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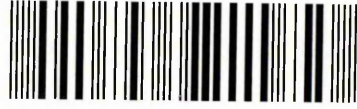
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**Individual's Spirituality in Relationship to Self,
Other and Organisation: A Phenomenological
exploration**

Ruth Garrett

**A thesis submitted in partial fulfilment of the
requirements of Sheffield Hallam University for
the degree of Doctor of Philosophy**

October 2006





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Abstract of Thesis

Submitted by Ruth Garrett in partial fulfilment of the requirements of Sheffield Hallam University for the degree of Doctor of Philosophy entitled

Individual's Spirituality in Relationship to Self, Other and Organisation: A Phenomenological exploration

October 2006

This study is concerned with the phenomenological exploration of individuals who have been deemed, by their colleagues, to express spirituality in the workplace (SiW). Specifically, the exploration looks at the interviewees' experiences of the phenomenon SiW in relation to their beliefs, values and behaviours. Further, this study explores these individuals' perceptions about the effects that the expression of SiW has on themselves, others and the organisation. This current study also explores what these individuals believe has enabled their particular expression of SiW.

Within the body of, the mostly non-empirical, literature reviewed the picture of the expression of spirituality and/or SiW we see the propensity to describe an individual who is *internally* self-reflective, self-focused and self-referenced, with respect to that expression. We also see an individual who must be *externally enabled* to express their SiW, whether that be through organisationally created culture, (which includes the direction of spiritual leaders and leadership) or organisationally led processes, procedures and/or development programmes. Through the literature filter, we see individuals, who neither positively affect organisational success through themselves and/or others, nor affect organisational culture. Instead, we see individuals who must be affected through the culture of the organisation, specifically, to express their SiW.

However, we get a picture of the expression of SiW, from the interviewees' descriptors, being about a *conscious, proactive, self-aware and self-enabled* individual *choosing* (even when it's not easy) to congruently express their beliefs/values with a focus on *quality relationships*.

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Chapter 1- Introduction

1.1 Overview

The first question to ask in such an endeavour is 'why'. Why did I enter into research, which explores spirituality in the workplace (SiW) - an exploration that has consumed the last five years or so of my life?

The reasons underpinning any human endeavour are complex and integral to an individual's life experiences both past and present. Our present is an iterative process which reinforces whilst at the same time evolves our predominant worldviews. In spite of the complexity however, I am conscious of some of the reasons that I began this particular exploration.

1.2 Why my personal desire to research Spirituality at all

The exploration of spirituality and fostering a greater understanding of what that meant to me, in terms of my relationship with myself, others and the world around me, has been an inherent part of my life from an extremely early age. What did it mean to be alive? What was this connection that I felt with something that I could not touch or smell but that I could feel with every fibre of my being? What was this non-thing that no description or naming could or would sufficiently reflect or contain the magnitude of its significance in my life? This sense of 'something more' that would never be constricted or restricted by my very human egoic need to understand, label and ultimately control has always been a part of my reality. From that sense of 'something more' my worldview has been and continues to be shaped, reinforced and re-shaped along with adjacent values and beliefs.

A core notion, coming from this life-long exploration of spirituality, is the central theme of relationship. A main facet of leading a spiritual life or expressing my spiritual nature is my capacity to remain consciously aware and relational with (on the level of my thoughts, words and deeds) myself, others, organisationally, society and the world as well as deepening my connection to that 'something more'.

My personal quest has led me to interact with the world around me in ways that have seemed quite peculiar, if not downright frustrating, to others on occasion, I am sure. Some individuals have had, what I call, a push-pull relationship with me, that is, they have both an attracting fascination for, as well as repulsion to talking about, anything spiritual.

1.3 Why the specific focus on SiW

For me, my spiritual expression is not something I do but something I am. When I am aligned with, what I call, the core of my existence, my particularised expression of the spiritual energy flows naturally, no matter what my environmental context - at home, at work, in social situations, or in an educational environment to name a few. Therefore, expressing my spiritual nature knows no bounds except the ones that I, myself, create. So living from my spiritual centre with its adjacent and evolving beliefs, values and behaviours is not 'off limits' at work.

When I would behave (with respect to self, others and the organisations where I earned my living) in ways congruent with my spiritual beliefs and values some people would ask me if I was religious; to which I would respond with a resounding 'no'. The link that these individuals made between spirituality and religion intrigued me; what did others think that being spiritual was about?

Further, some managers seemed almost resentful when my '*different way of being*' still '*brought home the bacon*'. For some that meant that they really could do nothing about the issue of my not always toeing the party line; specifically in respect to how I interacted with the individuals in the teams I was part of and how we collectively worked to co-create the desired results. My way, although not always consistently or eloquently demonstrated, was not one of continual control and monitoring but one of taking the intelligence and integrity of the individuals I worked with foregranted. This was coupled with a sense of honouring and respecting each of them for their own unique contribution to the whole; along with seeing my role as being a resource to assist them in having what they needed (not always what they wanted) to accomplish their individual objectives.

I saw that when I respected and honoured individuals within the workplace we could accomplish whatever we set out to achieve. However, it took quite a bit of energy to fend off the subtle and not so subtle attempts of some individuals to bring me into the fold where honour and respect was more often than not replaced with command and control.

In the West individuals are spending an increasing amount of time and energy involved in the work element of their lives. Most people in full time employment (whether in the private, public or third sector) are spending at least half or more of their waking hours within an organisational context. Therefore, it seemed an appropriate place in which to situate this research. To bring the notion of spirituality into the workplace and explore the 'what' (what it is generally and specifically) and 'how' it is expressed within an

organisational context as well as the effects and enablers of that expression. Is it something individuals can turn off and on, at will, depending on the environmental context they found themselves and what were the effects of doing that, if it was possible to do so in the first place.

Is it possible to live out one's spiritual beliefs in the workplace and is it a matter of choice? Was I, although I doubted it, the only one to believe that one could be just as effective, possibly even more so, while attempting to live congruently with these beliefs? Further, what did investigating individuals whose spiritual values and beliefs were lived through their behaviour have to offer the discourse on organisational behaviour and effectiveness?

These then were some of the questions that underpinned my growing desire to embark of the present research.

1.4 The desire to include a broader range of organisational theorists and practitioners in the SiW discourse

If I am completely honest there was another very personal reason to embark on this research. Quite simply I felt an overwhelming desire, after so many years of not openly and pointedly pinning my colours to the mast, to stand up and be counted with respect to my life-long focus on spirituality and specifically situate this focus within the context of organisational life. A context where, some might suggest, the notion of spirituality has no place.

Focussing on the organisation was a calculated decision. It was an attempt to ground an exploration of spirituality and bring it from what some may consider an abstraction to explore the practical implications of evolving the discourse on spirituality in terms of the effects the expression of SiW has on the individual, others and the organisation.

This notion of abstraction was evidenced for me last year when I was asked to give a presentation about SiW to a number of senior business managers from a cross-section of UK universities. Participants seemed interested and involved in the discourse. At the end, however, one senior manager sat with arms crossed and summarily dismissed the notion of SiW by saying it was no more than 'a warm and fussy'. I responded that by saying that was one way to look at it. However, I also suggested (of course, I was eager to add, not in his case) that some people used that mantle or mantra as a way of discounting any area of exploration that, for whatever reason, gave them some level of fear-based discomfort. I also suggested that it is only by going where we feel most uncomfortable that we make our greatest discoveries.

So it was with some level of discomfort that I decided to 'stand up and be counted' and entered into this present exploration of SiW – an area some of my peers may find in the least 'warm and fussy' and at the worst 'a waste of space'.

1.5 Why the narrowed review focus on SiW literature

The decision to mainly explore SiW specifically rather than spirituality generally bounded my prime focus in terms of the literature reviewed. Although I do from time to time, within the body of this research, refer to authors outside the specific boundary of SiW. However, in the main, it is the SiW literature and its adjacencies that are referenced within this body of research and not the broader range of discourse on spirituality. Additionally, upon investigation I found that there has been a growing body of literature relating to the issue of SiW since the early 1990's. In the original seventy-nine articles identified from the literature search for this thesis twenty-five were written between 1994 and 1999 while fifty-four were written between 2000 and April 2005. A substantial amount of discourse on the subject matter (over seventy-five percent) in the literature was either opinion or non-empirically based, which equates to less than twenty-five percent of the discourse being based on either quantitative or qualitative research.

1.6 Situating this research within a Faculty of Organisation and Management

With the same calculated focus I was also clear that I wanted this piece of research to sit within a Faculty of Organisation and Management rather than, for example, a Faculty of Theology or Education or Health and Well-being.

Even when I was told, more than once by individuals who could deny my application for admittance into the PhD programme, although interesting, the subject matter of my research might be better suited to the medium of a book I persisted. It took over nine months to convince them this area of exploration could take its place as a viable piece of organisational research.

So this specific exploration began in a caldron mixed with a passion for the subject matter; personal discomfort brought on by the notion of standing up and being counted and a tenacious desire to bring this particular field of exploration, that some would rather leave to the confines of the abstract or popularized in a book into focus, and ground it in in-depth and rigorous research.

I wanted to explore what others thought and felt about what constituted spirituality and more specifically SiW; not only SiW in general terms but how it expressed itself through values, beliefs and behaviour? What effects did the expression of SiW have on

themselves, others and the organisations they worked in? Additionally, I wanted to look at what enabled the expression of SiW; was it a matter of personal choice, was it the context in which one worked, was it support from like-minded peers or a combination of these and others factors.

1.7 The desire to invite sceptics to evolve the SiW discourse

Over time I also realised that it was not enough that this study evolved the discourse on SiW in relation to individuals, organisational practitioners and writers and theorists in the field of organisational theory who were already interested and engaged in this particular area of exploration.

I wanted to find a way to invite individuals, who may not have the initial inclination to enter into the discourse, to do so- those individuals whose opinion about the exploring the notion of SiW ranged, on a continuum, from 'warm and fuzzy' to a 'waste of space'. I wanted to offer a way into co-creative dialogue with individuals who may find the subject matter too fearful, too warm and fuzzy or too subjective and therefore too inaccessible to even create a desire to get a purchase on.

These desires were contributing factors in my decision to explore the effects of the expression of SiW on an individual, others and organisation level. Looking at the effects and any ensuing benefits might entice individuals, who had previously found the subject matter of SiW too abstract to engage in, to evolve the discourse. Also if the effects of expressing SiW had some benefits to report it might then lead theorists and practitioners alike in delve into the question of what promotes the expression of SiW. I decided, to some extent, to, if not pre-empt, assist this focus by exploring the enablers of SiW within the context of this research.

1.8 Why the choice of exploring SiW through the lens of individuals deemed to be expressing SiW by others and other related issues

Another issue for me was the methodological stance I would take as the basis of this research. How best would I explore the questions as to the general and specific nature of SiW as well as the effects and enablers of its expression?

During my exploration I found that a substantial amount of the literature reviewed (just over fifty percent) was focussed on what was being termed 'organisational spirituality'. Additionally the literature, with this bent, emphasised what the organisation and/or its leaders needed to do, provide, allow or create for the individuals within to express SiW. I felt that some of these authors were reifying the organisation as an entity that possessed the capability and capacity to be spiritual. For me, however an organisation can have no such reification. An organisation, in and of itself, can have no capability or

capacity to demonstrate any characteristic. It is the individuals within the organisation that gives it life through their individual and collective beliefs, values and behaviours.

What was also becoming increasingly apparent was that a large portion of the SiW literature was non-empirical in nature and I could find no research stemming from individuals who were seen to walk their talk in terms of the expression of SiW. I did not want to make this a piece of research founded on self-reported speculation about SiW. I wanted to explore SiW through a lens of individuals (albeit self-reported but, at least, not once removed) who had been deemed to express SiW by others.

To explore these issues I concluded that I needed to find individuals who, in the first instance, were seen to express SiW. The rationale behind this decision was that it is easy for us all to talk a good talk but not so easy to walk that talk – hence the need to find individuals who were believed to be doing just that – walking their talk (beliefs and values).

This raised an important issue for the design stage of this research, that is, how best to select the sample of these individuals who would become research participants, without overly contaminating the sampling with my own sense of what constituted the expression of SiW. If I chose the sample, peers, reviewing this research, may rightly conclude that the study was no more than a stroking of my own egoic notion of what constituted SiW. All of this ‘stroking’ would simply culminate in ‘proving’ my own notions of the behavioural norms of the expression of SiW – all of which, of course, would be underpinned with the righteousness of the effects (hopefully beneficial) and the adjacent enablers of such behaviour. Therefore, I needed to find a research method that would, to some extent, at least at the sample selection stage, leave me out of the equation.

1.9 The choice of methodology

I had now chosen the ‘what’ of this research – what SiW was generally and specifically (beliefs, values and behaviours), its effects on self, other and the organisation and what enabled that expression.

I had established through what lens I wanted to make this exploration – through the eyes of individuals deemed to express SiW by others.

I had established that I wanted to leave ‘me’ out of the exploration as much as possible – that is my own assumptive beliefs and values about the particulars of this research.

The next question to ask was what methodology would best satisfy the above criterion.

Phenomenology seemed to be the best match. Its basic premise being that it is an interpretative exploration into the 'life-world' of an individual who has experienced a phenomenon (SiW). This method is an attempt to explore and clarify the experiences of each of the participants involved.

The phenomenological principle that participants, within this type of research, needing to have experienced SiW underpinned the lens through which I had decided to explore SiW, that is, individuals who had been deemed by others to express SiW.

The phenomenological notion of epoché seemed to align with my desire to suspend my assumptive prejudice (as much as possible) about what SiW should look, feel and/or sound like to the interviewees. However, for some time, I struggled with the purist phenomenological stance of Husserl, who argued that an individual's consciousness is a cerebral structure separate from their experience and thoughts (he himself let go of the rigidity of this stance at the end of his life) which could be identified through the methodology of phenomenology.

This purist contention had implications for me as a researcher. How was it possible for me to completely stand outside of my own prejudice and view the interviewees' experience of their expression of SiW. For me, an individual's experience takes place within, and will be influenced by and influence, the context of everyday life. Further, I believe I can never be fully aware of all the assumptive presuppositions that, at various levels of intensity, guide and direct how I view my world and those in it. Evidentially I found relief from this dilemma by anchoring this research in the existential phenomenological view of Heidegger and Merleau-Ponty. They argued that consciousness and thought are influenced by and influence everyday life. However, the notion of epoché served me, throughout this research, in acting as a constant reminder to be aware of, as much as possible, when and how my assumptions may be influencing my particular lens of exploration and interpretation.

1.10 The notion of 'truth'

There was another aspect of phenomenology as a methodology that appealed to my epistemological sense of what constitutes 'truth', in that, there is no ultimate truth only an evolving intra and inter-relational awareness of ourselves, others, the natural world all the way out to the Cosmos.

In phenomenology, perception is the primary source of knowledge and that knowledge is continually changing and evolving depending on the lens through which we view the world and everything in it. Truth, in phenomenology, is one of evolving meaning through a process of exploration versus arriving at a final destination. Therefore,

through this phenomenological approach I would not be claiming any universal 'truths'. I would simply be evolving the SiW discourse by capturing the perceptual 'snapshot' of individuals (deemed to expressing SiW) around their experience and expression of SiW in relation to themselves, others and the organisation. Ultimately this exploration may lead to themes, characteristics and views common to the compendium of interviewees involved in order to inform, evolve and give some level of credence to the viability of continuing to explore this field of study. The issue of truth is explored in-depth in section 3.10 - 3.14.

1.11 Situating this phenomenological research within a wider context

Another real challenge for me, in terms of choosing phenomenology, was linked with my desire to position this research in a way that it engaged individuals from the wider community of organisational theorists and practitioners who have not yet had the inclination and/or desire to evolve the dialogue on SiW. Individuals, whose quest for knowledge in a field of study, may not start with the primacy of the subjective, interpretive stance, which starts with the immediacy of consciousness itself; where meaning and interpretation supersede the primacy of behaviour. Individuals who, might instead, wish to seek ultimate 'truth' through the primacy and observation of behaviour. Although, I concede, that an element of my research was filtered through the lens of behaviour, it was not arrived at from an objective, observable perspective but gleaned from the phenomenological perspective of the interviewees.

I wanted to find a way that would not ostracize, exclude or put off other researchers, theorists and practitioner whose first impulse when approaching a field of study was from that objective, observational perspective. As I have already said; I wanted to find a way to encourage them to join the evolving discourse around SiW. To do this I felt I needed to find a way to acknowledge and relate this particular study to their methodological proclivity. Additionally, I believe that we need both the subjectivity of the individual and the objectivity of observation to more fully evolve our understanding of any field of study. It is not a case of either/or but of both/and or quite possibly neither/nor.

Additionally, I also have a strong sense that the subjective experience of individuals is influenced by their particular worldview, which in turn influences their beliefs, values and behaviours which influences the dynamic of the world (collective) around them. However, it is important to recognise the other side of that. The other side being the collective (we) (e.g. group and society at large, which includes the collective within

organisations) beliefs, values and norms of behaviour influence and shape individual (subjective) experience, beliefs, values and behaviours.

1.12 Rationale for situating the initial literature reviewed within a historical perspective

This iterative dynamic flow of influence has been with humanity since the dawning of time. Each culture and its participants have been crucial in evolving the particulars of how those specific cultures finesse not only the 'how we do things around here' but also the underpinning beliefs and values.

I believe that the notion of SiW cannot be looked at in isolation without addressing some of the cultural norms that are embedded within the Western spiritual psyche. Therefore, in the first instance, I decided to explore the evolution of Western spirituality from within the broader, deeper historical context. This was done in an attempt to understand the influences this history may have on current and embedded beliefs as to the nature of and behaviours attributed to what constitutes spirituality and more specifically SiW.

1.13 Rationale for Wilber's four quadrant model as a conceptual framework

A key question for me was what vehicle or conceptual framework could I use that aligned with the notion that there is no finite truth; that situated a phenomenological study within the broader perspective of the individual and the collective; and that honoured the contribution of both the subjective and objective methods of doing research.

I had become superficially acquainted with the views of Ken Wilber shortly before beginning this study in 2001. I had been attracted to some of the concepts outlined in his book *Integral Psychology – Consciousness, Spirit, Psychology, Therapy* written in 2000. I explored the concepts relating to his four quadrant model.

Wilber (2000a) argues that an integral view in any field of human knowledge includes the understanding of the intentional 'I', the objective-behavioural 'It', the collective 'We' and the inter-objective 'Its'. Although, he argues, that the 'I' can be studied in isolation (phenomenology) it can only be understood in terms of the whole system - 'I', 'We', 'It' and 'Its' - all of which have their own particular type of truth or validity claim. I sensed that aligning to this epistemological synergistic plurality was a way of gaining insight, understanding and knowledge (albeit temporary and fluid) in any field of exploration. Thus, I had found a way of not only situating my research within a broader context but it also had a both/and philosophy about the contributions of subjective and objective methodological stances.

Additionally, linking the literature reviewed as well as the interviewees' contributions within the four quadrant framework would support the attempt to understand which quadrants had not been addressed and to consider how this affected the present SiW discourse. Further, the utilisation of the four quadrant model would also be used to compare and contrast the discourse of the literature with the contributions of the interviewees' life-worlds.

I also was drawn to Wilber's writing by his discussions on the evolution of relational understanding (in which the spiritual is centrally highlighted) rather than coming to a finite truth. In discussing different world views and perspectives he urges that they are all viable truths from their unique viewpoints but only partial truths in our evolving understanding of the relationship between ourselves, others, the world and the infinite Kosmos. In this he included his own view as being only part of the picture – for me this worked; a person presenting their unique view of the world who seemed to walk their talk.

1.14 The tension of data analysis and style of presentation

There was one more tension linked with some of the issues outlined above, that being, how the beliefs, values, behaviours, effects and enablers of SiW would effectively be expressed within the body of the research. Do I simply show the subjective life-worlds of each of the interviewees and any common themes that were derived from them as description? Or do I attempt to find a way to honour both the subjectivity of the phenomenological research as well as the objective bent of some of the potential readership? After an exploration into the literature that discussed using mixed methods of data collection, analysis and presentation (e.g. Johnson and Duberley (2000), Alvesson and Skoldberg (2000)) I eventually decided to present some of the analysis and collation of any common themes found as a percentage of the total interviewees' responses. To my mind this was a means of not only illustrating the intensity of the interviewees' views with respect to their experience and expression of SiW but also a presentational style that would assist individuals, more used to the quantification of data, to access the relevance of the interviewees' views on SiW to the evolving understanding of work relations and organisational effectiveness.

In this chapter I have attempted to outline the what, how and why underpinning this study. I am sure that others looking at this study might suggest others ways of exploring SiW and for them their way would be as legitimate as the approach this study has taken. After all, there are many ways to explore a focus of attention as there are

individuals with specific viewpoints. What follows is an exploration into SiW through the phenomenological lens of individuals nominated, by others, as expressing SiW.

This thesis now shifts its focus and turns to take a detailed look at the literature that surrounds both the historic contributors to Western spiritual thought as well as specific SiW literature.

Chapter 2 - Literature Review

2.1 Introduction

In the previous chapter the rationale for the specifics of the literature reviewed was outlined. Summarily these were:

- To review literature specific the focus of this research, that being, SiW rather than the broader spectrum of literature around spirituality generally.
- However, there was a desire to link the literature reviewed within the broader historical perspective which would acknowledge and better understand the roots of some of the views (underpinned by beliefs and values) presented as well as situating individual(s) within the collective.
- Further, in honouring the evolving dynamic reciprocity of individual and collective beliefs and values, Wilber's (2000a, pp. 127-147) four quadrant model ('I', 'It', 'We', 'Its') will, not only, be introduced and discussed (which includes a further justification for its use) in this chapter but the SiW literature reviewed will be situated within its conceptual framework. Linking the current literature on SiW with Wilber's quadrants is an attempt to understand which quadrants have not been addressed and to consider how this may be affecting present discourse in both theory and practice.

Therefore, specific to these intentions this chapter will include the following:

In (2.2), an overview of Western Spirituality from an historical perspective will be explored and the key themes in relation to Spirituality in the Workplace (SiW) extracted.

Secondly (2.3), reviews contemporary SiW literature. Firstly, the literature reviewed will be situated within the broader context of organisational behaviour and effectiveness by looking at the reasons behind the increasing interest in the subject matter over the last decade. By way of illustrating this increased interest, of the seventy-nine articles on SiW analysed twenty-five were produced between 1994 and 1999 while fifty-four were written between 2000 and April 2005.

Additionally, I look at some of the main themes of the literature (both empirically and non-empirically based) that discuss issues surrounding the definition of SiW, which includes an outline of the ongoing debate about the importance of such definition. The rationale for this inclusion is a reflection of my desire to make the study of SiW accessible to and inclusive of individuals who may first need to start from a place of definition.

The need to at least discuss definitional issues was brought home to me during the final presentation (to peers and rapporteurs) to get formal approval for the commencement of this research.

Events that took place during that presentation also demonstrated the level of interest in this particular area of study. Normally, in these sessions, you are lucky if you get one or two individuals other than the rapporteurs present. When it came to mine there were fourteen additional individuals sitting around the table. Some were fellow PhD students but in the main they were academics within the Faculty of Organisation and Management.

One of the main contentions arising from the academics was their perceived need for me to give them a sense, through definition, of what I was talking about with respect to SiW. It took considerable energy for me to stay rooted within the phenomenological approach I was taking and explain that that was one of the areas that would be shaped, flavoured and coloured by the research participants. However, this need to have SiW defined contributed to my sense of the importance of, if not finitely answering the need, at least exploring the relevant literature.

Section 2.3 also discusses some of the main issues raised.

Thirdly (2.4), key themes extracted from the historical perspective are used to inform understanding of and discourse on elements of the current SiW literature.

Fourthly (2.5), I introduce Wilber's (2000a, pp. 127-147) four quadrant model.

The rationale for using this model as a conceptual framework was outlined in the Introduction. However, a shortened reiteration may be helpful. Although this research is based on the phenomenological perspective of the 'I', I recognise the need to situate it within the broader perspective of the individual/collective (both in terms of values, and beliefs as well as the ensuing behaviours) in order to gain a more holistic picture of SiW. As Wilber (1997, p12) suggests *'individual thought is actually a phenomenon that intrinsically has (at least) these four aspects to it –intentional, behavioural, cultural, and social'*, which he argues are interwoven and mutually determining.

Lastly (2.6), key themes extracted from the current SiW literature are linked to Wilber's four quadrant model. This is done to explore the main quadrants in which the literature is situated which will indicate the quadrant 'gaps' within the SiW literature. Knowing where the gaps are will give future researchers possible areas of focus, which will further contribute to an ever increasing holistic understanding of this area of study.

Setting additional parameters of the literature review

I realize that the concept of Spirituality is not solely a western phenomenon; however the boundary of this thesis will, in the main, reflect Spirituality and SiW from a Western perspective.

In addition this literature review is not intended to be an exhaustive critique of the individual contributions (past and present) that have helped to shape some of the key components of Western Spiritual thought and practice. That would take a lifetime of study and contemplation which has not been the strict focus of my attention and is therefore beyond the scope of this thesis. I will, however, attempt to offer some of the key issues concerning the development of spirituality in the West as well as outlining the context that it shaped and was shaped by.

Mitroff and Denton (1999a, p.8) point out that there are '*many other possible routes to the acknowledgement of spirituality that are not based on the dictates or tenets of a particular religion*'. However, I believe, Western thought and belief about spirituality stem predominately from certain historical factors which will be explored in the first part of this chapter.

Also I am in no way attempting to ignore the multi-cultural aspect that makes up Western society today. The present-day mosaic of western life is a rich tapestry of individuals from a broad expanse of backgrounds, which includes a multi-faceted perspective on spirituality, faith and meaning. I will however be focusing, in the first instance, on Christianity, because, as we shall see, it was predominant in the development of western spiritual thought.

The linguistic turn in the first part of this thesis may suggest some insensitivity to the issue of gender recognition. This is definitely not my intent. However, the period that is covered by literature review did not appreciate the importance of being linguistically inclusive and therefore I am attempting to represent this period in an authentic way.

Lastly, the reader will find that within the literature review I have sought to create an account which reflects and respects both the relative nature of phenomenological studies and the need to convey an authoritative account in relation to the subject of this research.

2.2 Spirituality – a historical western perspective

Twigg *et al* (2001) point out '*In sum, in the long view of history, the concept of spirituality can be found in all cultures and at any given time (Elkin, 1988; Jagers, 1996; and Fromm, 1967)*'. Therefore, it might be said that all individuals, no matter what their

current situation may be or how different their journey has been have formed some spiritual assumptions whether or not they are conscious of them.

In addition, Gibbons (1999) claims we all have views on the nature of humanity and the world - whether the world is essentially safe or hostile, whether systems are naturally chaotic or ordered, and about how much our own agency or our circumstances determine our future. These views/beliefs, as Gibbons (1999) suggests, play out in the workplace. He suggests that studying SiW might open the door to a holistic understanding of human behaviour in the workplace that includes *spiritual beliefs and practices, and their effects*. This is what this research explores.

I mentioned in the Introduction that it has been my experience that some individuals inextricably link spirituality with religion. Therefore, before looking at the evolution of Western spiritual thought, through pre-modern, modern and post-modern times, I wanted to explore some of the literature that looked specifically at the issue of the relationship between spirituality and religion. This was done, in an attempt, to see what light may be shed as to why some individuals make this connection.

2.2.1 Spirituality /Religion – what are we talking about here?

Butts (1999, p.328) sets the scene by asking: *'What then is spirituality? What goes on in church? New age religions? A set of impractical beliefs? A private experience with little value in working? A state of consciousness? Soul work? Contemplative practices like meditation or prayer? Time-honored principles or tools for living and working with more joy and success? A transpersonal state of human development (beyond individual, skin-encapsulated ego) with new values, priorities, and skills, which is also laying a foundation for a new bottom line?'*

Akins (2000) addresses the specifics of the 'push-pull tensions' I talked about in the Introduction by arguing that in Western culture there is confusion about the nature of spirituality. That confusion, he argues, is expressed by people becoming defensive (push) because they equate comments about spirituality with religious rhetoric.

Moxley (2000, p.23) suggests that, in part, this confusion arises because of how we distinguish between the words spirituality and religion. Spirit, he states, *'comes from the word "spiritus" which means breath of life'* - the unseen force that *'breathes life into us, enlivens us gives energy to us'* and helps to *'define the true, real unique self that is us and confirms our individuality'*. The notion of an unseen force that *'breathes life into us, enlivens us gives energy to us'* appears to set the force of spirit outside humanity (transcendent) whereas the second part of the stated meaning appears to place spirit firmly within an individual (immanent). On the other hand, Howard (2002, p.232)

argues that the Latin root of the word religion has been '*translated as reliance or connection*'.

For me, it is interesting to note that, even within the definition of 'spirit', we are beginning to get an inkling of the embedded tension in Western psyche between the illusion of connectivity and the perceived reality of separation through individuality.

Whatever the similarities or differentiations between defining spirit(ual) and religion what is significant, to the Western spiritual psyche, is that since 1000CE¹ Western spirituality and our relationship to the *spirit that gives us life* has been shaped by the Christian Church. Using this as an underpinning factor I will now explore the historical context that underpins the current predominant ideas and beliefs in the West concerning Spirituality.

2.2.2 Significant historical factors influencing present day concepts of Spirituality

A major contributor to this review was R. Tarnas (1991) in his book '*The Passion of the Western Mind: Understanding the Ideas That Have Shaped Our World View*'.

However, as can be seen in the fuller discourse provided in Appendix 1, his work has been extensively supported and critiqued by many other sources.

This section will be broken down into ages or eras, which are:

- Early Middle Ages (600 - 1050CE)
- High Middle Ages (1050 - 1300 CE)
- Late Middle Ages (1300 - 1500 CE)
- Modernity (Circa 1500 - 1970 CE)
- Post-modernity (Circa 1970 - Present)

Early Middle Ages (600 - 1050CE)

Tarnas (1991, p.451) assert that by 1000CE most of Europe was under Christian influence. By 1050CE for Western Europeans subscribing to the Christian doctrine, God was a presence that could not be experienced or understood by the rational mind. An individual's spirituality was less important than the will of a transcendent God and the will of God could only be understood and translated by the dictates of the Christian Church.

¹ As Gregg Braden (2004, p.xi) points out archaeologists and historians continue to debate the appropriateness of the notation of historic dates as *Before Common Era* (B.C.E.) – dates prior to the year '1'; and *Common Era* (C.E.) – dates from the year '1' to present; and the previously used *Before Christ* (B.C.) and *Anno Domini* (A.D.). This research will use what Braden states is the now-conventional and widely accepted, terms B.C.E. and C.E.

2.2.3 The High Middle Ages (1050 - 1300CE)

So where is Western spirituality at the end of this period? We have two apparent subtly different views of our relationship with God from two influential figures in the development of spiritual understanding and relationship in the West.

Aquinas and his contemporaries tell us that God is transcendental (attributed to Plato's thinking) to us (separate) and the epitome of Perfection while Meister Eckhart tells us that God is immanently (attributed to Aristotelian thinking) within us or more specifically we are within God. Additionally, we see a schism between Aquinas' focus on the importance of human reason and the mystical movement's (Eckhart et al) focus on knowing and communing with God through personal direct experience.

To recap: at the end of the early Middle Ages (600-1050CE) we see a Christian tendency to view spirituality (our relationship to God) as transcendental. However, by the end of the higher Middle Ages (1050-1300CE), we begin to see a pulling away, by some (both lay persons and theologians alike), from the Christian Church's transcendental God and a shift towards the Aristotelian philosophical concept of immanence in the late Middle Ages (1300-1500CE).

However, even with the dedicated work of the likes of Aquinas during the higher Middle Ages (1050-1300CE) through to the fervour of Aristotelian scholarship in the late Middle Ages (1300-1500CE) we still see that the transcendental concept of God (established in the early Middle Ages (600-1050CE) has held quite firmly as a significant strand of Christian belief.

2.2.4 Late Middle Ages (1300-1500CE)

During this period in the history of western spirituality we see that the mystical tradition (that is, the sense that an individual can gain direct experience of the divine) seeking religious autonomy as well as the ongoing Scholastic development of the western mind (under the auspices of an Aristotelian philosophical viewpoint), would prove the undoing of both the Church's hold on individuals and of Aristotle's views. We also see the escalation of criticism levelled against the institutional Church, and of demands for reform.

At the end of the late Middle Ages

We see the Aristotelian rational mind, in terms of knowledge of the natural world, exercised to exhaustion by the Scholastics exemplified by Aquinas and Ockham. We see the spiritual heart rise from Rhenish mystics exemplified by Meister Eckhart, and man's imagination being pronounced the pinnacle of epistemology and the growing

appreciation for the *divine immanence* of the nature of man. As Tarnas (1991, p.216) states, '*Humanism had given man new dignity, nature new meaning and Christianity new direction*'.

Armstrong (1993, p.276) comments that because the Europeans were beginning to explore the '*more interior consequences of religion*' versus expressing their faith in '*external collective ways*' this, in part, contributed to the '*painful and frequently violent changes that propelled the West towards modernity*'. At the close of this period we witness this interior/exterior split.

So where has this long period (late Middle Ages/Renaissance) left Western spirituality in terms of the world's relationship to the transcendental?

A lingering sense of the inaccessibility of a transcendent God

In spite of the growing humanist movement there does seem to be some evidence in this period of man's preoccupation with Sin and the inaccessibility of a transcendent God. During the late Middle Ages we still see a sense of a transcendent God and in some quarters a growing sense of a great divide between a transcendent God and man.

Armstrong (1993, p.274) feels that because the men of the Renaissance were deeply aware of the fragility of human knowledge and their growing sense of sin it created a '*vast distance between man and God*'.

Tarnas (1991, p.211) acknowledges that Petrarch's '*demands of his religious temperament were in continuous creative battle with his desire for romantic and sensuous love, for secular activity in diplomatic and courtly circles, for literary greatness and personal glory*'. Armstrong (1993, p.274) further evidences this feeling of distance by telling us that men, such as Coluccio Salutati (1331-1406CE) and Leonardo Bruni (1369-1444CE), both saw God as utterly *transcendent and inaccessible* to the human mind.

And, indeed, why wouldn't this be the Western sense; not only at this period in history but continuing into the future? Western Europe had been imbued with the theology of a transcendental God, Original Sin and the 'Fall' for well over five centuries. It had become part of the cultural norm, part of the Western psyche. Although Armstrong (1993, p.274) does point out that there were some who were much more confident in humanity's ability to understand God. This may be true. However, thanks to the likes of Ockham there had been an irrevocable break in the link between theology and philosophy, between faith and reason, between being and concept.

This schism, I believe, would set in place a powerful tension for Western humanity to grapple with in the centuries to come. On one hand Western civilization was beginning to see the shining promise of their intellect (mind) as a way of understanding and therefore controlling the world around them; but on the other hand, in terms of spirituality (spirit, soul) we see an embedded psyche as having no real control at all because humanity had fallen from the grace of God; born of Original Sin; forever alienated from the core of their existence with no hope of real connection.

This sense of disassociation may have been a contributing factor to what some see as the pathology of modernity. Charles Tart is quoted in Vaughan (1995, p.29) as saying *'Modern life is characterized by fundamental conflicts between religious worldviews that see humans as spiritual beings in a meaningful cosmos and a scientific worldview that sees physical matter and physical energy as the only reality'*. Tarnas (1991, p.285) asserts that, although there appears quite a sharp distinction between the modern worldview and what had gone before, in reality throughout modernity the prior Judaeo-Christian perspective *'continued to play a major role in the culture's understanding, if often in a latent manner'*.

All this is what sets the stage for Western culture to herald in the period labelled modernity; with its ensuing, as Scruton (1994, p.1) suggests, cultural and intellectual episodes, (that is, notably the Enlightenment which he suggests began in the 17th century and culminated in the French Revolution (1789-1799CE)).

2.2.5 Modernity (Circa 1500 - 1970 CE)

Under the influence of modernity Western society began and continued to escalate a devout faith in reason and what it saw as the resulting progress. This heightened belief in reason emerged from the growing assumption that the world is a (mechanistic) system to be controlled and the more we know about it the more control we will have over it. This way of seeing the world around us is commonly referred to as positivism. Johnson and Duberley (2000, p.37) claim it *'still remains a significant influence in the social and natural sciences'*, empiricism and science.

One might ask where spirituality or God figured in this period. As Armstrong (1993, p.294) suggests these immense shifts and changes: *'affected the way men and women perceived themselves and made them revise their relationship with the ultimate reality that they traditionally called "God"'*. Armstrong continues to say that although atheism was not particularly tolerated during this period *'The old "proofs" for God's existence were no longer entirely satisfactory, and natural scientist and philosophers, full of*

enthusiasm for the empirical method, felt compelled to verify the objective reality of God in the same way they proved other demonstrable phenomena' (ibid:296).

One of the consequences of modernity was the staggering pronouncement of science that one of the most persistent ideas in the history of humanity (that is, the existence of some kind of spiritual dimension) was just a figment of the imagination in the mind of the believer.

Wilber (2000, p.55) states that during this period spirituality was relegated to no more than *'a deep confusion'* which humanity had held for close to a million years and was replaced by modernity's *'pledged allegiance to sensory science'*. He goes on to argue that this notion was reinforced by Freud proclaiming spirituality to be nothing but a *'wish-fulfilment of infantile needs'*; by Marx suggesting it was *'an opaque ideology'* for oppressing the masses; or Feurerbach's not so damning proclamation that it was merely a *'projection of human potentials'*. De Quincey (2000, p.4) adds to this by suggesting that science had left us with a *'desacralized and dispirited world'* through its fundamental beliefs about the nature of the world and what we can know about it which was based on assumptions grounded *'in the metaphysics of matter-in-blind-motion, of reductionistic mechanism and materialism'*.

In Wilber's terms, modernity fervently reduced the individual 'I' which it had fought so valiantly to free from the restraints of the collective 'We' in pre-modernity and proceeded to reduce it to the objective separateness of the 'It'.

There seems to be a paradoxical inheritance from the Enlightenment which gained momentum throughout the ensuing decades of modernity. The paradox is that the empirically interlocking order of universe (holism) left the self-defining autonomous individual (subject) perceiving this masterpiece with no real way to participate in the perfect objective world governed by causality. Where did the subjective actually fit into the perfectly whole and objective world that they had managed to describe in the first place? As Wilber (2000a, pp.440-1) states, *'The 'I' and 'We' (subjective) could find no room in the inn of interwoven its (objective)'*.

However, modernity freed Western man from individual obscurity which had resulted from the domination of the collective belief and behaviour. Under modernity this domination began to be seen as the metaphysical parading around in the guises and under the auspices of organized religion – the church. Other factors contributing to domination were the assumptive norms established by the state, the monarchy or any form of herd mentality. As Wilber (2000, p.69) suggests this: *... 'meant that science's investigation of objective truth was no longer subservient to dictates of church or state'*.

He goes on to refer to the contribution of science during the period of modernity in the fields of physics, medicine, biology, and technology which he suggests '*within the span of a mere few centuries, would, among other things, extend average lifespan around the world a staggering several decades*'.

What this 'differentiation' meant to individuals and science was the ability to explore their own truths without the fear of 'Inquisition-like behaviour' from church authorities – which meant torture and/or imprisonment and death.

As the 20th century advanced, matter reigned supreme; Nietzsche (1882CE) had proclaimed that God was dead (Armstrong 1993, p.356); according to secular humanism, man was the ultimate intelligence (Tarnas 1991, p.286); and Western humanity had been declared finitely omnipotent.

Then why in a world such as this was there, as Tarnas (1991, pp. 388-89) suggests, an atmosphere where Westerners felt that they no longer had an infinitely determined essence² (only his/her existence was a given – with nothing at either end); where his/her infinite aspirations were countered by finite human possibility. God was dead (and there seemed no compelling philosophical argument to counter this) so there was no longer the security or anchor of a transcendental guarantee for a fulfilling life nor was there any infinite life design or purpose. There was no ultimate meaning. The only meaning that was available was the day-to-day meaning of life – the struggles, the momentary joys, the conflicts, the guilt to mention just a few.

Individuals were finally free and in control but decidedly on their own. For some the cons of this freedom and self-control far outweighed the pros. As Tarnas (1991, p.388) suggests some individuals began to feel an overwhelming sense of alienation from the world that Western thought had created. There was a feeling of '*spiritual emptiness and ontological insecurity, the void of absolute values or universal contexts*' and this sense was fully brought to light by the existentialist movement.

Issues arising from the literature review thus far - a discussion

There are several issues that come out of the literature review thus far that strongly impact on the focus of this thesis. One is the Western concept of self; the second is this self's understanding of the relationship to the world around them; the third, which underpins the first and second, is the apparent growing sense (20th century) of

² Almaas, A.H. (1996:439-440) in the book entitled 'The Point of Existence' Shambhala Publications, Boston, USA states that many spiritual traditions including Christianity posits this as the absolute ground of Being or as he calls the 'The Essential Identity.' On page 217 he argues that the disconnection/alienation of the self from its essential presence: 1. feels like the very core of the self is yanked out from within it; 2. results in the loss of the sense of value and self-esteem; and 3. results in a sense of deficient emptiness – the loss of a sense of self, of identity.

freedom/control vs. a sense of alienation (not only in ontological terms but also in relationship with the world around them) as well as the apparent loss of meaning and purpose which will be pursued later is this thesis.

Tarnas (1991 pp.393-94) plots the Western course during the modern era clearly. He suggests that we go from energetic confidence in our: powers and spiritual potential; capacity for knowledge and mastery of nature; and a sense of progressive destiny, to what may appear to be the opposite condition: a devastating sense of *'metaphysical insignificance and personal futility, loss of spiritual faith, uncertainty in knowledge, a mutually destructive relationship with nature, and an insecurity about the future of man'*.

And from this latter sense the post-modern mind came into being.

2.2.6 Post-modernity (Circa 1970 - Present)

In terms of spirituality Tarnas (1991, pp.403-404) acknowledges that the *'secularizing and pluralistic developments'* over the modern and post-modern eras has resulted in institutionalized religion (Church) declining, spiritual sensibility seems to have been revitalized by the intellectual ambiguity of post-modernity finding new forms of expression as well as new sources of inspiration. Spiritual anomie has resulted in spiritual autonomy, a sense of freedom for the individual to work out their own relationship with the *'ultimate conditions of human existence'*. There is an emerging awareness of self-responsibility and capacity for self-transformation in both the existential and spiritual response to life.

Saying that, the concept of *the death of God* is being seen by some as a positive move permitting a more authentic experience of the spiritual, the mysterious, and the awe-inspiring. As Armstrong (1993, p.382) points out quoting, Paul Tillich (1868-1965CE), the historic sense of a Personal God deserves to die. She goes onto to say that if God is seen as a *'self in his own world, an ego that relates to a thou, a cause separate from its effect, "he" becomes a being, and not Being itself'*.

So the ushering in of the relative and pluralistic post-modern has brought a sense of freedom in terms of spiritual exploration and expression, but this needs to be countered by the fact that (as Tarnas suggested above) many of the historical spiritual perspectives linger still because they are deeply embedded in the Western psyche. Does this suggest that to some extent (to varying degrees of consciousness) there is still a sense of existential and spiritual confusion in the minds and hearts of aboriginal Westerners? I recognize this dichotomy within myself. I have had an ongoing dialogue for many years with God (God, life-force, divine or ground of being) in terms of steering the expression of my life. However, it was not that long ago that I realized that when I

have these dialogues my eyes shift skyward. At that moment I realized that on some level I still perceive what I believe to be an all-pervasive, connective, divine energy that is in me and all around me is still crystallized (obviously still embedded from my Judeo-Christian background) in an image of a masculine, white dude residing in the sky. Oh well, awareness, I hope, is a beginning of change.

On a personal note, there seems to me to be an overshadowing paradox about the spiritual emancipation brought about the evolution of western consciousness. The abolition of any underpinning cosmic order or meaning enabled us the freedom to pursue our individual search for spiritual meaning and purpose in respect to the human condition. However, the western world is characterised and bounded by a scientific ontological and epistemological framework which does not include the spiritual and that framework, to varying levels of consciousness, affects our view of the world. Therefore, it follows that, to varying degrees, both the individuals and collectives, who are on these spiritual odysseys, as well as western society at large, are quite indifferent to the benefit and significance of this spiritual search.

This is another reason for bringing the benefits (through the effects) of expressing SiW to the fore, in terms of raising awareness of some practical implications for leading such a life within the context of work.

Some of the key themes emerging from the literature review of the historical evolution of Western Spiritual thought

We see at the end of the Late Middle Ages the dichotomy of thought that allows Western humanity, on one hand, to begin to believe not only in their immanent spiritual nature but also in the superior nature of their intellect and its adjacent sense of being able to control the world around them. This is set in the subtlety embedded and pervasive Christian notion of being forever separated and alienated from the transcendent core of their existence because humanity had fallen from God's grace and was born of Original Sin. How can humanity have any real control over their environment when they are grasping for a sense of deep and profound connection?

The feeling of alienation and separation was heightened in the age of Modernity when there was a paradox created in the Enlightenment that gained momentum throughout this period. Namely, not only was Western humanity separate from the core of their existence but now they were, through empirically established fact, also self-defining autonomous individuals (subjective) perceiving the objective world, who were left wondering where they fit in the interwoven mosaic of the objective.

With no infinitely determined essence, no connection to God (who was dead anyway) and the only real thing being material existence western humanity was finally in control. However, there was now no transcendental guarantee for fulfilment or any ultimate meaning.

So the Western view of spirituality has left us with:

- Tension between the transcendent versus immanent nature of spirituality
- Issues related to western humanity's sense of value (in terms of their sense of omnipotence versus the notion that they are merely born of 'original sin')
- The sense of alienation - both in terms of separation from the transcendent core and the objective world
- Issues of control or lack of it

2.2.7 Linking issues from historical perspective with personal sense and exploration of spirituality (which includes SiW)

How then do these issues relate to my own sense and life-long exploration of spirituality within which lies my capacity to remain consciously aware and relational with myself, others, society and the world as well as deepening my conscious connection to that 'something more'?

I have already confessed to becoming aware of some elements of my dichotomous behaviour around the issue of the transcendent/immanent of spirituality. This came in the form of how I have, for year, communicated with and attempted to deepen my conscious connection with what I sense to be an all-pervasive, connective, divine energy that is of me and all around me. The imagery of which was crystallised, and if I am honest on occasion still is, in the form of a masculine, white dude residing in the sky. Obviously I have not completely escaped the indoctrination of my Judeo-Christian upbringing. To some extent I also realise that just by the fact that I reify and give that energy a form (which for me is God) that I am to some extent separating myself from the universal energy and life-force.

However, the more important questions for me are to do with my own sense of value and the value of others, alienation and the issue of control or lack of it in terms of my relationship with myself and others, whatever the context. Before I go on I would just like to state, or confess, if I haven't already, that I hold no illusions of having walked or ever walking on water. In fact, I most often tell people that not only do I not walk on water but that I cannot even swim.

Firstly, let's look at the issue of value of self and others. The literature thus far has focused on the issue of value in relation to the individual's concept of self. However, for me, an important element of attempting to walk the spiritual path is the recognition of the unique value that others bring through their contribution to any context. To some extent this belief has limited the sense of the worthiness of my own unique contribution, simply because I have chosen to allow the value of other to overtake, if not suppress, my own expression. In those situations my sense of worthiness has been diminished not by any conscious sense of being born of original sin or of my omnipotence or lack of it. It has been born from a choice to subsume my authority and give up the power of potential and potency of my contribution in those instances.

I have already said that just by giving the energetic life-force a 'form', which for me is called God, I have created a separation between that and myself. However, it is through that sense of the 'something more' that I began and continue, most often labouring, along my spiritual path. It is this 'something more' that is a constant reminder of the divine energetic flow that connects us all. A flow that is us, that when allowed to flow freely and without the restrictive filter of our ego has the ability to infinitely expand the lens with which we view life and transform our relationship to ourselves and others. From that place of being and doing there is no need for control. Control is a need born of scarcity and the energetic life-force is infinitely abundant. It is only when my view is restricted by the fears of my ego that I flail, desperately attempting to swim against a stream that, if I allow, will sometimes gently and sometimes chaotically assist me in co-creating a world (which includes organisations) that is full of all thing abundant. This abundance is not created in an atmosphere of winners and losers but in a state where all of life (self, other, society, the world out to the Kosmos) shares in that abundance.

It will be interesting to see how the issues of transcendence/immanence, value, alienation as well as control or lack of it, coming from the literature relating to the evolution of the Western spiritual psyche are expressed in the specific SiW literature as well as the common themes coming from the beliefs and values of the research participants. With this thought in mind we now move to exploring the literature that looks specifically at SiW.

2.3 Current SiW literature

2.3.1 Literature review - Method

Before we move on to the nature of the SiW literature I will briefly outline the way in which the specific SiW literature utilized within the body of this thesis was obtained. As

outlined in the Introduction, for me, there was a constant desire to and tension to not contaminate or constrict (with my assumptive presuppositions) what the nature of and key issues relating to spirituality and more specifically SiW were. To that end I attempted to be as rigorous as possible in not sidelining any literature that may contravene some of my personal assumptions. What follows is a description of how I went about 'being as rigorous as possible'.

A systematic review was undertaken of academic articles in four leading bibliographic databases - Emerald, Ingenta, Premier Business Source, and Swetsnet. While no review can claim to be fully comprehensive, these databases cover over 20 million business, psychological and social science articles.

The following keywords and derivatives were used to mine the electronic sources using a combination of Boolean algebra search strings: spirit*, spirituality, and workplace. Sixty-eight articles were identified.

In addition, a master list of the references from the sixty-eight articles was compiled and cross-referenced to pick up other relevant articles, which were referenced in at least two of the sixty-eight articles. From this list, another eleven relevant articles (either relating to spirituality or SiW) were sourced. Thus, a total of seventy-nine articles were used in the literature review. An overview of the year, type and country of origin of the articles used can be seen in Appendix 2. This shows that, over the last decade, there has been a growing interest in spirituality and SiW in academic and management journals. This increased interest suggests that this current research has the potential to inform the growing body of exploration currently underway in this field of study.

Note: a particular approach used within the literature review. Occasionally questions will appear *in italics* at the end of a section which will be addressed in subsequent sections.

2.3.2 Exploration into the reasons behind the increased interest in SiW

Bell and Taylor (2003) state that exploring the societal and historical origins of SiW (the term they use is workplace spirituality) enables researchers to establish the present and future possibilities that such a discourse can contribute to the evolving understanding of the issues raised. It is with this in mind that we now look at some of the rationale the literature cites for the increased interest in SiW.

This literature search found twenty-six articles that were written between 1994 -1999 while during the following years between 2000 and the beginning of 2005 fifty-four

articles on the subject of SiW were found. This survey supports the notion that there has been an increase in academic interest in the issue.

The drive for increased productivity and enhanced organisational effectiveness

Burack (1999) argues that the growing interest in SiW is underpinned by two main business developments. One is the economic-technological imperative and the other is people-centred management. The economic-technological imperative, he argues, has been one of the main driving forces for introducing productivity enhancing change within organisations. The economic-technological imperative, Burack (1999) argues, is fuelling the increased interest in SiW with respect to organisations surviving and thriving within today's marketplace. On the other hand, Neal, Bergmann-Lichtenstein and Banner (1999, p.175) state that spirituality/SiW may be as much a driving force for organisational and societal transformation as *'the standard arguments that economics are the driving force in transformation'*.

Workers' sense of alienation and separation

In the exploration into the historical basis of our modern western spiritual psyche we saw that one of the suggested downsides to our evolving consciousness was a growing sense of alienation. Alienation not only from a transcendent nature that had given us meaning and purpose for millennia but also alienation from the objective world that modern man had created through the transference of this omnipotent nature of the transcendent from outside to inside the individual self. We see the theme of alienation followed through to some extent in the contemporary SiW literature.

Bell and Taylor (2001); Cavanagh (1999) and Darwin (2002) suggest that one of the reasons for the rise in interest in SiW is that the changes to the global economy (and the consequent downsizing of organisations) have left workers demoralized, creating a sense of alienation and the inability to cope with the compartmentalizing nature of their work and non-work lives.

In the literature there appeared to be three factors (in no order of priority) that added to an individual's need to bring the spiritual aspect of who they were to the workplace.

The first factor Mitroff and Denton (1999a) and Bell and Taylor (2001) suggest is the traditional community structures that formerly provided employees with a source of meaning are seen by some as less relevant. Ashmos and Duchon (2000, p.134) suggest that the decline of *'neighborhoods, churches and civic groups'* may be the reason for the workplace as being seen as a *'primary source'* of community. Whatever the reason for this arguable decline in formal associational activities, Waddock (1999) claims that people do find and build community in a variety of places, especially, in

modern society, through work organisations. Moreover, she claims, people have a need to belong to communities where they can make meaningful contribution to building a better world. Ashmos and Duchon (2000) underpin this assertion by arguing that for many the workplace is the only consistent link to others and the '*main vehicle*' for serving human needs for connection and a sense of contribution.

The second factor, argued by Brandt (1996), Cacioppe (2000a), Krishnakumar and Neck (2002) and Tischler (1999), is that North American and European society has advanced in terms of leisure, technology and the communication of ideas to the point where individuals have an increasing desire to experience spirituality not only in their personal life but also in their work. The implication was that no longer did most individuals in these societies have to worry about the lower level Maslovian needs for survival but because of advances were focussing more on the higher level needs of self-actualization (which Tischler, 1999 argues includes spirituality) and beyond.

Linked to this is a third factor, introduced by writers such as Cash and Gray (2000), Cacioppe (2000a) and Cavanagh (1999). This is the view that employees are looking for greater meaning and purpose in their lives. These authors argue that this search has been underpinned, to a lesser or greater degree, by the advance of technology and the restructuring, delayering and re-engineering of organisations.

Duerr (2004, p.44) reinforces these three factors with her assertion that we are in the midst of '*a profound social/cultural revolution driven by a strong inward longing in our society for well-being, meaning, and connectedness*'.

The growing interest in SiW – a dovetailing of individual and organisational needs

There seems to be some dovetailing of needs (although they appear to be coming from different paradigms) at a personal and organisational level, which has fostered the growing interest in the subject of SiW.

On the individual level the need for exploring SiW comes from a growing sense of alienation and a need for connection and contribution.

