of workplace spirituality. In this study, workplace spirituality is viewed as the personal development of the inner person. Work engagement in the United States is reportedly below 30%, with a 4.6% decline in employee tenure (U.S. Department of Labor, 2018). Worker devaluation are concerns of university management in higher education (Herrmann et al., 2019; Lehmann et al., 2020). In September 2017, the United States (U.S.) organizational productivity of U.S. workers grew while fertility declined. Job openings reached a high of 6.2 million, indicating an improvement in the labor force's demand-side (U.S. Department of Labor, 2018). There are still negative tensions and dissatisfaction in the growing U.S. job market amongst university workers in higher education, leading to poor performance and decreased learning of workers (Chawla, 2016).

With the advancement of innovation and corporate competitiveness comes the recognition of organizational management that university employees in Georgia no longer seem to leave their mental processes outside of their work environment. University practitioners and academicians have become experts in experiencing the impact of spirituality within the educational work culture (Aboobaker et al., 2019). University workers possessed creative knowledge for organizational advancement. Afsar



and Badir (2017) said that when an individual's mind is open (the thought process) to other ideas and other individual mindsets, it is easier for workers to connect and realize the mentality of free will.

Integration of workplace spirituality into organizational culture is possible. This integration could lead to solutions of strategic alignment of human values and corporate mission, which would benefit all stakeholders. Barghathi (2017) said spirituality awakens a level of consciousness. A study on Libyan higher education students (Gündüz & Elbashir Ali, 2018) found a variation in human consciousness amongst students working on the same project and that a balance factor was needed. Finding balance may allow the university workers to grasp a comprehension of their individualized shared relationships with co-workers and management to achieve their common goal at the university.

Workplace spirituality strengthens relationship-building and positive engagement and encourages meaningful associations between employee commitment, drive, enthusiasm, and devotion to work (Hoole & Hotz, 2016; Roof, 2015; Sprung et al., 2012). After evaluating this phenomenon of workplace spirituality within this university in Southeastern Georgia and interpreting the data retrieved from the university administrative workers, more questions may need answering to further knowledge on workplace spirituality. Comprehending spirituality is significant in terms of employee awareness. In this study, workplace spirituality was conceptualized as a cultural reflection of organizational spiritual values expressing spirituality through the work environment. Religion in this study was a significant contributor to 18 out of 20 university workers and their inner spirituality. Religion was a noncontributor for two of

20 who held no formal religious beliefs (Ayoun et al., 2015). Religion for a believer has a dominant relationship to spirituality that influences the individual's spiritual experience (ur Rashid et al., 2019); however, it is only a contributing factor to those who hold religious beliefs (Good & Willoughby, 2014).

Workplace spirituality requires corporate appeals from managing personnel to assimilate spirituality in all phases of organizational life. Assimilation of workplace spirituality into corporate life may significantly enrich the university work community through open and shared collaboration (Gatling et al., 2016). Adapting workplace spirituality as a concept for change could affect negative attributes often witnessed in work culture. Qualities such as jealousy, self-interest, egotism, disloyalty, immorality, greediness, scandal, disfavor, and carelessness originate from human moral limitations (Chawla, 2014; Sarwar et al., 2017). A negative attitude is a prime influencer of workplace turnover; these attitudes may damage relationships in a work environment (Gatling et al., 2016). Workplace spirituality prompts the managing community of this university in Southeastern Georgia to find meaning through human experience while allowing free will in a shared community to help others (ur Rashid et al., 2019; van der Walt & Steyn, 2018). Workplace spirituality involves efforts to engage mutual benefits, flexibility, and self-awareness; it surpasses pain and harmony in diversity (Gatling et al., 2016).

Strategies such as meditation and storytelling provide opportunities for individuals to reflect on interpersonal encounters and develop more self-awareness in the workplace (Marques et al., 2014). Marques et al. (2014) explained that researchers should

review and critique business entities regarding organizational spirituality and spiritual leadership development. Developing workplace spirituality strategies allows all stakeholders to strengthen their commitment and achieve common goals by building worker alliances through relationship construction (Long & Driscoll, 2015). Knowledge sharing is a joint function; it is the exchange of knowledge with others. Knowledge sharing enriches organizational learning and the alignment of individual values (Rahman et al., 2015). Workplace spirituality improves knowledge sharing by enabling unique thought processes through inner convictions or internal spiritual traits that motivate them to do what is right within the organization (Afari et al., 2014).

Financial strategies, production strategies, marketing strategies, and human resource strategies may benefit from workplace spirituality sensitivities if free expression is allowed in the workplace (Panicker & Manimala, 2015). Some techniques such as optimizing university success, developing spiritual leadership models, and creating competitive edge initiatives are a few that can be adapted to reduce inefficient organizational functions and rechannel operational resources. The development of new university work strategies reflects higher Standards than everyday corporate work (Devendhiran & Wesley, 2017). These strategies strengthen the shared culture, align values, and promote cordial relationships between workers with a consciousness for success (Devendhiran & Wesley, 2017). Every business's goal is to be profitable; thus, costs become significant in organizational outcomes.

There is a greater need for the university management team to understanding consciousness at every level of staffing, from the university administrative worker to

senior leadership and all aspects of the university culture. Due to the organizational demands on academia, individual awareness of spiritual value is often missing, not to mention organizational satisfaction and transcendency. This lack of spiritual awareness often leads to burnout, work overload, profitability, and managing issues; these problems necessitate a higher set of spiritual values in the university work climate. Higher values include constructing social values, organizational justice, strengthening mental health (Sharma & Kumra, 2020). Afari et al. (2014) determined greater spirituality in an organization yields higher interactional justice on organizational social responsibility behaviors for increasing employee performance. University justice refers to the fair and ethical treatment of administrative workers. Afari et al.'s study on UAE public health care sectors indicated that justice within an organization was a prime component for reducing turnover and depersonalization. Research indicates that organizations rely on human capital and that the challenge has been retaining talented, loyal workers. The university is a social system in which people are the prime asset. The university requires efficient and effective administrative staff to achieve the goal of educating. Morale and job satisfaction are two introspective components that affect university performance (Zoghbi-Manrique-de-Lara, 2006).

The university system is a social order administrated by a set of rules and regulations. Kurdoglu (2020) specified that rules might be harmful norms constructed with abstract principles to achieve an unknown result. Fairness and legitimacy are often diverse for individuals in a worker vs. management relationship (Kurdoglu, 2020). A study from the *Organizational Management Journal* indicated social exchange theory,

informational justice, and interpersonal relations reflect how people are affected by their systems leadership (Farmer & Meisel, 2010). This study is needed to explore this Southeastern Georgia university's workforce viability and growth of its administrative employees to increase through positive communication justice, human value, worker satisfaction, and retention to enhance performance outcomes and learning.

### **Problem Statement**

Employee devaluation has led university management in higher education to experience challenges in staffing due to an inability to retain well-qualified workers, increased turnover, and low morale. In September 2017, the job separation rate of the average organizational worker was 2.1%; in August 2018, it was 2.3%, and in September 2018, it was 2.5%, as outlined by the (U.S. Bureau of Labor Statistics, 2018). The general management problem was a high university administrative turnover rate due to inequity and unfair leadership practices, leaving workers depersonalized and devalued across universities in the U.S. The specific management problem was university management's lack of knowledge about workplace spirituality's influence on lived experiences of university administrative employees who were unsatisfied, depersonalized, and devalued at a university located in Southeastern Georgia. The university's lack of appreciation for worker's abilities and skills has led administrative workers to seek employment at other universities to satisfy their need to be valued and appreciated.

The U.S. Bureau of Labor Statistics (2016) reported in January 2016 that median tenure for male workers in the U.S. declined to 4.3 years from 4.7 years in January 2014. Amongst women, the median tenure decreased from 4.5 years in 2014 to 4.0 years in

2016 (U.S. Bureau of Labor Statistics, 2016). A slow decline of occupation workers and lack of supporting data regarding why workers leave their place of employment shows a need for management of this university in Southeastern Georgia to inquire into what can be done to change the drop in tenure. Work engagement in the United States is reportedly below 30%, and a 4.6% decline in employee tenure with worker devaluation are concerns of university management in higher education (U.S. Bureau of Labor Statistics, 2018). There is a significant knowledge gap in the research concerning the relationship between workplace spirituality and human value in the university work environment that could facilitate higher education outcomes and more learning for university administrative workers and university management. Higher performance compared to supported research studies such as Chawla (2016) suggested that behavioral effects are swayed by feedback loops learning, an exchange of information flow, and no informational flow produced by poor performance. Altaf and Awan (2011) argued that spirituality could be a strong moderator in the workplace.

### **Purpose of the Study**

The purpose of this qualitative transcendental phenomenological study was to identify and report the lived experiences of university administrative employees regarding workplace spirituality in Southeastern Georgia. In this study, an analysis into whether spiritualizing the workplace could revitalize social value, increase employee stability and retention compared to the U.S. Bureau of Labor Statistics (2016) labor statistic findings, and align social values with its core mission of educating the student body was assessed. An acknowledgment of benefited and lived experiences for 20

university administrative employees in Southeastern Georgia on workplace spirituality in their organizational setting was explored in this study. The 20 participants represent 30% of the staff members at the facility. This institution employs 39 full-time faculty and staff members and 21 part-time employees. This study was important in identifying influences that workplace spirituality provided and how university management can use workplace spirituality to enhance employee value perception and university performance and learning.

### **Research Question**

*RQ:* What are the lived experiences of university administrative employees regarding workplace spirituality in Southeastern Georgia?

### **Conceptual Framework**

This study's conceptual framework was on the theory of reciprocity. Reciprocity is a theory centered on restrictive equality that embodies a pattern of shared reliant trade (Sanders & Schyns, 2006). The reciprocity theory is used as an abstract theory to comprehend the reciprocal actions of the university workers and their behavior. This interpretative theory is enlightened by a concern to understand the fundamental nature of workplace spirituality from the lived subjective experience of these university administrative workers. These reciprocal actions are openly expressed by the worker's inner spiritual personality in the workplace to achieve value outcomes and equity. Reciprocity as a theme of sociological intelligence may allow me to understand whether communication exchanged by university workers could promote unity amongst workers within the university structure. The reciprocal actions from university workers have

perceived effects of kindness or unkindness, producing positive or negative rewards (Woods & Servatka, 2018). Reciprocity and workplace spirituality may be interconnecting constructs in terms of aligning individual and organizational principles and values. Thoni (2009) specified that vital reciprocal behaviors and intellectual abilities are tied to a well-guided expected balance between individuals. Balance seen in research by Boukis and Gounaris (2014) on fit theory and equity theory related to the comparison of stress and prominence of retail supervisor's implementation to improve communication leading to employee's fitness to their work environment. Boukis and Gounaris found that influencing employee's positive role behaviors when shared with co-workers and supervisors can result in drastic communication change with good reciprocal balance.

Workplace spirituality as a concept consists of many concerns that could affect both positively and negatively; however, the reciprocity theory employed in this study will aid in understanding behavioral and communicative human attributes and the university worker's mindset. Finally, the reciprocity theory can help provide a deeper understanding of workplace spirituality and encourage workplace spirituality to create positive work experiences amongst university employees and university management. Workplace spirituality may enhance government, major corporations, local businesses, and management practices by improving communications between workers. This study captures a three-dimensional holistic view of spiritual identity, spiritual consciousness, and the embedded individualized cultural belief system. The holistic approach includes the perception of body, mind, and soul as being one. In this study, I addressed the



attributes and characteristics of a spiritualized workforce by using a qualitative transcendental phenomenological study design.

### **Nature of the Study**

This study was qualitative in nature. Qualitative research involves identifying underlying motives and explanations, views, and thoughts while offering insight into the phenomenon studied (Gill, 2014; Wrona & Gunnesch, 2016). Qualitative research entails inductive inquiries that allow for data patterns to materialize through research, observation, human collaboration, and in-depth interview processes (Merriam, 2014). The design of this study was the qualitative transcendental phenomenological design. This approach is designed to investigate the phenomenon by researchers using various data sources. Researchers use the phenomenological approach to identify and report participant's experiences and generalize and justify diverse perspectives. Phenomenology research is an approach that involves exploring a single or a small number of social people, objects, or situations where data is gathered through several sources to cultivate a holistic explanation through iterative research (Cunningham et al., 2017). Using this qualitative transcendental phenomenological design was essential because this inductive process offers me, as the researcher, an opportunity to establish broad themes for interpretation. This qualitative transcendental phenomenological study involved university workers sharing their lived experiences in their natural environment. This type of research design enabled me to understand these university worker's perspectives and meanings for their workplace spirituality. This qualitative process was done through open dialect on the topic of workplace spirituality in semi-structured interview sessions.

In this study, I maintained impartiality in terms of asking focused and specific questions to participants. This approach allowed participants to divulge information about workplace spirituality and organizational performance, as well as individualized learning. Grounded theory was considered an approach for this study. However, this inductive approach of the grounded theory involves creating and analyzing views from a collection of information from various sources (Glaser & Strauss, 1967). I did not believe it would provide rich data versus gathered from personal accounts as in phenomenological research. Therefore, after careful consideration, I decided to use a qualitative transcendental phenomenological research design. This qualitative transcendental phenomenological approach allowed me to gain direct information from university worker's lived experiences to analyze their perspectives of workplace spirituality.

The phenomenological approach seems to be the best way to answer the research question. All though all, research involves a disciplined, specific, organized process for gathering relevant results. Phenomenology is a practical design that happens in a naturalized setting and allows a researcher to gather details from the actual lived experiences of the participant (Budd & Velasquez, 2014). Phenomenology involves interpretive praxis for a visual conception, and naturalistic mythology to the phenomenon studied. The phenomenological approach allows the researcher to gather facts to interpret human perception (Roberts, 2019). Though grounded theory considered, the phenomenological approach allowed me to scientifically determine and explore workplace spirituality dynamics that could promote success in performance and learning in the university in Southeastern Georgia. This study is decisively constructed in a

qualitative transcendental phenomenological research design because it allowed for the careful collection of individualized text and data analysis from diverse perspectives, heightening the interpretation of the explored workplace spirituality phenomenon. This qualitative transcendental phenomenological research revealed in-depth experiences, feelings. The participant's perceptions and the foundation from which the study was derived involved the theory of reciprocity.

The data extraction in this qualitative transcendental phenomenological study drew from in-depth interviews of 20 administrative employees working in a higher learning institution located in Southeastern Georgia. Patton (2002) specified that larger sample sizes often might not increase or add value in data collection to reach saturation. Qualitative research is about finding meaning, not formulating a suppositional theory (Maxwell, 2013). In this qualitative inquiry, I used face-to-face interviews to capture participant's lived experiences. Grounded theory was not appropriate for application in this study, although it takes a natural symbolic approach to interactionism. Glaser and Strauss (1967) agreed that grounded theory takes a positivism approach making it difficult to overlook the implications of physical sciences while questioning human social behavior indifferently and reasonably.

If the purpose is not to identify cause and effect like that derived from a test tube, speculative, vague, and unfounded aspects of the complexity, interactional, and often contradictory persuasions of establishing human behavior are hard to deny. Not to mention, the grounded theory also continues to be inundated with the logic associated with physical sciences, almost as if the physical sciences have solitary on credibility

(Goulding, 2002). Because grounded theory weighs heavily on material science, it would not provide me with the human prospected needed in this exploration.

### **Definitions**

*Conscious awareness*: Individuals' responsiveness to unique emotions (Mitroff & Mitroff, 2006).

*Human devaluation*: Decreases in people's value, experiences, meaning, or purpose (Pinelli & Einstein, 2019).

*Human values*: Benefits or virtues among individuals who work within an organization (Palmer, 2018).

*Mindfulness*: Observation of inner emotions and sensations that permit transference of feelings and thoughts within humans (Habeeb, 2019).

*Organizational development (OD)*: The critical structure and training process that an organization can use to grow and achieve efficient and effective reinforcing strategies to improve operational processes. OD directly impacts organizational characteristics and behaviors that influence performance through strategic leadership (Thomas, 2016).

*Organizational spirituality*: The organization's identity that derives from core values, praxis, and a combination of individualized spirituality and the workplace; it reflects individual awareness of spiritual values in a regulatory environment (Kolodinsky et al., 2008; Pawar, 2017).

*Spiritual development*: Practice of developing the inherent human capacity for self-transcendence. The self is rooted in something greater than oneself; this could include a deity or the sacred (Daniel & Chatelain-Jardon, 2015).

*Spirituality*: Internal reflection of desired states associated with attitudes and beliefs (Gupta et al., 2014; Shibani et al., 2018).

*Spiritual consciousness*: Presence of a higher power or deity operating inwardly yet independently of oneself, producing a profound human experience that broadens the individual's natural aptitude (Osman-Gani et al., 2013).

*Workplace spiritual consciousness (WSC)*: Awareness that an individual displays and the consideration that individual gives to their actions or work-related activities while recognizing the value of what they do (Shah & Sachdev, 2014).

### **Assumptions**

Assumptions are potential limitations that can affect this study that the researcher has limited control over. One assumption of this study was that participants would not be completely open and honest in providing accurate information. A second assumption was that participants were aware of the concept of spirituality. A third assumption was that spirituality might not even be a factor for transforming individual behavior and the university culture because spirituality may only influence the individual and not the collective identity. Spiritual awareness emerges from a conscious understanding of identity (Gupta et al., 2014). This study was concerned with the influence of workplace spirituality on administrative workers in a specific university in Southeastern Georgia.

### **Scope and Delimitations**

Identifying and reporting university administrative employees' lived experiences regarding workplace spirituality was the goal of this study. Delimitations are categories that delineate boundaries. Unlike limitations, the researcher controls delimitations. The

findings of this study are constructed on the study type, the conceptual framework, approach, and location, which may limit this research. Findings may only apply to the phenomenon being researched. This research could also become foundational for future workplace spirituality inquiries as a new corporate archetype for organizational strategies. This research involved addressing a spiritualized workplace on administrative workers in a specific university in Southeastern Georgia. Several delimitations guided this research study. Participants were a group of college professionals at a university located in Southeastern Georgia. There was a total of 20 participants in this study.

### **Limitations**

Limitations exist due small university size and location, which was in Southeastern Georgia. Further restrictions exist due to the university's faith-based core values and its administrative staff's predisposed religious precepts. Limitations also exist due to the inability to conduct the interview process on-site in-person vs. online or virtual communication such as Zoom, which did not allow a naturalized work setting.

### **Significance of the Study**

Findings are significant in terms of understanding workplace spirituality. The qualitative transcendental phenomenological research approach was crucial for understanding university administrative employees who are unsatisfied, depersonalized, and devalued. The study contributes to current knowledge regarding individualized transformational characteristics such as showing kindness, positive attitude, and behavior amongst individuals working in this educational institution. These transformational characteristics are due to workplace spirituality the potential workplace spirituality has on

the outcome of this study. This qualitative transcendental phenomenological study was used to develop strategies to decrease employee turnover, promote human value, and encourage managers to allow workers to express their spiritual connectedness to strengthen team performance outcomes and meet the university's core mission of educating.

This study exploring workplace spirituality among university administrative employees in Southeastern Georgia will be a new contribution to the body of research knowledge. The study identified how spiritualizing the workplace revitalizes human value, increases stability, and aligns social values and the core mission of these administrative employees at this university in Southeastern Georgia. This study further contains information that supports organizational success through spiritualized activities and worker engagement. This research also includes data that may help future researchers (a) broaden the study of workplace spirituality and WSC to affect organizational achievement and possibly formulate other hypotheses relating to risk factors in spiritualizing an organization and (b) advocate for workplace spirituality's cultural significance and expand on spiritualizing concepts. Managers who develop workplace spirituality strategies to strengthen the team should find more significant organizational success benefits (Romanelli, 2018). These benefits could result in retention, well-trained staff, increased commitment to performance, and an increased attitude toward individualized learning (Romanelli, 2018).

The previous economic crisis of 2008 has left university workers in Georgia very much wanting to find relief from harsh working conditions (Kolodinsky et al., 2008).

Based on this study's findings, researchers can further investigate how spiritual behavior changes individual lives and their work environment. University management may begin to construct strategies using workplace spirituality to improve worker's relationships and improve worker performance and learning.

### **Significance to Practice**

Through this research, Georgia universities can strategically develop policies using the workplace spirituality concept during organizational training and development. By employing workplace spirituality as praxis, increased trust between university administrative workers and senior management can now be advanced, leading to elevated comradery levels and teamwork. The managerial load becomes more manageable when teams work as a cohesive unit to achieve the goals and mission of the university.

### **Significance to Theory**

This study is unique in terms of exploring workplace spirituality's influence on university administrative employees who are unsatisfied, depersonalized, and devalued at universities in the U.S. The benefits of having a work environment where employees appreciate their work and find satisfaction and value are immeasurable for every team member; the organization wins, performance increases, and workers within the organization have a perceive a sense of belonging, according to finding from one health care study by (Isabel et al., 2014).

When transformed from the individual level to the shared community level that includes all involved stakeholders' spirituality, spirituality then becomes a sustainable means of eradicating negative organizational performance. This research was to address a



gap in the literature involving workplace spirituality and human value within this university in Southeastern Georgia work environment through lived experiences, facilitating improved administrative worker performance and staff development learning for the university workers and management. A healthy work environment increases employee gratification (Gupta et al., 2014). This study includes an approach for corporate leaders to develop strategic learning techniques to motivate, engage, and cultivate an organizational climate where workers find purpose and value through spiritual pursuits.

### **Significance to Social Change**

This study's results contribute to positive social change by showing the characteristics of human values such as trust, loyalty, honesty, and peace as perceived by these university administrative workers through spiritualizing the university work culture. These characteristics can be measured by the responses provided by university participants of this study. This research's findings will be significant by differentiating how spiritualizing the university influenced human value, employee commitment to carrying out the university's mission and enhancing and strengthening the university's mission of educating. Findings are a means for Georgia universities to develop an awareness of how valid spiritual values contribute to organizational growth and development advances.

This study will help universities develop strategic initiatives based on spiritual values formulate practices to engage workers and management to operate as a comprehensive team. These values include benevolence, contentment, and unity (Chawla, 2014), as well as a genuine desire to improve others' conditions (Chan et al., 2013). This

study will lead to positive social change that should result in better work conditions for administrative workers to realize and strengthen core human values and build stronger relationships with other university workers, university management, and other stakeholders.

Findings will support future strategic management development and improvement processes and work conditions of trust, honesty, loyalty, peace, and love for university workers and managerial success. Information has been acquired regarding efforts to strengthen human value through involvement and equity to all organizational workers. A key factor involved providing meaningful human awareness of the significance of spiritualizing the workplace and achieving worker satisfaction to achieve the university's mission. By improving leadership strategies and management practices, university management can now aggressively pursue measures to integrate workplace spirituality throughout their work culture to improve administrative worker performance and learning.

### **Summary and Transition**

Spirituality in the workplace is valuable in enhancing organizational performance and increasing job stability, mission and goal outcomes, and employee satisfaction. Everyday workers, management, executives, vendors, and consumers in the marketplace experience workplace spirituality. Chapter 1 encompassed an overview of background information regarding workplace spirituality and an explanation of the qualitative transcendental phenomenological method. This chapter had a concise definition of spirituality as a human source development tool for understanding the university

administrative workers in a Southeastern Georgia and what drives their value. Chapter 1 included the purpose of this investigation, the problem statement, and the significance of potential research findings. The theory of reciprocity was used to guide this research based on current and relevant literature. Chapter 2 comprises empirical and theoretical literature regarding workplace spirituality and search strategies and explains the conceptual framework, followed by an exhaustive literature review.

## Chapter 2: Literature Review

The purpose of this qualitative transcendental phenomenological study was to identify and report the lived experiences of university administrative employees regarding workplace spirituality in Southeastern Georgia. There is a lack of information regarding what workplace spirituality may or may not cause or how it may change the university work culture. This literature review was intended to investigate the influence of spirituality on university administrative workers in Georgia to understand the worker's internal value systems.

Chapter 2 includes research on spiritual development (SD), conscious awareness, connectedness/interconnectedness of inner person, shared values, and personalized benevolence linked to a spiritualized workplace. As a contributing factor in contemporary society, spirituality has become a concern of senior university management. Management seeks to discover new ways to satisfy its workers and increase retention and worker performance.

In the U.S., 95% of the population held to some belief in a supreme deity, while at least 81% claim association with a specific religious establishment (Ghadi, 2017). However, workplace spirituality is not about a particular religion; workplace spirituality is about finding purpose and value in what an individual does (Barron & Chou, 2017). Sharing spirituality through actions as a guiding mechanism for enriched shared associations with fellow workers strengthens work culture (Majeed et al., 2018).

Workplace spirituality is not the same as the general concept of spirituality. Workplace spirituality is about individualized connections, charisma, and devotion to

others during work (Low & Ayoko, 2020). Benefits are shared beliefs and ideas that yield a strong sense of purpose and drive (Farmer et al., 2019). In a spiritualized workforce, equity is viewed as a spiritualized balance between worker and management characteristics (Masudul, 2014). The previous U.S. government financial crises of 2008 left government and other industry workers such as those in this Georgia university yearning for relief from unfair working conditions (Gangopadhyay et al., 2019).

Mahatma Gandhi specified that employee commitment and spirituality interrelate with human emotions and spirituality in a business work culture (Chakrabarty, 2015). A study on universal benefit entitled “Gandhi’s doctrine of Trusteeship” (Chakrabarty, 2015) indicated that business communities have a responsibility to aid society while articulate differently in different periods of development. Though workplace spirituality is examined from several vantage points, there is still much to uncover regarding this phenomenon. This qualitative transcendental phenomenological study was used to identify, and report lived experiences of university administrative employees in Southeastern Georgia regarding workplace spirituality to understand better workplace spirituality’s perceived influence on their work relationships.

Spirituality at work has become an avenue of escape that offers relief from the everyday stresses of life at work. University management endorsement of workplace spirituality may influence job satisfaction through positive communication between workers. University management needs to recognize workplace spirituality as a mechanism to create improved human value amongst workers.

This research is expected to help close a gap involving low human value and equity that university workers experience and use workplace spirituality as a tool for value creation. This research involved using a qualitative methodology to reinforce studying workplace spirituality and conscious awareness. Workplace spirituality produces value-centered individuals influencing the work environment through the qualities of human experiences. In Chapter 2, workplace spirituality is identified and analyzed as a phenomenon of interest. The development of clear strategies for using workplace spirituality as a concept is essential for this research to help management develop workers to enhance job performance and work quality.

### **Literature Search Strategy**

The iterative literature search process for this study included the Walden University Library and Google Scholar search engines. Walden University's Social Science, Sociology, Computing, and ABI/Inform Collection, EBSCOhost, and ProQuest Central were accessed to obtain the appropriate information. *Search terms* used were *connectedness, mindfulness, organizational spirituality, self-worth, spiritual consciousness, spirituality, workplace spiritual consciousness, spiritual awareness, consciousness, religion, yoga, Buddhism, workplace satisfaction, commitment, human value, self-actualization, and workplace spirituality*. Limited information existed in the body of literature on spirituality in the workplace; therefore, the search expanded to reveal broader issues or related topics using keywords in other subject areas or databases via the Walden University Library.

## Conceptual Framework

Workplace spirituality empowers managerial personnel with purpose, meaningfulness, and self-awareness to transform the work environment (Hunsaker, 2014). In a study of employees from the restaurant industry, study findings showed that workplace mindfulness (i.e., awareness) and job performance positively relate to one another and link to create solid organizational teams (Dane & Brummel, 2013). Worker vitality stimulates positive relationship outcomes through dedication and worker interest (Dane & Brummel, 2013). Employees with higher levels of spirituality bring creative innovation to the organization, which enriches job satisfaction (Daniel & Chatelain-Jardon, 2015).

Workplace spirituality is viewed through the lens of human experiences of inner connectedness in the work environment (Pawar, 2014). Workplace spirituality reflects SD in human behavior, resulting in positive change within the employee. Einolf (2013) used a Daily Spiritual Experiences Scale (DSES) to understand spiritual experiences and the supernatural. Einolf conceived DSES as a tool for evaluating common everyday spiritual occurrences, contrasting to some extraordinary psychic experiences like that of a close encounter with death experiences, premonitions, or hearing voices. The DSES correlates relationships with and conscious awareness of a celestial or superior natural being and examines individualized beliefs and comprehensions as components of the day-to-day life framework through a spiritual lens (Einolf, 2013).

Using this scale, Pawar (2014) discovered that individual spirituality within the leadership was statistically more important and positively affected Leadership Spiritual

Behavior (LSB) aimed at the workers. Hence, conceived workplace spirituality then promotes a set of life principles that exceed the physical realm and guide the individual (Barghathi, 2017). These guiding principles are the spiritual values of community, teamwork, holding a sense of corporate worth, and commitment to operational objectives (Pardasani et al., 2014). Spirituality surpasses self-recognition; it is a more profound need that transcends human nature (Maslow, 1968). Spirituality is a distinctive factor of human behavior reflected as a distinct influence, like the five-factor personality model in psychology (Vallabh & Singhal, 2014a). Spirituality is the ultimate power, encompassing a holistic view of body, mind, heart, and spirit (Vallabh & Singhal, 2014b). Workplace spirituality research relates to religion and theology and emphasizes self-development practices, like yoga (Peltonen, 2019).

By the end of the 20th century, society witnessed a capitalist, communist dialectic where financial gain was the motivating factor of most businesses. During this time, communistic inactions capitalism ran amok with no essential concern for the individual worker. Organizational values shifted due to spiritual barrenness and ethical deviations when moral values appeared bankrupt (Mitroff & Denton, 1999). Moral bankruptcy caused workers to see organizational inequity, which produced a workplace culture shift (Barghathi, 2017). Workplace spirituality provides essential benefits that strengthen corporate culture and build a strong case for individual creativeness, trust, and reliability (Krishnakumar & Neck, 2002). Organizations with workplace spirituality experience increased profitability and positive performance outcomes (Krishnakumar & Neck, 2002). Organizations should encourage shared values, such as workplace spirituality,



throughout organizational structures (Chawla, 2014; Corner & Pavlovich, 2016; Rajappan et al., 2017).

Workplace spirituality traits can change depending on the individual and their inner beliefs, according to (Lips-Wierrmsma & Mills, 2014). Research data collected on workplace spirituality shows a connection to growth processes involving mental intellect, gratification, a sense of belonging, and sensitivity to a shared community (Burack, 1999). Cacioppe (2000) called workplace spirituality a transformation of identity from an individual to a shared community that builds trust and value. A dialectical connection concerning work and the individual worker exists because; the worker affects the work performed. The action involves the worker and brings about self-actualization or deprivation (Gotsis & Grimani, 2016).

Minimum literature was available covering the topic of workplace spirituality addressing to address WSC and CA. Thus, this study included workplace spirituality's influence on organizational performance and learning while considering WSC and CA. This discourse is regarded as spiritual consciousness, human awareness, and transformational human characteristics that may or may not influence organizational performance. When acting as a moral agent, leaders within organizations must understand the workers' behaviors that change the work environment. Action is a critical component of the work function that relates to business operations (Ahmed et al., 2016). Workplace spirituality has a meaningful influence (i.e., having significance for work objectives) on management and human awareness (Lips-Wierrmsma & Mills, 2014).

## Literature Review

The literature review includes a content overview leading to discussion in seven areas: (a) Workplace spiritual development, (b) workplace spirituality and conscious awareness, (c) harmonizing conscious awareness and workplace spirituality, (d) workplace spirituality and connectedness, (e) workplace spirituality and interconnectedness, (f) workplace spirituality and shared values, and (g) workplace spirituality and benevolence. The literature on organizational spirituality includes various complex vantage points, often connecting religion and spirituality (Barghathi, 2017; Bathurst & Galloway, 2018; Majeed et al., 2018). Many people desire to infuse their inner conscious beliefs (i.e., spiritual make-up) into their work (Pavlovich & Corner, 2014). This amalgamation of spiritual and mental make-up can be realized only through an awareness of human needs, cultivated through strategic organizational design (Charoensukmongkol et al., 2013; Pardasani et al., 2014). Workplace spirituality emerged as a modern-day management strategy for enhancing organizational performance (Barghathi, 2017). This emerging strategy incorporates spirituality throughout the organizational culture (Pawar, 2014; Puctait et al., 2016; Sorakraikitikul & Siengthai, 2014). Corporate spirituality is the manifestation of spiritual values throughout the organizational function (Pawar, 2014). In this study, the social exchange and reciprocity theories are used to consider ways to comprehending individual behavior exchange associated with workplace spirituality.

Workplace spirituality is a means for individuals to discover their purpose while utilizing personal talents and spiritual characteristics in the organizational environment

(Hong, 2012; Osman-Gani et al., 2013). Spirituality is a personal exertion; the work institution empowers an appearance or form of spirituality (Phipps, 2012). Spirituality exists in every human, social, or collective body (Good & Willoughby, 2014; Pawar, 2014; Phipps, 2012). Spirituality may or may not derives from religious precepts or inner beliefs, which are internal concepts (Osman-Gani et al., 2013).

Pavlovich and Corner (2014) indicated that spirituality provides individuals with inner connections associated with a level of authority, emanating from the inner consciousness and a philosophical cognizance of the universe's providence. This provision is a well-regarded human experience (Chawla & Guda, 2013; Osman-Gani et al., 2013; Salarzahi et al., 2011). Spirituality is the inner consciousness of an individual's life (Badrinarayan, 2016).

In an organization, employees may scrutinize spiritual behavior based on the level of spiritual values expressed through executive and lower-level management behaviors (Pawar, 2014). Gupta et al. (2014) specified that spirituality is an overcoming mechanism that produces positive relations for the individual and the shared community. As an overcoming mechanism, spirituality moves the individual beyond the adversities of negative perceptions and noncommitment to organizational activities; it is learning self-management (Dzhamalova et al., 2016). Quite a few techniques have been adopted to cultivate a different mindset within the corporate workforce, often from a secular view aimed at altering human behavior to effect organizational gain (Aviles & Dent, 2015).