From an organisational perspective the need is fuelled by a desire for not only economic survival but thriving through competitive advantage. Kinjerski and Skrypnek (2004, p.26) argue that organisations did not realize the benefits of downsizing and re-engineering that they had hoped for and are therefore looking for '*alternative ways to gain the competitive edge*'. Because of this, Burack (1999, p.281) suggests, organisations have come to the realization that '*it is people who now will make the difference*' and it is this organizing principle which is now driving workplace practices,

policies, processes and cultures. In line with this, Bell and Taylor (2003, p.330) argue that, increasingly, popular business and management literature, starting in the 1990s, has promoted a view of the organisation as '*a spiritual-social system composed of employees whose existential needs must be supported if the organisation is to flourish*'. Added to this is Waddock's (1999) argument that organisational prosperity and survival depends on building structures and relationships that permit people to make meaningful contributions and fulfil the fundamental spiritual need for community. Krishnakumar and Neck (2002) claim that there is some evidence linking workplace spirituality with enhanced creativity (Freshman 1999); enhanced sense of personal fulfilment of employees (Burack 1999) and an increased commitment to organisational goals (Delbecq 1999). Tischer, Biberman and McKeage (2002) make a link between spiritual traits and work success, that is, productivity. A study, by Milliman, Czaplewski, and Ferguson (2003), attempts to link what they consider to be three spiritual dimensions (which include meaningful work and community) to five organisational behavioural variables (organisational commitment; intention to quit; intrinsic work satisfaction; job involvement and self-esteem). However, one sobering argument is given by Tourish and Pinnington (2002, p.165) when they suggest that SiW is an attempt to '*re-engineer the thought processes of employees*'. This attempt they conclude is '*driven by very non-spiritual concerns*', that is, the desire to increase profits.

We now turn from a discussion of why SiW has attracted increased attention from writers, to a consideration of what they see it as being – their definitions.

Is there a consensus of shared meaning of SiW and if not what are some of the elements that contribute to the diversity of meaning? If there is no consensus, how will that affect this particular research?

2.3.3 Main themes from the literature relating to defining SiW and the debate about the importance of definition

Non-consensus of definition of spirituality

What emerged from the literature review were widespread differences in definitions of the term spirituality – whether relating it to an individual or organisational context. This confusion might be partly due to what appear to be the different foci the literature takes; although the difference in focus might be fuelled by the distinct and varied definitional viewpoints. Quoting Neal (2001), Bradley and King-Kauanui (2003, p.450) argue that spirituality and therefore, by association, SiW has the '*normal problems of definition, confusion with other concepts, and difficulties with operationalization and implementation*'.

Cross-pollination of terms

Anderson (2000) defines both spirit and soul as animating while Fairholm (1996, p.11) attributes to spirit the *'vital, energising force or principle in the person, the core of self'*. The term force is also used by Baker (2003) when attempting to define spirituality (rather than spirit). His slant differs in where he locates this force. While Fairholm (1996) attributes it specifically to the individual Baker (2003, p.51) argues that this force *'unifies all of life'*.

A *self-expression* aspect is cited by May, Gilson and Harter (2004, p.12) when stating that 'spirit' in their research refers to *'that part of the human being which seeks fulfilment through self-expression at work'*. In the similar way Lips-Wiersma (2002, p.385) quoting Vaill, (1996, p.218) states that 'spirituality' is the *'feeling individuals have about the fundamental meaning of who they are'* and the *'contributions they are making'*.

The search for a definitive meaning for SiW is complicated further by the research carried out by Kinjerski and Skrypnik (2004), who found that participants, when asked to define spirit at work included spiritual as one of its aspects.

Further, McCormick (1994), quoting Clark's (1958, p.3) definition of religion, argues that it can also serve as a definition for spirituality. He concludes this because, he argues, both religion and spirituality can characteristically be described as the inner experience of an individual when he/she senses a Beyond – especially, he adds, when evidenced by the effect that the experience has on an individual's behaviour.

A fuller discussion about the religion/spirituality debate follows.

However, Bell and Taylor (2003, p.332) provide a positive aspect to what they call the *'ambiguous nature of the term'* spirituality. They argue that this ambiguity allows the term to be used *'flexibly in situations in which greater clarity and specific reference to religion might cause social awkwardness or conflict'*. Which leads to the question: is clarity of definition required for the field of inquiry focussed on SiW?

Definition is not of the essence

Freshman (1999) argued that a singular definition may not be necessary or helpful. Krishnakumar and Neck (2002) state that, because the meaning of spirituality as a concept is personally driven, it is logical that there will be varying views. Tourish and Robinson (2002, p.165) reinforce this viewpoint by arguing that *'everyone is entitled to believe what he or she wishes'* in terms of what is meant by SiW.

A view that stood out for me was that of Bell and Taylor (2001, p.7) when they argue that the relationship between spirituality and the workplace will rely on exploring the meanings '*held by those who help to define and work with the concepts*'. From my perspective, if the meaning of SiW is left to the few researcher of the topic, it will limit the evolving understanding of what spirituality means or necessitates for the multitude of individuals within organisations.

Views on differences/similarities of spirituality and religion

Hicks (2002, p.389) raises an alternative view when he argues that the debate over '*what is spiritual or not is contested and requires further clarification*' is not the issue. The issue for him is not the delineation of spirituality from religion or what 'leaders with spirit' means in general terms but to create a '*culture in which leaders and followers can respectfully negotiate religious and spiritual diversity*' (p.379).

Other writers have explicitly stated that there is a difference between spirituality and religion (Bierly, Kessler, and Christensen 2000; Cacioppe 2000; Lips-Wiersma and Mills, 2002). Koch (2002) offers us a simple way to delineate the two concepts. Spirituality, he states, can be considered to be an internal, subjective aspect of humanity while religion is the external manifestation of spirituality.

In contrast to the delineation argument, Mohamed, Wisnieski, Askar, and Syed, (2004, p.104) believe that the distinction between spirituality and religiosity is '*artificial and unnecessary*'.

Cavanagh and Bandsuch (2002, p.110) offer a compromise by arguing that their definition of spirituality – '*worldview plus a path to achieve it*' could apply both to religious and non-religious spiritualities.

Epstein (2002, p.92) concludes that the focus of attention should not rest on the definitional perspective at all because whether it is called spiritual or religious, individuals are seeking to find meaning beyond the financial (it simply contributing to organisational power and profitability in '*earning their daily bread*'). Cash and Gray (2000) offer another slant on the issue by suggesting that to treat religion and spirituality as mutually exclusive concepts is problematic in the USA when it comes to equal employment opportunities and what specifically constitutes religious beliefs and employee rights.

Brandt (1996) touches on the fear that she claims is associated with the perception that spirituality and religion are the same thing.

Brandt (1996, p.83) states that some HR managers are *'terrified of the S-word, spirituality, because they confuse it with the R-word, religion'*. This is supported by Hicks (2002) when he argues that, in the literature of spirituality and leadership, authors avoid specific or particular reference to religious concepts and instead use what they deem as less contested points of reference such as spirit and/or community. If this is the case, this may have contributed to the cross-pollination and confusion in describing and defining the terms as 'spirit', 'religion' and 'spirituality' in overlapping ways.

Could this fear be associated with what I alluded to as the 'push-pull' relationship with individuals, in my life (including the work context), when it came to talking about anything spiritual? Was the university business manager's pronouncement and dismissal of SiW, during my talk in Edinburgh, as a 'warm and fuzzy' notion another indication of this fear?

Some emerging definitional key themes

However, confusion of terms, importance of definition, and differences/similarities of spirituality and religion aside, in the search under the keywords of spirit*, spirituality and workplace there appear to be at least four main definitional foci emerging from the literature. One of these was the individual and their behaviour; the second was linked with workplace spirituality; the third focussed on spirituality as a connecting force and the fourth focussed on the transcendent nature of spirituality. In Appendix 3 there is a comprehensive breakdown by focus of all the authors who wrote about the definitional aspects of spirituality and/or SiW. What follows is a simplified overview of each of the foci.

The Individual and their behaviour - *Meaning and purpose – individual level*

Of the thirty-three authors that gave some explicit shape to the definition of spirituality Bradley and King-Kauanui (2003), Chalofsky (2003), Kinjerski and Skrypnek (2004), Lips-Wiersma (2002), Mitroff (2003) and Neck and Milliman (1994) linked the definition of spirituality (whether in the workplace or not) to the desire of individuals to find meaning and purpose for their lives. This could, as Chalofsky (2003, p.75) suggests, simply be an *'expressed desire'* to or *'a process'* (Lips-Wiersma, 2002, p.385) of finding meaning and purpose in an individual's life.

The Individual and their behaviour – *Beliefs and values – individual level*

Lips-Wiersma (2002, p.385) states that although the definitions of spirituality vary they have a commonality of being concerned with *'living out one's set of deeply held personal beliefs'*. Milliman, Ferguson, Trickett and Condemi (1999, p.222) argue that

'spirituality is reflected through values such as making a contribution to humankind' and Shakun (1999) asserts that *'rightness'* comes from spirituality.

The Individual and their behaviour – *Spirituality reflecting in attitude and behaviour – individual level*

Tischler, Biberman, and McKeage (2002) argue that as a result of their literature review they conclude that spirituality relates to particular behaviours and attitudes of the individual. Along similar lines Gunther (2001) argues it is about the individual – their being and character within an organisation which is motivated by an attitude/belief of *'love thy neighbour'*.

Workplace spirituality

From the perspective of workplace spirituality, Ashmos and Duchon (2000) and Milliman, Czaplewski, and Ferguson (2003) argue that there is a need for recognition of an *'inner life'* which nourishes and is nourished by meaningful work. While in an article by Kranke, Giacalone and Jurkiewicz (2003, p.397) Giacalone and Jurkiewicz assert that workplace spirituality is a *'framework of organisational values evidenced in the culture that promote employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy'*. Further, Wagner-Marsh and Conley (1999) outline six key concepts of spiritually-based organisations.

However, there has been some critical debate (Berman-Brown, 2003) about aspects in the literature around SiW, which appears to give agency to the organisation by using such terms as organisational spirituality. Konz and Ryan (1999, p.202) suggest that *'individuals must know what behaviors and beliefs are congruent with the spirituality of an organisation'*. If one looks at the creative and reinforcing nature that language has, then the point that Berman-Brown (2003, p.395) raises has some validity. She argues that it is problematic if the term *'organisational spirituality'* is not viewed as synonymous with *'workplace spirituality'* or *'spirituality in the workplace'* (these two terms she argues negate the need to consider the term at an organisational level). Further, Berman-Brown (2003) suggests that to consider spirituality at an organisational level (even if one accepts the organisation as a reified entity rather than a collection of individuals in purposeful activity) would grammatically align it to the likes of organisational culture and organisational strategy. She argues that the abstract quality of spirituality does not dovetail with cultural activity or strategic process. In final summation Berman-Brown (2003) argues that SiW is a *'quality that can be exhibited by the individuals'* within an organisation but is not an *'attribute of organisational functioning'*.

It would appear that some researchers are thinking along the same lines when they outline the focus of their research. Lips-Wiersma (2002, p.386) states that, in her research, she made a choice to analyse the career stories of individuals rather than organisational spirituality. In the thinking behind this decision was the question of *'whether organisations can or ought to influence spirituality, or whether this belonged in the private realm of experience'*.

Upon reflection, although I believe that the 'I' (individual) cannot be viewed in isolation from cultural dynamics ('We') or the ensuing social processes, practices ('Its'), like Berman-Brown (2003), my understanding is that spirituality is not a function of a reified entity called the organisation. This understanding is embedded in the title and focus of this thesis.

Spirituality as a connecting force

The concept of a connecting force (the interconnectedness of everything and individuals' understanding of this connectiveness) was evidenced in ten of the forty definitional articles in the literature review.

Garcia-Zamor (2003, p.358) states that *'if a single word best captures the meaning of spirituality and the vital role it plays in people's lives, the word is interconnectedness'*. This emphatic argument is supported with no less fervour by Mitroff (2003, p.377) who states that when asking his interviewees what meaning spirituality had for their lives he declares *'everyone – repeat everyone! – had the same definition: spirituality is not only the intense feeling of being totally integrated as a whole person but also the feeling of being totally connected with everything else in the universe'*.

Some authors were less emphatic when describing the force that unifies all of life (Baker, 2003) or its transforming power (Chalofsky, 2003). Fairholm (1996) expressed this as a force within the individual, while Kinjerski and Skrypnek (2004) stated it was a sense of connection to something larger than self, which, as Vega (2002, p.7) states, is a feeling of *'interconnectedness with oneself, with others and the entire universe'*.

Spirituality and transcendence

The relationship between spirituality and transcendence was evidenced in eight of the thirty-three articles in the literature review.

While Coghlan (2005, p.90) argue that spirituality is a *'fundamental dimension'* of an individual that is *'oriented towards transcendence'*; King and Crowther (2004, p.85) saw it as a *'personal quest for understanding answers to ultimate questions..... about relationship to the sacred or transcendent'*.

Others saw, in definitional terms, spirituality as participation in the '*transcendent mystery*' (Delbecq, 1999, p.345) with the view of integrating the individual's self with the known world and beyond e.g. God, universal spirit (Kale and Shrivastava 2003).

Spirituality, Kendrick and Robinson (2000, p.703) suggest, goes beyond the search for meaning and purpose; '*it embraces additional transcendent elements that move the individual to reach beyond the concerns of the self*'.

However, it is prudent to keep in mind that the authors that talk about the 'transcendent' don't always define what they mean by the term. Therefore, it would be making a huge leap of the imagination to suggest that they are all relating to the term in a consistent way. Bell and Taylor (2003, p.331) illustrate the different way in which the term 'transcendent' is used. Quoting Beckford (1992, p.18) they claim that spirituality has emerged as a term where '*the thrust is towards a transcendent, but not necessarily supernatural, point of reference, that recognises the strengths derived from the whole person*'.

How, if at all, does all this affect current and future research?

Literature review – implications of issues of SiW definition and current/future research

Benefiel (2003, p.367) argues that researchers in the '*burgeoning field*' of SiW face a number of '*field-shaping questions*'. One of the first questions, she contends, is how should spirituality be defined. She goes on to state that the answers given to that question and others will shape the direction of this new field of enquiry for several decades. Lips-Wiersma (2003, p.406), adds to this the importance of the researcher articulating the definition that she/he brings to any study in a field like SiW; a field she suggests that is '*saturated with subjectivity*'. Additionally, Jurkiewicz and Giacalone (2004) argue that the lack of clear definition of spirituality has contributed to the reticence on the part of organisations to integrate spirituality into their workplaces. This lack of definition, Jurkiewicz and Giacalone (2004, p.130) contend, has led some to assume that spirituality was '*either a guise for ingratiating religion into the workplace, a new age mantra, or a meaningless quest for a motivational tool – with no discernable payoff for the organisation*'.

Conversely, Ian Mitroff argues in his interview with Lund-Dean (2004, p.12) that an '*obsession*' with finding a single correct, overarching definition of SiW does not '*respect the myriad traditions and belief systems*' embedded in this research field. The above arguments have not deterred me from focussing my exploration into SiW from a phenomenological perspective – which will focus more on the individual's expression of SiW and their perceptions of its effect on themselves, others and the organisation –

rather than going down the route of attempting to create a comprehensive and all encompassing definition of SiW. Additionally, as Colaizzi (1978, p.56) argues, if a researcher attempts to know (identify) what a phenomenon is then she/he cannot rely on definition because *'operational definitions eliminate the phenomenon's experiential aspects' and as a phenomenologist' one must 'begin by contacting that phenomenon as people experience it'*.

An adjacent tension (to the definitional debate) that seemed to arise from the literature review was that of where the notion of spirituality lay. Is spirituality, as King and Crowther (2004), quoting Koenig et al (2000, p.18) suggest, a personal quest for understanding the meaning of life and our relationship to the sacred or transcendent? Or, is it 'some thing' that can be introduced into the culture of an organisation to enhance operational efficiency and effectiveness? The next section will look at some of the points raised in the literature about this issue.

2.3.4 Organisational versus Individual spirituality

In the discussion of definition above we looked at some of the issues around the notion of 'workplace spirituality' but the literature suggests that more attention is given to the debate around the notion of organisational versus individual spirituality.

Biberman and Whitty (1997, pp.134-136) argue that the characteristics of the spiritual paradigm are not new. They point out that many of the concepts date back to the human relations movement of the 1950s albeit then they were embedded within the modernist paradigm, only calling for cosmetic rather than radical changes in the way organisations were managed. They are claiming that *'the philosophy of participation adopted from the team concept can be expanded in the 21st century'* to underpin a *'basic workplace spirituality'* that serves as *'common ground'* for *'the new work community'*.

Bell and Taylor (2001, p.11) argue that within management literature there are two camps. They claim that, on one hand, there are those who are of the opinion that workplace spirituality ('thingdom') can be introduced to *'enhance employee commitment and improve organisational performance'*. On the other hand there are those who regard it as a *'cultural phenomenon'* that has the potential to *'enhance human understanding and quality of work-life'*.

However, we have already seen that Berman-Brown (2003, p.395) states that there is linguistic danger in such terms as organisational spirituality, which denote that spirituality is a function (product) of the organisation. She argues that it is in between belief and feeling and manifests itself as a quality exhibited by individual members of

the workforce. Boyle and Healy (2003, p.353) add weight to this view by arguing that what they see as a '*current trend towards spiritualizing the workplace*' may be seen as being about power and holders seeking to control people in the organisation. They go on to argue that there may be some '*unintended consequences*' for organisations that explicitly or unconsciously rely on either individual or organisational-level spiritual practices to solve what they refer to as '*traditional organisational issues, such as commitment or organisational citizenship*' (p.370). These consequences might be expressed in the organisation losing control over the processes or outcomes of individuals' spiritual practice. In addition there is the possibility that individuals may start to question the organisation's ethics or values.

A similar view was expressed by Cacioppe (2000a, p.50) who suggests that organisational development programmes, albeit touching on personal aspects and having spiritual overtones, are '*imbued with techniques and systems that have the main aim of efficiency and customer responsiveness*' which underpin the desire for increased profits. This opinion is shared by Cavanagh and Bandsuch (2002, p.110) when they state that '*business managers sometimes consider SiW as a means for increasing their workers' performance*'. Further, Gunther (2001) states that marketplace demands and pressures are a reason why there is a struggle between business and God.

Dehler and Welsh (1994, p.20) strongly argue that a clear and consistently communicated vision - albeit they emphasize that the vision is not shared through compliance but as a force in people's hearts – is '*the origins of organisational spirituality*'. They conclude by stating that organisations who win in the future will be those '*best able to harness their emotional and spiritual energy because ... feelings matter*' (p.24). While Dehler and Welsh (1994) focus on vision, Fairholm (1996, p.16) considers that '*nurturing core values among followers*' is key to creating spiritually oriented workplaces. This values perspective is shared by Giacalone and Jurkiewicz (2003, p.93), when they argue that workplace spirituality is '*a framework of organisational values*' which is culturally evidenced in that '*employees' experience of transcendence through the work process*' is facilitated. Milliman, Czaplewski, and Ferguson (2003) take a different slant on the issue of organisational values. In their research on employee work attitudes they argue that, while the '*focus on personal spirituality is essential*' (p.427), to have '*meaningful work*' there needs to be alignment between the individual's spiritual dimension and organisational goals, mission and values.

Other authors argue that it is the domain of the leadership to be the spiritual compass for the individuals within the organisation. Korac-Kakabadse, Kouzmin and Kakabadse (2002) seem to implicitly suggest that individuals within an organisation are not capable of and cannot develop their spirituality without the aid of the leader's spiritual and moral guidance. These '*spiritual leaders*' they argue '*prefer not to compromise, accommodate or collaborate in areas where core values are at stake*' (p.172). One of the major propositions of Fry (2003) is that spiritual leadership is necessary for the continued success of organisations.

A view that would appear to bridge the gap between organisational and individual level spirituality comes from Burack (1999, p.284), who concludes that although it is the individual who '*takes on the expression of spirituality*' it is the organisational culture that enables the alignment of individual spirituality and organisational goals. '*Creating and reinforcing a sense of SiW are necessary accomplishments for achieving a unified whole*', which Burack (1999) states is crucial in the ever-changing world organisations find themselves in (p.385). However, this view still seems to be giving the organisation dominion over the individual.

On the other end of the organisational-individual spirituality debate Chalofsky (2003, p.77) argues that only the individual can bring their own spirituality to the workplace with the organisation providing '*the space and support for spiritual interconnectedness*'. Howard (2002) writes about the deeply personal nature of spirituality. Epstein (2002, p.95) appears even more emphatic. He states that it is '*essential, even crucial*' for individuals to find '*spiritual fulfilment*' through the vehicle of their professional activities. This, he claims, would lead to '*greater peace of mind*' and even '*more importantly a better world*'. Garcia-Zamor (2003, p.360) supports the notion of '*individual responsibility for serving humanity and the planet*' and claim that an individual's spiritual needs are fulfilled through the recognition and acceptance of this responsibility. There is, however, a level of confusion in his article. On one hand Garcia-Zamor talks about the fundamental spiritual nature of individuals but then turns around and talks about '*spiritual people*', (contrasted, by implication, with un-spiritual people) which seems to undermine his '*fundamental*' assertion.

Coming from the perspective of the individual, some authors attempt to bridge the gap in the individual/organisational-level spirituality debate. Freshman (1999) takes the stance that applications of SiW are unique to the individual and, therefore, before organisations implement any interventions around SiW, they need to take into consideration the diversity of definitions held by the individuals within the organisation. Her perspective, nonetheless, appears to be based on the notion that SiW is a thing by

her reference to the term 'applications' of in relation to spirituality. Krishnakumar and Neck (2002) offer a different slant to Freshman's (1999) argument. They argue that organisations need first to understand the plurality of the term 'spirituality' and from that place create a context that encourages employees to practice their own sense of SiW.

Neck and Milliman (1994) argue that, while the goal of SiW is the ability of the individual to reach her/his full potential, there are not only positive effects on an individual level but also on the organisational level in terms of performance.

On a final note, Ashmos and Duchon (2000) in their research concluded that the idea of SiW was more difficult to capture and assess as the focus of their questionnaire items moved away from the individual toward increasingly abstract conceptualizations such as the term 'organisation'.

As with any evolving field of discovery, questions relating to both the definitional parameters as well as the organisational-individual spirituality debate appear to be unresolved by researchers and authors focussing on SiW. The need to resolve this debate, methodologically, depends on the issues surrounding views on aligning this discourse with what Bell and Taylor (2003, p.336) see as the dominant positivistic methodologies within management research *'that attempt to constitute workplace spirituality as an object of study'*. What follows is an elaboration of some of the methodological issues surrounding SiW which encompass the need for measurement, research rigour and models of research within the field.

2.3.5 SiW – measurement, research rigour and models of research

Neal, Bergmann-Lichtenstein and Banner (1999, p.183) propose that the management field would *'benefit greatly'* from incorporating *'a spiritual perspective'* into theories, research and theory development processes. However, Bell and Taylor (2003) claim that the interest in SiW is underpinned by an objection to the limitations of positivistic thought. They suggest that this implies a fundamental challenge to the Enlightenment view of the *'individual as a self without God, driven by reason and self-determining'* (Bell and Taylor 2003, p.336). Further, quoting Boje *et al* (1996, p.8) they claim that SiW came from a need to develop *'alternative visions that challenge the dehumanized representations constructed through the objectivist social science'*. Further they claim that on one hand establishing or *'constructing'* spirituality as a workplace phenomenon mystifies the work experience but paradoxically the subsequent *'representation of workplace spirituality as something to be managed, measured and modelled contributes towards the subsequent demystification of spirituality and the self'* (p.336). This is an illustration of the paradox that Tarnas (1991) and Wilber (2000a, pp. 440-1)

argue underpins what they see as western humanity's sense of separation and alienation from not only the core of their existence but also the empirically established objective world.

Fornaciari and Lund-Dean (2001, p.335) add to the debate by looking at what they consider as *'the current positivist model under which scholarly work derives legitimacy'* in an attempt to explore how this model *'fails to address the needs'* of SiW researchers. Part of the issue, they argue, is not simply conceptual inadequacies but the fact that researchers are attempting to formulate questions within inadequate research models. Some conceptual elements of spirituality, like soul, spirit and faith or correctly describing an individual's relationship to the sacred, are not measurable by the conventional positivistic means, that is, they cannot be observed and recorded like simple physical traits or acts and therefore *'do not lend themselves to short, neat questions appropriate for a Likert scale'* (Fornaciari and Lund-Dean 2001, p.337).

Moreover, a fundamental driver of the positivist approach is objectively, through validation or falsification, to come to truth. Although there will be an extensive discussion about truth and how it relates to this research in the methodology section, within the current context of discussion the issue of truth should be raised. Palmer (1998, p.51) argues that the objectivism mode of knowing *'portrays truth as something we can achieve only by disconnecting ourselves, physically and emotionally from the thing we want to know'*, for which Fornaciari and Lund-Dean (2001) might equate to researchers disconnecting from the indiscernible (unobservable) elements of spirituality that they are attempting to observe and measure. The question, they are raising here, is how can a researcher disconnect from these undetectable elements of themselves in order objectively to investigate them?

However, coming from Wilber's integral viewpoint and borrowing Collins and Porras (1994, p.10) notion of the *'Tyranny of the OR'* and the *'Genius of the AND'* there are some writers that see the issue of research from a both/and proposition.

Benefiel (2003, p.368) proposes that the quantitative, objective route is important because it allows SiW researchers to at least be *'in dialogue with mainstream management scholars'* – a view shared by Howard (2002). Heaton, Schmidt-Wilk and Travis (2004, p. 74) seem to offer a both/and approach to researching SiW. In their conclusions they argue that researching SiW means first subjective research *'for the sake of personal development and organisational transformation'*, and second objective assessment of the effects of *'spirituality on outcomes that are of interest to management scholars and practitioners'*. The phenomenological approach of this

current research embraces both the notion of the personal and the notion of the effects that the expression of personal spirituality has on the organisation – albeit from the subjective perspective of an individual.

Krahnke, in Krahnke, Giacalone and Jurkiewicz (2003), argues that, instead of seeing spirituality instrumentally (as a means to an end), a future research direction might be to begin to understand what business might look like if it were to fulfil Wilber's four quadrants rather than simply focusing on spirituality being a part of business. This is supported by Benefiel (2003, p.372) who claims that new research methods in organisational science need to be adopted that '*seriously*' take into consideration '*the significance and validity of spirituality in and of itself*'. She goes on to argue that Ken Wilber's integral approach has potential for moving the field of SiW beyond the subjective-objective debate.

The proposition of bringing the discourse on spirituality and the discourse on organisational science closer together is reflected in the broader context of the current research, that is, to look at SiW from an integral holonic perspective. Specifically, where does the historic western perspective on spirituality, current SiW literature and the phenomenological perspective of the interviewees fit in terms of Wilber's integral four quadrant model a model, as he suggests, that is only a partial viewpoint?

To this end the next section will begin to link the current SiW with some of the key themes emerging from the historical evolution of western spiritual thought.

2.4 SiW literature – links to key themes emerging from the historical evolution of western spiritual thought

SiW literature – the discourse on the transcendent/immanent schism

From the definitional debate about spirituality and SiW the tension arising from the historical transcendent/immanent schism becomes evident.

From the Late Middle Ages onward there was a mounting dichotomy in Western thought. Western humanity had begun to believe in their immanent spiritual nature. However, this belief appears to be subtly embedded in the pervasive Christian notion of being forever separated and alienated from the transcendent core of human existence – which was due to the fact that they were born of Original Sin. This sense of separateness was heightened and extended during the age of Modernity. Not only was Western humanity separate from the core of their existence but now - through empirically established fact - they were self-defining autonomous subjective individuals separate from the objective world in which they lived.

How does this transcendence/immanence debate express itself in the definitional debate on spirituality and/or SiW.

We see this transcendence/immanence debate, in its most fundamental form, expressed in the discourse concerning the delineation of spirituality (immanent) from religion (transcendent) (Bierly III *et al* (2000); Cacioppe (2000); Cash *et al* (2000); Cavanagh *et al* (2002); Epstein (2002); Koch (2002); Lips-Wiersma and Mills (2002); Mohamed *et al*, (2004)).

Section 2.3.3 discusses the notion of an individual's need for meaning and purpose. In their study, Bradley *et al* (2003) argue that spirituality is broadly defined as the inherent desire within each person (subjective) for wholeness and to find meaning and purpose in one's life. Chalofsky (2003), on one hand, states that spirituality is multi-dimensional but then proceeds to say that it can be expressed as a desire to find meaning and purpose in life – again this suggests the subjective nature of his definition of spirituality. However, in the same article, he also talks about spirituality as a transforming power. The question is left, in this reader's mind, whether this transforming power is immanent or transcendent.

Coghlan (2005, p.90) states that spirituality *'is a fundamental dimension of the human person that is oriented towards transcendence, is lived experience and is an academic discipline'* which on the surface would appear to be an attempt to link the immanent and transcendent. However, this is still looking at spirituality from a subjective viewpoint in terms of lived experience and academic discipline. Kendrick and Robinson (2000, p.703) attempt to balance the debate by stating that spirituality is more than the search for meaning and purpose because *'it embraces additional transcendent elements that move the individual to reach beyond the concerns of the self'*.

Once again the transcendent/immanent tension surfaces in the definitional discussions on spirituality being a connecting force. There appears to be a difference of opinion on where this force resides. As we saw in the earlier discussion Fairholm (1996, p.11) states that in his study he is referring to the *'vital, energizing force or principle in the person, the core of self'* while Vega (2002) argues that it is the force that connects everything (self, other, entire universe).

The conflict continued to be illustrated both in the discussion on organisational vs. individual spirituality as well as in the issues raised in the section on research methodologies. Is spirituality immanent within the individual or a 'thing' that is separate and therefore transcends the individual?

How is this dichotomy of thought a reflection and reinforcement of western humanity's sense of their relationship to other; not only ontologically but also in relationship with the world around them? More specifically does the literature discuss the apparent growing sense of alienation that was highlighted from the discussion around the historical perspective of western thought on spirituality?

SiW literature – the discourse on alienation

Affinnih (1997, p.384) claims that Schacht (1970) provides an extensive survey of alienation from its *'linguistic origins to the intellectual tradition'*. He argues that operative within the term alienation is the idea of separation. Affinnih (1997) concludes that alienation provides a crucial way of talking about how human beings relate to a social setting. This informs the understanding of human practices with a view to understand the praxis that lessen the sense of alienation.

The relationship between a sense of alienation and a sense of separation could apply on the level of the individual.

Korac-Kakabadse, Kouzmin and Kakabadse (2002, p.165) argue that issues of *'individual alienation and man's proper place in the hierarchical chain'* in varying degrees of focus date from the time of Plato through to the Middle Ages (where they lost some impetus) to the Age of Reason (where the concept of natural order flowed from the focus) reaching a crescendo in the Enlightenment. The theme of and focus on alienation and western humanity's relationship to self and other is reflected in the SiW literature. Cavanagh and Bandsuch (2002) argue that there is considerable academic and popular literature that illustrates the need for SiW. They go on to argue that the need that people within organisations feel stems from a lack of meaning in their lives, alienation from work and a separation from other people. This view is shared by Bell and Taylor (2001, p.4) who state that business people have become increasingly alienated and *'unable to cope with the compartmentalized nature of their work and non-work lives'*.

Vaughan (2002) links spiritual intelligence and living in accordance with an individual's core beliefs which reinforces a sense of purpose. If this link isn't made Vaughan argues, it leads to alienation and despair. Krishnakumar and Neck (2002, p.156) more specifically argue that the lack of meaning and purpose in work leads to *'separation/alienation from oneself'*. This view is amplified by Lips-Wiersma and Mills (2002, p.186) who argues that when individuals feel able to bring their spirituality (which she states is aligned with values and the desire for a meaningful life) to work they feel *'less alienated from work, self and others and therefore more whole'*.

Krahnke and Hoffman (2002, p.279) - in their argument that SiW refers to an *'individual's attempts to live his or her values more fully in the workplace'* - suggest that this attention to the value of work, to some extent, is underpinned by employees feeling increasingly dehumanized and devalued at work. More generally they suggest that the organisational focus on profit has led to *'worker alienation and lack of meaning in their work'*. Cash (2000) argues that this feeling of alienation is not only perpetuated by organisations but also by society. Additionally, Bell and Taylor (2004, p.462) claim that one of the premises of what they term Spiritual Management Development (SMD) is that globalization has contributed towards a *'fundamental alienation of employees'*.

In their article *'Contextualizing workplace empowerment in American spiritual ideals'* Elmes and Smith (2001, p.47) conclude that much of what they view as the *'utopian rhetoric'* around the issue of empowerment might reflect a *'deep yearning'* to reframe the *'alienation, dissolution and isolation'* that many workers and managers alike feel in the modern workplace. Fairholm (1996, p.15) argues that a central task of leadership is to *'counter the tendency to worker anomie and alienation'*, with a sense of purpose. Bradley and King-Kauanui (2003) remind us that this feeling of alienation does not only abide within corporate organisations but is also apparent within the academic workplace.

What surfaced in the literature was the victimization of the alienated individual by either the organisation or society as a whole. However, King and Nicol (1999, p.236) suggest that the sense of alienation and separation from the Self occurs, in part, due to the *'rigidity of one's ego in response to external influences'*. Perception underpins an individual's view of what is going on around them and gives it meaning. Therefore, in the discourse on SiW, it is important to highlight that the *'clash between employees' personal and organisational lives'* (Jurkiewicz and Giacalone, 2004), which leads to *'alienation from the work environment'* is due, at some level, to individual perception. This brings us back to the ontological view of reality and the individual's relationship with that reality which, as we have seen from earlier discussions, is an outcropping from western humanity's spiritual quest.

In earlier discussions there was a link made between western humanity's sense of alienation and a growing worldview, under modernity (that is, a devout faith in reason which was reinforced by a mechanistic view of the world), that the acquisition of knowledge would enable humanity to command control over the world. The next section will examine the question: *how does the SiW literature view issues of control?*

Neal, Bergmann-Lichtenstein and Banner (1999) reflect some of the inherent aspects of western society in their spiritual quest by arguing that there are four main beliefs that dominate the western cultural paradigm and hence the experience of reality. These four beliefs are: I am a body; I am guilty; I am separate and I am incomplete. Neal *et al* (1999) claim that these beliefs underpin the ensuing conclusion that the world is unsafe. If the world is unsafe then we must control everything to get what we want (which they label as the power-over or dominance paradigm). Additionally they argue that this view translates within a management culture that promotes control as a means of making sure things *'turn out right'* (p.181). In defence, Tischler (1999) argues that this business tradition of plan, organize, lead and control was what allowed the economy to grow in the past. However, Porth and McCall (1999, p.211) claim that organisations now need a different approach to managing people than this control-orientated approach to enable the unleashing of human spirit which *'makes initiative, creativity, and entrepreneurship possible'*.

Neal *et al* (1999) claim that there is a new management paradigm emerging. This paradigm is based on service, self-organisation and learning rather than the traditional view of planning, leading, organizing and controlling. However, Waddock (1999) argues that although there is rhetoric about participative management and decentralization to empower employees – all too frequently jobs are still structured to provide the most control for management and the least for those who actually do the work. Cacioppe (2000b) continues this line of argument by claiming that although managers speak in terms of personal experience and organisational culture it is systems predicated on financial, economic and efficiency dimensions which control for specific results like profit and government objectives that are the basis of organisational life. When discussing workplace spirituality Berman-Brown (2003) argues that, at worst, it could become a form of workforce control; while Duerr (2004) argue that there is a danger that organisational spirituality might become directed by exerting control to impose a preferred cosmology on individuals. In addition, Boyle and Healy (2003, p.351) warn that *'current trends in legitimizing of corporate spiritualities'* may result in a more controlled workplace.

Specifically, in terms of leadership Howard (2002) states the need to move from the paradigm of control to one of influence. Fairholm (1996) and Korac-Kakabadse *et al* (2002) argued for what they called steward leadership / spiritual leadership (in-service-to rather than control over other) and its adjacent characteristics (e.g. an attitude of discernment rather than intervention; acceptance rather than control; letting go rather

than holding on; humility rather than competence) as a way forward within organisations. However, McCormick (1994) warns that what may be viewed as selfless service by individuals might be based on a pathological fear and the need to control because the sense of self is conflated with an individual's job.

Another difficulty for leaders/managers is the argument that they are not equipped to facilitate the spiritual development of followers because of the predominance of traditional training, which has been created within the plan, organize, lead and control paradigm (Konz and Ryan 1999). It should be noted that Fry (2003) makes a clear distinction between management/transactional leadership and spiritual leadership. He attributes the controlling aspects of organisational life to management / transactional leadership and motivation to transformational / spiritual leadership. Although I was left with a question about whether spiritual development should or could be at the behest of leadership.

Gaps in the literature on alienation and control and contributions to knowledge

The focus of the SiW literature around the issues of alienation and control, in the main, seem to be at either an organisational or leadership level but not at an individual level. Very little of the literature seems to address how the individual might begin proactively to self-facilitate experiencing more spirituality in and through their work.

Two exceptions to this were found. Neck and Milliman (1994, p.11) argue that through, what they term, Thought Self-Leadership individuals can be empowered to *'control and enhance their perceptions about work and thus gain more spirituality in their organisational life'*. Further, Howard (2002) claims that a significant attribute of spirituality is the fundamental shift in mind where individuals see themselves as capable of creating the world that they want rather than reacting to circumstances beyond their control. This begins to address some of the issues that were introduced in Chapter 1 around proactively 'standing up and being counted' in terms of one's expression of SiW. This proactivity may also begin to placate the issue of individuals feeling alienated from their spiritual centre as well as the world around them.

Proactivity is about choice and choice here means reconnecting with and/or actively and consistently living from an individual's spiritual centre, no matter what the context. This may also have an influence on feelings of lack of control alluded to in the literature, in that, an individual begins to control the way their life is being lived.

In light of the apparent lack of literature that focuses at a proactive individual level with respect to the expression of SiW the current phenomenological research will contribute to the modest body of knowledge in this area. This will be accomplished by

interviewing people who are deemed to express SiW by others and explore how their beliefs, values and ensuing actions support and underpin that expression. Specifically, in terms of what enables them to express SiW.

Another contribution is the use of Wilber's four quadrants (I, We, It, Its) to explore SiW. The contention is that using the epistemological plurality of this model will lead to an integral view of SiW. With this in mind the next part of the exploration into current SiW literature will be to begin to discern in what quadrants the current focus of the literature lies.

In the first instance I will give a brief overview of some of the main assertions and tenets underpinning Wilber's work. Then I will proceed to analyse where the current literature on SiW lies within his model.

2.5 Ken Wilber and the four quadrants

2.5.1 Overview

Wilber argues that we all have important pieces of the truth and all those pieces need to be honoured and included in a more integral and holonic³ worldview embrace (Wilber 2000b, p.49). This perception fits with my epistemological perception of truth; the issue of truth(s) will be discussed later in sections 3.10 to 3.14.

Wilber has spent the last 30 or so years attempting to confront what he sees as the *'extraordinary rupture between pre-modernity and modernity – spiritual and material'* (Wilber 2000, p.56). He does not argue that one is better than the other, however, if we are to have an integral approach to life, he suggests, we need to honour both ancient and modern truths. Wilber's approach to truth is that *'everybody is right'* and the views they hold are true but partial.

A fundamental intention for Wilber (2000a), in his search, is to look at the evolution of consciousness and to draw a picture of the integral nature (transcend and include) of any development that consciousness goes through and therefore he seeks to outline a *'philosophy of universal integralism'* not on the level of finite detail but on the level of *'orienting generalizations'* or patterns of existence or *'tendencies of evolution'* (Wilber 2000a, pp. x and 40). Wilber (2000a) states that these tendencies of evolution are

³ Wilber 2000:6-8 states that a holon is a whole that is part of other wholes (that is, a whole atom is part of a whole molecule, a whole molecule part of a whole cell and so on). He argues that the universe is fundamentally composed of holons – wholes that are parts of other wholes. He maintains that matter (physics) is whole and part of life (biology); that is whole and part of mind (psychology); that is whole and part of soul (theology); that is whole and part of spirit (mysticism). In this way, he suggests, living **bodies** transcend but include minerals; **minds** include but transcend vital bodies; **souls** transcend but include conceptual minds; and **spirit** transcends and includes everything. In other words these are levels of increasing wholeness.

operative in all three domains of evolution: the physiosphere (matter); biosphere (body); and noosphere (mind).

Wilber (2000a, p.125) also suggests that there are four different strands in terms of general (and, more specifically, human) evolution. These four strands are the interior (inside/micro) and exterior (exterior/macro) of the individual and the social.

From his search for an integral approach and his grasp on the evolution of consciousness, Wilber has come up with what he considers to be a unifying model that he calls the four quadrant model. In **Figure 1** below, the quadrants are segmented into the 'I' (individual/interior), the 'It' (individual/exterior), the 'We' (collective/social/interior), and the 'Its' (collective/social/exterior).

	INTERIOR	EXTERIOR
INDIVIDUAL	SUBJECTIVE (I) Inner states of consciousness <i>Individual values, beliefs, meanings</i> 1st person 'I'-language	OBJECTIVE (It) Behaviour <i>Objective or exterior correlations of the inner states (I) consciousness i.e. behaviour</i> 3rd person 'It'-language
COLLECTIVE	INTERSUBJECTIVE (We) Culture <i>Interior (values, meanings or world-views) shared by any collective (group of individuals)</i> 2nd person 'I-thou'-language	INTEROBJECTIVE (Its) Society <i>Objective or exterior correlations of the inner states (We) consciousness i.e. behaviour</i> 3rd person 'It'-language

Figure 1 - Wilber's four quadrants

The following brief descriptions specifies what Wilber (2000, pp.62-65) means by each quadrant.

The 'I' (Individual Interior)

The Upper Left quadrant is what Wilber calls the 'I'. Wilber (2000, p.62) argues that this quadrant includes the *'entire spectrum of consciousness'* as it appears in any individual, *'from bodily sensations to mental ideas to soul and spirit'*. This is the

quadrant of first-person *subjective* accounts of inner stream of consciousness where I-*language* is the norm. This is where phenomenological study is embedded.

The 'It' (Individual Exterior)

This individual consciousness is anchored in objective, material forms which is represented by the Upper Right quadrant of 'It' which represents the objective or exterior correlations of the inner states (I) of consciousness. The language of this quadrant is *it-language*: third-person or *objective* accounts of the scientific facts about the individual organism.

The 'We' (Collective Culture)

Wilber points out that individuals never exist alone in that they are part of some collective, therefore, he states that individual consciousness is anchored in the Lower Left quadrant of the 'We'.

This Lower Left quadrant represents the interior (values, meanings, world-views and ethics) that are shared by any collective (group of individuals). In this quadrant the language is that of 'We' or first-person / second-person described by Martin Buber (2000) as 'I-thou language'. This quadrant is concerned with the mutual understanding of *how* you and I will agree to get along together. This is the *cultural* quadrant.

The 'Its' (Collective Society)

Wilber points out that culture (We), just like individual consciousness (I), does not '*hang disembodied in midair*'. It is anchored in exterior, material and institutional forms. This is represented by the Lower Right quadrants of 'Its'. Examples of these *social* systems, he suggest, could be material institutions, geopolitical formations, and the forces of production (ranging from foraging to horticultural to industrial to informational).

Wilber is keen to make the distinction between what he sees as cultural and what he sees as social. In terms of this research this distinction will be useful in exploring beliefs and values as aspects of culture.

2.5.2 Wilber's distinction between culture and social - an overview

Wilber (2000a, p.129) makes a point of distinguishing between cultural (We) and social (Its). He sees the focus of most sociological research as being on the social. He suggests that because empirically based sciences tend to focus on the study of behaviour-oriented action systems, the study of culture (Wilber 2000a, p.129 quoting Wuthnow *et al*, 1984) has '*made little headway*' due to researchers turning '*from the ephemeral realm of attitudes and feelings.... intersubjective realities ... beliefs and values - the stuff of which culture is comprised - to the more obdurate (empirical) facts*

of social life - income inequality, unemployment, fertility rates, group dynamics, crime and the like. On the whole, it may be only slightly presumptuous to suggest that the social sciences are in danger of abandoning culture entirely as a field of enquiry'. It is not that this empirical focus is wrong; it is just part of the story.

The subjectively cultural (shared worldviews - We) aspect cannot be simply reduced to the objective 'nuts and bolts' of the social systems (Its) because in Wilber's eyes they are in an 'intimate interaction and correlation' and therefore the cultural can not simply be explained away (Wilber 2000a, p.130). The same would apply to the relationship between the subjectively individual-interior of the 'I' in relationship with the objectively individual-exterior of the 'It'. The issue(s) related to the study of the subjective will be discussed in much more length within the methodology section.

2.5.3 Holonic view of the development of consciousness

Wilber (2000, p.5) suggests that the pre-modern world gave us the perennial philosophy, which for him, represents the common core of the world's great spiritual traditions. He argues that the core of the perennial philosophy is the view that *'reality is composed of various levels of existence'* which are levels of being and knowing and range from body to mind to soul to spirit. Wilber also argues that each of the levels of body, mind, soul and spirit has an intentional (I), behavioural (It), cultural (We) and social (Its) dimension. In other words, the **structure** of each stage (from body to mind to soul to spirit) has a holonic pattern that blends all of its elements (I, We, It, Its) into a structured whole. Each of these **levels** tends to unfold in a relational sequence, with each senior **wave** - he utilizes the word wave to indicate the fluidity and flexibility of these levels - transcending but including its junior (just as cells transcend but include molecules, which transcend but include atoms etc). The senior dimensions do not sit on top of the junior dimensions - like rungs in a ladder - but they embrace and enfold them). These levels or developmental stages therefore appear to be concentric spheres of increasing embrace, inclusion, and holistic capacity - see **Figure 2**.

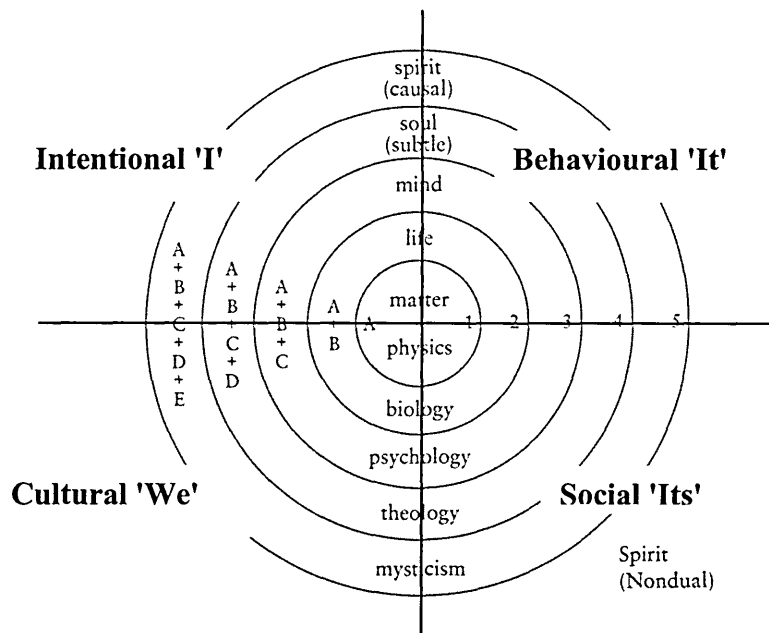


Figure 2 - Adapted from Wilber (2000, p.6)

Each of the levels of body, mind, soul and spirit has an intentional, behavioural, cultural and social dimension

Wilber (2000c, p.52) suggests that an integral view would be to include the understanding that all these elements ('I', 'We', 'It', 'Its') 'with *all their realities*' mutually interact and evolve. In other words, this viewpoint would start from a place that '*honours all the waves of existence - from body to mind to soul to spirit - as they unfold in self, culture and nature*'. This view is captured in what Wilber refers to as the all-quadrant (I, We, It, Its) and all-levels (body to mind to soul to spirit) approach. Furthermore, throughout Wilber's work he strongly suggests that we need to embrace the enduring insights of the pre-modern (The Great Nest of Being), modern (the differentiation of the I, the We and the Its), and post-modern (*the evolving nature of knowing through a questioning approach to life*) - *italics my interpretation*. Beginning any exploration using this epistemological plurality in a synergistic way to gain insight, understanding and knowledge (albeit temporary and fluid) in any field of exploration and has the possibility of rendering a more integral view.

In applying this approach we will have available a broader and richer perspective on SiW. The major implication is that physical, emotional, mental, and spiritual **waves** must be exercised in the intentional I, the cultural We and the natural world of It and Its simultaneously.

Looking at SiW in only one domain will not give a holonically evolving sense of all the elements that need to be accessed to enable as rich a picture as possible. Specifically this approach would create a space where the subjectiveness of the differentiated intentional 'I' and cultural 'We' could join with the objectiveness of the Individual behaviour of the 'It' and the social systems of the 'Its' to explore the nuances of the expression of SiW. In this way there would be no need for one quadrant or way of viewing the world to take precedence over the others but each would be recognized for their contribution to the evolving and fluid view of what is. Writing from this place of enquiry, would satisfy (Wilber, 2000b, p.107) *'both the core claim of spirituality (namely, the Great Chain - Nest) and the core claim of modernity (namely, the differentiation of the value spheres)'*; with any perceptions gleaned from this enquiry being understood for their transitory nature. In other words we might be able to perceive or interpret the nuances of Spirituality as well as SiW in a more integrative and holonic way.

This is congruent with my approach to this piece of research. I am very clear that the focus of my attention fits into the Upper Left (I) quadrant and therefore is not the whole story (or truth) in terms of SiW.

Furthermore, by looking at the current literature in the field, using Wilber's four quadrants model I will explore which quadrants have been included or excluded from the writings. In this way I will recommend areas for further study and research.

2.6 SiW literature – how it aligns to Wilber's four quadrants

Of the seventy-nine articles used in this literature review sixty-nine were used for this section of the review – see Appendix 4 for a tabular delineation of the rationale for excluding the other ten articles.

2.6.1 Discussion of SiW literature focus in terms of Wilber's four quadrants

Exploring SiW in only one or two or three quadrants will not fully enable us to have the richest picture available in which to explore and evolve our notion of SiW. This view proposes that the subjectivity of the differentiated intentional 'I' and cultural 'We' can join with the objectiveness of the Individual behaviour of the 'It' and the social systems of the 'Its' to explore the nuances of the expression of SiW. We are seeking an integral view where there is no need for one quadrant to take precedence over the others but each would be recognized for their contribution to the evolving and fluid view of what is.

By linking the current SiW literature with Wilber's quadrants I am attempting to understand which quadrants are foci of attention and which are not. From that

understanding I will give a brief commentary on how that may be affecting the present SiW discourse theoretically and practically as well as implications for the current research undertaking.

Before giving a more detailed account of what themes or issues the articles raised in terms of the four quadrants it may be of benefit to get a graphic picture of where the focus of attention seemed to be within the body of writing around SiW. **Figure 3** below demonstrates the main focus/foci of each of the sixty-nine (out of seventy-nine) articles in the literature review which lent themselves to this type of analysis. Additionally **Figure 4** gives a further pictorial view of where the SiW literature sits in terms of Wilber's four quadrants.

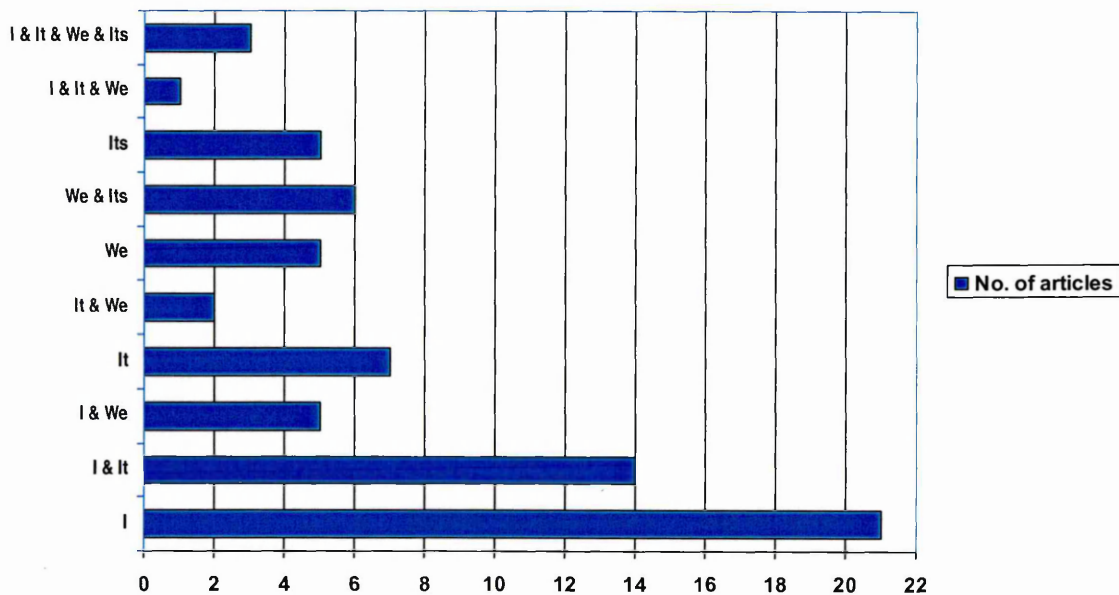


Figure 3 – Main quadrant(s) of focus for individual articles

SiW literature focus in terms of Wilber's four quadrants - the 'I' quadrant

As stated earlier this quadrant focuses on the individual in terms of the internal or inner states of consciousness, which are concerned with beliefs, values and meaning making.

Forty-four (64%) of the articles made the 'I' or upper left quadrant the prime focus of discussion either on its own or as the main co-focus with some of the other quadrants. Specifically twenty-one made the 'I' the main focus exclusively, fourteen combined it with the 'It' (individual behaviour) or upper right quadrant as main foci and five of the articles it with the 'We' (culture) or lower left quadrant, while one article focused on 'I' as well as the 'It' and the 'We'. There were three articles that focussed equally on the 'I', the 'It', the 'We' and the 'Its' – but they will be discussed in a section on their own.

Focus on the development of (I)

Writers such as Akins (2000) and Kale and Shrivastava (2003) discuss spirituality primarily from the perspective of the development of the individual (I). Mitroff (2003) argues that spirituality is highly individual linking spirituality to the belief (I) and feeling of being connected to everything else and therefore striving to serve all humankind. Bell and Taylor (2003) are even more emphatic about this focus on the 'I' by arguing that one of the fundamental claims made from the societal and historical exploration into SiW is that change in the world comes through the individual.

Focus on individuals' beliefs and values (I) in relation to self, others and the organisation

While Irish (1999) focuses on SiW in terms of the beliefs and values of the individual, Bell and Taylor (2001), Gunther (2001), Jason *et al* (2001) and Neal (2000), mention that these beliefs and values will have an effect on an individual's relationship to self and others but do not go into any depth on how they might be affected. Vaughan (2002), in her discussion about spiritual intelligence, links an individual's self-concept with their relationship to other while Amin *et al* (2004) focus on the personality factors of the individual and how those impact on their behaviour.

Butts (1999) focuses on practices (It) (e.g. meditation), which will enable the evolution of individual values and self-actualization (I), while Cash and Gray (2000) look at how the expression of individual beliefs (It) can be accommodated within organisational systems and processes (Its). In Freshman (1999) there is an even stronger emphasis and link made between individuals' beliefs (I) and the implications of these for organisational interventions (Its). Krahne, in Krahne *et al* (2003), is even more emphatic by strongly urging that a future research direction should be to look at how business can serve individual spiritual development (I and It) or what business might look like if it were to fulfil all Wilber's four quadrants (I, It, We, Its) rather than spirituality just simply being a part of business.

Lips-Wiersma and Mills (2002) and Lips-Wiersma (2002) look at the tensions between self-agency (I and It) and community (We) in terms of an individual expressing their spiritual self. They conclude that engendering an organisational culture (We) of trust and relationship development can assist in minimizing the spiritual marginalization of the individual within the workplace.

Chalofsky (2003), King and Crowther (2004) and Mitroff and Denton (1999a) to varying degrees link an individual's perceptions to their beliefs and values (I) to how much of their complete selves people feel that they can bring into the workplace. Additionally they argue that these individual perceptions would affect and moderate a person's

behaviour (It) within an organisation. Vega (2002) looks at how an individual's values and viewpoint is aligned with their actions and their relationship to others. Allied with the focus on individual perception and ensuing behaviour, Kinjerski and Skrypnek (2004) link individuals' perception of the meaning of spirit-at-work to their behaviour by giving examples of how their perception has manifested in the individuals' actions.

Baker (2003) and May *et al* (2004), particularly link the individual, their perceptions and subsequent behaviours within their discussions of SiW. Additionally, Kendrick and Robinson's (2000) linking of SiW to an individual's concern extends beyond themselves to embrace and care about others. Further, Giacalone *et al* (2003) argue that as a person's spirituality increases so does the acuteness of their perception and judgement of the ethicality of businesses practices. Additionally, Shakun (1999) links spirituality, on an individual and group level, to what he refers to as right decision making.

In their discussion of SiW, Heaton *et al* (2004) state that organisational change has been traditionally managed by the alignment of structures and systems (Its) to the desired behaviour wanted from the individual (It). However, they see the '*recognition of spirituality as the fundamental aspect of the human personality*'. Heaton *et al* (2004, p.62) suggest that managing organisational change might take another tack. They say that individuals who experience the '*spiritual foundation of life*' can grow and develop in ways consistent with organisational goals (Heaton *et al* 2004, p.63). Neal *et al* (1999) take this argument further by stating that there is a spiritual element to all transformation whether it is on an individual or organisational level. This links to the argument of Tischler *et al* (2002) that developing attitudinal and behavioural spiritual competencies will result in a higher degree of individual work successes and that, they add, has got to be good from an organisational standpoint.

Cavanagh (1999, p.199) who focuses specifically on leadership argues that acknowledging dependence on God gives the manager '*a more stable and helpful vision*' and knowing that '*their success depends on someone beyond themselves*' lessens their stress levels while Konz and Ryan (1999) imply that through the spiritual beliefs and values of the leader the culture of an organisation can be transformed to a spiritual one.

SiW literature focus in terms of Wilber's four quadrants - the 'It' quadrant

This quadrant represents the objective or exterior correlations of the inner states (I) of consciousness, that is, an individual's behaviour.

A total of twenty-seven (39%) articles made the 'It' or upper right quadrant the prime focus of discussion; either on its own or as main co-focus with some of the other

quadrants. Specifically, seven made 'It' the main focus exclusively while fourteen articles combined it with the 'I' as the main focus. Further, two articles combined it with the 'We' or lower left quadrant as the main focus while one article focused on 'It' as well as the 'I' and the 'We'. In addition it shared the limelight with all the three other quadrants as main foci in three other articles.

Berman-Brown (2003) argues that when discussing organisational spirituality it should be thought of in terms of a quality that can be expressed by the individuals who make up the organisation. Boyle *et al* (2003) continue the discourse by suggesting that spiritual work occurs at the point of interaction with others while Kriger *et al* (1999) propose that individual (I) and organisational activity (It and Its) need to foster core values. Additionally, Howard's (2002) assertion that it is the leader's responsibility to create conditions that free organisational energy thus promoting positive relationships, although she does not spend much time in discussing how this spiritual leadership might express itself in specific behaviours.

Ashmos and Duchon (2000) focus specifically on practices such as meditation and self-reflection that they argue can lead to individuals accessing their soul-related inner life. While Cavanagh and Bandsuch (2002) focus their discourse on '*lived spirituality*' that is, the way spirituality is acted out in everyday life, and the need for managers to support those spiritualities that promote moral behaviour and character because '*such spiritualities will maximize the benefits*' (p.116) of SiW. Epstein (2002) goes further by arguing that if individuals understood that their business and professional activities were vehicles to gaining spiritual fulfilment that this may lead to greater individual peace of mind and '*even more importantly a better world*' (p.95).

Eight of the articles focused on leadership in terms of SiW. We have already seen that Cavanagh (1999) and Konz and Ryan (1999) focused primarily on the values and beliefs of leaders while Howard (2002) asserts that it is leadership's responsibility to create positive organisational energy. Other writers' foci, for example Delbecq (1999), were on the 'I' quadrant (leaders' values and beliefs) and their ensuing actions (It) when discussing SiW. Korac-Kakabadse *et al* (2002) follow in this line of discourse and suggest that the beliefs and values of a leader are a starting point for creating a context where individuals can develop their spiritual nature. Hicks (2002) takes a pragmatic approach when he calls for a focus on how the specific religious and spiritual commitments of leaders affect their actions and interactions in the workplace.

Fairholm (1996) calls for the rejection of leadership models that focus on self-interest and argues instead for a focus on spiritual leadership that looks at ultimate ethical

values like integrity and commitment to serving others. Fry (2003) is more forthcoming about the concept of spiritual leadership by arguing that the core values of the leadership (both articulated as well as exemplified through their action) should be the basis of an organisation's mission and vision. He further argues that this is the starting point to creating a context in which the intrinsic motivation of followers is fostered - motivation which is enabled through a sense of calling engendered by the mission and vision.

In terms of individuals researching the field of SiW Lips-Wiersma (2003) links how they carry out the research (It) to their underpinning spiritual/religious beliefs (I). While, Koch (2002) looks at how to objectify and measure (It) the concept of individual spirituality suggesting that SiW research should include more behavioural indices. Further, Giacalone and Jurkiewicz in Krahnke et al (2003) argue for objectivity in terms of workplace spirituality. They argue that only through objectifying will this field of study gain any credence. In conclusion they argue that workplace spirituality needs to be placed within the context of multidisciplinary research which will illustrate how it fits within the broader mainstream research.

SiW literature focus in terms of Wilber's four quadrants - the 'We' quadrant

As we saw earlier Wilber argues that individuals don't exist alone in as much as they are, most of the time, part of some collective. Therefore, individual consciousness (I) is anchored in the Lower Left quadrant of the 'We' which represents the values, meanings, world-views and ethics shared by any collective (group of individuals).

Twenty-two (32%) articles made the 'We' or lower left quadrant the prime focus of discussion. Specifically, five made the 'We' the main focus exclusively while six coupled it with the 'Its' (societal/collective systems) or the lower right quadrant as the main foci. Five further articles coupled it as co-foci with the 'I' quadrant. A further two articles coupled this quadrant with 'It' while one article coupled it with 'I' and 'It'. As seen earlier this quadrant also shared the limelight with all the three other quadrants as main foci in three articles.

Biberman and Whitty (1997) start the discourse by arguing that workplace spirituality can be the common ground for a new work community (We) that is, workplace unity and high purpose can create a service-learning atmosphere where agile business systems (Its) foster sustainability. Waddock (1999) specifically links her argument to Wilber's four quadrants by stating that developing community is an exercise of spirituality which links to the *'left-hand side, the internal expressive side of life'* as

opposed to the '*external, empirically measurable and observable, aspects of the world*' (p.332).

On one hand Garcia-Zamor (2003) contends that the creation of a strong culture, where sharing and caring is pivotal, will lead to the individual having increased morale and motivation. On the other hand Krishnakumar and Neck (2002) and Milliman *et al* (2003) take a different tack arguing that an organisational culture that encourages individuals to practice their unique sense of SiW leads to greater organisational performance. Milliman *et al* (1999) attempts to compromise by suggesting that organisation performance will be enhanced when individual and organisational values are aligned. This, they contend, can be facilitated through increased employee input into the decision-making process, through appropriate HRM practices (Its) and by tapping the mental and emotional aspect of employees.

Some attempt has been made to demonstrate the link between culture (We) and the individual (I). Bradley and King-Kauanui's (2003) research illustrated to some degree that the spiritual culture of three southern Californian college campuses were reflected in the spirituality of the professors who taught there.

As to the influence of culture on the individual, Dehler and Welsh (1994), Burack (1999) and Duerr (2004) argue that SiW can be instigated, communicated, encouraged and reinforced through the leaders, mission and vision, organisational culture (We), processes, policies and work design (Its). Burack (1999) urges that the above be underpinned by sensitivity to and interest in the individual. Dehler and Welsh (1994) argues that this sensitivity will generate inspired action which will ultimately change individual cognition (I) while Duerr (2004) argues for an underpinning of action and reflection throughout. By contrast, as already stated, Berman-Brown (2003) contents that the abstract quality of spirituality does not dovetail with cultural activity or strategic processes and therefore SiW can be considered as a quality exhibited by the individuals within the organisation and that it cannot be attributable to organisational functioning.

SiW literature focus in terms of Wilber's four quadrants - the '*Its*' quadrant

As pointed to earlier in this discourse culture (We), like individual consciousness (I), does not '*hang disembodied in midair*'. Therefore culture is anchored and embodied in exterior, material and institutional forms, that is, organisational systems, processes and procedures which are represented by the Lower Right quadrants of 'Its'.

Eight (12%) articles made the 'Its' or lower right quadrant the prime focus of discussion. Five of the articles made the 'Its' the only focus of discussion. This quadrant also shared the limelight with all the three other quadrants as main foci in three articles.

Neck and Milliman (1994) begin the discourse from the 'Its' perspective by arguing that what they call the Thought Self-Leadership (TSL) process could be used by the organisation to look at SiW. This process, they argue, could influence individual cognitive processes in terms of how the individual views their relationship to their work and the organisation. In 1999 King and Nicol offered a process that they claimed would not only assist managers in '*precluding the dysfunctional behaviour of the spiritually bankrupt*' but at the same time would enhance organisational capacity to '*foster heightened initiative and productivity*' from the workforce (p.234).

Conlin (1999) strongly suggests that spiritually-minded organisational programmes will not only soothe workers' psyches but also deliver improved productivity. However, Tourish and Pinnington (2002) suggest that there can be a downside to these programmes. They argue that organisational-led programmes and processes that attempt to create SiW are overly concerned with the '*achievement of corporate cohesion*' to the '*detriment of internal dissent*' (p.147). They conclude by suggesting that such dissent is vital to effective decision-making.

Finally Jurkiewicz and Giacalone (2004) make an even stronger stand in terms of the importance of policies and processes to SiW. They contend that it is only through these organisational policies and processes underpinned by evidenced organisational values (which exhibit workplace spirituality) that any measurable links will be made between workplace spirituality and organisational performance.

SiW literature focus in terms of Wilber's four quadrants - all four quadrants

Only three (4%) of the articles surveyed attempted to view SiW from the perspective of all four quadrants.

Cacioppe (2000b) argues that Wilber's model can be used to illustrate how leaders and change agents implement both a practical and spiritual way of working. He links the perspective of the quadrants to organisational development in terms of objectives, the development of interventions and processes, and measuring outcomes. He concludes by arguing there is a need to see individuals, teams, leaders and organisations as totally interrelated part/wholes where evolution and development are '*integral to this process and lead to higher level creative processes and structures*' that is, to the '*emergence of Spirit*' (p.117).

Neal and Biberman (2003, 2004) in their introduction to the two special editions of the Journal of Organisational Change Management which focussed on research issues into SiW argue that it is important to be asking deeper questions about the '*purpose of business (I and We), the nature of work (It, Its), the quality of life within organisations (I and We) and the impact of spiritual principles, practices and values (I, It, We, Its)*' (p.8) –(Bracketed terms are researcher's addition).

SiW literature focus in terms of Wilber's four quadrants - Summary – main focus by quadrant

	INTERIOR	EXTERIOR
INDIVIDUAL	<p>SUBJECTIVE (I)</p> <p>Inner states of consciousness</p> <p><i>Individual values, beliefs, meanings</i></p> <p>30% main focus exclusively in this quadrant</p>	<p>OBJECTIVE (It)</p> <p>Behaviour</p> <p><i>Objective or exterior correlations of (I) i.e. behaviour</i></p> <p>10% main focus exclusively in this quadrant</p>
	20% focus shared between I and It (including leadership)	
	7 % focus shared between I and We	
COLLECTIVE	<p>INTERSUBJECTIVE (We)</p> <p>Culture</p> <p><i>Interior (values, meanings or world-views) shared by any collective (group of individuals)</i></p> <p>7% main focus exclusively in this quadrant</p>	<p>INTEROBJECTIVE (Its)</p> <p>Society</p> <p><i>Objective or exterior correlation of (We) i.e. behaviour</i></p> <p>7% main focus exclusively in this quadrant</p>
	9% focus shared between We and Its	

Figure 4 – Main focus of SiW by quadrant

The remaining 8% of the SiW literature was broken down in the following way: 1% focussed equally on I, It and We; 3% linked It and We; and 4% touched on all four quadrants.

2.7 SiW literature – some concluding thoughts

There are four areas to reflect upon as the literature review comes to a close.

The first is the non-empirical nature of the literature on spirituality and/or SiW. Of the original seventy-nine articles looked at sixty-one or 77% were either opinion or non-empirically based while only eighteen or 23% were researched base. Therefore, this current phenomenological research will contribute research-rich observations to a narrow base of empirical work on the subject of SiW. Additionally, to compare and contrast the literature with the researched experience of individuals deemed spiritual by others will further enhance the still fairly non-empirical discourse on SiW.

The second issue of interest is the propensity of the literature reviewed to argue that spirituality and/or SiW is about an internal focus on the beliefs and values of an individual and how those specifically relate to the individual. Mitroff and Denton's (1999) extensive research of corporate America seems to mirror the above tendency to focus on the inner, subjective, and intentional 'I' when viewing spirituality. They state that what participants meant by spirituality fell into what they called the '*inner-individual orientation*' (Mitroff and Denton 1999b, p.26) or what Wilber refers to as the upper left or 'I' quadrant. Could it be that this tendency to emphasis the upper left (I) be a reflection of alienation – both in terms of separation from a transcendent core and the objective world - that was raised in the literature review?

The third issue, with respect to the literature reviewed, was the focus on spirituality and/or SiW from an organisational perspective. Thirty-five or 51% of the sixty-nine articles used in the Wilber four quadrant analyses came from an organisational spirituality perspective. That means that 51% of the literature reviewed talked about what the organisation and its leaders needed to do to enable, allow, or create organisational spirituality through and for its individual members. Additionally, this focus on an organisational perspective is linked to the lack of literature that focuses on the proactive nature of an individual to express their SiW. It will be interesting to see what light the interviewees (who are deemed to express SiW by others in their organisation) shed on these issues from their experience of expressing SiW.

The fourth issue is that one that that is quite rare in the SiW literature cited is that it does not reflect a four quadrant view. As Neal and Biberman (2003, 2004) argue we need to be asking deeper and broader questions about SiW.

The present research attempts to glean insights into how the values and beliefs of the individual (I) and the ensuing expression of them within the workplace (It) affects themselves (I), others (We) and the organisation (We and Its).

In the next chapter, phenomenology, in the first instance, will be looked at in terms of the rationale of using it as a methodology to underpin this particular research and how it is most appropriate to this present study. The chapter will then go on to look at phenomenology: from its historical roots; the phenomenological framework; and the development of this methodology. The key concepts of phenomenology will be explored, that is, the phenomenological life-world, intentionality, and noema and noesis, to illustrate the appropriateness of this approach to the current research.

Chapter 3 - Methodology

3.1 Introduction

The decision to approach this research from a phenomenological perspective was underpinned by two main issues arising from the literature reviewed.

The first was that a substantial part of the spirituality and/or SiW literature was non-empirical in nature as well as viewing SiW through a lens which seemed to reify and give the organisation the capacity and capability of being spiritual in and of itself. To reiterate, I firmly believe that it is the individuals within an organisation that gives it life through their individual and collective beliefs, values and behaviours. Therefore, SiW needs to be explored through those individuals.

Secondly, to give this research more of a 'walk the talk' element I decided that the phenomenological view would be through the lens of individuals who were deemed to be expressing SiW. Within the literature reviewed I could find no such perspective taken. Therefore, an exploration from this perspective would further the evolving study of SiW from a notional and practical level. Phenomenology seemed to be the best fit with its basic premise of interpretative exploration into the life-worlds of individuals who have experienced a phenomenon, in this instance, SiW. Additionally, I hoped that this richness of first-hand experience (albeit self-reported) may also add to the allure of organisational theorists and practitioners alike who had not yet found the enticement to enter into the SiW discourse.

Lastly, the phenomenological notion of epoché seemed to align with my desire to, as much as possible, suspend my assumptive prejudice about what SiW should look, feel and/or sound like to the interviewees

This chapter, then, provides a discussion about phenomenological methodology, addressing some of its historical contributors; the phenomenological framework; the development of this methodology; and how this methodology is most appropriate to the research being done. During this discourse some of the key concepts of the approach are explored: that is the phenomenological life-world, intentionality, and noema and noesis, to indicate the appropriateness of the approach to this study.

Phenomenology (a German philosophical movement that came into being at the beginning of the twentieth century), is concerned with describing and analyzing conscious experience. As Gergen (1999, p.127) puts it *'the nature of individual awareness'*. As Alvesson and Skoldberg (2000, p.36) point out, this is a *'lived'* experience and not passive sensuous impressions.

3.2 Some background

It is my belief that one cannot discuss philosophical views and their attendant methodologies without consideration for some of the underpinning historical perspectives that shaped and influenced the view(s) under discussion. Quite simply any perspective is not suspended in time it is embedded in and built on what has gone before. Therefore although Edmund Husserl (1858-1938CE) is credited with being the founder of (Stokes 2003, p.148) or the motive force in the development of (Stewart and Mickunas 1974, p.15) the phenomenological movement; it may be prudent to discuss the viewpoints of some of the individuals (Descartes, Hume and Brentano) who influenced the work of Husserl.

As Stewart and Mickunas (1974, p.15) point out, although Husserl's contribution came in the 20th century the issues that he grappled with were a legacy of philosophical thought and inquiry not only from the previous century but from the questions that lingered, dominating Western thought, from the 17th century epitomized in the likes of René Descartes (1596-1650CE).⁴

Descartes who is sometimes called the '*father of modern philosophy*' (Stokes 2003, p.72) divided reality into the polarity of mind and body and introduced the dualistic philosophical schools of rationalism and empiricism in response to those questions. Stewart and Mickunas (1974, p.15) say that the questions of Descartes are still our questions, that is how can we have certain knowledge of the world, ourselves or God and what rational justification can we ascribe to this knowledge. Husserl recognized the contribution that Descartes had made to philosophy (even calling one of his best known works Cartesian Meditations). However, Husserl separated his method from that of Descartes saying that Descartes had not gone far enough. It was not enough to assert the fact that 'I am' and that it is the concrete self 'I' who thinks. As Roche (1973, p.13) states Husserl contended that '*one must ground the cogito itself as a pure possibility of transcendental subjectivity, the realm of "absolute being" of Truth and (Platonic) essence*'. Husserl's method will be elucidated below.

David Hume (1711-1776CE) is, as Stokes (2003, p.85) suggests, the philosophical hero of modern day sceptics and empiricists because of his renunciation of all knowledge which could not be gained by the senses. Hume rejected Descartes' notion that consciousness was distinct from, but, at the same time, located in the body – an 'I'

⁴ For Descartes, the cogito (the principle that establishes a person's existence from the fact of his thinking and awareness – Universal Dictionary, 1989) was the beginning of a project in which he attempted to prove the existence of God to guarantee the rest of human knowledge (Stokes:72)

(self) that lies behind the thoughts, feelings and sense impression of the mind – as far as Hume was concerned the ‘self’ was no more than a bundle of sensations and perceptions (Fontana 2003, pp. 160-161). Hume argued that inductive reasoning could not lead us to the truth (we have no grounds for affirming cause and effect and by association the fact that things in the world are necessarily connected (Scruton 1994, p.175)) and because scientific laws were generalizations of inductive reasoning they could not lead us to the truth either.

Like Kant, Husserl attempted, using his phenomenological perspective, to synthesize rationalism (Descartes) and empiricism (Hume) together. This did not mean that Husserl acquiesced to the Kantian dualism of appearance and ‘*thing-in-itself*’ which resulted from the question of how we can justify our right to predicate our ‘*a priori*’ conception of the empirical world (Spiegelberg 1982, p.100). Westphal (1997, p.143) explains that Husserl attempted to combine the Humean heritage of allowing ‘*things to show themselves to us directly without the distortion of pre-interpretations*’ and the Cartesian quest (without the Cartesian assumptions (Stewart and Mickunas 1974, p.22)) for clarity and certainty. Hence, philosophy must be the completely rigorous science which is the basis of all other sciences. Consciousness must be the ‘*absolute point of reference*’ for both the natural and historical world. Westphal (1997, p.143) encapsulate this belief in the saying ‘*Blessed are the attentive, for they shall achieve absolute clarity and certainty*’.

Franz Brentano (1838-1917CE) - Husserl’s teacher and friend - was the first to look at the concept of intentionality (although there was a brief mention of it in Aristotle’s *Metaphysics*). This, for Brentano, was a major characteristic of psychic phenomena. Intentionality, as the concept of ‘*reference to an object*’ was later coined, states that psychic phenomena cannot occur without being related to an object: e.g. ‘*there is no hearing without something heard, no believing without something believed*’. These psychological phenomena were acts which were comprised of experiences, states of consciousness and behaviour. They were transitory processes.

The subsequent Husserlean ‘*intentionality of consciousness*’ was considered by the author to be the central insight in his phenomenological analysis of consciousness (Spiegelberg 1982, p.97) and was to become the structure for all phenomenological analysis (ibid:37).

As Spiegelberg (1982, p.118) suggests, the original inspiration for the phenomenological movement was a protest against what was seen as the

philosophical oversimplifications of naturalism, positivism and psychologism – nothing less than a zealous attempt to reduce everything to the material.

Stewart and Mickunas (1974, p.17) point out that by the beginning of the 20th century philosophy had been relegated from a discipline that was foundational for science and all human endeavours to having no intrinsic power to question the tenets of science at all. Science was now exalted as having supremacy over the resolution of the human condition. Philosophy's role seemed to be the explication of the meaning of logic (the analysis of the basic principles, axioms, and concepts operative in reasoning processes) and language. These basic principles were thought to be explainable by the investigation of what was termed psychic processes which had become the domain of the newly formed science of psychology (which led to the reduction of thought to physical secretions in the brain). If one understood these processes of the psyche then the foundations of logic would be accounted for. However, Husserl challenged the notion that logic could be reduced to secretions of the brain. He argued that logic does not describe how an individual thinks but prescribes how an individual must think if they are to think logically.

Additionally, Husserlian phenomenology fundamentally rejected the duality of subject-object – the belief that an individual's interpretation of what appears (experience) to them would lead them to an objective absolute truth of reality - Husserl came to conclude that what appeared to an individual and their ensuing interpretation of that experience was reality.

So, Husserl was born into a world where, as we have seen, philosophy had become subservient to science and the foundations of philosophy and thought itself were shifting towards the sense that ultimately there are no norms or values (nihilism) (Stewart and Mickunas 1974, p.19). One of the parallels between Husserl and Descartes was their shared conviction that what was needed, in their respective times, was a return to the classical and critical philosophical tradition. Another parallel was their respective search for a *'basis for thought that provided certainty and indubitability'* (ibid:21). Husserl did this, Tarnas (1991, p.374) argued, by focussing attention on *'being' itself, 'on the lived world of human experience, on its unceasing ambiguity, its spontaneity and autonomy, its uncontainable dimensions and its ever-deepening complexity'*.

Let's now shift our attention to the central precepts of Husserl's transcendental phenomenology.

3.3 The Husserlian phenomenological viewpoint

Todres and Wheeler (2001, p.3) argue that Husserl's fundamental concern was an epistemological one, that is to provide a foundation for knowledge. Rooted in philosophy the word phenomenology comes from two Greek words: *phainomenon* meaning 'an appearance' and *logos* meaning 'reason' or 'word', which, when translated means 'reasoned inquiry'. Hence phenomenology attempts to be a 'reasoned inquiry' into the intrinsic nature of 'appearances'. Appearances, according to Spiegelberg (1982, p.6), in the strict sense of phenomenology relate to the 'essential ways in which objects of whatever nature appear subjectively in experience'. One of the basic presuppositions attributed to the phenomenological view is that an appearance is anything that an individual becomes conscious of (Stewart and Mickunas 1974, p.3), or in other words, the way in which the appearances of an object are constituted in and by consciousness (Spiegelberg 1982, p.6). Phenomenological thought is also based on the concept of epoché (a Greek word meaning to refrain from judgement). Simply, or not so simply, we are asked to avoid the ordinary, everyday way of perceiving things (natural attitude)⁵ because according Moustakas (1994, p.33) phenomenology suggests that we hold knowledge judgementally, that is, individuals presuppose that what they perceive in nature is actually there and stays consistent with their perception of it. Epoché asks us to revisit phenomena anew with the wide-openness of the pure or transcendental (separate from the sense-data) ego. When Husserl refers to *essence* it is in contrast to the mere factual *existence* of things considered as the end result of knowledge (Thines 1977, p.109). Husserl's phenomenology was of the transcendental kind. This transcendence should not be confused with the transcendental nature of Plato's soul or the transcendental divinity discussed earlier in the literature review. 'Transcendental' in terms of Husserlian phenomenology refers to the fact that the 'intention' to interpret sense-data is not part of the original sense-data but transcendent to it – *everything is perceived freshly as if for the first time* (ibid:34).

Spiegelberg (1982, p.114) quotes Husserl: '*Every type of first-hand intuiting forms a legitimate source of knowledge; whatever presents itself to us by "intuition"* (sensual intuition – sense-data; categorical intuition – the immediate, non-empirical insight into the type of any possible empirical experience (Stewart and Mickunas 1974, p.41)) at

⁵ Roche:18 points out that Husserl had two interpretations of the natural attitude. For the first he used interchangeably the concepts of *Umwelt* (the enviroing world) and *Lebenswelt* (the lived-in world) which refers to the socio-cultural version of naïve realism present in the natural world. The second, the sensationalistic one, he characterised as the philosophic background to the natural sciences, against which the change from empirical generalisation to theoretical formalism in science must be seen.

first hand, in its authentic reality, as it were , is to be accepted simply for the thing as which it presents itself, yet merely within the limits within which it presents itself'.

Moustakas (1994, p.34) explains that epoché is the first step within the phenomenological process.

The next step he says is the Transcendental-Phenomenological Reduction (transcendental – freshly perceived; phenomenological – transforms the world into phenomena; reduction – it leads us back to the source of the meaning and existence of the experienced world). This suggests that not only the content of experience but its significance is dependent on the individual (subject). Spiegelberg (1982, p.113) argues that this underpins Husserl's commitment to a radical subjectivism (that is the ego is the ultimate source of all knowledge) for which *'subjectivity is the source of all objectivities'*.

The last step, according to Moustakas (1994, p.35) is what Husserl terms the Imaginative Variation (based on the idea of 'free fantasy variation') the aim of which is to grasp the structural essence of experience. Again Moustakas quotes Husserl in clarifying the function of Imaginative Variation as: *'to arrive at a structural differentiation among the infinite multiplicities of actual and possible cognitions'*. Or in others words we can use our imaginations to gain several different meanings in relationship to the life events as we perceive them.

Quoting Faber (1943, p.568) Moustakas (1994, p.49) lists the functions of transcendental phenomenology:

1. It is the first method of knowledge because it begins with the things themselves, which are the final court of appeal for all we know. It is a logical approach because it seeks to identify presuppositions and 'puts them out of play'
2. It is not concerned with matters of fact but seeks to determine meanings
3. It deals both with real essences and with 'possible' essences
4. It offers direct insight into the essence of things, growing out of the self-givenness of objects and reflective description
5. It seeks to obtain knowledge through a state of pure subjectivity, while retaining the values of thinking and reflecting

3.4 The significance of Intentionality

The concept of intentionality (directedness of consciousness towards objects) is fundamental to the Husserlian notion of transcendental phenomenology.

Although Husserl gives credit to his teacher and friend Brentano for having called attention to this unique phenomenon, as Spiegelberg (1982, p.97) explains, the intentionality of Husserl differed monumentally from its original conception. As stated previously, intentionality acquires the meaning of directedness of consciousness towards objects versus Brentano's focus on the immanence of the object in consciousness. Nor did Husserl, as his predecessor had done, claim that intentionality was the necessary or sufficient distinguishing characteristic of physical phenomena.

Merleau-Ponty (2002, p.xix) points out that although the notion of intentionality is quite often cited as the main discovery of phenomenology, its main tenet (*'all consciousness is consciousness of something'*) may appear to be no different from the Kantian notion expressed in the *Refutation of Idealism* that is that inner perception is not possible without outer perception. However, Merleau-Ponty highlights that the main difference rests in the fact that Husserl was not only interested in what 'things' were for but the wider context in which they resided. To understand was to take in the total intention.

This is the difference of going from what a 'thing' represents (Kant) to the entirety of its existence whether that be as Merleau-Ponty (2002, p.xx) suggests the *'unique mode of existing expressed in the properties of a pebble, the glass or a piece of wax, in all the events of a revolution, in all the thoughts of a philosopher'*.

So from what has been suggested above we may conclude that for Husserl intention meant that we must understand or comprehend life not from a place of its overt content but from the broader perspective which includes an individual's psychological make-up, their biography, their political, economic, spiritual and/or religious ideologies which are influenced by the cultural and social context of their lives. Self and the world are 'inseparable components of meaning' (Moustakas 1994, p.28).

3.5 The noema and the noesis

Intrinsic to Husserlian intentionality are the concepts of the noema or *internal* (consciousness of self) and the noesis or *external* (consciousness of the world).

Every intentionality, Moustakas (1994, p.29) explains, is comprised of the noema and the noesis. The noema is not the real object but the appearance or perception of object and this perception or appearance can change depending on the circumstances of the appearance e.g. depending on whether I am standing up or laying down when observing what I call a tree its appearance as well as my perception of its appearance will change. However, saying that, the amalgamation of these perceptual viewpoints (standing up or lying down or any other angle I choose to experience from) will coalesce into my perception that what I am looking at (no matter what the angle) is still

a tree to me. As Moustakas (1994) explains, each intentional experience is also noetic in that the intentional experience has the inherent nature to harbour or give meaning or many meanings to that experience. He further explains by quoting Husserl (1931, p.260):

'What is the 'perceived as such?' (the noema) *What essential phases does it harbour in itself in its capacity as noema? We win the reply to our question as we wait, in pure surrender, on what is essentially given. We can then describe 'that which appears as such' faithfully and in the light of perfect self-evidence'.* (the noesis) – () my insertion.

Although Husserl's concept of the noema and noesis formed a particular juncture in his early journey in attempting to understand the intentional experience, the underlying relationship between the two is important in understanding how beliefs, values and judgements are formed.

To give an example: If, when I see what appears to me to be someone who is constantly drinking to excess, the immediate noematic meaning I might place on or associate with this action is that they are out of control, in need of chemical relief for whatever is going on in their lives; to some extent they are unable to resolve whatever is 'wrong', or to see the interior damage it is doing to their system. When I consider the noetic factors that underlie my noematic meaning I may remember a time when as a teenager a friend under the influence of alcohol recklessly and without any thought endangered his life by jumping into a river from a great height in the darkness of night; or that the only time I drank to excess I felt completely and utterly out of control and at the mercy of my surroundings; I might also remember the death of a loved one through sclerosis of the liver caused by excess alcohol consumption.

The concept of noema and noesis which are the correlates of intentionality seem extremely appropriate to my research. In asking the interviewees, in a fairly unstructured manner to tell me about what they mean by spirituality in the workplace I will identify the noemic 'what'. When I ask about their own expression of SiW in terms of their beliefs, values and practice I may uncover the noetic ('way') aspect of how they experience spirituality in the workplace.

However, it would be beneficial to keep in mind some of the challenges offered up by intentionality pointed out by Moustakas (1994, pp.31-32):

1. Explicating the sense in which our experiences are directed;
2. Discerning the features of consciousness that are essential for the individuation of objects (real or imaginary) that are before us in consciousness – noema;

3. Explicating how beliefs about such objects (real or imaginary) may be acquired, how it is that we are experiencing what we are experiencing – noesis (Miller:1984:8); and
4. Integrating the noematic and noetic correlates of intentionality into meanings and essences of experience

To summarize thus far, Husserl's transcendental phenomenology is the scientific study of things (phenomena) just as they appear to the individual's consciousness free from prejudgement. The aim is to expose the phenomenon by shedding light on the aspects of consciousness and ultimately arriving at an understanding of the essence of the experience.

3.6 Phenomenology and inter-subjectivity

At this point I think it important in terms of tying this approach into Wilber's four quadrant model to spend a little time discussing the relationship between phenomenology and inter-subjectivity (the 'We' and 'Its' in Wilber's model). Although I am conducting this research phenomenologically I cannot ignore the perspective that individuals do not operate in isolation.

Roche suggests Husserl's pure phenomenology was and is recognized as being the most significant for followers of this approach. However, towards the end of his life, Husserl began to suspect that the concept of pure phenomenology did not fit new problems. The reality of the First World War and the rise of Hitler in pre-Second World War Germany toughened Husserl's resolve to understand history, culture and inter-subjectivity. Hence the decade leading up to his death in 1938 was when he began to tackle the ontological and existential challenges of '*man's existence and coexistence among men*' (Roche 1973, pp.9-10).

Husserl would conclude that there was not just '*my world*' but that there were many '*my worlds*' and that '*each man believes as I do that he is one among many*' – an understanding that '*self*' is not the only reality. Put another way Husserl established that the '*world of natural attitude*' is fundamentally taken to be an inter-subjectively social one (Roche 1973, p.11): the lived-world (*Lebenswelt*). Husserl also recognized that the construction of social reality in the 'many my worlds' through thought, word and deed was a practical problem. In other words during an individual's life they are concerned with projects, things, other human beings, their interiority and these issues are not isolated but are part of the continuing flow of one's life. Stewart and Mickunas (1974, p.46) add that Husserl understood that this lived-world is the background for all human endeavours '*regardless of correct, mistaken, illusory, truthful, or erroneous*

orientations'. Husserl's later work therefore attempted, according to Roche (1973, p.31), to 'constitute' the world of inter-subjectivity into the phenomenologically reduced sphere of transcendental subjectivity (pure ego).

3.7 The life-world / lived-world according to Husserl

Spiegelberg (1982, pp.144-145) points out that few (except for insiders) knew of the premise of *Lebenswelt* or the world of lived experience during Husserl's lifetime. The concept had been given little time and attention by Husserl in his later philosophy because he considered one of phenomenology's main functions to be in the study of intentionality in action. One thing he did assert was that what he described as a 'crisis of science' was due to science's neglect of the life-world from which it had taken its start. Roche (1973, p.196) expands our understanding of this accusation by stating that Husserl was keen to point out that natural science was itself an activity made up of a 'community of men' (activity-of-many-subjectivities) engaging in common standards and norms. Therefore if it fails to generally understand such common social activities or norms then it fails to understand its own nature. Science, according to Husserl, in its desire to be objective, was attempting to stand outside the life-world of which it was a part. Thines (1977, p.108) quoting Giorgi (1970) augments Husserl's stance in his analysis of the human science of psychology by reinforcing its lack of relevance to the life-world. Giorgi says that: *'The most obvious implication of such a criticism is that psychology is not yet adequately dealing with the problem of everyday life.....'*

This was to become one of the most '*fertile ideas*' in the history of phenomenology post Husserl (Spiegelberg 1982, p.145) and it became widely known only after Merleau-Ponty (1908-1961CE) introduced it in his writings on studying some of the unpublished segments of Husserl's *Crisis*.

Let us look in a little more detail into Husserl's application of what he termed the lived or life-world. As Roche (1973, p.36) so succinctly states, Husserl's natural attitude (naïve realism) and *Lebenswelt* (the perceived lived-in world) both imply that individuals in society take for granted that all things (e.g. values; purposes; rules; the notion that others are like me but carry out different social functions from me) are real and concrete. As Husserl saw it in his later work it was only after the mundane phenomenological study of an individual's 'natural attitude' (a perception imbued and distorted especially by the scientific interpretation of the world) of their life-world that his transcendental reduction would have a sound basis to access the hidden functions of intentionality. Husserl came to see that it was only in reference to the individual's life-world that an account of even a single perception was complete (Spiegelberg 1982,

pp.145-46). He came to argue, towards the end of his life that the *Lebenswelt* was 'the central theme' of phenomenology (Merleau-Ponty 2002, p.viii).

Roche (1973, p.36) goes on to state that it is this existential situation - an individual in the state of society – that existential phenomenologists spend their careers attempting to describe and understand.

To recap then: through Husserlian phenomenology it is shown how the transcendental ego of self established other egos as equals in an inter-subjective community which is foundational to the inter-subjective world (Spiegelberg 1982, p.140).

However, before we leave this portion of our discussion it needs to be recognized that there has been some criticism of traditional phenomenology. Alvesson and Skoldberg (2000, p.38) suggest that even though the life-world (the everyday lived in world) embraces not only the self but others through empathy (although another's ego is not directly accessible by self it can be understood by putting self-ego in the another's place) it is still a world where the self is viewed as the only reality because it is the only thing that can be verifiably known (solipsism).

Wilber (1997, p.167) demonstrates this in the following example of a card game:

'In the poker game, each card follows a specific set of rules, but the actual rules of the game are not written on any of the cards. Thus, if you merely describe each card, no matter how carefully – that is, if you do a pure phenomenology – you will never discover the 'inter-card patterns' (the inter-subjective patterns) that in fact drive each and every card'.

Spiegelberg (1982, p.140) suggests that on the point of his theory adequately addressing the issue of solipsism even Husserl seemed to have remained uneasy.

This aspect then is a limitation in terms of the phenomenological approach of this research. If the research is based on pure phenomenology there may not be sufficient recognition on how an individual not only shapes but is shaped by both the historical and present aspects of cultural (We) and social (Its) in which the self resides.

Remembering this is crucial to this research because as we have seen from the literature review the historical culture of the predominantly Christian Western influence has shaped how individuals view and relate to the issues of spirituality and by association spirituality in the workplace.

Mitroff and Denton (1999, pp.26-27) argue that according to Wilber a robust approach to spirituality demands the integration of all four approaches ('I', 'We', 'It', and 'Its'). Not

only is each of the four orientations incomplete without the others, but also, and more importantly, each depends on the others for its basic existence and sustenance.

3.8 The Husserlian life-world and the existentialists

As stated earlier it was only after Merleau-Ponty introduced the concept of life-world in his writings on studying some of the unpublished segments of Husserl's *Crisis* that it became a focus of attention for existential phenomenologists.

In developing this concept, the existential phenomenologists moved away from Husserl's focus⁶ by insisting that the observer cannot separate her/himself from the world (Stewart and Mickunas 1974, p.64).

This research will not be based on Husserl's fundamental notion of creating an empirical human science through the method of transcendental reduction to get to the *essence* (whatness) of things. It will be more broadly based on the underpinning Husserlian notion of the need to describe phenomena but with an existential twist which provides a full and rich description of the lived experience. This approach omits the Husserlian understanding of the life-world as an *essential* structure in terms of the knowledge prejudices associated with it which prevented a true account of the life-world being presented. This I believe will allow some insight into the meaning of spirituality in the workplace for the individuals being interviewed, that is the relationship between the phenomenon of spirituality in the workplace and the individual perceiving it. By contemplating the existential phenomenological life-world according to all the participants it is hoped that an insightful collage will be created pertaining to the various approaches to spirituality in the workplace while retaining the meaning that each of the participants holds individually.

It must be acknowledged that there has been some criticism of the 'reflective' nature of phenomenology in terms of accessing the dimensions of an individual's lived experience. Zahavi (2003, p.159) points out that Heidegger (1889-1976CE) suggests that because reflection is a theoretical stance every *'theoretical endeavour, every observation and demonstration involves a certain objectifying mediation, ...introduces a certain fracture between the experience and the experienced'*. Zahavi goes on to say that Heidegger agreed with the likes of Natrop who stated that *'it is not possible to access the dimension of lived experiencing through reflection. Reflection is objectifying; it destroys the living life-experience; it petrifies the stream and turns the experiences into isolated objects'*. Zahavi (2003, p.168) goes on to fortify this

⁶ attempting to describe the *essence* (the 'whatness' of things] of the lived-world from the viewpoint of a detached (devoid of the mere factual *existence* – 'thatness'- of things] observer

argument by quoting von Hermann (2000, p.20) who states that, although Husserl's reflective phenomenology claims to stay true to the phenomena, this is simply not the case. Because of its reliance on reflection Husserlian methodology has been prevented from accessing and disclosing the atheoretical being of the experiential dimension. Simply stated; this means that the experiencer is separated from the experience by objectification – the moment an experience is reflected upon it is no longer lived through but looked at; and is the view the essence of the original experience? Therefore, I believe that this criticism of phenomenology (which claims as its task to describe that which is given, exactly as it is given) should be kept in mind when making any attempts to generalize themes found during the course of this research as 'truths'. We will be discussing the concept of truth and phenomenology later in this Methodology section.

3.9 A further discussion on the notion of epoché and its relevance to this research

Le Vasseur (2003, p.408) points out that a unified approach to the phenomenological research method has not been achieved. She goes on to evidence this by using the concept of epoché or bracketing. Husserlian phenomenology implied that the researcher could suspend prior knowledge when looking at phenomena. However, Le Vasseur points out that even Husserl's student Heidegger (1962) recognized the *'significance of the researchers' past experiences and theoretical conceptions as a problem for interpretation'*. Wimpenny and Gass (2000, p. 1486), quoting Cooper (1999), argues much the same thing by suggesting that the phenomenology of Heidegger differed from that of Husserl in that he considered that phenomenological reduction (or bracketing) was impossible as *'we are too much "beings-in-the-world" to achieve such a state'*. Todres and Wheeler (2001, p.3) position the difference between Husserl and Heidegger by stating that Heidegger shifted from Husserl's epistemological project to an ontological one. As such, they argue, he focussed on *'how interpretation is intrinsic to human existence; it is not something that a human being merely has, but what she/he is'*.

However, as Spiegelberg (1982, p.708) argues, even though phenomenological reduction, for which the understanding of epoché is pivotal, has never been common ground for *'all those who have otherwise aligned themselves to the Phenomenological Movement'*, it is still worth keeping in mind when doing research.

Epoché as stated earlier is a method of understanding that the world-out-there is without meaning until we turn our attention to it. Or, in other words, *'the philosopher should bracket their preconceptions of his or her grasp of that world'* (Bryman and Bell:

2003, p.16). Roche (1973, p.13) suggests that this holds just as much for social reality as it does for the Husserlian focus of logical objectivities and material reality. Stewart and Mickunas (1974, p.48) add that the purpose of bracketing is not to limit experience to the unquestionable but to '*open up experience of the world by discarding all limiting theories and presuppositions*'.

The notion of epoché is important both in understanding the theoretical implications for the phenomenological approach as well as its practical application for me when exploring the life-world of the interviewees. As Lowes and Prowse (2001, pp. 473-74) point out, the Husserlian notion of a '*totally transcendent ego*' free of all pre-suppositions is a philosophical view about the phenomenological basis of all knowledge which in the reality of research activity, with reference to bracketing, is fraught with difficulty. Some like Slife and Williams (1995, p.89) would argue that there is no interpretation that is unbiased. Robson (2002, p.172) argues that it is important for the researcher to approach the research in a mode of reflexivity understanding how their own social identity and background will impact on the research process. Therefore whatever is presented in the interviewee's life-world must be accepted at face value with all aspects of what is given to be treated equally without question. Part of this acceptance is, for me, to bracket my presupposed givens in terms of what I deem as 'known facts' which may be based on science or what I may consider being common sense.

One final note on the matter of epoché or bracketing is the acknowledgement that as a researcher some of my presuppositions (what I hold to be true or any self-created absolute givens) are so embedded in my psyche that they may remain implicit and unrecognised. As Robson (2002, p.172) quoting Ahern (1999, p.408) argues, the ability to put aside preconceptions is more a function of reflexivity than objectivity due to that fact that it is not possible for the researcher to put aside things '*about which they are not aware*'. In addition, even if I am able to acknowledge one or another presupposition, it will be difficult to guarantee that they have been 'bracketed' effectively. It will be important however for me to be constantly mindful of this issue throughout the research process.

This brings us to another important issue in relation to this research - that is what constitutes truth. In the first instance because of the focus of this research it is pertinent to give an overview of the predominantly Christian underpinning of western thought in relation to the concept of truth.

3.10 Assertions of truth down through the ages – an overview

The questions that underpinned ancient and medieval Western thinkers' search continues to this day: namely How can we have certain knowledge of the world, ourselves, God and what justification (rational or otherwise) can we ascribe to this knowledge?

As we saw in the literature review the Christian worldview in the West (from about 1000CE) was, as Tarnas (1991, p.118) states, that Christianity was the authentic proclamation of the supreme God's absolute truth, *'belief in which would change not only the individual's personal fate but the destiny of the world'*.

Prior to the likes of Aquinas, Reason (which had been seen as formally correct logical thinking) had been the interpreter of faith. However with the increased interest in Aristotelian thinking and the new focus on the visible world in the 13th century Reason began to not only encompass logic but also empirical observation and experiment. And this new sense of Reason created a tension between knowledge of the natural world and doctrines of divine revelation.

Then in the 14th century Ockham argued for two truths creating a schism between what man believes and what he knows. The first truth was the absolute and incomprehensible truth of Christian revelation; the second was the observable facts described by empirical science and rational philosophy.

As previously stated, by the end of the late Middle Ages, Luther's revolt split Christianity's medieval matrix in two. Subsequently Christianity was split again and again in an often bloody and vicious battle to see which version of the absolute truth would become pivotal. The *'need for a clarifying and unifying vision capable of transcending the irresolvable religious conflicts was urgent and broadly felt. It was amidst this state of acute turmoil that the Scientific Revolution began, developed, and finally triumphed in the Western Mind'* (Tarnas 1991, p.247),

The Enlightenment was a crossroads where medieval scholasticism (which argued that the constructs of thought were real, and reality was fiction) was left behind for the heightened focus on personal philosophy and the epistemological stance that virtually all knowledge is a result of experience (empiricism). This was a time when objective proof of God was considered essential.

Then Descartes (1596-1650) suggested that the only one certain truth was the thinker's self-awareness. Therefore he deduced that God, the epitome of perfection, must have self-evidently derived from a reality beyond the *'finite and contingent thinker'* (Tarnas

1991, p.277). Descartes along with Spinoza (1632-1677) and von Leibniz (1646-1716) argued that only through the mind's ability to recognize these self-evident truths could certain knowledge be achieved. Newton (1642-1727), a rationalist, believed that mathematics was a solid basis for attaining truth and believed that his discoveries in science and mathematics would allow us a greater knowledge of God through a more concise understanding of creation.

It was then the empiricists, such as Locke (1632-1704), Hume (1711-1776), Voltaire (1694-1778) and Rousseau (1712-1778), who suggested that intrinsic rationality was not enough. The best criterion for truth, in their view, was sense experience. The mind without *'sensory evidence cannot possess knowledge of the world'* but is only able to *'speculate or define terms'* (Tarnas 1991, p.334). Tarnas (1991, p.339) goes on to state that the focus on the importance of sense perception (from Aristotle to Aquinas to Ockham, Bacon and Locke) culminated in the Humean view that only those changing and often chaotic perceptions exist. For Hume all knowledge (truth) was merely opinion – aligned with the Platonian distinction between knowledge of reality and opinion about appearances. Tarnas continues by stating that in the *'long evolution of Western mind from the ancient idealists (e.g. Plato) to the modern empiricists the basis of reality had been entirely reversed: sensory experience, not ideal apprehension, was the standard for truth. Perception was real and you could never know what lay beyond'*.

Kant (1724-1804) through his *Critique of Pure Reason* attempted to curb reason's ambition to gain metaphysical knowledge of the world which transcends any possible experience. God cannot be met within experience and therefore was not an object in the phenomenal world.

Then in 1882 we have Nietzsche (1844-1900) declaring that God is dead due to the shift in Western consciousness to its growing sense of individual power and control through knowledge which was in opposition to the concept of a divine overseer. He decreed the birth of the Superman who would replace God. Or as Wilber (2000a, pp.482-83) puts it, there seemed to arise a need for universal and common truths that could speak to everyone and *'thus truths that must be "truly true", deeply true, for all people - a rush to find and speak a "universal language" whether in science, politics, art, or religion'*. This is a language, which Wilber argues, itself steamrolled over every single trace of individuality wherever it appeared.

Fields (1995), Johnson and Duberley (2000) and Spretnak (1991) concur that post-modernism called into question modernity's notion that there is one correct truth opting

instead for the understanding that there is a multiplicity of perspectives (culturally constructed) which emphasize conflicting thoughts and feelings. At best then, according to post-modernism, the Superman of modernity and his/her thoughts and beliefs are suggestive but never accurate or true. However, Tarnas (1991) and Johnson and Duberley (2000) point out that the notions about knowledge and truth prevalent in modernity are still alive and embedded in Western thought. This could be because, as Scruton (1994, p.5) states, there is a need for humanity to interpret their experiences not just to know the world but to establish and justify their place within its boundary.

3.11 But what is truth?

This section is not meant to encompass an exhaustive critique of the epistemological conundrum of truth that has beset philosophers and scientists from at least as far back as Plato and Aristotle. That is beyond the scope of both this thesis and its author. It is meant to outline some of the thoughts around the subject in terms of this research and then attempt to place the phenomenological approach within the content of the discussion.

Johnson and Duberley (2000, pp.2-3) argue that whether we are consciously aware of it or not we all have a view about what constitutes the notions of true and false; and justified and unjustified beliefs. These views can be so linguistically and culturally embedded in our psyche that we may see these epistemological (what does and doesn't represent justified knowledge) touchstones as merely unquestioned common sense or as given. Even postmodernists share a view of or an approach to the world that seems right to them.

Johnson and Duberley (2000, p.2-3) go on to argue that there is an underlying and circular issue in any theory of knowledge (epistemology). This is that any epistemology presupposes knowledge of *'the conditions in which knowledge takes place'* thus preventing any grounding of epistemology claiming to be scientific knowledge, that is the notion of what constitutes truth or knowledge presupposes an understanding about the conditions that constitute truth or knowledge. As we saw earlier, the main issue for Husserl was that science purported to deal with reality and the verification of reality. However, he argued that science used methods that were generated from its own a priori and then the results of their investigations were presented as fact or truth.

According to Johnson and Duberley (2000, p.4) therefore there are no *'secure or incontestable foundations from which to begin any consideration of our knowledge of*

knowledge – only competing philosophical assumptions that lead us to deal with management and organisations in particular ways’.

Saying that however, many intellectuals past and present have, as I have already stated, spent time and effort in looking at the issues of what constitutes knowledge and truth, and therefore a brief outline of some of the theories in evidence is appropriate.

3.12 Some theories of truth

Scruton (1994, pp.97-111) outlines three theories of truth. Briefly each of these will be looked at in terms of description and application. We will then go on to see where the phenomenological approach is in relation to these theories of truth. We will then place some or all of these theories as well as phenomenological research into Wilber’s four quadrant model.

The correspondence theory of truth

‘To say of what is, that it is, and of what is not, that it is not, is to speak truly’. Aristotle

The basic precept of this theory is that, a thing that is true corresponds to, the thing that makes it true. In other words, the proposition that is true is made so by the fact or objective state of affairs that it is true. An example would be to say that the fact that I am walking down stairs makes the proposition that I am walking down stairs true.

Johnson and Duberley (2000, p.73) state that correspondence theory argues that an account or theory is deemed truthful by direct comparison with *‘the indisputable facts of a neutrally accessible reality’*; if it fails to match then the account or theory must be rejected.

Scruton (1994, p.101) argues against the need for such a correspondence between fact and proposition. Why he asks do we need two *‘things’* when both can be identified in the same way, that is by pointing.

The coherence theory of truth

The basis idea of this theory is that *‘try as you may you will not be able to step outside thought and lay hold of some independent realm of facts. To say what makes one thought true is to express a thought: usually the same thought’*. In other words one thought or proposition is logically cohered to other thoughts or propositions.

This view of truth or the knowledge of knowledge to some extent seems to align with Johnson and Duberley’s (2000) notion that there is no *‘secure or incontestable foundations from which to begin any consideration of our knowledge of knowledge’* as well as Husserl’s argument against the notion of scientific truth.

Scruton (1994, p.102) goes on to argue that there is something appealing about this notion that a true view of the world is one that *'hangs together with each component of thought supporting and supported by every other'*. In this notion of truth we are led to see why the common endeavour of searching for truth links all of our thoughts and how every one of our beliefs is exposed to *'refutation by the trial of every other'*. However, Scruton (1994, p.102) suggests that relation of coherence proves hard to define.

The Pragmatic theory of truth

'To pragmatists the correspondence and coherence theories assume an unacceptably static view of truth. According to James, we make propositions true or false by employing them in a fruitful search for meaning. This is sometimes called an instrumentalist theory of truth. Truth is an instrument to serve people, not vice versa. A true proposition leads us along prosperous verification paths, providing what James calls a 'worthwhile leading – it does not frustrate dynamic progression along intellectual pathways'. Powell:(2001)

This theory attempts to incorporate the best of the correspondence and coherence notion of truth. The pragmatic theory of truth argues that our beliefs constitute a system of logical relationship with embedded presuppositions and an understanding of the way things are. Any of these presuppositions or propositions can be amended as long as all other related, coherent presuppositions or propositions are amended as well. However, the difference in this view is that this 'system' must match our external experience, that is our beliefs must match our experience of the world. But Scruton (1994, p.104) points out that in the Hegelian view that *'experience is a mode of "concept application", and in testing the body of our thought against experience we are once again merely testing thought against thought'*, and thus we seem to be back at the coherence notion of truth.