CA is an alternative mindset in which mindfulness becomes a psychological process, allowing for total attention to every lived experience without individualized

criticism, elaborating, or responsive action (Rezapouraghdam et al., 2019). CA is a suitable way of improving an individual's responsiveness and attentiveness for a more significant experience of the current moment. CA enables the creative ability to face challenges more effectively by enhancing the various echelons of awareness on an individual level (Shah & Sachdev, 2014). Attentiveness and recognition are a function of the human mind, and CA is the augmentation concerning present experiences and reality (Gambrell et al., 2011; Marques et al., 2014; Peltonen, 2019). CA proceeds attentiveness; you can be aware of a situation without totally focusing on it (Gamble & Beer, 2017). Human CA seeks to unravel meaning positively to alter its current position and produce value (Rezapouraghdam et al., 2019).

An essential aspect of business today is the development of human capital (this is the skill set that the individual brings to the work environment) and social wealth (the connection of individual and organization leading to creative actions of value) (Stokes et al., 2016). Shah and Sachdev (2014) linked Workplace spirituality to spiritual wealth. Since that time, many assumptions have been made that a holistic process aids in unifying individual spiritual intellect leading to an unsurpassed deployment of human assets (Daniel, 2015). Unfortunately, with the creation of universal principles and viewpoints, there remain some concerns relating to transformational realignment between industry and society where workplace spirituality and SC seek to bridge (Corner & Pavlovich, 2016). Bridging human values and beliefs can be a powerful concept; it is the individual's contribution to social capital. The connection of values and expectations creates conditions for information exchange, competence, and the ability to articulate

thought processes while increasing the opportunity for strengthened emotional well-being and gratification (Herrmann et al., 2019). The connection of values and beliefs reduced destructive and unwelcome practices that many businesses face, not to mention that workers find meaning and purpose (Stokes et al., 2016).

Prior, researchers had explored employees' perceptions of meaning in their work (Isabel et al., 2014; Long & Driscoll, 2015; Pardasani et al., 2014; Pawar, 2014). Diverse aspects of life provide meaning, to finding this meaningfulness in the work environment is significant to the organization's advancement (Lips-Wierrisma & Mills, 2014). The organization has various individual tasks to be implemented for improvement; this being the case, it is doubtful that one person can efficiently carry out the core duties. When the organizations begin to share authority and empower workers to express themselves adequately, the work culture shifts to a more communal environment (Amar & Hlupic, 2016; Shaw & Thomson, 2013).

Spirituality is an unquantified intangible phenomenon that employees experience (Afsar & Badir, 2017). Spirituality may decrease negative workforce issues, such as absenteeism, turnover, and job satisfaction (Gupta et al., 2014). Researchers have linked workplace spirituality to the deviant behavior modification that affects performance outcomes (Chawla, 2014; Daniel & Chatelain-Jardon, 2015). Miller et al. (2019) studied the integrated profile (TIP) measuring religion, faith, and spirituality from an individual level. Suchuan (2020) studied sociological aspects of workplace spirituality. Gupta et al. (2014) explored workplace spirituality and religion.

Due to organizational competitiveness in the global market, there is a growing need for organizations to improve worker development and work climate to shift performance outcomes (Barghathi, 2017; Cullen, 2013; Vasconcelos, 2018). Chawla (2014) and Cullen (2013) investigated career development and management. Cullen examined the vocational originality and the influence of workplace spirituality on career choices. At the same time, Chawla focused on career choices related to specific occurrences, distinctive beliefs, human values, and skillsets. Both researchers agree that workplace spirituality has a lasting effect on change within the operational structure (Chawla, 2014; Cullen, 2013). For example, Chawla concluded a direct shift in salespersons' deviant behaviors, where workplace spirituality becomes enculturated in the organization (Chawla, 2014).

Researchers on organizational workplace spirituality exposed the human tendency to exhibit a higher magnitude of commitment when workplace spirituality exists (Afari et al., 2014). Workplace spirituality is a major contributing factor in organizational culture (Altaf & Awan, 2011; Isabel et al., 2014; Sorakraikitikul & Siengthai, 2014). The essence of workplace spirituality in the workforce is the cognizance of interconnectedness and admiration between the shared community of workers and management (Shakun, 2013). Workplace spirituality is a distinct experience depicted by intellectual qualities, social dimensions, spiritual manifestation, and transcendent factors. Workplace spirituality also is an essential new organizational archetype, allowing managers to improve workplace commitment, creativeness, ingenuity, gratification, and overall performance outcome and financial success (Mahakud & Gangai, 2015).

Spiritual organizations observe spiritual values (e.g., generativity, humanism, compassion, respect, conviction, openness, empathy, and wholeness) (Edin et al., 2019; Zsolnai & Illes, 2017). In turbulent business societies, organizations need a more profound sense of resolve, shared conviction, work Praxis, and open-mindedness (Gotsis & Grimani, 2016; Sendjaya et al., 2019). Workplace spirituality applies to many organizational climate areas, including the whole environment (Altaf & Awan, 2011; Pawar, 2014). This inclusion leads to rewarding work experiences and trust between employees and employers (Banyhamdan et al., 2012; Gupta et al., 2014). Workplace spirituality is viewed as a perception of organizational values displayed through transcendent experiences in work practices (Roof, 2015). Workplace spirituality increases workers' awareness of their connectivity to others (Saslow et al., 2013; Srirangarajan & Bhaskar, 2011).

Workplace spirituality as a concept influences performance outcomes and a sense of shared community (Peterson, 2013). Human beings are made up of several connecting parts: body, passions, mental intellect, and spirit (Raco et al., 2019). Greater well-being and physical health (Piacentine, 2013) and internal peace (Badrinarayan, 2016) are society's primary goals. Workplace spirituality helps meet these goals (Ayoun et al., 2015). Individual character (spiritual and moral) affects job performance (Vasconcelos, 2018). Researchers who studied hotel workers using a spiritual transcendence scale found that spirituality may not always relate to ethical judgment or ethical intention (Ayoun et al., 2015). However, the research findings showed a more definite propensity toward moral standards than spirituality for workplace spirituality (Ayoun et al., 2015).

In a study of family health units (FHU), workplace spirituality affected job performance. Spirituality influenced the ethical production of managers of the FHUs, and perceived organizational performance indicators such as accessibility; efficiency was higher when workplace spirituality exists (Isabel et al., 2014). Workplace spirituality has value in organizations and warrants additional research.

While studying workplace spirituality, it was valuable to gain an understanding of the individual proactive personality. Proactive personality is the extent to which a person influences their culture (Presbitero, 2015). Dynamic people recognize prospects and tenaciously work to reach objectives (Sorakraikitikul & Siengthai, 2014). Less pre-emptive people adjust to the conditions that exist (Kisamore et al., 2014). Maslow (1968) argued that need is the motivator that prompts action. However, workplace spirituality is a compelling force in changing human attitudes, which drive the fight for equality and value (Brophy, 2015).

Brophy (2015) indicated that spirituality ignites pure creativity, which intensifies an individual's spiritual consciousness. Brophy researched how the corporate world excluded spiritual values or excepted spiritual values. His argument was a “spiritual incorporated argument (SIA),” and purpose was to gain an understanding of why the business industry intends the alienation of its workforce from individual moral integrity (Brophy, 2015, p. 786). Brophy’s findings indicated that if spiritual values and organizational principles connect, a foundation can be established by incorporating spiritual values unobjectionable to individual liberties in the workplace (Brophy, 2015). Then, spirituality becomes preemptive, the refinement of knowledge,



charity, apprehension, responsiveness, and altruism (Belwalkar et al., 2018). Spiritual reality and moral reality exist in human design (Guillén et al., 2015). Working reality included worker satisfaction due to structural, administrative, and executive exigencies (Gupta et al., 2014). Work cultures often have an overload of work that decreases employee satisfaction (Tejeda, 2015). This overload leads to exhaustion and stress (Isabel et al., 2014). Overwork and burnout cause significant fatigue, contempt, a separation from work-related responsibilities, and feelings of deficiency in achievement (Ashta et al., 2018).

Workplace spirituality inspired practitioners and scholars to study for organizations seeking significant corporate change through a spiritualized workforce (Good & Willoughby, 2014; Pardasani et al., 2014). Changes in organizations are intrinsic to modern business culture. Workplace spirituality redefines social relationships (Sjoerd van et al., 2013). Building relationships ease managerial control and moderates the perception that organizational life exploits and ostracizes workers (Smollan, 2014). When individuals fail to embrace organizational change, power and relationships diminish (Smollan, 2014). Workplace spirituality improves relationships and increases organizational diversity and difference, commitment, and a secure environment (Krishnakumar & Neck, 2002).

Spirituality is a sincere expression of inner value based on spiritual experiences (Singh & Mishra, 2017). Worker spirituality is a public display of individual beliefs that may seem intimidating (Williams et al., 2017) or a welcoming expression of self-actualization in a shared community (Long & Driscoll, 2015). Spirituality has a deep

connection to an individual's *inner person*, not a set of religious precepts. Organizations do not necessarily promote workplace spirituality, but spirituality is an active force of internal human design; organizations that adopt workplace spirituality as a concept increase business abilities and performance results (Ayoun et al., 2015).

Workplace spirituality involves the human drive for a sense of belonging that motivates and inspires an individual to achieve a higher level of value in their home, work, or play (Gupta et al., 2014; van der Walt & Steyn, 2018) and Pardasani et al. (2014) argued for the expansion of workplace spirituality in organizational structures. Majeed et al. (2018), Gupta et al. (2014), Pardasani et al. (2014), and Vveinhardt and Andriukaitiene (2017) all promoted foundational principles for organizational leaders and employees that establish a work culture that engages individual spiritual needs. Cultivating workplace spirituality in the workplace provides a means of encouraging the creation of spirituality-centered organizations that develop a sense of wholeness, meaning, and connectedness (Gupta et al., 2014; Majeed et al., 2018; Pardasani et al., 2014). Workplace spirituality produces higher levels of innovation, creativity, and commitment to individual behavior functions (Williams et al., 2017). These functions include knowledge-sharing behaviors (Sorakraikitikul & Siengthai, 2014); "individual creativity is a function of individualized characteristics, social influences, and contextual factors" (Daniel & Chatelain-Jardon, 2015, p. 7). Decision-making comes from stimulated Individuals driven by spirituality, which promotes higher integrity, to produce increased performance outcomes for their organizations (Marques et al., 2014; Plant et al., 2017). An empirical investigation into workplace spirituality's effects reinforced that

workplace spirituality is awareness, and organizational spirituality is at a level (Barghathi, 2017). To reiterate, the position of this exploration was to gain an understanding of the possible influence of workplace spirituality has on human value, organizational performance, and learning. Also, grasp how spiritual consciousness, social awareness, and transformational human characteristics play a role in the possible influence workplace spirituality has on organizational performance.

The exploration of workplace spirituality from a qualitative approach was limited. Prior researchers have focused on value, job satisfaction, and commitment but have not covered the influence of spiritualizing the organization (Corner & Pavlovich, 2016; Pavlovich & Corner, 2014). They found limited research concerning the support and understanding of how spiritualizing the workplace makes a difference in worker performance and learning. Prior research indicated positive results from the incorporation of workplace spirituality in the work environment. For example, in a Jordanian study on the influence of workplace spirituality, the researcher found that before introducing workplace spirituality, over 3,000 workers in 25-years left their university employment due to overload and lack of job satisfaction (Ghadi, 2017). A study investigating the relationship between worker satisfaction and turnover at Lagos State University showed that workers were not pleased with the status quo. Workers desired a change in the organization's value system and praxis. Staff members communicated a need for equal treatment of all employees without any notion of partiality (Sholikhah et al., 2019). In a quotient study of spirituality, Xaio-Fu, et al. (2014) found a positive variation of engagement and commitment of workers by 8% to 30%. Workers could be creative in a

job task. There was a 12% to 25% learning increase, 7% to 17% increase in organizational growth, and 5% to 25% increase in how worker viewed their influence on a shared community.

Workplace spirituality moral values become a focal point throughout organizational systems. Structures and processes enable the business to develop spiritual awareness as it becomes apparent across the various organizational conscious layers (Shah & Sachdev, 2014). Shared corporate values help shift human social and economic transformation within the business flow to influence current and future stakeholders, both internal and external (Afsar & Badir, 2017). In a prior study, building human metacognitive capacities was found to alleviate work-related tensions inherent in creating socio-economic values (Corner & Pavlovich, 2016; Geh, 2014). The researchers denoted that human interaction's shared values in most cases produce a positive occurrence where the individual assumes responsibility for their constructive actions and communications while building supportive relationships (Corner & Pavlovich, 2016).

A transformation mindset appears through a sequence of accumulative transmuted connotations or ideas resulting from sensitive intrusive or shared predicaments. These connotations or opinions are minor elements containing explicit awareness, principles, and theories about human experiences. Several of these ideas work together to create a personal value perspective, and these value perspectives are often developed inertly throughout childhood (Nandram, 2014). In American and other cultures, these fundamental values are often associated with spiritual or religious beliefs (Rafi, 2018).

Organizations in the U.S. emphasize the separation of church and state (Minarik, 2017). Confusion often exists about the difference between personal religion and individual spirituality (Good & Willoughby, 2014). Religion is the association of a set, established, and organized body of people who hold specific beliefs and rituals. These beliefs and practices connect the individual to a supernatural being or deity (Osman-Gani et al., 2013). Workplace spirituality has no fixed definition. Workplace spirituality has an intrinsic nature with human constructs and standards derived from the inner person (Krishnakumar & Neck, 2002). Workplace spirituality is the inner consciousness that transcends the structured set of social beliefs and human values (Dasgupta, 2016).

Religion is either a significant contributor to inner spirituality or a non-contributor for those who hold no formal religious beliefs (Ayoun et al., 2015). Spirituality and religion are distinct from one another in the corporate structures (Phipps & Matkin, 2014). Many organizations are reluctant to embrace religious precepts but are open to spiritual concepts (Phipps & Matkin, 2014). Spirituality is a viable concept for organizational change (Chawla, 2014). The essence of workplace spirituality surpasses organized religion; there is no such thing as a denomination or organized structure; it is a communal connectedness (Anderson & Burchell, 2019).

Religion may or may not influence an individual's spirituality; it is only a contributing factor to those who hold religious beliefs (Good & Willoughby, 2014). Not all people subscribe to a form of religious belief, yet all have a measure of spirituality (Osman-Gani et al., 2013). Religion and spirituality influence individual assertiveness and activities (Ayoun et al., 2015). According to Udani and Lorenzo-Molo, (2017b),

workplace spirituality is a revolution that inspires change to move forward and affect society. Chawla (2014) suggested that implementing workplace spirituality as a merit-centered context is beneficial because values are separate from specific religious structures.

Many employers seek optimal financial increases and fail to address basic human needs. The failure to address individual needs results in a lack of human value and undesirable emotions such as stress, dissatisfaction, resentment, and absenteeism (Chawla, 2014). Financial activities often expose the individual's true nature, including their honesty (Barghathi, 2017). Integrating spirituality in an organization improves crucial decision-making practices and recreates individuals, teams, management, and corporate culture with confidence and higher moral expectation (Vasconcelos, 2018).

Many organizations are skeptical of spirituality in the workforce yet seek new ways to change business processes for higher financial gain than securing a work environment driven by value and purpose (Rajappan et al., 2017). Workplace spirituality positively influences individual behavior, individual development, and organizational connectivity (Daniel & Chatelain-Jardon, 2015). The direct effect model or the moderating effect model clarifies workplace spirituality (Pawar, 2014). Researchers following the direct effect model generalized that organizational change is due to the explicit connection between leaders' spirituality and performance outcomes (Pawar, 2014). The moderating effect model is the association of spirituality with organizational spirituality and worker spirituality (Pawar, 2014).

Workplace spirituality includes four concepts: (a) transformational leadership, (b) procedural justice, (c) organizational support, and (d) corporate citizenship behavior (Kim, 2014; Pawar, 2017). A transformational leadership attribute is the administration's action regarding ideal authority (i.e., control that a leader possesses and measures of encouragement and spirit-filled enthusiasm) (Pawar, 2014). Workplace spirituality as a concept fuels decision-making processes so that individuals realize the totality of influence and connectedness workplace spirituality offers, even beyond individual egotism (Shah & Sachdev, 2014).

Individualized spiritual value emerges in organizations cultivating communal capitalism, creating a person-friendly climate for creative transformational activities (Kokt & Palmer, 2019; Mahakud & Gangai, 2015). Workplace spiritual values are more than favored special inspirational tools (Schutte, 2015). Workplace spirituality and its transforming benefits are prevalent in society. When used as a motivational mechanism, workplace spirituality influences the organizational directorial culture (Ewest, 2015). This directional cultural shift is due to a rational conversation between the worker and management. The directional shift results in workers' activities creating and breeding shared life (Ewest, 2015). This cultural shift also means that social exchange occurs because of the employee's choices and resolve (Ewest, 2015).

Organizational citizenship behavior also relates to workplace spirituality. Chawla (2014) observed deviant behaviors of sales workers and found that value shapes organizations' workforces. A lack of attention to the workers creates tension, stress, and anxieties (Chawla, 2014). Pawar (2014) described the *outside-in* approach and the *inside-*

*out* approach. The outside-in system facilitates human experiences within the work environment. The inside-out approach included transformational aspects that enable change. A leader's spirituality shifts workers' transformational spiritual behavior, resulting in positive change (Pawar, 2014). Isabel et al. (2014) determined a positive correlation between life's coherence modulus qualities of spirituality and workplace spirituality, leading to personal satisfaction.

The term organizational citizenship behavior first appeared in the literary context for improving behavioral performances of job tasks, collaborative efforts, and corporate mission (Seung-Hyun et al., 2019). Workplace spirituality relates to self-interest transcendence, the engagement of self beyond the notion of selfishness, seeking common interest in organizational sharing (Chawla & Guda, 2013). Workers generate higher thought processes that lead to enriched corporate knowledge creation through worker interaction (Daniel & Chatelain-Jardon, 2015). Workplace spirituality is essential in turbulent work atmospheres with substantial productivity (Tejeda, 2015). These demands require more individual development (Ramlall et al., 2014). Workers seek comprehensive, liberal, and all-inclusive cultural experiences within the workforce (Ramlall et al., 2014). Individuals must control their thought processes and develop rigorous standards and principles to evaluate their rationale and incorporate those standards to enhance work quality (Sorakraikitikul & Siengthai, 2014).

Organizational citizenship behavior produces sound connections to procedural justice (Afari et al., 2014). Procedural justice is being unambiguous about individual incentives, advancement opportunities, and provision sharing; it motivates employee



behavior and performance (He et al., 2014). Procedural justice, a moderator of conflict resolution (Creutzfeldt, 2014), which maintains fairness in the organizational support system (Afari et al., 2014). Administrative support is a shared initiative that refers to the work community (Afsar & Badir, 2017). The work community's value system is the degree to which organizations demonstrate an appreciation for and involvement in workers' well-being (Afsar & Badir, 2017; Pawar, 2017).

Sardzoska and Tang (2012) studied the planned behavior theory and established the love of money (LOM) theory. Marques et al. (2014) supported the LOM theory and noted increased financial proclivities for profit. Individuals perform based on their need or greed for higher financial gain (Barghathi, 2017). Also, Sardzoska and Tang (2012) examined theoretical models from a large sample of 515 managers in the Republic of Macedonia. They discovered positive associations between work setting and job fulfillment (Sardzoska & Tang, 2012). Workers with elevated LOM were more associated with less healthy environments, and those with low LOM associated positively with survival strategies. Healthy working communities had less corrupt situations than their counterparts with LOM. High LOM leads to undesirable work conditions and coping strategies (Sardzoska & Tang, 2012).

The Ten Commandments contain bright ideas about financial gain; in fact, religious-based sociologists are now suggesting that unidirectional progressive enlightenment fails to characterize traditionalism, and society's religious enthusiasm has become more resolute than one can imagine (Farmer et al., 2019). Social context mitigates ethical conduct, while spirituality applies to organizational citizenship behavior

(Nygaard et al., 2017). The answer to this lies in the embedded individual spirit of religion, which influences workplace spirituality and awareness of the human value and worth (Bathurst & Galloway, 2018). Workplace spirituality creates a communal organizational society of shared values (Malek, 2019). In the current diverse work environment, most managers try to develop a situation where they are at ease engaging in creative expression. Research had shown that an inclusive environment allows for the accommodation of spirituality and faith-based concepts (Habeeb, 2019).

The workplace needs workplace spirituality to improve organizational performance, learning, and worker attitudes (Afsar & Rehman, 2015; Chawla, 2016). Barron and Chou (2017), Malek (2019), and Pardasani et al. (2014) called for the spiritual direction of the divine guidance of a higher power to provide an understanding of spiritual practices. Organizations must formulate a universal language that binds workers together (Malek, 2019; Pardasani et al., 2014). Workplace spirituality infuses cooperative association practices while experiences illuminate workers' consciousness in the workplace environment (Bathurst & Galloway, 2018).

Charoensukmongkol et al. (2013) researched ways to enhance workplace spirituality via emotional intelligence while focusing on workplace spirituality's essential factors, such as community, meaningfulness, and inner life. Charoensukmongkol et al. concluded that emotional intelligence is a precursor to expanding organizational workplace spirituality. The development of emotional intelligence suggests a connection between workplace spirituality and administrative function. There is still an opportunity through research to understand how to carry out the organizational mission and achieve

organizational success while applying workplace spirituality as a mechanism for a change as implied by (Bouckaert & Zsolnai, 2012; Daniel & Chatelain-Jardon, 2015).

Salehzadeh et al. (2015) suggested a more balanced work culture that can implement, transform, and spiritualize the organization to function in unison. The spiritual workplace included equality and all individuals' value within the work environment (Magesh & Amaldoss, 2013). The quality of an individual and their satisfaction is a subjective appraisal of life. People have a driven desire to be considered an asset to their organization. This sense of value quantifies the personality's superficial parallel to security and contentment (Magesh & Amaldoss, 2013).

Workplace spirituality guides fundamental values through a philosophy that encourages workers' sense of belonging through connectedness within the work environment and fosters a shared community (Pardasani et al., 2014). On the other hand, spirituality is inner consciousness, the spiritual nature that originates from within (Roof, 2015). Its counterpart, religion, is a set of precepts and ritual beliefs that guide people (Parhami et al., 2014). Spiritual contentment is a comprehensive appraisal of spirit and assertiveness regarding an individual life. Walker (2013) specified that life at a specific place, a phase of life's oscillation from undesirable to irrefutable. Workplace spirituality's particular traits have had underlying effects. Effects include psychosomatic pliability, decisiveness, compassion, inner locus of control, sociability, sincerity, and proficiency (Khan et al., 2014; Magesh & Amaldoss, 2013). All of these effects have a bearing on satisfaction (Magesh & Amaldoss, 2013). Thus, there is a need to discover human value

through spirituality and apply the consequences to corporate work's everyday operation (Fatima et al., 2017).

In their study of informational technology, Pang et al. (2014) distinguished that human value in the workplace requires ingenuity, creativity, and expertise. Spirituality, therefore, could become the model that stimulates well-being and security. This emotional, spiritual stimulation may influence leadership to increase their business focus on OD outcomes to improve the significant concern of specific objectives to heighten internal and external stakeholders' interest for higher profitability (Afsar & Badir, 2017). Workplace spirituality enriches public value, improves local service delivery, and builds relationships between resources and shared values (Pang et al., 2014). Brătianu (2013) studied organizational knowledge and found that longevity, individual growth, and advancement develop human value in organizations. Workplace spirituality shifts corporate values; devotion becomes more apparent, and workers seek understanding and knowledge to accomplish tasks (Pardasani et al., 2014).

Using a dyad pedagogy of Brătianu (2013) to understand organizational knowledge for spiritual incorporation, Brătianu specified that intellectual awareness driven by logical and realistic reasoning could be precise and implicit. Inherent awareness is an internal process, and accurate understanding is the expertise created through Western cultural perspectives and Cartesian dualism (Brătianu, 2013). Western perspective-based connects their views of implicit knowledge to that of metaphors. These metaphors contain thermodynamics principles regarding organizational learning (Brătianu, 2013). Well-being is an attribute of the internal sensory system, stemming

from emotional realization, and appears in organizations through body language, physical gestures, vocalizations, and facial expressions (Anwar & Osman-Gani, 2015; Brătianu, 2013). The well-being of an employee strengthens the context for the enculturation of workplace spirituality in the organizational culture. Singh and Rangnekar (2018) studied personal connectivity with humanistic attitude, human differences, well-being, transcendency and contended that workplace spirituality is essential for cultivating organizational desires, goals, and functionality.

Individualized value systems affect the whole workplace by increasing the organization's value and trust (Nandan Prabhu et al., 2019). Workers seek meaningfulness over efficiency or effectiveness, promoting a collective sense of purpose in the workplace (Pardasani et al., 2014). This research indicates bridging the gap between spirituality and wisdom; wisdom strengthens spirituality in five dimensions. These dimensions include (a) value, (b) progression, (c) interrelation, (d) wholeness of self, and (e) meaningful work (Pardasani et al., 2014). Organizational knowledge sharing (i.e., wisdom) promotes spirituality, sacred beliefs, personal enthusiasms, philosophy, boldness, trust, management skills, and technology (Adawiyah & Pramuka, 2017).

Sweeney and Fry (2012) found that core values accompanied by faith-based systems were the building blocks for cognitive constructs that prompt moral and ethical awareness. Ward et al. (2014) specified a need for proficiency in mental constructs associated with faith-based systems' facilitation. These constructs included consistent behaviors, mindsets, and guidelines embedded in the design, an activity, or a cluster of professionals that empowers effective work practices. Tensions are often high, and

human values are low in organizations (Tejeda, 2015). Workplace spirituality facilitation strength the inner being and encourages a different mindset toward work interactions and job satisfaction (Altaf & Awan, 2011; Marques et al., 2014).

Spirituality is a transforming moderator in the behavioral adjustment of workplace relationships and organizational commitment (Sendjaya et al., 2019). Behavioral characteristics associated with the spiritual inner being may be crucial for developing corporate team members (Haslberger & Dickmann, 2016). The most treasurable asset within an organization is its human capital; the individual worker is the business's cornerstone (Shibani et al., 2018). Workplace spirituality, as a unique variable, causes the transformation of workers and shifts performance outcome levels. Spiritual values like trustworthiness, reliability, and meekness help individuals forge trust and build confidence (Pawar, 2014).

Individual value is a positive contributor to performance outcomes and total quality management (Garcia-Bernal & Ramirez-Aleson, 2015). Within an organization, spirituality is a transforming nature that cultivates a stronger relationship between employees (Brophy, 2015; Chinomona, 2017). Spirituality is the focus of literary researchers seeking to answer questions about inner strength, commitment, and value (Daniel, 2015; Majeed et al., 2018). The conscious state rests within an embedded system of beliefs; this state emerges as a desired attitude in the work environment that exceeds the paycheck and promotes the value and worth of team building and employee cooperation (Daniel, 2015; Rezapouraghdam et al., 2019). Workplace spirituality promotes positive engagement from workers, and employees tend to enjoy the work

pursuit due to a sense of pride (Gupta et al., 2014). Workplace spirituality fulfills a significant potential in the quest for a meaningful life (Osman-Gani et al., 2013).

Workplace spirituality requires commitment and self-esteem from workers who seek additional responsibilities (Daniel & Chatelain-Jardon, 2015). Wulandari (2014) specified that there is an intrinsic motivation to excel, which leads to changes in individual attitudes because of organizational citizenship. By shifting the workers' perspectives, the desire to work improves and influences others' reactions in the work community (Wulandari, 2014).

Chawla (2016) specified that a healthier inner life produces a higher propensity to target and serve others' needs. The higher the individual value in the workplace presents a heightened sense of shared community and a more extraordinary inner life (Chawla, 2016). Workplace spirituality's essence is a vibrant sense of belonging as a part of the work culture, finding value and purpose (Farmer et al., 2019). Workplace spirituality strengthens community relations and bolsters human interactions in the workplace (Mitroff & Denton, 1999). Assigning meaningfulness to the workplace increases value for workers who reach organizational and personal goals (Pardasani et al., 2014). As a tool, workplace spirituality encourages commitment to the organization (Mahakud & Gangai, 2015 ).

Positive engagement leads to real commitment (Charoensukmongkol et al., 2013; Sorakraikitikul & Siengthai, 2014). Organizations achieve tremendous success due to the influence of organizational commitment (Daniel & Chatelain-Jardon, 2015). A positive commitment to workplace spirituality brings change, a futuristic look at the desired

outcome. Workplace spirituality then becomes a habit that helps create positive workplace engagement (Vasconcelos, 2018). Workers need a clear CA about pursuing organizational success (Rezapouraghdam et al., 2019). As a concept, workplace spirituality highlights attributes for people to achieve affirmative action and a conscious commitment to structured hegemony, balancing the norms in communication and shared knowledge (Vandenberghe, 2011). As a concept, workplace spirituality can also encourage positive leadership, influencing the organizational climate through vision, goal setting, and individual motivation (Berg & Karlsen, 2014). Innovative behaviors result from higher commitment levels associated with workplace spirituality (Daniel & Chatelain-Jardon, 2015). Workplace spirituality increases altruistic love, which fuels organizational commitment (Mahakud & Gangai, 2015), awareness, aptitude, dexterity, and proficiency that improve performance (Daniel, 2015).

The fundamental role of vocation is to achieve self-fulfillment (Abulof, 2017; Gupta et al., 2014; Walker, 2013). Self-fulfillment (i.e., awareness) is a profound appreciation for deep-rooted precepts and beliefs like Christianity, Hinduism, Buddhism, or Islam (Shah & Sachdev, 2014). Thought processes from a non-assertive, yet collective, approach is a shared belief that increases value, resolve, the principle of existence, and a search for fundamental reality (Shah & Sachdev, 2014). Afsar and Badir (2017) highlighted the diverse perspectives that people bring to the workplace.

Afsar and Badir (2017) studied the role spirituality had on business and contended that spirituality relates to individuals' emotions, behaviors, and attitudes based on his academic findings. There is a deep desire to comprehend meaningfulness in the



community's context in the workplace, such as giving thanks, openness, and enrichment of life without borrowing from religion's structured norm (Illes & Zsolnai, 2015). Success in the work environment is a preamble to a successful life (Plant et al., 2017). Workplace spirituality must set the pace for intense OD if businesses advance and adapt to the changing complex global environment (Pavlovich & Corner, 2014).

Liu and Robertson (2011) referred to workplace spirituality regarding the denationalization of religion and determined that it is natural, optimistic, individualized, accepting, collective, and distinctive. Workplace spirituality is a non-denominational, comprehensive, unique, measurable, emotionally-oriented, and an acceptable component of the work environment (Liu & Robertson, 2011). Isabel et al. (2014) and Seung-Hyun, et al. (2019) suggested that performance is high when there is evidence of workplace spirituality that transforms positively in daily workforce productivity. Workplace spirituality relates to religion's psychology, though it is a separate entity (spirituality for the individual may not base itself on a formal religion) (Liu & Robertson, 2011). Several researchers have tried to link workplace spirituality to the five factors of the personality model (Barghathi, 2017; Sorakraikitikul & Siengthai, 2014). The personality model five factors include: (a) neuroticism is individual sensitivity arousing unpredictability, apprehension, moroseness, cynicism, and sorrow; (b) openness is to experience, creativity, and awareness; (c) extraversion the physiognomies like volatility, amiability, verbosity, boldness, and enormous emotional self-expression; (d) agreeableness is the element of trust, humanity, gentleness, warmth, and pro-social behaviors; (e) conscientiousness is the extreme degrees of consideration with compulsion control and

objective-oriented behaviors. Individuals high in conscientiousness manage organizational skills and attention to detail.

Roof (2015) emphasized several concepts of workplace spirituality in the work environment. First, the human experience progression entails mental growth and spiritual development that leads to problem resolution and increases individual knowledge acquisition in the workplace. Next, the human needs' gratification leads to a higher level of accomplishment and success involving employees' internal and external interrelationships. Finally, as a combined process, workplace spirituality links organizational culture, work politics, and work strategies, a learning process for employees.

People perceive a higher power at work that generates spirituality and orchestrates human behavior (Ayoun et al., 2015; Gupta et al., 2014; Mitroff & Denton, 1999). There is of the utmost importance to understand how workplace spirituality transforms human development (Charoensukmongkol et al., 2013). Chawla and Guda (2013) contended that benevolence and creativity increase productivity and flexibility in the organizational setting. There are three common research threads in the literature that support workplace spirituality: (a) SD (Charoensukmongkol et al., 2013; Good & Willoughby, 2014), (b) OD (Daniel & Chatelain-Jardon, 2015), and (c) CA (Pavlovich & Corner, 2014).

Cook et al. (2012) suggested in a clinical health care study that SD provides a central framework for data extraction regarding dissimilar behaviors and endeavors, encompassing spiritual care, trust, and positive dialogue. Social development endorses consciousness of the importance of spirituality for mental well-being. Social development

strengthens leadership to workers evaluating patients' spiritual needs. Though SD workers are educated, they cultivate conviction and proficiency in spirituality. However, social development requires more research on the benefits of adopting workplace spirituality in the workplace (Cook et al., 2012).

### **WSD**

Organizational learning center management that emphasizes workplace spiritual development (WSD) may enhance organizational performance (Afari et al., 2014). Workplace spirituality leads to self-actualization (Barghathi, 2017; Chawla & Guda, 2013; Gatling et al., 2016). Deshpande (2012) referenced Maslow's hierarchy of needs to suggest that spirituality and self-actualization are interconnected. Salarzahi et al. (2011) posited that spirituality integrates and amalgamated the perception of a multi-dimensional community. Spirituality promotes individual change that fosters an attitude of superiority, fulfillment, realization, and cognition for excellence (Afari et al., 2014; Dhiman & Marques, 2011). Organizational spirituality is a philosophy of life (Barghathi, 2017; Gupta et al., 2014; Pardasani et al., 2014; Salarzahi et al., 2011).