Scruton (1994, p.105) goes on to argue that if we take the pragmatic approach to truth, in that, a belief is true when useful, we might end up defining utility in terms of truth. That is why, he suggests, individuals like Richard Rorty have decided that we must reject the idea that our *'discourse "represents" or "matches" an independent reality'*. Modern pragmatists might tell us that we are the 'test of truth' in all scientific judgements. Hence this theory may be classed as the pursuit of truth by majority agreement. In addition, according to Scruton (1994), Rorty acknowledges that pragmatists don't really have a theory of truth that is the futile attempt of comparing our beliefs with language-shaped features of reality but instead we should be focused on choices about life-styles.

We will now look at one other theory of truth not covered by Scruton (1994) and that is the Consensus theory.

The Consensus theory of truth

Johnson and Duberley (2000, p.73) state that this theory argues that the truthfulness of any account or theory is based on contextual and socially derived agreements or conventions of those who share a common viewpoint, that is beliefs.

Kuhn's paradigmatic theory are closely related to this view. As Johnson and Duberley (2000, p.74) point out Kuhn's theory suggests that individuals operating from a similar socially constructed paradigm (viewpoint) proactively create a sense of truth about reality. In addition Kuhn suggests that a paradigm cannot be compared or criticized because there is *'no framework of paradigm-independent epistemological criteria by which it is possible to decide between the competing knowledge claims of different paradigms'*.

This seems to suggest what I referred to earlier in the literature review as 'that's one way to look at it' meaning that as Husserl suggested if you look at the same thing from different angles (paradigms) you will get a different view or perspective on the truth of the 'thingness' of whatever you are focussing your attention on.

In discussing the different theories of truth presented here it would appear that there is no independent and universal meta-standard to measure what is truthful which is outside of subjectively or inter-subjectively created paradigms. As Rolston (1996, p.387) argues *'....all our knowledge is relative to our earthbound circumstances in space and time, theory-laden and culture-bound'*. Wilber (1997, p.8) agrees by stating that the *'objective'* world is actually *'set in subjective and inter-subjective contexts and backgrounds that in many ways govern what is seen, and what can be seen'*, in the empirical world.

3.13 But where does phenomenology fit in with the concept of truth

As I have outlined before, Husserl stated that if one were to truly discover the truth of the phenomena under investigation it was necessary to suspend any prejudgements or beliefs about the phenomena in question (Thines 1977, p.127). In addition, phenomenology grew out of a dissonance with a science that only studied material things (objective) that failed to take into account *'the experiencing person and the connection between human consciousness and the objects that exist in the material world'* (Moustakas 1994, p.43).

Moustakas (1994, p.45) goes on to quote Husserl's assertion that: *'For me the world is nothing other than what I am aware of and what appears valid in my cognitions.... I*

cannot live, experience, think, value, and act in any world which is not in some sense in me, and derives its meaning and truth from me'.

In phenomenology, perception is the primary source of knowledge and that knowledge is continually changing and evolving depending on the angle from which an individual views aspects of the world. Perception opens a window to the truth of natural processes. Moustakas (1994, p.65) eloquently sums it up by stating: *'But knowledge does not end with moments of connectedness, understanding, and meaning. Such journeys open vistas to new journeys for uncovering meaning, truth, and essence – journeys within journeys, within journeys'.*

Therefore, it would appear that phenomenological truth is one of evolving meaning, a process of exploration versus arriving at a final destination. It is relational, depending on how a person views whatever they are focusing on and this is one of the reasons that I have chosen the phenomenological approach for this research. I will attempt to capture how the individuals interviewed, in their evolving life-world, at a point in time, to find out at what angle they are looking at the issue of spirituality in the workplace in terms of themselves, others and their organisation and to see from this exploration if there are some themes, characteristics, or viewpoints common to the individuals involved. This is underpinned by an understanding that these individuals have not created their viewpoint independent of the particular and complex socially constructed view that has help shape their own particular viewpoint, meaning and truth.

3.14 How does the phenomenological stance of truth fit Wilber's four quadrants

The phenomenological approach to truth dovetails with what Wilber (1997, pp.4-15) calls the interior and subjective experience (that is consciousness, awareness, mind) that he suggests often does not match the objectivistic and empirical description of the world. He observes that since the inception of the quest for knowledge there have been divergent approaches to its acquisition whether it be in the realm of psychology or theology; philosophy or metaphysics; anthropology or sociology. The empirical disciplines take physicality as the starting point and all theorizing must be anchored in the observable. The subjective, interpretative stance however, starts with the immediacy of consciousness itself, as in the case of phenomenology, where meaning and interpretation supersede the primacy of behaviour. However, even though this research is in the first instance interested in the individuals' interpretations of what spirituality in the workplace means to them; it is also interested in how that belief translates into their behaviour in the workplace.

Wilber suggests that in terms of theology and metaphysics one can also see this subjective (in the guise of Augustine)-objective (in the guise of Aquinas) split which has created an enduring tension in the West. It also is expressed in the divide of modern Anglo-Saxon (British and American) and Continental philosophical approaches; the empiric-analytic approach begun in the main by Locke and Hume versus the view that the world in many ways is an interpretative perception (that is, Kant, Nietzsche, Heidegger).

Wilber (1997, p.4-15) sums his argument up by saying that *'the secret to the universe is not just in the objective maps but in the subjective mapmaker'*. He goes on to suggest that this debate between the *'exterior and interior'*, the *'objective and the subjective'* has persisted in all fields of human knowledge and therefore this should point to the significance of both approaches and not the continuing debate of either's superiority.

Wilber (1997, p.9) argues that any phenomenon can be approached not only from the subjective 'I' or the objective 'It' but also from the collective that is 'We' and 'Its'. In other words, as we have seen in our discussion of the various theories of truth any thought, proposition or presupposition the subjective 'I' holds is intrinsically bound to the not only the outward behavioural manifestation of those thoughts (It) but also cultural practices, language, meanings (We) without which an individual could not form thoughts at all. These cultural components in turn shape and are shaped by material components such as technology, forms of production, institutions, codes of practice etc. (Its). Each of these quadrants of human knowledge, or as Wilber says 'aspects of humanity', are real, persistent and profound; each tells us something about the aspects of the known world. They do not operate in isolation but as an integral system and therefore there should not be any attempt to reduce any one of them to any other.

Each of these quadrants (I, We, It, Its), according to Wilber has its own particular type of truth or validity claim and following on from the last paragraph none of these respective validity claims can be dismissed or reduced either.

The diagram below, adapted from Wilber (1997, p.13), is an illustration of the respective truths for each of the four quadrants which are tied into the various theories of truth outlined above.

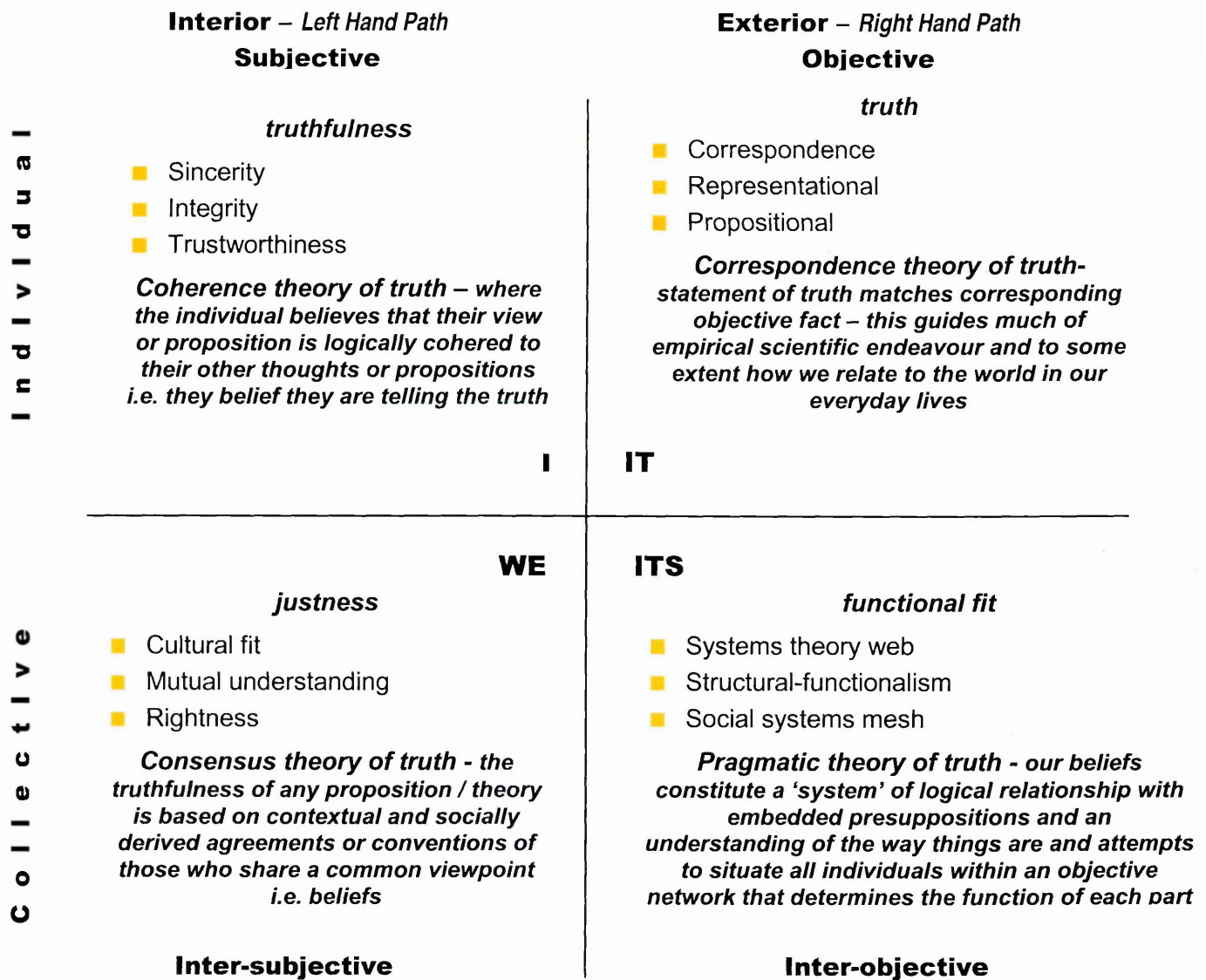


Figure 5 – Aspects of truth in relation to Wilber's four quadrant model

Linking these various notions of what constitutes truth (knowledge of knowledge) with Wilber's four quadrant model and his argument that all these truth claims are significant is to illustrate the equivalent importance of the phenomenological and subjective approach in relation to the objective approach to our evolving understanding of truth. Further, this particular phenomenological research was done with the understanding that it would not and could not establish a universal truth or law about SiW. However, it was undertaken to explore individuals' perspectives on their experience and expression of SiW within the context of organisational life and to bring to light any common themes that come from that exploration. For, as Miles and Huberman (1994, p.8) point out, phenomenology does not lead to covering laws but rather to a '*practical understanding*' of meaning and actions. Additionally, my ability to bracket or suspend all prejudgements (unlike the purest Husserlian stance) thereby purely describing the

essence of others' experiences, can not be achieved. Therefore, all I can hope for is being as truthful (upper left quadrant) and as open about my presuppositions as possible. How I have chosen to uncover my presuppositions about SiW is to have someone interview me with the same questions that I will be asking the individuals who volunteered to be interviewees (see section 5.4.1 for an overview of my life-world in relation to SiW).

However, I still recognize that in the course of the interviews, as Lowes and Prowse (2001, p.475) citing Beech (1999) argue, there is still a distinct chance that I will ask some questions in the course of the interviews that stem from my own preconceptions and also arise to cover some personal agenda.

3.15 Further reflection and summing up the salient points

Between 17 August and 26 September 2005 I embarked on a 460 mile walk along the ancient pilgrimage route in Northern Spain called the Camino de Santiago. This route took me through three distinct but equally arduous, exhausting, wondrous and awe-inspiring terrains. The purpose of this trip is incidental to this research; for me it was a time to reflect, contemplate and raise funds for a charity.

The literature review as well as the methodology section had been mostly written before leaving. Upon reflection I realized, with specific reference to the writing of the methodology section, that it had a lot in common with my journey along the Camino.

Like the Camino, the phenomenological terrain at first seemed vast and uncompromising in its scope and nature. Hence the idea of at least getting to grips with the main philosophical tenets was daunting enough; never mind gaining some intimate knowing about what it really meant for my practice as a researcher.

Some of the language and presentation of the concepts and constructs of phenomenology seemed, to be candid, extremely inaccessible. However, like my walk along the Camino I needed the entirety of my journey through the history and the apparent abstractions of the phenomenological journey not only to discover but also to put into my own words some of the key aspects of phenomenology that are relevant to this piece of research. In addition to the issues already raised throughout this chapter I will now place some of the key phenomenological concepts in relation to this specific research project.

The evolution of phenomenological philosophy is complex.

In simplest terms the phenomenological approach is an interpretative exploration into the life-world of an individual who has experienced a phenomenon – which in this

research is spirituality in the workplace – in an attempt to explore and clarify the events, meanings and experiences of the interviewees.

The main phenomenological tenets applicable to this research are as follows:

- To gain non-critical significant insights into the perceptions, beliefs and values of the interviewees' life-worlds the phenomenological notion of epoché (bracketing my own prejudice about what SiW should look or feel like to the interviewees) needed to be a constant throughout this research (which included the research design and data interpretation stages). Unlike Husserl, I do not believe that, as a researcher, I can extricate my own beliefs and values entirely from the process.
- I cannot align to the Husserlian notion that an individual's consciousness is a cerebral structure separate from the experience and thoughts of an individual which he believed could be identified through the methodology of phenomenology. This research, therefore, is built on the existential view of Heidegger and Merleau-Ponty, which argues that an individual's experience takes place within the context of everyday life and therefore their consciousness and thoughts will be influenced by and influence that contextual space. The core assumption made here is the intertwining and intimacy of an individual and their world. As Kane (2005, p.332) citing Cupitt (1998, p.66) argues: *'everything, including all linguistic meanings, truths, values and indeed reality itself, is a slowly evolving consensus product, the result of an interplay of forces in the human realm....'*
- This notion is congruent with another basic phenomenological tenet, that is, *intentionality*. Simply stated, intentionality expresses the notion that individuals have a relationship or are related to the contexts in which they live. This understanding is inherent in and underpins some of the research questions posed that is 'What has enabled them to express their SiW', and 'What effect do they think their expression of SiW has had on self, other and the organisation'. A challenge therefore, for me as a phenomenological researcher, is to describe the life-world of the interviewees without extricating the individual from their context or in other words creating a dualistic sense of subjectivity/objectivity or separation.
- Another challenge as a phenomenological researcher is the inherent assumption in phenomenology that, once the life-world of each of the interviewees is described, general themes constituting the collective experience of that phenomenon within the community of interviewees can be gathered. This assumption takes for granted the notion that each interviewee linguistically describes their experience in a uniform way that is, 'like' words used to describe their experience of a phenomenon

mean exactly the same thing to each of the individuals. This consideration is also an aspect relating to the issue of the reliability of phenomenological research. Not only is there this issue of the equivalence of descriptors but there is also the issue of different researchers using the same interviewees' data and coming up with different phenomenological interpretations. One of the beauties of the phenomenological approach is as Seamon (2000, p.19) quoting Giorgi (1975) argues: *'Thus the chief point to be remembered with this kind of research is not so much whether another position with respect to the (original descriptions) could be adopted (this point is granted beforehand) but whether a reader, adopting the same viewpoints as articulated by the researcher, can also see what the researcher saw, whether or not he agrees with it. That is the key criterion for (phenomenological research)'*. These specific issues are aligned to the notions of what constitutes truth elucidated earlier in this chapter and are something to keep in mind in the formation of the research design, data interpretation, conclusions and future research recommendations in the ensuing chapters of this thesis.

This chapter's purpose, as outlined at its inception, was to provide a discussion on phenomenological methodology in terms of some of its historical contributors; the phenomenological framework; the development of this methodology; and how this methodology supports the research being done.

In addition I have attempted to place this methodology within the notion of what constitutes truth. This was done to form a measured and thoughtful link between the specific research questions with the methodology chosen and to show the congruency of that approach. The next section will outline the research methods chosen and show how these methods dovetail with the methodological approach chosen.

Chapter 4 - The Developed Method – the research design

Introduction

Maggs-Rapport (2001, p. 373) citing Munhall (1994), Cohen *et al.* (1998), Krasner (1998), Smith (1998) and Smith-Battle and Leonard (1998), argues that research publications fail to define the relationship between research questions and methodology and they lack an appreciation of the impact of methodology on sample size, sampling method, data collection and analysis. Therefore, with this in mind this section will:

- Illustrate (Section 4.1) how the method of collecting data by way of interview is aligned to phenomenological methodology.
- Give an account (Section 4.2) of why I chose to use a quantitative method of data collection (although this method is more aligned to a positivist methodological approach to research than a phenomenological one) in the first stage of my research in relation to the selection of interviewees.
- Describe (Section 4.3) how the phenomenological research study was conducted with relevant theoretical underpinning. The stages of this research study will be outlined diagrammatically in Figure 6 and will be described in detail in the Chapters that follow.

By doing all of the above I will demonstrate how the phenomenological methodology and its appending philosophy has been embedded into and, in the main, adhered to within the design of my research.

Wilber's four quadrants will not be highlighted until the end of this chapter. This is because these four quadrants are a method of contextualizing the common themes that emerge during the final building up stage of the interpretative analysis of the interviews.

4.1 Aligning method to methodology

As Cassell and Symon (1994, p.2) point out, qualitative techniques emerge from phenomenological and interpretive paradigms which are based on the notion that life evolves within a society of shared assumptions about the nature of what constitutes reality (constructionism).

Alvesson and Skodberg (2000, p.4) suggest that an important and distinguishing feature of qualitative methods is that they start from the perspective and actions of the subjects studied and this aligns with the thrust of the phenomenological approach.

Slife and Williams (1995, p.200) point out that phenomenology has a primary interest in the study of the meaning of human experiences. They add that phenomenological researchers rely heavily on interviews and other verbal or written accounts of experience. Creswell (1998, p.122) appears to agree when he states: *'for a phenomenological study, the process of collecting information involves primarily in-depth interviews'*.

According to Wimpenny and Gass (2000, p.1487), quoting Kvale 1996, the interview is considered the main method of data collection within a phenomenological context as it *'provides a situation where the participants' descriptions can be explored, illuminated and gently probed'*. This aligns with Saunders, Lewis and Thornhill (2003, p.248) when they state that semi-structured and in-depth, or non-standardized interviews are used in qualitative research in order to: *'conduct discussions not only to reveal and understand the 'what' and the 'how' but also to place more emphasis on exploring the 'why'*. Robson (2002, p.271) is in agreement when he quotes King (1994) as outlining one of the situations where interviews are appropriate being when a study focuses on the meaning of particular phenomena to the participants. Or, as Cassell and Symon (1994, p.14) say, quoting Kvale (1983), the qualitative research interview is *'an interview, whose purpose is to gather descriptions of the life-world of the interviewee with respect to interpretation of the meaning of the described phenomena'*.

In addition, Lowes and Prowse (2001, p.471) argue that the phenomenological research interview is a *'purposeful data-generating activity, characterized and defined by the particular philosophical position adopted by the researcher'*.

This aligns to the basis my research; specifically, as the title suggests, exploring how individuals, nominated as spiritual by others, interpret and give meaning to how their spirituality affects:

- Themselves – in terms of how the individual thinks and feels about the expression of their 'spirituality' in the workplace
- Others - in terms of how the expression of spirituality affects the individual's professional relationship and interactions with others within the organisation
- The organisation

There is strong precedent, therefore, for the use of interview as a primary source of data collection within a phenomenological study. However, it would be prudent to keep in mind that interviews do not guarantee an *'access to the inner world'* of the interviewee without addressing the issue of *'asymmetry'* of interviewer and interviewee

within the interview process (Atkinson and Silverman, 1997, p.310). There will be a further discussion of this relationship in section 4.3.3.

4.2 The rationale for using a quantitative approach in the first stage of the research

The phenomenology of Merleau-Ponty and other existential thinkers differed from Husserl in terms of the concept of bracketing. Merleau-Ponty *et al* did not believe that the researcher could attain a complete and absolute state of reduction that is could not absolutely set aside all their prejudices and presuppositions. We are after all, they would argue, also part of the shared world as much as are the interviewees. As Hussey and Hussey (1997, p.49) argue, although there are a range of positions under the phenomenological paradigm, *'phenomenologist believe that the researcher is involved with that which is being researched'*.

As a researcher I must explore my prejudices and presuppositions (to the extent that I become aware of them), therefore, the notion of prejudice was taken into account from the very beginning of this research and specifically in the selection of interviewees. A way of bracketing my own presuppositions about what constituted a spiritual person or a person expressing SiW was to have individuals nominate others who they see as being spiritual or expressing spirituality within their organisation. The selection process will be discussed further in Section 4.3.1 Stage 1 – Selection of interview participants.

There is an argument that the combination of quantitative and qualitative research methods enhance and augment research findings. Johnson and Duberley (2000, p.105) state that some management researchers (e.g. Kilduff and Mehra 1997; Gergen and Thatchenkerry 1996) have focused on the liberating potential of the post-modern perspective, arguing that it frees researchers to mix and match various perspectives or research styles in order to challenge conventional wisdom.

Alvesson and Skoldberg (2000, p.4) suggest that sometimes a purely quantitative method may be appropriate while in other cases a purely qualitative one is apt and in others cases a combination of the two is fitting. They go on to say that even in the case of mainly qualitative research it may sometimes be sensible to include certain simple quantifications.

Additionally, some of the analysis of and collation of common themes will be presented as a percentage of total interviewee responses. This may, for some, also reflect a quantitative approach to what is in essence a qualitative phenomenological study. However, the rationale for the use of percentages is that it is a means of illustrating the extent of the interviewees' focus of attention in terms of their beliefs, values and behaviours in relation to their experience of SiW.

Before proceeding to Section 4.3 I will present a diagrammatic overview of the stages of the design and conduct of this piece of research.

The research was designed to be conducted in eight stages, summarized in **Figure 6 – Stages in the design and conduct of this phenomenological study** and explained in detail below.

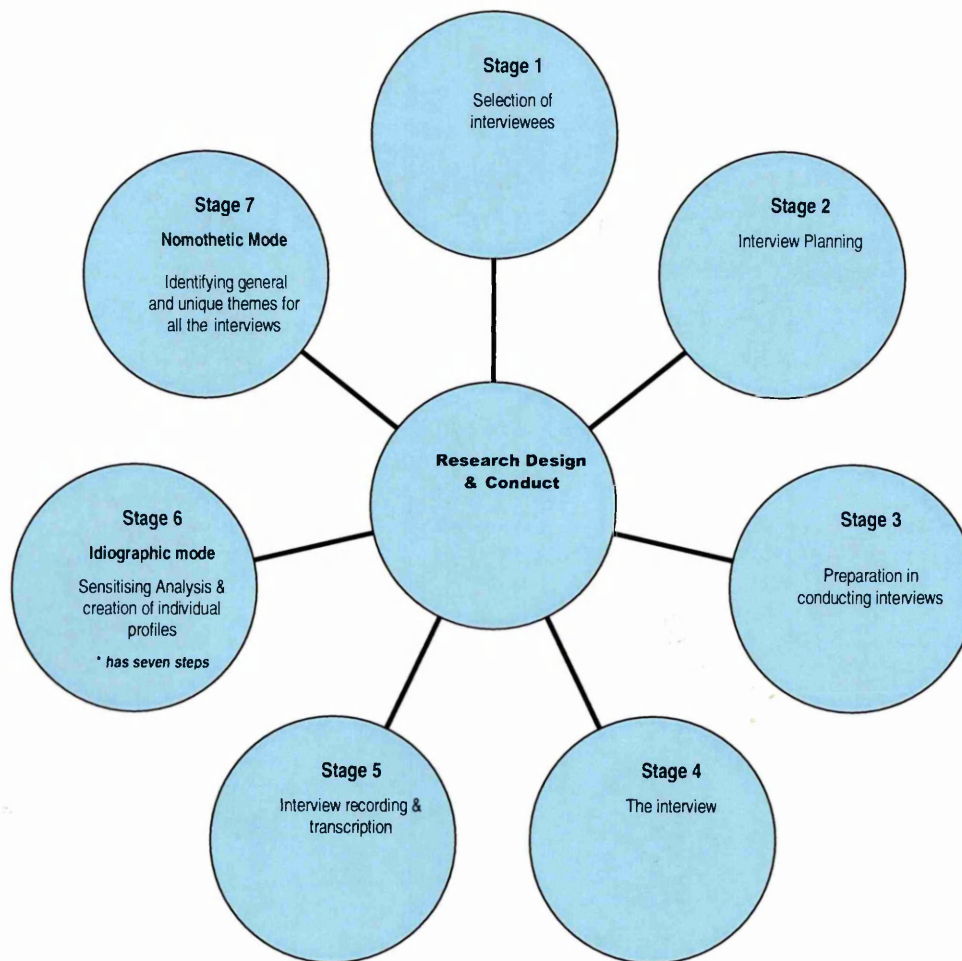


Figure 6 – Stages in the design and conduct of this phenomenological study

4.3 The Design and conduct of this phenomenological study

4.3.1 Stage 1 – Selection of interview participants

In view of the concern not to allow personal prejudices to influence the selection of interviewees, I made a conscious decision not to self-select a sample of individuals who were deemed to express attitudes and behaviours synonymous with what I considered spiritualness. This view combined with Flick's (1998, p.230) outlining of Denzin's (1989) concept of methodological triangulation (between-method - e.g. combining a questionnaire with a semi-structured interview) was extremely beneficial. It led me to understand that using a questionnaire would assist in the sampling strategy for the selection of interviewees in the second stage of the research process. Creswell

(1998, p.118) asserts that there is a narrow range of sampling strategies for a phenomenological study. Consequently, in this research, the criterion chosen for the selection of interviewees was that they were described as being spiritual by others in their organisation through the use of an initial questionnaire. This, combined with the decision to send an electronic questionnaire to everyone within the organisation, would at least bracket to some extent my own prejudices and presuppositions about what constituted a spiritual person.

The size of the sample was therefore dictated primarily by the number of potential interviewees willing to come forward and be interviewed.

The selection of the two organisations where the interviewees were employed was based primarily on the willingness of the organisations to allow their employees to take part in the initial electronic questionnaire which ascertained potential interviewees. Two other organisations, that were approached, declined the invitation to participate.

4.3.2 Stage 2 – Interview planning

Next I came to the issue of what type of interview to use within the research. Because I had a clear focus for my research (which is indicated above) I decided that the interviews conducted should be of a semi-structured nature. This decision is supported by Bryman and Bell (2003, p.346) who state that if a researcher has a fairly clear focus rather than a general notion of doing research on a topic it is most likely that the interviews will be of a semi-structured nature. To a certain extent I had areas that I wanted to cover with the participants which were:

1. What they might mean by the term 'SiW'
2. Discussing their own expression of 'spirituality at work' - both in terms of beliefs, values and practice
3. How that expression, according to them, effected their relationship to themselves, others and the organisation
4. What had, if anything, enabled them to express their SiW
5. And then once again getting them, after their current discussion, to say how they would define SiW
6. And as an ending giving them an opportunity to say anything else they wanted to say that hadn't been covered in the discussion so far

These areas of exploration were based upon providing descriptions of the interviewees' lived world in relation to their understanding of their spiritual expression and how, from their perspective, it affected themselves, others and the organisation.

To create a dynamic flow within the interview process the first and second areas would be used as a primer to start the dialogue going and I attempted to weave the other areas of focus into the responses of the participant.

The method of semi-structured interview still strongly aligns with both the exploratory and explanatory nature of a phenomenological approach where the researcher is attempting to capture the meaning of a phenomenon within the life-world of the research participant. This perspective on semi-structured interviews is supported by Saunders, Lewis and Thornhill (2003, p.248) as they state that semi-structured interviews can be related to both exploratory and explanatory studies.

Lowes and Prowse (2001, p.476) citing Hutchinson (1986) argue that the credibility of research findings is dependent on both the procedures used to generate and analyse findings as well as the researcher's self-awareness throughout the research process. They go on to suggest that within the Heideggerian phenomenological interview process the interviewer acknowledges and documents their preconceptions as well as the possible impact these preconceptions have on the interview structure and interviewee's responses.

With this in mind I recognize that by the very fact that there were areas I wanted to cover (1 - 6 above) in the interview situation as Easterby-Smith, Thorpe and Lowe (1991, p.79) suggest, I have, to some extent, already *'imposed my own reference frame on the interviewees'*. Further perspective is offered by Wimpenny and Gass (2000, p.1489), who argue that there is a tension between having a *'frame of reference for interview questions'* and the *'naivety identified as essential'* by many phenomenological researchers.

Taking these arguments as a starting point I felt that it was extremely important, in minimizing my 'contamination' of viewing the life-world of the interviewee, that I consider other issues that could impact on the richness of data collected. With this in mind I explored the interviewing relationship more deeply in an attempt to understand more fully its dynamics.

4.3.3 Stage 3 – Preparation for conducting the interviews

What follows are issues for the researcher to consider in creating, as much as possible, a free-flow of sharing by the interviewee on the subject area being explored by not underestimating the complexity of the interview situation. The researcher's understanding of this complexity will raise the importance of the interview process within the subject being researched. In addition, the knowledge will affect the planning and conduct of the interviews in relation to the interviewer's thoughts and behaviours.

Easterby-Smith, Thorpe and Lowe (1991, p. 74) quoting Jones (1985, p.47) argue that there is no such thing as '*presuppositionless*' research. This is congruent with my belief that I can not stand completely free of prejudice (bracketing - in terms of the purest Husserlian approach) within phenomenological research and therefore I will take a Heideggerian standpoint. As Lowes and Prowse (2001, p.474) suggest this standpoint recognized that the phenomenological interview is "*co-created*" by both interviewer and respondent - products of human interaction where each one has an affect on the responses of the other'. Ashworth (1987, p.18) adds to this by arguing the humanness of the research interaction where '*nothing can stop the researcher being meaningfully communicative*'. Therefore, it must follow that if the interview is co-created, then the experiences of the researcher and participants are reflected in the data collected. Saunders, Lewis and Thornhill (2003, p.259) suggest that gestures (both verbal and non - which include things like tone of voice and body language), which indicate the interviewer's view should be avoided during the interview.

In addition, the inherent dynamics of an interview situation skews the power relationship. Whereas, in a general interchange of information there is a reciprocal exchange of questions, within the interview situation the interviewer is charged with questioning a willing subject. As Alvesson and Skoldberg (2000, p.120) argue power relations infiltrate the communication process making it difficult to attain '*sincerity, correctness and legitimacy in the communication*'.

Note: see Appendix 5 for:

- the email sent to potential interviewees for organisation 1 and organisation 2
- the script of what was outlined to the interviewee prior to the commencement of the interview

4.3.4 Stage 4 - The actual interview

Awareness of the co-creative and power dynamics of an interviewing relationship is key to any researcher attempting to create what Saunders, Lewis and Thornhill (2003, p.245) suggest the essence of an interview to be: '*a purposeful discussion between two or more people*'. Within this purposeful discussion it is the job of the interviewer, as Robson (2002, p.274) suggests, to facilitate the interviewees to speak freely and openly. It is crucial to the level of depth and richness of the information collected on the interviewee's life-world that the free flow of information is not hindered in any way or at most maximised by understanding the dynamics of the interviewing relationship.

This starts right up front by the very location that is chosen for the interview. If the participants feel safe and relaxed in the environment chosen then it will facilitate their

willing to think deeply about the questions asked. In terms of this research, interview rooms were set up in a convenient and familiar setting with a consideration for privacy being that they were sufficiently distant from the participants' workspace for them to feel relaxed and open. As Bryman and Bell (2003, p.348) suggest, finding a quiet, private space in which to conduct an uninterrupted interview can be one of the most difficult tasks for qualitative researchers. Although all of the individuals taking part in the research project (by virtue of the fact that they had agreed to take part) were volunteers it was still vital that on the day each person felt safe and comfortable and willing to enter into the interviewing process.

Once the environment was as conducive as possible to an open sharing of the participants' beliefs and values, it was important that I made sure that they fully understood both the purpose of our time together and the specifics of the process. This was accomplished, after welcoming and thanking them for their time and before I turned on the recording device used, by explaining what was going to occur. I reminded them (as I had sent out the questions in an email prior to their acceptance of being interviewed) of the subject matter and the form it would take. I also told them that I would be asking their permission for three things once the tape had started, which were to:

1. use the mini disc to record,
2. take notes from time to time if needed, and
3. use the information gathered anonymously within my research.

This further seemed to put them at ease with what was going to take place.

The approach to questioning is another area that needs to be considered when planning and conducting effective interviews. Questions need to as open as possible to allow the interviewee the space to explore their life-world freely (Saunders, Lewis and Thornhill 2003). Creswell (1998), Bryman and Bell (2003) and Easterby-Smith, Thorpe and Lowe (1991) remind us that a good interviewer is a listener rather than a speaker during the interview process.

According to Easterby-Smith *et al* (1991, p.76) the interviewer must '*refrain from projecting their own opinions or feelings into the situation*'. Therefore open questions ('How' and 'What' type questions) were used to explore, clarify and focus on some element of the interviewees' narrative.

Ending an interview is just as important as beginning it. As Cassell and Symon (1994) suggest, each interviewee was given an opportunity to say anything else they wanted

to say that hadn't been covered in the discussion so far. Once they had either taken up that option or concluded the interview by saying that there was nothing they wanted to add, each participant was thanked for taking the time to be interviewed. In addition, I told them the timing for the completion of the thesis would be approximately two years and that they were welcome to have a copy when it was complete. I also asked their permission to contact them if I needed to clarify further what they had shared with me on the day. All the interviewees gave their verbal permission.

4.3.5 Stage 5 - Interview recording and transcription

All interviews were audio-recorded by me and then transcribed by two individuals who had no other role within this research and therefore no vested interest but, as accurately as possible, to transcribe the interviews. Two individuals were used because each was restricted in the amount of immediate time they could spend on transcription. The interviews were transcribed verbatim including any comments or questions raised by the interviewer. The decision to get someone removed from the research to transcribe was a further attempt by me not to 'contaminate' what was said by the interviewee by means of paraphrasing by putting my own slant on comments made. I believed that individuals more detached from the research subject would be less inclined to paraphrase what was being said. However, Bryman and Bell (2003) point out that even among trained transcribers, errors can creep in.

4.3.6 Stage 6 - Undertaking Phenomenological interpretation of interview transcripts

4.3.6.1 Overview

This phase of my research is both crucial and challenging; specifically *how* could I create and apply an appropriate process which consistently and adequately represents the life-world of interviewees. Moreover, how do I, without prejudice, uniformly break down the data each respondent provided with the eventual view of creating not only succinct and accurate life-worlds for each interviewee but ultimately some thematic picture of their collective life-worlds.

What I wanted was a 'foolproof' step-by-step process neatly outlined by other phenomenological researchers who had gone before me. This however was not to be found.

The philosophical study of phenomenology outlined in my methodology section had done little to prepare me for the practical aspect of creating a method of explicating the phenomenological life-worlds of the interviewees. In other words I had grasped the '*what*' of phenomenology but not the '*how*'.

In contrast to the wealth of sources on the philosophy of phenomenology there seemed to be a dearth of literature which gave a step-by-step process of interpretation. This lack was echoed by Turner (2003, p.18) when quoting Roberts and Taylor (1998, p.109) '*many of the so-called phenomenological methods leave prospective researchers wondering just what to do*'. Further Turner (2003), quoting Caelli (2001), argues that researchers '*must look long and hard to find materials to assist them in developing their research plans*'.

This added to my anxiety to 'get it right' in terms of the interpretation of the interviews from the outset as I didn't have the time or inclination to go very far down this track without being clear about an appropriate process. This anxiety was heightened by the understanding of the criticism of qualitative methodology that it sometimes had an apparent lack of rigour. Rigour, of course, would/should include a full description of the steps a researcher takes in the analysis process. On the other hand, Clavarino, Najman and Silverman (1995, p.224) quoting Buchanan (1992, p.133) argue that the quality of qualitative research cannot be determined by prescribed formulas (processes), rather '*its quality lay in the power of its language to display a picture of the world in which we discover something about ourselves and our common humanity*'. Even so I decided that this piece of research would (as rigorously and succinctly as possible) follow a clear and consistent process.

Peter Ashworth, from Sheffield Hallam University, an established phenomenological researcher, gave some direction of where to begin to search out this 'practical guide' that I was looking for by suggesting an article by Colaizzi (1978), '*Psychological Research as the Phenomenologist Views It*'.

Another benefit derived from the meeting with Peter was to give me some confidence that my sense of being overwhelmed with the task in front of me was normal and part of the process. An off-hand comment that Peter made bolstered my wish to continue to search for the 'how' of the phenomenological process – he simply said '*at least you are asking these questions before you start the process; this is a good sign*'.

Another source which assisted in creating an adequate phenomenological process was Moustakas (1994) with his examples addressing phenomenology from various perspectives.

My search led me to not only Colaizzi (1978) and Moustakas (1994) but also Giorgi (1985), Hycner (1985) and Kvale (1996). Additionally my search led me to a very helpful article by Devenish (2002) in the Indo-Pacific Journal of Phenomenology where

he outlined similar difficulties to those I was encountering in 'getting started' on my journey.

Further, for Stage 6 (see Figure 6) I decided to keep a log of reflections as I proceeded in order to describe and delineate issues that arose. The detail of this reflection would act as an audit trail in terms of the thoughtfulness and rigor of the method chosen and executed to interpret the interview transcripts.

What follows is a theoretical and met discourse on each of the progressive steps of the Stage 6 exploration in relation to the underpinning theory and an overview of the method. For a comprehensive and reflective account of the interpretative process with its appending rationale for the various iteration of the process please see Appendix 6.

Method: steps to create an initial interpretative way forward

Using the above authors I explored their collective approaches to practical processes of interpreting interviews in phenomenological research. This was done to explore both the similarities and the differences in their processes.

Colaizzi (1978) describes 7 steps; Moustakas (1994) in his modification of Stevick (1971), Colaizzi (1973) and Keen (1975) describes 9 steps; Moustakas (1994) in his modification of van Kaam (1959, 1966) describes 8 steps; Giorgi (1985) describes 4 steps; Hycner (1985) describes 14 steps while Kvale (1996) describes 5.

The steps that follow are a collage of their respective procedural viewpoints that I believe will culminate in the ultimate goal of this research which is to represent the individual and collective life-worlds of the interviewees in an accurate way. This in turn will lead both researcher and reader to better understand the focus of this research.

Borrowing a concept from Devenish (2002) I have developed an initial research key (which evolved over the interview interpretative process) to assist in interpretation of interviewee's views and ultimately to ensure that any eventual 'meaning units' created are directly aligned with the original research questions.

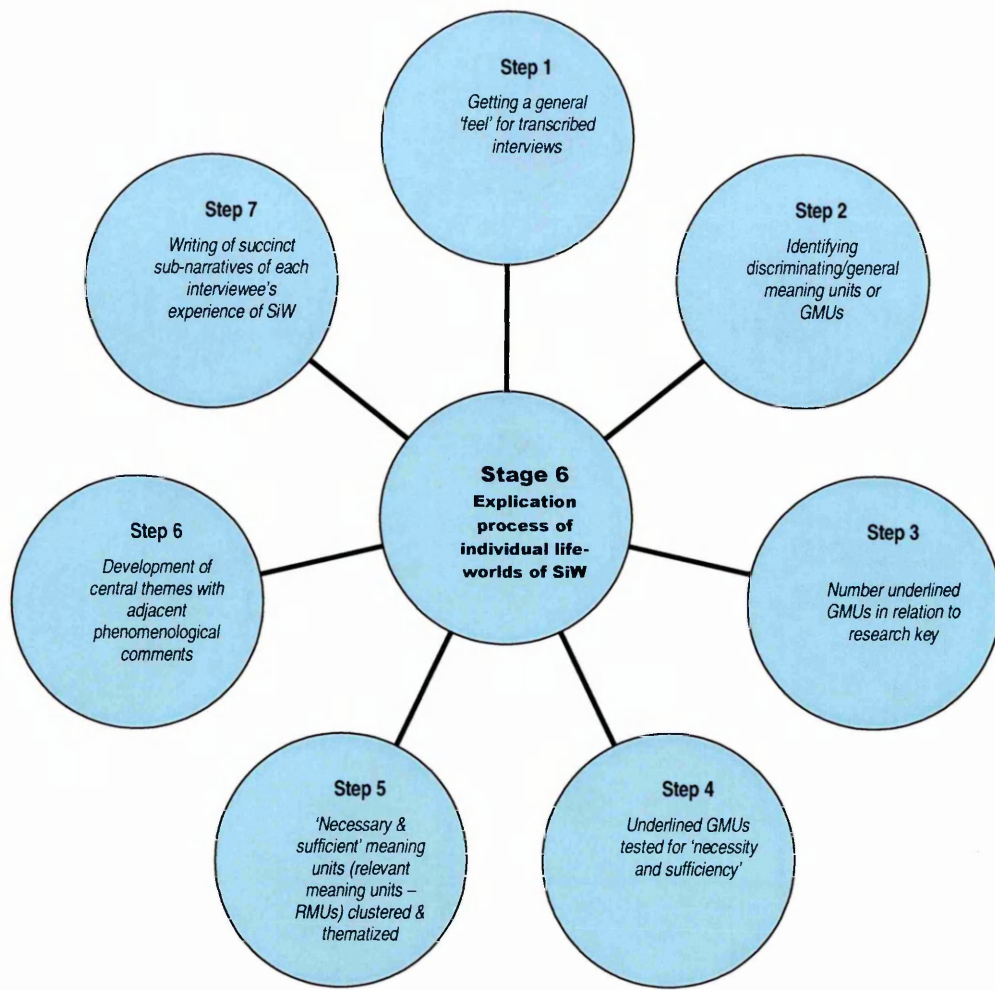


Figure 7 – Steps in Stage 6 – explication of individual life-worlds of SiW

What follows is a more detailed look at Stage 6 through each of the steps 1-7 outlined above.

4.3.6.2 Stage 6: Step 1 – getting a general 'feel' for transcribed interviews

Stage 6: Step 1 - *Theory*

In the first instance Colaizzi (1978), Giorgi (1985), Hycner (1985), Kvale (1996) and Moustakas (1994), suggest that the transcription of interviews should be read and re-read in order to get a general sense of the whole statement made by the interviewee.

This phase is not to be taken lightly. It is crucial that the interviews are read and understood by the researcher from the perspective (as much as it is possible to bracket one's own perspective) of the interviewee. Therefore even at this early phase I was reminded of the importance of allowing the interview content to speak from its own place.

Stage 6: Step 1 - *Method*

Creation of a Research key

To assist me in gaining a general feel for the interviewees' voice a research key was developed. This key acted as an aid-mémoire to direct my focus of attention in terms of exploring the interview content aligned to the specifics of the research questions. This research key went through a few iterations before I had created the most useful way for me to conceptualise the interview content presented.

Even at this stage I began to notice that interviewee responses did not always naturally, easily or neatly 'slot' or align neatly and succinctly to either the question posed or for that matter the research questions. What I mean is that some interviewees, more than others, would 'meander' around or go off on tangents in terms of the specific questions posed. This early realisation proved to be a constant throughout the interpretative process. Therefore, there was a tension to both honour the totality of the interviewees' contributions as well as the specific exploration of this study.

Why did I chose to create a research key at this point in the process when its intent is to simply get a general sense of the life-worlds of each of the interviewees. For me, the simple act of reading is not as rich a method for beginning to glean understanding as it may be for some other researchers. I find that 'jotting down' some elements of the interviewee's contribution in terms of their experience helps me to begin to get a deeper sense of their life-worlds. The research key and ensuing tables are an electronic form of 'jotting down' in the margins of the transcribed interviews.

4.3.6.3 Stage 6: Step 2 – identifying discriminating/general meaning units or 'GMUs'

Stage 6: Step 2 - *Theory*

Hycner (1985) argues that at this stage the identification of emerging specific units of meaning is done in general terms only. In other words it is done with openness and at this point does not yet address the research question(s) to the data. He goes on to state that it is a crystallization and condensation of what the participant has said and still uses direct quotes from each of the interviewees.

Stage 6: Step 2 - *Method*

I both identified (by using the return key and a number of variations of bullet-points and indentations within the transcribed interviews) and underlined these general meaning units (GMU) under each of the questions posed in the interview. What I mean by this is

that I isolated phrases which appeared to have a single meaning for the interviewee in response to each of the questions posed.

Of course the interview questions posed broadly address the research questions, which might seem contrary to Hycner's (1985) guidance above. However, to varying degrees, questions were asked in the course of the interviews in order to gain clarity about the issues raised by each of the interviewees.

4.3.6.4 Stage 6: Step 3 – number each underlined GMU in relation to research key categories

Stage 6: Step 3 - *Theory*

This is where I went through and numbered each of the underlined 'GMU' in relation to the categories created in the research key. The purpose of this step is to enable future grouping (sorting) of the interviewee's responses in order to align them more closely with the six research questions posed by this study. Stage 6: Step 3 incorporated:

- **Stage 6: Step 3a.** go through and number each of the underlined 'GMU' in relation to the categories created in the research key
- **Stage 6: Step 3b.** sort the GMUs into related groups established in the research key

4.3.6.5 Stage 6: Step 4 – test for necessity and sufficiency of each GMU

Stage 6: Step 4 - *Theory*

In Stage 6: Step 4, as Moustakas (1994, p.120) argues, each of the underlined expressions will be tested for two requirements:

1. Does it contain an aspect of the experience that is a necessary and sufficient constituent for understanding it (here *necessary* is in relationship to creating a whole picture of the interviewee's experience - that is, the descriptor is *necessary* to giving a complete picture of the phenomenon; and *sufficient* in that nothing else needs to be added to the descriptor to have a complete picture of that particular descriptor)
2. is it possible to abstract and label it? If so Moustakas (1994) concludes that it is an horizon of the experience.

All GMU expressions not meeting those requirements are eliminated. Overlapping, repetitive, and vague expressions are also eliminated at this juncture

Kvale (1996) also argues for this need to interrogate the GMUs in relation to the purpose of the specific research questions.

Additionally, Hycner (1985) states that in this step the researcher delineates the GMUs in terms of relevance to the research question to determine whether what the participant has said responds to and illuminates the research question. He argues further that this is a critical phase in the interrogation of the interviews.

Hycner (1985) gives some other good advice in terms of establishing the relevance of a unit of meaning. He advocates the noting of the number of times a unit of relevant meaning was listed. He states that this repetition might indicate how important that particular issues was to a interviewee.

I saw the criticality of this phase in that at this point vital data may be left out which further illuminates the research question or that trivial or irrelevant data could be used to inappropriately describe the essence of the phenomena.

I also realized that, although this is a phenomenological study, my subjectivity as a researcher could profoundly affect the outcomes of what is presented as the life-worlds of the interviewees. This was compounded by the practical implication that I am not able to check back with all the participants about what I have, to some extent, subjectively interpreted as their experience of the phenomenon of SiW.

The reasons for this inability to verify the interpretation are:

1. because of my desire to honour the anonymity of each of the interviewees I have no specific way of linking the interview transcripts back to each of the specific interviewees
2. some of the interviewees have now moved on in their employment and I have no way of contacting them
3. a resource issue – there are time and financial resource implications in attempting to interact with each of the interviewee again, however I will check with four of the interviewees to make sure that I have not mis-represented their views in a substantive way. This sampling will be used as a barometer to gauge whether or not my representation of all the interviews was in line with their views. Four interviewees will be asked to comment on how I have represented their views. This will be done by presenting them with both a copy of the interview transcript and with a copy of the final description of their life-world.

This, of course, is a limitation of this research and in recognising this I take on board the critical nature of this step of the process and attempted to let the data speak. That meant that I attempted (to the extent that I am aware of it) not to filter or interpret what

was being said. This bracketing was helped by a process that was taken in Stage 6: Step 6 that assists in representing the interviewee's phenomenological experience as accurately as possible – that is all interviewees' descriptors given the status of 'central themes' by me were checked against the original interview transcript to determine if they were either explicitly expressed or compatible with the contents of the relevant interview.

The abstracted and labelled units of expression that came out of Stage 6: Step 4 became the *relevant meaning units* or *RMU* for Stage 6: Steps 5 and 6. Even though in step 4 these labelled units of expression are still in the form of direct quotes from the interview transcripts (the direct voice of the interviewees) it was clear that I had interpreted the interviewees' experience by including and/or rejecting parts of what they said as valid to and/or an illumination of the specific research questions.

4.3.6.6 Stage 6: Step 5 – clustering and theming of RMUs

Stage 6: Step 5 - *Theory*

This step Moustakas (1994, p.122) states, in his modification of the Stevick(1971)-Colaizzi (1973)-Keen (1975) method, is to relate and cluster the invariant (relevant) meaning units of each interviewee's experience into themes. These themes form the core (essence) of the experience for that individual.

Hycner (1985) concurs by stating that at this juncture in the interpretative process one should look for and document the common themes or essence that unites several discrete units of relevant meaning (while attempting to bracket any presuppositions).

Colaizzi (1978) suggests that the researcher do the following to ascertain whether any themes are lost from the original interview content:

1. refer clusters of themes back to the original protocols in order to validate them, that is, is there anything contained in the original protocols that isn't accounted for in the cluster of themes
2. at this point discrepancies may be noted among and/or between the various clusters; or even contradiction – this is where a *tolerance for ambiguity* is required by the researcher

Simply stated this means that I clustered any and all *related RMUs* pertaining to each of the research questions into a thematic label.

Stage 6: Steps 1-4 have involved the 'breaking down' of the data provided by each of the interviewees. These steps underpinned and facilitated the process of discovery

crucial to the phenomenological approach (rather than the verification/falsification of more empirically focussed research).

In Stage 6: Step 5 the *clustering and theming* aspect began the process of 'building up' the life-world of the interviewees specific to the research questions.

Stage 6: Step 5 was broken down into a further two steps, which enabled me to become clear about each aspect of this step and some key factors to be kept in mind as I journeyed through.

Stage 6: Step 5a.

Clustering as Hycner (1985) reminds the researcher can only happen if the RMUs naturally cluster together, that is, are there some common themes or essences that unite several discrete units of relevant meaning.

Stage 6: Step 5b.

Once this clustering is complete Hycner (1985) states that the next step is to determine themes from the clusters of RMU by interrogating all the clusters of meaning to determine if there is one or more central themes which expresses the essence of these clusters. Within this step Devenish (2002, p.5) reminds the researcher to take note of multiple references to aspects of the interviewee's experience when identifying these central themes.

4.3.6.7 Stage 6: Step 6 – create a table with central themes and adjacent phenomenological comment for each interviewee

Stage 6: Step 6a - create a table with central themes for each interviewee - *Theory*

In this step I created a table with each of the numbered central themes. These central themes formed the basis of the *textural* succinct sub-narrative describing the experience of each interviewee in relation to SiW. This sub-narrative to varying degrees included the thoughts, feelings and struggles of each interviewee in terms of their phenomenological experience of SiW. As Moustakas (1994) argues this should include verbatim examples from the transcribed interviews.

Stage 6: Step 6b - create phenomenological comments for each of the central themes for each interviewee - *Theory*

In an adjacent column a corresponding phenomenological comment (PCs) relative to each central theme was written. These phenomenological comments formed the basis of the *structural* descriptive sub-narrative of the interviewee's experience relating to these interpretive themes (phenomenological comments). Moustakas (1994, p.135) argues that structural descriptions provides 'a *vivid account of the underlying dynamics of the experience, the themes and qualities that account for 'how' feelings and thoughts*

of SiW are *being aroused*’; that is, ‘what are the qualities (beliefs and values) that underpin the interviewees experience of SiW?’

As Colaizzi (1978) points out, it is a precarious leap from what subjects actually say to phenomenological comments about what is meant by the interviewee. Every effort must be made to ensure that the meaning given does not sever connection with the original protocol (interviewee’s comments and meaning).

Therefore, as Moustakas (1994) suggests, these phenomenological comments should be checked against the original interview transcript to determine if:

1. the comments are explicitly expressed
2. if not explicitly expressed are they compatible with what has been expressed
3. if they are not explicit or compatible, they are not relevant to the interviewee’s experience and should be deleted.

Hycner (1985) agrees, and states that it is often helpful to place the central themes and the ensuing phenomenological comments back within the overall context from which they came - that is the transcribed interview.

Moustakas (1994, p.135) states that these structures are ‘*brought into the researcher’s awareness through imaginative variation, reflection and analysis, beyond the appearance and into the real meanings or essences of the experience*’. in other words, the interviewee provides the data for my interpretation of the interviewee’s structural description of the experience.

It is once again prudent at this juncture in the interpretative process to remind myself of the rationale for choosing a phenomenological approach to this research, which was to gain a non-critical but significant insight into the inner perceptions, beliefs and values of each of the interviewees in terms of their experience of SiW. Therefore, I must attempt to observe/bracket my own prejudice (informed by any theories, research findings, pre-determined interpretative categories I had read or interacted with previously) about what SiW should look or feel like to the interviewees. One of the ways in which I attempted to accomplish this was to consistently refer back to the original interview transcripts to ensure that the noted central themes could be found within the content of the interview.

4.3.6.8 Stage 6: Step 7 – write a succinct sub-narrative (both textural and structural) of each interviewee's experience of SiW

Stage 6: Step 7 – *Theory*

Hycner (1985), Moustakas (1994) and Kvale (1996) all state that a succinct narrative of the individual's experience of the phenomenon is required.

The central themes from Stage 6: Step 6 form the basis of a ***textural*** succinct sub-narrative describing the experience of each interviewee in relation to SiW and their adjacent phenomenological comments form the basis of the ***structural*** descriptive sub-narrative of the interviewee's experience.

The textural sub-narrative to varying degrees will include the thoughts feelings and struggles of each interviewee in terms of their phenomenological experience of SiW. As Moustakas (1994) argues this should include verbatim examples from the transcribed interviews.

In terms of epoché, I realize that the 'breaking down' (steps 1-4) would be coloured by my unconscious presumptions and presuppositions. However, because of the mechanical nature of the process, the application of these presuppositions were lessened because the focus was on the 'breaking down process' rather than attributing meaning to what the interviewees' were sharing.

In the 'creation' or 'building up' mode (steps 5-7) I became aware of the need to be mindful of any meaning I was attributing to the relative content (even deciding what was and wasn't relevant to SiW could be flavoured by my presupposition of what constitutes importance) in each of the interviews. In order to represent the life-worlds of the individual interviewees it was imperative to return constantly to each of the original interviews in order to ensure that the thematic phrases I had chosen to represent what SiW meant to the interviewees in thoughts, word and deed was accurately portrayed. In other words I had to make sure that the meaning I was making (that is the common themes I was placing the interviewees' contribution under) most correctly described what they were conveying.

4.3.7 Stage 6 - idiographic mode - summary

Stage 6: Steps 1-7 outlined above have everything to do with the idiographic mode. These steps have provided a comprehensive overview of the uniqueness of each of the interviewees in relation to the phenomenon of SiW through the creation of textural (the thoughts, feelings and struggles of each interviewee in terms of their phenomenological experience of SiW) and structural sub-narratives (the qualities (beliefs and values) that underpin the interviewees experience of SiW).

Stage 6 included the following steps:

1. Getting a general 'feel' for transcribed interviews
2. Identifying discriminating/general meaning units or 'GMUs'
3. Number each underlined GMU in relation to research key categories
4. Testing for necessity and sufficiency of each GMU
5. Clustering and theming of RMUs
6. Creating a table with central themes and adjacent phenomenological comment for each interviewee
7. Writing a succinct sub-narrative (both textural and structural) of each interviewees experience of SiW

Now that the themes emerging from the individual interviewees (idiographic mode) had taken place it was time to begin to build a picture of the common themes across the population of the interviewees (nomothetic mode).

Seamon (2000, p.3) points out that the ultimate aim of phenomenological research is not the idiosyncratic descriptions of the phenomenon, though Seamon stresses '*such descriptions are often an important starting point for phenomenology*'. Rather, he suggests, that these descriptions should be used as '*groundstones*' from which to discover any underlying commonalities that may be at the core of the phenomenon. However, his comments about '*commonalities*' must be contained within the context of and only pertain to this particular community of interviewees.

4.3.8 Stage 7 - The nomothetic mode of transcript interpretation

Stage 7 - The nomothetic mode of transcript interpretation - *Theory*

This 'building up' had to do with the formulation of general themes that came from the composite of all the interviewees. The source for this part of the phenomenological exploration came from the collective of the individual textural-structural description of the meaning and essences of the experiences which represented the group as a whole (Moustakas, 1994). Or, as Hycner (1985, p.280) states, the researcher can now '*begin to look for the themes common to most or all of the interviews as well as the individual variations*'.

There is, as with the steps in Stage 6, a detailed account of the process of Stage 7 in Appendix 6.

The specific theoretical and practical elements of the development method and research design of this study have now been discussed. What follows is a summary of the purpose of and what has been covered within this Chapter.

4.3.9 The Development method/research design - Summary

At the outset of this Chapter my aims were threefold:

1. to illustrate how the method of collecting data (interview) was aligned to phenomenological methodology – which was done in section 4.1
2. to give an account of why I chose to use a quantitative method of data collection in the first stage of my research; although this method is more aligned to a positivist methodological approach to research than a phenomenological one – which was accomplished through section 4.2.
3. describe how the phenomenological research study was conducted with relevant theoretical underpinning – section 4.3

Section 4.3.6 *Stage 6 - Undertaking Phenomenological interpretation of interview transcripts* (in conjunction with Appendix 6) was meant to outline, in detail, the practical steps of the stage to act as an audit trail in terms of the thoughtfulness and rigor of the method chosen and executed to interpret the interview transcripts.

The progressive writing of this Chapter had itself informed the design process and offered new insights into both the emergent themes from within the individual interviews as well as the collective common themes. The need to focus, detail and explain the method had brought a greater level of clarity about how more thoroughly and accurately to reflect the interviewees' life-worlds in reference to the six research questions.

The recognition of the need to accurately represent and create an empathetic understanding of the life-worlds of the interviewees served as an ongoing reminder of the phenomenological issue of bracketing/epoché which has been reflected in the writing of the Chapter 4 and Appendix 6.

The initial analysis focusing on the unique life-world of each of the interviewees culminated in textural-structural sub-narratives for each of the interviewees.

Notwithstanding the uniqueness of the individual experience, common themes of like-experience of the phenomenon of SiW from the community of interviewees was established. This is not surprising. SiW cannot be looked at in isolation without addressing some of the norms (beliefs and values) embedded in the Western psyche, of which, the interviewees are part and as Gibbons (1999) argues these views/beliefs

are bound to play out in the workplace. For as Wilber's (1997, p.12) argues *"individual thought" is actually a phenomenon that intrinsically has (at least) these four aspects to it – intentional, behavioural, cultural, and social'* and all these aspects are interwoven and mutually determining.

Therefore, aligning these notions one could argue that the individual interviewees have culturally embedded notions of what it means to be spiritual within their psyche – not uniformly across the interviewees; but still embedded - for them to extract and mould to their own uniqueness and that these notions play out in the workplace.

Accordingly, it is of value to the evolving understanding of the phenomenon of SiW to identify both the distinctive and common aspects of the interviewees' life-worlds. With this in mind an individual and collective framework was used to outline and discuss the thematic findings of this research study. Chapters 5, 6 and 7 will discuss those findings.

Chapter 5 - The Interviewees' individual worlds

5.1 Introduction

As discussed at the end of the previous chapter, a key element of the idiographic mode was the development of the textural-structural sub-narratives (profiles) for each of the interviewees. These sub-narratives are significant to developing an understanding of the explicated key themes relative to each interviewee's experience and expression of SiW. These profiles offer a means to appreciate both the key focus of the individual and key communal foci of the phenomenon of SiW within the population of the interviewees.

Before the specifics of Interviewee 'A's' individual life-world is explored in Section 5.4, Section 5.2 discusses how the noema and noesis was explored in each of the interviews, while Section 5.3 discusses the rationale behind exploring both the interviewees' effects of and the enablers for their expression of SiW.

Delineating the life-world of Interviewee 'A' serves as an example of the process taken in this research to demonstrate the life-world of each of the interviewees. Choosing Interviewee 'A' as the example does not exalt it, in any way, to an exemplary position, in terms of contribution to this piece of research, but simply it was the first interview looked at. The contribution of each of the other interviewees is just as significant with respect to the individual and collective evolution of the field of study that surrounds SiW. However, for fluidity and flow of thesis presentation, the individual life-worlds of Interviewee 'B' through 'V' will be presented in Appendix 17.

Outlining the individual life-worlds is a means of honouring both the 'what' of SiW and 'how' it is behaviourally demonstrated but also the intensity of those beliefs (reflected in the number of times those beliefs are discussed by each of the interviewees e.g. 'congruence' X4). It is also, as already stated, a means of picking up both the similarities and the variations of themes within the population of interviewees.

Note: All interviewees worked in higher education within two separate organisations. There is a range of professions represented within the sample, that is, from management, support staff and lecturers at varying degrees of professional attainment and achievement.

However, before focussing specifically on the example life-world of Interviewee 'A' in 5.4.3, two other issues are addressed.

In 5.4.1, looks at themes that appeared to be of key importance to the interviewees' concept of SiW, though not directly related to their experience of the phenomenon.

The themes raised are important to the richness of understanding that comes from this research. As I have suggested throughout, no experience is 'suspended' in time or space. To deliver the descriptive wealth that their experience deserves, it needs to be placed within the interwoven and mutually determining aspects of the intentional, behavioural, cultural, and social. Therefore, albeit peripheral, these themes are considered a prime thread in weaving the rich tapestry of the interviewees' experience of SiW. Additionally and in relation to these themes, links will be made to relevant aspects of the literature reviewed. This is done with the understanding that the issues raised here will not be the prime focus of attention afterwards and therefore it is pertinent to discuss them in the broader context of the SiW literature.

In 5.4.2 an overview is given as to how the life-worlds are presented.

Then in 5.4.3, Interviewee 'A's' life-world is explored with respect to their experience of SiW. This exploration will take the following format; firstly, the noematic view, secondly, the noetic view, thirdly, the 'effects' of the expression of SiW and lastly, what 'enables' that expression for the interviewees (a more comprehensive description of this life-world exploration will be detailed in Section 5.4.2). This format is applied to the exploration of all the interviewees' life-worlds (Interviewee 'B' through 'V' appear in Appendix 17). Each of these is looked at in order to appreciate that, although there were common themes, which emerged across interviewees, there were both similarities and differences for each of the interviewees experiencing SiW.

The composite of these four aspects will enable a comprehensive overview of the beliefs and values that each of the interviewees hold in relation to their expression of SiW. This will deepen and bring richness to the evolving debate about SiW through the textural-structural unveiling orchestrated by this phenomenological approach.

An outline of my own presuppositions in relation to the research questions

In section 3.14 I discussed how I had chosen to uncover my presuppositions about SiW was to have someone interview me with the same questions that I asked the individuals who volunteered to be interviewees. Appendix 16 briefly outlines my interpretation of my life-world in relation to the noema, noesis, effects and enablers of SiW.

Note: An issue to raise, at this point, is the exclusion of Interviewee 'C's' contribution from this piece of research. Interviewee 'C's' main focus of description was around their intuitive nature and how they '*always knew*' that things were going to happen before they happened. Throughout the interview it was difficult to align their descriptors to an organisational context in terms of SiW. Although, I believe, the topic

of intuition is interesting to the broader perspective of spirituality, consciousness, and metaphysics I made the decision to exclude the contents of this interview from this very specific research about an individual's spirituality in relation to self, others and the organisation.

5.2 The issue of noema and noesis

As stated in Chapter 3 (Methodology) and Chapter 4 (Development Method-the research design), the noema basically describes the 'what' of the 'object' (SiW), to each of the interviewees involved in this research. The associated noesis describes how or in what manner or way the 'object' (SiW) appears to the individual. The noema of SiW arises in this research from the interviewees' descriptors about what SiW is generally. The noesis is detailed when they talk about how SiW presents itself, in terms of beliefs, values and behaviours in response to the research question 'what is SiW specifically'. Therefore, the individual interviewees' life-worlds will be described from a noematic and a noetic viewpoint. Additionally, the distinction between the noema and noesis will show the interaction between the two; that is, how their approach (noesis) to SiW (beliefs, values, behaviours) influences the interviewees' beliefs about what the reality of SiW (noema) to be. Further, because we live in a dynamic system, that influence is reciprocal, in terms of the interviewees' evolving notion of what constitutes SiW.

Additionally in Section 5.4 the beliefs of the interviewees will also be described in terms of the effects and enablers of their expression of SiW.

5.3 Effects and enablers

The exploration of the 'effects' and 'enablers' is part of the noetic view of SiW for the interviewees; in that they are discussing the effects and enablers of the 'object' SiW and not the 'what' of the 'object' SiW itself.

Effects

One of the main drivers for researching what the interviewees believe to be the effects of their expression of SiW is to bring theoretical rhetoric into the realms of what that expression means in real terms, albeit in the phenomenological world of the interviewees. These effects will be punctuated throughout with examples from within the context of the relevant interviewees' workplaces.

The other benefit of exploring this domain is, as Gibbons (1999) suggests, to open a door to holistically understanding human behaviour in the workplace that includes spiritual beliefs and practices, and their effects.

Additionally, Neck and Milliman (1994) argue, not only is SiW beneficial to the individual in terms of reaching their potential, but there are also positive benefits on the organisational level in terms of performance. Travis (2004, p.74) agrees and adds that, by subjectively researching SiW, an assessment can be made of the effects of *'spirituality on outcomes that are of interest to management scholars and practitioners'*.

Enablers

In the literature there is some discussion about what or who could/should enable the expression of SiW. However, most of it talks about external enablers such as organisational culture, the mode of managing people and through the mission and vision of spiritual leadership.

Burack (1999, p.284) argues that although it is the individual who *'takes on the expression of spirituality'* it is the organisational culture that enables the alignment of individual spirituality and organisational goals. He goes on to state that, in the ever-changing world of organisational life, *'creating and reinforcing a sense of SiW are necessary accomplishments for achieving a unified whole'*

Porth and McCall (1999, p.211) also seem to claim that the enabling of SiW is the domain of the organisation. They claim that the control-orientated nature of managing people in the past needs to be replaced with an approach that unleashes and enables the human spirit. They further suggest that it is the human spirit, which *'makes initiative, creativity, and entrepreneurship possible'*.

Along similar lines, Fry (2003) argues that it is the core values of spiritual leadership, which are embodied in the organisational mission and vision that is, the starting point for enabling a sense of calling for individuals within the organisation.

This research was designed to ask the question of individuals, deemed to express SiW by colleagues, in an attempt to begin to explore and open up understanding in this area.

5.4 Individual life-worlds

5.4.1 Related values and beliefs of the interviewees – not specific to SiW

In pure phenomenological terms I could have legitimately – under the necessary and sufficient phase of interpreting the interviews - deemed the following experiences of the interviewees neither necessary nor sufficient to their experience of the phenomenon SiW. In other words, they did not at any time during the interview *explicitly* link these values and/or beliefs directly to the phenomenon of SiW. However, aligned to the notion that our experiences are not spatially or temporally suspended, the following

seemed to be relevant in terms of how the interviewees aligned their notions of SiW in the broader context of their lives and how those broader notions influenced their experience of SiW.

Five of the interviewees did not share any 'relative' experiences from their broader perspective that did not directly link with SiW. What follows, therefore, is an overview of the notions that the other sixteen interviewees did share. These will be viewed from within the explicated, interpretative themes and critically linked with relevant SiW literature.

There were four main aspects, themes or focuses of attention that underpinned the interviewees' notion of spirituality. They were, to varying levels of focus: referencing a relationship between spirituality and religion; the issue of having a conscious approach/awareness to how one lives their life; the issue of transcendence; and a focus on not only the positive aspects of expressing their spiritual nature but also the negative connotations of that expression.

What underpins the interviewees' notions of spirituality - links/references to religion and other philosophical viewpoints?

Interviewee 'A' considers what they see as their spirituality as *'being very tied up with my beliefs and my particular denomination'*. However, saying that, the interviewee doesn't believe that religion and spirituality are synonymous - *'that doesn't mean that I think it (religion) is synonymous with spirituality at all'*. Although Interviewee 'S' found the *'concept'* of spirituality difficult, they would not associate it with religiousness. When asked if there was anything else they wanted to say that they had not had an opportunity to express, Interviewee 'U' offered that, for them, *'there is the implied distinction between spirituality and religion'*. They felt, as a *'religious professional, believer and adherent'* this difference was that *'spirituality is something we share as human beings'*. It was *'an important value'* as well as *'an important part'* of their spirituality for them to recognise that *'spirituality is the common denominator'* of humanity.

These interviewees' views that spirituality and religion were not synonymous contradict McCormick's (1994) argument that Clark's (1958, p.3) definition of religion can also serve as a definition for spirituality. Clark (1958) argues that both religion and spirituality can characteristically be described as the inner experience of an individual when he/she senses a *'Beyond'*. Interviewee 'B' was the most closely linked with this from their experience of spirituality *'very much as being an inner feeling, in which you see yourself as part of a harmonious Universe'*. However, they stated that *'although'*

they had *'a religious background'* they did not see spirituality *'as being specifically a religious phenomenon'*. Additionally, although some of the interviewees linked spirituality with a transcendent quality, as we shall see, both in this section and when we look at the explicated, interpreted, common themes, they were not universally linked within the community of interviewees.

The delineation of spirituality and religion, which is explicitly discussed in the above interviews, seems to align with the writers such as Bierly, Kessler, and Christensen 2000; Cacioppe 2000; Lips-Wiersma and Mills, 2002 who state that there is a difference between the two.

It may be that the interviewees, who do not align spirituality and religion, see the delineation of the two concepts as simply as Koch (2002), when he states that spirituality can be considered to be an internal, subjective aspect of humanity, while religion is the external manifestation of spirituality. The notion that spirituality is a subjective aspect of humanity seems to flow into Interviewee 'U's' *'important value'* and forms *'an important part'* of their spirituality in recognising that *'spirituality is the common denominator'* of humanity. This subjective aspect will also be reflected in the discussion of common themes when we look at the inability of some of the interviewees to abstract SiW from their spirituality and who they are.

This subjective nature of spirituality is also reflected in elements of Interviewees 'Q' and 'R', when they discuss their Buddhist focus. Although it is important to point out that neither saw Buddhism as a particular religion, I think that elements of their experience of spirituality are relevant to the debate on subjectivity. Interviewee 'Q' speaks about their links with Buddhism throughout the interview. They start by observing that spirituality *'governs the influence you have on relationships'* and then stating that their *'particular religion, which is Buddhism believes that the start of good feelings in the world comes from the individual'*. When asked later on in the interview if they would see spirituality and Buddhism as synonymous their answer was 'yes'. It is interesting to note here that in the first instance they equated Buddhism as their *'particular religion'*, but when I suggested, much later in the interview, that Buddhism wasn't a religion, they concurred by saying that *'It's more a philosophy. I think it is'*. They immediately went on to state that they were *'more worried about the term "spirituality"'*. They concluded by saying that they *'still believe in a spirit, but I don't define it in the same way that Christianity does for instance. But I still believe in a spiritual force, Buddhists call it nature but I think it is exactly the same thing'*.

This vagueness about Buddhism being a religion is lessened in the response from Interviewee 'R' who saw that their Buddhist practice has affected their views on spirituality. This is clear from their statement that their views of spirituality are '*obviously*' caused by the practice they follow, which is Zen Buddhism. It should be stated here that this interviewee strongly believes that Buddhism '*differs*' from '*other religions in that they tend to start with belief*' e.g. '*I believe in God, Father Almighty*' while in Buddhism '*we start from practice*'. Through the interviewee's identification with Buddhism they state that '*spirituality is not a set of ideas in one sense, a set of beliefs, it's embodied, it's a practical thing that one does, it comes out. so that's my personal view on spirituality, it's always about the practice*'.

The claim of Interviewees 'Q' and 'R' that Buddhism is not a religion but a '*philosophy*' and '*practice*' supports Mitroff and Denton's (1999, p.8) assertion that there are '*many other possible routes to the acknowledgement of spirituality that are not based on the dictates or tenets of a particular religion*'.

The view that spirituality and religion are not synonymous was only overtly countered by Interviewee 'K' who does not '*consider themselves spiritual*' because for them '*spirituality is tied to religion*' however, they do see themselves as having '*quite strong ideas about what is right and wrong*'.

In contrast to the delineation argument, that spirituality and religion are different, Mohamed, Wisnieski, Askar, and Syed, (2004, p.104) believe that the distinction between spirituality and religiousness is '*artificial and unnecessary*'. Interviewees 'F' and 'T' do not seem to consider it important to make this distinction while describing their experience of spirituality. Interviewee 'T' does so more overtly than 'F' by stating clearly that their view on spirituality '*starts*' from what they see as a '*fairly orthodox Christian standpoint*', which '*ultimately comes down to*' what they '*believe God is calling*' them '*to do with it in a particular situation*'. Interviewee 'F' does not, throughout their description, reflect the need to make a distinction between spirituality and religion. Although the questions are focussed on spirituality they simply start off by asserting their belief in the Christian notion that '*"the Holy Spirit" becomes present within people and that it gives us grace and helps us to achieve difficult things*'. This grace changes us; our '*character and personality*'. They also hold the belief that this '*grace of the Holy Spirit has changed them*'.

Interviewee 'J' states that their '*view of spirituality about three years ago, would have been directly linked, it would have involved specifically a Christian approach probably from my particular vain of religion and now I feel I recognise an alliance with God,*

speaking after God, people looking to God in their lives in people from a much wider range of beliefs'. They reinforce this assertion in response to the 'anything else' question when they state that they would have in the past associated 'spirituality directly with divine faith' but that now they look 'through a broader lens of spirituality, which has enabled them to 'be interested to explore a bit with other people'. This interest in exploration has ultimately led to 'much more interest in other people's spirituality'. So for this interviewee they consider their and others' spirituality much broader than just being faith based not just linked to religion.

Additionally, Cavanagh and Bandsuch's (2002, p.110) definition of spirituality – *'worldview plus a path to achieve it'*, which they argue could apply both to religious and non-religious spiritualities may offer some support to Interviewee 'H's' experiences of spirituality and SiW. Interviewee 'H' does not specifically suggest that their approach to SiW is underpinned by their Quaker practice; however, they refer to that belief system throughout the interview e.g. *'So, part of the Quaker way, is a rather rigorous commitment to truth'*. The ongoing reference to the Quaker way is in spite of them stating that one of the enablers for them in expressing their SiW has been to *'actually somewhat uncoupling it from religion is probably a bit of a help'* because they find *'in Britain, there's a massive hostility to religion and, for me, that's a real mystery'*.

Interviewee 'I' links their belief, as a Muslim, to the prime focus of their interview that is, doing something *'right the first time'* when they offer *'In the end of the day, and this is as my belief as a Muslim, if you don't do your bit properly and I don't do my bit, in the end, how do we create a well-developed society, how do we develop'*. Although I use this quote later in this discourse, to discuss issues under the interpretative common theme of 'Wider perspectives of spirituality and SiW', I believe that the overt link, made by the interviewee to their religious beliefs, was pivotal to their views of SiW. This element of *'doing it right the first time'* is introduced when the interviewee states that the *'moral ideal of quality'* and *'doing it right first time'* is a spiritual element of one's life and needs to be *'built from the early age'*.

The spirituality- religion debate – issues raised from this research

Of the total twenty-one interviewees, twelve discussed the notion of religion in relation to spirituality to varying degrees of explicitness. Two ('Q' and 'R') of those twelve are Buddhists who make the point that their philosophy or practice is not a religion. Of the remaining ten, six interviewees ('A', 'B', 'H', 'J', 'S' and 'U') argue, with differing levels of intensity, that spirituality need not be aligned with the notion of religion. Conversely, the remaining four interviewees ('F', 'I', 'K' and 'T') either overtly, or by implication, link spirituality with religion. I find this quite interesting on two counts.

On the one hand it is interesting to note that the need to even mention the distinctive nature of religion and spirituality, by implication, expresses the latent manner, in which the Judaeo-Christian perspective continues to play a role in the understanding of our Western culture (Tarnas, 1991, p.285), albeit this is, of course, restricted to the interviewee population of this research.

On the other hand, nearly 61% of the individuals that responded to the original electronic questionnaires (which enabled the identification of individuals who expressed SiW and the ensuing interviews) indicated that they were Christian, Christian/Buddhist, Christian with qualifiers or Muslim. By association, I might have been led to surmise that there was a strong link between spirituality and religion. However, this was not the case. This apparent dichotomy of thought is discussed further at the end of this section.

There was a further point of interest that came from the eighty-four returned electronic questionnaires. In response to the question 'What does spirituality mean to you' there were a total of one-hundred-and-sixty-nine comments, of which only thirteen mentioned faith or religion.

What underpins the interviewees' notions of spirituality - *having a conscious approach to life / awareness*

The notion of consciousness seems to feature prominently in Interviewee 'A's' approach to life, both in terms of consciously attempting to align and integrate all parts of life, as well as conscious attention needing to be given to personal growth and journey. For them, the former includes doing a job *'that I would really feel at one with'* and this is linked to the importance of *'finding good in everybody'*. At the outset of the interview, Interviewee 'A' was very clear in stating that they saw the *'workplace is a setting, in which people can achieve growth and this potential of workplace as a place for achieving growth is key'*. They also state that they *'have consciously pursued personal growth and learning over the years'*. Additionally the interviewee believes that their *'personal spirituality has developed significantly over the last 15 years'*, which has caused them to be *'much more aware of work as being part of their life, part of who I am and how I am'*. Interviewee 'M' alludes to the issue of personal growth when the talk about the journey of *'self-actualization'* being *'part of our spirituality'*.

Interviewee 'B' introduces the notion of consciously *'striving for balance between being acted upon and acting, of being passive and active'* when they talk about *'being in the world'*. Interviewee 'H' also alludes to this notion in response to the question: 'You mentioned the word "being" can you give me a sense of what that means to you?' They responded by saying that for them *'it relates to this idea of co-creation. That we*

are not only outputs of creation, that we are joint creators' of our reality. Further, Interviewee 'A' believes that we all have choice in the direction our lives take and that choice 'is one of the things God gives us'. They go on to illustrate choice in their own lives by talking about 'consciously choosing their current job', which implies that they believe that they have consciously chosen the direction of parts of their life.

Lastly, Interviewee 'B' sees that consciously 'taking on board a relativeness to others gives a more joyful and meaningful feeling about the world'.

What underpins the interviewees' notions of spirituality - transcendence?

The issue of transcendence, in the broader perspective of spirituality, is reflected in the beliefs of some of the interviewees, which, I assert, influences their beliefs, values and behaviours in terms of SiW. These beliefs are outlined in the following.

Interviewee 'A' believes that an integral part of spirituality is an 'awareness of God or a higher being, which impacts on a person's way of life'.

Interviewee 'E' links this transcendent aspect of spirituality to religion. They believe that 'spirituality is a subjective thing' in that each of us is a 'spiritual being as well as a physical being'. This 'spirituality' they state 'is not easy to or can't be defined' and therefore 'it allows who you are'. Further, they argue that if this 'spiritual dimension does anything for us' it helps us 'transcend who we are, where we are and what we are doing' and gives us 'a slightly broader awareness of being in the world'. They conclude by stating that whatever our religious beliefs 'it is right and proper' that we 'recognise this spirituality as being an important dimension of humanity'.

Interviewee 'G' saw spirituality as that 'indefinable something' that was left 'when you have taken everything else away' and part of being spiritual was 'having an awareness of that'. Linked to this, their view of a spiritual person as one who 'thought about themselves and their relationship not only with others but the world' that is, reflecting on the bigger picture.

Interviewee 'S' saw spirituality as 'being quite ethereal, somewhat detached from the concerns of everyday life'. Therefore, they see a spiritual individual as 'not being terribly pragmatic'. That is why they could not see themselves as a 'particularly spiritual person', in that they equate spirituality with being 'values driven' and they think they are 'more pragmatic than value driven'.

Interviewee 'F' believes that 'the most important thing' is having 'a relationship with God' and that the more time you spend with God 'the more changed you become'.

Interviewee 'J' believes that God is good and has *'made us for good, for positive'* therefore, they would *'expect to see good in or God-like qualities in everybody'*.

Interviewees 'H', 'J', 'T' and 'V' also introduce notions of transcendence, but these are specifically related to their noematic view of SiW. These beliefs therefore will be captured in each of those individuals' life-worlds.

What underpins the interviewees' notions of spirituality - *positive and negative aspects raised*

Although Interviewee 'A' believes that *'life is full of potential'*, they also believe that there are *'realistic constraints to be aware of'*. They did however, suggest that some people's views on those restraints are *'more imagined than real'* and therefore, can limit life's potential. They see it as part of their role to assist people to *'get rid'* of these limiting beliefs.

In a similar vein, a core belief that Interviewee 'D' holds is that individuals have *'a lot of fear and anxiety'*. However, they also believe that it is important to *'help people put those to one side'* and that helping function is part of what one needs to do.

Interviewee 'F' believes that *'there is quite a lot of difficult things, things that as human beings'* we *'can't possibly achieve'* without the help of God. Later they reinforce this stance by stating that *'we are simple people and we're not perfect'* but we have the *'opportunity to ask God about it'* and to *'bless it'*.

Lastly, Interviewee 'M' states that *'each of us is capable of both good and evil and this creates a tension for us as individuals'..... 'Each one of us is capable of both. So I think there is a tension'*.

Some of these beliefs seem to reflect the dichotomy of thought that began at the end of the Late Middle Ages (1300 - 1500 CE) that was raised in the Literature Review. Specifically, this dichotomy of thought allows Western humanity, on one hand, to believe not only in their immanent spiritual nature, but also in the superior nature of their intellect and its adjacent sense of being able to control the world around them. This is set in the subtlety embedded and pervasive Christian notion of being forever separated and alienated from the transcendent core of their existence, because humanity had fallen from God's grace and born of Original Sin. From this dichotomy I raised the question of how humanity could have any real control over their environment, when they are grasping for a sense of deep and profound connection.

5.4.2 Individual life-worlds – presentation style

In the individual life-worlds we will be looking at what appears to be of the most importance to the interviewee in describing their experience of SiW.

Firstly, the noematic aspect (ontological nature of SiW), according to each interviewee's perspective of SiW, will be presented. This description will come from their responses to the question '*what is SiW generally?*'. The responses to the question, that asked the interviewee to '*define what they meant by SiW?*' posed towards the end of each interview, will be used to ensure I have omitted nothing from the delineation of their experience.

Note: Interviewees 'F', 'K', 'N' and 'T' did not specifically give a description about what they considered SiW to be generally, that is, the noema, but began by describing specific values and behaviours that they associated with SiW. For that reason these interviewees will not have the 'noema' heading in their life-worlds.

Secondly, the noesis aspect (epistemological view of SiW) of their individual experiences will be described. The primary source of, which will come from their response to the question '*what is SiW in terms of beliefs, values and behaviours?*'. The noesis will be presented in terms of the 'key values underpinning SiW' for each of the interviewees.

Thirdly, the effects will be explored on three levels, in relationship to self, in relationship to other and in relationship to the organisation. This way of presenting the life-world of the interviewees aligns directly to the research question: '*how that expression, according to them, affected their relationship to themselves, others and the organisation?*'.

Lastly, what enables the interviewees to express their SiW will be explored. This will be presented under the key enablers for each of the interviewees. Further, these enablers will be presented within each of these categories on three levels; in relation to self, in relation to other, and in relation to the organisation. Additionally, some interviewees talked about what they would do or how they would feel if they were not able to express their SiW. This will also be described in this section.

When the interviewees mention a belief or value more than once it will be indicated like so (X4).

5.4.3 Individual life-world – Interviewees ‘A’

Interviewee ‘A’ - the noema

Interviewee ‘A’ believes that SiW is about individuals having **congruence** between their beliefs and behaviours(X4), that is, a person *‘conducts themselves in the workplace in a way, which is consistent with their wider beliefs and values’*. They suggested that they could think of a couple of people who illustrated that congruence, in that, there were two reasons, one was that both are prepared to signal their spirituality to other people and they both give external indicators of their internal spirituality.

Interviewee ‘A’ believes that spirituality can be expressed by an individual being ethical and moral (X2). Additionally, they believe that ethics and morality can be expressed on an organisational level in *‘the way, in which people are handled and treated in the workplace’* – this will be further developed by the interviewee in the following section in terms of their behaviour with respect to this issue.

In addition to the *‘micro-examples of how you might just interact with somebody’* they also saw SiW being manifested *‘right through to what’s the purpose of the organisation or what’s the purpose of the department’*.

Interviewee ‘A’ - the noesis

Key values underpinning SiW: respect, honesty, calm, congruency of beliefs and behaviour and a conscious approach to SiW

A significant value that underpins SiW for this interviewee is that of respect (X4). This is underpinned by a belief that everyone is different and this difference should be respected, that is, *‘treating each other with respect, with respect for individuality’* and recognition *‘that people are at different stages, at different times in their life’*.

This value of respect and the underpinning belief that everyone is different (X2) translates behaviourally into being receptive to other peoples’ ideas, through not disregarding them and listening without interrupting. However, they also admit to being a *‘bit of a perfectionist, the other thing if you asked my team they’d say is that I do kind of erupt about things, if I see something being done badly then I’ll say, ‘what’s on earth’s going on here? Bleurgh!’ So I’m not all kind of sweetness and light at all. I’m a bit inclined to defend my own position a bit. If I have thought of something, if someone else thinks of a better way, I’m a bit ‘oh’ you know....’*. However, they believe that they are *‘getting better at saying, “Good, that sounds great. Let’s give that a go”’*. Additionally, when I suggested **‘it sounds like you’re focussing on others rather than yourself’**, the interviewee’s response was *‘Yes, that would be right. Yes’*.

Further the value of honesty (X2) seems to be linked to receptivity to other peoples' ideas. They believe that in their interactions that *'others get someone who is honest'*. They demonstrate this honesty (related to receptivity to others' ideas) by openly expressing their *'vulnerability'* about *'not being all kinds of sweetness and light'* and being *'inclined to defend my own position a bit'*.

Interviewee 'A' believes that creating a sense of calm (X4) is an important value, which is helpful and important for settling potential crisis situations. They see themselves as someone who is calm and at ease with themselves.

'I think that it's helpful if there is calm around people, and the feedback I've had from people tells me that I engender that kind of atmosphere. I'm the kind of person who, if there is a crisis is going on, if it's student things, I can say it's not that important, calm down and that's what I do a lot, or so people tell me'.

Interviewee 'A' says that this ability to be calm is because of their belief that *'God is there and God's good'*.

We now see that the interviewee's belief that an indication of spirituality is congruency of beliefs and behaviour is also an underpinning value of their expressing SiW. They illustrate this when they are talking about how someone in their organisation was treated. *'.....I thought it would have been better if they'd been treated - what do I mean - charitably, that's patronising, more - with more understanding and so on and I was very uncomfortable with that.in fact I wrote down how I felt and gave it to my line manager and it caused fairly immense tension and difficulties for some time'.* We also see from this description that the interviewee believes that they demonstrate the value of congruence even though it has *'caused fairly immense tensions and difficulties for sometime'*.

The interviewee sees that making a difference (X2) is a value that underpins SiW and making a difference means making a conscious effort to *'nurture a team'* in order to *'move things on'*.

Interviewee 'A' - effects

Key effects of expressing SiW: **self:** positive impact on life (X2); **other:** fostering self-belief; self-expression and development of others (X2); fostering effective relationships with others (X4); creating a less stressful work relationship/environment (X2); **organisationally:** enhancing productivity/organisational success (X2)

Self

The interviewee believes that, on the level of self, the expression of their SiW has had a positive impact on their lives, which includes enabling them *'to integrate the different bits' of their life 'more'*. Further, they feel *'more as if I'm me in whatever setting instead of being the work me, the home me, the this me, the that me. I think there's just me now'*.

Additionally, being in an environment where they feel it is *'acceptable to be identified with a religious practice'* has given them a sense of *'liberation and freedom'*, although they are quick to point out that religion does not equate to spirituality. This is reflected in the following passage.

'I think it's partly the kind of organisation it is, the fact that it is Christian, it's acceptable to be identified with a religious practice. I find that quite freeing really. I know that spirituality is much more than organised religion but for me the organised part of it happens to be quite an important part because that's me'.

Other

Interviewee 'A' believes that there are several positive effects in expressing their SiW.

The first focuses around them fostering self-belief and self-expression in others, with a view to assist them in developing to their full potential. In response to the question, **How do you think, you talked about listening and a few other things under that umbrella, how do you think that affects others?**, they shared, *'I think that, I hope it would make others feel more able to be themselves and not to feel that they need to conform to some kind of ideal or stereotype of some sort'*. Additionally, they believe that others would *'also say that I, as a manager, I encourage people to fulfil their potential and try to be very positive about what people can do in the long-term and how they can get there'*.

Secondly, they see themselves, through their expression of SiW, as fostering effective relationships with and between others. For this interviewee this is achieved through calmness, honesty and doing the best for others as is reflected in the following excerpts.

'I think that it's helpful if there is calm around people and the feedback I've had from people, tells me that I engender that kind of atmosphere (calm)'

'.....and I'm the kind of person who, if there is a crisis is going on, if it's student things, I can say it's not that important, calm down and that's what I do a lot, or so people tell me'.

.....we've been talking about people telling you that you engender this sense of calm.

How do you think that affects others?

'I think it reassures people. And it can sometimes avert a crisis. For example, if somebody is having a difficulty, again a recent example – somebody in my team had a difficulty with another member of the team to the extent that the first person wanted to resign. The first person is a wonderful, wonderful member of the team and, you know, really good sort. So I suppose I was, again, helping them to see the big picture and the upshot was that she stayed, she didn't resign but we also came up with some constructive solutions to tackle the difficulties. When I say I try and calm things down, I don't try and push it all away and say 'oh just pass it down and it will go away', I say what do we need to do to resolve this. I suppose that people would see me as somebody who can put things right sometimes'.

They also mention doing the best for others in terms of relationships. This is seen in the following, *'..... because I'm working with people and because I think that's how you work with people – you do the best for them.....'*. Additionally, they reflect on how doing the best for their clients is very important to them and that if they know that they are doing that it 'rewards' them 'a lot'.

'.... so that if 'X' feel they are getting a really good deal from us and that's one of the things that rewards me a lot. If I know that 'X' think we're doing a good job, that's very important for me....'

Thirdly, Interviewee 'A' believes that they are creating a less stressful work relationship/environment by expressing their SiW. This is illustrated in comments like *'they get somebody who is at ease with themselves'* and, in references to their calmness, they *'think it reassures people. And it can sometimes avert a crisis.....'*

Organisationally

Interviewee 'A' believes that they are, at an organisational level enhancing productivity and organisational success being focussed on others needs and working to high standards. This is reflected in the following excerpts.

'I'm not engaging in strategies and tactics that would get me somewhere else, which at one time I would have been doing - I'm less political for myself but I'm political for the service, for the department', which, for the interviewee, is linked to giving better service.

'I think he (line manager) meant that I'm utterly honest in the way, in which I do the job I do and I put as much as I can into it. He (line manager) kind of likes very concrete

results and part of what I do does result in concrete results so he's happy with that. I think that maybe, in terms of the organisation, it's important to me to work to a higher standard and I think that feeds into the organisation'.

Interviewee 'A' - enablers

Key enablers for their expression of SiW: **self:** none mentioned specifically **self/other:** commonality/connection with other (X3) **other:** congruency of organisational attitude with espoused mission/ethos (X2); positive and supportive tendencies of others to others; **organisationally:** culture

Self/Other

Interviewee 'A' is enabled to express their SiW through experiencing commonality and connection with others.

'I guess being on kind of the same wavelength as people like 'X' (colleague) as being helpful. She and I generally get on very well and we share a lot of common interests and experiences...'

'...And so even the kind of incidental conversation is affirming, I would absolutely have never had that conversation anywhere else I worked before, it just does not occur'.

'...But you get this kind of network, which you get anyway in 'X' (the city where the organisation is), much more so than in other institutions and that's actually ok whereas in the past you kept really fairly quiet'.

Other

Another enabler for this interviewee is that they see evidence that the individuals within the organisation work in congruence with the mission and ethos of the institution. Just to note here that they state that they like to be part of an organisation, which *'kind of nails its colours to the mast'*. However, their evidence for this being the case is that the *'attitude of tutors to students'*, in the main is, *'absolutely consistent with the mission and ethos'*. So it is not the organisation that produces the evidence but the individuals within it. This can be seen in the following excerpt.

'I think I like to be part of an organization, which kind of nails its colours to the mast a bit and I do believe that I do think that there is an attitude to students, which pervades 'X' (the organisation), which is absolutely consistent with the mission and the ethos. What is the mission? Well the mission is about preparing students for careers of service and then it goes on to say a bit more about treating people equally. But

having taught at another big X' (organisation), I find a big difference here in the attitude of tutors to students. I mean, not across the board, but the majority have a much more positive and supportive attitude towards the students than where I worked before'.

Organisationally

Organisational culture seems to play a part in enabling Interviewee 'A', in that, they feel a sense of freedom because it's 'acceptable' to be 'identified with' their specific 'religious practice' within the organisational context. They are quick to point out that they 'know' that spirituality is much more than organised religion. However, for them, 'the organised part of it' is 'quite an important part' because that forms part of their identity. They give the following example.

'Something happened to me when I came for my interview here, which had a huge impact. I was sitting in the senior common room downstairs waiting for the verdict, the way you do, and this chap came into talk to me who happened to be the Director of Corporate Planning although I didn't know that at the time and he kind of worked out who I was and we had a really nice conversation. And at the end of it he said, "God Bless" as he was leaving and I thought, "Oh my goodness, this is the kind of place where people say 'God Bless!'" I was incredibly struck by it and I discovered, subsequently, he's not the only person who'll say that quite routinely. I thought, "what kind of place am I coming to? This is amazing"'.

This example also demonstrates that the interviewee sees congruency between the espoused organisational ethos and the behaviour of individuals within the organisation. However, it should not be lost that they reflect that this type of behaviour is 'acceptable' within the culture of the organisation.

What would they feel or do if they could not express their SiW

The interviewee believes that even if they found themselves in an organisation where the culture was not conducive to expressing their spiritual nature although it would 'depend on the facts really; why I was there and things like that' they would 'probably carry on as I am pretty well in the way that I work and the way I work with people'.

Underpinning this belief is another belief, that the interviewee holds, about this being due partly to their conscious decision to 'get off the career ladder', which has freed them 'to behave much more like' themselves. Additionally, they stated that they have a lot of other 'outlets', in which they 'feel comfortable' in their 'spirituality besides the workplace'.

Broadly, the intent and purpose of presenting the life-worlds of each of the interviewees with respect to the noema, noesis, effects and enablers of SiW was to explore the similarities and differences for each of the individuals interviewed. Further, the delineation of each of the life-worlds (outlined in this Chapter and Appendix 17) was to gain appreciation for the across-interviewees common themes that were emerging with the view to begin to deepen and bring richness to the evolving inquiry into SiW.

Delineating the life-world of Interviewee 'A' served as an example of the process taken in this research in demonstrating the life-world of each of the interviewees.

However, the ultimate aim of phenomenological research is not simply the idiosyncratic description of the phenomenon. Rather these descriptions are the 'points of departure' for the discovery of underlying commonalities that may be at the core of the phenomenon within the community of interviewees. The next chapter encapsulates these common themes within the noema, noesis, effects and enablers of the experience and expression of SiW, while critically linking the contents to relevant SiW literature. Additionally, by using Wilber's four quadrant conceptual framework, these common themes are comparatively viewed as to the subjective/objective, internal/external focus of attention of both the interviewees and the literature.

Chapter 6 – Interviewees' life-worlds SiW Common themes linked to Literature reviewed and Wilber's four quadrants

6.1 Introduction

Aim of Chapter

As stated at the end of Chapter 5 this chapter explores the common themes that came from the individual life-world descriptions of the interviewees with respect to SiW. This exploration will take the following format. First, the noematic common themes will be addressed followed by sections on the noetic, effects and enablers of SiW. The intention of this is to add to the evolving understanding of the how the values and beliefs of the individual (I) and any ensuing expression (It) of those values and beliefs within the workplace affected the interviewee (I), others (We) and/or the organisation (Its).

Additionally, this chapter will address the question 'How does the current focus of SiW literature align with the views described within the life-worlds of individuals who have been deemed, by others, to express SiW?'

Therefore the main aims of this chapter are to:

1. detail the interviewees' contributions to the common themes in relation to the noematic (section 6.2), noetic (section 6.3), effects (section 6.4) and enablers (section 6.5) of the expression of SiW
2. draw comparisons and contrasts in relation to the issues explored in the literature review and the common themes explicated from the interviewees' life-worlds (within each of the relevant sections)
3. attribute the interviewees' noema, noesis, and enabler common themes and the relevant literature reviewed to Wilber's four quadrant model (within each of the relevant sections).
4. draw an overall comparison (noematic, noetic and enabler elements of SiW) between the interviewees' contribution and the literature reviewed – through the filter of Wilber's model (section 6.6)
5. outline my main contributions to knowledge with respect to the exploration of and the similarities and differences of the common themes with respect to interviewee contribution and literature reviewed (section 6.7)

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Why use Wilber's four quadrant model? – a reminder

To reiterate the argument put forward in section 1.13, I wanted to find a conceptual framework that aligned with my presupposition that there is no finite truth (Wilber talks about evolving our relational understanding rather than coming to a finite truth); that situated a phenomenological study within the broader perspective of the individual and the collective; and that honoured the contribution of both the subjective and objective methods of doing research. . I also sensed that aligning to this epistemological synergistic plurality, where one quadrant does not take precedence over the others, was a way to gain fuller and richer insight, understanding and knowledge in this particular field of exploration.

In using Wilber's four quadrant model I believed I found a way of situating my research within a broader context, allowing the subjectivity of the differentiated intentional 'I' and cultural 'We' to join with the objectiveness of the individual behaviour of the 'It' and the social systems of the 'Its'. Additionally, with this both/and philosophy I had found a way of honouring the contributions of subjective and objective methodological stances. Therefore I had found a presentational framework, which might appeal to theorist and practitioners who had not yet found the inclination or device to enter into the discourse on SiW because of their predisposition to view the world from an objective stance.

Using Wilber's model will begin to facilitate understanding of which integral 'parts' of the whole picture of SiW have not yet been looked at with the view to make recommendations and elicit interest for future research, while considering how this affects the present SiW discourse.

Note: the interviewees' descriptors about the effects that their expression of SiW has on themselves, others and the organisation will not be attributed to Wilber's four quadrants (see section 6.4.1 for rationale).

The rationale for using percentages - a reminder

In section 1.14 I discussed the tension, for me, in terms of presentational format for the analysis and collation of any common themes coming from the subjective life-worlds of the interviewees. This tension arose from a desire to honour not only the subjective nature of this phenomenological research but also the objective bent of some of the potential readership. Eventually, I decided to present the common themes as a percentage of the total interviewees' responses. For me, that was a way of not only illustrating the intensity of the interviewees' views in terms of their expression of SiW but also a presentational style that would assist individuals, more used to the

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quantification of data, to access the relevance of the interviewees' views to the evolving understanding of organisational behaviour and effectiveness.

How the common themes were synthesised - a reminder

The themes with a substantial contribution to the percentage of total responses were collated with themes with less of a contribution in such a way that these lesser themes augmented and fed into the main themes that had emerged. To reiterate what Seamon (2000, p.19) asserted, by quoting Giorgi (1975), in terms of one of the beauties of the phenomenological approach. *'Thus the chief point to be remembered with this kind of research is not so much whether another position with respect to the (original descriptions) could be adopted (this point is granted beforehand) but whether a reader, adopting the same viewpoints as articulated by the researcher, can also see what the researcher saw, whether or not he agrees with it. That is the key criterion for (phenomenological research).'*

6.2 What is SiW – the noema common themes

6.2.1 Introduction

In the literature review I raised the issue of coming to a consensual definition as to what SiW is.

What emerged from the literature (thirty-three of the sixty-nine authors explored gave some explicit shape to the definitional rhetoric on spirituality and/or SiW) was an extensive range of definitional differences. This, Neal (2001) argues, might be expected due to the normal problems associated with definition, which includes confusion with other concepts and difficulties in operationalising the concept. Further, Freshman (1999) argues that a single definition may not be necessary or helpful. Krishnakumar and Neck (2002) state that, because the meaning of spirituality as a concept is personally driven, it is logical that there will be varying views. Tourish and Robinson (2002, p.165) reinforce this viewpoint by arguing that *'everyone is entitled to believe what he or she wishes'* in terms of what is meant by spirituality and/or SiW.

The four main definitional foci emerging from the literature reviewed were concerned with (a) the individual and their behaviour, (b) workplace spirituality, (c) spirituality as a connecting force and (d) the transcendent nature of spirituality (see Appendix 2 for a comprehensive breakdown by author). Further, these four foci were a definitional cocktail of both spirituality and SiW whereas the interviewees' life-worlds are directly related to the noematic element of SiW. Nonetheless, I believe that it is helpful, to the

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evolving discourse on SiW, to explore the similarities and differences of the literature reviewed and the interviewees' phenomenological experience of SiW. Specifically, comparing and contrasting the literature with the researched experience of individuals deemed to express SiW by others will enhance the still fairly thin empirical discourse on SiW (twenty-three (73%) of the thirty-three articles that explored this issue were non-empirical in nature).

It is not the purpose of this phenomenological study to derive a conclusive, exhaustive or universally pleasing definition of what is meant, or not, by SiW. It is, however, the purpose of this study to present some of the common themes that arose during the exploration of the interviewees' life-worlds. The common themes that came from the interviewees' description of their experience of SiW, in terms of the noema, will be delineated and discussed with reference to relevant issues raised within the context of the literature reviewed.

What follows is:

1. a graphic representation of the common themes derived from the interviewees' life-world description of the noematic elements of SiW (depicted as a % of the total number of contributions from the interviewees to the noematic element of SiW).
2. an exploration of the common themes coming from the interviewees' life-worlds in relation to the literature reviewed four main foci (1. individual and their behaviour 2. the issue of workplace spirituality 3. spirituality as a connecting force and 4. the transcendent nature of spirituality).
3. an exploration of further common themes derived from the interviews that are not included specifically and explicitly within these four categories coming out of the literature reviewed (relationships, SiW is not separate from spirituality; ethics and morality; reflection, engagement, a positive approach and links to societal issues).
4. a graphic and tabular presentation of the relevant literature review and interviewees' descriptors within the context of Wilber's four quadrant model with adjacent critical observations. **Note:** both the tabular and graphic representations were tested on three academic colleagues with respect to presentation style. In terms of clarity of presentation, one colleague preferred the tabular version while another preferred the pyramid. The third colleague

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was comfortable with either. Therefore, I took the decision to present the data in these two alternative styles to aid these different preferences

5. a critical but brief summation of the main themes highlighted

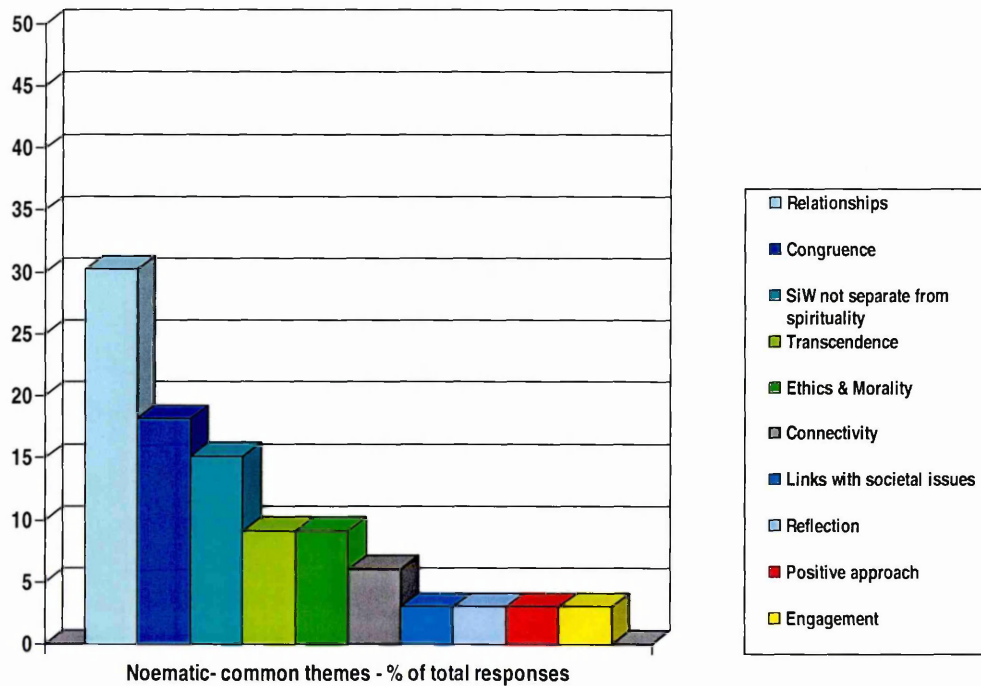


Figure 8 – Noematic common themes derived from Interviewees' life-worlds

6.2.2 A detailed exploration of the noematic common themes from interviewees' life-worlds in relation to the literature reviewed four main foci

Noema – *Congruence* (18.2% of total responses)

The first of the four main definitional foci emerging from the literature was concerned with the individual and their behaviour. The relevant literature seemed to focus on the issues of individual:

1. Meaning and purpose (seven sources - Bradley and King-Kauanui, 2003; Chalofsky, 2003; Kinjerski and Skrypnek, 2004; Lips-Wiersma, 2002; Mitroff, 2003; Neck and Milliman, 1994)
2. Beliefs and values (three sources - Lips-Wiersma, 2002; Milliman, Ferguson, Trickett and Condemi, 1999; Shakun, 1999)
3. Spirituality being reflected in attitude and behaviour (two sources - Gunther, 2001; Tischler, Biberman, and McKeage, 2002)

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Although individual meaning and purpose is not explicitly referred to in the life-worlds of the interviewees the notion of beliefs and values as well as attitude and behaviours is reflected within the common theme of congruence.

Lips-Wiersma (2002, p.385) states that although the definitions of spirituality vary, they have a commonality of being concerned with *'living out one's set of deeply held personal beliefs'*, which resonate with the interviewees' congruence theme. Tischler, Biberman and McKeage (2002) add their support to this theme of SiW, by concluding that spirituality relates to particular behaviours and attitudes of the individual. Bradley and King-Kauanui (2003) put a somewhat different slant on the discourse on congruence between beliefs, values and behaviour. They argue that future corporate officers, managers, business and scientific leaders must learn how to lead an undivided life (congruence between beliefs, values and behaviour) at university because once they enter corporate life this lesson will not be learnt. These arguments are reflected in the common theme of congruence that arises in interviews 'A', 'H', 'I', 'O', 'R' and 'S' which equates to 18.2% of the number of responses offered in relation to the noema of SiW.

- Interview 'A' talks about individuals having *'congruence'* between their beliefs and behaviours, in that, *'a person conducts themselves in the workplace in a way which is consistent with their wider beliefs and values'*. While 'H' states it is *'an integration of articulated or embodied values into life'*. Interviewee 'I' talks about SiW as *'a set of intangible values'* that individuals integrate within their working lives. Interviewee 'O' expresses the theme in terms of bringing deeply held beliefs and their associated behaviours into the workplace. Further, Interviewee 'R' concurs by saying that generally speaking SiW is an *'embodiment of beliefs through "practice"'*. Interviewee 'S' offers a slightly different slant by stating that SiW is an individual *'constantly'* critiquing their organisational life against *'some set of values'*. This view of Interviewee 'S' is somewhat reflective of Boyle and Healy's (2003, p.353) argument that one of the *'unintended consequences'* for organisations that, to any degree, rely on either individual or organisational spiritual practice to solve some issues such as commitment or organisational citizenship is that individuals may start to question the organisation's ethics or values. Giacalone *et al* (2003) specifically suggest that, as a person's spirituality increases, so does the acuteness of their perception and judgement of the ethics of businesses practices.