Human development is social, psychological, biological, and spiritual (Klausen, 2014; Walker, 2013). In the psychological realm, WSD is a significant component of anthropological involvement and human experience; it values and heightens purpose in life (Pardasani et al., 2014). Daniel and Chatelain-Jardon (2015) opined that people crave individual satisfaction (i.e., self-actualization) rather than the simplicity of Western culture's underlying security. Human creativity is OD's behavior and commitment; it

governs new work concepts to increase performance outcomes (Daniel & Chatelain-Jardon, 2015).

OD efficiency derives from well-organized objectives and well-planned collaboration between leaders and workers. This productivity is achievable when organizational goals are credible within the organization's structure; for this to be, the employee believes that the objectives are achievable through reasonable effort. A level of mutual commitment must be apparent to leaders and workers (Kolachi & Akan, 2014). When workplace spirituality exists, organizational managers and workers develop an excellent inspiration for corporate objectives and outcomes, promoting OD (Vallabh & Singhal, 2014a).

Workplace spirituality illuminates a CA of the spirit at work, affecting performance outcomes and individual satisfaction (Marques et al., 2014). This awareness improves the level of consciousness, responsible, justifiable, and beneficial roles for workers. Workplace spirituality restores hope and recreates individual growth (Vasconcelos, 2018). Self-awareness relies on mindfulness; this is an inner moral perception balancing the rationalization for transparency of worker attitude and behavior (Qiu & Rooney, 2019). Mindfulness in the work environment enhances performance and counteracts burnout (Kotez & Nel, 2016).

Educational institutions also incorporate workplace spirituality into the curriculum learning process. Marques et al. (2014) examined meditation and storytelling strategies concerning future leaders' education to avoid repeating financial crises. Dirkx (2013) studied workplace spirituality and work-related learning and suggested that

learning relies on internal thought processes that inform the individual's sense of meaning, purpose, and value. Workplace spirituality influences knowledge sharing and increases organizations' efficiency (Rahman et al., 2015; Sorakraikitikul & Siengthai, 2014).

Unplanned, the natural creation of knowledge results from casual exchanges among individuals who merge workplace spirituality with information (Murtaza et al., 2016). Behavior often depends on the collaboration between individuals in the workplace (Vasconcelos, 2018). Individuals create an environment of origination when sharing occurs between workers (Rahman et al., 2015). Creativity is a function of personal uniqueness, societal influences, and related factors (Daniel & Chatelain-Jardon, 2015).

Workplace spirituality, as a concept, may facilitate learning to achieve maximum business success. Workplace spirituality in Master of Business Administration (MBA) classrooms adds to the complexity that spirituality brings to the school (Marques et al., 2014). Rowland and Hall (2014) promoted courses that assimilate spirituality training and examined systems thinking based on the work of Peltonen (2019), Senge (1990), and Ayranci and Çolakolu (2014) concentrated on an intellectual model, collective vision, individual mastery, and group learning for constructing organizational learning.

Cegarra-Navarro and Rodrigo-Moya (2005), Badrabadi and Akbarpour (2013), Dirkx (2013), and Al-Abrow (2014) encouraged research on intellectual learning. Organizational learning highlights the development of workplace spirituality training as double and triple-loop learning. Double-loop learning entails identifying core values and expectations associated with the underlying norms. Double-loop learning includes

natural, approachable human characteristics, and triple-loop learning with reasonable and communal efforts (Ramish & Aslam, 2016). Triple loop learning is a continuum balancing learning styles such as receptive learning and propagates learning (Kamya, 2012). Workplace spirituality learning improves the quality of leaders in MBA higher educational programs and benefits the business community and all stakeholders (Dobson et al., 2013).

A guided meditation in workplace spirituality leads to a heightened mental, physical, and spiritual relaxation (Marques et al., 2014). Meditation reduces distractions and enables peace and creativity through storytelling and depersonalization that fosters free expression of experience (Marques et al., 2014). Various non-cognitive proficiencies that are not standard for institutional learning fail in the conventional process of merely reading or lecturing. Experiences via guided meditation and storytelling effectively introduce workplace spirituality for higher learning (Marques et al., 2014).

The culture of organizational learning and workplace spirituality relates to knowledge-sharing behaviors associated with personality (Carrington, 2014; Osman-Gani et al., 2013). Organizational learning is the widespread involvement of all organization members, enthusiasm, dedication, and individual dexterity at all levels within the corporate structure (Nielsen, 2015). Learning is a tradeoff of the old ways of conducting business while introducing new approaches and the inclusion of assimilated information on changing processes of the company (Nielsen, 2015). Organizational learning drives performance; this learning process supports competitive improvement in swiftly changing, dynamic environments. Organizations that keep learning to provide substantial

benefits, such as knowledge creation and innovation transformation. The learning process entails interacting with mental, physical, and spiritual abilities; these abilities further expand on emotional and behavioral levels (Sorakraikitikul & Siengthai, 2014).

Often tradeoffs are due to new motivational strategies (Frey et al., 2012).

Motivation is an antecedent to knowledge-sharing effective in organizational learning (Afsar & Badir, 2017). Two specific types of inspiration found in current workplace spirituality research intrinsic and extrinsic. Extrinsic motivation is the human desire to improve through financial gain or corporate advancement; intrinsic motivation is the individual value of self (Guillén et al., 2015). When organizational leadership begins to support workers' basic needs such as self-worth, sense of independence, expertise, and connection, this produces intrinsic motivation (Gjorevska & Takács, 2016). Intelligence combines the gracious inner spirit, integrity, charisma, empathy, and enthusiasm, which enhance motivation (Rahman et al., 2015).

Sorakraikitikul and Siengthai (2014) found that workers need latitude in understanding one another to facilitate communal sharing. People need to be comfortable with those they associate and work with; this makes it easier for open dialect. This latitude encourages shared behaviors from a perspective of cultural, organizational learning. Organizations should assess workplace spirituality regularly to modify organizational learning (Sorakraikitikul & Siengthai, 2014). Sorakraikitikul and Siengthai also asserted that corporate learning cultures influence workplace spirituality and engender values. Social development connected with workplace spirituality results from

individual experiences of work (Roof, 2015). Organizational commitment to workers is essential to workplace spirituality (Isabel et al., 2014).

Operational commitment leads to worker gratification and enhances workers' activities, holistic relations to employment, and personal fulfillment (Roof, 2015). Involvement affects organizational structures, individual workers, and all other stakeholders (Noroozi & Masumabad, 2015). Biological development researchers explore many aspects of human behavior, such as alcoholism, smoking, and drug addiction, all of which have some physical dependency level (Astakhova & Hogue, 2014). However, meaningful work is not universal. Pure spiritual multiplicity is dissimilar from ecology or genetics (e.g., skin color, gender, age, and handicap). Spirituality is a personal choice that can inspire the human will to change (Cintas et al., 2013). Work can be overwhelming responsibilities threatening sensualities, the capacity to live in one's sense of value and purpose (Astakhova & Hogue, 2014). Spirituality helps workers find fulfillment while achieving awareness of importance (Adawiyah & Pramuka, 2017). Biological paradigms are somewhat perpetual, implying that human activities influence biological factors (Astakhova & Hogue, 2014). Spirituality consists of human behavior, beliefs, relationships, and inspirations that are the underlying structure of humanity and human culture (Pawar, 2014).

Khan and Sheikh (2012) studied human resource development and suggested that fundamental values are essential to all industries. Values influence behavior by promoting activities that meet the standard by which business constructs' operation is achieved (Pardasani et al., 2014). Workplace spiritual values are the underlying



mechanism for organizational transformation (Schuurmans-Stekhover, 2013). Workplace spirituality transcends the intellectual ability and cognitive awareness of work activities (Lund Dean et al., 2014). This workplace spirituality transcendence allows for human development, growth, and rewarding human experience (Khan & Sheikh, 2012).

Spirituality is a distinctive, universal exploration of human existence's supernatural significance (Maghsoodi & Mohammadi, 2018). Organizational spirituality has several behavioral attributes (Geh, 2014). Mahakud and Gangai (2015) suggested that human behavior and spirituality are connected and essential to the daily work environment. Human behavior changes; each is unique. Workplace spirituality is the all-encompassing passion for meaningful work that engages others (Geh, 2014; Isabel et al., 2014; Mahakud & Gangai, 2015). Workplace spirituality produces a sense of community and connectedness (Chawla & Guda, 2013). Workplace spirituality evolves through an amalgamation of inherent existence, the occupational world, and a sense of duty to society (Charoensukmongkol et al., 2013; Gupta et al., 2014).

Workplace spirituality is the workplace SD of an individual that alters human behavior and addresses individual intelligence to change an organizational climate (Zhi, 2013). Spiritual consciousness underscores managerial functions and affects societal demands; it legitimizes organization members' work culture with diverse values (Pardasani et al., 2014; Pavlovich & Corner, 2014). Behavioral change due to workplace spirituality leads to a higher level of consciousness that improves natural human proficiency (Salehzadeh et al., 2015). As groups transcend one level of knowledge to

another, the collective and spiritual consciousness achieves higher values of organizational balance, equity, and proficiency (Vasconcelos, 2018).

Workplace spirituality develops competence in personal and social awareness, attitude, and restraint (Pavlovich & Corner, 2014). Workplace spirituality fosters social compassion, self-sacrifice, and gratification for work. A person with this skill could be more adaptive in organizational cultivation and comprehend the significance of building rapport between co-workers, partners, and assistants (Chawla, 2016). Organizations must adhere to their workforce needs, including individual spiritual needs (Dodds et al., 2018).

Many organizations require specific employee knowledge, ability, and skillsets. Workers display cognitive or non-cognitive characteristics, such as spiritual or emotional intelligence, education, or skill (Daniel, 2015). Workplace spiritual intellect promotes personal aptitude for cognition at every stage (Noroozi & Masumabad, 2015). Spiritual intelligence is a human capacity for growth and development (Arshad et al., 2018; Gupta et al., 2014). Spiritual intellect promotes a healthy, positive relationship construction (Long & Driscoll, 2015; Yazdi, 2015). Mitroff and Denton (1999) posited that characteristics such as inspiration, worker gratification, and emancipation could offer tactical compensations to organizations. These characteristics strengthen individual creation and innovation, which build reliable attributes of satisfied workers who, in turn, perform to a higher level of performance (Bender & Roche, 2016).

Workplace spirituality channels awareness of physical reality in a perceived multi-dimensional reality where conscious and unconscious associations among individuals interact. Researchers challenged the notion of organizational identity and

organizational spirituality as viable for businesses (Bordbar & Martin, 2013).

Organizations examine the character of the organization and its common attributes. On the individual level, a holistic lens explores the emotional, physical, mental, and spiritual infusion of a person or persons (Morgan, 2016). According to Kock and Palmer (2019), spirituality and identity are ontological paradigms of defining existence's status. Humans are spiritual beings possessing a spirit person; the etymological Latin term is *spiritus*, meaning breath (Salehzadeh et al., 2015) or life or soul (Ratnakar & Nair, 2012).

### **Workplace Spirituality and Conscious Awareness**

As a researcher, my primary objective in this study was to uncover specific conditions that advance the theory of conscious individual spirituality in the work environment. Individuals display the interrelationships of individual and collective levels (Barghathi, 2017). Researchers suggested that collective organizational consciousness, like individualized transcendent consciousness, has a growing need to realize self-consciousness to achieve a natural self-expressive corporate life (Qiu & Rooney, 2019). The collective consciousness is envisaged as the proficiency-centered transcendent make-up, shared by a collected body of people (Singh & Rangnekar, 2018). There are diverse dimensions of intellect associated with different levels of consciousness. These consciousness levels are described by the diverse conceptualization of quality (Farmer et al., 2019). Many human resources (HR) departments today are now challenged by acknowledging workers' faith and religious dimensions, which is an essential part of their conscious make-up and workplace behavior (Long & Driscoll, 2015). Researchers no

longer evaluate spirituality in the traditional sense. Professional outcomes for individual workers can change through workplace spirituality (Pardasani et al., 2014).

Spirituality is equal but different from religion, yet some authors claim they are the same (Fabricator et al., 2000; Seidlitz et al., 1999). Distinctive spirituality traits are prognosticators of improved health (Pawar, 2014). Workplace spirituality lowers stress, predominantly in cases where the spirituality of a non-religious nature (Calicchia & Graham, 2006; Lusty et al., 2006). A transformational worker is a promoter of change that questions circumstances while creating new awareness (Low & Ayoko, 2020). Servant or positive organizational behavior stems from unique psychological make-up leading to a meaningful life (Gjorevska & Takács, 2016). There is no single concept or accepted norm of spirituality. Dehler and Welsh (2003) compared spirituality to force that binds the spirit and man: it is invisible, but it must exist; disdain spirituality would overlook an essential human situation.

The corporate spirit's growing concern emerged in corporate boardrooms, management conferences, and academic halls of colleges and universities (Pawar, 2017). Stakeholder awareness of corporate spirit or workplace spirituality began through social science research (Dane & Brummel, 2013) with the concern of fairness, loyalty, and commitment of workers and their ability to exert spirituality in the organizational structure to improve performance outcomes (Fassin, 2012). Organizations are active when human values are a necessity (Leung et al., 2011).

Workplace spirituality is an individual experience channeled through an inner source for comprehending the hidden meaning of how to live by high moral standards

(Dhiman & Marques, 2011). Chawla (2014) asserted that workplace spirituality motivates growth processes on a personal and financial level. Workplace spirituality lowers absenteeism within the organization while deviating from the norm of employee absenteeism caused by dissatisfaction with work conditions allowing for improved positive, professional commitment to emerging (Bordbar & Martin, 2013).

### **Harmonizing Conscious Awareness and Workplace Spirituality**

Harmonize means to bring into an agreement (Navneet et al., 2020). Music refers to blending notes of a melody with a minimum of at least two pitches (Coa et al., 2015). This research harmonizes awareness and spirituality as precursors to organizational change and individual development. Workplace spirituality is the holistic rationalization of existence on a much larger scale (Brophy, 2015). Workplace spirituality reflects the influence of individualized behavior while encompassing a much larger purpose of transcending the human ego (Shah & Sachdev, 2014). Development occurs through maturity (Gupta et al., 2014). Holistic development is a complete progression (Pardasani et al., 2014). Reaching excellence while taking a positive attitude and building shared relationships may lead to holistic development (Pardasani et al., 2014).

Pardasani et al. (2014) explored the unified action of consciousness and spirituality. Consciousness is presented as the essential principle behind the concept of integral leadership entrainment. Integral refers to the outer and inner consciousness levels, while entrainment refers to incorporating spirituality and consciousness. Spirituality connects the levels of consciousness through the human psychic (Chawla & Guda, 2013). Aurobindo (1993) introduced CA as a means of illuminating the

voluminous dimensional spirit of consciousness. CA consists of characteristics such as feelings, needs, psychological, and cognitive degrees of cognition. Aurobindo took a holistic position of divergence and philosophy that unified consciousness and the soul's ability to manifest change in human behavior (Aurobindo, 1993). Vallabh and Singhal (2014a) concluded that workplace spirituality is a definitive, viable, holistic benefit to the corporate structure. Workplace spirituality comprehends individual existence at a higher dimension of the work environment and the influences it has on others (Shah & Sachdev, 2014). Workplace spirituality's prime function is to integrate multiple characteristics and transform those characteristics into soul-established behaviors (Shibani et al., 2018). Aurobindo (1993) described awareness as a set state, such as peace or the aspiration of movement, in which meditation consists of the internal thought process seeking corrective knowledge. This internal thought process is a collective awareness of a centralized point of origin, such as a divine nature (Singh & Mishra, 2017). Chinomona (2017) posited that the intuitive mind has no specific platform; it is a stage for higher collective functioning due to psychic ability. Gaur (2018) contended that consciousness is a bridge to a more underground spirituality ideology. So, spirituality is the prescription for a holistic look at human development and the establishment of individual purposes. Human purpose is the foundation of individualized existence and spirituality. The human purpose then becomes the completeness that the inner person is expressed in man's outward nature (Ayoun et al., 2015). An individual's spirituality heightens emotional quality and universal mindset, allowing the individual to find completeness in the work

environment and control the cognitive, emotional, and spiritual thought process (Gaur, 2018; Ims, 2018).

Chawla and Guda (2013) studied workplace spirituality relationship characteristics and highlighted what they termed *self-interest transcendence*. This facet of spirituality included communal value and CA of an indwelling spirit, evoking self-interest resistance. Self-interest is dangerous, the ubiquitous anticipation of egocentricity for pecuniary profit that subjugated individual performance for self-serving purposes (Gherghel et al., 2018). Workplace spirituality leads to inward harmony as the mind experiences the world (Rezapouraghdam et al., 2019). If the work environment represents 30% of an average person's life, individuals should seek peace in this space (Dwivedi et al., 2015)

Organizations may suffer from competition in the work environment, unfriendly environments, rigid supervision, poor working relationships, improper training, and lack of respect for the individual (Ayoun et al., 2015; Barghathi, 2017). Individuals must accept the sacred presence (Osman-Gani et al., 2013), stop fighting the problem and embrace the circumstances beyond changing (Badrinarayan, 2016) and seek an inward harmony to allow life to happen (Barghathi, 2017). Society and individuals must stand, resist unnecessary movement, and find sacred stillness in the middle of life's storm to promote CA (Long & Driscoll, 2015).

### **Workplace Spirituality and Connectedness**

Workplace spirituality is a worker's desire for connectedness in their work environment and more in-depth exploration of inner consciousness (Charoensukmongkol

et al., 2013). Zaidman and Goldstein-Gidoni (2011) and Chawla (2014) pointed out that workplace spirituality is interconnectedness, binding people, and the ecosystem.

Workplace spirituality generates new prospects for creative human development and complimentary thought processes (Zaidman & Goldstein-Gidoni, 2011). Workplace connectedness brings meaning and fulfillment to the work environment and restores worker pride (Osman-Gani et al., 2013).

Pawar (2014) distinguished an imbalance in workplace spirituality's exploration, theories of spirituality as philosophical, spiritual thought processes rather than a pragmatic, realistic view. Past spirituality research was disintegrated and limited at best (Vasconcelos, 2018). Humans are psychologically linked to the universe (Barron & Chou, 2017; Zakirova & Frolova, 2014). Work environments are multicultural communities, encompassing a host of diverse personalities, cultures, ethnic backgrounds, and educational levels (Mahachod et al., 2015; Zakirova & Frolova, 2014). The competitive global market is under constant pressure to outwit the next competitor, which produces an intense work environment and a sense of emptiness in its workers (Mousavizadeh et al., 2015). The role of spirituality is a dynamic process (Pardasani et al., 2014). In a study of Indian spiritual traditions, Pardasani et al. (2014) discovered that spirituality associated with the transcendent of mind exists where human values and corporate values are in sync. When the transcendent mind connects to organizational values, it allows for the individual perceptions of spiritual expression of attitude, a sense of determination, and positive behavior to emerge (Singh & Mishra, 2017).



According to Long and Driscoll (2015) and Tejada (2015), workplace spirituality exists on two planes: (a) transcendence in the physical realm and (b) connectedness to that physical realm. Due to intangibility, each is a spiritual realm. Transcendence is the consciousness outside the natural realm into the supernatural realm; connectedness is the association of tangible entities (Peltonen, 2019). Ayoun et al. (2015) referred to this spiritual connection as a continuum built on diverse individual identity stages of fixed and adaptable qualities.

Spirituality ignites individual activity's cognitive, emotional, and behavioral processes (Afsar & Badir, 2017; Geh, 2014; Kesari & Sajeet, 2018). When released, this energy produces definite cause and effect in the environment (Chawla, 2014) and acts as a transforming mechanism for activities such as thought and action (Charoensukmongkol et al., 2013). This energy also is a resonator of creativity for organizational learning and effectiveness (Suchuan, 2020). Spirituality changes an organization's culture through motivation (van der Walt & Steyn, 2018).

This spiritual change shifts the mindset or pre-consciousness of the individual. This spirituality mindset change involves awareness, unrestrained psychological processes, and holistic thought processes (Rezapouraghdam et al., 2019). Many researchers noted a loss of conviction and self-assurance across the corporate landscape (Bouckaert & Zsolnai, 2012; Joelle & Coelho, 2019; So & Youn-Kyung, 2018). A loss of conviction is partially due to moral disruption and ethical defilements, such as Enron and Arthur Andersen's evidence during a mortgage crisis in the U.S. (Yeoh, 2016). The global financial crisis is another historical example of this loss of conviction among workers

(Bancel & Mittoo, 2011). For a business to operate in a spirit of excellence, the organizations need spiritual practitioners (Roof, 2015).

These practitioners should possess positive characteristics that change the scope of the work environment. Verleye et al. (2017) specified that individuals need intelligence for accountability, completeness, synchronization, and compassion that links themselves to others. Barghathi (2017) contended that individuals' financial actions expose the consciousness, the encounters, and sensations of society and reveal human nature and moral satisfaction. There is an increasing desire for people to recognize the significance of nourishing inner needs (Mohammed, 2017).

Ashmos and Duchon (2000), Charoensukmongkol et al. (2013), Isabel et al. (2014), and Daniel (2015) contended that spirituality at work is the perception that workers possess an inner life. This inner life cultivates and sustains significant work that builds equity and occurs in the communal environment (Daniel, 2015). Shared culture and spirituality enhance work conditions to provide value to all corporate levels—conscious spirituality links diverse belief systems (Good & Willoughby, 2014). Spirituality is the quintessence of human existence, human development, and discourse (Kesari & Sajeet, 2018). Spirituality is the human cognition of reality and the experiences life offers (Del Rio & White, 2014).

Organizations' application and simplification of a spiritual, occupational climate determine the workforce (Osman-Gani et al., 2013; Pardasani et al., 2014). Researchers continue to study workplace spirituality to find the new meaning behind this phenomenon's nature (Gjorevska & Takács, 2016; Mousavizadeh et al., 2015).

Inspiration and ingenuity are the hallmarks of a great organization (Geh, 2014).

Workplace spiritual connectedness is a source of creativity, the driving force of these attributes in human resource development practices (Khan & Sheikh, 2012) and higher education (Wulandari, 2014). Workplace spiritual connectedness is a spiritually-based trend that deals with humanity and uncovered makeup (Roof, 2015). Spirituality affects people from all walks of life (Gupta et al., 2014).

Workplace spirituality is connected to the soul's inner side (Berg & Karlsen, 2014; Charoensukmongkol et al., 2013). The role of workplace spirituality and its effect on operational performance in the workplace is not fully understood. Spirituality affects the goods and services that corporations offer society. Rights or product manufacturing is affected by a lack of commitment to others' interests; there must be a collective interest that infers a transcendence of cost-effectiveness with a constricted level of self-interests (Chawla & Guda, 2013). Services are affected when not considering the whole person's needs; this included the individual's emotional, social, physical, and spiritual needs (Isabel et al., 2014).

Chawla and Guda (2013) and Chawla (2016) researched relationship-oriented selling characteristics, challenged the notion that workplace spirituality might be a fundamental contributor to relationship-oriented selling characteristics. Chawla and Guda further examined workplace spirituality as a precursor to relationship-oriented selling characteristics. They concluded that workplace spirituality brings about awareness of meaningful work and promotes spiritual development (SD) and growth. Workplace spirituality researchers introduced many new areas of concern over the last several

decades. Pioneers of this research include authors such as Mitroff and Denton (1999), who studied spirituality, religion, and value perspective, and Dehler and Welsh (2003) investigated meaningfulness in the workplace. Researchers connected concepts of spiritual well-being, materialism, and moral behavior to the inner life (Chowdhury & Fernando, 2013).

The theory of inner life (spirituality) and knowledge associated with workplace spirituality included the exact needs as those involved in the human outer (physical) life (Gupta et al., 2014). Inner life provides nourishment for shared profound work involvement (Vasconcelos, 2018). Furthermore, inner life provides values that support human interactions of transcendence in work activities and brings about connectedness, wholeness, serenity, and commitment (Kesari & Sajeet, 2018). Afsar and Badir (2017) studied the role spirituality played in business organizations and discovered the richness of inner life is a basis for building organizational workers' cultural values. Spirituality is a connecting motivator for increased individual responsibility for corporate connectivity.

Connectivity has a more robust engagement in relationships at this level while strengthening an inner connection to community and self (Afsar & Badir, 2017). The researcher further implies that workplace spirituality produces positive results and social change in organizational culture (Long & Driscoll, 2015). This qualitative transcendental phenomenological study aimed to identify and report the lived experiences of university administrative employees on workplace spirituality in Southeastern Georgia.

The analysis of this research distinguishes how spiritualizing the organization influences organizational performance and learning. Understanding and learning involve

developing competencies to strengthen an individual's ability to perform and carry out its mission. Collective knowledge is critical in the work environment and critical for the financial growth of the organization. Individual competencies such as knowledge and skill are essential for interpersonal communication and obtaining a competitive market edge (Cooper et al., 2016). Spiritualizing the organization can strengthen these competencies, and through clear thinking, individuals can increase their ability to perform the job task (Tufan & Ugurlu, 2019).

Expression of spirituality comes as a manifestation of conscious awareness of self-due to spiritual values such as conviction, honesty, guidance, moral principles, and information exchange (Long & Driscoll, 2015). Self-effacement and spiritual actions such as recognizing others, attentiveness, and shared concern for appreciation for others' contributions are finding factors associated with a spiritualized workplace (Long & Driscoll, 2015). There is a need to increase workplace performance outcomes through conscious spirituality, enlightenment, and direction (Zhi, 2013). Innovations within the organizational environment amplified workers' emphasis to improve performance to meet anticipated organizational goals and objectives (Navneet et al., 2020). Essential employee values cultivate in organizations through their leadership and training, but this process cannot often develop the intrinsic motivational factors that improve organizational objectives (Gallarza et al., 2016).

Workplace spirituality may be the saving factor for an organization's most prized possession: its workforce (Daniel & Chatelain-Jardon, 2015). Spirituality can ignite the conscious human passion for doing a great job while expanding growth within an

organization (Roof, 2015). The workplace spirituality movement is increasing, but many organizations do not fully recognize the possibilities of what workplace spirituality could bring to work culture (Gupta et al., 2014). There is a breach in the theoretical literature addressing workplace spiritual consciousness associated with individualized performance and learning (Sorakraikitikul & Siengthai, 2014).

Researchers of workplace spirituality focused on the organization, individual levels, and teams (Daniel, 2010; Isabel et al., 2014; Sorakraikitikul & Siengthai, 2014). Little research has addressed spiritual consciousness to the degree of understanding the association of workplace spirituality and the effect this spiritual consciousness could have on improving performance and organizational learning (Sorakraikitikul & Siengthai, 2014). Opposition in the work environment and the increasing change in the organizational structure's emotional make-up are necessary for business practices (Gallarza et al., 2016). Creative measures to enhance business performance quality include collective knowledge sharing with people, work practices, and congruence strategies with a transforming environment (Yeoman, 2014). These strategies and techniques cultivate creative reasoning, foster shared objectives, and support cooperative, creative learning (Smith et al., 2014).

New creative changes challenge workers to appreciate some degree of meaningful value in what they do (Altaf & Awan, 2011; Cullen, 2013). Meaningfulness is a basic individual need broad-minded political thinkers advance as having less value to their commitment and the principle of copious impartiality (Yeoman, 2014). Consequently, workers desire to be free, self-directed, and respectable in their work duties. While

considering the human desire to be open and self-directed, workers become less deviant in their behaviors, and individual attitudes become favorable toward accomplishing organizational goals (Chawla, 2014). Personal perspectives include work involvement, commitment, and worker satisfaction (Chawla, 2014; Daniel, 2015). Workers value social responsibilities and align workplace spirituality to achieve their common goals (Marques et al., 2014).

Workplace spirituality in the 21st century may improve performance outcomes and hinder corporate success barriers (Bordbar & Martin, 2013). Value-centered work environments and leadership values are fundamental to organizational development (OD) and the organizational structure (Bordbar & Martin, 2013). As an inner reflection of the desired state of being and the province of discovery, workplace spirituality influences work performance (Shah & Sachdev, 2014). Virtue and moral value practice habits of behavior and activities associated with spirituality and develop the growth process (Brophy, 2015). The province of discovery advances pure spirituality in one's wholeness (Shah & Sachdev, 2014). WSC is a deeper level of human experience that broadens the individual's natural aptitude (Shah & Sachdev, 2014). Shah and Sachdev (2014) viewed WSC as an approaching awareness that the individual displays from a higher perspective of reality and the particular activities' consideration while recognizing its purposefulness.

However, there remains a lack of understanding of how workplace spirituality changes or alters the worker's behavior and mindset to enable that person to find value in what they do (Adawiyah & Pramuka, 2017; Banyhamdan et al., 2012; Pavlovich & Corner, 2014). There are many questions asked in the academic arena while two

questions are most common. What significance does workplace spirituality have on the individual worker? (Afsar & Badir, 2017). The second question is, what characteristics do the individuals seeking fulfillment of their spiritual needs display within the work environment's confines? (Ayoun et al., 2015). In the research community, no one has with certainty identified the spiritualizing effects of workplace spirituality and WSC or how workplace spirituality and WSC relate to behavioral changes that could affect the organizational culture, causing an increase in performance and learning.

While workplace spirituality is the personal development of the inner man (Sorakraikitikul & Siengthai, 2014), WSC is the awareness an individual displays from a higher perspective of reality and the consideration given to personal activities while recognizing their purposefulness (Shah & Sachdev, 2014). I have discovered that many researchers have suggested a need for further study into workplace spirituality, so the scientific community may understand this phenomenon better (Brophy, 2015; Chawla, 2014; Dzhamalova et al., 2016).

As part of this study, I investigated workplace spirituality related to individual spiritual consciousness and human awareness to further understanding how workplace spirituality could guide workers through crises (Aviles & Dent, 2015; Banyhamdan et al., 2012; Qiu & Rooney, 2019). Financial problems like those of Enron, World COM, Tyco, Freddie Mac, and American International Group of the past made searching for meaning, purpose, and value a more pressing concern for the business community (Long & Driscoll, 2015). The emergence of business ethics caused an uproar with companies such as (Enron, World COM, and Tyco) for ethical awareness throughout corporate



America and other developed countries to find better ways of conducting business (Sharma et al., 2019). Organizational management must learn to use spirituality for integrating human values and principles into the workplace to strengthen ethical boundaries and change workers' behavior at all levels within organizations.

Daniel and Chatelain-Jardon (2015) called workplace spirituality a powerful tool for innovative behavior and creativity. There is a direct connection between spirituality, management, and organizational behavior (Belwalkar et al., 2018). Infusing spirituality into the executive level of control influences improvement of external factors such as gaining market share and fulfilling a corporate mission (Long & Driscoll, 2015; Shibani et al., 2018). The improvements are due to the influence spirituality has on workers, management, and the consumer base (Kolodinsky et al., 2008; Majeed et al., 2018).

Innovation activity (i.e., creativity) pivots based on the worker's conduct or behavior (Chiva, 2014). Workers become the focal point of promoting awareness to improve organizational innovation proficiencies. Workers must nurture improvement, originality, and change to avoid obstructing creativity and corporate growth (Chiva, 2014). Sharma et al. (2019) explained that workplace spirituality unleashes new ways of thinking for employees. These thought processes empower individuals to seek knowledge to mentally, intellectually and socially improve, which supports more reliable determination in employees to exceed organizational expectations (Gupta et al., 2014).

Workplace spirituality promotes stability in the work environment by decreasing stress and increasing workplace satisfaction (Altaf & Awan, 2011; Charoensukmongkol et al., 2013). According to Bhalla et al. (2019), workplace stress is a situational event of a

threatening nature. Pressures can be arduous and challenging and may appear exhausting while jeopardizing individual health (Bhalla et al., 2019; Malek, 2019). Fredrickson et al. (2000) offered a theory that Berg and Karlsen (2014) supported, which they termed to broaden and build (B&B). Fredrickson et al. (200) considered spirituality to be a moderator of workplace stress. Positive emotions strengthen human capital; if practiced, the theory of B&B can increase individual well-being over time (Berg & Karlsen, 2014; Tugade & Fredrickson, 2007). Kotez and Nel (2016) and Qiu and Rooney (2019) presented workplace spirituality as a coping mechanism that several organizations employ. The standards include the individual level, individual belief system, the behavioral level, personal reflection, relationship level, association, denotation, and spiritual revelation (Way et al., 2018).

### **Workplace Spirituality and Interconnectedness**

Interconnectedness is a linkage with all things, both the spirited and the spiritless. In the workplace, this is the connection of self to the job at hand, the universe, other individuals within that environment, and a higher authority (Gupta et al., 2014; Liu & Robertson, 2011). Without tackling the organizational values and business ethics, interconnectedness may seem spiritless when confronting significant challenges (Vasconcelos, 2018). Securing a flourishing, energetic, spirited, and viable enterprise depends on a set of moral values (Sorakraikitikul & Siengthai, 2014).

In sociology, a theory called role distance; is the dimensional shift of position orchestrated by the person performing the part (Schuurmans-Stekhover, 2013). Role distance only emerges when a blockage stops individualized acknowledgment of a

person's rightful place (Kabbesa-Abramzon, 2012). Individuals play a significant role in organizational outcomes through their attitude towards work, co-workers, management, and senior executives (Shibani et al., 2018). Spiritual connectedness can affect the rift in the shared relationship and close the gap between position and player (Chawla & Guda, 2013; Gupta et al., 2014).