Within this element of the literature of SiW Milliman, Ferguson, Trickett and Condemi (1999), Shakun (1999) and Gunther (2001) are more concerned with delineating

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specific values and beliefs. Milliman et al (1999, p. 222) argue that '*spirituality is reflected through values such as making a contribution to humankind*' while Shakun (1999) asserts that rightness comes from spirituality. Gunther (2001) rounds off the discourse by arguing that spirituality is about the being and character of an individual within an organisation which they claim is motivated by an attitude/belief of 'love thy neighbour'.

Noema and Noesis – *Workplace or organisational spirituality*

Note: Even though in this section we are dealing with the noematic element of SiW I have decided to incorporate the noetic views of the interviewees in terms of organisational spirituality. This has been done because of the brevity of relevant descriptors within the interviews in relation to this issue.

The second of the four main definitional foci emerging from the literature was concerned with workplace spirituality.

As I stated in the literature review, although I believe the 'I' (individual) cannot be viewed in isolation from cultural dynamics ('We') or the ensuing social processes and practices ('Its'), like Berman-Brown (2003), I accept that spirituality is not a function of a reified entity called the organisation. I also stated that this view was evident within the title and focus of this research study.

Although, specific to the research question about what enables their expression of SiW, the interviewees' responses do reflect some organisational cultural issues. In the main, they do not see the enabling factors being a function of the organisation. Nor do the interviewees' descriptors of the enabling cultural aspects of an organisation validate Giacalone and Jurkiewicz's (Kranke, Giacalone and Jurkiewicz, 2003, p.397) assertion that workplace spirituality is a '*framework of organisational values evidenced in the culture that promote employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy*'.

Of the sixty-nine articles used in the Wilber four quadrant analysis, thirty-five (50.7%) articles viewed spirituality and/or SiW from an organisational perspective. One reason for this focus might be reflected in King and Crowther's (2004, p.85) assertion that, because of the sensitivity and private nature of individual spirituality, organisational scholars have '*not been eager to incorporate*' spirituality from an individual perspective '*into their research*'.

Some of the issues covered were spiritual leadership, spiritually minded programmes in the workplace, encouraging (enabling) spiritual expression in the workplace and creating spiritually orientated workplaces. The organisational perspective will give richness and depth to the comparative discussion between what the interviewees believed enabled their expression of SiW and the relevant literature. However, it will not enable the depth and breadth of comparison in the noesis section of this research.

However, there were a few instances where the interviewees believed that the organisation could demonstrate the expression of SiW, which are discussed below.

Noema - *Workplace or organisational spirituality*

Interviewee 'A' believes that spirituality can be expressed by being ethical and moral. Although they believe this is on an individual level, they also believe that ethics and morality can be expressed on an organisational level in *'the way in which people are handled and treated in the workplace'*. Epstein (2002, p.96) argues that the business ethics in education should include a spiritual element which assists students to consider *'the possibility that they can live productive, socially useful and contributory'* lives where *'business endeavours and spiritual commitment are not oxymoron but rather inextricable parts of a coherent and meaningful life'*.

In addition to the *'micro-examples of how you might just interact with somebody'* Interviewee 'A' also saw SiW being manifested *'right through to what's the purpose of the organisation or what's the purpose of the department'*. This is aligned to the strongly held view of Dehler and Welsh's (1994, p.20), that a clear and consistently communicated vision is *'the origins of organisational spirituality'*. Nonetheless, they also emphasize that this vision is not shared through *compliance* but through a force in individual's hearts. Milliman, Czaplewski, and Ferguson (2003), through their research on employee work attitudes, put a different slant on the debate. They argue that, while the *'focus on personal spirituality is essential'* (p.427), to have *'meaningful work'* there needs to be alignment between the individual's spiritual dimension and organisational goals, mission and values. However, one of the arguments coming out of Konz and Ryan's (1999) research into 28 mission statements of universities in the United States was their argument that a mission statement is just as important as a source of information about the values of the leaders as it was the about the culture of an organisation.

Interviewee 'U' believes that generally SiW has to do with the *'quality of relating with one-another'* in meeting organisational demands. Additionally, the interviewee believes

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that SiW has to do with the quality of relationship between the organisation and *'its place in the community'*; how the organisation *'discharges and performs'* within that relationship, that is, *'some kind of public responsibility'*.

Noesis - Workplace or organisational spirituality

Interviewee 'D' believes that engaging with someone to *'get them to fulfil their potential'* can be enhanced by organisationally creating effective systems and processes that facilitate engagement, empowerment and *'actually help and support people'* in *'recognising'* and *'being confident'* about *'their own potential'* as well as asking *'what is the value'* of these procedures and systems for the organisation. The interviewee believes that organisational rules and regulations could be put to better use in the support of people and there is fear in relation to these systems in that: *'The rhetoric, what I meant by that is that we have all these systems in place – certain rules, certain regulations, we have lots of things that are meant to support people, help people and to enable people so that they can fulfil their potential, give them confidence, put out publications, do good teaching and stuff like that. But they could work a lot more effectively - if there weren't things to be feared, if we really thought about how we use these things'*.

Interviewees 'P' and 'T' talk about ethical behaviour being a value of the expression of SiW, both on an individual and organisational level. For interviewee 'P', this behaviour is manifested, on an organisational level, by operating in an ethical, moral and legal way and, for interviewee 'T', it has to do with *'standards of procedures, fair treatment of staff e.g. the right to be paid'*. Interviewee 'T' also believes that *'we are constantly faced with ethical choices'*, both individually and organisationally because of *'inadequate resources'* which means *'compromise'*.

Berman-Brown (2003) suggests that to consider spirituality at an organisational level (even if one accepts the organisation as a reified entity rather than a collection of individuals in purposeful activity) would grammatically align it to the likes of organisational culture and organisational strategy. Further, she contends that the abstract quality of spirituality does not dovetail with cultural activity or strategic process. In final summation, Berman-Brown (2003) argues that SiW is a *'quality that can be exhibited by the individuals'* within an organisation but is not an *'attribute of organisational functioning'*. However, interviewee 'D' and 'T's' reference to organisational systems and procedures as facilitating and/or enhancing the expression of SiW does diminish Berman-Brown's (2003) assertion to some extent. However,

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Interviewee 'D' does state that what will enable the expression of SiW will not come from organisational systems, procedures or processes but that *'it has to come from people to create such a culture'*.

Lastly, Interviewee 'I' talks about the value of respect as an expression of SiW which they initially link to the organisation matching *'service and product to meet'* customer *'needs'*.

Noema – Connectivity (6.1% of total responses)

The third of the four main definitional foci emerging from the literature was concerned with spirituality as a connecting force.

Both Garcia-Zamor (2003, p.358) and Mitroff (2003, p.377) argue that a main element of spirituality in an individual's life is the sense of connectedness with everything else in the universe. However, only interviewees 'B' and 'H' mention the notion of connectedness, which equates to 6.1% of the number of responses offered in relation to the noema of SiW. Therefore, this research does not reflect the zealousness of Mitroff's (2003) argument.

Nor, does this particular research study reflect the intensity of the discourse in the literature around the concept of a connecting force, the interconnectedness of everything and individuals' understanding of this connectedness which was evidenced in ten (Baker, 2003; Cacioppe, 2000a; Chalofsky, 2003; Fairholm, 1996; Kinjerski and Skrypnek, 2004; Howard, 2002; Garcia-Zamor, 2003; Mitroff, 2003; Mitroff and Denton, 1999a; Vega, 2002) of the thirty-three 'definitional' articles in the literature review.

Interviewee 'B' speaks of SiW as having a feeling/sense of the harmony and oneness of everything while 'H' equates *'living in the light'* to having a *'sense of connectiveness to everything and everyone'*. The descriptors of these two interviewees have resonance with the argument of Kinjerski and Skrypnek (2004) who state that spirituality is a sense of connection to something larger than self, which, as Vega (2002, p.7) states, is a feeling of *'interconnectedness with oneself, with others and the entire universe'*. The interviewees' descriptors were not aligned to Chalofsky's (2003) argument about the transformative power of this connection, or Fairholm's (1996) notion that this was a connective force within the individual. Additionally, Bell and Taylor (2003, p.331) talk about the *'interconnected nature of human and non-human environments'*.

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Fairholm's (1996) argument that this connective force resides within the individual compared with Vega's (2002) argument, cited above, reflect the transcendent/immanent tensions that surface within the definitional discussions within the literature reviewed. This tension will be discussed within the next section, which highlights the fourth focus emerging from the literature review.

Noema - *Transcendence* (9.1% of total responses)

The fourth of the four main definitional foci emerging from the literature was concerned with the transcendent nature of spirituality.

The relationship between spirituality and transcendence was evidenced in eight of the thirty-three articles in the literature review (Coghlan, 2005; Delbecq, 1999; Kale and Shrivastava, 2003; Kendrick and Robinson, 2000; King and Crowther, 2004; Kinjerski and Skrypnek, 2004; McCormick, 1994; Neck and Milliman, 1994).

The issue of transcendence was initially discussed in section 5.4.1 (related values and beliefs – not specific to SiW) from the perspective of Interviewees 'A', 'E', 'F', 'G' and 'S'. However, Interviewees 'H', 'J' and 'V' (9.1% of the total responses concerning the noematic element of SiW) talk about its transcendent nature. It is these that will be discussed in what follows.

In their description of what SiW was generally, Interviewee 'H' reflected that it is *'living as if something existed beyond our mundane consciousness'*. However, the interviewee offered nothing by way of explanation as to what this specifically might mean to them. This non-specificity was witnessed within the content of the literature when authors that talked about the *'transcendent'* nature of spirituality did not always define what they meant by it.

Interviewee 'J' is more specific, in that they say that SiW is about having *'an awareness of God, in fact in all areas of life, including work. A good God who has made us for good, for positive'*. This notion seems to align with Coghlan (2005, p.90) who argues that spirituality is a *'fundamental dimension'* of an individual that is *'oriented towards transcendence'*.

Interviewee 'V' concludes the description by offering that SiW has to do with a person being *'motivated by things outside themselves; by things that apparently exist on a different plane, another worldliness'*. They added that this understanding would motivate a spiritual person to *'give out an excitement'* and *'enthusiasm'* based on the adjacent *'mystery'* and *'wonderment'* that knowing offered. That enthusiasm would be

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reflected in how an individual would interact with others in the workplace. Interviewee 'V's' description of 'mystery' aligns with Delbecq's (1999, p.345) notion that spirituality is participation in the '*transcendent mystery*'.

As argued in the literature review, SiW cannot be looked at in isolation without reference to the cultural norms that are embedded in the Western psyche. These norms stem from certain predominant, historical factors around the notion of spirituality. Furthermore, since 1000CE, Western spirituality and our relationship to the '*spirit that gives us life*' (Moxley 2000, p.23) has been shaped by the Christian Church.

How does this transcendental notion fit within the Western cultural psyche? What came out of the exploration of the historical basis for the western notion of and relationship to spirituality? We saw that even with the dedicated work of the likes of Aquinas during the higher Middle Ages (1050-1300CE); through the fervour of Aristotelian scholarship in the late Middle Ages (1300-1500CE); the transcendental concept of God (established in the early Middle Ages (600-1050CE) has held quite firmly as a significant strand of the western spiritual psyche, which is embedded in predominantly Christian belief. Tarnas (1991, pp. 393-94), argues the Modern Era's (1500-1970CE) influence on the Western psyche was the evolution of an energetic confidence in power, spiritual potential, capacity for knowledge and mastery of nature and a sense of progressive destiny. As the 20th century advanced, matter reigned supreme; Nietzsche (1882CE) had proclaimed that God was dead (Armstrong 1993, p.356); according to secular humanism and scientific advancement man was the ultimate intelligence and Western humanity had been declared finitely omnipotent. However, this transcendent concept of a higher power lingered deep within Western psyche creating a pathological dichotomy. Wilber (2000a) argues, that instead of feeling empowered by this new sense of omnipotence, it had left the question of where and how did the subjective 'I' actually fit into the perfectly whole and objective world that they had managed to describe in the first place? '*The I and we (subjective) could find no room in the inn of interwoven its (objective)*', Wilber (2000a, pp. 440-1).

The notion of a transcendent power is reflected within this particular research, in that, 35.7% of the responses, in the broader perspective of spirituality (related beliefs but not specific to SiW) and 9.1% of the noematic responses, allude to a transcendent aspect of spirituality and SiW.

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In the following section we will look at the common themes, with respect to the noematic nature of SiW, derived from the interviews that were not included specifically and explicitly within the four foci of the literature reviewed.

6.2.3 A detailed exploration of further noematic common themes from interviewees' life-worlds – not specifically and explicitly within the four main foci in the literature reviewed

Noema – *Relationships* (30.2% of total responses)

The theme of relationship was woven through ten (B, D, E, G, L, O, P, Q, U, V) of the seventeen interviewees that gave a noematic description of SiW. Put another way 30.2% of the responses to the questions relating to the noematic element of SiW talked about its relational nature.

Interviewee 'L' states that SiW is a set of *'fundamental beliefs'* that one holds about their *'relationships with the world and others'*. Interviewee 'E' not only endorses this view but *'claims'* that *'there is something about being human which involves that innate relationship value and behaviour towards other human beings'*.

Interviewee 'B' believes the main feature of SiW is a feeling/sense of harmony and oneness, Interviewee 'O' recognises *'that there is this spiritual dimension to life'*. Further, Interviewee 'Q' believes that it has to do with how an individual's spirituality emanates. All of these interviewees tie their notions into relationships. 'B' suggests that harmony and oneness is achieved through having *'deeper relationships with the individuals one encounters'*. 'O' says that it is *'appropriate'* that the spiritual dimension that they acknowledge affects how individuals *'act and interact'*. 'Q' states that an individual's spirituality *'governs the influence on relationships'* in terms of *'how they should be formed'*.

Interviewee 'P' believes that SiW is about how individuals *'interact with other people'* and that *'most people's interactions are in the workplace'*. Interviewee 'D' concurs by stating that SiW has to do with relationships between *'employees and different levels of the organisation'*. Interviewees 'U' and 'V' agree that it has to do with respectively the *'quality of relating with one-another'* in meeting organisational demands and *'how staff should relate to each other'*. Both Interviewees 'U' and 'V' add other relational elements. 'U' state that it also has to do with the quality of relationship between the organisation and *'its place in the community'*, or how the organisation *'discharges and performs'* within that relationship, which they relate to *'some kind of public responsibility'* and 'V' includes the relationship between the staff and customer.

Although Interviewee 'G' differentiates between those who have authority '*over others*' and those that do not, they, in part, describe SiW in terms of relationship. In the case of a person with authority it is about them being aware of others' '*sensibilities and relationships*' and therefore '*not sticking to the letter of the law – using discretion*'. Interviewee 'G' describes SiW for someone who does not have authority over others as being about creating '*positive relationships*' where they are '*aware of people*'.

The issue of relationship was not focal, in noematic terms, to the literature reviewed. Bell and Taylor (2001), Gunther (2001), Jason *et al* (2001) and Neal (2000), do mention that beliefs and values will have an effect on an individual's relationship to self and others. However, they do not go into any depth on how self and other might be affected. Waddock (1999) argues that organisational prosperity and survival depended on building structures and relationships that permit people to make meaningful contributions, but the reference to relationships was brief and cursory. Further, Lips-Wiersma and Mills (2002) argue that if organisations see congruence between SiW and organisational goals then one of the things for them to consider is how to enhance relational development. Specifically, if an organisation's leaders accept that the relational context shapes how people express their own and react to others' expression of SiW then any action taken to enhance and develop relationships should reduce any potential marginalization that might take place because of that expression.

There was, however, one direct link made to spirituality in general terms and relationships. In their research Neal, Bergmann-Lichtenstein and Banner (1999) argue that once an individual has had a spiritual transformation then for them there is a deepening of the valuing of relationships in the workplace.

Additionally, there are some links that can be made between relationships and some of the other issues raised within the literature.

The first area concerns the rhetoric around the sense of alienation individuals feel within the workplace. Cavanagh and Bandsuch (2002) argue that the need that people feel within organisations stems partly from a sense of separation from other people. This view is shared by Bell and Taylor (2001, p.4) who state that business people have become increasingly alienated and '*unable to cope with the compartmentalized nature of their work and non-work lives*'.

What implications are flagged by the 30.2% of the responses from the interviewees that are about a relational aspect of SiW? While Waddock's (1999) argument that structures and relationships need to be created that permit people to fulfil the

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fundamental spiritual need for community there may be an argument here for the notion that is raised by Neck and Milliman (1994) and Howard (2002). They argue that individuals can create an environment where they do not feel separated/alienated from others within the workplace by proactively shifting their perceptions and focus of attention. These notions will be more fully explored within the noetic discourse under the heading **Reflection and self-awareness**.

Another point to highlight, at this juncture, is the argument raised by Kendrick and Robinson (2000, p.703) that spirituality goes beyond the search for meaning and purpose, in that, *'it embraces additional transcendent elements that move the individual to reach beyond the concerns of the self'*. Have these interviewees raised themselves *'beyond the concerns of the self'* to focus their attention on the importance of relationship (and by association others) in terms of the expression of SiW. We will see some demonstration of this focus on others in the noetic descriptors which will be explored later in this section.

Noema - SiW is not separate from spirituality (15.2% of total responses)

15.2% of the total responses to the issue of the noematic element of SiW (five interviewees – 'J', 'L', 'M', 'P' and 'U') stated that SiW was not distinctly different or separate from their spirituality.

Interviewee 'J' clearly states that SiW isn't *'drastically different from spirituality in general terms'*. Interviewee 'L' fleshes this notion out by saying that an individual's *'spirituality is with you wherever you are, whatever you are doing, so to talk about it just in the workplace'* to them *'seems slightly unreal'*. Interviewee 'M' offered little in the way of noema because they found it very difficult to define and separate the notion of spirituality and SiW because, as they stated, *'the bottom line is it has to be who I am'*. Interviewee 'U' shared the same sentiments by saying that they found it hard to either define SiW or discuss the effects of their expression of SiW on themselves because *'it's being me, it's being who I am and where I'm coming from'*. Interviewee 'P' concurred by adding that they are *'a great believer that you are not different at work when you are at home, or with friends and I'm the same person and I don't go home and be very pious and come to work and I'm very tough and bash people; I think I'm the same person and that's important'*.

The contributions of these interviewees seem to align with Fairholm (1996, p.11) when he argues that spirit is the *'vital, energising force or principle in the person, the core of self'*. Whereas Fairholm (1996) attributes this *'force'* specifically to the individual Baker

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(2003) argues that this force unifies all of life. Baker's (2003) view aligns with Interviewee 'B's' sense of oneness of things and 'H's' sense of connectedness to everything and everyone. Using Mitroff and Denton's (1999a) research, Chalofsky and Neal (2003, p.77) illustrate how the respondents talked about spirituality as *'being very personal and relating to all of their lives, not just in relationship to their jobs'*. This is echoed in the research done by Lips-Wiersma and Mills (2002, p.185) when they state that the starting point for their research is the assumption that spirituality is already present within individuals. They base this assumption on the assertion that *'individuals within organisations report having spiritual beliefs, which are an integral part of who they are, whether at work or elsewhere'*.

Noema - Ethics and morality (9.1% of total responses)

9.1% of the total responses to the issue of the noematic element of SiW, which came from two of the interviewees ('A' and 'O') who talked about an ethics and morality.

Interviewee 'O' talks about SiW generally being *'strongly held beliefs'* that act as a *'guide'* in terms of *'making ethical decisions'*. This links to Shakun's (1999) linking of spirituality on an individual and group level, to what he refers to as *'right decision making'*.

Interviewee 'A' states that a spiritual person is both ethical and moral. Cavanagh and Bandsuch (2002, p.116) argue that managers need to support the spiritualities of individuals that promote moral behaviour and character because *'such spiritualities will maximize the benefits'* of SiW. Conversely, Korac-Kakabadse, Kouzmin and Kakabadse (2002) implicitly suggest that individuals within an organisation are not capable of and cannot develop their spirituality without the aid of the leader's spiritual and moral guidance.

Interviewee 'A' goes on to say that the values of ethics and morality can be expressed on an organisational basis in *'the way in which people are handled and treated in the workplace'*. This, to some degree, has a link with Fairholm's (1996) assertion that leadership models that focus on self-interest must be replaced by ones that are based on ethical values like integrity and commitment to serving others. The contention here is that the focus of the leadership (service to self or other) of an organisation will colour and flavour the cultural dynamic of how individuals interact with one another within an organisation. As was seen in the literature, on the culture's influence on the individual Dehler and Welsh (1994), Burack (1999) and Duerr (2004) argue that SiW can be instigated, communicated, encouraged and reinforced through all aspects of the

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organisation from the leadership and culture to processes, policies and work design. Burack's (1999) argument that the instigation of SiW be underpinned by sensitivity to and interest in the individual dovetails with Interviewee 'A's' notion of how people are handled and treated. This sensitivity, Dehler and Welsh (1994) claim, will generate inspired action by the individual. However, the argument, by Berman-Brown (2003) remains, that spirituality within the workplace does not dovetail with cultural activity or strategic processes and therefore are not attributable to organisational functioning.

Noema - Reflection, Engagement, Positive approach and links to societal issues (12% of total responses)

Reflection accounted for 3.0% (Interviewee G), engagement accounted for 3.0% (Interviewee G), positive approach accounted for 3.0% (Interviewee B) and links to societal issues accounted for 3.0% (Interviewee B) of the total responses to the noematic element of SiW.

Interviewee 'G' saw a spiritual person as one who *'thought about themselves and their relationship with not only with others but the world'* that is, reflecting on the bigger picture. Ashmos and Duchon (2000) argue that practices such as self-reflection can lead to individuals accessing their soul-related inner life.

The issue of engagement arises for Interviewee 'G' when they discuss their *'feeling'* that collectively SiW *'doesn't apply'*. They go on to explain that, as a *'collective'*, individuals don't engage in the *'kind of activities'* that they would see as expressions of SiW, which includes reflective practice.

Interviewee 'B' links the need for an individual having a positive approach, that is, trying to *'maintain a hopeful or buoyant position in the Universe'* to being socially responsible. The social responsibility aspect of Interviewee 'B's' beliefs links with Neal, Bergmann-Lichtenstein and Banner's (1999), when they argue that spirituality may be as much or more of a driving force for organisational and/or societal transformation than economics.

Next a comparison, using Wilber's four quadrants will be made between the definition of spirituality and/or SiW found within the literature and the interviewees' noematic descriptors of SiW. This will be done both in tabular and graphic format.

6.2.4 A comparison of the definitional 'what' of the literature reviewed and the interviewees' noematic descriptors of SiW in relation to Wilber's four quadrants

Below are both graphic and tabular representations of the interviewees' description of the noematic element of their experience of SiW compared with what emerged from the

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thirty-three articles in the literature that offered some definitional rhetoric on spirituality and/or SiW is also highlighted in both formats.

What is SiW generally - the Noematic view within Wilber's four quadrants

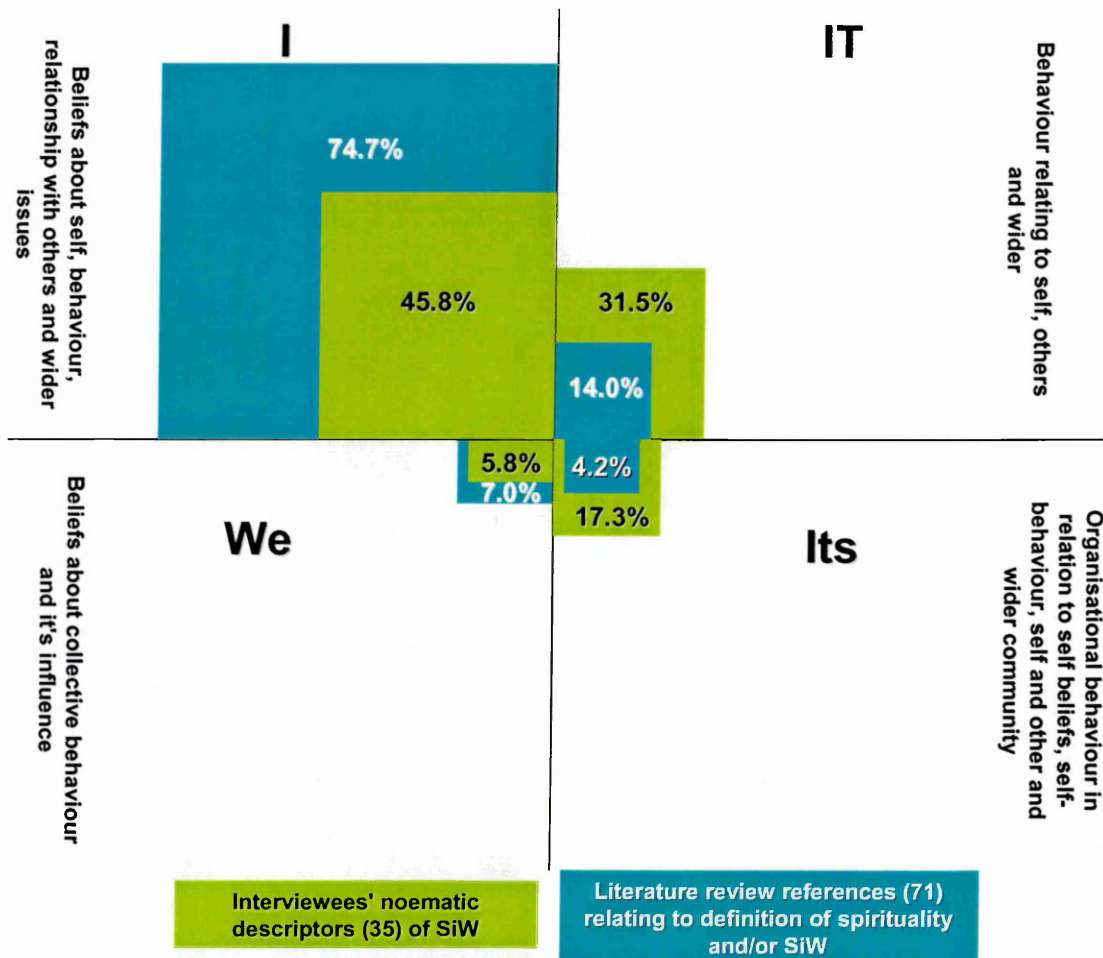


Figure 9 – Interviewees' noematic descriptors and relevant literature review relating to definition and/or SiW in relation to Wilber's four quadrants

How the noematic common themes were derived

In the *literature* reviewed thirty-three (of which 70% are non-empirically based) of the sixty-nine articles gave some explicit shape to the definitional rhetoric on spirituality and/or SiW. These articles were the source of the seventy-one references diagrammatically illustrated in Figure 9.

The thirty-five *interviewee responses* that contributed to the above diagram came from seventeen of the twenty-one interviewees. Interviewees 'F', 'K', 'N' and 'T' did not give a description about what they considered SiW to be generally, that is, the noema, but began by describing specific values and behaviours that they associated with SiW.

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How these percentages were arrived at:

- o Went through both sources (noematic descriptions and articles) and plotted on separate Excel spreadsheets under Wilber's quadrants each time a reference was made to a specific quadrant e.g. 'I' (values and beliefs) in relation to self, 'I' in relation to behaviour; 'It' (behaviour) in relation to self, 'It' in relation to others; beliefs about 'We' (collective) behaviour; 'Its' (organisation) in relation to self; or wider concerns that affect beliefs/behaviours

Main issues arising from the noematic view - 'I' quadrant - *transcendence, alienation and control*

Figure 9 shows that the literature has a propensity to argue that spirituality and/or SiW is about an internal focus on beliefs and values from an individual perspective and how those relate to the self. We see that 74.7% of the relevant literature that talks about SiW generally, focuses on individuals' beliefs about themselves, their behaviour and how that reflects on their interactions with others. However, only 45.8% of interviewees' responses came from this perspective of what SiW is generally.

One can only speculate on the link between the tendency of the literature reviewed to emphasise the upper left or 'I' quadrant with the notion of alienation or separation, both in terms of a transcendent core and the objective world, raised from the historical perspective of the literature review.

However, it is interesting to note that nine ('A', 'E', 'F', 'G', 'H', 'J', 'S', 'T' and 'V') of the twenty-one interviewees talked explicitly about a sense of some form of transcendent nature within their interviews. Four of those interviewees explicitly talked about having a relationship with God, which was of primary importance to how they lived their lives. The other five interviewees saw spirituality generally as being related to self in terms of individuals being *'spiritual beings as well as physical beings which helps us to transcend who we are'* or that *'indefinable something when you have taken everything else away'* or *'living in the light'* and finally being something *'quite ethereal'*, or having something to do with *'another worldliness'*. These nine interviewees, rather than feeling alienated from the transcendent nature of spirituality seemed to use the connection to flavour how they related to themselves, others and the organisation.

For these nine interviewees I explored where they saw their enablers coming from in relation to the expression of SiW. Six of these interviewees ('F', 'G', 'H', 'J', 'S' and 'V') saw the enablers for their expression coming primarily from themselves with respect to their beliefs as well as their relationships with others, and the organisation. However,

Interviewees 'A', 'E' and 'T' saw their enablers primarily coming from others or the organisation.

Therefore, although 43% of the interviewees talk about a transcendent aspect of their beliefs around what SiW is generally, there is a propensity for them to feel neither alienated from that (whatever it means for each of them) or having a sense of lack of control over their relationship to themselves, others and the organisation because of it. In fact, the relationship to this transcendent quality seems to direct and guide these respective relationships.

Main issues arising from the noematic view - 'It' quadrant - *behaviour relating to others*

From Figure 9 we see that there was a substantial difference in terms of how an individual's behaviour factored into the thirty-three relevant articles and the interviewees' perspective concerning the noematic aspect of SiW. While only 14.0% of the references to the noematic element of SiW within the literature talked about this behavioural aspect, it was reflected in 31.5% of the interviewees' responses. Put another way it was explicitly mentioned in only seven of the thirty-three articles while eleven of the seventeen interviewees talked about this aspect.

Interviewees 'D', 'E', 'G', 'P' 'U' and 'V' talked about SiW generally as being about relationships; the quality of or having positive relationships; and interactions with or behaviour towards others and one another.

Interviewee 'A' talked about it in terms of co-operating with people and one's environment.

Lastly, Interviewees 'H', 'I', 'O' and 'R' talked about this behavioural aspect in terms of the embodiment, integration or practice of a set of values within their daily lives. Howard (2002), Lips-Wiersma (2002) and Neck and Milliman (1994) also align to this notion by talking about an individual living out deeply held beliefs.

Further, Ashmos and Duchon (2000), Bradley and King-Kauanui (2003), Lips-Wiersma (2002) and Neck and Milliman (1994) talk about this behavioural aspect from the perspective the individual expressing a desire to find meaning and purpose within the workplace.

Kinjerski and Skrypnik (2004) talk about it in terms of making a difference through one's work while Delbecq (1999) and Neck and Milliman (1994) found on searching for personal development through participation into the transcendent mystery and the movement of an individual towards the divine, respectively.

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What we are once again witnessing is the interviewees' attention on others and the organisation, while the literature primarily focuses on the individual.

Main issues arising from the noematic view - 'I' and 'It' quadrants - *other issues to consider*

Two differences between the thirty-three articles (73% of which were non-empirically based) that contributed to the definitional discourse on spirituality and/or SiW and the noematic content of the interviewees' description (seventeen of the twenty-one interviews) of their experience of the phenomenon of SiW are highlighted below.

Focus in relation to Wilber's four quadrants	Wilber quadrant	Interviewees' noematic descriptors (35) of SiW - %	SiW article references (71) relating to definition - %
Beliefs about self	I	2.9%	33.8%
Beliefs about behaviour	I	17.2%	11.3%
Beliefs about relationship with others	I	14.3%	12.7%
Beliefs concerning wider issues	I	11.4%	16.9%
Behaviour relating to self	It	0%	7.0%
Behaviour relating to others	It	28.6%	2.8%
Behaviour in relation to wider	It	2.9%	4.2%

Table 1 - Noema - A comparison of the definitional 'what' of spirituality and/or SiW in the literature review and the interviewees' noematic descriptors of SiW in relation to Wilber's 'I' and 'It' quadrants

While 33.8% (28.2% beliefs about self and 5.6% wider concerns affecting individual beliefs) of the literature focussed on the beliefs about self and in relation to self only 2.9% of the interviewees' comments had the same focus. Conversely 28.6% of the interviewees' descriptors saw SiW generally being about behaviour relating to others while only 2.8% of the literature reflected this element.

Two things are to be kept in mind here. One is the propensity of the literature to be non-empirically based, and the other that the interviewees within this research are individuals who have been cited as expressing SiW by others. Therefore, the differences noted above highlight a need to increase the amount of research being done to develop further understanding of the SiW phenomenon.

Main issues arising from the noematic view - 'We' quadrant

The 'We' quadrant is under-represented by both the interviewees' responses and the literatures references to SiW generally. From this quadrant the view is about inter-subjectivity and/or the collective we.

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SiW article references (71) relating to definition

7.0% of the total article references relating to definition (71) focussing on this quadrant came from four sources while only interviewees 'G' and 'O' (5.8% of the total interviewees' noematic descriptors of SiW (35)) made relevant contributions.

For Interviewee 'G' they specifically distinguish between individuals with authority and those without when discussing SiW generally. Interviewee 'O' believes that we should recognise that there is a spiritual dimension to life and that it is appropriate that this dimension affects how we act and interact with each other.

While Chalofsky (2003) talks about SiW generally as a transforming power, Kinjerski and Skrypnek (2004) talk about it as a sense of common purpose. Milliman, Czaplewski and Ferguson (2003, p.427) define workplace spirituality as the '*recognition that employees have an inner life that nourishes and is nourished by meaningful work*'. Further, Wagner-Marsh and Conley (1999) suggest that one of six key aspects of a spiritually-based organisation is the articulation of the corporate spiritually-based philosophy.

The 'We' quadrant focuses on organisational culture and the next section discusses the final quadrant (Its) which relates to SiW generally from an organisational perspective.

Main issues arising from the noematic view - 'Its' quadrant - *SiW from an organisational perspective*

Focus in relation to Wilber's four quadrants	Wilber quadrant	Interviewees' noematic descriptors (35) of SiW - %	SiW article references (71) relating to definition - %
Organisational behaviour in relation to individual beliefs	Its	2.9%	1.4%
Organisational behaviour in relation to individual behaviour	Its	8.6%	0%
Organisational behaviour in relation to wider community	Its	2.9%	0%
Organisational behaviour in relation to individuals	Its	2.9%	2.8%

Table 2 - Noema - A comparison of the definitional 'what' of spirituality and/or SiW in the literature review and the interviewees' noematic descriptors of SiW in relation to Wilber's 'We' and 'Its' quadrants

Only 4.2% of the references that came from the thirty-three articles, which explored the definition of spirituality and/or SiW, discussed it from an organisational perspective.

This contrasts with 17.3% of the total interviewees' noematic descriptors of SiW (35).

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Interviewee 'A', 'I', 'P', 'S' and 'U' were the contributors to this quadrant. From the perspective of SiW generally Interviewee 'A' believes that ethics and morality are expressions of SiW and can be expressed from an organisational perspective in the way in which people are treated. Interviewee 'U' saw SiW generally as having to do with the quality of relationship between the organisation and its place within the community. Additionally, interviewees 'I', 'P' and 'S' talked about the notion that the organisation can impact on an individual's expression of SiW (8.6% of the total interviewee noematic responses).

Giacalone and Jurkiewicz, in Krahnke, Giacalone and Jurkiewicz (2003), talk about creating a framework for organisational values, which promotes employees' experience of transcendence through the work process, which, in turn, facilitates the individual's sense of connection with others. Wagner-March and Conley (1999) suggest that one of the six key concepts for a spiritually-base organisation is the selection of personnel to match the corporate spiritually-based philosophy.

There appears to be a much larger focus on this quadrant (Its) by the interviewees compared with the literature and it is interesting to note that the focus of each is quite different. While the interviewees talk about SiW in relation to the organisation on the level of its interaction with and impact on individuals and the wider community; the literature talks about it in terms of promoting organisational values and philosophy through processes and hiring practices.

Two things to keep in mind here; one being the propensity of the literature to be non-empirically based, and two that the interviewees within this research are individuals who have been cited as expressing SiW by others. Therefore, the differences noted above highlights a need for further research around the specific nature of SiW.

However, it is pertinent to first discuss an issue raised in the justification of using the Wilber model to gain insight into the quadrants that were or were not being focussed on in the study of SiW. In that justification I discussed using the four quadrant model as a means of not only contextualising the comparative literature and interviewees' descriptors but also as a means of seeing where the focus of attention in the study of SiW had its primacy. I continued by saying that the quadrants that had not been attended to may be a focus of future SiW research. It was also stated that in focusing on an all-quadrant perspective in a field of study would give the evolving understanding, of that field, a broader and therefore a more holistic view of that phenomenon. With these issues in mind we can now begin to see some trends (6.2.5)

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in terms of focus of attention on the expression of SiW, in this study, from the perspective of both the interviewees' descriptors and the literature reviewed. This issue will continue to be readdressed at the conclusion of the 'noetic', and 'enablers' sections of Chapter 6, when the noema, noesis and enablers will be viewed and compared in terms of focus with respect to Wilber's model.

Therefore, before moving on to look at the noetic elements of SiW highlighted in both the literature reviewed and interviewees' descriptors it may help just to recap some of the salient issues raised thus far.

6.2.5 Summary of main issues arising from exploration of noematic common themes

1. There was a cross-over between the four main definitional (noema) foci that emerged from the literature (that is, the individual and their behaviour; workplace spirituality; spirituality as a connecting force; and the transcendent nature of spirituality) with the interviewees' descriptors about what SiW is generally. However, the interviewees added a collage of additional common themes, of which, the notion of *relationships* (30% of total responses) and *SiW not being separate from spirituality* (15% of total responses) prominently featured
2. The interviewees' notion of *relationship* as being a key focus in terms of the 'what' of SiW is featured strongly when it comes to comparing the literature through the lens of Wilber's four quadrant mode. Almost 34% of the literature focused on spirituality and/or SiW being about the beliefs of individuals ('I') in relation to themselves while only 3% of the interviewees shared that focus. This is in comparison to almost 29% of the interviewees describing SiW as generally (noema) being about behaviour ('It') in terms of relating to others, while less than 3% of the literature reflected this as an element of spirituality and/or SiW.
3. In terms of Wilber's model the 'We' quadrant (the view is about inter-subjectivity and/or the collective we) is under-represented by both the interviewees' noematic responses and the relevant literature. However, with respect to the interviewees this apparent lack of focus is, on first glance, misleading. The interviewees do not couch their descriptors in terms of the inter-subjective 'We' aspect of SiW. Their focus is, to some extent, inter-subjective by describing the prominence that relationships play within their descriptors of what SiW is generally. Here though their inter-subjective view is

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only one-way, in that, they only talk about their relationship with others expressed in their behaviour rather than the mutuality (others to self) aspect of inter-subjectivity

4. With respect to the 'Its' quadrant in Wilber's model there is a relatively larger focus on this quadrant in the interviewees' descriptors (17%) than in the literature reviewed (4%). Additionally, while the interviewees talked about SiW, noematically, from the perspective of organisational interaction with and impact on individuals and the wider community, the literature focuses on the organization with respect to promoting organisational values and philosophy through processes and hiring practices.

The purpose of Section 6.2 was to critically explore the issues of the noematic element of SiW in terms of the content of both the interviews and literature reviewed. Another purpose was to critically view that content within Wilber's four quadrant model for further similarities and/or differences. Finally it was the intent of this section to offer a succinct summary of the main issues raised in relation to the exploration of the noematic aspect of SiW. That being done we now turn our attention to the noetic element (how do the interviewees know or recognise when SiW is occurring) of SiW. The process of exploration will be delineated in the same way as the noematic discussion above.

6.3 What is SiW – the noesis common themes

6.3.1 Introduction

Before we move on to look at the beliefs, values and behaviours that the interviewees attributed to SiW, that is, their epistemological view of SiW, it is prudent to resurface two issues already discussed in the findings chapters.

The first is to restate that thirty-five (50.7%) of the sixty-nine articles, used in the Wilber four quadrant analysis, discussed spirituality and/or SiW from an organisational perspective. This will not enable the depth and breadth of comparison in this section simply because the literature does not focus on the noetic aspects of SiW from an individual's perspective. At first glance, this is disappointing, in that, there would not be the richness of discussion that had been envisioned. However, upon reflection, this gap then offers up recommendations for the direction of future research which was the intent of linking the current SiW literature, interviewees' common themes and Wilber's model in the first place. However, relevant segments of literature focusing of

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organisational spirituality will be used to compare and contrast with the content of interviewees' description.

There is a second issue which is also linked to the above commentary on the main perspective (organisational) from which the literature is written. Specifically, there is a gap in the literature from the perspective of individuals having a proactive approach to the facilitation of expressing and/or experiencing SiW.

From these perspectives the current research will add to the richness of the evolving SiW discourse not only by highlighting gaps in the current literature but also through contributing the phenomenological exploration of individuals deemed to be expressing SiW by others.

What follows is, firstly, a graphic representation of the common themes that came from the interviewees' life-world description of the noetic elements of SiW (depicted as a % of the total number of contributions from the interviewees within the noetic element of SiW).

Secondly, I will explore the common themes coming from the interviewees' life-worlds in relation to relevant issues raised within the literature reviewed (6.3.2).

Next, there will be a tabular presentation of the relevant literature reviewed and interviewees' descriptors within the Wilber four quadrant model, with relevant observations made comparing and contrasting the literature reviewed and the interviewees' contribution (6.3.3).

Next, there will be a succinct summary of the salient issues raised within the noetic exploration of SiW (6.3.4).

Lastly, in relation to the four quadrants, there will be a brief comparative discussion around the main issues arising from the noematic and noetic view of SiW with respect to the literature reviewed and the interviewees' descriptors (6.3.5).

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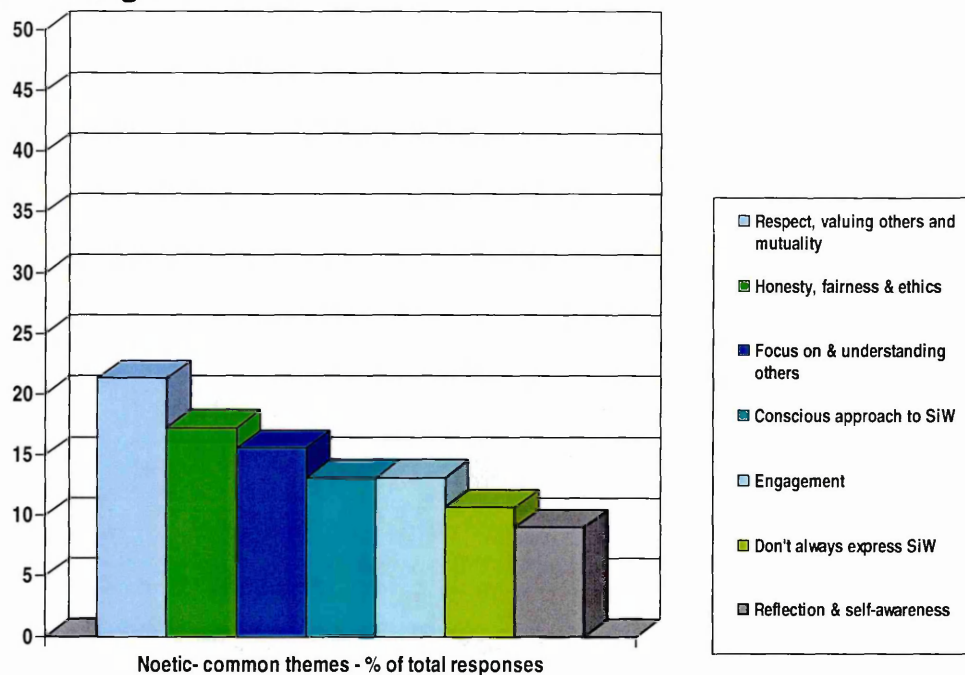


Figure 10 – Noetic common themes derived from Interviewees' life-worlds

6.3.2 A detailed exploration of the noetic common themes from the interviewees' life-worlds in relation to the relevant literature reviewed

Noesis - *Respect, valuing others and mutuality (21.3% of total responses)*

The themes of respect, valuing others and mutuality were illustrated in seventeen ('A', 'B', 'D', 'E', 'G', 'I', 'K', 'L', 'M', 'O', 'P', 'Q', 'R', 'S', 'T', 'U' and 'V') of the twenty-one interviews. The responses represented 21.3% of all the values talked about in relation to the noetic elements of SiW.

Noesis - *Respect, valuing others and mutuality - respect*

Interviewee 'A', 'B', 'D', 'I', 'L', 'Q' held the value of respect as significant to their expression of SiW, although, for some, respect was expressed in different ways.

Interviewee 'A' saw that respect was illustrated in respecting others for their individuality. Interviewee 'B' aligns with the notion of respecting others' individuality when they say that one of the key values underpinning the 'joyous' nature of SiW is that of 'respect for the opinions and being of others'.

The theme of respecting the opinions of others is also held by Interviewee 'I' when they say that they respect and honour their colleagues' 'beliefs, their behaviour, their thinking'. Additionally Interviewee 'I' talks about respecting others' opinions in relation to customer services and products. Interviewee 'I' links respecting the different 'spiritual needs, values and religions' of customers and matching them with 'service and product to meet their needs'.

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This notion of respecting the individuality of others is also expressed by Interviewee 'E' (*'building a relationship'* includes the value of respect); 'M' (an underpinning value of *'connection and really understanding'* others is the value of *'respect and regard'*); 'R' (linked with the aspect of fairness); 'S' (accepting others how they are); and 'T' (the *'Christian way respects'* others' *'individuality'* for who they are). Kriger and Hanson (1999), although coming from the perspective of organisational spirituality, argue that the value of thankfulness, that is the norms of respect and positive regard for the needs and contribution of others, creates part of the context which is essential to enable both economic and spiritual ideals to thrive and grow today.

Interviewee 'D' offers another perspective on the value of respecting others by linking this value to the notion of not just respecting others' individuality but also looking at issues from the perspective of others and *'coming from others' needs and perspectives'*. Aligned to this notion, Interviewee 'O' believes that their interactions with other should be *'driven by views of respect, love, tolerance, trying to be helpful'*.

While interviewees 'A', 'B', 'D', 'I', 'M', 'S' and 'T' speak in terms of respecting others for their individuality, Interviewee 'Q' speaks about acknowledging and honouring both the sameness and difference of humanity. They believe that individuals are the same in that we are all just trying to *'make life the best we can'* and different in that there are *'so many different dimensions in the way people are'*. Behaviourally, for Interviewee 'Q' respect is demonstrated as politeness, friendliness, cheerfulness and helpfulness.

Although Interviewee 'P' holds respect as a value in the expression of their SiW they also see this value diminishing in the workplace because people will do *'anything to get what they want'* and *'people don't have respect for other people'*. Further they state that, in relation to respect, there is a responsibility that an individual has not only to themselves but for others. They continue by saying that if an individual doesn't have a level of responsibility to others then how can we have a *'civilized society'*?

Noesis - Respect, valuing others and mutuality – valuing others

With respect to valuing others for themselves, Interviewee 'E' translates that into having a genuine interest in others *'for who they are and not just in what they can do for you or for the organisation'*. Interviewee 'D' takes the notion of 'valuing others for themselves' one step further by suggesting that instead of fitting the individual to the work organisations one could *'turn that round a little bit and look at the individuals and then take the work to them'*. Interviewee 'K' holds that *'valuing people for the individual'* is a key underpinning of *'doing right by people'* even if *'they might have different views*

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to yourself'. The interviewee also states that it is important that others *'feel that I value them as a manager'* which is a reflection *'that the institution values them'*.

It is interesting to note that Interviewee 'K' delineates how this *'valuing people for the individual'* is contextually driven by seeing it expressed in different ways during times of recession and times of growth. In times of recession if you have to *'reduce the number of staff you've got'* ... *'that you do that in the most humane way'* and in times of growth *'that you actually value those people and develop them as much as you can to move the business forward so they are not just a payroll number'*.

Interviewee 'K' also introduces the notion of valuing themselves, in that, they believe they *'have something to give'*.

Noesis - Respect, valuing others and mutuality - mutuality

The mutuality of respect is mentioned by Interviewees 'A' and 'E' when they say that the expression of SiW is about *'treating each other with respect'* ('A') or whether or not *'we respect one another'* ('E'). Interviewee 'G' states that mutual respect underpins the value of positive relations. Interviewee 'L' offers a little more in terms of mutuality by stating that *'treating others as they would want to be treated'* is an underlying premise to their value of respect in their expression of SiW. Behaviourally Interviewee 'L' sees respect being illustrated through *'listening to what people are saying and being responsive to it'*. Although Interviewee 'K' links it to the value of fairness - they also believe in *'treating others as you would like to be treated'*. Interviewee 'N' links the notion of mutuality to the value of honouring others perspectives but the message is the same in that they act *'towards others'* how they *'would want to be treated'*.

Interviewee 'U' also believes the mutual nature of respect can be demonstrated when attempting to resolve issues that arise within the workplace in that even after finding that there are no *'points of convergence'* that individuals attempt to *'resolve'* the issue *'as best we can'* retaining *'some sense of mutual understanding and respect'*.

From their research Giacalone and Jurkiewicz (2003) offer a values framework for individual spirituality which includes the values of respect and mutuality.

Respect is implied by Hicks (2002, p.379) when he suggests that the delineation of spirituality from religion or what leaders with spirit means in general terms is not of key significance. What is key is the creation of a *'culture in which leaders and followers can respectfully negotiate religious and spiritual diversity'*.

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Noesis - Honesty in relationships, fairness, ethics and morality (17.2% of total responses)

The themes of honesty in relationships, fairness, ethics and morality were woven through fourteen ('A', 'D', 'G', 'H', 'I', 'K', 'L', 'M', 'N', 'O', 'P', 'R', 'T' and 'V') of the twenty-one interviews. In other words, 17.2% of the responses relating to the noetic element of SiW talked about these values.

Interviewee 'G' states that as far as positive relationships are concerned honesty is a key element. For Interviewee 'A' honesty is linked to being receptive to others' ideas. They demonstrate this honesty when admitting that sometimes they are *'inclined'* to *'defend'* their own position. The notion of honesty in how one interacts is raised by Interviewee 'D'. However, Interviewee 'D' links honesty with emotions. *'Emotional honesty'* is important to them, and entails *'probing beyond when it's necessary; maybe picking up on things'*.

For Interviewee 'M' their notion of being congruent is about being *'see-through, being transparent, being honest and open'*. Interviewee 'L' also talks about the importance of being open and transparent but relates it to the notion of treating people in a *'fair and honourable way'*. The theme of treating others fairly is echoed in the response of Interviewee 'K' when they state that *'doing right by people'* is about *'fairness in approach'* which includes honesty, even when being honest is a *'painful thing'*. Interviewee 'T' links ethics with the values of fairness, justice, openness and due process. On an individual level, ethics means that an individual has a *'moral obligation'* to do the job they are paid for *'to a fair and reasonable standard within the time available'*. Acting in an ethical way seems to be the prime value for Interviewee 'P' that everything else hangs on. Ethical, on an individual behavioural level, for Interviewee 'P' means being caring and treating others with respect and dignity through listening. The value of justice mentioned above seems to align to Giacalone and Jurkiewicz's (2003) research which lists justice as one of the values within their construct of a values framework for individual spirituality.

Interviewee 'V' simply described a spiritual person as being an ethically and morally sensitive person. For some of the interviewees there was a link made between making moral choices and honesty with an underpinning commitment to truth (Interviewee H) while Interviewee R believes that their *'practice'* encompasses the *'fundamental ethical thing'* that you *'don't lie'* - both in what one says and what one does (*'whole-hearted participation'*). This notion of whole-hearted and honest participation is a strong underpinning theme throughout Interviewee 'I's' description about their noetic

experience of SiW in that individuals have a moral responsibility to having a '*commitment to doing something well*' and that this commitment is meant.

Interviewee 'L', 'R' and 'T' believed that fairness could be demonstrated on an organisational level by creating 'transparent systems' ('L' and 'T') and '*fair processes*' ('R') while Interviewee 'P' states that organisations can behave in an ethical, moral and legal way. The only reference to organisations acting legally in the literature is when Cash and Gray (2000) discuss the influence that religion and spirituality has (from a United States perspective) on equal employment opportunities and rights.

Noesis - Focusing on and understanding others (15.6% of total responses)

The themes of honouring and understanding different perspectives and focus on others was illustrated in fifteen (A, B, D, E, F, H, I, M, N, O, Q, R, S, U, V) of the twenty-one interviews. The responses represented 15.6% of all the values talked about in relation to the noetic elements of SiW.

Noesis - Focusing on and understanding others – honouring and understanding different perspectives

Honouring and understanding others' perspectives was a value in the expression of SiW for Interviewees 'A', 'B', 'D', 'H', 'I', 'M', 'N', 'Q', 'R', 'S', and 'U'. Mohamed, Wisnieski, Askar and Syed (2004, p.105) assert that the stronger the spiritual factor of personality the higher an individual's '*tolerance for human diversity*' is.

For Interviewee 'N' and 'U' honouring different perspectives was a core value in their expression of SiW. For Interviewee 'N' it is '*important*' for them to not treat people '*in broad sweeps*' but to get their '*individual perspective*' on issues. While the importance of this value for Interviewee 'U' was expressed by '*trying to see what it's like from that person's perspective*'.

Interviewees 'A', 'B', 'D', 'I', 'M', 'Q' and 'R' relate the value of honouring and understanding others' perspectives as underpinning the value of respect.

Interviewee 'A' and 'I' believe that everyone is different and should be respected for their difference. For Interviewee 'A' this translated behaviourally into being receptive by listening without interruption in a non-dismissive way. Interviewee 'B' took the notion of listening one step further by saying that respect goes deeper '*than merely listening to people's opinions*' to making a '*conscious effort*' to understand others, because, like 'A', they believe that people are '*hugely varied*' which Interviewee 'B' believes is '*often open to misunderstanding*'. Interviewee 'Q' adds to the notion of listening by being attentive to what is both being said and not said. From their research

Giacalone and Jurkiewicz (2003) offer a values framework for individual spirituality which includes the value of receptivity.

Interviewee 'D' focuses on the importance of *'coming from others' perspectives* in terms of understanding the *'why of people'*. Interviewee 'M' offers further insight into this notion of the *'why of people'* when they say that *'people have their own story'* and they are aware that they *'don't know it'*. However, for Interviewee 'M' part of their expression of SiW is to be *'genuinely interested'* in others' life journeys. This *'coming from'* and *'being genuinely interest'* in others' perspectives aligns with Tischler, Biberman and McKeage's (2002) assertion that one of the social competencies that results from increased spirituality is having empathy with and for others.