A good model of interconnectedness is the combination of business and spirituality. Shakun's (2013) model of the connectedness decision paradigm (CDP) conceptualizes connectedness in a model that amalgamates problem-solving, negotiation, and leadership. Shakun explained that Western culture lagged behind Eastern society, noting that Western culture only recently incorporated spirituality in the organizational involvement of choice for decision-making resolutions. The CDP model is a design factor that connects people and problems with the primary objective of problem resolution. Shakun concluded that connectedness between individuals with spiritual rationality and human ingenuity produces decisions that lead to shared values.

### **Workplace Spirituality and Shared Value**

Shared value refers to the degree to which a person has a profound association with others that express a sense of community (Gupta et al., 2014; Sorakraikitikul & Siengthai, 2014). People see themselves as interlinked vessels, connecting one person to another. As a concept, workplace spirituality promotes several psychological, emotional, and human spiritual processes joining organizational members and groups (Shibani et al., 2018). There is a growing concern in the research community about resolving individual equity in all stakeholders' work cultures (Daniel, 2015). There is tension, confusion, and

heartfelt anxiety among many in the work community (Long & Driscoll, 2015). The academic community and organizations of all sizes seek to bring about occupational resolve (Dwivedi et al., 2015). The exploration of current and prior corporate models and processes gauged the social issues and the needs of those deprived. Corporate models are evident in the research on corporate social responsibility (CSR) (Pavlovich & Corner, 2014), the servant leadership model (Udani & Lorenzo-Molo, 2014a), follower first (Ricketson, 2009), and the leader-member exchange model (Rahman et al., 2015). A shared community with shared values is in high demand (Isabel et al., 2014).

Understanding workplace spirituality's importance and shared community value are essential to understand human beings' nature (Majeed et al., 2018). One prominent theory is that people act as information carriers to transform that information into a reality in a conceptual portrayal of human behavior (Chawla, 2014; Fay, 2007; Sorakraikitikul & Siengthai, 2014). Spirituality in workers stimulates creativity and development within the work environment, leading to a shift in individual behavior (Afsar & Badir, 2017; Daniel & Chatelain-Jardon, 2015).

Pavlovich and Corner (2014) studied entrepreneurship and shared value creation. They found that spiritual practices make the conscious element noticeable, inspiring, and empowering the relegated and deprived members of a shared community. Spirituality becomes a motivating factor for value creation. The individual moves into a state of consciousness that fosters hope to empower the individual to take a level of ownership in corporate values (Pavlovich & Corner, 2014). Specific processes, like yoga, enhance the conscious experience and stimulate positive decision-making attributes. Spirituality limits

the human ego and increases the reality and shared values in the workplace (Pavlovich & Corner, 2014).

Husserl (as cited in Fay, 2007) believed that human thought resembles a geometric prism. Perception transforms into mathematical symbols (Collins et al., 2013). As the light goes through the prism of glass, there is a transformation of the view that creates a rainbow effect (Collins et al., 2013). Similarly, as people receive and process information, there is a transformation of that data and response that contributes to a positive workplace culture. This workplace transformation is a critical response to managing organizational outcomes (Long & Driscoll, 2015).

Shared values affect an organization (Long & Driscoll, 2015; Sorakraikitikul & Siengthai, 2014). Everyone must agree on the mission and objectives of the organization. Dolan and Altman (2012) presented a tri-axial model of value: economic-pragmatic value, ethical-social values, and emotional developmental values. Economic-pragmatic values preserve and amalgamate a range of organizational sub-systems. These are the guiding values for managerial planning, quality assurance, and accounting. Ethical-social benefits stem from various belief systems. These values represent moral conduct standards in the work environment with others and relate to characteristics such as trustworthiness, integrity, admiration, and loyalty. Emotional-developmental values are motivating values. They are carnal, rational, impassive, and spiritual (Dolan & Altman, 2012).

Dolan and Altman (2012) asserted that these values are spiritual values essential to transforming organizational culture. Spirituality is an intrinsic part of individuals, and

people supply the workforce with several vital ingredients that affect organizational outcomes. Reactions to spirituality may spark negative connotations in the work environment (Chawla, 2014). The reactions to spirituality are normal because people equate spirituality with religion or forced religious precepts (Holder et al., 2016). Spiritual experiences affect prosocial behavior associated with deity, humanity, and nature, influencing ethical standards.

### **Workplace Spirituality and Benevolence**

Benevolence is the philosophical principle of goodness in society, along with the conviction that humanity is beholden in human terms to foster attitudes of charity and love for one another (Chawla, 2014; Pardasani et al., 2014). Benevolence is the individual connection with the tenets of spiritual teachings to do unto others as you would have them do unto you (Chawla, 2014). There is a proclivity to honor competent, sympathetic, compassionate, humane acts of charity in a shared society (Roussin, 2015).

In a narrative study exploring Anatolian tigers, Karakas et al. (2015) researched the common good in the small business of Bereket is an Anatolian city. Karakas et al. examined compassion and benevolence within the organizational community. Four areas of concern emerged as reference points to understand benevolent leaders: (a) spirituality, (b) ethics, (c) optimism, and (d) collectivity. Compassionate leaders bring the collectivity to a level of sustainability and good health fostered through spiritual strength, moral compulsion, constructive commitment, and shared sensitivity (Roussin, 2015). The shared spiritual enlightenment enriches organizational morale and offers a sense of pride and belonging while encouraging mutual respect (Karakas et al., 2015).

Benevolent leaders work to initiate recognizable benefits that affect all employees, creating a common good (Suchuan, 2020). Leaders are positive change agents of the organizational structure who focus on sound decision-making, generating value, inspiring hope, and encouraging positive human interaction (Kokt & Palmer, 2019). Chan et al. (2013) found a positive relationship between authoritarian leaders and benevolent leaders by comparing the Janus-faced leadership style (i.e., control and authoritarianism) to the paternalistic leadership (i.e., benevolence). Most leaders' position is keen on one side and compassionate on the other (Joelle & Coelho, 2019). Paternalistic leaders shape people into potential leaders (McCormack et al., 2014). This style of leadership provides strength and compassion; the authoritarian leader only seeks control and power. Leaders foster self-esteem through benevolence and promote community involvement in the workplace (Charoensukmongkol et al., 2013).

The fallout of spiritual culture is condensed to a simple life that promotes opulence, harmony, and the common good (Chawla, 2016). The realistic ideology of materialism entrenched in American culture is a norm in which sensitivities, divine existence, and the individual spirit are obscure (Chawla, 2014). This point of view existed throughout the 20th century, an era of economic and social advances (Walker, 2013).

### **Summary and Conclusions**

In Chapter 2, I reviewed the theoretical and empirical literature on workplace spirituality. The concept of workplace spirituality is relevant to organizational development. Spirituality influences organizational behavior (Cetin et al., 2015) and constructive commitment (Majeed et al., 2018; Wulandari, 2014). Current literature

supports the general premise that people need to find value in what they do through job satisfaction in the work environment. This study was a starting point for further exploration to understand inner consciousness and spiritual awareness better to strengthen worker performance and learning. Chapter 1 comprised the problem, purpose of the study, significance, research question, and rationale for the study. The review of relevant literature built a strong foundation for workplace spirituality concepts and the need for further exploration and research of workplace spirituality.

The moral compass of spirituality is not merely a religious order. The moral compass is a personal construct embedded in humanity's consciousness, both spiritual and non-religious. In this literature review, the implications of prior research studies show that there is a need to support SD through individual experiences (Gupta et al., 2014; Pawar, 2014). This research was to address a gap in the literature involving workplace spirituality and human value within this university in Southeastern Georgia work environment through lived experiences, facilitating improved administrative worker performance and staff development learning for the university workers and management.

Chapter 3 contains the research method, design, and rationale used to conduct this research. The role of the research is discussed along with the methodology specific to participant selection logic, instrumentation, cognizant approval, procedures for recruitment, participation, and data collection, and data analysis plan. Chapter 3 also comprises issues of trustworthiness in credibility, transferability, dependability, confirmability, and ethical procedures. The summary discussion concludes Chapter 3.



### Chapter 3: Research Method

The purpose of this qualitative transcendental phenomenological study was to identify and report the lived experiences of university administrative employees regarding workplace spirituality in Southeastern Georgia. This investigation regarding workplace spirituality and awareness may contribute to an understanding of the effects of workplace spirituality. Phenomenological research grounded in philosophy has sociological, epistemological, and methodological connotations. Phenomenological research also is an approach that involves exploring a single or a small number of social people, objects, or situations where data is gathered through several sources to cultivate a holistic explanation through iterative research (Cunningham et al., 2017).

This study was conducted to address the specific management problem being the lack of knowledge about workplace spirituality's influence on the lived experiences of university administrative employees who were unsatisfied, depersonalized, and devalued at a university located in Southeastern Georgia. Spiritualizing the workforce strengthens employees' commitment (Mahakud & Gangai, 2015). Spiritual consciousness, human awareness, attitudes, and behaviors expressed in this study by university workers influenced the way workers communicated and performed their jobs. The change in employee behaviors and attitudes toward their responsibilities ultimately improved their on-the-job performance and learning.

Chapter 3 contains the research method, design, and rationale used to conduct this research. The role of the research is discussed along with the methodology specific to participant selection logic, instrumentation, cognizant approval, procedures for

recruitment, participation, and data collection, and data analysis plan. Chapter 3 also comprises issues of trustworthiness in credibility, transferability, dependability, confirmability, and ethical procedures. The summary discussion concludes Chapter 3.

### **Research Design and Rationale**

An investigation into whether spiritualizing within a university in Southeastern Georgia revitalizes the university administrative workers leads to increased employee retention and aligned values such as trust, loyalty, peace, and love. This research was conducted in a university located in Southeastern Georgia. The university management provided space to show all interviews. Data were accessed from emerging themes according to individual interviewees.

Furthermore, a qualitative transcendental phenomenological study design was used to identify, and chronicle participants lived human experiences. This study included 20 participants from a university in Southeastern Georgia. These 20 participants represent 30% of the staff members at the facility. This institution employs 39 full-time faculties and staff and 21 part-time employees. When no new themes emerged, a point of data saturation was reached.

A larger sample may not increase or add value to data (Patton, 2002). There was no need for a frequency scale. This qualitative inquiry included face-to-face interviews to capture expressions of causality and participant's lived experiences. A set of open-ended questions was used to investigate workplace spirituality in participant's lived experiences and perceived values.

### **Role of the Researcher**

In this qualitative transcendental phenomenological study, my role was to identify and report findings based on how workplace spirituality can bring change and added value to relationship building within the university environment. Workplace spirituality can have changing effects on individual workers, management, and internal and external stakeholders. These changing effects involved interviewing participants to understand how workplace spirituality influences lived experiences of the participants.

I was the research instrument and identified and reported participant's lived experiences. Data were collected in this study involved connections between workplace spirituality and positive spiritual human consciousness. This collected data was viewed from the context of the reciprocity theory. Face-to-face semi-structured interviews were conducted with administrative employees within this university in Southeastern Georgia. The interviews allowed participants to share in-depth information regarding their lived experiences relevant to workplace spirituality. Information gathered from this qualitative transcendental phenomenological study was used to identify strategies that could advance strategic organizational change ideas.

*RQ:* What are the lived experiences of university administrative employees regarding workplace spirituality in Southeastern Georgia?

### **Methodology**

The quantitative approach was not suitable for analysis since the research question was meant to identify human experiences regarding workplace spirituality. This research involved worker's experiences regarding workplace spiritual awareness and how

it influences their workforce. However, in qualitative research, the researcher has an opportunity to gain detailed descriptions of lived experiences. The interpretive research goal was to comprehend human meaning, the individual, their life, and do so in a naturalistic setting (Sloan & Bowe, 2014). The research was conducted in an environment where the participants work. The collected research data was transcribed to preserve the participant's experiences meticulously (Poduval et al., 2015). Qualitative researchers profoundly immerse themselves within the perception of the other (Poduval et al., 2015). Hidden perceptions of human CA and workplace spirituality's role in the organizational structure were uncovered from participants in this research study. I employed a qualitative transcendental phenomenological study to gain that understanding. The strategy permitted me as a researcher to explore human perceptions and practices.

### **Participant Selection Logic**

Phenomenology was the choice of this investigation; it was a qualitative investigation grounded in philosophy, sociological customs, and behavioral patterns that promote organizational values and climate (Zwier et al., 2016). Phenomenological researchers gather values, principles, awareness, and thoughts flowing from subjective human experiences and interpretations (Priya, 2017). As a researcher, I employed the qualitative transcendental phenomenological research design to understand others' inward conscious experiences (Moran, 2000). In this research approach, I noted that there had been some enunciation of the subject of qualitative inquiry and its effects on the social science community (Sloan & Bowe, 2014).

Building on Moustakas (1994) and Husserl (1999) on transcendental phenomenology, I exhaustively explored the individualized human experience. This meticulous investigation culminated in the comprehension of spiritual cognition by the enlightenment of emerging ideas that built the conceptual framework. Moustakas (1994) specified that applying transcendental phenomenology provides strength and credibility to the research findings. As a research design, phenomenology was a philosophical methodology that merged the individual and group experiences (Chawla, 2014). The phenomenological position was to uncover and amplify the knowledge gained from direct human experiences (Sloan & Bowe, 2014). One supposition to this inquiry course was that individual or group experiences are perceptions connected by experiences (Ziakas & Boukas, 2014).

Organizational theories have developed over the years centered on administrative workers' physical, emotional, and philosophical well-being (Long & Driscoll, 2015). With the advancement of innovation and corporate competitiveness comes the recognition that employees no longer seem to leave their mental processes outside of their work environment (Gatling et al., 2016). Employees are now becoming experts within the work culture, possibly possessing creative knowledge for organizational advancement more than many prior leaders had assumed (Gatling et al., 2016). Expressions of spirituality manifest in conscious awareness of self because of the spiritual values such as conviction, honesty, guidance, moral principles, and information exchange (Long & Driscoll, 2015).

Workplace spirituality in the 21st century may improve performance outcomes and hinder corporate success barriers (Bordbar & Martin, 2013). As an inner reflection of the desired state of being and the province of discovery, workplace spirituality influences work performance (Shah & Sachdev, 2014). The specific management problem was the lack of knowledge about workplace spirituality's influence on the lived experiences of university administrative employees who were unsatisfied, depersonalized, and devalued at a university located in Southeastern Georgia. Organizing a research study necessitated the determination of the proper approach to research and design. This present research study's qualitative transcendental phenomenological method was designed to capture and document the study's participant's lived experiences.

A qualitative methodology to research captured the lived experiences with the idea of broadening human understanding to communicate comprehensive descriptions of those experiences (VanScoy & Evenstad, 2015). The data collected through this qualitative methodology contains some form of a descriptive narrative, be it verbal or written, and the reactions of the participant's collective lived experiences (Mohajan, 2018). A qualitative research approach was suitable for this present study because it supported the personal investigation into how the study's phenomenon occurred. The analysis explicitly provided an understanding about influences of workplace spirituality and job satisfaction, on the study participants, during everyday work activities.

Past researchers explored workplace spirituality about business ethics (Ayoun et al., 2015), the relationship between individual spirituality, organizational commitment, and individual innovative behavior (Daniel & Chatelain-Jardon, 2015), and employee

engagement to enhance job satisfaction and performance (Devendhiran & Wesley, 2017). This qualitative transcendental phenomenological study aimed to identify and report the lived experiences of university administrative employees on workplace spirituality in Southeastern Georgia. Designed to uncover a radically new intellectual understanding of workplace spirituality from human experience. Using this qualitative transcendental phenomenological approach, identifying and reported participant's individualized lived experiences presented a holistic view of validity and generalizability, a more robust and thorough system to informational fact-finding and analyses (Khan, 2014). This qualitative methodology allowed the researcher to investigate spirituality's values as a human phenomenon.

From its origin, qualitative research methods are conducted to explore the everyday phenomenon exhaustively within the lived environmental context (Ridder, 2017). Qualitative research methods are also categorized as the thought process that reconstructs authentic associations to human experiences (Ziakas & Boukas, 2014). Through qualitative inquiry, it was possible to learn through the interview process and understand the subjective lived experiences, individual perceptions, and the rational analysis of those perceptions. The qualitative inquiry made it possible to know how the unique thought process affects feelings, emotions, and meaning translated into relationships (Budd & Velasquez, 2014).

The exchange of ideas and channels of communication through this research inquiry provided an opportunity for information flow and reflections into an increased understanding of workplace spirituality, thus expanding the knowledge in the direction of

this inquiry. Thoughts are a learning tool and means for overcoming the deviation between theory and practice (Lien et al., 2014). This approach required no categorization or claims of behavioral attributes because its primary function was to explain human lived experience while evoking the nature of human existence (Finlay, 2011). Maxwell (2013) pointed out that the interviewee and the interviewer may produce an unavoidable influence on one another. Qualitative work was not reproductive work; the qualitative work was a constant construction and reconstruction of research (Maxwell, 2013).

Transcendental phenomenology entails understanding the spirit and principles of the lived human experience (Husserl, 1999). Findings from this research were translated through self-knowledge and construct the meaning of the phenomenon experienced (Sandberg, 2005). To ensure that beneficial information was received, participants elaborated in detail about their lived experiences. Clarification of questions included additional responses that were needed for the participant's understanding. Participants were free to express themselves during this study in a non-threatening environment.

### **Instrumentation**

Qualitative research sampling centers on comprehending the human thought process (Ziakas & Boukas, 2014). For this study, an overview of the study was provided to participants on the research subject matter during the selection process. All individuals employed at the institution who are over 18 could have taken part in the study. Participants were informed of their rights and provided a consent form as an agreement to participate in the study. This research included 20 participants. The university staff consists of 69 workers, and 20 participants provided a robust sample of this population.



The sampling size in a phenomenological study may be as small as 20 in some homogeneous studies (Sandelowski, 2007). Qualitative research sampling is without guidelines; it is often just a justification for saturation (Marshall et al., 2013). The university's staff represents various workers with diverse backgrounds, beliefs, ages, and varying education levels. Therefore, it is generalized that faith (i.e., religion) is either a significant contributor to inner spirituality or a non-contributor for those who hold no formal religious beliefs (Ayouun et al., 2015). Religion may or may not influence an individual's spirituality; it is only a contributing factor to those who hold religious beliefs (Good & Willoughby, 2014). Not all people subscribe to a form of religious belief, yet all have a measure of spirituality (Osman-Gani et al., 2013). A convenience sampling selection will provide a good mixture of representation for this research.

The first step in the research process was to draft a written letter to the university president seeking university approval to conduct the study at the desired university and receive Institutional Review Board (IRB) approval. Upon acceptance and obtained electronic confirmation consent from all willing participants and sent a pre-approved questionnaire, there was no balance of male to female or a balanced level age group because this was a convenience sampling. The questionnaire allowed the researcher to measure the participant's interest in response to the phenomenon. Yet, it was not a focal point for the study. A worker's position was not, in any way, a factor for participating in the study. Nevertheless, spirituality is multidimensional and may be a beneficial factor in providing developmental values toward the organizational mission (Gupta et al., 2014). These developmental and reflective values are individual values aligned with the

organization's overall objective, values such as knowledge sharing and commitment. Taking a non-balanced approach to the sampling selection in this study enabled me to present a strong case from all organization areas.

The interview questionnaire (see Appendix A) was sent electronically to all university administrative employees. Participants were selected from the returned questionnaire on a first-in, first-used basis. Contact was then made to each participant via telecommunication to set up a time for the actual interview process. The initial questionnaire and consent form provided background information on the investigation, its purpose, and the researcher's disclosure declaration. The disclosure's statement assured the participants that participation in the study is confidential and ensure that the participant comprehends all potential risks and benefits associated with their participation. The participant's involvement in this study has no more risk than what they usually engage in during ordinary living. For the participant, there were no short- or long-term benefits for participating in this study. The overarching benefits of participation are that they help businesses and colleagues understand what impact workplace spirituality plays in strengthening the organizational structure to build value and commitment. Participation was voluntary, and participants could have withdrawn from the study at any time they so desire. Participation or withdrawal from the study had no adverse consequences. Participants could refuse any question they were uncomfortable with or that they deem disturbing or distressing.

Furthermore, there was a reiteration of the voluntary nature of participation and the liberty participants possess to withdraw from the study at any time they so desire.

Potential participants were informed of the time commitment and the method of data collection. Participants were sent an initial contact via email (see Appendix B). The first 20 participants who agreed to be a part of the study made up the sample. There was no lack of response; the response was slow in commitment to time. Participant selection was based on convenience sampling, and participants were accepted upon receipt until 20 have agreed to participate. All others who volunteered were notified via email after all interviews were conducted to say thanks for considering taking part in this research project. Also, letting them know that the project concluded, and no other subjects were needed.

No continuation to solicit more university employees' participation was needed because of the university administrative worker's willingness to participate in this study. In terms of collecting data, all responses are kept secure for 5 years to protect participant's confidentiality. Responses would have been discarded, and all documents surrendered or shredded if a participant had decided not to participate no longer. This process helps to ensure the credibility of the research collection process. If the data obtained does not supply rich enough information, the sampling size will increase to ensure the desired information saturation. Convenience sampling involves selecting available participants, which contrasts with a random sample (Gollu, 2017). Random sampling is a characteristic selection of 20 participants who offer a total population to generalize (Goritskii & Kazakov, 2013). The participant pool varies in official positions of the university system and is not limited to the educational staff. For this research, all workers may elect to participate. The interview questionnaire served as a means of

identifying members of the targeted willing to participate. I sought open dialogue with participants, analyze all data, and document all findings.

### **Cognizant Approval**

Walden University IRB approval (# 02-14-20-0284589) was received before any engagement occurred in this study. After IRB approval, emails were sent to potential participants to solicit their participation in the study. After initial contact and questionnaire completion, the consent form was provided and set a time to meet the participants to give a detailed account of the research and disclose any risks involved. Meeting the participants provided an opportunity to help them be at ease and ask any questions that may concern them. This person-to-person interaction may also be a good time for disclosing the pre-questionnaire so that the participants will have a general idea of the study. The person-to-person interaction was also an opportunity to share the potential benefits of the findings and explain the need for this investigation.

### **Procedures for Recruitment, Participation, and Data Collection**

The targeted population for this study was employees at a university located in Southeastern Georgia. This institution of higher learning has a diverse population. The participant sample varied in ethnicity, gender, age (all 18 years of age or older), occupation, and spiritual and religious beliefs. There was no set age range of the participants; ages varied, as did ethnicity because the institution employs a staff of diverse nationalities. The institution expressed a desire to shift from a Christian structure to a more secular design to secure higher accreditation. This transition would incorporate non-faith-based individuals in a work environment with faith-based workers. This

institution is a non-profit institution of higher learning that offers Christian-centered and secular courses to meet a global society's holistic needs. Interviews were conducted by telecommunication virtually through Zoom due to the COVID-19 pandemic worldwide.

In qualitative methodology, there are three approaches to fact-finding: (a) participatory observation, (b) documentary analysis, and (c) exhaustive interview process. The participatory observation was when the researcher entered the virtual environment to observe the participant's behavior and actions and records the findings. The documentary analysis involves gathering research data, and the exhaustive interview process is a more subjective measure of gaining oral descriptive information about a phenomenon (Conrad & Tucker, 2019). In this study, data collection involved collecting data from electronic questionnaires and recorded data from oral interviews with selected participants. The interview process was the instrument for data collection in this research study. The purpose of the interview questionnaire was to gather an appropriate response to this data extraction. All questions were open-ended. In a population like that of the university, the questionnaire narrowed the sampling pool. In this qualitative transcendental phenomenological study, the interview was the instrument for data collection.

The purpose of the interview process was to immerse the interviewer in the interviewee's world to gain the participant's lived experience about the phenomenon in this study. Participants were contacted by mail and followed up by telecommunication and email to secure an appropriate time for the face-to-face interviews. After the initial acceptance, participants completed a written consent form through an automated response (see Appendix C), which I printed and filed in a secure location. Personal biases had no

bearing on the collection, analysis, or interpretation of collecting data. I endeavored to ensure there were no biases and adhered to an interview protocol (see Appendix C), only analyze participant data as given and interpret the findings as stated by the participants.

The interview process lasted approximately 1 hour in duration for each participant. All participant's information remained confidential. Coded numbers for confidentiality purposes are used as identifiers. Zoom video conference interviews; telephone interviews took place as a follow-up measure to fortify the collected data. The interviewer got the approval of each participant before taking notes. All transcribed and recorded data were sent within 7 days of the interview process, some manual coding of data, and analyzed it using the NVivo software system. All data from the interview process was distinguished by digital recording, chronicled by me into digital folders with encryption, and is kept on the digital storage device with password safeguard and held for 5 years. After 5 years, I will destroy all the digital data collected for this study.

The interview process consisted of using a pre-written script to ensure each participant received the same probing questions, and participants could ask questions at the beginning and the end of the process to clarify any ambiguity or concerns. The interview process supported participants in sharing details of their lived experiences. Participants were asked eight carefully designed open-ended questions to aid in the data extraction process. The initial goal was to build rapport and set the participant at ease for the interviewing process.

The process of exhaustive qualitative interviewing was when the researcher could extract rich, high-quality data from individuals or small groups to gain their perspective

on a phenomenon. The interviewer in this process gathered more data than other conventional methods of data collection. The interviewing process was in a comfortable atmosphere for the participant. All participants answered the same questions; data saturation had no specific number for achieving. Saturation reached when no new themes emerged, and no further information was received from participants, and there is no new coding. Saturation was when the compilation of new data no longer provides additional data on the problem studied (Husserl, 1999). After all, interviews were completed and transcribed. The information received was checked based on coding to see at what point the data was repeating itself, and no new ideas emerge. Though, Saunders et al. (2018) generalized that there is no standard test to prove saturation; saturation cannot be established in most cases because there is always the potential to discover new information. In the data collection and analysis process, the interviews are arranged to explore emerging ideas, classifications, analyze connections of themes, categories, and pursue an explanation for information that does not fit the emerging patterns related to the exploration's focus.

### **Data Analysis Plan**

In the analysis process of this qualitative transcendental phenomenological study, the researcher used a developmental approach that permitted the natural flow of information to inform the research (Foster, 2016; Husserl, 1999). The data collected was transcribed after collecting data through face-to-face interviews. This verbatim transcription was considered the raw data for analysis. A copy of this transcription was emailed to participants to verify and approve content. Using the modified van Kaam

(1966) model, I developed a list of emerging themes to begin preliminary coding and grouping relevant articles (Moustakas, 1994). In phenomenology research, it is essential to explicitly investigate the phenomenon to understand the face-to-face interview process (Foster, 2016). The second step was to decrease or disregard irrelevant information. In phase three, an approach to thematized the constant data and cluster core themes was made. Stage four was the final identification of invariant constituents and articles relevant to the phenomenon (Guaralda et al., 2019).

Hand coding in step five enabled me to organize and develop textual descriptions and themes that emerge for analyzing the data (Guaralda et al., 2019; Moustakas, 1994). After transcribing interview data, step six was crafting a synthesis of textural narratives outlining themes and expressions from the participants (Guaralda et al., 2019): it was necessary to double-check before assigning all codes, to see that there are no similar codes in the pre-coding process to avoid any redundancy. The last step in this process was to build a literal fundamental narrative with clarification to describe the lived experience comparison (Moustakas, 1994). The clarification was also where data triangulation was considered to gain multiple perspectives in understanding and analyzing the data from several vantage points, the interview, documents, and observations. Using a triangulation approach provided the researcher with measures to enrich data analysis reliability for this qualitative transcendental phenomenological study (Husserl, 1999; van Kaam, 1966).



### **Issues of Trustworthiness**

The research findings' authentication involved attempts to safeguard trustworthiness, creditability, reliability, and validity (Khan, 2014). Validity and reliability of data are significant concerns for researchers (Maxwell, 2013). The ability to rely on collecting information is of great concern in the professional and academic community due to the scope of the researcher's practice of intervening in the experiences of participant's lives (Merriam, 2014). The researcher's responsibility in this study was to obtain authentic participant experiences through the informal interview process.

### **Credibility**

Credibility in this research study included the truthfulness of participant's responses. This data provided a plethora of evidence regarding participant's workplace spirituality and spiritual awareness. In this qualitative transcendental phenomenological study, I endeavored to describe the phenomenon and present a clear depiction of the participant's lived experience. In this research, generalization cannot and was not a factor; this process took place on an inductive platform. To ensure credibility (i.e., internal validity), all participants received a copy of the written transcript of the digital recording of the interview session. To do so, I used member checking to enhance the exactness and believability of participant responses. I then sent an email with the attached transcript to their email for their content review and approval. The participant was asked to thoroughly vet the transcripts to ensure that I had captured their responses. All participants were comfortable with transcription, and no changes were needed. The following process was

to endeavor credibility and then to present the participant's lived experiences as meticulous possible. I followed this process by analyzing the data a second time.

### **Transferability**

Transferability or external validity was applying the study's outcome from one circumstance or setting to another (Gaus, 2017). Transferability makes it possible for this research's findings to be generalizable for other researchers' evaluation and interpretation of circumstances and conditions. Transferability in this research applies to the research reader; there were no general assertions, only an ample opportunity for the reader to associate the study and their lived experiences. The results of this research were actual lived experiences.

### **Dependability**

Merriam (2014) specified that dependability for qualitative exploration requires being moral and ethical, conducting a comprehensive yet rigorous investigation. The trustworthiness was gauged through an analysis appraisal that examined the development and artifact of the regularity research. Dependability was influential in this qualitative transcendental phenomenological study for the researcher to document all the case procedures, carefully noting every step of the phenomenon as possible. Dependability required an emotional, well-defined awareness and deduction of the researcher and receiving the audience. I adhered to the application of validity and reliability from an interpretive, non-positivist viewpoint was important. Though, there are similarities between reliability and validity in qualitative research. An explanation of qualitative research's reality could be adequate for establishing reliability because there is no validity

in the absence of reliability. There was a systematic approach to research for establishing facts and conclusions. This systematic approach was incumbent on researchers to be accurate by using triangulation and audit trails in the research process. Dependability relies solely on the precision and correctness of the study (Street & Ward, 2012).

The triangulation technique was used to cultivate the validity and reliability of research and estimate data collected conclusions. Triangulation consisted of collecting data through several lenses, such as the one-on-one interview, recorded documents, and field observations. In this research, it would be feasible to interpret and not take a positivist view that would represent an alternative interpretation of the participant's awareness of workplace spirituality (Kirk & Miller, 1986; Street & Ward, 2012). A dataset comes from each participant who might not have the same lived experience or understanding of the question. Responses were reviewed multiple times for in-depth knowledge of the collected data.

### **Confirmability**

The outcome and confirmability of this study rest in the findings from the appropriately composed aligned data. The supporting confirmation of this configuration was supported by the subject's responses to each of the probing questions with careful consideration to the conclusion of the participant's responses and point of view on the influence of spiritualizing the workplace through workplace spirituality. All findings were based on data collected.

**Ethical Procedures**

To ensure participant's rights in this study, I followed current guidelines from the Walden University IRB. The objective was to maintain the participant's confidentiality in this research. Additionally, to ensure that all information in this study supports the highest confidentiality level. All written and audio data stored in a safe, secure location. All data are in files with password protection to make sure no one has access except me. The secured data is stored on a flash drive or external hard drive. Audio taping of interviews captured all oral data for later transcription. A copy of this transcription was emailed to participants to verify and approve content. The recordings are in a secure location under lock and key to prevent access by any outside source. Information was coded and labeled data for use in the analysis and conclusion of the dissertation process. Copies of the printed transcripts were only available to the individual participants for approval and confirmation purposes. All written, transcribed, and audio material relating to this study will remain on file for 5 years to protect participant's confidentiality.

**Summary**

In Chapter 3, I described the research method, design, and rationale used to conduct this research. The role of the research was discussed along with the methodology specific to participant selection logic, instrumentation, cognizant approval, procedures for recruitment, participation, and data collection, and data analysis plan. Chapter 3 also comprised issues of trustworthiness in credibility, transferability, dependability, confirmability, and ethical procedures. The summary discussion concluded Chapter 3.

Chapter 4 consists of the research setting, demographics, data collection, data analysis, and study results. Chapter 4 also comprises evidence of trustworthiness in credibility, transferability, dependability, and confirmability. The summary discussion concludes Chapter 4.

## Chapter 4: Results

The purpose of this qualitative transcendental phenomenological study was to identify and report the lived experiences of university administrative employees regarding workplace spirituality in Southeastern Georgia. The phenomenological research design was essential to answer the research question for describing university administrative employee's lived experiences regarding workplace spirituality in Southeastern Georgia. Walden University IRB approval was granted to collect data. Invitation and consent forms were electronically sent to all university administrative faculty (see Appendices B and C). Participants contacted me by responding via personal email using the words, "I Consent." Participants were sent a questionnaire (see Appendix A) to complete, comprised of 18 questions designed to gain insight into university administrative worker's workplace spirituality perspectives. A total of 20 participants responded and were approved by the Walden University IRB to communicate via email due to the COVID-19 pandemic.

Chapter 4 consists of the research setting, demographics, data collection, data analysis, and study results. Chapter 4 also comprises evidence of trustworthiness in credibility, transferability, dependability, and confirmability. The summary discussion concludes Chapter 4.

### **Research Setting**

Due to the current worldwide COVID-19 pandemic, interviews were conducted using Zoom. Because I could not conduct in-person interviews, my objective in using this platform was to help calm each participant. They expressed their lived experiences and

believed spirituality played a part in impacting their lives. I indicated all participants must contact university administrative workers and be at least 18 years old to participate in this study in my initial email. All participants agreed on the scheduled time, date, and method of the interview process. I kept a digital folder for each participant using precoding. I referred to participants by pseudonyms (P-1, P-2, P-3, etc.) associated with individual contact names and information to safeguard participant's confidentiality. I then set up 1-hour long Zoom meetings based on the participant's availability. A welcome and thank you message for participating in the study came next. I informed participants (Appendix D) that all eight interview questions were open-ended. Each participant was encouraged to share their experiences regarding the phenomenon being studied. Each participant responded from a quiet location in their homes. The 20 interviews took 72 days to complete. Each interview took an average of 50 minutes, the shortest being 37 minutes. Within 7 days, member-checking began; each participant was sent a transcribed copy of his or her recorded interview to confirm content accuracy. This study's interview questionnaire (see Appendix D) has open-ended questions all 20 participants answered.