Interviewee 'R' links the honouring of multiple perspectives with not only accepting that there will be differences and that they *'will be legitimate'* but also engages in actively attempting, *'as far as possible'*, to work through those differences in order to move things along.

Interviewees 'H', and 'S' did talk about honouring and understanding different perspectives but not under the auspices of respect.

Interviewee 'H' linked the notion of understanding the connectedness of everything and everyone to the value of honouring differing perspectives by saying that when coming from a sense of connectedness they found it *'easier to understand others who have a different perspective'*.

For Interviewee 'S' part of their laid back approach is an *'acceptance of people for who they are'* which includes them not being *'too pervaded by their own sense of ego'*. In her research with individuals who saw work as service to the Divine, Neal (2000), states that one of the issues they talked about was service to others which was linked to the notion of ego and selflessness.

Noesis - Focusing on and understanding others – focusing on others

The value of focusing on others was expressed by Interviewee 'A', 'D', 'E', 'H', 'U' and 'V'.

When Interviewee 'A' was talking about their expression of SiW there seemed to be an implicit notion of them focusing on others instead of themselves. When I suggested *'it sounds like you're focussing on others rather than yourself'*, Interviewee 'A's' response was *'Yes, that would be right. Yes'*.

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Interviewee 'D', 'U' and 'V' saw focusing on others as a core value. Both Interviewee 'D' and 'U' linked this focus to the issue of focusing on others' potential (Interviewee 'D' more so than 'U'). The issue of focusing on potential will be raised in a later section.

For Interviewee 'U' the value of focusing on others was expressed in different ways, which included understanding others as *'whole persons'* (not just focusing on them *'for particular skills or tasks they use in the workplace'* but also to understand that these people have relations *'beyond'* the workplace) and valuing their contribution no matter what that might be. Interviewee 'E' aligns with the *'whole person'* notion by linking the value of *'genuinely'* focusing on others and valuing others for themselves in that an individual expressing SiW would have *'an interest in others for who they are and not just in what they can do for them or what they can do for the organisation'*.

Interviewee 'U' also believes that this focus can be both informal (e.g. individuals *'taking time to speak to people, taking time to say good morning' ... 'remembering birthdays', 'take time to say how are things going for you'*) or formal (e.g. *'managers in the workplace ought to be operating with, taking time to talk to people structurally, deal with views about how their work is progressing and so forth, I think obviously there are personal development kind of interviews'*). In their research on defining spirit at work Kinjerski and Skrypnik (2004) state participants' descriptions revealed that a sense of connection to others was one of the defining elements. Further, although their research into the relationship between workplace spirituality and employee job attitude comes from the perspective of organisational spirituality, elements of Milliman, Czaplewski and Ferguson (2003) findings are pertinent to Interviewee 'U's' perspective. They assert that having a sense of community, that is, a sense of connection with co-workers, entails employees supporting each other.

Interviewee 'V' added a new dimension to the issues of focusing on others, by talking about it in terms of motivation, in that the expression of SiW through focusing on others is reflected in *'non-individualistic goals'*. For them, this translates in behavioural terms to *'helping others in the institution'* as well as, on an organisational level, *'identifying with goals of service to an institution'*.

The notion of seeking to assist others *'in the institution'* is also reflected by Interviewee 'H' when they say that living from a place of connection requires a focus on or attention to others. In behavioural terms, for Interviewee 'H', this means that they *'look at a group, a bit of an organisation or a whole organisation'* and ask themselves *'what does this need now, what can I give and see if you can give it, then give it'*. This links with

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the Mohamed, Wisnieski, Askar, and Syed (2004, p.105) assertion that the '*stronger the spiritual factor of personality the more the person's commitment (focus on) to the organisation and work group increases*'. Additionally, one of the social competencies that Tischler, Biberman and McKeage (2002) suggest will result from increased spirituality is having a service orientation, although they do not say whether this orientation is to other individuals or the organisation or both. Additionally, Interviewee 'O', talks about looking out '*for others' interests*' as being part of their notion of respect, love and helpfulness to others. This links with Garcia-Zamor's (2003) notion of giving oneself for the benefit of others. Although he is coming from a workplace spirituality/organisational performance perspective, this observation is still valid and pertinent to Interviewee 'O's' description of their individual expression of SiW.

Interviewees 'F' and 'O' offered different perspectives to the notion of focusing on others.

A notion that underpinned most of Interviewee 'F's' expression of SiW was a focus on listening to and obeying what '*God is saying*' for them to do and reacting to things '*in a different way*' than perhaps they '*naturally would*'.

Interviewee 'O' suggested that, although '*obedience*' was '*too strong a word*', organisational '*leadership needs to be obeyed*'. This reflection was mostly relates to change within an organisation. Although they admit that this focus on '*legitimate authority*' creates tensions around autonomy they finish by saying that individuals '*don't have the right to just go*' their '*own way independent of others*'.

Interviewee 'B's' rhetoric around going '*deeper than merely listening to peoples' opinions*' introduces the notion of a '*conscious effort*' in doing so which links to the next section about having a conscious approach to SiW.

Noesis - Conscious approach to SiW (13.1% of total responses)

The themes of congruence between beliefs and behaviours, making conscious decisions about expressing SiW, focusing on the 'Now' and creating ones' own life experience were talked about by eleven ('B', 'F', 'H', 'J', 'M', 'N', 'P', 'Q', 'R', 'S', and 'T').

In this research these specific four themes were linked together, in that, an individual would need to be consciously aware of and focused on these aspects to manifest them in their expression of SiW. Each of these four aspects (congruence, making conscious decisions about expressing SiW, focus on the Now and creating one's life experience)

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will be viewed separately within this section while there is a recognition of the thread of a '*conscious approach*' running throughout.

As stated earlier there is very little in the SiW literature that addresses how an individual might begin proactively to facilitate themselves towards experiencing more spirituality in their work. The following contributions of the interviewees will add some richness of understanding to the evolving discourse in the area of proactively creating an in-depth experience of the expression of SiW.

Although we have looked at the theme of congruence between beliefs and behaviours within the context of the noematic view, Interviewees 'M', 'N', 'P', 'S' and 'T' specifically linked this value with how they knew that SiW was being expressed, that is, the noetic view.

Making conscious decisions about their expression of SiW as a value was specifically talked about by Interviewees 'B', 'F', 'J', 'N', 'S' and 'T', while focusing on the 'Now' was outlined in interviews 'H', 'M', 'Q' and 'R'. Interviewee 'B' talked about the proactive nature of creating one's own life experience.

Noesis - Conscious approach to SiW - congruence between beliefs/values and behaviours

Interviewees 'M', 'N', 'S' and 'T' saw congruence between beliefs/values and behaviours as a core value of expressing SiW.

Interviewee 'N' describes it in terms of '*not going into work within any kind of false image*' of the self they present. By way of further explanation they describe it as '*putting on shoes that perhaps don't belong to you just because you were at work*'.

Interviewees 'M', 'S' and 'T' are more emphatic. For Interviewee 'M' '*everything relies*' on their ability to '*be congruent*'. This congruency expresses itself by having a '*congruence between inner sense*' and '*outside*' expression. For them this congruency is somewhat of a struggle.

The notion that '*everything relies*' on being able to be congruent links with Vaughan (2002) assertion that living in accordance with individual core beliefs reinforces a sense of purpose and if that link is not made it leads to alienation and despair. The need to have congruence between one's beliefs/values and behaviours relating to employees feeling increasingly dehumanized and devalued at work (Krahnke and Hoffman, 2002). Conversely, is it as Garcia-Zamor (2003, p.360) argues, that once spiritual wisdom is

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learned individuals must *'live it'* through their words and actions - keeping in mind that all the interviewees were nominated by others as expressing SiW?

Interviewee 'S', who had throughout their description hesitated to align themselves with the notion of their expression of SiW, states *'It's about just finding a way of being in this place that I can feel, I am going to use a word which is almost going to bring me onto the verge of spirituality here, but it's kind of having a personal integrity about it. That I am, I'm not going to be not me'*.

The need for self-expression and congruence in both Interviewee 'N' and 'S' is reflected in May, Gilson and Harter (2004, p.12) when they assert that *'spirit'* in their research refers to *'that part of the human being which seeks fulfilment through self-expression at work'*. This is also reflected in Lip-Wiersma (2002b, p.385) when she states that *'spirituality'* is the *'feeling individuals have about the fundamental meaning of who they are'*.

Interviewee 'T' adds to the understanding of this value by stating that if *'you've made a commitment'* to a certain path then *'it's got to reflect in every single part of your life'*.

Interviewee 'P' looks at the value of congruence from an organisational standpoint. They say that they find it difficult to accept non-congruence of behaviour between what they believe their organisation stands for and the behaviour of that organisation. This non-congruence, for Interviewee 'P' takes the following form, *'Sometimes, and I find it here, and I've not noticed anywhere else where I've worked which is strange because this is an 'X' organisation, they expect you professionally to do things which you know aren't strictly legal but you can get away with. I've never known places like that before and I find that quite difficult sometimes'*.

Noesis - Conscious approach to SiW - making conscious decisions about expressing SiW

Making conscious decisions about expressing SiW has elements of being proactive and responsible about the types of interactions an individual has in the workplace. Even though Biberman and Whitty (1997) comes from the perspective of organisational spirituality they urge both organisations and their members to pay more attention to spiritual values. Further, speaking from an organisational spirituality point of view Bell and Taylor (2001) point out in their research that participants emphasized the role of the individual in taking responsibility for their spiritual development. Vaughan (2002) in her discourse of spiritual intelligence asserts that it is necessary for discernment in making spiritual choices.

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This value was specifically talked about by Interviewees 'B', 'F', 'J', 'N', 'S' and 'T'.

Each of these interviewees made conscious decisions about different aspects of their experience of expressing SiW. For Interviewees 'B', 'F', 'N', and 'S' their focus was linked to how they interacted with others during the working day.

For Interviewee 'B' this consciousness expressed itself in making a conscious effort to understand others, in that, they *'kind of have to have a sort of detachment, if you like, from making a judgment on the position of others'* while for Interviewee 'S' the conscious decision to *'working in a committed but pleasant and relaxed way'* was part of expressing and *'being themselves'*. Interviewee 'N' had consciously taken *'steps to enhance their education'* in order to *'make themselves more effective'* in the workplace with respect to their interactions with others. For Interviewee 'F' their *'conscious daily thing'* is an attempt to *'do the right thing in different situations'*.

Interviewee 'J' decided consciously to focus on *'what feeds'* them in work which means not pursuing *'a negative line of thought that some people might be taking'*. Although their point of reference is their interactions with others Interviewee 'J's' focus is about how that interaction affects themselves, in the first instance, and is then reflected back in their interactions with others. This is aligned with Howard's (2002) assertion that individuals will only be able to see their true potential (which she argues is their spiritual self) if they choose to create the world they want rather than being a victim or simply reacting to circumstances that they see beyond their control.

For Interviewee 'T' it was starting from their relationship with the work they actually did, that is, *'deciding'* how they *'understand work in the context of God or the supreme being'* that is *'deciding what they should be doing'*. This focus aligns with Epstein (2002, p.95) proposition that it is *'essential even crucial for men and women to consider their business and other professional activities as vehicles through which they can live their religious commitments'* thus finding spiritual fulfilment. Living their religious commitment is central to Interviewee 'T's' expression of SiW.

Noesis - Conscious approach to SiW - focus on the 'Now'

The value of focusing on the present moment as part of their expression of SiW was described by Interviewees 'H', 'M', 'Q' and 'R'.

Interviewee 'H' relates this to their value of connection in that they ask themselves what a situation *'needs now'* and then tries to give it.

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Interviewee 'M', 'Q' and 'R' attempt to focus on what they are doing in any one moment.

Interviewee 'M' says that having this type of focus supports their value of congruence. Additionally, they focus on what they are *'doing right now'* because they recognise that they *'can't do everything'* and *'most things'* are not in their *'control anyway'*. Therefore, they conclude, they *'can only be and control'* what they are *'doing right now'*. This takes Howard's (2002) assertion that an individual will only being able to see their true spiritual self through choosing to create the world they want rather than being a victim of circumstances they see are beyond their control. Interviewee 'M' says that part of their expression of SiW is the recognition that most things are not within their control but that they can control how they are responding or what they are doing right now.

Interviewee 'Q' offers another slant. They say that part of them being respectful to others is that they try to *'train'* themselves to a *'zero position'* before each interaction. This enables them to not be *'carrying anything over from a previous situation'* and they can start the next interaction with *'as clear a mind'* as they can. They term this as pressing *'reset'*, which assists them in being *'cheerful, helpful and considerate of other peoples' situations'*.

Lastly, Interviewee 'R' links *'being mindful'* and *'paying attention'* with the value of whole-hearted participation. For them paying attention means *'being right in there, being focussed very strongly and a lot of it, the term I use is presence, actually being present and being there in what you are doing, so for me, it's doing those sort of things'*.

Finally, Interviewee 'B' says that to fully engage with others is underpinned by an *'inner feeling'* in which they seem themselves as part of a *'harmonious Universe'* in which they are *'not just passive but active'*. For them what this means is a *'kind of striving for balance between being acted upon and acting'* by being both *'passive and active'*, trying to achieve a *'state of equilibrium'* in their lives and interaction with others.

Noesis - Engagement (13.1% of total responses)

The themes of engagement, commitment, caring, calm and a positive approach to others and the organisation were talked about by nine of the interviewees ('A', 'B', 'D', 'G', 'I', 'J', 'P', 'U' and 'V'). 'Commitment', 'caring', 'calm' and 'having positive approach to others and the organisation' have been linked with the core common theme of engagement as I saw them as modes of engagement.

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Noesis - Engagement - engagement

Interviewees 'B', 'D' and 'V' consider engagement to be a key underpinning value of the expression of SiW.

Interviewee 'B' links the values of engagement and commitment together when talking about their experience of expressing SiW by saying, *'I will very much try to have a sense of the engagement of what we're doing and the commitment to it'*. Further, the interviewee does not see that this engagement is just on their part. They actively engage with 'other' to try and *'find out more where they're coming from'* so that they (other) *'can participate'* (engage) *'more actively'*; albeit they admit to not always succeeding. This interviewee sees this engagement as an attempt to *'provide the best service'* that they *'could provide'*.

It is not just about the value of engagement but the quality of that engagement which is important to Interviewee 'D'. For them engagement is not a superficial way of interacting but is linked to the value of being emotionally honest which entails *'probing beyond when it's necessary; maybe picking up on things'*.

Again, we see that Interviewee 'V' does not stop by describing engagement as a value in the expression of SiW. For them it is about exhibiting enthusiastic engagement both with the job that they are doing and with the individuals they encounter in the organisation. Interviewee 'V' believes that being spiritual *'means that an individual believes in something outside'* themselves and this is what underpins the enthusiastic engagement.

Noesis - Engagement - commitment

Interviewees 'B', 'G' and 'I' consider commitment to be a key underpinning value of the expression of SiW.

We have already seen where Interviewee 'B' links engagement and commitment together in terms of whatever they are doing.

The value of commitment as an expression of SiW is a connecting thread throughout the noetic description for Interviewee 'I' to which all other values mentioned are linked. They say, *'In the commitment, people whom always when they commit themselves they mean that commitment, this to me comes from the spiritual part of their life, what they believe'* which was linked to doing the job right. There is a strong feeling coming

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from this interviewee that if they *'don't do' their 'bit, in the end how do we create a well-developed society' 'importantly, how do we get this feeling of a society that cares'.*

For Interviewee 'G' commitment is localised to particular individuals or groups of individuals, however, they admit that their commitment does not extend to the organisation or other individuals. The interviewee stresses that for certain relationships *'responsibility', 'conscientiousness' and 'commitment'* would be an underpinning feature.

The issue of commitment is mentioned both in the SiW literature that focuses on the individual as well as the literature that comes from a view of organisational spirituality.

Mohamed, Wisnieski, Askar and Syed (2004, p.105) assert that *'the stronger the spiritual factor of personality the more a person's commitment to the organisation and work group increases'*. Further, Neck and Milliman (1994) argue that spiritual-based values can enhance teamwork and employee commitment to the organisation.

Konz and Ryan (1999); Porth, McCall and Bausch (1999); Waddock (1999) and Wagner-Marsh and Conley (1999) all come from the perspective of organisational spirituality and talk about creating contexts where commitment to the organisation is part of the employee's psyche.

However, whether coming from an individual or organisational spiritual perspective the literature does not seem to align with the relevant interviewees' experience of commitment as an expression of SiW. The literature talks about commitment to the organisation while the interviewees talk about commitment to either what they are engaged in or commitment to specific individuals or groups of individuals.

Neal, Bergmann-Lichtenstein and Banner (1999) come the closest to aligning with aspects of interviewees 'B' and 'I's' descriptions of engagement and commitment and their link to providing the best service they can. May, Gilson and Harter's (2004) research into the psychological conditions for meaningfulness, safety and availability and the engagement of the human spirit at work reflects Interviewee 'I's' complete commitment to how they operate within the workplace. May *et al* (2004, p.21) argue that in order for the human spirit to thrive at work individuals must be *'able to completely immerse themselves in the work'*, that is, cognitively, emotionally and physically.

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Noesis - Engagement – caring and calm

Interviewees 'P' and 'V' describe one of the values that underpins their experience of the expression of SiW is that of caring.

Interviewee 'P' links the value of caring to the value of respect. For them caring is about interacting with individuals according to whatever those people are dealing with at the time. They illustrate this by giving the example of an individual dealing with a bereavement, *'You know I've had people come in where they've stopped for an hour and a half, and you are thinking, I've got 10 minutes I've got to prepare for a meeting, but you think you have to put that aside and show empathy for people and give them space, for their thoughts and things'*. However, Interviewee 'P' believes the value of respect and caring in the workplace because people will do *'anything to get what they want'* and *'people don't have respect for other people'*. When discussing the value of caring the interviewee also commented that *'sometimes at work it's so hard to focus so actually your whole-self disappears so I think it's a body, mind, spirit, a whole person'*.

Interviewee 'V' links the value of caring to *'identifying with the greater and general good'*. Additionally, they say that caring must go beyond *'caring for other people, it is not a full exercise of spirituality'* until an individual is *'concerned with something beyond the level of humanity'*.

Creating a sense of calm was an important value, for Interviewee 'A', when describing their expression of SiW. Calm, they said, was both helpful and important for settling potential crisis situations. Additionally, they said *'and the feedback I've had from people tells me that I engender that kind of atmosphere'*.

Noesis - Engagement – positive approach to others and the organisation

Although variously expressed, Interviewees 'A', 'D', 'G', 'J', 'P', and 'U' all consider having a positive approach to others and the organisation to be a key underpinning value of the expression of SiW.

Interviewee 'A' sees this positive approach as making a difference which means make a conscious effort to *'nurture a team'* in order to *'move things on'*.

Interviewee 'D' sees it as focusing on the potential of others. Finding ways in which to engage with and enable individuals to achieve their potential was focal to the interviewee's expression of SiW. In terms of focusing on the potential of others

Interviewee 'U' took a slightly different tact in that they valued others for all that they give and all that they are capable of giving. Along similar lines Interviewee 'P' believes

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that part of acting in a *'respectful'* way towards others entails looking at them in a *'positive'* way in terms of *'what they are able to do'*. Even when they need to dismiss someone they focus on the positive elements of their abilities and also help the individual to see these abilities and how they might do things *'differently somewhere else'*. In linking emotional intelligence, spirituality and workplace performance Tischler, Biberman and McKeage (2002) argue that one of the competencies that result from increased spirituality is the social competency skill of developing others which supports what Interviewee 'D', 'P' and 'U' have described as an expression of SiW.

For Interviewee 'G' the value of positive relationships (underpinned by the values of mutual respect and support) is raised throughout their noetic descriptors of expressing SiW,

For Interviewee 'M' this positive approach is linked to a sense of connectivity with the individuals that they interact with, which was linked to the values of respect and regard. The importance of this connection is also reflected when the interviewee says *'when I meet with each one of those individuals I think it's very spiritual and it is like I connect with my clients on my really human level'*. Additionally, they state, *'The best part of my job is I think is when I connect with a student, really understanding what's happening to them'*.

Interviewee 'J' introduces the notion of not only having a *'positive approach'* towards people but also towards the organisation. They express this as having *'a positive approach towards people and high expectations of people and, it's quite difficult to work out, but I have a high expectation of the organisation as well – that people's intentions are basically sound'*.

Noesis - Interviewees' didn't believe they always expressed SiW (10.7% of total responses)

One of the interesting elements of this research for me was the openness and honesty of the participants acknowledging that they didn't always live their ideological stances with two of the participants stating that they did not see themselves as spiritual at all. This acknowledgement is in light of the fact that others do believe that these interviewees express SiW? Therefore, is self-awareness and self-acceptance part of the expression of SiW. We will be looking at the reflective and self-awareness values highlighted by the interviewees in the next section. However, just to point out that Tischler, Biberman and McKeage (2002) in linking emotional intelligence, spirituality

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and workplace performance argue that two of the personal competencies that results from increased spirituality are self-awareness and accurate self-assessment.

The themes of not believing they always expressed SiW (or indeed were spiritual at all) were talked about by eleven ('A', 'B', 'E', 'F', 'H', 'J', 'K', 'M', 'R', 'S', and 'T'). The responses represented 10.7% of all the values talked about in relation to the noetic elements of SiW.

To reiterate the specifics of how the interviewees felt they fell short of their ideological views (outlined under each interviewee's life-world description in Chapter 5) would not serve to develop the discourse on SiW. However, I did decide to draw attention to it within the discourse of the noetic element of the interviewees' understanding of how SiW was expressed because it links to the conscious, proactive, reflective nature of the individuals deemed to express SiW by others.

This then leads us on to the next theme of values that interviewees saw as underpinning their expression of SiW, these being, reflection and self-awareness.

Noesis - Reflection and self-awareness (9% of total responses)

The themes of reflection, self-awareness, flexibility and trust in one's own potential were talked about by nine ('D', 'E', 'G', 'H', 'K', 'M', 'N', 'Q', and 'S'). The responses represented 9.0% of all the values talked about in relation to the noetic elements of SiW.

King and Nicol (1999, p.236), in their discourse on SiW, suggest that the sense of alienation and separation from the Self occurs, in part, due to the *'rigidity of one's ego in response to external influences'*. Perception underpins an individual's view of what is going on around them and gives it meaning. Being reflective and self-aware may foster less rigidity and therefore lessen one's sense of alienation and separation from the Self.

Noesis - Reflection and self-awareness - reflection

Interviewee 'E', 'G' and 'N' consider self-reflection to be a key underpinning value of the expression of SiW.

Interviewee 'E' makes an overall observation about self-reflection, in that, *'we all ought to reflect more on who we are and where we are going'*. They believe individuals do not self-reflect enough.

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Interviewee 'G' offers more specific insight into what self-reflection means. Self-reflection, for them, is garnered through questions like *'why, why is this happening, why am I like this, why is somebody like that, thinking about relationships, thinking about your place in the grand scheme of things.....'*. Additionally Interviewee 'G' believes that this reflection has been eroded in terms of organisational life by saying, *'I think it's part of this contractual society that we've moved towards in every department that is perhaps undermining this spirituality, this ability to relate to people, to use our discretion – either personal discretion or organisational discretion to reflect people's needs or people's...'*. Further, Interviewee 'N' says that *'taking time to reflect or meditate on an occurrence'* is part of their experience of expression SiW, which for them means that they are *'not responding with an immediate emotional response'*.

Reflection played a smaller but no less significant part of Interviewee 'K's' experience of the expression of SiW. They align with Interviewee 'G's' notion of reflecting on their behaviour, in that they reflect on and own their part in the interactions with others. This is illustrated when they say, *'you actually do a bit of thought and reflection, "Yeah, well, did I actually behave in that way?" even if it wasn't intentional and has the problem arisen through something I have done or is there another route wherever that is'*.

Coghlan (2005) would agree with this idea of reflecting on experience and then adjusting behaviour accordingly. In his discussion of individual spirituality Coghlan (2005, p.104) focuses on the *'human knower'* who reflects on their experience, makes judgments and then acts, which he in turn compares with the cycle of action and reflection central to the tenets of action research.

Interviewee 'Q' broadens the scope that this reflection affects, in that they need to reflect on and be aware of how whatever they are doing is affecting *'the wider scope of things'*. For them that means being aware of the implications of their actions because an individual *'can't be so self-centred'* because interactions are *'dependent'* in nature.

Noesis - Reflection and self-awareness – self-awareness

Interviewee 'E', 'H' 'M' and 'S' consider self-awareness to be a central underpinning value of the expression of SiW.

Interviewee 'M' is emphatic about self-awareness being crucial to their experience of expressing SiW. They believe that self-awareness is the *'starting point'* for SiW in that it is key to *'know thyself'* and have a *'sense of self'*. Part of this sense of self, for Interviewee 'M' is to know the thing they are *'good at'* as well as the things they

'struggle with'. Additionally, the interviewee believes that 'acceptance' is a value that underpins SiW, that acceptance is reflected in self-acceptance, acceptance of people and their acceptance of them. Interviewee 'S' aligns with the notion of being self-aware which includes 'living' with the things they do 'quite badly', but also not 'being so self-critical' of the things they 'do well'.

Interviewee 'H' states that part of the spiritual journey is 'psychological', in that, 'it's about understanding self'. Further, the notion of self-awareness is implicitly covered by Interviewee 'E' when they speak about 'managing' themselves rather than managing others when these others do not meet their organisational commitments.

Noesis - Reflection and self-awareness – flexibility and trust in one's own potential

Interviewee 'D' adds to the description of the expression of SiW with the notion of being aware and being flexible enough to engage with others and not 'necessarily' relating the meaning of that interaction to a particular 'belief system'. Further, they speak about this flexibility when engaging with others to enable these others to achieve their potential. This they relate to being flexible enough to first check if the individuals even want to explore their potential within the workplace because 'for some people that might not be, I think, it has to be whether they're receptive to that'. They also reflect that, linked with exploring potential, an individual having trust in their own potential is important.

In line with the notion of flexibility Tischler, Biberman and McKeage (2002) argue that one of the competencies that result from increased spirituality in an individual is the skill of adaptability.

The next section offers a comparison between the noetic elements of spirituality and/or SiW found in the literature and the interviewees' noetic descriptors of SiW. This comparison uses Wilber's four quadrant model as a framework. This is presented in both a tabular and graphic format to give the reader choice in how they interact with the content.

6.3.3 A comparison of the noetic elements of SiW in the literature reviewed and the interviewees' descriptors of SiW in relation to Wilber's four quadrants

Below is both a graphic and tabular representation of the interviewees' description of the noetic element of their experience of SiW in relation to the relevant literature reviewed.

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What is SiW specifically, in terms of beliefs, values and behaviours - the Noetic view within Wilber's four quadrants

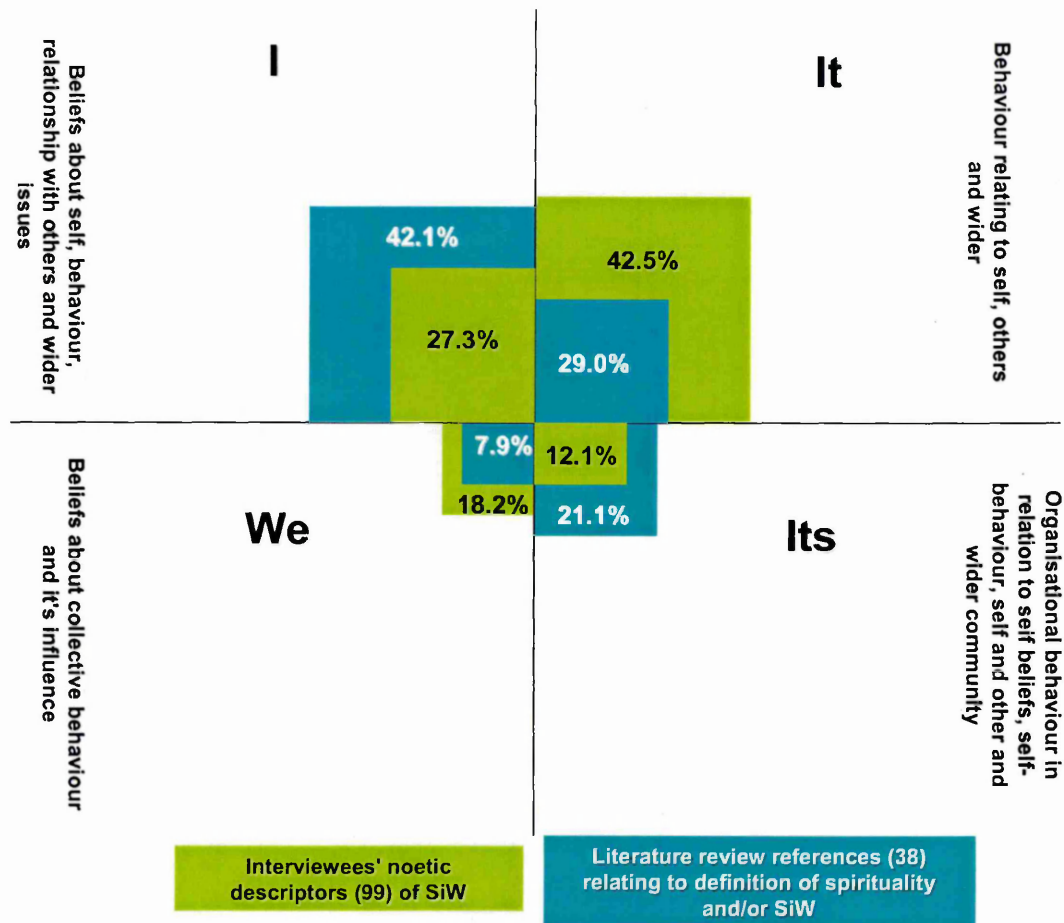


Figure 11 – Interviewees' noetic descriptors and relevant literature review relating to definition of spirituality and/or SiW in relation to Wilber's four quadrants

How the noetic common themes were derived

In the literature twenty-three of the sixty-nine articles discussed the noetic elements of spirituality and/or SiW. These articles were the source of the thirty-eight references illustrated in Figure 11.

From the noetic perspective of spirituality and/or SiW of the twenty-three relevant articles used in this section twelve (five were empirical and seven were not) came from this organisational perspective, while the other eleven (four were empirical and seven were not) primarily, but not exclusively, discussed spirituality and/or SiW from an individual perspective. At first glance this sparseness of discourse in the literature from the individual noetic aspect of spirituality and/or SiW was disappointing. However, as I have already reflected this gap was an opportunity for further research, particularly in

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light of the fact that only four of the articles, which focused on the individual, were empirically-based.

The ninety-nine interviewee responses included in the above diagram came from all of the twenty-one interviewees.

How these percentages were arrived at:

- o Went through both sources (noetic descriptions and articles) and plotted on separate Excel spreadsheets under Wilber's quadrants each time a reference was made to a specific quadrant e.g. 'I' (values and beliefs) in relation to self, 'I' in relation to behaviour; 'It' (behaviour) in relation to self, 'It' in relation to others; beliefs about 'We' (collective) behaviour; 'Its' (organisation) in relation to self

Main issues arising from the noetic view - 'I' quadrant

Focus in relation to Wilber's four quadrants	Wilber quadrant	Interviewees' noetic descriptors (99) of SiW - %	SiW article references (38) - %
Beliefs about self	I	6.1%	13.2%
Beliefs about behaviour	I	14.1%	18.4%
Beliefs about relationship with others	I	7.1%	7.9%
Beliefs about relationship with organisation	I	0	2.6%

Table 3 - Noesis - A comparison of the spirituality and/or SiW in the literature reviewed and the interviewees' noetic descriptors of SiW in relation to Wilber's 'I' quadrant

Firstly, as in the noematic elements of SiW, we are seeing a propensity of the literature (13%) to focus on beliefs about the self (in relation to self) in terms of expressing spirituality and/or SiW compared to the interviewees' descriptors (6%).

Main issues arising from the noetic view - 'It' quadrant - *behaviour relating to others*

Focus in relation to Wilber's four quadrants	Wilber quadrant	Interviewees' noetic descriptors (99) of SiW - %	SiW article references (38) - %
Behaviour relating to self	It	9.1%	5.3%
Behaviour relating to others	It	20.2%	18.4%
Behaviour in relationship to organisation	It	8.1%	5.3%
Behaviour in relation to wider	It	5.1%	0

Table 4 - Noesis - A comparison of the spirituality and/or SiW in the literature reviewed and the interviewees' noetic descriptors of SiW in relation to Wilber's 'It' quadrant

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Within the noetic elements of SiW there is a more even spread in terms of seeing SiW as being about behaviour ('It') relating to others between the literature (18%) and the interviewees' descriptors (20%). However, it should be noted that the literature chosen for comparison and contrast in this segment of the research was partly on the basis of how spirituality and/or SiW expressed itself in terms of behaviour.

Secondly, there was a difference in the way that the interviewees' and the literature expressed the scope of an individual's relationship. While 5.1% of the interviewees talked about being influenced by or influencing from a broader perspective, the literature did not take the scope of influence any wider than that of the organisation. The interviewees that discussed the broader perspective mostly talked about societal or, as in the case of interviewee 'V', *'caring for other, people, it is not a full exercise in spirituality'* until an individual is *'concerned with something beyond the level of humanity'*.

Main issues arising from the noetic view - 'We' and 'Its' quadrants

Focus in relation to Wilber's four quadrants	Wilber quadrant	Interviewees' noetic descriptors (99) of SiW - %	SiW article references (38) - %
Beliefs about actions of and interaction with others	We	18.2%	7.9%
Organisational behaviour in relation to individual beliefs	Its	1.0%	5.3%
Organisational behaviour in relation to individual behaviour	Its	2.0%	15.8%
Organisational behaviour in relation to individuals	Its	{ 8.1%	0
Wider concerns affecting self/others	Its	{ 1.0%	0

Table 5 - Noesis - A comparison of the spirituality and/or SiW in the literature reviewed and the interviewees' noetic descriptors of SiW in relation to Wilber's 'We' and 'Its' quadrants

Another significant difference was the focus of attention, or where the interviewees were coming from, in terms of the actions of and interactions with others, in comparison to the literature. While 18.2% of the interviewees' contributions were about beliefs about the actions of and/or their interaction with others (compared with the literature (7.9%)) the literature focussed on organisational behaviour in relation to influencing individual behaviour (15.8%) that is, what the organisation needs to do, supply or create in order to influence an individual's expression of SiW. Conversely, only 2.0% of the interviewees' descriptions of their experience of the expression of SiW reflected this focus.

Nonetheless, it must be pointed out that 8.1% of the interviewees' contributions were about SiW in terms of organisational behaviour. However, these views were not

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around what the organisation needed to do in order to facilitate the interviewees' expression of SiW; rather, their views related to values that they deemed to be expressions of SiW being demonstrated at an organisational level e.g.:

- fairness in terms of transparent systems and fair processes or organisations acting in an ethical, moral and legal way
- respect in terms of matching products and services to clients' needs and wants
- focusing on individuals' potential in terms of arranging work around individual competencies rather than the other way around – this aligns with King and Nicol's (1999, p.239) argument that an organisation needs to support an individual's growth and development in that the organisational structure enables people to *'develop and flourish by providing work that allows them to apply their potential capability'*, which also means a level consistent with their capacity and values.

The main purpose of this section was to critically explore the issues of the noetic element of SiW in terms of the content of both the interviews and literature reviewed. Another purpose was to critically view that content within Wilber's four quadrant model to find similarities and/or differences. That being done we can turn our attention to the third question of this research study that is, looking at the effects of the expression of SiW on the individual, others and the organisation from the point of view of the interviewees and the literature reviewed. However, we will first look at some key issues arising from the noetic elements of SiW found in the interviewees' descriptors and the literature reviewed. Additionally, a link, where possible will be made in relation to Wilber's model and to the key issues raised in the noematic section.

6.3.4 Summary of main issues arising from exploration of noetic common themes

Noetic elements of SiW - Interviewees' main foci:

1. *Being outwardly focussed* - Over half of the interviewees' descriptors about the noetic elements of the expression of SiW were 'outwardly focussed' in terms of others or the organisation, although, there was an element of inter-subjective mutuality when discussing the notion of respect. When describing the noetic elements of SiW they used words like respect, valuing others, honesty in relationships (even when it is not easy), focusing on and understanding others and honouring different perspectives and engagement e.g. having *'an interest in*

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others for who they are and not just in what they can do for them or what they can do for the organisation'.

2. *A conscious attempt to align (having a congruence between) behaviour with beliefs as well as making a proactive conscious decision to express SiW e.g. 'being mindful' and/or 'striving for balance between being acted upon and acting'.*
3. Acknowledging that *they did not always live out these ideological stances* – what impressed me was the open and honest way in which the participants acknowledged this without any prompting from me.

We are, therefore, seeing individuals who are consciously, proactively and outwardly focused on others and the organisation with regard to their expression of SiW and who are self-aware enough to recognise (and honest enough to share) that their behaviour is not always congruent with their beliefs.

Noetic elements of SiW - Significant differences between literature reviewed and interviewees' descriptors

1. A significant difference was that the literature (16%) focussed on organisational behaviour ('It') in relation to influencing individual behaviour, that is, what the organisation needed to do, supply or create in order to influence the individual's expression of SiW while this aspect was all but non-existent in the interviewees' descriptors (2%) in relation to that expression.
2. Linked with the above we are seeing the interviewees' noetic descriptors of SiW focus on relationships more than does the literature. 18% of the interviewees' contributions talked about the actions of and/or their interactions with others ('We'), compared with 8% of the literature.
3. Within the noetic elements of SiW there is still a propensity for the literature to focus on the beliefs and values of the self ('I') in relation to self that is not as evident within the interviewees' descriptors
4. Behaviourally ('It') there was a difference in the way that the interviewees' descriptors and the literature discourse in terms of the scope of an individual's relationships. Interviewees' talked about influencing or being influenced by a broader (society and beyond) perspective while the literature did not take the scope of influence any wider than the organisation.

Chapter 5: Common member interviewees' descriptors, noetic reviewed and Wilber's contextual model and Contributions to knowledge

In comparing the interviewees' descriptors and the literature reviewed we are seeing two main differences in the noetic exploration of SiW.

Firstly, one of the prime focuses of attention in the expression of SiW, for the interviewees is the *importance of relationship* (that is their actions and inter-actions with others). This 'external focus' is not evident as a major consideration within the literature when exploring the noetic elements of the expression of SiW; conversely, one of the prime foci of attention, within the literature, is on the beliefs and values of an individual in relation to that individual (internal focus). Further, the interviewees' scope of these relationships carried beyond the bounds of others and the organisation to the wider community and beyond whereas the literature bounded the discourse within the context of the organisation.

Secondly, we are seeing that the prime focus, in the literature, being on the organisation to create, develop and lead the expression of SiW is not reflected in the interviewees' contribution.

Now that we have looked at the main issues arising from the exploration of the noetic elements of SiW let us turn our attention to making some comparative observations of the main issues arising from the noematic and noetic elements of SiW, through the filter of Wilber's model.

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6.3.5 Main issues arising from the noematic and noetic view – in relation to a four quadrant perspective

What is SiW specifically, in terms of beliefs, values and behaviours – the Noematic view within Wilber's four quadrants

What is SiW specifically, in terms of beliefs, values and behaviours - the Noetic view within Wilber's four quadrants

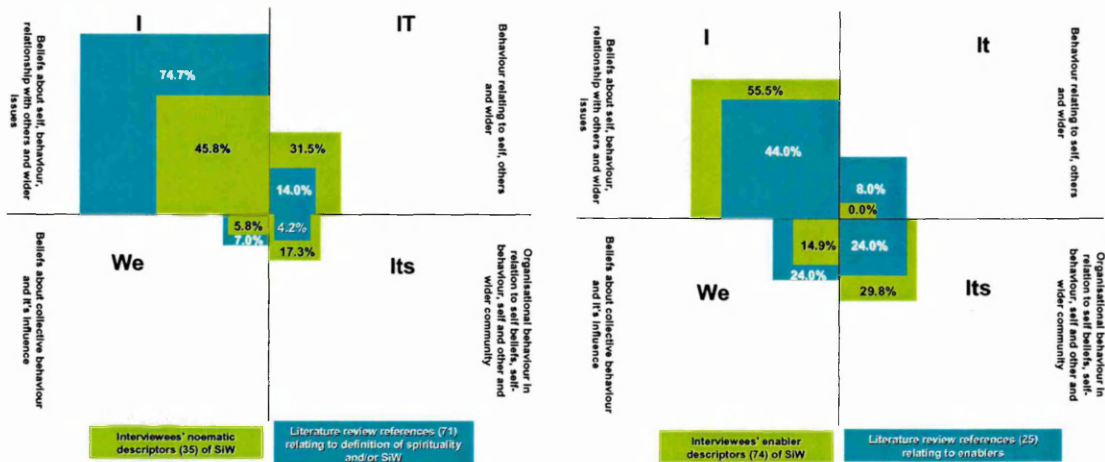


Figure 12 – Interviewees' and relevant literature review relating the noematic and noetic elements of SiW in relation to Wilber's four quadrants

The propensity of the literature reviewed to *focus on the upper left or 'I' quadrant* with respect to spirituality and/or SiW generally (that is, an individual's beliefs and values and how those specifically relate to the individual) with the consequent lack of focus in the other quadrants is clearly illustrated in the noematic (Figure 9) and the noetic (Figure 11) elements of SiW (Figure 12 combines the two).

Although we see a more even spread amongst the quadrants in the interviewees' responses, there is still a lack of focus on the interaction of the collective 'We' and the organisational 'Its'.

To some degree, this imbalance, from the interviewees' perspective, makes sense from of the noetic point of view. What I mean by this is that the line of questioning within the interview process could have influenced the interviewees' focus of attention. In relation to the noesis aspect of their experience and expression of SiW the interviewees were asked about SiW in terms of beliefs, values and behaviour. The question that arises for me, as a researcher, is that if I had asked a question like; 'How do you see SiW being expressed?' would they have included more collective 'We' and organisational 'Its' elements into their responses? By pointing them in the direction of beliefs, values and behaviours did I inadvertently set them on a course of personal

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reflection where they were the centre of attention? It would be interesting to test out, in future research, the influence that the form of questioning (how questions are posed) has on interviewee responses when looking at the constituent elements of an individual's experience of SiW.

The purpose of section 6.3 was to outline, discuss, compare and highlight the noetic elements of SiW from the perspective of the interviewees' descriptors with the relevant literature reviewed. Further, it was the intention of this section to situate this exploration within the conceptual framework of Wilber's four quadrant model to observe the distributions of these contributions within a holistic view of the expression of SiW.

That being done we now turn our attention to the see what was found in the exploration of the effects of expressing SiW in terms of the individual, others and the organisation.

6.4 Effects of the expression of SiW on the individual expressing it, others and the organisation

6.4.1 Introduction

As stated in Chapter 5 one reason for exploring the phenomenal world of the interviewees, in terms of the effects of their expression of SiW, was to compare and contrast the mostly non-empirical discourse within the literature with the experience of the interviewees within this current research.

This section on the effects of the interviewees' phenomenological experience of their expression of SiW will differ slightly from the preceding noematic and noetic sections as it will differ from the 'enabling' section, which follows. This difference being that there will not be a comparison and contrast with the literature reviewed using Wilber's four quadrant model.

The rationale for this approach is that this particular interview question was more directive than the others. The effects question was directive in focus, that is, the interviewee was only asked to focus on the effect on themselves, others and the organisation. Therefore, in terms of the Wilber quadrants, I felt that this line of questioning did not give the interviewee as much freedom in what they offered in response, that is, what might they have said if I had simply asked, *'What effects has your experience of expressing SiW had?'* What may have been offered up by the interviewees might have been significantly different from what was given. Just to round off this rationale the enabling question gave the interviewee more freedom than the effects line of questioning, in that, I simply asked *'What has enabled you to express your SiW?'*

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Therefore, what follows, is firstly a graphic representation of the common themes that came from the interviewees' life-world description of the effects (total of 100 responses) they believed their expression of SiW has had on themselves, others and the organisation (depicted as a % of the total number of contributions from the interviewees in terms of the effects).

Secondly, I present an exploration of the common themes coming from the interviewees' life-worlds in relation to relevant issues raised within the literature reviewed (6.4.3).

Lastly, I will summarily discuss the main common themes of the effects of expressing SiW (6.4.4).

Although the research question was focused on the effects of the interviewees' expression of SiW in terms of the self, others and the organisation the responses were categorised by also using an additional element - the effect on self/other. The rationale behind this additional element is as follows.

Throughout this research there has been an acknowledgement that individuals and their experience of life are not suspended in a bubble. This became evident during the interpretation of the section on effects. Therefore, the self/other category has been added because of the inter-subjective nature of human interaction. Effects that appear to cross that inter-subjective line between self and other, that is, the interviewee presented effects that seemed to impact on both themselves and others in the same instance are noted in that category. Other responses that seemed to fit more naturally within the distinct categories of self, others and the organisation were placed under those headings.

If there is no reference to literature within a particular section that means that no relevant points were raised in the literature reviewed.

Note: The percentages in this 'effects' section relates to the number of interviewees contributing to each of the categories rather than the number of times (frequency) a specific effect was mentioned. This has been done to more accurately reflect the importance of each of the categories outlined.

Specifically, if one interviewee gave several examples of how their expression of SiW had a positive impact on their life and had given them a sense of well-being to count all these examples would over-emphasise the importance of this effect across the interviewees. Therefore, I decided to only count the interviewees' initial example under each category.

The same rationale was used in the nomothetic mode of transcript interpretation outlined in section 4.3.8 with respect to the capturing the percentage significance of common themes. This was done by dividing the number of interviewees contributing to each common theme by the number of interviewees contributing to all of the common themes instead of the total number of times (frequency) a theme was mentioned.

Note: The category 'self' is used when the effect seems to be primarily on the interviewee. Self/other is used when there appears to be an effect on both parties within the inter-subjective relationship. Others is used when the interviewees appear to be speaking from the perspective of others e.g. words like *'they feel'*, *'I think people find me'* and *'I'm perceived'*. This logic follows when using the category of organisation. Nonetheless, it is understood that the allocations made are my subjective interpretation of the interviewees' descriptors.

6.4.2 Effects common themes – distribution of interviewees' responses between self, self/other, others and the organisation

My initial reaction to the responses given by the interviewees, in relation to how they saw the effects their expression of SiW had, was one of surprise. It was of some surprise and interest to note that the interviewees' responses fell quite evenly between effects to self (23%), self/other (20%), others (31%) and the organisation (26%) as a whole.

However, upon reflection this distribution of responses is congruent with the interviewees' beliefs, values and behaviours in respect to the expression of SiW. In both the noematic and noetic sections there was a tendency for the interviewees to focus on others or outside themselves while describing their experience of SiW. The above percentages reflect this outward focus, that is, 20% of the interviewees' focus is on the inter-subjective nature of relationships and 57% of the focus is on others or the organisation as a whole, while there is only a 23% focus on self.

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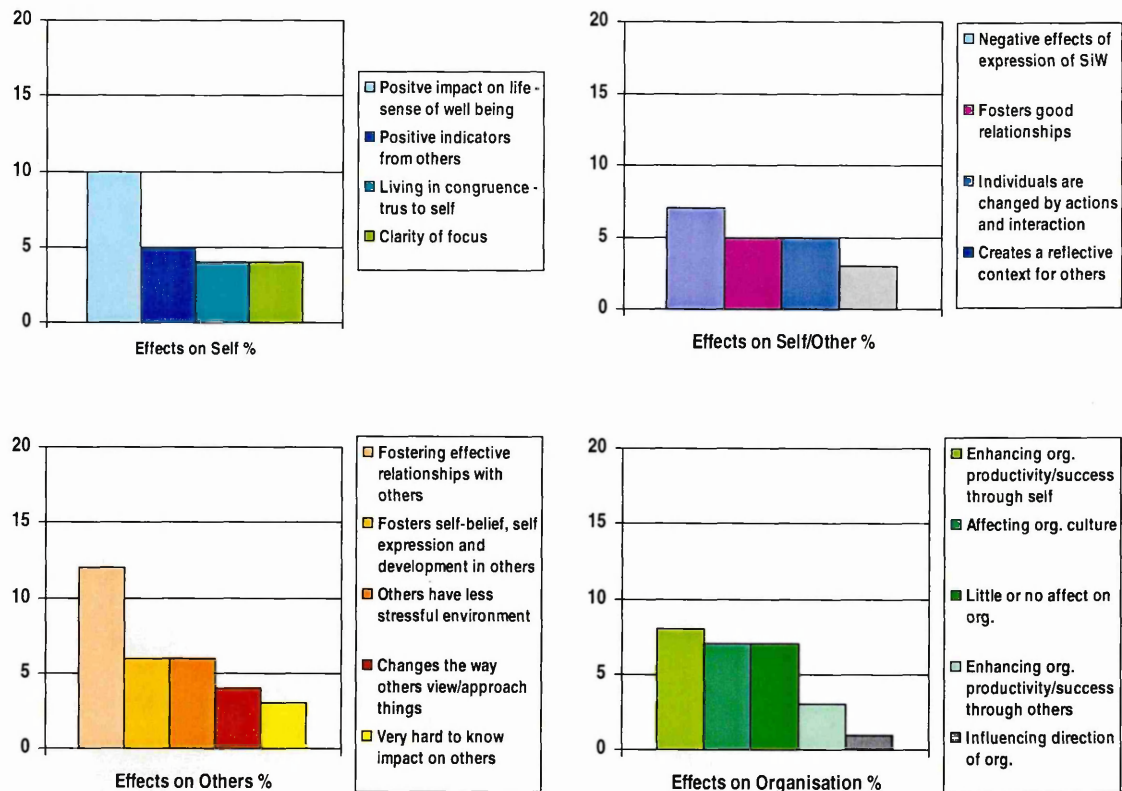
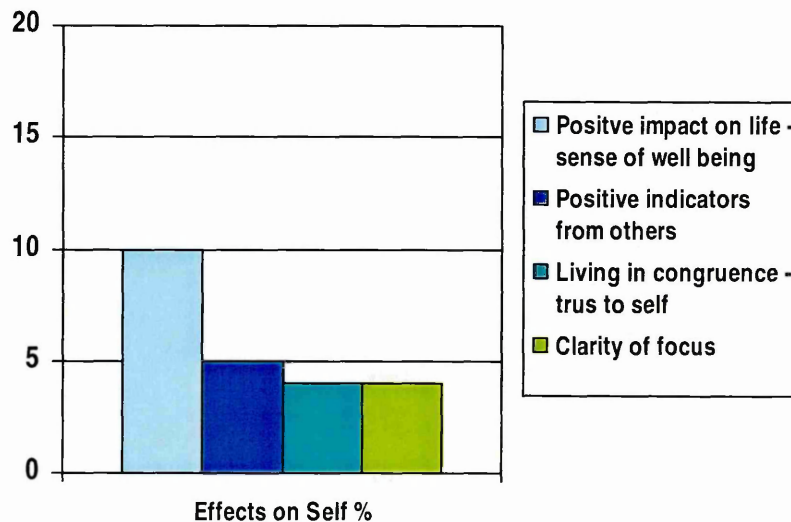


Figure 13 – Interviewees' experience of expression of SiW effects on: self (upper left), self and other (upper right), other (lower left), and the organisation (lower right)

6.4.3 A detailed exploration of the effects common themes coming from the interviewees' life-worlds in relation to relevant issues raised within the literature reviewed

Effects – Self (23% of total responses)



Effects - Self – positive impact on life, sense of well-being (10% of total responses)

Interviewees 'A', 'B', 'D', 'H', 'J', 'K', 'P', 'Q', 'R' and 'T' made contributions to developing this particular common theme.

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A positive impact and sense of well-being was expressed, both in terms of being a catalyst and specific effect of their expression of SiW, on themselves, in varied ways by the above interviewees.

For Interviewee 'A' being able to express their spiritual nature has given them a sense of liberation and freedom to be themselves and, in that liberation, they have been '*enabled*' to '*integrate the different bits*' of their life to a greater extent.

Interviewee 'B' states that when they have '*engaged passionately*' it is '*very enriching*' for them.

Interviewee 'D' and 'R' directly link their experience of expressing their SiW to having a calming affect. Mohamed, Wisnieski, Askar and Syed's (2004, p.104) assertion that '*the stronger the spiritual factor of personality*' the '*less*' that person is '*susceptible to stress*' aligns with Interviewee 'Q's' experience that their expression of SiW enables them to '*have stress levels without feeling them too much*'. This lack of feeling stress enables Interviewee 'Q' to '*still work*' the '*way*' they like to work. Further, Interviewee 'Q' adds that they are '*able to cope with life*' in a '*very happy*' way.

Interviewee 'H' sees the expression of their SiW as having a positive influence on and in their lives, which includes the workplace, in that when they are '*operating out of connectedness and wholeness they feel wonderful and refreshed*' by whatever they are doing. Conversely, they add that if they are '*operating out of division or separation, it feels awful*'. The honesty exhibited by Interviewee 'H' in terms of implying that they do not always operate out of this connectedness aligns with an assertion of Wagner-Marsh and Conley (1999). Although, Wagner-Marsh and Conley (1999, p. 292) are speaking from the perspective of organisational spirituality they argue that one of the six basic key attitudes and practices '*that appear to be essential for success in maintaining a spiritually-based corporate culture*' is that the individuals within the organisation being honest with themselves. Additionally, Interviewee 'H' says that expressing their SiW gives them a '*deep sense of being at home, wherever*' they are.

Interviewee 'J' is more specific, in that, they state that they get satisfaction from their relationships with the people they work with and so expressing their SiW is a '*positive thing*' for them. Further, Interviewee 'P' talks about the positive nature of their relationships from another perspective, in that, they have got people around them for whom they '*trust their judgement*' as well as their '*confidentiality*'. Therefore, for Interviewee 'P', being able to link with other individuals who express their SiW has had a positive influence in their working life. In terms of expressing SiW bringing a '*higher*

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level of satisfaction', Interviewee 'T' links this with a belief in the *'worth'* of what they are doing because it gives them a sense that it is *'part of a God-given calling'*.

Lastly, Interviewee 'K' sees the positive aspect of expressing their SiW as giving them self-respect which comes about from thinking they have done *'the best'* they can and *'made the right decisions'*. Vaughan (2002) argues that spiritual intelligence is necessary for discernment in making spiritual choices and these choices contribute to psychological well-being.