### **Demographics**

The lived experiences of 20 university administrative employees in Southeastern Georgia were explored to gain insight into workplace spirituality's impact according to participant's lived experiences in their work environment at a university in Southeastern Georgia. Data collected for this study included personal work history, socioeconomic status, work setting, and spiritual foundation. Background demographic information (see Table 1) was used to help gain a richer awareness of each participant, except that data

would enhance the study. This study consisted of 12 female and eight male participants. 13 participants were of medium income, two were of high/medium income, and five were low/medium. Of the 20 participants represented, 12 were instructors, and eight were the administrative staff.

### **Data Collection**

Data collection was conducted using eight semi-structured interview questions. Participants were over 18 and university administrative employees. Participants in this study were administrative employees working in a university in Southeastern Georgia. I contacted the Director of Faculty and Curriculum Development in person at the university to seek permission to conduct the study; during the meeting, I gave this individual a letter of cooperation to be signed. I received an email 7 days later to pick up the approved and signed a letter of cooperation. Recruitment began with posting letters of invitation via university email (see Appendix B) and consent forms. The interested participants who responded contacted me via email. Upon receiving confirmation of consent, I began organizing interviews. Some participants returned the consent form immediately. Several responded slowly due to the impact of COVID-19 on their work environment. No participant decided to withdraw from the study, nor did anyone have any physical, mental, or emotional stress due to expressing their lived experiences. During the interview process, the same open-ended interview questions were asked without deviating from the topic. Participants were allowed to ask questions at the beginning and end of the process to clarify any concerns. Interviews aimed to answer the following research question:



*RQ:* What are university administrative employees' lived experiences regarding workplace spirituality in Southeastern Georgia?

The following eight interview questions were used:

1. What is your foundational basis for your individualized spirituality, and can this basis be linked to your lived experience and background?
2. Workplace spirituality is about the meaningfulness of an individual's life, the connectedness of inner personality, and the connection one may have with a higher power. In listening to this statement, what are your lived experiences with workplace spirituality in the workforce, and how are these experiences connected to your principles of life?
3. Explain any notable changes or experiences that you can associate workplace spirituality as being the contributing factor in your job; what were the results?
4. Considering your spirituality's foundation, how do you express your spirituality in the shared community of work? What effects does it have on management and your co-workers?
5. From a spiritual standpoint, are there any influences that hinder or help in your ability to vocalize your spirituality in the workplace?
6. How do you articulate your spirituality throughout the work culture to build a collective sense of purpose in the workplace?
7. What are some positive social gains from a spiritualized work environment where all stakeholders can be affected and obtain benefits?

8. How do you identify your core values as an employee? Do you perceive these values are positively addressed throughout your work experiences?

Data were collected via Zoom due to the worldwide COVID-19 pandemic. The data collection began on April 9, 2020, to July 16, 2020. The interview process stayed on the script, asking each participant the same questions to avoid bias or deviation from the study's purpose. A pocket-sized tape recorder was used to record the interview process to ensure accuracy and preserve transcription data. After conducting the interviews, I slowly began transcription while analyzing the data I collected to comprehend participant responses. The interview process took an average of 50 minutes, the shortest interview being 37 minutes. Within 7 days, member checking began; each participant was sent a transcribed copy of the recorded interview to confirm the content's accuracy. Each participant thoroughly answered each question. Data were categorized and coded based on responses to identify emerging themes. The transcription was analyzed carefully several times to ensure no theme was unnoticed.

A convenience sampling was used for the recruitment of participants using responses from the email invitation. With COVID-19 influencing every business, collecting data was a slow process. Several participants had to reschedule due to conflicts in how they had to alter the way they conducted their work. Saturation was realized after I had achieved interviews with 20 participants and gain no new perceptions of lived their experiences. Upon completing the interview process, I secured all files and analytical notes on a flash drive, and this was used to expand the data set exploration for the study. All data set stored on a flash hard drive is secured in a locked box in my home office.

Collected data sets are password protected and can only be accessed by me. This protection ensures the prevention of loss, compromise, or corruption of data. A backup copy of the data sets is stored on my external hard drive and secured under lock and key.

### **Data Analysis**

This study's data were obtained by an audio recording of zoom meetings with participants during the data collection process. This data was pre-coded with an assigned P number and transcribed to a paper form. The analyzed content was used together for probing the data set. The qualitative research approach is a method of establishing a construct. For this reason, intellectualizing becomes critical and conceivable through the perceptions of realizing themes describing the data. The experiences can be structured for understandable clarity due to emerging themes (Bastug et al., 2017). An interpretative approach was used to explain the data better. Data analysis entails reducing individual data points gathered by a researcher into a cohesive declaration concerning the research problem. Reducing the unique data points requires the researcher to classify and synopsis the data point poised. The data assembled from the interview process with participants were organized and cataloged using coding into 10 unique themes through hand-coding. These 10 themes revealed how these participants synopsized their lived experiences with the phenomenon of workplace spirituality.

Considering the small sampling size, I chose to analyze the data sets to make meaning for interpretations manually. I employed a simplified version of van Kaam's (1966) seven-step research approach. I developed a list of the emerging themes to begin preliminary coding and grouping relevant themes (Moustakas, 1994). The seven steps of

data analysis identified by van Kaam (1966) are presented below. Here is a concise narrative of how I tried to accomplish each step in the analysis process. This seven-step analysis plan identified by van Kaam (1966) is presented below. To complete my analysis, I followed the following procedure: Using a phenomenology approach, it is critical for the researcher to explore the phenomenon to recognize the possible benefits of a face-to-face interview process (van Kaam, 1966). Step 1: I began by reviewing the collected data set of participant's descriptive responses to the interview questions by carefully examining the transcripts. I underlined repetitive communication, phrases, and words from transcript to transcript (van Kaam, 1966). Step 2: I began to decrease or disregard irrelevant information (van Kaam, 1966). Step 3: I started thematizing the data and cluster core themes that were constant in the data collected in the thematizing process. I reduced themes to the data set's most shared themes by rereading the transcripts to isolate recognized themes' patterns and relationships. I then assembled these themes and categorized the themes through the process of hand-coding. All themes were structured and analytically recoded descriptively until I found no new emerging themes.

Step 4: I identified the invariant constituents and themes relevant to the studied phenomenon (Guaralda et al., 2019). Step 5: I began hand-coding to organize and develop textual descriptions and themes that emerged from analyzing the data (Guaralda et al., 2019; Moustakas, 1994). Hand coding permitted me as the researcher to tag, compile, and organize raw data so that I was able to translate the data and establish significant comparisons from the emergent themes (Haselmayer & Jenny, 2017). After transcribing interview data, in Step 6, I began crafting a synthesis of textural narratives

outlining the themes and expressions from participant's lived experiences (Guaralda et al., 2019). I double-check each transcript before assigning codes to ensure there were no similar codes in my pre-coding process to avoid redundancy. My last step in this process was to build a literal fundamental narrative with clarification to describe the lived experience comparison (Moustakas, 1994). The clarification was also where data triangulation was considered to gain multiple perspectives in understanding and analyzing the data from several vantage points, the interview, documents, and observations. Using a triangulation approach provided the researcher with measures to enrich data analysis reliability for this qualitative transcendental phenomenological study (Husserl, 1999; van Kaam, 1966).

### **Evidence of Trustworthiness**

#### **Credibility**

Credibility in this qualitative research occurred through accurate member checking of transcribed participant experiences disclosed during the interview process. The collected data provided an overabundance of confirmation concerning participant's awareness of workplace spirituality and its impact on the work environment. This qualitative transcendental phenomenological study's objective was to identify and report a clear interpretation of the participant's lived experience relating to workplace spirituality. Generalization was not a factor; this processing platform was inductive. I employed member checking. A copy of the recorded interview was sent in transcript form to each participant via email to ensure creditability and obtain participant approval. I then sent an email with the attached transcript to their email for their content review and

approval. All interviewees were asked to carefully inspect the transcript content to ensure the accuracy of data collection. No participant found any areas for correction and thus approved content with no changes needed. The next objective was to reanalyze the data for interpretation.

### **Transferability**

Transferability or external validity reflex the capacity for generalization of findings from the research study to one circumstance or another in a useable setting (Gaus, 2017). Transferability makes it possible for this research's results to be generalizable for other researcher's evaluation and interpretation of circumstances and conditions. In this research, I endeavored to postulate an organized and comprehensive narrative of each participant's responses when depicting emerging themes to offer researchers sufficient evidence concerning this study's scope and purpose. Transferability in this research applies to the research reader; there are no general assertions, only an ample opportunity for the reader to associate the study and their lived experiences.

### **Dependability**

Merriam (2014) specified that qualitative exploration's dependability requires being moral and ethical, conducting a comprehensive yet rigorous investigation. Member checking of the raw collected data was transcribed to ensure the study's reliability; this transcription was sent to each participant for authenticity. Dependability was influential in this qualitative transcendental phenomenological study. I carefully documented all the interview procedures, noting every step and data collected regarding the phenomenon. Dependability required an emotional, well-defined awareness and deduction of the

researcher and receiving the audience. I replayed the audio recording many times to ensure I had captured all critical elements presented to participants. Dependability relies solely on the precision and correctness of the study (Street & Ward, 2012).

### **Confirmability**

Confirmability ensures that the findings are solely based on participant's lived experiences and not the researcher's biases. The outcome and confirmability of this study rest in the conclusions of the appropriately composed aligned data. Participants of this research were asked the same open-ended questions, and each participant was provided the opportunity to scrutinize the written transcript of the interview for approval. The supporting confirmation of this configuration was supported by the subject's responses to each of the probing questions with careful consideration to the conclusion of the participant's responses and point of view on the influence of spiritualizing the workplace. All findings were based on data collected.

### **Study Results**

Sampling in this research was a small-scale university population. This sampling populist's uniqueness consisted of university workers of diverse gender, ethnic backgrounds, occupational histories, religious, non-religious, and spiritual affiliations. This study's identification was considered either male or female, with an age range of 18 years or older, and who function as a university administrative employee in Southeastern Georgia.

Sampling was made up of 20 highly diverse participants, eight males, and twelve females. The specifics of gender and age were not a requirement of this study. The only

conditions were that participants were above the age of 18 and were university administrative employees. The professional background and ethnicity are noted but have no bearing on research studies. These administrative employees possess diverse career skills and training from military, management careers, prior K-12 level school teaching, college professors, and biblical educators. All of them now work within the university setting. The ethnicity of the university culture ranges from Nigerian, Asians, African Americans to European-Americans.

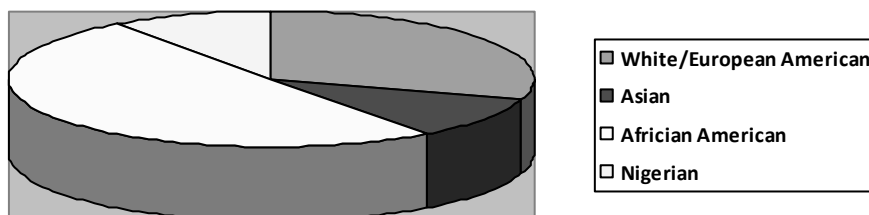
All participants met the study's criterion and freely volunteered; the guidelines for participation strictly followed. The standard required all participants to be above age 18 and be employed as a university administrative employee in Southeastern Georgia. Questionnaire participants determined affirmation of specific background. Though no demographics were required as a criterion for this study, education, gender, ethnicity, and economic status have been noted from responses to questionnaires and research questions. Based on the questionnaire's demographic, Table 1 shows that 13 participants came from a medium-income level, two from a high medium, and five from a low, medium-income bracket. The participant make-up was 12 females to eight males. The inquiry also revealed participant's organizational position; 12 were instructors and eight administrative staff members.



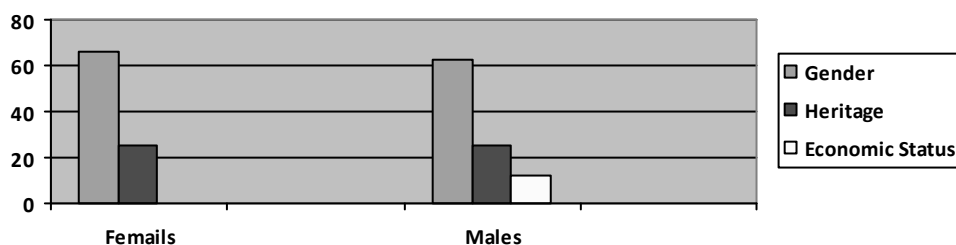
**Table 1***Subject Participant Background Data*

Participant	Background	Gender	Economic status
9001.1	Administrative	F	medium
9002.1	Educator	F	medium
9003.1	Educator	F	medium
9004.1	Educator	M	high/medium
9005.1	Educator	M	low/medium
9006.1	Educator	F	medium
9007.1	Administrative	F	low/medium
9008.1	Educator	F	low/medium
9009.1	Administrative	F	medium
9010.1	Administrative	F	medium
9011.1	Educator	M	low/medium
9012.1	Educator	M	high/medium
9013.1	Administrator	M	medium
9014.1	Administrator	F	medium
9015.1	Educator	F	medium
9016.1	Administrative	F	low/medium
9017.1	Educator	M	medium
9018.1	Educator	F	medium
9019.1	Administrative	M	medium
9020.1	Educator	M	medium

The ethnic make-up of the participant pool is presented in Figure 1. The ethnic makeup ratio was six White/European, two Asian, 10 African American, and two Nigerian.

**Figure 1***Participant Ethnic Makeup*

Heritage and gender were noted for statistical purposes only; they had no other bearing in this study, as shown in Figure 2. Participants were asked whether they thought gender and heritage played a role in their growth and development. The gender and heritage scale shows the collected responses.

**Figure 2***Gender, Heritage, and Economic Status Scale*

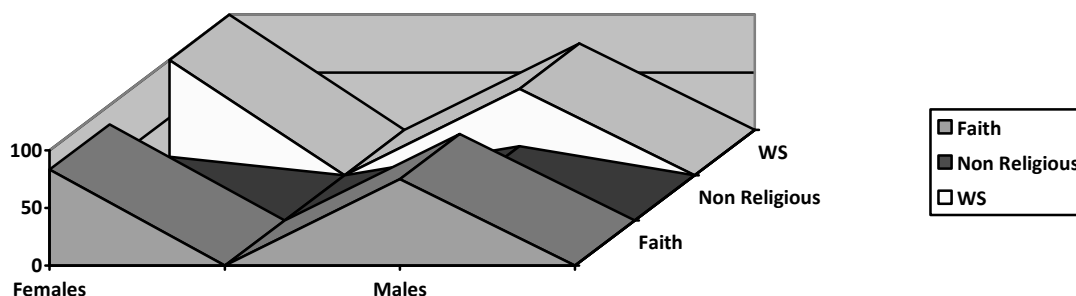
The male participants show six believe gender is a crediting factor, five attribute successes to heritage, and three attributes to financial history. Foundational beliefs were a tone spoken of by each participant. Figure 3 indicates the participant's individualized

foundational structure in the study, whether based on faith or non-religious beliefs.

Participants were asked if a faith or belief system played a part in their daily experiences.

### Figure 3

*Participants Foundational Structure*



This qualitative transcendental phenomenological study was impartially aligned with this study exploring workplace spirituality among university administrative employees in Southeastern Georgia. This qualitative approach was built on the fundamental concept of reality being a social paradigm, with multiple philosophical postulations (Prus et al., 2017). Phenomenology derives from the Greek verb meaning to show oneself (Husserl, 1999; Stahl, 2014). Phenomenology provided a varied approach to inquiry, data collection, analysis, and assessment while providing clarity for this social phenomenon (Stake, 2010). This qualitative inquiry infers that increasing human knowledge is possible when describing the individual's involvement regarding how personal experience is used (Meybodi et al., 2016). Chapter 4 comprises an analysis of the findings of this study. The section included conclusions resulting from seventeen administrative faculty workers from a university located in Southeastern Georgia.

This qualitative design made it possible to gain with much depth meticulous detailed the lived experiences. The milieu and distinction of post-investigative and systematic classifications did not restrict data collection that contributes to the extent of this qualitative inquiry (Patton, 2002). This study's compelling concern was worker's experience regarding workplace spiritual awareness and how it influenced their work environment. In qualitative research, social skills are not always easily exposed to quantitative investigations (Khan, 2014). However, in qualitative research, the researcher has a more significant opportunity to gain detailed descriptions of lived experiences (Stake, 2010). Common characteristics of qualitative inquiry included (a) Interpretive – this seeks human perspective (b) Experiential – naturalistic approach (c) Situational – evaluating the uniqueness of value (d) Personality – dealing with social value and commitment, and (e) Well-triangulated – data collected to enable validation of information through the span of verification from multiple sources (Green et al., 2016; Stake, 2010; Waddock & Steckler, 2016).

This interpretive research aims to comprehend human meaning, the individual, their life, and do so in the most specific possible setting (Sloan & Bowe, 2014). Due to the current worldwide pandemic known as COVID-19, all communication in this qualitative study transitioned to a face-to-face time through Zoom and email interaction as approved by the Walden University IRB. I transcribed the data to preserve the participant's lived experiences in a meticulous fashion (Poduval et al., 2015). Hidden perceptions of human CA and workplace spirituality in the organizational structure were uncovered through this research. I conducted a qualitative transcendental

phenomenological study to gain that understanding. The strategy permitted me as a researcher to explore human perceptions and practices. Moustakas (1994) distinguished the research praxis that the narrative of a participant's lived experiences should be expounded by the researcher to describe the lived experience. Characterizing the story implies that the researcher can amplify meaning and themes that emerge from the depiction of human sensitivity and perception.

In this study, data collection involved collecting information from electronic questionnaires and recorded data from oral interviews with selected participants. The response from inquiries included descriptive narratives of participant's lived experiences. All questionnaires were sent and received via email communication. The questions were digitally stored and given code numbering from P-1 through P-20 coding numbers. Coding numbers are the unique identifier of the participant in this study. The data were recorded, transcribed, analyzed, and documented using manual and electronic methods. Chapter 4 has the synopsis of the data coding and analysis and presents multiple textural and structural narratives. The section includes a synthesis of the workplace spirituality phenomenon's meanings and essences and summarizes this study's inclusive findings.

Upon reviewing the questionnaire, a hard copy was produced to highlight potential emerging themes for data analysis. In preparing for the data analysis process, hand-coding using index cards were used. In this study, the interview process was the instrument for data collection. The purpose of the questionnaire was to gather an appropriate response to this data extraction. All questions were open-ended. In a population like that of the university, the questionnaire narrowed the sampling pool. The

interview process's sole purpose was to immerse the interviewer in the interviewee's world to gain the participant's experience's richness. I contacted all participants by email and followed up by telecommunication and email to secure an appropriate time for the interview process and method. After the initial acceptance, participants completed a written consent form through an automated response (see Appendix C), which I have printed and filed in a secure location.

In this study, three of the participants suggested that office governance was a wedge between everyday faculty worker's ability to express their spirituality within the work environment. Even in a Christian University in house, office politics can often be a barrier between individual connections, reciprocity, and shared culture. Furthermore, 17 participants in this study argued that the political climate had helped to distinguish the possibility for actual growth potential. It is their spirituality that forms a barrier to any type of organizational predisposition or favoritism. The study posed eight well-crafted questions for interviewees. The first question gained data relating to spirituality's individualized structure, associated with cultural background and lived experiences. Seventeen university administrative workers were interviewed using a standard interview guide that included eight open-ended questions.

### **Interview Question 1**

Interview Question 1 was: What is your foundational basis for your individualized spirituality, and can this basis be linked to your lived experience and background? In this study, workplace spirituality is defined as inner personal development. The theory of reciprocity is the framework used to understand the foundation of individual relationships

for the experience of interconnectiveness in this universal culture. Interview Question 1, as displayed in Table 2, shows participant's responses and described the foundational basis, which includes themes such as Christianity, shared community, and other principles. The question sustained the law of workplace spirituality and individualized spirituality in individualized descriptors that vary from person to person by answering to research. Table 2 shows the shared principles of the participants in this study.

**Table 2**

*Participant's Foundational Basis for Workplace Spirituality*

Themes	Response of 20
Christianity	12
Shared community	14
Kindness	13
Childhood training	5
Family traditions	1
Human value	12
Life experiences	15
Ethical principles	5
Military discipline	2
Affiliation (who you know)	8

Participants were asked about their spirituality's foundational basis and its link in their lived experiences and background, and these responses emerged. One response was that spirituality is connected to my soul and the higher power I call God; this allows me to explore the deeper meaning of life. This response was echoed by 11 other participants who based their spirituality on their religious foundation in Christianity. Two participants felt that their military structure of discipline provided the basis for work experience outcomes. Twelve of the participants agreed that spirituality was implied and not

expressed; in fact, nine of the 12 stated, "I don't have to tell people I'm a Christian; they see it with who I am." One respondent said, "spirituality is a walk of life for me; it is my guiding principle in which I live." Another participant described spirituality in family traditions based on Baptist training union, Sunday school, and spiritual retreats. In contrast to these expressions was the comment from P-14, who called spirituality inner energy transmitted from an individual.

Fifteen of the participants suggested that prior life experiences also help develop their character and, in some ways, their beliefs. Both religion and non-religion was a noted contributing factor to communal engagement. Two participants defined their workplace spirituality from an ethical standpoint; one participant stated that principles are principles no matter who you are and what you believe. He said,

We are morally bound to perform a duty when we accept the responsibility of doing a job and representing our employer with integrity. We should be taking on this mindset when we agree to work for someone. I am not sure that spirituality is what I would call it.

Two participants echoed the sentiments that often in the workforce, it is about who you know and not what you know.



**Table 3***Participant's Narratives of Workplace Spirituality*

Narrative descriptions out of 20 participants	Responses
Faith, kindness, shared community, beliefs	16
Ethical work beliefs/discipline character	1
Integrity without faith structure	2
Discipline	1

The results of Table 3 indicate that 16 out of 20 agree faith-based belief systems define their workplace spirituality. Another three out of 20 believe that moral standards and integrity define their inner connectedness, and one participant was guided by self-discipline. These responses show that most participants relate their workplace spirituality to their belief system. There is a connection to a religious foundation, personal ideology, and human values in a shared environment. Based on the definition of workplace spirituality is the personal development of the inner man (Sorakraikitikul & Siengthai, 2014). The participant's responses suggested that a Christian's background roots supply the character traits to fortify spiritual connections for shared experiences in the organizational setting.

**Interview Question 2**

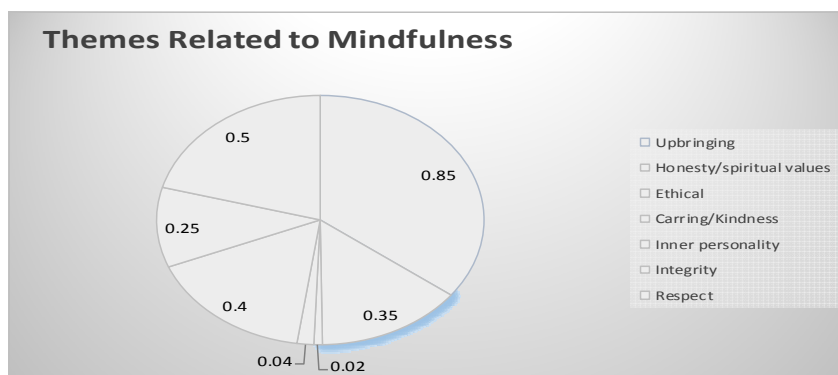
In this study, mindfulness is considered, the non-assessment of inner experience, the observation of emotions and sensations, non-reflexive to personal encounter that permits the transference of feelings and thoughts (Adawiyah & Pramuka, 2017). Provided this statement, "Workplace spirituality is about the meaningfulness of an individual's life,

the connectedness of inner personality, and the connection one may have with a higher power." Participants were asked, in listening to this statement, and provide an answer to their lived experiences with workplace spirituality in the workforce and how these experiences connected to your principles of life? Figure 4 themes related to the awareness and characteristics of participants in this study. Findings from this question indicate that participants experience connections to a supreme authority that connects them to worker's shared community through their inner spirit. This connection to a higher power seems to be the overarching theme connecting individualized spirituality in the university workplace. Table 4 shows that 16 out of 20 respondents express a supreme power connection, with seven believing they live out their spiritual values in the workplace. Four respondents felt that ethical and moral standards stimulated mindfulness traits in their shared communications. Eight out of the 20 participants agreed that listening and caring with kindness was more important to them, while five stated that integrity in decision-making was the priority for them. Respect for another 10 was most important.

Themes related to mindfulness associated with Interview Question 2 of the interview process show that 17 of 20 or 85% relate to their spiritual upbringing. The remaining results were seven participants. Thirty-five percent believed living honestly strengthens their spiritual values. Ethical and moral standards were the sentiments of four participants. While listening, caring, and kindness were addressed by eight of 20, 40% and another eight tied their spirituality to their inner personality. Integrity was mentioned by five or 25% of respondents, and finally, 10 out of 20, 50% said respect for others was a strong point in their spiritual foundation.

## Figure 4

### *Themes Related to Mindfulness*



### Interview Question 3

Participants were asked to explain any notable changes or experiences that they could associate workplace spirituality as being the contributing factor in their job, and what were the results? The exploration in this area involved understanding the term Spiritualizing the workplace, which was provided for participants. The definition given was the organizational spiritual engagement, divergent workplace behavior, spirit at work, shared meaningfulness, the respected spirit or essence of workers, and their inner life (Majeed et al., 2018). Data collected for this question were used to assess the participant's intellect of spirituality and ascertain the subjective meaning while exploring possible influences of spirituality on workplace spirituality and job satisfaction. Table 4 shows the themes emerging from Interview Question 3.

**Table 4***Theme Responses to Interview Question 3*

Theme No. of responses out of 20	
Spirituality provides purpose	11
Validation of who you are	6
The inspiration of faith	2
The openness of mind	1
Spiritual collaboration	2
Inner connectedness of personalities	4
Patience, tolerance, and understanding	3
Being non-judgmental	1
Listen more, talk less	3
Mental discipline	4

P-1 said, “workplace spirituality gives purpose and validates who you are, and it guides you in higher productivity.” P-2 was opposed to attributing spirituality to notable changes and experiences. This participant stated, “I cannot recall any notable changes or experiences in which I can associate spirituality as a contributing factor.” P-8 responses depicted notable change was there is a different level of patience, tolerance, and understanding.

**Interview Question 4**

Participants were asked in considering the foundation of their spirituality, how do you express your spirituality in the shared community of work? Data collected indicated that vocalizing spirituality is not a common thread amongst participants, demonstrating spirituality through action and deed. P-9 stated that my workplace spirituality expression reflects, identifies with others, and is a good listener. P-1 said, “speak and live my truth, respect others and their values.” Each participant statement contained an element of the overarching themes below. The emerging themes are shown in Table 5. One of the

common themes among participants was that giving and working in a supportive environment was a critical factor in expressing spiritual characteristics in a communal setting. Table 6 indicates participant expressions of solid values such as respect, equitable treatment, and trust. Value tied to their beliefs and a willingness to co-exist in a supportive environment. Shared value builds a firm socio-economic and ethical foundation for communal growth and organizational advancement in today's business community (Mandrysz, 2020). Shared value is established through loyalty and commitment, and it is a transaction of relationship building, clear expressed communication, and shared knowledge (Zhang et al., 2018).

**Table 5**

*Expressing Spirituality in a Shared Community*

Shared Expressions	Identifying Characteristics
Giving back and being supportive of to those you work with is essential.	Trusting and paying it forward produces values for shared engagement with workers.
Subthemes:	
1. Strong representation of your faith and with whom you identify.	
2. Equitable treatment.	Respect and dignity for others.
Working with a team that values you.	Empowering the worker to express their opinion freely.
Acknowledgment of skill set.	Supporting the individual's ability to perform job functions and make decisions.

P-8 stated that giving was all about being a good representative of Jesus. P-7 said, "At times, we feel that we are not worthy of the blessing bestowed on us. Therefore, we

get involved with organizations that give back to the community to pay it forward." This sentiment was echoed by 11 others who made reflections of God in their actions and brought about change in their work environment. Equitable treatment to include respect and dignity was the view of all participants regardless of spiritual connectedness.

P-10 said, "My spirituality relates to the staff through my work ethics and how I treat people." P-1 said, "I speak and live my truth, respect others and their values, co-workers appreciate a value-driven individual." P-15 stated, "I believe that in a shared community with strong structural values, there should be a recognition of who people are and some means for developing their spiritual breadth throughout the workplace." P-11 said, "Many times, without spirituality, I would judge a person by what someone else thought of them. Spirituality in the workplace has helped me to listen more than talk."

The attribute of listening is a common theme addressed by participants. The view is that employers should acknowledge the individual worker and their ability to communicate and complete job functions without direct oversight effectively. Over half of the participants reflected this thought. P-3 stated, "I believe acknowledging a person's ability is a strong principle for growth, and it is important for us to co-exist." P-14 said, "In my work experience, people want their superiors to recognize what they have to offer and allow them to operate in that skill set."

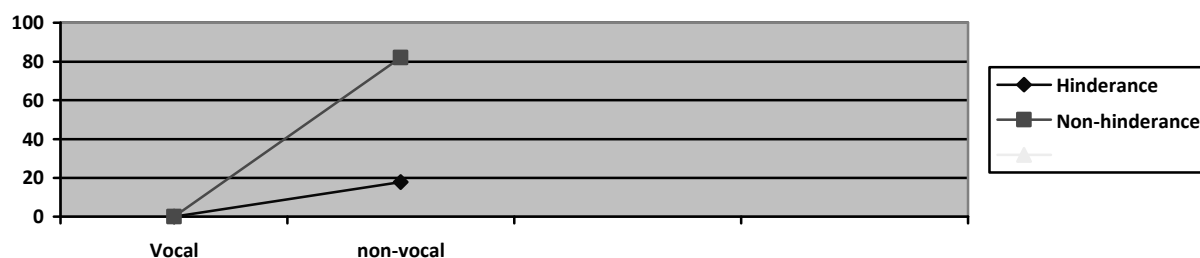
### **Interview Question 5**

For Interview Question 5, participants were asked from a spiritual standpoint, are there any influences that hinder or help in your ability to vocalize your spirituality in the

workplace? The vocal scale in Figure 5 shows the hindrance and non-hindering nature of participants in this study.

**Figure 5**

*Vocal Scale*



Three participants stated that they were nonvocal; therefore, there were no hindrances to their spiritual philosophies. The remaining 14 participants believed that their spirituality brought about positive change and that there were no barriers that negatively affected the work environment. P-17 stated that "being able to articulate your interpersonal brings about a connection of not only who you are but also a gateway to understanding the other person's position on a matter." P-13 echoed the same sentiments by saying, "the essence of who I am and my spiritual nature openly provides intellectual stimulation when I encounter others." P-1 commented that "I have worked with individuals who promote spirituality in their way, and this gives me more opportunities to share and grow."

### **Interview Question 6**

For Interview Question 6, participants were asked how to do you articulate your

spirituality throughout the work, culture to build a collective sense of purpose in the workplace. Table 7 shows five underlying themes of the character that emerged based on the participant's descriptions of articulating their spirituality through the workplace. These themes include the individual aspect of being oneself, showing compassion, building shared purpose, positive communication, and doing what is right toward others.

For example, six out of 20 participants associated collective building purpose through workplace spirituality as a positive means of articulating their inner person. Another five out of 20 suggested that being who you are is a significant contributor to effectively communicating purpose in the workplace. Six out of 20 participants perceived internal connectivity with self and others on a spiritual level to be an essential component in strengthening workplace spirituality and communication. Thus, the researcher interpreted this to mean that most participants viewed workplace spirituality on a subjective experience, which creates mutual understanding and builds strong relationships to include compassion and the moral concept of doing what is suitable to others and the organization.

**Table 6**

*Participant's Description of Their Spiritual Articulation at Work*

Theme Description	Participant's Response
Being who I am	5
Building collective purpose	6
Positive communication	3
Showing compassion	2
Doing what's right all the time	1
Non-spiritual nature	3

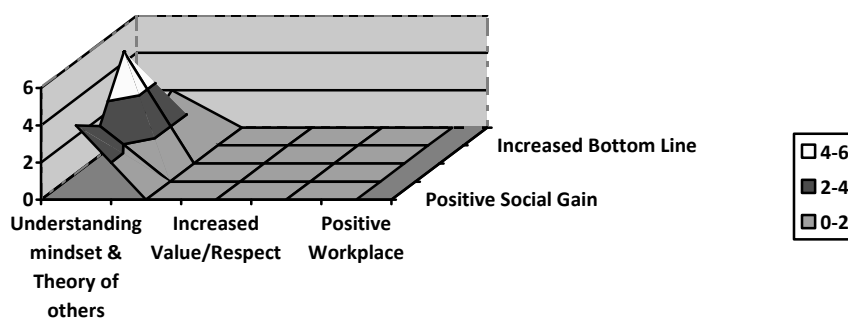


### Interview Question 7

Interview Question 7 asked, what are some positive social gains from a spiritualized work environment where all stakeholders can be affected and obtain benefits? Positive social gain can be achieved in a peaceful, calm environment and through the ability to understand others' mindsets and theories, as indicated in Figure 5.

### Figure 6

*Positive Social Gain Scale*



### Interview Question 8

Workplace spirituality has been defined as organizational spiritual engagement, divergent workplace behavior, spirit at work, and shared meaningfulness. One writer calls workplace spirituality the respected spirit or essence of workers and their inner life (Majeed et al., 2018). Figure 5 shows 14 participants suggested that knowing an individual's mindset and their theories about any given subject are of utmost importance for building cooperative relationships for communal gain. Another five participants specified that spiritualizing the workplace provided employees an opportunity to work in a calm and pleasing environment. In contrast, one participant believed workplace

spirituality helped to increase the bottom line. Table 8 indicates eight common core values as descriptive themes that drive their sense of spirituality in the workplace.

**Table 7**

*Core Values*

<b>Descriptive Themes</b>	<b>Participants</b>
Being accountable	4
Staying honest	6
Positive attitude	2
Good work ethics	2
Kindness	5
Loyalty	2
Integrity	2
Compassion for others	3

Table 8 values were noteworthy because of the range of foundational beliefs participants identify themselves. On spirituality and non-religious platform, participants overwhelmingly agree that spirituality being a value-centered purpose to the workforce. In reviewing the data collected, themes and responses (16 of 20) revealed a solid foundational religious base. P-9 asserted, "My foundation started as a young child and accepting Christ and being baptized in a Baptist Church. I was raised in the church, attending Sunday School, Bible Study, and the Baptist Training Union. However, the 'foundation' I was given as a child came into question as a young adult. Even though I knew of God and His Son, Jesus, I had no relationship with them 'personally' only in head knowledge which my life experiences and background did not reflect I knew anything about being spiritual." P-8 posited, "the foundation for my spirituality started as a young child. My spirituality grew more profound as an adult, and I started studying the word for myself and attending various bible group study." The actualization of religion

and spirituality in unison yielded enormous encouraging results, as indicated by participants. These results include increases in sustainability, shared commitment, kindness, trust, moral/ethical principles, honesty, and integrity amongst university workers.

Clearly, this study's participants defined spirituality as religiously based on kindness, honesty, trust, respect, and high moral and ethical standards of the connectedness of inner personality. There was excitement in the mere connotation of this workplace spirituality concept. P-7 posited, "I was not raised by a family who exercised their spirituality openly. I did not gain a relationship with God until I had my daughter. I was 17 years of age and had no clue as to what I was going to do. One night holding her, I spoke to God for the very first time in my life. I asked him for help. From that day forth, God and I have had a unique relationship. Although I continue to make mistakes and fall short of his glory, he has protected me and kept me strong. I am a Christian who believes that Jesus is the son of God and died for our sins."

Participants in this study cited many positive gains to workplace spirituality; P-14 asserted, "When everybody is in the place where they are supposed to be, everything flows with ease." P-20 indicated that "I find that I have compassion even when things don't seem to be going right in being myself at work. I care about the people I work with, and they care about me." P-9 posited, "I would probably say that a spiritualized work environment could mirror a "Positive Workplace," which would have the same benefits for both. They would include, but not be limited to, enhanced health, better employee engagement, happier employees who could bring great loyalty to the company or

organization. Spiritualizing the workplace could decrease absenteeism and better cohesiveness amongst the workers and managers. Managers would be more transparent and up-front with employees who would gain the trust of employees. Only two participants found little gain or social benefits of a spiritualized workplace. P-4 asserted, "I have difficulty seeing where social gains are obtained through a spiritualized work environment. The only driving force I have seen in my workplace is bottom-line results. However, some companies integrate spiritual thoughts and actions into the work environment, and my company does; it just does not appear to be in my eyes." P-19 posited, "Workplace spirituality exists. I'm just not sure that it is accepted by leadership in the context of freely accepting the expressions of others."

### **Summary**

Data were collected through in-depth interviews with 20 administrative employees, and then transcribed, hand-coded, and analyzed. I identified eight descriptive themes from interviews with 20 university administrative employees who experienced workplace spirituality within their organizational culture; descriptive narratives included the importance of being oneself and allowing their inner person to emerge in a shared culture. Results of these analyses indicated 11 out of 20 participants agreed that spirituality provides purpose in the workplace, which contributes to a positive organizational culture. Fourteen participants believed that their spirituality brought about positive change in terms of the connection between workplace spirituality and worker satisfaction.

Chapter 5 consists of discussion, conclusions, and recommendations for this study. Chapter 5 also includes interpretation of findings, limitations of the study, recommendations, implications, and conclusions.

## Chapter 5: Discussion, Conclusions, and Recommendations

This qualitative transcendental phenomenological study was used to identify and report university administrative employees' lived experiences regarding workplace spirituality in Southeastern Georgia. This study indicated that employees who experience an environment where workplace spirituality was expressed have positive organizational experiences. Moreover, van der Walt and Steyn (2018) conducted a study on thriving sustainability at work and discovered that performance increased by 16% with a drop-in burnout rate of 125%; there was a 32% spike in commitment with a 46% job approval rating. The shift in positive influences was due to positive work engagement, competitiveness, and the motivational tactics employed by management.

### **Interpretation of Findings**

Creating a culture for workplace spirituality requires management to employ tactics that encourage and motivate workers and their abilities to perform within a communal environment. Like (van der Walt & Steyn, 2018), engagement and thriving come from a well-motivated leadership team that encourages creative working environments. Shared commitment leads to a value-centered organization with more significant potential to produce higher quality performance outcomes.

Chapter 4 includes an exhaustive review of interview results. Twenty administrative university workers were recruited through email to explore workplace spirituality among university administrative employees in Southeastern Georgia. Critical factors that employees seek include being valued, finding purpose, healthy relationships, and nurturing their holistic needs as individuals (Bathurst & Galloway, 2018). This study

shows direct feedback from participants involving the fundamental impact of spiritualizing their workplace.

Participant's responses in this study indicate that university workers in Georgia believe spiritualizing the workplace promotes their spirit of engagement with co-workers. In this study, 18 participants specified that workplace spirituality enables and motivates them to demonstrate good behaviors, and their actions stimulate behavior that encourages positive engagement with other workers. Workplace spirituality is a paradigm where the workforce embraces people who find meaningfulness and connectedness. The golden rule was a concept that four participants stated was a foundational pillar for others' engagement. Several themes emerged as participants answered interview questions concerning their lived experiences: Christian upbringing, kindness, integrity, ethical and moral standards, and honesty and openness in a supportive environment.

The theme expressed by most candidates was Christian upbringing. Early childhood spiritual development instilled moral, ethical, and spiritual values for these workers. Most agreed that their spiritual principles were based on biblical precepts from faith-based organizations such as their place of worship. Participant 9001 said, "My spirituality is connected to my soul and a higher power, which I call God; it allows me to explore and look for deeper meaning in life." P3 said:

My foundational basis stems from my upbringing. I was raised in a Christian context, which informs who I am right now in life. It was something that I grew up understanding and knowledge, and so it tells everything I do, how I raise my

child, how I educate, how I socialize. So, the foundation stems from my upbringing.

Kindness was the second theme that resonated with many participants in this study. P3 said:

I think a part of my spirituality that connects well with who I am in the workplace is the principle of kindness in the community. It informs how I connect with others. It is the baseline in which I engage with others. I believe those principles are important for growth and important for us to co-exist. So even when I meet people from diverse faith backgrounds because I stem from a principle of kindness and community, I can live well with others and be who I am, and still, believe and live well among others.

Ethical/moral standards were another theme that emerged during the interview process. Society and the business community are constantly faced with moral and ethical dilemmas. Often this is due to innovation, growth, and the competitive evolution of today's business, society (van der Walt & Steyn, 2018). As professionals in the education industry, ethics are in high demand (Kapias & Polok, 2018). Only four of the participants in this study spoke on ethical and moral standards as an influential factor in the spiritualization of a work environment.

Integrity was another theme that pulsed the minds of the participants of this study. One could argue that workplace spirituality incorporates value, respect, and integrity as elements by which; most ethical organizations are based (van der Walt & Steyn, 2018). Facts from this study show that honesty is a cornerstone of collective



relationship building. People want to rely on the information received with a level of certainty that the information correct, morally sound, and inline with what they as workers bring to the table (Mabey et al., 2017). Workers in this study have a propensity to be morally and ethically sound in all areas of communication and action.

Honesty and openness in a supportive environment resonated with business communication's personal experiences from seven of the participants. The spiritualized individuals tend to demonstrate an awareness and need to be genuine, kind, fair, and trustworthy with those they encountered daily. Based on the findings, spiritually minded people perceive a more sensitive approach to their ethical dealings in the work culture. I would conclude that moral and ethical principles are a significant factor for increased spiritual well-being in the organizational culture. This study's participants indicate an increased self-growth measure, they are self-reflected with inner constancy of actions, and they know their worth. Workplace spirituality for these workers produced a nourishing spirit that harmoniously enhances development, self-awareness, and workplace satisfaction (Barghathi, 2017).

With several decades of research on workplace spirituality's conceptual framework for more than 30 plus years, the Praxis and conscious awareness of workplace spirituality is still somewhat of a mystery to the corporate community. This study provides connecting research to Mohammed's (2017) workplace spirituality study that reported on the impact of turnover intentions through loneliness in work; more than 18 participants in this study tied their foundational basis with spirituality to their childhood upbringing, Christian teachings, and learned moral principles of life. While considering

the framework of reciprocity, the study provides possible reasons why employee devaluation has led to higher turnover and dissatisfaction amongst prior university workers. There is no secret about people being the cornerstone of any successful organization. Those employed in higher education are more so valuable because of their contribution to academia and the students they educate. Participants in this study specified their contentment with their work since they are allowed to be who they are in terms of free expression. Value amongst these workers had a positive connotation to the leadership and leaderships' willingness to share others' responsibilities and ideas.

The theory of reciprocity by Gilliam and Rayburn (2016) formed the conceptual basis from which the data were analyzed from interpersonal and spiritual perception. The reciprocity actions exhibited communicative responses perceiving acts of kindness, honesty, and loyalty. Also, producing positive benefits (Woods & Servatka, 2018). Participants viewed reciprocity and workplace spirituality as an interconnecting construct for aligning their inner person, organizational principles, and values. The theory of reciprocity is also supported by (Afsar & Badir, 2017). The interpersonal dynamics of these administrative workers and their views on relationships was a process through shared, mutual cultivation amongst their connecting culture and work environment (i.e., workers, management, executive leadership, etc.).

Workplace spirituality literature and research specified a connection between workplace spirituality and the individualized human value system (Afsar & Badir, 2017; Gatling et al., 2016). This connection was seen in response to the notable changes within the work environment where participant's spiritual nature emerged in work-related

responses. It is also established from research that workers and management create a workplace spirituality culture that enhances performance outcomes (Majeed et al., 2018; ur Rashid et al., 2019). This study shows how administrative workers of a not-for-profit university perceive workplace spirituality as a linkage to positive working relations.

The development of an organizational culture of workplace spirituality necessitates leaders' need to inspire and promote an environment that acknowledges the value and worth of their employees in a committed shared community (Adawiyah & Pramuka, 2017; Mohammed, 2017). Based on this study's finding, people who are appreciated and valued by their directs work harder to improve the quality of the work culture and product and services the organization offers. Management that agonizes over-improving organizational performance and commitment is finding out that workplace spirituality enhances job satisfaction.

Workplace spirituality serves as an indicator of how employees engage and interrelate with one another (Roof, 2015). Melodious and conflicting behaviors among workers affect efficiency, performance outcomes, and work culture (Brophy, 2015). In this study, the participants were more apt to produce higher performance outcomes because they perceived themselves as part of the process and not just an instrument of use. There can be numerous explanations as to why workplace spirituality or the lack thereof may exist within the organizational environment (Marques et al., 2007). Some contributing factors arise from internal and external issues that may or may not be noteworthy. This study's findings should prompt management and leadership to

comprehend and facilitate working conditions that allow workers to connect on all levels that would benefit all concerns.

### **Limitations of the Study**

One limitation of this study was the required sample size. An imperative is not to oversimplify the study findings further than the population studied and acknowledge that the participant's reflections were subjective. Participants were asked to recall their lived experiences with workplace spirituality. The possibility exists that mental reminiscence could have restricted the intensity of the participant's recollection. There is a further possibility that experiences may have evolved. Analytical questions asked participants to remember their engaging experiences with workplace spirituality and identify areas of their lived experience. Limitations exist due to individual bias from the employees within a religious institution instead of employees at a non-religious institution. No leading question was asked, only problems requiring the participant's expressed lived experiences. Workplace spirituality transforms the nature of the work environment to influence business consciousness. Therefore, it was essential to rely on the participants (Barghathi, 2017). There is limited literature relating to workplace spirituality and workplace spiritual human conscious awareness. This study did not generalize to all work environments. The findings of this study still contribute to the field by adding specific data regarding these participant's lived experiences relating to workplace spirituality.

### **Recommendations**

Though comprehending workplace spirituality can be a complex undertaking, it shares an axis with consciousness and sacred teachings. More and more today, the focus

is placed on a spiritualized workforce (Chawla, 2014; Gupta et al., 2014; Masudul, 2014). This study's findings can serve as a cornerstone approach for additional research in addressing workplace spirituality in the workplace by utilizing the five overarching themes to improve organizational performance and enhance its worker's value. This study was narrow in scope and transparency by the thoroughness and consistency of participant responses. Perhaps more specified sampling could have disclosed a different perspective and awareness of the workplace spirituality construct. Possibly a qualitative investigation from a psychological or sociological vantage point may help determine workplace spirituality's effects in further research. This study was conducted using 20 university administrative workers in Southeastern Georgia. Replication within other parts of the country using other universities may offer different exploratory viewpoints on workplace spirituality. Perhaps a quantitative study of workplace spirituality awareness with university workers from a more secular view of university workers who are less inclined to associate to a conceived deity would reveal a different perspective.

Individuals within an organization have become a significant concept in interpersonal and organizational change (David Lee et al., 2016). Further research could be beneficial to test the workplace phenomenon in more secular and even male-dominant organizations to see if the outcome is the same pattern of responses. Study results indicated a richness amongst open and honest workers who value each other and find meaning in their communal engagements and experiences. Change may potentially become embraced by workers in other industries spawned and criticized for having an opinion or thought. Workplace spirituality should be introduced to every organization as

a bright new light on the once dim business culture with an array of hope for a better tomorrow (Kanbur & Kavuklu, 2018; Kesari & Sajeet, 2018). The university and educational workers who are now envisioning noteworthy changes in the educational systems and processes may view this research to demonstrate what shared and guided organizational change can do. Simultaneously, spearheaded by a concept known as workplace spirituality and acknowledged by the participant of this study. The university and corporate structure leaders should further examine workplace spirituality from all other areas within the business community to discover the potential positive influence spiritualizing an organization can make for suitable organizational performance improvement.

In terms of workplace spirituality, future researchers should employ other theories that may be opposite to the idea of reciprocity to see if, when kindness is not always given for kindness, what response would a spiritualized individual give. What ethical or non-ethical decision-making response would surface. Spiritual workers in a non-Christian environment may be challenged with different modes of thinking and behaving. Future researchers should also examine how secular colleges and universities could offer connecting experiences that could balance the work culture positively.

### **Implications**

Findings from the emerging themes from the 20 participants interviewed showed an overwhelming connection to spirituality associated with a religious upbringing and indicate no ambiguity on the part of regard to a higher power. Exploring the phenomenon of workplace spirituality stimulated passions of heightening joy that was vocalized by

subjects. The association of spirituality in the workplace was identified as a deep-rooted interpersonal paradigm with collaborative care's social inspirations. With spirituality being in a high proportion of this university, there appeared to be little devalued to associate with these participants. This study's implications were recognizing the employee value worth of leadership and opportunities for shared growth, as indicated by the responses. Participants described a unified workforce where individualized ability was not dormant but fertilized and cultivated to produce growth and organizational expansion.

Along with shared expression and trust in their inward personalities, these administrative university workers conferred a sense of delight in being a part of such a welcoming work environment. Openness and shared life experiences influence their commitment to the university and those they shared workspace and global connection through the internet. There may be benefits in disclosing more about how the senior administration paved the work culture for these workers to transform and connect all stakeholders, including students on campus and abroad.

As in the literature, this communication discourse from the participants included an awareness of spirituality and the effects of spirituality in the workplace (Afsar & Badir, 2017; Corner & Pavlovich, 2016; Long & Driscoll, 2015; Pawar, 2014). Both spirituality and religion were depicted as clearly separate concepts in prior studies and this research (Afsar & Badir, 2017; Ayoun et al., 2015; Kolodinsky et al., 2008). Though, this study's participants indicated a clear connection to how they were reared in a

Christian setting of home to the work environment's spiritual nature. This study shows that religion is a prime motivator of spiritual outcomes and well-being.

These study findings indicated a clear awareness of participants and the role in which leadership allows them to be themselves and contribute to the work environment through workplace spirituality. Spirituality grounded the behavioral responses of the majority of these university administrative workers. There was a sense of inner trust that exuded from their personalities. The spiritual walk was a sustaining force in the lives of most of these participants. Instead of treating others with the same morsel, they are using. These participants use their faith connection to their sovereign deity to understand how to deal with each circumstance that arose from a different situation.

The deliberated workplace spirituality constructs findings of this qualitative transcendental phenomenological study have conclusions that allude to various deductions and decisions based on recent scholarly literature reviews. Most of the responses align with the common thread that workplace spirituality through the separation of religion, as noted in the body of knowledge; together bridges the gap in awareness of social responsibilities and communication of workplace spirituality with others due to the foundational core values learned in the religious culture (Chawla & Guda, 2013; Majeed et al., 2018; Pardasani et al., 2014).

The implications for positive social change might exist from the significance of spiritualizing the workplace and the positive influence on the employee value system, organizational management, and stakeholders. This study data indicated that workplace spirituality influences worker's lived experiences in a shared culture positively.



Responses to the interview questions suggest that there is a positive connection between workplace spirituality and worker satisfaction. Therefore, this study's results have shown evidence that when employees can freely express themselves, the work culture becomes strengthened, and employees find purpose and value in what they do. These findings may be helpful to encourage university workers to realize and realistically develop behaviors they display in the workforce. According to Majeed et al. (2018), workplace spirituality is a tool for improving individual and organizational well-being at the workplace.

Workplace spirituality is delineated from an individual level and the organizational point of view. This study's analysis indicated a significant component of everyday activity uninhibited by the lengthy milieu of fundamental workplace spirituality and philosophies producing organizational certainties that are hoped to be altered by workplace spirituality authors (Long & Driscoll, 2015). Spirituality derives from the Latin word "spiritus," meaning breath of life with the inner being's connotation (ur Rashid et al., 2019). Since this study's fundamental focus was on the impact of workplace spirituality in this university, a setting the leaders applying the findings may potentially affect positive social change to a significant degree.

Over time, universities have evolved rapidly, more so than the everyday local college in the last few decades (Lua et al., 2015). The university culture brings together a far-reaching community of the socioeconomic populace through in-house campus learning and virtual learning environments. With diverse people, it is expected that cultural issues will rise (Mohammed, 2017). Workplace spirituality becomes a fast-paced, growing topic for organizational learning, human development, and value system. A

question asked was what the foundational basis of individual spirituality is for the individual. In this study, the participants acknowledged having spiritual values connected to the indwelling of principles associated with their religious beliefs, teachings, and deity.

This study shows that the university administrative employees who participated in this study played a significant role in steering the university's change processes. Joined as a collective unit, this study's participants possessed good moral fiber and a conviction for cultivating a collection of mind, body, and soul in this shared community. This study's participants became change agents of their work culture via expressions that effective communication and a willingness to listen paved the way for positive engagement.

### **Conclusions**

As I journey through this world of business and education, I find myself changing and growing day by day. I consider myself a transformational leader, and I recognize that everyday workers need to find peace, comfort, and value in every aspect of their lives. Yes, we are indeed spiritual beings in a world that often seems hopeless and without benefit. The light of hope has been deemed by the inequality of life, both socially and in the workplace. Workplace spirituality appears to be an illuminating concept in the face of human despair and lack of value.

Based on the findings from this study, the university workers made it clear that spirituality strengthens moral character; it is infused with caring, compassion, kindness, honesty, and respect for others, just like most study participants. I, too, believe that my faith has nourished my moral character and enabled me to have inner compassion for everyone. Spirituality in the work environment is a crucial element of collective

evolution within the job setting. As iron sharpens iron, so does the spirituality of one man sharpen another. As leaders recognize the value and worth of others and what they bring to the work culture, higher productivity may be revealed. A richer understanding of individualized skill sets with talents should be realized and utilized to benefit both organization and the worker.

Thanks to this study, I have been allowed to interview university workers in Southeastern Georgia who experience a healthy dose of spirituality daily in their work. In considering the phenomenon of workplace spirituality, participants shared their lived experiences with workplace spirituality and how workplace spirituality has impacted their work lives. Overwhelming joy as spiritual beings dominated the landscape of this study. By having a great work environment, these workers engaged in a strong sense of duty to educate their students because of the value they perceived from leadership. I have been privileged to conduct this research and believe those who support academia and research may benefit from the study findings to serve the greater good further by influencing positive social change.

## References

- Aboobaker, N., Manoj, E., & Zakkariya, K. A. (2019). Workplace spirituality, employee wellbeing, and intention to stay. *The International Journal of Educational Management*, 33(1), 28-44. <https://doi.org/10.1108/IJEM-02-2018-0049>
- Abulof, U. (2017). Be yourself! How am I not myself? *Society*, 54(6), 530-532. <http://doi:10.1007/s12115-017-0183-0>
- Adawiyah, W. R., & Pramuka, B. A. (2017). Scaling the notion of Islamic spirituality in the workplace. *The Journal of Management Development*, 36(7), 877-898. <https://doi.org/10.1108/JMD-11-2014-0153>
- Afari, T., Abu, E., & Hossam, M. (2014). Procedural and distributive justice as mediators of the relationship between interactional justice and work outcome: An empirical study of the UAE public health care sector. *Journal of Applied Business Research*, 30(4), 1091-1108. <http://doi:10.19030/jabr.v30i4.8657>
- Afsar, B., & Badir, Y. (2017). Workplace spirituality perceived organizational support and innovative work behavior. *Journal of Workplace Learning*, 29(2), 95-109. <https://doi.org/10.1108/JWL-11-2015-0086>
- Afsar, B., & Rehman, M. (2015). The relationship between workplace spirituality and innovative work behavior: The mediating role of perceived person-organization fit. *Journal of Management, Spirituality & Religion*, 12(4), 329-353. <https://doi.org/10.1080/14766086.2015.1060515>

- Ahmed, A., Arshad, M. A., Mahmood, A., & Akhtar, S. (2016). Holistic human resource development: Balancing the equation through the inclusion of spiritual quotient. *Journal of Management Policy and Practice*, 17(1), 94-105.  
<https://doi.org/10.1177/0971685816650573>
- Al-Abrow, H. A. W. (2014). Transformational leadership and organisational performance in the public healthcare sector: The role of organisational learning and intellectual capital. *Irish Academy of Management*, 33(1), 27-48. <http://doi:10.1108/JOCM-11-2012-0186>
- Altaf, A., & Awan, M. A. (2011). Moderating effect of workplace spirituality on the relationship. *Journal of Business Ethics*, 104(1), 93-99.  
<https://doi.org/10.1007/s10551-011-0891-0>
- Amar, A. D., & Hlupic, V. (2016). Leadership for knowledge organizations. *European Journal of Innovation Management*, 19(2), 239-260.  
<https://doi.org/10.1108/EJIM-12-2014-0120>
- Anderson, S. E., & Burchell, J. M. (2019). The effects of spirituality and moral intensity on ethical business decisions: A cross-sectional study. *Journal of Business Ethics*, 1-13. <https://doi.org/10.1007/s10551-019-04258-w>
- Anwar, M. A., & Osman-Gani, A. (2015). The effects of spiritual intelligence and its dimensions on organizational citizenship behaviour. *Engineering and Management*, 8(4), 1162-1178. <http://dx.doi.org/10.3926/jiem.1451>

- Arshad, M., Arshad, M. A., Ahmed, A., Sohail, A., & Khan, S. (2018). Spiritual intelligence research within human resource development: A thematic review. *Management Research Review*, *41*(8), 987-1006. <https://doi.org/10.1108/MRR-03-2017-0073>
- Ashmos, D. P., & Duchon, D. (2000). Spirituality at work: A conceptualization and measure. *Journal of Management Inquiry*, *9*(2), 134-145. <https://doi.org/10.1177/105649260092008>
- Ashta, A., Stokes, P., & Hughes, P. (2018). Change management in Indo-Japanese cross-cultural collaborative contexts. *Journal of Organizational Change Management*, *31*(1), 154-172. <https://doi.org/10.1108/JOCM-05-2017-0201>
- Astakhova, M., & Hogue, M. (2014). A heavy work investment typology: A biopsychosocial framework. *Journal of Managerial Psychology*, *29*(1), 81-99. <https://doi.org/10.1108/JMP-05-2013-0140>
- Aurobindo, S. (1993). *The integral yoga: Sri Aurobindo's teaching and method of practice*. Sri Aurobindo Ashram Trust, Publication Department.
- Aviles, P. R., & Dent, E. B. (2015). The role of mindfulness in leading organizational transformation: A systematic review. *Journal of Applied Management and Entrepreneurship*, *20*(3), 31-55. [doi:10.9774/GLEAF.3709.2015.ju.00005](https://doi.org/10.9774/GLEAF.3709.2015.ju.00005)
- Ayoun, B., Rowe, L., & Yassine, F. (2015). Is workplace spirituality associated with business ethics? *International Journal of Contemporary Hospitality Management*, *27*(5), 938-957. <https://doi.org/10.1108/IJCHM-01-2014-0018>

- Ayranci, E., & Çolakolu, N. (2014). An empirical study on the nexus between the emotional intelligence of top managers and their assessment of intellectual capital. *Quality & Quantity*, 48(4), 2023-2052. [doi:10.1007/s11135-013-9878-5](https://doi.org/10.1007/s11135-013-9878-5)
- Badrabadi, H. H., & Akbarpour, T. (2013). A study on the effect of intellectual capital and organizational learning process on organizational performance. *African Journal of Business Management*, 7(16), 1470-1485.  
<https://doi.org/10.5897/AJBM11.1493>
- Badrinarayan, S. P. (2016). Workplace spirituality and employee well-being: An empirical examination. *Employee Relations*, 38(6), 975-994.  
[doi:10.1108/ER-11-2015-0215](https://doi.org/10.1108/ER-11-2015-0215)
- Bancel, F., & Mittoo, U. R. (2011). Financial flexibility and the impact of the global financial crisis. *International Journal of Managerial Finance*, 7(2), 179-216.  
<https://doi.org/10.1108/17439131111122157>
- Banyhamdan, K. M., Harrim, H., & Al-Qutop, M.-A. Y. (2012). Transforming an organization into a spiritual one: A five-pathway integrated framework. *International Journal of Business and Management*, 7(11), 74-86.  
[doi:10.5539/ijbm.v7n11p74](https://doi.org/10.5539/ijbm.v7n11p74)
- Barghathi, Y. (2017). Stakeholders' perceptions on earnings management motivations and techniques in Libyan commercial banks. *Accounting and Management Information Systems*, 16(3), 344-368. [doi:10.24818/jamis.2017.03006](https://doi.org/10.24818/jamis.2017.03006)

- Barron, K., & Chou, S. Y. (2017). Spirituality and social responsibility performance. *Journal of Global Responsibility*, 8(1), 63-82. <https://doi.org/10.1108/JGR-07-2016-0020>
- Bastug, M., Ertem, I. S., & Hasan, K. K. (2017). A phenomenological research study on writer's block: Causes, processes, and results. *Education & Training*, 59(6), 605-618. [doi:10.1108/ET-11-2016-0169](https://doi.org/10.1108/ET-11-2016-0169)
- Bathurst, R., & Galloway, C. (2018). Invitational discourse: Towards a spirituality of communication. *Social Responsibility Journal*, 14(2), 336-350. <https://doi.org/10.1108/SRJ-05-2016-0089>
- Belwalkar, S., Vohra, V., & Pandey, A. (2018). The relationship between workplace spirituality, job satisfaction, and organizational citizenship behaviors—an empirical study. *Social Responsibility Journal*, 14(2), 410-430. <https://doi.org/10.1108/SRJ-05-2016-0096>
- Bender, K. A., & Roche, K. (2016). Self-employment and the paradox of the contented female worker. *Small Business Economics*, 47(2), 421-435. <https://doi.org/10.1007/s11187-016-9731-z>
- Berg, M. E., & Karlsen, J. T. (2014). How project managers can encourage and develop positive emotions in project teams. *International Journal of Managing Projects in Business*, 7(3), 449-472. <https://doi.org/10.1108/IJMPB-01-2013-0003>



- Bhalla, P., Qazi, S., & Maram, S. M. (2019). Effect of organizational role stress on organizational culture: Evidence from service-sector. *Journal of Business and Retail Management Research*, 13(4), 193-200.  
<https://doi.org/10.24052/JBRMR/V13IS04/ART-18>
- Bordbar, H., & Martin, S. A. (2013). Spirituality and theism in organizations: Characteristics of a theistic management. *Iranian Journal of Management Studies*, 6(2), 61-80. [doi:10.22059/IJMS.2013.32064](https://doi.org/10.22059/IJMS.2013.32064)
- Bouckaert, L., & Zsolnai, L. (2012). Spirituality and business: An interdisciplinary overview. *Society and Economy*, 34(3), 489-514.  
<http://doi:10.1556/SocEc.34.2012.3.8>
- Boukis, A., & Gounaris, S. (2014). Linking IMO with employees' fit with their environment and reciprocal behaviours towards the firm. *The Journal of Services Marketing*, 28(1), 10-21. <http://dx.doi.org/10.1108/JSM-03-2012-0056>
- Brătianu, C. (2013). The triple helix of the organizational knowledge. *Management Dynamics in the Knowledge Economy*, 1(2), 207-220.  
<https://www.researchgate.net/publication/256657268>
- Brophy, M. (2015). Spirituality incorporated: Including convergent spiritual values in business. *Journal of Business Ethics*, 132(4), 779-794.  
<https://doi.org/10.1007/s10551-014-2337-y>
- Budd, J. M., & Velasquez, D. L. (2014). Phenomenology and organizational communication. *New Library World*, 115(7), 394-404. [doi:10.1108/NLW-03-2014-0028](https://doi.org/10.1108/NLW-03-2014-0028)

- Burack, E. H. (1999). Spirituality in the workplace. *Journal of Organizational Change Management*, 12(4), 280-291. <https://doi.org/10.1108/09534819910282126>
- Cacioppe, R. (2000). Creating spirit at work: Re-visioning organization development and leadership part 1. *Leadership & Organizational Development Journal*, 21(1), 48-54. <https://doi.org/10.1108/01437730010310730>
- Calicchia, J. A., & Graham, L. B. (2006). Assessing the relationship between spirituality, life stressors, and social resources: Buffers of stress in graduate students. *North American Journal of Psychology*, 8(2), 307-320. <https://www.semanticscholar.org/NAJoP141720508>
- Carrington, A. M. (2014). Expanding the debate: A comparative exploration of physical and spiritual ways of knowing, methods and measures. *Qualitative Research Journal*, 14(2), 179-196. <http://doi:10.1108/QRJ-08-2013-0049>
- Cegarra-Navarro, J. G., & Rodrigo-Moya, B. (2005). Learning facilitating factors of teamwork on intellectual capital creation. *Knowledge and Process Management*, 12(1), 32-42. <https://doi.org/10.1002/kpm.215>
- Cetin, S., Gürbüz, S., & Sert, M. (2015). A meta-analysis of the relationship between organizational commitment and organizational citizenship behavior: Test of potential moderator variables. *Employee Responsibilities and Rights Journal*, 27(4), 281-303. [doi:10.1007/s10672-015-9266-5](https://doi.org/10.1007/s10672-015-9266-5)

- Chakrabarty, B. (2015). Universal benefit: Gandhi's doctrine of trusteeship: A review article. *Modern Asian Studies*, 49(2), 572-608.  
<https://doi.org/10.1017/S0026749X13000383>
- Chan, S. C., Huang, X., Snape, E., & Lam, C. K. (2013). The Janus face of paternalistic leaders: Authoritarianism, benevolence, subordinates' organization-based self-esteem, and performance. *Journal of Organizational Behavior*, 34, 108-128.  
<https://doi.org/10.1002/job.1797>
- Charoensukmongkol, P., Daniel, J. L., & Chatelain-Jardon, R. (2013). Enhancing workplace spirituality through emotional intelligence. *The Journal of Applied Management and Entrepreneurship*, 18(4), 3-17.  
[doi:10.9774/gleaf.3709.2013.oc.00003](https://doi.org/10.9774/gleaf.3709.2013.oc.00003)
- Chawla, V. (2014). The effect of workplace spirituality on salespeople's organisational deviant behaviours: Research propositions and practical implications. *The Journal of Business & Industrial Marketing*, 29(3), 199-208.  
<https://doi.org/10.1108/JBIM-08-2012-0134>
- Chawla, V. (2016). Workplace spirituality governance: Impact on customer orientation and salesperson performance. *Journal of Business & Industrial Marketing*, 31(4), 1-27. <https://doi.org/10.1108/JBIM-08-2014-0153>
- Chawla, V., & Guda, S. (2013). Workplace spirituality as a precursor to relationship-oriented selling characteristics. *Journal of Business Ethics*, 115, 63-73.  
<https://doi.org/10.1007/s10551-012-1370-y>

- Chinomona, E. (2017). Modelling the influence of workplace spirituality, quality of work life, expectations towards work on commitment to long-term career of employees in gauteng province, South Africa. *Journal of Applied Business Research*, 33(4), 693-704. <http://doi:10.19030/jabr.v33i4.9989>
- Chiva, R. (2014). The common welfare human resource management system: A new proposal based on high consciousness. *Personnel Review*, 43(6), 937. <https://doi.org/10.1108/PR-01-2014-0026>
- Chowdhury, R. M., & Fernando, M. (2013). The role of spiritual well-being and materialism in determining consumers' ethical beliefs: An empirical study with Australian consumers. *Journal of Business Ethics*, 113, 61-79. <http://doi:10.1007/s10551-012-1282-x>
- Cintas, C., Gosse, B., & Vatteville, E. (2013). Religious identity: A new dimension of HRM? A French view. *Employee Relations*, 35(6), 576-592. <https://doi.org/10.1108/ER-02-2013-0024>
- Coa, X., Sun, L., Niu, J., Wu, R., Liu, Y., & Cai, H. (2015). Automatic composition of happy melodies based on relations. *Multimedia Tools and Applications*, 74(21), 9097-9115. <https://doi.org/10.1007/s11042-014-2057-4>
- Collins, A. J., Vegesana, K. B., Seiler, M. J., O'Shea, P., Hettiarachchi, P., & McKenzie, F. (2013). Simulation and mathematical programming decision-making support for smallholder farming. *Environment Systems & Decisions*, 33(3), 427-439. <https://doi.org/10.1007/s10669-013-9460-7>

- Conrad, L. Y., & Tucker, V. M. (2019). Making it tangible: Hybrid card sorting within qualitative interviews. *Journal of Documentation*, 75(2), 397-416.  
<https://doi.org/10.1108/JD-06-2018-0091>
- Cook, C., Breckon, J., Jay, C., Liz, R., & Walker, P. (2012). Pathway to accommodate patients' spiritual need. *Nursing Management-UK*, 19(2), 33-37.  
<http://dx.doi.org/10.7748/nm2012.05.19.2.33.c9059>
- Cooper, A. L., Huscroft, J. R., Overstreet, R. E., & Hazen, B. T. (2016). Knowledge management for logistics service providers: The role of learning culture. *Industrial Management & Data Systems*, 116(3), 584-602.  
<https://doi.org/10.1108/IMDS-06-2015-0262>
- Corner, P. D., & Pavlovich, K. (2016). Shared value through inner knowledge creation. *Journal of Business Ethics*, 135, 543-555. <https://doi.org/10.1007/s10551-014-2488-x>
- Creutzfeldt, N. (2014). How important is procedural justice for consumer dispute resolution? A case study of an ombudsman model for European consumers. *Journal of Consumer Policy*, 37(1), 527-546. <http://dx.doi.org/10.1007/s10603-014-9269-x>
- Cullen, J. G. (2013). Vocational ideation and management career development. *Journal of Management Development*, 32(9), 932-944. <http://dx.doi.org/10.1108/JMD-09-2012-0125>

- Cunningham, J. A., Menter, M., & Young, C. (2017). A review of qualitative case methods trends and themes used in technology transfer research. *Journal of Technology Transfer*, 42(4), 923-956. <https://doi.org/10.1007/s10961-016-9491-6>
- Dane, E., & Brummel, B. J. (2013). Examining workplace mindfulness and its relations to job performance and turnover intention. *Human Relations: The Tavistock Institute*, 67(1), 105-128. <https://doi.org/10.1177/0018726713487753>
- Daniel, J. L. (2010). The effect of workplace spirituality on team effectiveness. *Journal of Management Development*, 29(5), 442-456. <https://doi.org/10.1108/02621711011039213>
- Daniel, J. L. (2015). Workplace spirituality and stress: Evidence from Mexico and U.S. *Management Research Review*, 38(1), 43-29. <https://doi.org/10.1108/MRR-07-2013-0169>
- Daniel, J. L., & Chatelain-Jardon, R. (2015). The relationship between individual spiritual, organizational commitment and individual innovation behavior. *Management Research and Practice*, 7(1), 5-15. <http://mrp.ase.ro/no71/fl>
- Dasgupta, S. (2016). Heathen aboriginals', 'christian tribes', and 'animistic races': Missionary narratives on the oroons of chhotanagpur in colonial India. *Modern Asian Studies*, 50(2), 437-478. <https://doi.org/10.1017/S0026749X15000025>
- David Lee, J., Bahl, A., Black, G. S., Duber-smith, D., & Vowles, N. S. (2016). Sustainable and non-sustainable consumer behavior in young adults. *Young Consumers*, 17(1), 78-93. <https://doi.org/10.1108/YC-08-2015-00548>

- Dean, K. L., Safranski, S. R., & Lee, E. S. (2014). Religious accommodation in the workplace: Understanding religious identity threat and workplace behaviors in legal disputes. *Employee Responsibilities and Rights Journal*, 26(2), 75-94.  
<https://doi.org/10.1007/s10672-013-9232-z>
- 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*. M. E. Sharpe.
- Del Rio, C. M., & White, L. J. (2014). Hylomorphic attitudinal spirituality: Psychometric properties of the spiritual typology inventory. *Sage Open*, 1-19.  
<http://dx.doi.org/10.1177/2158244013518927>
- Deshpande, A. (2012). Workplace spirituality, organizational learning capabilities and mass customization: An integrated framework. *International Journal of Business and Management*, 7(5), 3-4. <http://doi:10.5539/ijbm.v7n5p3>
- Devendhiran, S., & Wesley, J. R. (2017). Spirituality at work: Enhancing levels of employee engagement. *Development and Learning in Organizations*, 31(5), 9-13.  
<https://doi.org/10.1108/DLO-08-2016-0070>
- Dhiman, S., & Marques, J. (2011). The role and need of offering workshops and courses on workplace spirituality. *Journal of Management Development*, 30(9), 816-835.  
<https://doi.org/10.1108/026217111111164312>
- Dirkx, J. M. (2013). Leaning in and leaning back at the same time: Toward a spirituality of work-related learning. *Advance in Developing Human*, 15(4), 356-369.  
<https://doi.org/10.1177/1523422313498562>

- Dobson, G., Frye, R., & Mantena, R. (2013). Leadership training in an MBA program using peer-led team learning. *American Journal of Business Education*, 6(2), 177-190. <http://doi:10.19030/ajbe.v6i2.7683>
- Dodds, S., Bulmer, S. L., & Murphy, A. J. (2018). Exploring consumers' experiences of spiritual value in healthcare services. *Social Responsibility Journal*, 14(2), 287-301. <http://doi:10.1108/SRJ-09-2016-0163>
- Dolan, S. L., & Altman, Y. (2012). Managing by values: The leadership spirituality connection. *People & Strategy*, 35(4), 20-26. <https://www.researchgate.net/publication/258439962>
- Dwivedi, U., Kumari, S., & Nagendra, H. (2015). Model of yoga intervention in industrial organizational psychology for counterproductive work behavior. *Industrial Psychiatry Journal*, 24(2), 119-124. <http://doi:10.4103/0972-6748.181730>
- Dzhamalova, B. B., Magomedov, G. B., Amirkhanov, A. A., Ramazanov, P. K., & Suleymanov, B. B. (2016). Anthropological mechanisms of self-management of personality behavior. *International Review of Management and Marketing*, 6(2), 383-389. <https://ideas.repec.org/a/eco/journ3/2016-02-31.html>
- Edin, K., Nelson, T., Cherlin, A., & Francis, R. (2019). The tenuous attachments of working-class men. *The Journal of Economic Perspectives*, 33(2), 211-228. <https://www.aeaweb.org/articles?id=10.1257/jep.33.2.211>
- Einolf, C. J. (2013). Daily spiritual experiences and prosocial behavior. *Social Indicators Research*, 110(1), 71-87. <https://doi.org/10.1007/s11205-011-9917-3>



- Ewest, T. G. (2015). Sociological, psychological and historical perspectives on the reemergence of religion and spirituality within organizational life. *Journal of Religion and Business Ethics*, 3(2), 93-107. <https://jrbe/vol3/iss2/1>
- Fabricator, A. N., Handal, P. J., & Fenzel, L. M. (2000). 'Personal spirituality as a moderator of the relationship between stressors and subjective well-being. *Journal of Psychology and Theology*, 28(3), 221-228. <https://doi.org/10.1177/009164710002800305>
- Farmer, K., & Meisel, S. I. (2010). Developing the competencies of interactional justice. *Organization Management Journal*, 7(2), 155-168. <https://doi.org/10.1057/omj.2010.19>
- Farmer, M., Allen, S., Duncan, K., & Alagaraja, M. (2019). Workplace spirituality in the public sector: A study of U.S. water and wastewater agencies. *International Journal of Organizational Analysis*, 27(3), 441-457. <https://doi.org/10.1108/IJOA-11-2017-1281>
- Fassin, Y. (2012). Stakeholder management, reciprocity and stakeholder responsibility. *Journal of Business Ethics*, 109, 83-96. <http://doi:10.1007/s10551-012-1381-8>
- Fatima, T., Naz, A., Chughtai, S., & Khawaja, K. F. (2017). Workplace spirituality and job satisfaction: Moderating role of intrinsic and extrinsic values. *Paradigms*, 11(1), 58-66. <http://doi:10.24312/paradigms110110>
- Fay, E. (2007). A critical and phenomenological genealogy of the question of the real in Western economics and management. *Society and Business Review*, 2(2), 193-203. <https://doi.org/10.1108/17465680710757402>

- Finlay, L. (2011). *Phenomenology for herapists: Researching the lived world*. Wiley-Blackwell.
- Foster, M. (2016). Developing an "experience framework" for an evidence-based information literacy educational intervention. *Journal of Documentation*, 72(2), 306-320. <http://dx.doi.org/10.1108/JD-06-2015-0077>
- Fredrickson, B. L., Mancuso, R. A., Branigan, C., & Tugade, M. M. (2000). The undoing effect of positive emotions. *Motivation and Emotion*, 24(4), 237-258. <https://doi.org/10.1023/A:1010796329158>
- Frey, B., Roger, L., & Osterloh, M. (2012). Community enterprises-an institutional innovation. *Managerial & Decision Economics*, 33(5/6), 427-439. <https://doi.org/10.1002/mde.2556>
- Gallarza, M. G., Arteaga-Moreno, F., Del Chiappa, G., & Gil-Saura, I. (2016). Intrinsic value dimensions and the value-satisfaction-loyalty chain: A causal model for services. *The Journal of Services Marketing*, 30(2), 165-185. <https://doi.org/10.1108/JSM-07-2014-0241>
- Gamble, E. N., & Beer, H. A. (2017). Spiritually informed not-for-profit performance measurement. *Journal of Business Ethics*, 141(3), 451-468. <https://doi.org/10.1007/s10551-015-2682-5>
- Gambrell, K. M., Matkin, G. S., & Burbach, M. E. (2011). Cultivating leadership: The need for renovating models to higher epistemic cognition. *Journal of Leadership & Organizational Studies*, 18(3), 308-319. <http://doi:10.1177/1548051811404895>

- Gangopadhyay, P., Yook, K. C., & Haley, J. D. (2019). Bank bailouts and corporate insider trading during the financial crisis of 2007–2009. *Review of Quantitative Finance and Accounting*, 52(1), 35. <http://doi:10.1007/s11156-018-0702-0>
- Garcia-Bernal, J., & Ramirez-Aleson, M. (2015). Why and how T.Q.M. leads to performance improvement. *The Quality Management Journal*, 22(3), 23-37. <http://doi:10.1080/10686967.2015.11918439>
- Gatling, A., Kim, J., & Milliman, J. (2016). The relationship between workplace spirituality and hospitality supervisors' work attitudes. *International Journal of Contemporary Hospitality Management*, 28(3), 471-489. <https://doi.org/10.1108/IJCHM-08-2014-0404>
- Gaur, V. (2018). Wisdom of vedanta for management educators of 21st century. *Journal of Business and Retail Management Research*, 13(2), 63-68. <http://doi:10.24052/JBRMR/V13IS02/ART-06>
- Gaus, N. (2017). Selecting research approaches and research designs: A reflective essay. *Qualitative Research Journal*, 17(2), 99-112. <http://doi:10.1108/QRJ-07-2016-0041>
- Geh, E. Z. (2014). Organizational spiritual leadership of worlds "made" and "found": An experiential learning model for feel. *Leadership & Organization Development Journal*, 35(2), 137-151. <https://doi.org/10.1108/LODJ-04-2012-0052>
- Ghadi, M. Y. (2017). The impact of workplace spirituality on voluntary turnover intentions through loneliness in work. *Journal of Economic and Administrative Sciences*, 33(1), 81-110. <http://doi:10.1108/JEAS-03-2016-0005>

- Gherghel, C., Nastas, D., & Hashimoto, T. (2018). Quieting the ego through group activities: A thematic analysis of Romanian and Japanese students' positive group experiences. *Journal of Happiness Studies*, 19(5), 1283-1303.  
<http://doi:10.1007/s10902-017-9872-z>
- Gill, M. J. (2014). The possibilities of phenomenology for organizational research. *Organizational Research Methods*, 1-20.  
<https://doi.org/10.1177/1094428113518348>
- Gilliam, D. A., & Rayburn, S. W. (2016). Propensity for reciprocity among frontline employees. *The Journal of Services Marketing*, 30(3), 290-301.  
<https://doi.org/10.1108/JSM-05-2015-0194>
- Gjorevska, N., & Takács, S. (2016). Making organizations more meaningful: Linking spirituality, leadership and flow theory in the workplace. *An Enterprise Odyssey: International Conference Proceedings*, 113-121. <https://odyssey.net.efzg.hr/>
- Glaser, B., & Strauss, A. (1967). *The discovery of grounded theory: Strategies for qualitative research*. Routledge.
- Gollu, E. (2017). Impact of product originality and supply chain structure on market share in the pharmaceutical industry. *International Journal of Pharmaceutical and Healthcare Marketing*, 11(1), 60-79. <http://doi:10.1108/IJPHM-01-2016-0009>
- Good, M., & Willoughby, T. (2014). Institutional and personal spirituality/religiosity and psychosocial adjustment in adolescence: Concurrent and longitudinal

associations. *Journal of Youth and Adolescence*, 43(5), 757-774.

<https://doi.org/10.1007/s10964-013-9989-2>

Goritskii, Y. A., & Kazakov, V. (2013). Sampling and reconstruction of a checkerboard-type random field. *Journal of Computer & Systems Sciences International*, 52(5), 737-749. <https://doi.org/10.1134/S1064230713040096>

Gotsis, G., & Grimani, K. (2016). Diversity as an aspect of effective leadership: Integrating and moving forward. *Leadership & Organization Development Journal*, 37(2), 241-264. <https://doi.org/10.1108/LODJ-06-2014-0107>

Goulding, C. (2002). *Grounded Theory: A practical guide for management, business and market researchers*. Sage Publications.

Green, T., Tinson, J., & Peloza, J. (2016). Giving the gift of goodness: An exploration of socially responsible gift-giving. *Journal of Business Ethics*, 134(1), 29-44. <https://doi.org/10.1007/s10551-014-2076-0>

Guaralda, M., Mayere, S., Caldwell, G., Donovan, J., & Rittenbruch, M. (2019). The InstaBooth: An interactive methodology for community involvement and place-making. *Journal of Place Management and Development*, 12(2), 209-226. <https://doi.org/10.1108/JPMD-03-2018-0021>

Guillén, M., Ferrero, I., & Hoffman, W. M. (2015). The neglected ethical and spiritual motivations in the workplace. *Journal of Business Ethics*, 128(4), 803-816. <https://doi.org/10.1007/s10551-013-1985-7>

- Gündüz, S., & Elbashir Ali, A. A. (2018). Consciousness levels of Libyan higher education students on ecological footprint and sustainable life. *Quality and Quantity*, 52(1), 67-78. <https://doi.org/10.1007/s11135-017-0588-2>
- Gupta, M., Kumar, V., & Singh, M. (2014). Creating satisfied employees through workplace spirituality: A study of the private insurance sector in Punjab (India). *Journal of Business Ethics*, 122(1), 79-88. <http://doi:0.1007/s10551-013-1756-5>
- Habeeb, S. (2019). Relation between organisational citizenship behavior, workplace spirituality and job performance in BFSI sector in India. *Problems and Perspectives in Management*, 17(1), 176-188.  
[http://doi:10.21511/ppm.17\(1\).2019.16](http://doi:10.21511/ppm.17(1).2019.16)
- Haselmayer, M., & Jenny, M. (2017). Sentiment analysis of political communication: Combining a dictionary approach with crowdcoding. *Quality and Quantity*, 51(6), 2623-2646. <https://doi.org/10.1007/s11135-016-0412-4>
- Haslberger, A., & Dickmann, M. (2016). The correspondence model of cross-cultural adjustment: Exploring exchange relationships. *Journal of Global Mobility*, 4(3), 276-299. <http://dx.doi.org/10.1108/JGM-05-2016-0021>
- He, H., Zhu, W., & Zheng, X. (2014). Procedural justice and employee engagement: Roles of organizational identification and moral identity centrality. *Journal of Business Ethics*, 122(4), 681-695. <http://doi:10.1007/s10551-013-1774-3>
- Herrmann, M., Brandstätter, V., & Wrosch, C. (2019). Downgrading goal-relevant resources in action crises: The moderating role of goal reengagement capacities

and effects on well-being. *Motivation and Emotion*, 43(4), 535-553.

<https://doi.org/10.1007/s11031-019-09755-z>

Holder, M. D., Coleman, B., Krupa, T., & Krupa, E. (2016). Well-being's relation to religiosity and spirituality in children and adolescents in Zambia. *Journal of Happiness Studies*, 17(3), 1235-1253. <https://doi.org/10.1007/s10902-015-9640-x>

Hong, Y. J. (2012). Identifying spirituality in workers: A strategy for retention of community mental health professionals. *Journal of Social Services Research*, 38, 175-186. <https://doi.org/10.1080/01488376.2011.615275>

Hoole, C., & Hotz, G. (2016). The impact of a total reward system of work engagement. *SA Journal of Industrial Psychology*, 42(1), 1-14.  
<http://doi:10.4102/SAJIP.V42I1.1317>

Humphrey, R. H., Miao, C., & Qian, S. (2019). Work: What is it good for? Almost everything! *Industrial and Organizational Psychology*, 12(4), 460-462.  
<https://doi.org/10.1017/iop.2019.91>

Hunsaker, W. D. (2014). Relationship of confusion values to spiritual leadership in a South Korean context. *Asian Social Science*, 10(12), 130-141.  
<http://doi:10.5539/ass.v10n12p130>

Husserl, E. (1999). *The essential Husserl: Basic writing in transcendental phenomenology*. Indiana University Press.

Illes, K., & Zsolnai, L. (2015). The role of spirituality in business education. *Society and Business Review*, 10(1), 67-75. <https://doi.org/10.1108/SBR-07-2014-0034>

- Ims, K. J. (2018). Quality of life in a deep ecological perspective. the need for a transformation of the western mindset? *Society and Economy*, 40(4), 531-552. <https://doi.org/10.1556/204.2018.40.4.4>
- Isabel, F. A., Rita, C. C., Luis, D. M., & Armando, B. S. (2014). Primary health care services: Workplace spirituality and organizational performance. *Journal of Organizational Change Management*, 27(1), 59-82. <https://doi.org/10.1108/JOCM-11-2012-0186>
- Joelle, M., & Coelho, A. (2019). The impact of a spiritual environment on performance mediated by job resourcefulness. *International Journal of Workplace Health Management*, 12(4), 267-286. <https://doi.org/10.1108/IJWHM-05-2018-0058>
- Kabbesa-Abramzon, R. (2012). Legitimacy, shared ethos and public management. *Society and Business Review*, 7(3), 289-298. <https://doi.org/10.1108/17465681211271350>
- Kamya, M. T. (2012). Organizational learning and market performance: The interactive effect of market orientation. *Journal of Economics and International Finance*, 4(10), 226-235. <https://doi.org/10.5897/JEIF11.077>
- Kanbur, A., & Kavuklu, H. (2018). The role of the workplace spirituality in the prediction of psychological capital. *Business & Management Studies: An International Journal*, 6(3), 17-35. <http://doi:10.15295/v6i3.316>
- Kapias, M., & Polok, G. (2018). The role of ethics in the educational process implemented in the university space. *Annales.Ethics in Economic Life*, 21(6), 59-70. <https://doi.org/10.18778/1899-2226.21.6.05>



- Karakas, F., Sarigollu, E., & Kavas, M. (2015). Discourses of collective spirituality and Turkish Islamic ethics: An inquiry into transcendence, connectedness, and virtuousness in Anatolian tigers. *Journal of Business Ethics, 129*(4), 811-822.  
<http://dx.doi.org/10.1007/s10551-014-2135-6>
- Kesari, J. L., & Sajeet, P. (2018). Workplace spirituality and employee commitment: The role of emotional intelligence and organisational citizenship behaviour in Indian organisations. *Journal of Enterprise Information Management, 31*(3), 380-404.  
<https://doi.org/10.1108/JEIM-10-2017-0144>
- Khan, A. A. (2014). Qualitative research: A case for a multi-angle view to enhance validity. *International Journal of Business and Management, 9*(9), 29-40.  
<http://doi:10.5539/ijbm.v9n9p29>
- Khan, M. B., & Sheikh, N. N. (2012). Human resource development, motivation and Islam. *Journal of Management Development, 31*(10), 1021-1711.  
<https://doi.org/10.1108/02621711211281807>
- Khan, M. J., Breitenecker, R. J., & Schwarz, E. J. (2014). Entrepreneurial team locus of control: Diversity and trust. *Management Decision, 52*(6), 1057-1081.  
<https://doi.org/10.1108/MD-06-2013-0349>
- Kim, H. (2014). Transformational leadership, organizational clan culture, organizational affective commitment, and organizational citizenship behavior: A case of South Korea's public sector. *Public Organization Review, 14*(3), 397-417.  
<http://doi:10.1007/s11115-013-0225-z>
- Kirk, J., & Miller, M. (1986). Reliability and validity. In *Reliability and Validity in*

*Qualitative Research* (pp. 14-22). Sage.

<https://dx.doi.org/10.4135/9781412985659.n2>

Kisamore, J. L., Liguori, E. W., Muldoon, J., & Jawahar, I. M. (2014). Keeping the peace. *Career Development International*, 19(2), 244-259.

<https://doi.org/10.1108/CDI-09-2013-0115>

Klausen, J. C. (2014, February). Economies of violence: The Bhagavadgita and the fostering of life in Gandhi's and Ghose's anticolonial theories. *The American Political Science Review*, 108(1), 182-195.

<https://doi.org/10.1017/S0003055413000634>

Kokt, D., & Palmer, E. P. (2019). Strategic priorities for cultivating commitment amongst academic staff: The militating effect of workplace spirituality. *SA Journal of Human Resource Management*, 17(1), 1-8.

<https://doi.org/10.4102/sajhrm.v17i0.1054>

Kolachi, N., & Akan, O. (2014). HRD role in organizational development (A case of corporate thinking at ETISALAT, UAE). *International Business Research*, 7(8), 160-167. <http://doi:10.5539/ibr.v7n8p160>

Kolodinsky, R. W., Giacalone, R. A., & Jurkiewicz, C. L. (2008). Workplace value and outcomes: Exploring personal, organizational, and interactive workplace spirituality. *Journal of Business Ethics*, 465-480. <https://doi.org/10.1007/s10551-007-9507-0>

Kotez, M., & Nel, P. (2016). The psychometric properties of the mindful attention

awareness scale (MAAS) and Freiburg mindfulness inventory (FMI) as measures of mindfulness and their relationship with burnout and work engagement. *SA Journal of Industrial Psychology*, 42(1), 1-11.

<http://doi:10.4102/SAJIP.V42I1.1366>

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

<https://doi.org/10.1108/02683940210423060>

Kurdoglu, R. S. (2020). The mirage of procedural justice and the primacy of interactional justice in organizations. *Journal of Business Ethics*, 167(3), 495-512.

<https://dx.doi.org/10.1007/s10551-019-04166-z>

Lehmann, H., Tiziano, R., & Anzelika, Z. (2020). The great recession and labor market adjustment: Evidence from latvia. *Comparative Economic Studies*, 62(1), 149-181. <https://doi.org/10.1057/s41294-019-00106-y>

Leung, A. S., Cheung, Y. H., & Liu, X. (2011). The relations between life domain satisfaction and subjective well-being. *Journal of Managerial Psychology*, 26(2), 155-169. <https://doi.org/10.1108/02683941111102182>

Lien, B. Y., Pauleen, D. J., Kuo, Y., & Wang, T. (2014). The rationality and objectivity of reflection in phenomenological research. *Quality and Quantity*, 48(1), 189-196. <https://doi.org/10.1007/s11135-012-9759-3>

Lips-Wierrmsma, M., & Mills, A. J. (2014). Understanding the basic assumptions about human nature in workplace spirituality: Beyond the critical versus positive divide.

*Journal of Management Inquiry*, 23(2), 148-161.

<https://doi.org/10.1177/1056492613501227>

Liu, C. H., & Robertson, P. J. (2011). Spirituality in the workplace: Theory and measurement. *Journal of Management Inquiry*, 20(1), 35-50.

<http://doi:10.1177/1056492610374648>

Long, B. S., & Driscoll, C. (2015). A discursive textscape of workplace spirituality. *Journal of Organizational Change Management*, 28(6), 948.

<https://doi.org/10.1108/JOCM-12-2014-0236>

Low, J. J. Q., & Ayoko, O. B. (2020). The emergence of spiritual leader and leadership in religion-based organizations. *Journal of Business Ethics*, 161(3), 513-530.

<http://doi:10.1007/s10551-018-3954-7>

Lua, W. W., Hui, C. H., Lam, J. L., & Cheung, S. (2015). The relationship between spirituality and quality of life among university students: An autoregressive cross-lagged panel analysis. *Higher Education*, 69(6), 977-990.

<http://doi:10.1007/S10734-014-9817-Y>

Lusty, M. B., Beam, C. R., Miller, A. C., & Olson, K. C. (2006). Relationships among perceived stress, premenstrual symptomatology, and spiritual well-being in women. *Journal of Psychology and Theology*, 34(4), 311-317.

<http://doi:10.1177/009164710603400401>

Mabey, C., Conroy, M., Blakeley, K., & de Marco, S. (2017). Having burned the straw man of Christian spiritual leadership, what can we learn from Jesus about leading

ethically? *Journal of Business Ethics*, 145(4), 757-769.

<https://doi.org/10.1007/s10551-016-3054-5>

- Magesh, P., & Amaldoss, J. A. (2013). A study on the effect of spiritual intervention on spiritual intelligence and life satisfaction among teachers. *Indian Journal of Positive Psychology*, 4(4), 584-587. <https://indianjournalofpositivepsychology/22294937>
- Maghsoodi, S., & Mohammadi, N. (2018). Qualitative analysis of the process of restoring social esteem by the women with multiple sclerosis. *Quality and Quantity*, 52(6), 2557-2575. <https://doi.org/10.1007/s11135-017-0677-2>
- Mahachod, L., Yodmalee, B., & Phaengsol, K. (2015). Isan stupas: Reflections of value, utilization, and cultural heritage. *Asian Culture and History*, 7(1), 53-57. <http://doi:10.5539/ach.v7n1p53>
- Mahakud, G. C., & Gangai, K. N. (2015). The influence of workplace spirituality on organisational commitment among public sector employees. *Journal of Organisation and Human Behaviour*, 4(1). <http://doi:10.21863/johb/2015.4.1.006>
- Majeed, N., Mustamil, N. M., & Nazri, M. (2018). Which spirituality at the workplace? Is corporate spirituality the answer. *Kuwait Chapter of the Arabian Journal of Business and Management Review*, 7(1), 49-60. <http://doi:10.12816/0043950>
- Malek, J. (2019). The appropriate role of a clinical ethics Consultant's religious worldview in consultative work: Nearly none. *HEC Forum*, 31(2), 91-102. <https://doi.org/10.1007/s10730-018-9363-6>

- Mandrysz, W. (2020). Community-based social economy–social capital and civic participation in social entrepreneurship and community development. *Management Dynamics in the Knowledge Economy*, 8(1), 80-93.  
<https://doi.org/10.2478/mdke-2020-0006>
- Marques, J., Dhiman, S., & King, R. (2007). *Spirituality in the workplace what it is, why it matters, how to make it work for you*. Personhood Press.
- Marques, J., Dhiman, S. K., & Biberman, J. (2014). Teaching the un-teachable: Storytelling and meditation in workplace spirituality courses. *The Journal of Management Development*, 33(3), 196-217. <https://doi.org/10.1108/JMD-10-2011-0106>
- Marshall, B., Cardon, P., Poddar, A., & Fontenot, R. (2013). Does sample size matter in qualitative research? A review of qualitative interviews in IS research. *The Journal of Computer Information Systems*, 54(1), 11-22.  
<https://doi.org/10.1080/08874417.2013.11645667>
- Maslow, A. (1968). *Toward a psychology of being*. Van Nostland Reinhold Company.
- Masudul, A. C. (2014). Is global financial and social stability possible? *International Journal of Islamic and Middle Eastern Finance and Management*, 7(4), 370-394.  
<https://doi.org/10.1108/IMEFM-03-2014-0028>
- Maxwell, J. A. (2013). *Qualitative research design: An interactive approach*. Sage.
- McCormack, M., Brinkley-Rubinstein, L. L., & Craven, K. (2014). Leadership religiosity: A critical analysis. *Leadership & Organization Development Journal*, 35(7), 622. <http://doi:10.1108/LODJ-07-2012-0093>

- Merriam, S. B. (2014). *Qualitative research: A guide to design and implementation* (3rd ed.). Jossey-Bass.
- Meybodi, A. R., Mortazavi, S., Poor, A. K., & Lagzian, M. (2016). Developing a framework for studying and evaluating the types of psychological contracts in the context of relationship marketing. *Iranian Journal of Management Studies*, 9(1), 43-61. <https://profdoc.um.ac.ir/paper-abstract-1047384.html>
- Miller, D. W., Ewest, T., & Neubert, M. J. (2019). Development of the integration profile (TIP) faith and work integration scale. *Journal of Business Ethics*, 159(2), 455-471. <https://doi.org/10.1007/s10551-017-3773-2>
- Minarik, P. (2017). Church-state separation and church property restitution in the Czech Republic. *Society*, 54(5), 459-465. <http://doi:10.1007/s12115-017-0173-2>
- Mitroff, D., & Mitroff, I. I. (2006). Consciousness: "All of us are spiritual beings". *Business Renaissance Quarterly*, 1(1), 21-25. <http://search.BRQ.com/docview/212537795?accountid=14872>
- Mitroff, I. I., & Denton, E. A. (1999). *A spiritual audit of corporate America: A hard look at spirituality, religion, and values in the workplace*. Jossey-Bass.
- Mohajan, H. K. (2018). Qualitative research methodology in social science and related subjects. *Journal of Economic Development*, 7(1), 23-48. <http://doi:10.26458/jedep.v7i1.571>
- Mohammed, Y. G. (2017). The impact of workplace spirituality on voluntary turnover intentions through loneliness in work. *Journal of Economic and Administrative Sciences*, 33(1), 81-110. <http://doi:10.1108/JEAS-03-2016-0005>

- Moran, D. (2000). *Introduction to phenomenology*. Routledge.
- Morgan, J. F. (2016). Faith (re)engages with business: Cultural, legal, and managerial dimensions. *International Journal of Law and Management*, 58(4), 444-467. <https://doi.org/10.1108/IJLMA-08-2015-0048>
- Mousavizadeh, M., Harden, G., Ryan, S., & Windsor, J. (2015). Knowledge management and the creation of business value. *The Journal of Computer Information Systems*, 55(4), 35-45. <http://doi.org/10.1080/08874417.2015.11645785>
- Moustakas, J. E. (1994). *Phenomenological research methods*. Sage.
- Mudrák, J., Zábrowská, K., & Machovcová, K. (2020). A self-determined profession? Perceived work conditions and the satisfaction paradox among Czech academic faculty. *Sociologický Casopis*, 56(3), 387-418. <http://doi:10.13060/csr.2020.023>
- Murtaza, G., Abbas, M., Raja, U., Roques, O., Khalid, A., & Mushtaq, R. (2016). Impact of Islamic work ethics on organizational citizenship behaviors and knowledge-sharing behaviors. *Journal of Business Ethics*, 133(2), 325-333. <https://doi.org/10.1007/s10551-014-2396-0>
- Nandan Prabhu, K. P., Lewlyn Rodrigus, L. R., KPV, R. K., & Pai, Y. P. (2019). Role of team transformational leadership and workplace spirituality in facilitating team viability: An optimal distinctiveness of identities' theory-based perspective. *Industrial and Commercial Training*, 51(2), 64-84. <http://doi:10.1108/ICT-07-2018-0062>



- Nandram, S. (2014). Vedic learning and management education. *The Journal of Management Development*, 33(8), 860-870. <http://doi:10.1108/JMD-07-2013-0093>
- Navneet, B., Pramodita, S., & Kavil, R. (2020). Spirituality and corporate philanthropy in Indian family firms: An exploratory study. *Journal of Business Ethics*, 163(4), 715-728. <https://doi.org/10.1007/s10551-019-04394-3>
- Nielsen, J. E. (2015). Corporate entrepreneurship, organizational learning and knowledge implementation. *Ekonomski Horizonti*, 17(3), 199-214. <http://doi:10.5937/ekonhor1503203e>
- Noroozi, D., & Masumabad, S. A. (2015). The role of spiritual intelligence in employees' withdrawal behaviors in physical education organization. *International Journal of Organizational Leadership*, 4(1), 60-71. <http://doi:10.33844/ijol.2015.60292>
- Nygaard, A., Biong, H., Silkoset, R., & Kidwell, R. E. (2017). Leading by example: Values-based strategy to instill ethical conduct. *Journal of Business Ethics*, 145(1), 133-139. <http://dx.doi.org/10.1007/s10551-015-2885-9>
- Osman-Gani, A. M., Hashim, J., & Ismail, Y. (2013). Establishing linkages between religiosity and spirituality on employee performance. *Employee Relations*, 35(4), 360-376. <https://doi.org/10.1108/ER-04-2012-0030>
- Palmer, L. (2018). Relationships between philosophical values and conflict management styles. *International Journal of Conflict Management*, 29(2), 236-252. <https://doi.org/10.1108/IJCMA-11-2016-0091>

- Pang, M., Lee, G., & Delone, W. H. (2014). IT resources, organizational capabilities, and value creation in public sector organizations: A public-value management perspective. *Journal of Information Technology, 29*(3), 187-205.  
<http://doi:10.1057/jit.2014.2>
- Panicker, S., & Manimala, M. J. (2015). Successful turnarounds: The role of appropriate entrepreneurial strategies. *Journal of Strategy and Management, 8*(1), 21-40.  
<https://doi.org/10.1108/JSMA-06-2014-0050>
- Pardasani, R., Sharma, R. R., & Bindlish, P. (2014). Facilitating workplace spirituality: Lessons from Indian spiritual traditions. *33*(8), 847-859.  
<https://doi.org/10.1108/JMD-07-2013-0096>
- Parhami, I., Davtian, M., Collard, M., Lopez, J., & Fong, T. W. (2014). A preliminary 6-month prospective study examining self-reported religious preference, religiosity/spirituality, and retention at a Jewish residential treatment center for substance-related disorders. *The Journal of Behavioral Health Services & Research, 41*(3), 390-401. <https://doi.org/10.1007/s11414-012-9279-x>
- Patton, M. Q. (2002). *Qualitative research & evaluation methods*. Sage Publications.
- Pavlovich, K., & Corner, P. D. (2014). Conscious enterprise emergence: Shared value creation through expanded conscious awareness. *Journal of Business Ethics, 121*, 341-351. <http://doi:10.1007/s10551-013-1726-y>
- Pawar, B. S. (2014). Leadership spiritual behaviors toward subordinates: An empirical examination of the effects of a leader's individual spirituality and organizational

spirituality. *Journal of Business Ethics*, 122, 439-452.

<https://doi.org/10.1007/s10551-013-1772-5>

Pawar, B. S. (2017). The relationship of individual spirituality and organizational spirituality with meaning and community at work. *Leadership & Organization Development Journal*, 38(7), 986-1003. <https://doi.org/10.1108/LODJ-01-2016-0014>

Peltonen, T. (2019). Transcendence, consciousness and order: Towards a philosophical spirituality of organization in the footsteps of Plato and Eric Voegelin. *Philosophy of Management*, 18(3), 231-247. <https://doi.org/10.1007/s40926-018-00105-6>

Peterson, M. R. (2013). An institutional approach: Organizational performance, norms and values. *Competitiveness Review*, 23(4), 359-371. <https://doi.org/10.1108/CR-03-2013-0029>

Phipps, K. A. (2012). Spirituality and strategic leadership: The influence of spiritual beliefs on strategic decision making. *Journal of Business Ethics*, 106, 177-189. <https://doi.org/10.1007/s10551-011-0988-5>

Phipps, K. A., & Matkin, G. S. (2014). Same direction, different paths: A phenomenological study of employees who are religious yet open to religious pluralism. *Employee Responsibilities and Rights Journal*, 26(4), 279-295. <https://doi.org/10.1007/s10672-014-9241-6>

Piacentine, L. B. (2013). Spirituality, religiosity, depression, anxiety, and drug-use consequences during methadone maintenance therapy. *Western Journal of Nursing Research*, 35(6), 795-814. <https://doi.org/10.1177/0193945913479452>

- Pinelli, M., & Einstein, M. (2019). Religion, science, and secularization: A consumer-centric analysis of religion's functional obsolescence. *The Journal of Consumer Marketing*, 36(5), 582-591. <https://doi.org/10.1108/JCM-11-2017-2451>
- Plant, K., Barac, K., & De Jager, H. (2017). Developing early career professional auditors at work: What are the determinants of success? *Meditari Accountancy Research*, 25(3), 368-390. <https://doi.org/10.1108/MEDAR-03-2017-0119>
- Poduval, P. S., Pramod, V. R., & Jagathy, R. (2015). Interpretive structural modeling (ISM) and its application in analyzing factors inhibiting implementation of total productive maintenance (TPM). *The International Journal of Quality & Reliability Management*, 32(3), 308. <https://doi.org/10.1108/IJQRM-06-2013-0090>
- Presbitero, A. (2015). Proactivity in career development of employees. *Career Development International*, 20(5), 525-538. <https://doi.org/10.1108/CDI-03-2015-0043>
- Priya, A. (2017). Phenomenological social research: Some observations from the field. *Qualitative Research Journal*, 17(4), 294-305. <http://doi:10.1108/QRJ-08-2016-0047>
- Prus, I., Nacamulli, R. D., & Lazazzara, A. (2017). Disentangling workplace innovation: A systematic literature review. *Personnel Review*, 46(7), 1254-1279. <https://doi.org/10.1108/PR-10-2016-0267>
- Puctait, R., Novelskait, A., Lämsä, A., & Riivari, E. (2016). The relationship between ethical organisational culture and organisational innovativeness: Comparison of

findings from Finland and Lithuania. *Journal of Business Ethics*, 139(1), 685-700.

<https://doi.org/10.1007/s10551-016-3051-8>

Qiu, J. X., & Rooney, D. (2019). Addressing unintended ethical challenges of workplace mindfulness: A four-stage mindfulness development model. *Journal of Business Ethics*, 157(3), 715-730. <http://doi:10.1007/s10551-017-3693-1>

Raco, J., Ohoitumur, J., & Sobon, K. (2019). Spirituality: The power of entrepreneurship. *Emerging Markets Journal*, 9(1), 28-35. <https://doi.org/10.5195/emaj.2019.161>

Rafi, M. (2018). Religiosity and voluntary simplicity: The mediating role of spiritual well-being. *Journal of Business Ethics*, 152(1), 149-174.

<https://doi.org/10.1007/s10551-016-3305-5>

Rahman, M. S., Osman-Gani, A., Momen, M. A., & Islam, N. (2015). Testing knowledge sharing effectiveness: Trust, motivation, leadership style, workplace spirituality and social network embedded model. *Management & Marketing*, 10(4), 284-303.

<https://doi.org/10.1515/mmcks-2015-0019>

Rajappan, S., Nair, R. S., Kirupa, P. M., & Sivakumar, V. (2017). Exploring the effect of workplace spirituality on job embeddedness among higher secondary school teachers in Ernakulam district. *Cogent Business & Management*, 4(1), 1-9.

<http://dx.doi.org/10.1080/23311975.2017.1334419>

Ramish, A., & Aslam, H. (2016). Measuring supply chain knowledge management (SCKM) performance based on double/triple loop learning principle.

*International Journal of Productivity and Performance Management*, 65(5), 704-722. <https://doi.org/10.1108/IJPPM-01-2015-0003>

- Ramlall, S. J., Al-Kahtani, A., & Damanhour, H. (2014). Positive organizational behavior in the workplace: A cross-cultural perspective. *International Journal of Management & Information Systems*, 18(3), 149-154.  
<https://doi.org/10.19030/ijmis.v18i3.8700>
- Ratnakar, R., & Nair, S. (2012). A review of scientific research on spirituality. *Business Perspectives and Research*, 1-12. <https://doi.org/10.1177/2278533720120101>
- Rezapouraghdam, H., Alipour, H., & Arasli, H. (2019). Workplace spirituality and organization sustainability: A theoretical perspective on hospitality employees' sustainable behavior. *Environment, Development and Sustainability*, 21(4), 1583-1601. <http://doi:10.1007/s10668-018-0120-4>
- Ricketson, R. (2009). *Follower first: Rethinking leading in the church* (2nd ed.). Heartworks Publications.
- Ridder, H. (2017). The theory contribution of case study research designs. *Business Research*, 10, 281-305. <https://doi.org/10.1007/s40685-017-0045-z>
- Roberts, B. E. (2019). Husserl's epoch and the way of the sword: Exploring pathways into phenomenological inquiry. *Qualitative Research Journal*, 19(4), 391-402. <https://doi.org/10.1108/QRJ-02-2019-0022>
- Romanelli, M. (2018). Organizations and people for sustainability. *Management Dynamics in the Knowledge Economy*, 6(1), 117-128.  
[doi:10.25019/MDKE/6.1.07](https://doi.org/10.25019/MDKE/6.1.07)
- Roof, R. A. (2015). The association of individual spirituality on employee engagement:

The spirit at work. *Journal of Business Ethics*, 130(3), 585-599.

<https://doi.org/10.1007/s10551-014-2246-0>

Roussin, C. J. (2015). Age differences in the perception of new co-worker benevolence.

*Journal of Managerial Psychology*, 30(1), 71-86. <https://doi.org/10.1108/JMP-07-2014-0214>

Rowland, C., & Hall, R. (2014). Management learning, performance and reward: Theory and practice revisited. *Journal of Management Development*, 33(4), 342-356.

<https://doi.org/10.1108/JMD-08-2012-0110>

Salarzahi, H., Aramesh, H., & Mohammadi, M. (2011). Organizational spirituality and its impact on consumption model of employees in governmental organizations in Iran (case study). *International Journal of Business Management*, 6(1), 137-144.

<http://www.ccsenet.org/journal/index.php/ijbm/article/view/8882>

Salehzadeh, R., Pool, J. K., Lashaki, J. K., Dolati, H., & Jamkhaneh, H. B. (2015).

Studying the effect of spiritual leadership on organizational performance: An empirical study in hotel industry. *International Journal of Culture, Tourism, and Hospitality Research*, 9(3), 346-359. <https://doi.org/10.1108/IJCTHR-03-2015-0012>

Sandberg, J. (2005). How do we justify knowledge produced within interpretive approaches? *Organizational Research Methods*, 8(1), 41-68.

<https://doi.org/10.1177/1094428104272000>

Sandelowski, M. (2007). Sample size in qualitative research. *Research in Nursing &*

*Health*, 18(2), 179-183. <https://doi.org/10.1002/nur.4770180211>

- Sanders, K., & Schyns, B. (2006). Trust, conflict and cooperative behaviour: Considering reciprocity within organizations. *Personnel Review*, 35(5), 508-518.  
<https://doi.org/10.1108/00483480610682262>
- Sardzoska, E. G., & Tang, T. L.-P. (2012). Work-related behavioral intentions in Macedonia: Coping strategies, work environment, love of money, job satisfaction, and demographic variables. *Journal of Business Ethics*, 108, 373-391.  
<http://doi:10.1037/t35294-000>
- Sarwar, H., Nadeem, K., & Aftab, J. (2017). The impact of psychological capital on project success mediating role of emotional intelligence in construction organizations of Pakistan. *Journal of Global Entrepreneurship Research*, 7(1), 1-13. <https://doi.org/10.1186/s40497-017-0080-4>
- Saslow, L. R., John, O. P., Piff, P. K., Willer, R., Wong, E., Impett, E. A., Kogan, A., Antonenko, O., Clark, K., Feinberg, M., Keltner, D., & Saturn, S. R. (2013). The social significance of spirituality: New perspectives on the compassion-altruism relationship. *Psychology of Religion and Spirituality*, 5(3), 201-218.  
<https://doi.org/10.1037/a0031870>
- Saunders, B., Sim, J., Kingstone, T., Baker, S., Waterfield, J., Bartlam, B., & Jinks, C. (2018). Saturation in qualitative research: Exploring its conceptualization and operationalization. *Quality and Quantity*, 52(4), 1893-1907.  
<https://doi.org/10.1007/s11135-017-0574-8>
- Schutte, P. J. (2015). Workplace spirituality: A tool or a trend. *HTS Teologiese*



*Studies/Theological Studies*, 72(4), 0259-9422.

<http://dx.doi.org/10.4102/hts.v72i4.3294>

Schuurmans-Stekhover, J. (2013). As a shepherd divideth his sheep from the goats: Does the daily spiritual experiences scale encapsulate separable theistic and civility components? *Social Indicators Research*, 110(1), 131-146.

<https://doi.org/10.1007/s11205-011-9920-8>

Seidlitz, L., Abernethy, A. D., Duberstein, P. R., Evinger, J. S., & Chang, H. T. (1999). Development of spiritual transcendence index. *The Gerontologist*, 39(1), 581-582.

<https://doi.org/10.1111/1468-5906.00129>

Sendjaya, S., Nathan, E., Butar, I. B., Robin, M., & Castles, S. (2019). SLBS-6: Validation of a short form of the servant leadership behavior scale. *Journal of Business Ethics*, 156(4), 941-956. <http://doi:10.1007/s10551-017-3594-3>

Senge, P. M. (1990). *The fifth discipline: The art & practice of the learning organization*. Random House.

Seung-Hyun, H., Dong-Yeol Yoon, S. B., Li, B., & Chae, C. (2019). Organizational support on knowledge sharing: A moderated mediation model of job characteristics and organizational citizenship behavior. *Journal of Knowledge Management*, 23(4), 687-704. <https://doi.org/10.1108/JKM-03-2018-0213>

Shah, S., & Sachdev, A. (2014). How to develop spiritual awareness in the organization. *The Journal of Management Development*, 33(8), 871-890.

<https://doi.org/10.1108/JMD-07-2013-0098>

- Shakun, M. F. (2013). The connectedness decision paradigm: Group decision, negotiation and leadership in world problems. *Group Decision & Negotiation*, 22, 599-615. <https://doi.org/10.1007/s10726-013-9351-9>
- Sharma, A., Agrawal, R., & Khandelwal, U. (2019). Developing ethical leadership for business organizations. *Leadership & Organization Development Journal*, 40(6), 712-734. <https://doi.org/10.1108/LODJ-10-2018-0367>
- Sharma, P. K., & Kumra, R. (2020). Relationship between workplace spirituality, organizational justice and mental health: Mediation role of employee engagement. *Journal of Advances in Management Research*, 17(5), 627-650. <https://doi.org/10.1108/JAMR-01-2020-0007>
- Shaw, D., & Thomson, J. (2013). Consuming spirituality: The pleasure of uncertainty. *European Journal of Marketing*, 47(3/4), 557-573. <https://doi.org/10.1108/03090561311297454>
- Shibani, B., Veena, V., & Ashish, P. (2018). The relationship between workplace spirituality, job satisfaction and organizational citizenship behaviors—an empirical study. *Social Responsibility Journal*, 14(2), 410-430. <https://doi.org/10.1108/SRJ-05-2016-0096>
- Sholikhah, Z., Wang, X., & Li, W. (2019). The role of spiritual leadership in fostering discretionary behaviors. *International Journal of Law and Management*, 61(1), 232-249. <https://doi.org/10.1108/IJLMA-04-2018-0081>
- Singh, N., & Rangnekar, S. (2018). Workplace spirituality: A new imperative in Indian

- manufacturing sector. *Development and Learning in Organizations*, 32(5), 11-14. <https://doi.org/10.1108/DLO-01-2018-0010>
- Singh, T., & Mishra, S. (2017). Socio-economic aspects as a potential moderator on the relationship between workplace spirituality and organizational citizenship behavior. *Parikalpana: K I I T Journal of Management*, 13(2), 79-96. <http://doi:10.23862/kiit-parikalpana/2017/v13/i2/164523>
- Sjoerd van, D. S., Schalk, R., & Freese, C. (2013). Organizational change and the psychological contract. *Journal of Organizational Change Management*, 26(6), 1071-1090. <https://doi.org/10.1108/JOCM-08-2012-0118>
- Sloan, A., & Bowe, B. (2014). Phenomenology and hermeneutic phenomenology: The philosophy, the methodologies, and using hermeneutic phenomenology to investigate lecturers' experiences of curriculum design. *Quality and Quantity*, 48(3), 1291-1303. <https://doi.org/10.1007/s11135-013-9835-3>
- Smith, G. E., Barnes, K. J., & Harris, C. (2014). A learning approach to the ethical organization. *The Learning Organization*, 21(2), 113-125. <https://doi.org/10.1108/TLO-07-2011-0043>
- Smollan, R. K. (2014). The emotional dimensions of metaphors of change. *Journal of Managerial Psychology*, 29(7), 794-807. <http://doi:10.1108/JMP-04-2012-0107>
- So, Y. S., & Youn-Kyung, K. (2018). Theory of virtue ethics: Do consumers' good traits predict their socially responsible consumption? *Journal of Business Ethics*, 152(4), 1159-1175. <http://doi:10.1007/s10551-016-3331-3>

- Sorakraikitikul, M., & Siengthai, S. (2014). Organizational learning culture and workplace spirituality: Is knowledge-sharing behaviour a missing link. *Learning Culture and Workplace Spirituality*, 21(3), 175-192. <https://doi.org/10.1108/TLO-08-2011-0046>
- Sprung, J. M., Sliter, M. T., & Jex, S. M. (2012, November). Spirituality as a moderator of the relationship between workplace aggression and employee outcomes. *Personality and Individual Differences*, 53, 930-934. <http://doi:10.1016/j.paid.2012.06.011>
- Srirangarajan, G. S., & Bhaskar, A. I. (2011). Key dimensions of spirit at work-An Indian perspective. *Journal of Human Value*, 17(2), 93-120. <https://doi.org/10.1177/097168581101700201>
- Stahl, B. C. (2014). Interpretive accounts and fairy tales: A critical polemic against the empiricist bias in interpretive IS research. *European Journal of Information Systems*, 23(1), 1-11. <http://doi:10.1057/ejis.2012.58>
- Stake, R. E. (2010). *Qualitative research: Studying how things work*. The Guilford Press.
- Stokes, P., Baker, C., & Lichy, J. (2016). The role of embedded individual values, belief and attitudes and spiritual capital in shaping everyday postsecular organizational culture. *European Management Review*, 13(1), 37-51. <https://doi.org/10.1111/emre.12065>
- Street, C. T., & Ward, K. W. (2012). Improving validity and reliability in longitudinal case study timelines. *European Journal of Information Systems Special Issue:*

*Qualitative Research Methods*, 21(2), 160-175.

<https://doi.org/10.1057/ejis.2011.53>

Suchuan, Z. (2020). Workplace spirituality and unethical pro-organizational behavior:

The mediating effect of job satisfaction. *Journal of Business Ethics*, 161(3), 687-

705. <https://doi.org/10.1007/s10551-018-3966-3>

Sweeney, P. J., & Fry, L. W. (2012). Character development through spiritual leadership.

*Consulting Psychology Journal: Practice & Research*, 64(2), 89-107.

<http://doi:10.1037/a0028966>

Tejeda, M. J. (2015). Exploring the supportive effects of spiritual well-being on job

satisfaction given adverse work conditions. *Journal of Business Ethics*, 173-181.

<https://doi.org/10.1007/s10551-014-2269-6>

Thomas, P. (2016). "Papa, am I a negro?" the vexed history of the racial epithet in

norwegian print media (1970-2014). *Race and Social Problems*, 8(3), 231-243.

<http://doi:10.1007/s12552-016-9179->

Thoni, C. (2009). Kolm, S.-C.: Reciprocity-an economics of social relations. *Journal of*

*Economics*, 97(2), 185-187. <https://doi.org/10.1007/s00712-009-0072-0>

Tufan, C., & Ugurlu, O. Y. (2019). The mediating effects of organizational learning

culture on the relationship between authentic leadership and organizational

deviation behavior: A research in Turkey pharmaceutical sector. *Business &*

*Management Studies*, 7(1), 467-495. <https://doi.org/10.15295/bmij.v7i1.1084>

- Tugade, M. M., & Fredrickson, B. L. (2007). Regulation of positive emotions: Emotion regulation strategies that promote. *Journal of Happiness Studies*, 8(3), 311-333. <https://doi.org/10.1007/s10902-006-9015-4>
- Udani, Z., & Lorenzo-Molo, C. (2014a). When servant becomes leader: The Corazon C. Aquino success story as a beacon for business leaders. *Journal Of Business Ethics*, 116(2), 373-391. <http://doi:http://doi:10.1007/s10551-012-1449-5>
- Udani, Z. A., & Lorenzo-Molo, C. (2017b). The utility of virtue: Management spirituality and ethics for a secular business world. *Asian Journal of Business Ethics*, 6(1), 21-39. <https://doi.org/10.1007/s13520-016-0067-1>
- ur Rashid, M., Manzoor, H., & Ghani, U. (2019). Exploring and conceptualizing workplace spirituality in Islamic banks. *Business and Economic Review*, 11(2), 131-148. [doi:10.22547/BER/11.2.7](https://doi.org/10.22547/BER/11.2.7)
- U.S. Bureau of Labor Statistics. (2016, September 22). *Employee tenure in 2016*. <https://www.bls.gov/news.release/tenure.nr0.htm>
- U.S. Bureau of Labor Statistics. (2018, September). Economic news release. *Employee Tenure Summary*. <https://www.bls.gov/news.release/tenure.nr0.htm>
- U.S. Department of Labor. (2018, May). TED: The economics daily. *Bureau of Labor Statistics*. <https://www.bls.gov/opub/ted/2018/labor-productivity-up-in-21-of-the-23-manufacturing-and-mining-industries-over-1987-2017-period.htm>
- Vallabh, P., & Singhal, M. (2014a). Workplace spirituality facilitation: A person-organization. *Journal of Human Values*, 20(2), 193-207. <https://doi.org/10.1177/0971685814539407>

- Vallabh, P., & Singhal, M. (2014b). Buddhism and decision-making at individual, group and organizational levels. *The Journal of Management Development*, 33(8/9), 763-775. <http://doi:10.1108/JMD-09-2013-0123>
- Vandenberghe, C. (2011). Workplace spirituality and organizational commitment: An integrated model. *Journal of Management Spirituality and Religion*, 8(3), 211–232. <https://doi.org/10.1080/14766086.2011.599146>
- van der Walt, F., & Steyn, P. (2018). Workplace spirituality and the ethical behaviour of project managers. *SA Journal of Industrial Psychology*, 45, 1-9. <https://doi.org/10.4102/sajip.v45i0.1687>
- van Kaam, A. (1966). *Existential foundations of psychology*. Duquesne University Press.
- VanScoy, A., & Evenstad, S. B. (2015). Interpretative phenomenological analysis for LIS research. *Journal of Documentation*, 71(2), 338-357. <https://doi.org/10.1108/JD-09-2013-0118>
- Vasconcelos, A. F. (2018). Workplace spirituality: Empirical evidence revisited. *Management Research Review*, 41(7), 789-821. <http://doi:10.1108/MRR-07-2017-0232>
- Verleye, K., Jaakkola, E., Hodgkinson, I. R., Gyuchan, T. J., Odekerken-Schröder, G., & Quist, J. (2017). What causes imbalance in complex service networks? Evidence from a public health service. *Journal of Service Management*, 28(1), 34-56. <https://doi.org/10.1108/JOSM-03-2016-0077>
- Vignoli, M., Depolo, M., Cifuentes, M., & Punnett, L. (2018). Disagreements on leadership styles between supervisors and employees are related to employees'

- well-being and work team outcomes. *International Journal of Workplace Health Management, 11*(5), 274-293. <https://doi.org/10.1108/IJWHM-11-2016-0084>
- Vveinhardt, J., & Andriukaitiene, R. (2017). Management culture as part of organizational culture in context of corporate social responsibility implementation. *Economics & Sociology, 10*(3), 294-320. <http://doi:10.14254/2071-789X.2017/10-3/21>
- Waddock, S., & Steckler, E. (2016). Visionaries and wayfinders: Deliberate and emergent pathways to vision in social entrepreneurship. *Journal of Business Ethics, 133*(4), 719-734. <https://doi.org/10.1007/s10551-014-2451-x>
- Walker, A. G. (2013). The relationship between the integration of faith and work with life and job outcome. *Journal of Business Ethics, 112*(3), 453-461. <http://doi:10.1007/s10551-012-1271-0>
- Ward, H. P., Zubrisky, C. D., & Jaquette, N. (2014). Measuring system of care core value in a behavioral health system of care. *Community Mental Health Journal, 50*(3), 275-280. <http://doi:10.1007/s10597-013-9639-x>
- Way, S. A., Simons, T., Leroy, H., & Tuleja, E. A. (2018). What is in it for me? Middle manager behavioral integrity and performance. *Journal of Business Ethics, 150*(3), 765-777. <http://doi:10.1007/s10551-016-3204-9>
- Williams, W. A., Brandon, R., Hayek, M., Haden, S. P., & Atinc, G. (2017). Servant leadership and followership creativity: The influence of workplace spirituality and political skill. *Leadership & Organization Development Journal, 38*(2), 178-193. <http://doi:10.1108/LODJ-02-2015-0019>



- Woods, D., & Servatka, M. (2018). Nice to you, nicer to me: Does self-serving generosity diminish the reciprocal response? *Experimental Economics*, 22(2), 506-529. <https://doi.org/10.1007/s10683-018-9561-8>
- Wrona, T., & Gunnesch, M. (2016). The one who sees more is more right: How theory enhances the 'repertoire to interpret' in qualitative case study research. *Zeitschrift Für Betriebswirtschaft*, 86(7), 723-749. <https://doi.org/10.1007/s11573-015-0799-8>
- Wulandari, F. (2014, March). Spirituality in the workplace, individual spirituality, and work behavior: The study of higher education in Indonesia. *SSRN Working Paper Series*, 1-16. <http://dx.doi.org/10.2139/ssrn.2397040>
- Xaio-Fu, P., Qin, Q., & Gao, F. (2014). Psychological ownership, organization-based self-esteem and positive organizational behaviors. *Chinese Management Studies*, 8(1), 127-148. <http://doi:10.1108/CMS-04-2014-0088>
- Yazdi, M. R. T. (2015). Quantitative assessment of spiritual capital in changing organizations by principal component analysis and fuzzy clustering. *Journal of Organizational Change Management*, 28(3), 469-485. <https://doi.org/10.1108/JOCM-07-2014-0127>
- Yeoh, P. (2016). Corporate governance failures and the road to crime. *Financial Crime*, 23(1), 216-230. <https://doi.org/10.1108/JFC-10-2014-0044>
- Yeoman, R. (2014). Conceptualising meaningful work as a fundamental human need. *Journal of Business Ethics*, 125(2), 235-251. <https://doi.org/10.1007/s10551-013-1894-9>

- Zaidman, N., & Goldstein-Gidoni, O. (2011). Spirituality as a discarded form of organizational wisdom: Field-based analysis. *Group & Organization Management, 36*(5), 630-653. <https://doi.org/10.1177/1059601111416232>
- Zakirova, L. M., & Frolova, I. I. (2014). Success of training activities depending on the level of social intelligence. *Asian Social Science, 10*(24), 112-119. <http://doi:10.5539/ass.v10n24p112>
- Zhang, T., Bilgihan, A., Kandampully, J., & Lu, C. (2018). Building stronger hospitality brands through online communities. *Journal of Hospitality and Tourism Technology, 9*(2), 158-171. <https://doi.org/10.1108/JHTT-04-2017-0032>
- Zhi, Y. (2013). The poetic transmission of Zen Buddhism. *Asian Culture and History, 5*(2), 25-36. <doi:10.5539/ach.v5n2p25>
- Ziakas, V., & Boukas, N. (2014). Contextualizing phenomenology in event management research. *International Journal of Event and Festival Management, 5*(1), 56-73. <http://doi:10.1108/IJEFM-08-2012-0023>
- Zoghbi-Manrique-de-Lara, P. (2006). Fear in organizations: Does intimidation by formal punishment mediate the relationship between interactional justice and workplace internet deviance? *Journal of Managerial Psychology, 21*(6), 580-592. <http://doi:10.1108/02683940610684418>
- Zsolnai, L., & Illes, K. (2017). Spiritually inspired creativity in business. *International Journal of Social Economics, 44*(2), 195-205. <https://doi.org/10.1108/IJSE-06-2015-0172>

Zwier, J., Blok, V., & Lemmens, P. (2016). Phenomenology and the empirical turn: A phenomenological analysis of postphenomenology. *Philosophy & Technology*, 29(4), 313-333. <https://doi.org/10.1007/s13347-016-0221-7>

## Appendix A: Interview Questionnaire

History Personal/Work	Tell me a little about your work life and experience.
	How does your family life play a part in your work experience?
	How has any role models in life influence or guide you?
Identity	Why do you feel as if your heritage or ethnic background has played a role in your growth and development?
	How has gender been a factor in your work experience?
	How has your socioeconomic status aided or hindered your growth and development as a worker?
Spirituality	How do you view your faith as it relates to be a part of your daily work experience?
	How do you blend your belief system into the workplace to create a better environment to work?
	How has workplace spirituality changed or influenced the conditions of your work environment? And is there equity in that change?
	What is your understanding of workplace spirituality in the workplace?
	Why do you think that workplace spirituality has a role in the workplace?

Work Setting	How have you been allowed to express your belief system in your work environment?
	When or if denied the freedom to express your beliefs, how has this influenced you?
	How did you feel being allowed to or denied expressing your beliefs?
	How did you feel being allowed to or denied expressing your beliefs?
Awareness	How do you view your current state of consciousness as it relates to your workplace spirituality influence that you bring to the workplace?
	How has there been a change in the way you view your place of business experience since you began to incorporate your beliefs into the work culture?
	What lessons have you learned that increased or decreased your value as a worker in this organization?

Appendix B: Research Study Participation Initial Email

**Exploring Workplace Spirituality Among University Administrative Employees in  
Southeastern Georgia**

---

**Invitation to Participate in a Research Study & Questionnaire**

You are invited to take part in a research study to explore the specific management problem was the lack of knowledge about workplace spirituality's influence on the lived experiences of university administrative employees who were unsatisfied, depersonalized, and devalued at a university located in Southeastern Georgia. The purpose of this research study is to identify and report the lived experiences of university administrative employees on workplace spirituality in Southeastern Georgia. This research study is to identify the lived experience of participants relating to whether spiritualizing the workplace can revitalize, increase stability, and align human values with the core mission of the organization. This study is voluntary, and you may elect whether you wish to be a part of this study. By joining the study at this time does not obligate you, you can still change your mind later and stop at any time you so desire.

Any information you provide will be kept confidential. The researcher will not use any information for any purposes outside of this research project. All data will be filed and stored electronically, password protected, and kept for a period of 5 years as required by the university. There is no compensation or payment for participating in this study. If you understand the research study instructions well enough to decide about your participation, please review the attached consent form and if you decide to participate

please respond to this email with "I consent." Please use your private secure email address for confidentiality.

## Appendix C: Interview Questions

1. What is your foundational basis for your individualized spirituality, and can this basis be linked to your lived experience and background?
2. Workplace spirituality is about the meaningfulness of an individual's life, the connectiveness of inner personality, and the connection one may have with a higher power. In listening to this statement, what are your lived experiences with workplace spirituality in the workforce and how are these experiences connected to your principals of life?
3. Explain any notable changes or experiences that you can associate workplace spirituality as being the contributing factor in your job; what were the results?
4. Considering the foundation of your spirituality, how do you express your spirituality in the shared community of work? What effects does it have on management and your co-workers?
5. From a spiritual standpoint, are there any influences that hinder or help in your ability to vocalize your spirituality in the workplace?
6. How do you articulate your spirituality throughout the work culture to build a collective sense of purpose in the workplace?
7. What are some positive social gains from a spiritualized work environment where all stakeholders can be affected and obtain benefit?
8. How do you identify your core values as an employee? Do you perceive these values are positively addressed throughout your work experiences?



## Appendix D: Transcript Approval Letter

Dear Dr. [Participant]:

Thank you for agreeing to be a part of this research study and interviewing with me. I have attached, is a copy of the transcript of our interview. It is your right to change or edit your response in any way that accurately reflects your thoughts and opinions.

Please use Microsoft Track changes and send the revised document back to me at Leo.rileyjr@waldenu.edu.

You and I will be the only persons to see this transcript. It will be examined along with the other transcripts to identify persistent themes, recurring ideas and experiences, common language, and other examples of shared experiences. The identities of all research participants will be kept confidential throughout the research process. Thank you again for your readiness to be interviewed. It has been my pleasure meeting you in person and I appreciate your time and support. If you have any questions, please feel free to email me or call me 404-397-7084. I will email you a full copy of my dissertation once it has been approved.

Sincerely,

Leo Williams Riley

Walden University PhD Student in College Management & Technology

## Appendix E: Letter of Cooperation

April 6, 2020

Letter of Cooperation

University Southeastern Georgia

Dear Leo Williams Riley, Jr.,

Based on my review of your research proposal, I give permission for you to conduct the study entitled Exploring Workplace Spirituality Among University Administrative Employees in Southeastern Georgia within this University. As part of this study, I authorize you to provide an overview of the study to participants on the research subject matter during the selection process.

All administrative employees employed at the institution who are over the age of 18 may take part in the study. Each participant will be informed of his/her rights and provided a consent form as an agreement to participate in the study along with a pre-approved questionnaire from your university IRB. Participants will be selected from the returned questionnaire on a first-in, first-used basis.

Upon selection researcher will reiterate the voluntary nature of participation, and the liberty participants possess to withdraw from the study at any time they so desire. Participants will be informed of the time commitment and the method of data collection. Individuals' participation will be voluntary and at their own discretion.

We understand that our organization's responsibilities include: Allowing the researcher to conduct interviews in a private conference room in the institution where

participants feel comfortable. We reserve the right to withdraw from the study at any time if our circumstances change.

I understand that the student will not be naming our organization in the doctoral project report that is published in ProQuest.

I confirm that I am authorized to approve research in this setting and that this plan complies with the organization's policies.

I understand that the data collected will remain entirely confidential and may not be provided to anyone outside of the student's supervising faculty/staff without permission from the Walden University IRB.

Sincerely,

Authorization Official

Contact Information

Walden University policy on electronic signatures: An electronic signature is just as valid as a written signature if both parties have agreed to conduct the transaction electronically. Electronic signatures are regulated by the Uniform Electronic Transactions Act. Electronic signatures are only valid when the signer is either (a) the sender of the email, or (b) copied on the email containing the signed document. Legally an "electronic signature" can be the person's typed name, their email address, or any other identifying marker. Walden University staff verify any electronic signatures that do not originate from a password-protected source (i.e., an email address officially on file with Walden).