Effects - Self – positive indicators from others (5% of total responses)

Interviewees 'B', 'E', 'F', 'M' and 'N' made contributions to developing this particular common theme.

This common theme of effects may appear to fit within the inter-subjective area of self/other however, although the interviewee has derived these perceptions from their interactions with others the benefit is from their perspective only and does not speak about the value to others who are involved in the interaction. Therefore, the decision was made to place these effects under 'self' only.

Interviewee 'B' says that when they get *'positive feedback and real enthusiasm'* in response to their expression of SiW it makes them *'feel better'* in that what they are doing is *'worthwhile'*. In their research of exploring the common ground, in terms of defining spirit at work, Kinjerski and Skrypnek (2004) found that participants described a positive effect of spirit at work was the belief that one's work makes a contribution. Interviewee 'F' had a similar response in that when they saw *'good things coming back'* it *'really encouraged'* them because they knew that *'things have gone right'*. However, even when they saw *'bad things'* come back they recognised that it was not encouraging but that it gave them *'the opportunity'* to work on making it better.

Interviewees 'E', 'M' and 'N' saw indicators from others that their expression of SiW was having a positive affect. Interviewee 'E' saw this in their perception that *'most'* of their colleagues treated them *'as a close friend'*. For Interviewee 'M' and 'N' the indicator was respect. Interviewee 'N' simply stated that they felt they *'get respected'* for their expression of SiW while Interviewee 'M' said that they felt *'loved and respected from lots of people'*, from colleagues and clients.

Effects - Self – living in congruence, true to self (4% of total responses)

Interviewees 'E', 'I', 'K' and 'S' made contributions to developing this particular common theme.

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Interviewee 'K' states that one of the effects, for them, of expressing their SiW is that they are *'being true'* to themselves while Interviewee 'I' says that they *'need at this stage now'* to live in line with their *'spiritual beliefs'* which includes the notion of providing *'quality at work'* through service. Interviewee 'E' states that expressing their SiW allows them to *'live with'* themselves for two reasons: the first, that they *'don't have a conscience'* about how they are *'being with people'* and second that they are *'not living a lie'* by *'trying to be something'* they are not. Further, Interviewee 'S' states that when they are not *'being themselves'* it causes them to be *'stressed out'* and to *'not like'* themselves, which implicitly implies the reverse when they are *'being themselves'*.

Service is an issue that is raised in Neal, Bergmann-Lichtenstein and Banner (1999) as well as and Neal (2000). In her research on work as service to the Divine, Neal (2000, p.1322) argues that when work is performed in the *'true spirit of service it becomes a positive force for all concerned; for the employer, the employee, the customer and society'*.

Effects - Self – clarity of focus (4% of total responses)

Interviewees 'G', 'J', 'O' and 'U' made contributions to developing this particular common theme.

One of the effects of their expression of SiW for Interviewee 'G' is clarity about where they focus their attention. Their particular expression of SiW and the related value of a *'high degree of conscientiousness and commitment'* is directed towards particular individuals and groups of individuals. Interviewee 'G' is very clear that this focus of commitment is not directed towards the organisation as a whole. Kriger and Hanson (1999), although they come from an organisational spirituality perspective, argue that what increases the ability of an individual to engage in and commit to long-term organisational effectiveness is the value of trust. Interviewee 'J's' clarity of focus, in terms of, *'what feeds'* them and *'what is good'* gives them a sense of satisfaction.

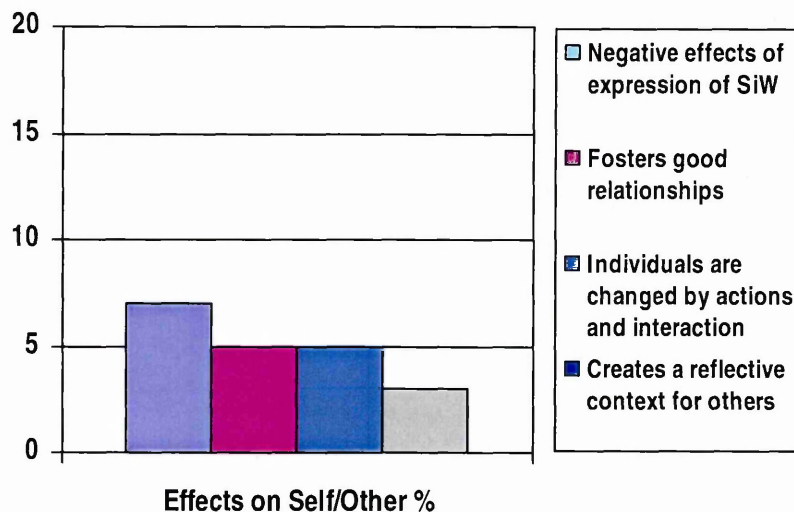
For Interviewee 'U' their expression of SiW has given them a *'deeper connection'*, a *'better empathy'* and a focus on and interest in *'why people think the way they do about things'*. Kriger and Hanson (1999) argue that the value of compassion, that is, the ability to feel what another is feeling creates a basis for collective action in terms of organisational spirituality.

For Interviewee 'O' this clarity of focus, in relation to the effects of their expressing SiW, comes in the guise of having the wisdom to recognise what they can and can not change. They say that they have had to learn to be *'content with the fact'* that they

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make a decision and move on. They then say that they '*can't solve all the problems of the organisation or the world all at once*' they need to '*bite off*' things that they think they '*can legitimately make an impact upon*'.

Effects – Self and Other (20% of total responses)



Cavanagh and Bansuch (2002) argue that spirituality provides considerable benefit to a person. They describe an individual who expresses their spirituality as '*being in a positive and fruitful relationship to other people and the larger world*'. Nonetheless, seven of the interviewees saw that there was a downside to them expressing their SiW. Although the contributions of Interviewee 'B' and 'U' are from the perspective of self and not relating specifically to inter-subjectivity for flow of presentation in terms of the negative effects of the expression of SiW I have decided to place their contributions under this inter-subjective category.

Effects – Self/Other – negative affect of expression of SiW (7% of total responses)

Interviewees 'B', 'H', 'I', 'Q', 'S', 'U' and 'V' made contributions to developing this particular common theme.

For both Interviewee 'B' and 'U' the negative affects of their expression of SiW is personal. Interviewee 'B' says that the downside of expressing their SiW is that '*it can be a kind of philosophy or way of being in the world that makes you very vulnerable*'. They give the example of encountering opposition and negativity through '*less than perfect situations*' which made them feel very low. However, they point out that part of the philosophical view is also striving to feel good about the world, which includes encounters that they talked about. Interviewee 'U' says that the negative affect that their expression of SiW has on them is that sometimes its made them '*quite restless*' in

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that it has '*driven*' them towards activities and involvements that they think that if they didn't '*it would be an easier life*'.

Interviewee 'V' could not see many positive effects of the expression of SiW. They were coming from an organisational perspective and talked about '*most workplaces*' not being '*particularly spiritual*' due to their work focus. The interviewee goes on to suggest that, '*most workplaces*' are concerned with '*stuffing chickens or putting cornflakes into packets*' and therefore a spiritual person in that sort of '*instrumental utilitarian focus would find it quite frustrating*'.

For Interviewee 'H' their expression of SiW and their pursuant interactions with others are seen as '*unintelligible*' in that others can not understand where the interviewee is coming from. Interviewee 'H' says sometimes others do not want '*to step across and connect to my way of being*' they can '*observe it*' and '*notice it*' but their worldview is just '*different*'. Interviewee 'I' admits that sometimes their pursuit of '*doing something well*' may put pressure of others and that others do not '*appreciate*' that pressure. Further, Interviewee 'U' believes that their expression of SiW has '*sometimes*' led them to question others and '*sometimes people have found that disturbing*'.

Interviewees 'Q' and 'S' talk about their particular expression of SiW as not being seen, by others, as '*strong enough in certain situations*' ('Q') or because of their laid back approach there are '*some doubts*' about their commitment to organisational purpose. These '*doubts*' are in spite of Mohamed, Wisnieski, Askar and Syed's (2004) assertion that the stronger the level of spirituality a person has the stronger their commitment to the organisation. Further, instead of spiritual practice, on an individual or organisational level, leading to individuals questioning an organisation's ethics or values (Boyle and Healy, 2003), argue - Interviewee 'Q' the organisation is questioning their commitment because of their particular expression of SiW. Might this questioning be lessened by Epstein's (2002) argument that the '*possibility*' that '*business endeavours and spiritual commitment are not oxymorons but rather inextricable parts of a coherent and meaningful life*'.

Now that the negative aspects have been looked at the exploration will move onto the inter-subjective positive aspects of their expression of SiW, which include the fostering of good relationships with others, the notion that individuals are changed just by virtue of their actions and interactions and finally some of the interviewees felt that they created a context where others became more reflective and questioning.

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Effects – Self/Other – fosters good relationship with others (5% of total responses)

Interviewees 'E', 'H', 'I', 'J' and 'K' made contributions to developing this particular common theme.

Interviewee 'H' states that their expression of SiW *'mostly means that it improves'* their relationship with others. Interviewee 'I' concurs but adds that *'really good spiritual values makes people respect'* them and *'touch'* them. Interviewee 'J' aligns with Interviewees 'H' and 'I' in that their expression of SiW *'builds up positive relationships'* however, they also add that there is an element of *'satisfaction'* for themselves with respect to fostering their relationships.

Interviewee 'E' and 'K' spoke about fostering an atmosphere that was conducive to good relationships. For Interviewee 'E' they believe that if they encourage an atmosphere that other *'people pick up on that'* and they also help perpetuate that atmosphere. Interviewee 'K' talks about fostering a calmer approach which they feel is then reciprocated by others.

Interviewee 'K's' further comments (which will be elaborated in the next section) around fostering a calmer approach offers a link to the belief that Interviewees 'E', 'H', 'I' and 'J' above and the more general belief of Interviewees 'F', 'L', 'Q' and 'T'. These interviewees (which include Interviewee 'K') hold the general belief that we are all changed by our actions and interactions with others.

Effects – Self/Other – individuals are changed just by virtue of their actions and interactions with others (5% of total responses)

Interviewees 'F', 'K', 'L', 'Q' and 'T' made contributions to developing this particular common theme.

Leading on from Interviewee 'K's' description about having a calmer approach they further state they are *'certain that the way people behave'*, whether it has *'a negative or positive effect'*, an individual can *'actually get people to start learning that behaviour'*. Interviewee 'Q' only looks at the positive influence when they say that if they make the environment that they are in *'better'* then *'that must affect other people'*.

Interviewee 'L' says that they *'way you think you should behave influences'* everything one does and implicitly the affect you have on others. Interviewee 'T' is more explicit when they say that they *'would love to hope'* that their expression of SiW *'does affect my behaviour'* and therefore *'has a positive impact on others'*.

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Interviewee 'F' says they believe that *'people would be changed'* by meeting them just as people would be changed by meeting anyone.

Both Interviewee 'Q' and 'T' see the dynamic of their actions and interactions affecting not only individuals but also the organisation. Interviewee 'Q' *'would like to think that at the end of the day'* it must have affected the institution while Interviewee 'T' says that by *'just being part'* of the organisation they are inputting what they see as Christian ideals.

In the next section we begin to see how some of the interviewees see how they are building these positive relationships. This focus for Interviewee 'D', 'P' and 'S' is who create contexts where others become more reflective and questioning.

Effects – Self/Other – *creating contexts where others become more reflective and questioning* (3% of total responses)

For Interviewee 'D' part of expressing their SiW is about questioning *'how'* they *'use'* themselves; questioning *'what they do with clients'*, how they interact with them. They continue by saying that they think about how to use themselves *'as the greatest agency'* rather than coming from a *'place of technical measures'* and looking at others as a *'particular machines'*. Interviewee 'D' attempts to foster this within their team but does not indicate the level of success they think they have attained, although they do say that their *'philosophy'* they *'think'* had *'something to do'* with becoming coordinator of their team the previous year.

Interviewee 'P' is more direct about their influence. They believe their team is *'more questioning now'* in that they are *'starting'* to ask *'How can we do things better?'*

Interviewee 'S' sees what they can do *'when its working well'* is to draw people *'back from'* a position of *'whinging'*, so that they *'actually think about a strategy that they can adopt to deal with the issue that they've got'*. Interviewee 'S' admits to be part of this whinging until they realised it *'wasn't doing'* them *'any good'* (being stressed, dysfunctional behaviour) so they *'just moved away'* from that approach.

Now that we have looked at the beliefs of some of the interviewees, in terms of the affects their expression of SiW in relation to inter-subjectivity, we will now move to looking at the affects from the perspective of *'others'*.

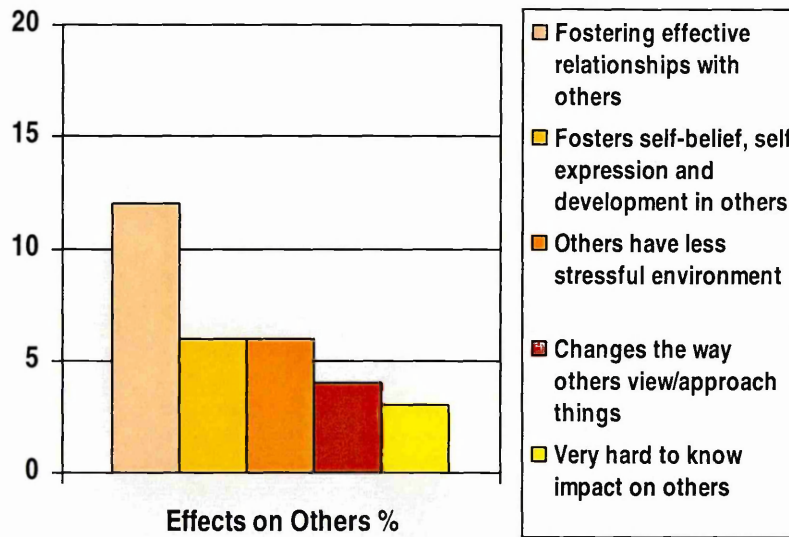
The demarcation between interviewees' beliefs deemed to be inter-subjective and beliefs deemed to be mainly attributable to the category of *'others'* is of course my subjective interpretation. However, in what follows the interviewees appear to be

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speaking more from the perspective of others, in that, the interviewees used words like *'they feel'*, *'I think people find me'* and *'I'm perceived'*.

Effects – Others (31% of total responses)

Interviewee 'B', 'L' and 'S' (3% of the total responses) initially said that it was difficult to know the impact they had on others however, they did ultimately offer some contributions to this section. All the interviewees with the exception of 'F' and 'H' made contribution to this part of the evolving picture of the affects of their expression of SiW.



Effects –Others – fostering effective relationships with others (12% of total responses)

Interviewees 'A', 'E', 'I', 'K', 'M', 'N', 'O', 'P', 'Q', 'R', 'T' and 'U' made contributions to developing this particular common theme.

Even though Interviewee 'I' felt that sometimes their expression of SiW had negative effects (highlighted above) they also felt *'overall'* others respected them for it.

Interviewee 'Q' believes that their expression of SiW fostered effective relationships, in that, they could recall situations where people had said that their mediatory approach to issues had *'been very helpful'* in creating better solutions to challenges that arose.

While they offer no examples Interviewee 'T' believes that they create effective relationships by having a reciprocal *'obligation'* to listen to *'what other people have to say'*.

Interviewee 'A' believes that others *'get somebody who is honest'* and in turn they only *'think'* that that is a positive effect even though they gave evidence that others have suggested that their expression of honesty was *'a good thing'*.

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This theme of honesty and its impact on others was further expressed by Interviewee 'M', in that, the implication of them being '*so honest and genuine*' was that others trusted them. Implicitly Interviewee 'P' carried on with the theme of trust by saying that they thought their expression of SiW effected others positively in that one of the reasons that others were '*more questioning now*' about doing things better was because they knew that the interviewee would 'back them up'. Interviewee 'R' carried on this theme of gaining others trust. They '*hoped*' that others felt comfortable working with them because others know '*they can trust*' the interviewee. Underpinning this trust was the realisation for others that Interviewee 'R' would not '*gossip about them*', would not '*lie to them*', would do what they said they will do and not '*impose things*' on others that '*they can't achieve*'. Interviewee 'N' implicitly links the notion of trust to being seen as approachable by saying that they are seen by others as someone others can share confidential information with as well as being seen as approachable and a good team player. Both Kriger and Hanson (1999) and Wagner-Marsh and Conley (1999) bring up the themes of honesty and trust, albeit from the perspective of organisational spirituality. Kriger and Hanson (1999) argue, with the intention of shaping and guiding the aspirations of organisations, their leaders and members in terms of desirable values and behaviours to be demonstrated within an organisation, that one of those desirable values is truthfulness. Truthfulness for them means that organisational exchange and inter-organisational transactions are entered into in a spirit of honesty and good faith. Kriger and Hanson (1999) further argue that trust increases the ability for engagement in long-terms organisational effectiveness. Wagner-March and Conley (1999) share that opinion in that they argue that one of the six key concepts of a spiritually-based organisation is that there is mutual trust and honesty amongst the members.

The notion of being someone who was seen as approachable was highlighted as well by Interviewees 'E' (others felt they could talk to them) and 'K' (seen as approachable and fair).

For Interviewees 'O', 'P' and 'U' there is a theme of creating effective relationships through being seen as '*concerned*' about others as well as themselves ('O'), '*caring*' for the unique needs of each individual ('P') and '*compassionate*' in relation to others '*wider selves and needs*' ('U').

This theme of creating effective relationship through being concerned and caring for others as well as compassionate in relation to their wider selves and needs seems to segue smoothly into the next common theme in what the interviewees saw as effects of

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their expression of SiW in relation to others. The next section looks at the interviewees theme of fostering self-belief, self-expression and the development of others.

Effects – Other – *fostering self-belief, self-expression and development of others* (6% of total responses)

Freshman (1999) in her exploration into definitions and applications of spirituality in the workplace argued that one of the aspects/themes that she found in relation to SiW was that of learning and development both in terms of personal learning and in organisational support of learning and development.

Interviewees 'A', 'B', 'G', 'K', 'M' and 'U' made contributions to developing this particular common theme.

Interviewee 'A' believes that they *'encourage people to fulfil their potential'*. This is done partly by making *'others feel more able to be themselves'* and not making them feel that *'they need to conform to some kind of ideal or stereotype'*. Interviewee 'B' supports the self-expression theme by *'hoping'* that their expression of SiW *'might gives others a sense of being able to express themselves as they are'* so that they can *'be themselves, express themselves and feel safe'*.

Interviewee 'M' offers a slightly different slant to the theme of others being able to express themselves. Through their acceptance of others Interviewee 'M' believes that others can *'accept themselves'* while Interviewee 'K' believes they create a context in which *'people willingly work hard and feel valued in themselves'*. Interviewee 'U' gives an example of where they created a context for another individual to value themselves in a context *'where that was being denied or that they were being treated rather instrumentally'*. They say, *'I was giving them a sense that they had something important to give' 'I think it was they had a sense of belief in themselves which was being validated by me'*. Interviewee 'G' rounds the contribution off by saying that they empower people in that others *'go away feeling they can do it'* and in believing that things *'aren't as bad as they thought they were'*. Milliman, Czaplewski and Ferguson (2003) in their research on workplace spirituality and employee work attitudes found a link between employees' support for each other with a positive work attitude.

We have seen, according to Interviewee 'B's' hope, that others feel able to express who they are leads to them feeling safe. Their notion of safety is linked to the next common theme which is the creation of less stressful work relationships and environments.

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Effects – Other – creates a less stressful work relationship/environments (6% of total responses)

Interviewees 'A', 'B', 'D', 'E', 'J' and 'K' made contributions to developing this particular common theme.

'Overall', Interviewee 'E' says that '*most*' people within their team would '*claim it is a pleasant working environment*'. Further, Interviewee 'J' believes that by their positive approach and accepting good in everyone and the organisation that that '*can help lift things*'. They go on to say that appreciating colleagues contributes to making it a '*pleasant place to work*'.

We have already seen that Interviewee 'B' believes they create a '*safe*' environment for people to express who they really are. Additionally, they '*hope*' that their expression of SiW '*might be cheering*' as well as '*life-enhancing*'.

Interviewee 'A' says that their being at ease with themselves and calm '*reassures people*'. It reassures people, they say, because people see them as '*somebody who can put thing right sometimes*', '*avert crises*'. Calmness is also the focus of Interviewee 'D' when they said that their expression of SiW creates a context where '*others feel calm*'. Further, as we have already seen Interviewee 'K' believes that their being calmer with others means that they also have a '*calmer approach to things*'.

With the burgeoning cost of stress-related ailments of employees to the UK economy it may be prudent to more specifically research any beneficial links between the values, beliefs and behaviours outlined within this research and any influence that the expression of SiW may have in terms of positively influencing this cost.

Interviewee 'K's' belief that their calmer approach to things influences others to have a calmer approach to things as well leads to the last common theme in terms of what effect the interviewees believe their expression of SiW has on others. This common theme has been labelled '*changing the way other people view/approach things*'.

Effects – Other – changing the way other people view/approach things (4% of total responses)

Interviewees 'D', 'E', 'K' and 'V' made contributions to developing this particular common theme.

Interviewee 'V' generally suggests that there is something '*contagious*' about a spiritual person in that they influence others to '*think about the greater good*'.

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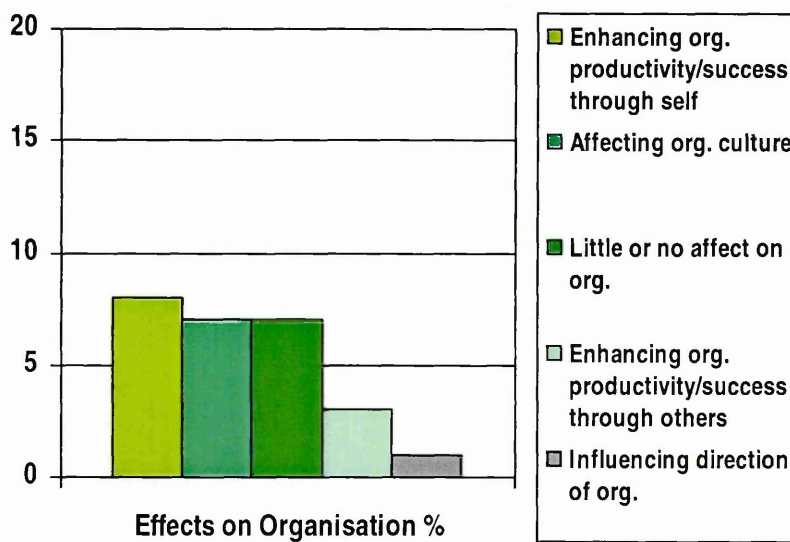
Interviewee 'D', 'E' and 'K' offer more specifics. Interviewee 'D' believes that they have influenced with a *'degree of success'* some individuals attitude to change so that people are not *'suspicious'* of change. Further, Interviewee 'K' *'thinks'* that their expression of SiW has made *'people more receptive and accepting of things that happen'* as well as more accepting of *'others around them'*. Interviewee 'E' says that their way of treating people has been appreciated by others who, in turn, *'have shown'* that way to *'other people as well'*.

So far, we have seen the effects the interviewees believe that their expression of SiW has on themselves, their inter-subjective interactions and on others. The last area to look at in terms of the interviewees effects is at the organisational level.

We have already seen that Interviewee 'G' was very clear that their focus of commitment is not directed towards the organisation as a whole but to specific individuals and groups of individuals.

Interviewee 'V' believes that a spiritual person would find organisations *'frustrating'* because *'most workplaces'* have a propensity towards an *'instrumental utilitarian'* focus. This belief was supported, to some extent, by Interviewees 'Q' and 'S's' assertion that their expression of SiW was not always viewed in a positive light by the organisation. However, Interviewee 'Q' as well as Interviewee 'T' did believe that the dynamic of their actions and interactions effecting not only individuals but also the organisation. With that we now move to the common themes that these and other interviewees talk about in terms of organisational effects.

Effects – Organisation (26% of total responses)



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King and Nicol (1999, p.235) argue that to realise organisational benefits from the individual's spiritual journey management must '*address attendant challenges and opportunities by learning to understand the relationship*' between the individual's journey and organisational environment. Conversely, Giacalone and Jurkiewicz in Krahnke, Giacalone and Jurkiewicz (2003) argue that although there might be a case for organisation looking at the notion of workplace spirituality they need conclusive evidence connecting workplace spirituality with bottom line performance. With those two contrasting views in mind the main common theme that arose from the interviewees' life-worlds was that of '*enhancing productivity/organisational success through self*'. Note: there will be another similar common theme explored in this section but the focus of that is '*enhancing productivity/organisational success through others*' but this will be talked about separately.

Although Gunther (2001) in his article on God and Business argues that SiW is not about boosting organisational productivity but about the individual and the being and character within the organisation we see from the next two sections that these do not have to be mutually exclusive.

Effects – Organisation - enhancing productivity/organisational success through self (8% of total responses)

Interviewees 'A', 'B', 'J', 'L', 'N', 'P', 'Q' and 'T' made contributions to developing this particular common theme.

Interviewee 'Q' simply states that by '*making the environment*' that they work in '*better*' then they would '*like to think*' that it '*must have effected the institution*'. Interviewee 'T' is more explicit, in that, '*just being part*' of the institution allows them to '*input some kind of Christian ideal*' and for them this input enhances the organisation and the people it serves.

Interviewee 'A' believed that their expression of SiW effected the organisation on two counts. The first, due to the fact that the interviewee is no longer engaging in '*strategies and tactics*' that would get them '*somewhere else*', they are now '*political for the service, for the department*' which, for the interviewee, translated into better service. This notion of being focused on and political for the advancement of the service rather than any personal agenda aligns with Kriger and Hanson's (1999) argument that humility in individuals is essential to enable both economic and spiritual ideals to thrive and grow in modern organisations. The reason this value has some resonance with this particular contribution of Interviewee 'A' is that Kriger and Hanson (1999) state that without humility organisational relationships and routines will tend to

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be permeated with defensive behaviours and agendas resulting in a high level of organisational ineffectiveness. The second instance, in which Interviewee 'A' believes they effect the organisation, is that because they are *'working to high standards'* they feel that this *'feeds'* the organisation.

Interviewee 'B' sees that their expression of SiW effects the organisation because they are seen as *'flexible enough'* to *'take on new stuff without too much worry'* therefore, they believe that they are *'putting in'* and adding value to the organisation in *'that way'*. The notion of taking on or getting involved with things was a theme carried on by Interviewee 'J'.

For Interviewee 'J' their positive effect on the organisation comes from two sources. One is their *'positive approach'* to the organisation which includes *'a willingness to get involved with things'*. Further this interviewee felt that in the short-term organisations benefit *'from people who sort of kill themselves'* however, they also believe that in the long-term organisations didn't benefit from that sort of approach. So the second source of having a positive effect on the organisation was their continually stable approach to their job where they do things *'as well as they can and then'* they *'stop'*. Having a *'positive approach'* to the organisation and what they are doing was reflected in the contribution of Interviewee 'N'. However, we also see that to some extent Interviewee 'N's' view about their contribute contrasts with that of Interviewee 'J' in terms of how they approach it.

Interviewee 'N' says that *'in terms of the organisation'* their reputation as someone who is *'interested'* in what they are doing, who is consistent and gives value - which aligns to Interviewee 'J' notion of being continually stable. However, Interviewee 'N' goes on to say that the reason they are seen as giving good value is that they do not *'kind of count the hours'* that they are *'giving'* and therefore they become *'quite a valued person within the organisation'* – which does not concur with Interviewee 'J' notion of doing the best they can and then stopping .

Interviewee 'P' continues the theme of being of value to the organisation by simply saying that they are gaining respect in the organisation because *'they'* can see the *'value of their work'*. The interviewee believes that they have *'had to work really hard'* to gain this respect.

Interviewee 'N' offers a new perspective in terms of their positive effect on the organisation, in that, they believe their creativity and initiative is something that is valued by their organisation. In their research into organisational spirituality Mitroff and

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Denton (1999a) claim that a spiritual organisation is one in which individuals are able to bring more of themselves to work which includes individuals being able to deploy more of their full creativity. The upshot of this ability to express their creativity Mitroff and Denton (1999a) argue is that there is a reciprocity of mutual benefit to both the individual and the organisation.

Lastly, Interviewee 'L' says that they have enhanced the organisation through implementing more transparent systems. An example they give is the introduction of a system that notifies people, generally, of vacancies and invite them to express interest. According to the interviewee, in the past, vacancies had been filled by who one knew rather than the best person for the job. The interviewee believes that now the transparency of the system allows for a fairer process which enables the organisation to hire the best person for the job.

Continuing the focus of enhancing organisational productivity and success we will now look at how some of the interviewees believed they were accomplishing this through effecting change in others and in term others enhancing organisational productivity/success.

Effects – Organisation - enhancing productivity/organisational success through others (3% of total responses)

Interviewees 'D', 'K' and 'P' made contributions to developing this particular common theme.

We have already seen that Interviewee 'P' believes that they enhance organisational productivity/success in that the organisation see the value of their work. The interviewee also sees that this organisational view is underpinned not only by their efforts but by the efforts of their team.

Interviewee 'D' believes they have effected, with a *'degree of success'*, *'some'* others' attitudes to change which influences how they relate to and how they approach their jobs.

It is also important to note that Interviewee 'D' believes that this, in turn, has influenced organisational direction, that is, where the organisation is *'going'*. This last point has been put under a category of it's own under 'effects' at an organisational level. However, for continuity and flow it has been expressed in this section. It equates to 1% of the total responses.

Interviewee 'K' is more specific in terms of their effects through others. They say that their approach to others *'actually gets more out'* of them consequentially people are

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'willing to work hard'. Additionally, they state that because of their approach others do not seem to *'take out'* grievances against the organisation.

With Interviewee 'L's' description of the way things used to be in their organisation in terms of filling vacancies they touch on the next common theme that some of the interviewees thought that their expression of SiW was effecting, that is, organisational culture.

Tourish and Pinnington (2002, p.165) in their article on the relationship between transformational leadership, corporate cultism and the spirituality paradigm see (from a perspective of organisational spirituality) that SiW is *'an attempt to re-engineer the thought processes of employees'* and that this attempt is *'driven by very non-spiritual concerns – the desire to increase profits'*. However, what we see in the next section is that some of the interviewees believe that through their expression of SiW they are able to influence organisational culture in a positive way.

Effects – Organisation – effecting organisational culture (7% of total responses)

Interviewees 'B', 'F', 'J', 'L', 'N', 'O' and 'U' made contributions to developing this particular common theme.

Interviewee 'L's' contribution to this section has been reflected above. They have effected organisational culture by changing the recruitment processes from individuals being *'fingered for roles'* to a more transparent, inclusive system.

We have also already seen how Interviewee 'F' and 'J' believe that organisations are changed by virtue of the actions and interactions of the individuals within them.

Interviewee 'F' says that people are changed *'either way – good or bad'* by their actions and interactions and therefore they *'believe the organisation changes'*. Interviewee 'J' simply says that *'all organisations are as good or as bad as the relationships of the people within them'*.

Although they do not give any specific examples Interviewee 'O' believes they influence organisational culture in their attempt to be *'positive'*. Being positive for them means that they *'try'* to be positive towards *'what's going on'* rather than running things down because *'it's all too easy to run things down'* and this just puts individuals *'into a downward spiral'*.

More specifically, the theme of co-operation is seen in the contributions of Interviewee 'B' and 'N' in terms of what they see as their effect on organisational culture. For Interviewee 'B' it is *'quite important to work on co-operation'*. One of the ways they see

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this co-operation being instigated, in terms of the organisation, is that *'even though'* individuals have got to do something *'because it's part'* of their *'institution's demands'* then they should still try to make that as *'user-friendly as possible'*. Interviewee 'N' sees instigating this sense of co-operation and subsequent *'benefit'* to the organisation in the form of *'sharing of information'*. This *'sharing'* is something that the interviewee values and therefore they *'actively'* pass on information to other colleagues which benefits them and the organisation.

Interviewee 'B' says that *'on a pragmatic level'* their expression of SiW leads to them being asked *'to contribute to things that have an ethical basis'* which infers that their involvement would contribute to the shaping of the way things are done within the organisation.

Lastly, Interviewee 'U' says that because they are seen as a person that cares for *'some it's immediately given'* that the organisation is caring, that is, *'there's evidence'* that *'this is a caring organisation'*. Additionally, Interviewee 'U' says that *'one of the contributions'* they can *'do organisationally'* is to be a *'kind of bridge builder'* and through that they would *'like to think'* they had made *'some contribution towards the building of trust'* within their organisation.

We have seen, in the above, that Interviewees 'A', 'B', 'D', 'F', 'J', 'K', 'L', 'M', 'N', 'O', 'P' and 'U' believe that they have had a positive influence in terms of the organisation. However, this was contrasted by Interviewees 'B', 'G', 'H', 'M', 'R', 'S', and 'V' saying that either they believe they have had little or no effect in terms of the organisation ('B', 'M', 'R', 'S' and 'V') or that their expression of SiW was not focused at an organisational level ('G') or that it was *'a bit hard to abstract'* their organisational influence from *'relationships with people or individuals'* ('H').

Additionally, although Interviewee 'B' said that their expression of SiW *'probably had very little effect on the organisation'* and Interviewee 'M' did not *'think'* their expression *'had'* effected the organisation they both eventually offered some evidence of their respective effect. A point to note within the contribution of Interviewee 'M' is that they do not seem to include the *'department'* in which they work within the organisational context and therefore could talk about their effects in terms of the department but not the organisation. Like Interviewee 'H', could this be due to the notion that it is *'a bit hard to abstract'* the organisation from their *'relationships with people or individuals'*.

In their research on spirituality at work at the levels of the individual, work unit and the organisation Ashmos and Duchon (2000) concluded that the measures on the

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organisational level were disappointing. They attributed this result to the individuals' inability to describe their relationship with an abstraction like the 'organisation'. Their conclusion about their questionnaire based research was that as the focus of the questionnaire items moved away from the individual toward increasingly abstract conceptualisation that the idea of SiW was more difficult to capture. This brings up two issues for the present research. Firstly their notion of relating abstractions like the organisation with SiW reflects the contribution of Interviewee 'H' and 'M' in the present research. Nonetheless, it highlights the different levels of response research gets according to the research method used - although this can only be deduced on a somewhat superficial level because we are not privy to the types of questions asked, for instance, the type of wording used. However, it would appear that the current research method (interviewees) gained positive responses from twelve of the twenty-one interviewees in terms of them believing that their expression of SiW did have an effect at an organisational level.

Effects – Organisation – little or no effect on the organisation (7% of total responses)

The contribution from Interviewees 'B', 'G', 'H' and 'M' in terms of their organisational effects have been noted in what has just gone before. Therefore, the beliefs of Interviewees 'R', 'S', and 'V' will be the only responses delineated here.

Interviewee 'R' believes that because their organisation is not '*very amenable*' to the '*sort of influence*' that the interviewee can offer they felt that they '*probably*' had no effect at an organisational level. Further, Interviewee 'S' says that they are '*not sure*' their expression of SiW has had on the organisation, although they do believe that '*it has effected the people*' they '*work with closely*'. Lastly, Interviewee 'V' simply says that they are a '*bit sceptical*' about how much they effect '*the institution in practice*'.

While the twenty-one interviewees had no reservations about offering descriptors about the influence that their expression of SiW had on themselves or on the inter-subjective mutuality between themselves and others; some had reservations about describing influences that they had had on others or the organisation. On closer examination this makes some sense. Through their perceptual filters, they have felt for themselves and/or seen some indication from others of the influence that their expression of SiW has had on others. Where they have not seen any overt perceptual indicators of the influence then there is no room for comment.

Further, the three percent of the interviewees' responses ('B', 'L' and 'S') that initially said that it was difficult to know the influence that their expression of SiW had on others

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ultimately offered some contributions to this category. To follow through with the notion made earlier about some individuals needing an indication from others as to the influence their expression of SiW is having, it is interesting to note that Interviewees 'B' and 'F' contributed to the five percent of interviewees' responses that talked about part of the effects of their expression of SiW to self were 'positive indications from others'.

Now that a detailed and critical outline of the 'effects' common themes found, has been presented, it may be of value to the reader (in terms of focusing on the core themes) to present a briefer summary of these common themes.

6.4.4 A summation of the main 'effects' common themes found

Five overall, or core, themes presented themselves. These were:

1. the fostering of good relationships with respect to self/other and other
 - o 17% of the interviewees' responses concerning the effect of expression SiW described the notion of fostering good or effective relationship
2. the positive influence on the organisation – either enhancing productivity/organisational success through self and/or other OR effecting organisational culture
 - o 18% of the interviewees' responses talked about the positive influence that the expression of SiW had at an organisational level
3. the creation of a less stressful environment
 - o 9% of the interviewees' responses described the notion that expressing SiW created less stressful work relationships and/or environments
4. the expression of SiW having both positive and negative influences
 - o while 10% of the interviewees talked about the positive influence the expression of SiW had on their lives, with respect to a sense of personal well-being, 7% of them (under the self/other category) indicated that there were negative implications to that expression
5. the issue of some interviewees feeling that it was hard to know the effect of expressing SiW had on others, or that they felt that expression had little or no effect on the organisation
 - o 10% of the interviewees' responses described the notion of not knowing the effects their expression had on others or that it had little or no effect on the organisation

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Over 50% of the literature reviewed talks about spirituality and/or SiW from an organisational perspective, in terms of what the organisation needs to supply or create to enable or allow individuals to express their SiW. However, interviewee responses are giving us a different picture. What we are seeing here, and in the following discourse on the enablers, are individuals who are proactively expressing their SiW as well as creating mainly positive influences on the level of self, self/other, others and the organisation. In other words, we are seeing individuals who are not *reacting* to being acted upon/influenced by the organisation but are *proactively* acting upon/influencing their relationships with others and the organisation.

The purpose of Section 6.4 was to critically explore the common themes relating to the Interviewees' beliefs about the effect their expression of SiW had on themselves, others and the organisation and link it with the relevant literature reviewed.

That being done we now turn our attention to the fourth question of this research study that is, looking at what the interviewees' see as the enabling factors for their expression of SiW. The process of exploration will be delineated in the same way as in both the noematic and noetic segments.

6.5 Enablers for the interviewees' expression of SiW - common themes

6.5.1 Introduction

The literature reviewed did discuss some of the factors enabling the expression of SiW. However, most of the discourse was around external enablers such as organisational culture (e.g. Burack 1999); the mode of managing people (e.g. Porth and McCall, 1999) or through the mission and vision of spiritual leadership (e.g. Fry, 2003). Whereas, the current research was designed to ask the question of individuals who were deemed to express SiW by colleagues in order to explore and evolve the understanding of what enables individuals to express SiW.

What follows, is firstly a graphic representation of the common themes that came from the interviewees' life-world description of the effects they believed their expression of SiW has had on themselves, others and the organisation (depicted as a % of the total number of contribution from the interviewees in terms of the affects).

Secondly, an exploration of the common themes coming from the interviewees' life-worlds in relation to relevant issues raised within the literature reviewed (6.5.2).

Next, there will be a tabular presentation of the relevant literature reviewed and interviewees' descriptors within the Wilber four quadrant model, with relevant

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observations made comparing and contrasting the literature reviewed and the interviewees' contribution (6.5.3).

Next, there will be a succinct summary of the salient issues raised within the enabler exploration of SiW (6.5.4).

Lastly, in relation to the four quadrants, there will be a brief comparative discussion around the main issues arising from the noematic, noetic and enabler view of SiW with respect to the literature reviewed and the interviewees' descriptors (6.5.5).

Note: Only twenty interviewees contributed to this section on the common themes attributed to what enabled them to express SiW. As stated in Chapter 5 this part of Interviewee 'Q's' recording was garbled and therefore lost.

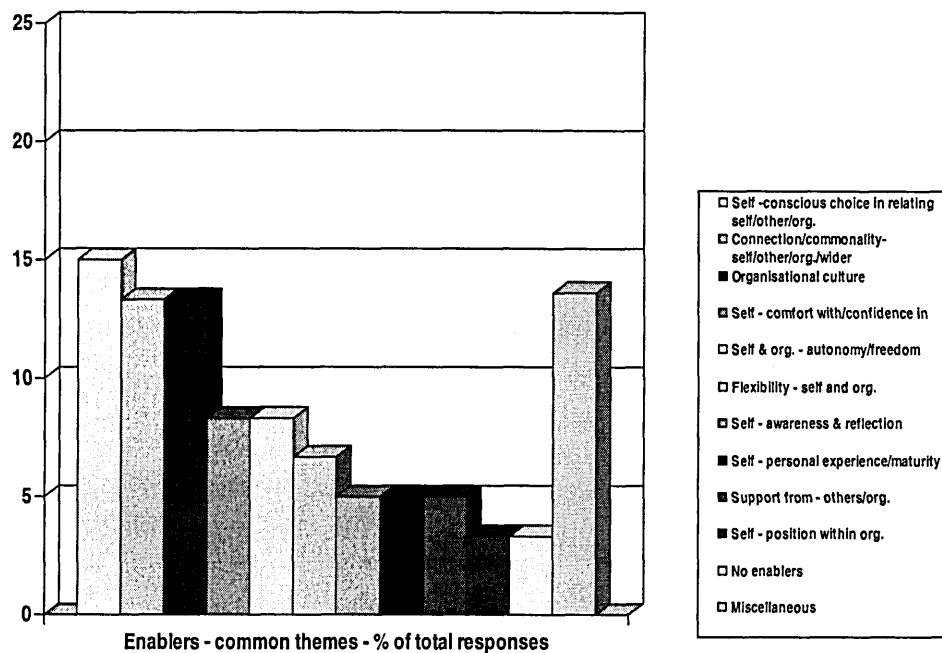


Figure 14 – Enabler common themes derived from Interviewees' life-worlds

6.5.2 A detailed exploration of the enabler common themes from the interviewees' life-worlds in relation to the relevant literature reviewed

Enablers – No enablers (3.3% of total responses)

The issue of having no enablers for their expression of SiW was talked about by both Interviewee 'G' and 'O' albeit it fairly different contexts.

While Interviewee 'O's' response to the 'enabling question' was to say that they were not 'any different' in terms of opportunities to 'express' themselves 'than anybody else' they did actually talk about the enabling notion of being with like-minded people in response to the 'anything else to say question'.

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Interviewee 'G' was quite emphatic that there was *'nothing'* about their organisation that had *'enabled'* them to express their SiW.

We now look at the common themes that the Interviewees believed were enablers to their expression of SiW. These enablers are at the level of self, others and organisational.

Enablers – *Self-conscious choice about how they relate to self/other/organisation (15.0% of total responses)*

What enables Interviewees 'B', 'F', 'I', 'J', 'L', 'R', 'S', 'U' and 'V' to express their SiW is a conscious choice about how they relation to themselves, others and the organisation.

For Interviewee 'B' this consciousness starts with the choice of which job they decide to embark on which then leads them on to say that their *'vocation'* has also been an enabling factor. Aligned with the notion of conscious choice about what jobs to take or not take Interviewee 'U' says that they have *'always tried to move towards jobs where I thought there was a lot of scope for, you know sharing as people as well as the job that we have to do'*. Interviewee 'V' talks about this consciously gravitating to jobs that enable their expression of SiW takes a slightly different tack. They do not specifically talk about consciously deciding on their job but they do say that when an individual is within an organisation one of the enablers for the expression of SiW would be to volunteer their services in areas that align to their particular expression. They go on to give the example of volunteering to be part of the organisation's Equal Opportunities Committee. This notion of volunteering could be one aspect of what Interviewee 'L' talks about when they say that an enabling factor of their expression of SiW is *'seeing'* and taking *'opportunities'* to *'nurture'* their beliefs.

For Interviewee 'I' and 'R' these conscious choices to enable their expression of SiW must be made, as Interviewee 'R' says however *'conducive or non-conducive'* the situation that you find yourself in is. Interviewee 'I' says that it about *'making a choice'* and *'standing up'* for what they think and believe. This action of *'standing up'* for what one believes, in terms of the enabling of the expression of SiW resonates with Interviewee 'J' saying that if relationships *'aren't good'* then they have a willingness to and make a conscious effort to *'do something about it'*.

Interviewee 'S' simply talks about this consciousness in terms of *'finding a way of being'* that is aligned to the *'person'* they *'want'* to be. Interviewee 'F' talks about being the person they want to be in terms of making the conscious choice to *'break'* from what

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they see as a God given freedom to do *'whatever'* they *'want'* to a *'freedom to do what is right'*.

It would have been interesting to see that the following two enabling themes of Comfort and confidence in self and Self-awareness and reflection had linked with making these conscious choices. However, that does not seem to be the case; out of the nine interviewees that talk about conscious choice only Interviewee 'J' talks about self-awareness and Interviewee 'S' talks about confidence. As with all these enablers it might be useful in the future to do some research in much greater depth in terms of what underpins or allows these enablers to surface for the individuals expressing SiW.

Enablers – *Comfort with and confidence in self (8.3% of total responses)*

Comfort in and confidence in themselves enables Interviewees 'H', 'K', 'M', 'P' and 'S' to express their SiW.

As we have already seen Interviewee 'S' talks about *'being at ease'* with themselves and *'just thinking, this is the person'* they *'want to be'* as another enabler for their expression of SiW. To some degree this notion resonates with Interviewee 'M' when they talk about *'coming to terms'* with who they are and feeling comfortable about that. They say this *'coming to terms'* means *'knowing the things'* they are *'good at'* and knowing the things they *'struggle with'*. Interviewee 'K's' description of this enablers seems to bridge what both Interviewee 'M' and 'S' talk about, in that, they say that they have confidence, both in terms of the own abilities and in that they *'feel'* that this is the *'right way to be'*. Interviewee 'K' notion of their way being the *'right way'* for them to be resonates with Interviewee 'H' when they say one of their enablers is that they are *'not confident in the sense'* that they have *'all the answers'* but they are *'confident enough'* that they are *'on a path'*. Further, Interviewee 'K' and 'P' talk about having a confidence in the own beliefs that enables their expression of SiW.

Enablers – *Self awareness and reflection (5.0% of total responses)*

What enables Interviewees 'G', 'J' and 'M' to express their SiW is self-awareness and reflection.

As we saw in the previous theme of comfort and confidence in self Interviewee 'M' talks about the self-awareness that reflection brings and a *'coming to terms'* with who they are, that is a sense and acceptance of self. Interviewee 'J' puts a slightly different slant on the notion of self-awareness by saying that they have *'a fairly good expectation of themselves'* and this leads them to *'not needing to be right and win all the time'*. Lastly,

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Interviewee 'G' and 'J' talk about one of the enablers for their expression of SiW as being '*reflective*' in nature which Interviewee 'G' links with a sense of being '*internally driven*' while Interviewee 'J' uses the term '*self-driven*'. For Interviewee 'J', in the first instance, this is about being reflective on what works and what doesn't in relationships. The interviewee is aware that they '*get positive feedback*' and therefore they believe their '*approach works*' when relating to others. Interviewee 'G' links another dimension to this when they say that although '*it's going to sound very egocentric*', what has enabled them, along with '*being internally driven*' is also '*a process of maturing*'.

Cavanagh (1999, p.198) raises the issue of self-awareness, by arguing that '*spirituality enables a businessperson to gain a better perspective on their firm*' and '*on themselves*'.

Enablers – Personal experience and maturity (5.0% of total responses)

Interviewee 'D' and 'H' as well as Interviewee 'G' talk about the combination of experience, maturity and age as being an enabler for their expression of SiW. Interviewee 'D' simply says that it is a combination of experience and age. Interviewee 'H' talks about '*psychological*' factors that make it '*easier or harder*' to express SiW where they say that age enables individual to '*feel comfortable*' to say and do what they want.

Enablers – Miscellaneous (13.6% of total responses)

Includes Self - awareness of organisational environment; how strong spirituality is embedded in an individual; inquisitive nature; positive attitude; receptiveness to others' contributions; work/life balance and uncoupling spirituality from religion Others, organisational and wider – reciprocity in relationships; organisational pragmatics; grace of God;

Before beginning to delineate the context of each of these ten miscellaneous (which means that they did not easily assimilate within any of the other common themes mentioned) enablers, it is interesting to note is that seven of the ten enablers are self-enabled. What is meant by that is they are enablers created directly by the relevant interviewees.

Enablers – Miscellaneous - Awareness of organisational environment

We shall see this enabler linked directly to the enabler of flexibility later in this section. However, it is important to note that this was deemed important by Interviewee 'N' to talk about it separately as well. What this enabler means is that the interviewee has

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made an effort to learn the organisational 'rules' and politics and knowing this they can discern when and where they can express aspects of their SiW.

Enablers – Miscellaneous - How strong their spirituality is embedded in them

Although Interviewee 'B' believes that SiW can be 'fostered', that is the '*nurturing of particular values*' they believe that it comes primarily from the individual, in that, '*you have to have it fairly strongly in yourself in the first place to go out and engage with others in that way*' but that '*it can be identified in others and work collectively as well*'.

Enablers – Miscellaneous - Having an inquisitive nature

In relation to what has enabled them to express their SiW Interviewee 'U' simply says that one of the two self-enablers has been their '*curiosity in people*' which has been '*a driver*' for their expression.

Enablers – Miscellaneous - Having a positive attitude and having a receptiveness to the contributions of others

Interviewee 'D' offers to separate self-enablers. One is having a positive attitude, in that they believe '*a lack of bitterness*' and getting '*away from*' a '*sort of cynicism.. empty cynicism, not the healthy suspicion about things*' has enabled them to express their SiW. Linked with this is having a positive relationship to the inevitability of change which includes an openness to ideas. Additionally, the interviewee says that another enabler is having a receptivity to the contribution of others which they mainly talk about in terms of age, that is, being receptive to the contribution that both younger and older employees make to the organisation.

Enablers – Miscellaneous - Creating a work/life balance

One of the enablers for Interviewee 'J' in expressing their SiW has been the realisation of where work fits with the rest of their lives. They say that they '*don't generally get stressed about work.... work having a particular place in my life that it doesn't spread out that much, that helps keep my sane, I suppose*'.

Enablers – Miscellaneous - Uncoupling spirituality from religion

Interviewee 'H' has found that '*uncoupling spirituality from religion*' has enabled their expression of SiW. They go on to explain that, '*somewhat uncoupling it from religion is probably a bit of a help because I find in Britain, there's a massive hostility to religion and, for me, that's a real mystery*'.

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Enablers – *Miscellaneous - Having reciprocity in relationships*

As we will see below for Interviewee 'M' having reciprocity in relationships is closely aligned with having a sense of connection with others. This reciprocity in relationships is mainly expressed, for the interviewee, by the love they 'give' and 'receive'. Fry (2003, p.694) focuses on this notion of love albeit from the perspective of spiritual leadership. He links the notion of calling and membership as being components of followers' '*need for spiritual survival*'. Fry (2003) argues that part of how this calling and membership is accomplished is through establishing an organisational culture based on altruistic love where both leaders and followers have genuine care, concern and appreciation for themselves and others. However, as we see from Interviewee 'M' they seem to need no such organisational culture to enable them to express their love of other. Although, it would be interesting to know if Interviewee 'M' expresses that love even when it is not reciprocal.

Enablers – *Miscellaneous - Organisational pragmatics*

To round out Interviewee 'B's' contribution to the miscellaneous enablers of their expression of SiW is the notion of having '*pragmatic things, structural things that actually make a difference...like a nice office, a vase of flowers or a slide projector that works properly*'. Having these things enables them '*engage more fully in what you are doing and with others more successfully*'.

Enablers – *Miscellaneous - The Grace of God*

When asked what they thought enabled their expression of SiW Interviewee 'F' said that they thought it was simply '*the grace of God*' which they go on to say is a '*combination of many things*' but that the enabler is an '*understanding that there is a grace*'.

Now that we have looked at enablers from what is primarily the focus of the individual or self-enablers we will now focus on how the interviewees saw that others and the organisation played a part in enabling their expression of SiW.

Enablers – *Connection and/or commonality (13.3% of total responses)*

Interviewees 'A', 'E', 'F', 'J', 'M', 'O', 'U' and 'V' are enabled to express their SiW through experiencing commonality and/or connection with others.

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Interviewee 'M' is enabled simply by their sense of connection with *'another human being'*, which is closely aligned to the reciprocity of love in their workplace relationships, that is, the love they *'give'* and *'receive'*.

For Interviewee 'A' this is being on the *'same wavelength'* as others and feeling that they have a *'kind of network'*. Although Interviewee 'V' does not talk about a *'network'* they do say that one of the enabling factors for their expression of SiW is *'socialising with colleagues'*. Further, although coming from primarily an organisation cultural perspective, in terms of enablers, Interviewee 'E' said that their organisation felt more *'like an extended family'*.

Aligned to Interviewee 'A's' sense of being on the *'same wavelength'* Interviewee 'F' and 'O' say that one of their enablers is being with like-minded people. For Interviewee 'F' this commonality was in the form of *'sticking'* with group of like-minded individuals, because they believe expressing their SiW becomes easier if they do.

In Interviewee 'J's' case commonality is felt through having the shared ritual of prayer and connection comes through the longevity of their workplace relationships.

Although, at the outset, Interviewee 'O' said that there were no particular enablers for their expression of SiW they did say that they *'tried over the years to meet with like-minded people'* and, like Interviewee 'J', *'pray for what's going on at work'*. Interviewee 'O' said that they *'often find'* that they are *'praying for colleagues who are going through difficult times emotionally or physically in situations that we know about'*. It is interesting to note that these interviewees are not praying for themselves but others and so their focus is towards others and not themselves, which is a contra-indication of a main theme of the literature reviewed, in that, SiW is about the self. This links to Porth, McCall and Bausch (1999) in their exploration into spiritual themes of a learning organisation. One of their propositions is that a common view that individuals hold about spirituality is that they see themselves as being connected to one another. Further, they also argue that individuals also hold the view that their purpose is bigger than themselves. Both of these views are reflected in the interviewees' beliefs running through the current common theme. However, Porth, McCall and Bausch (1999) add that this sense of connection and community does not negate one of the goals of SiW, that is, for an individual to reach their full potential.

Commonality for Interviewee 'U' was found in the *'attitude'* of others which, for them, meant how *'fast'* they felt their values were shared by others.

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Interviewee 'M' finds that their connection and *'love of the outdoors'* enables their expression of SiW. They use the outdoors to create the space for reflection when they feel that they are not expressing their SiW to the greatest extent, for instance, when they are feeling *'anxious'*, *'irritable'* or that they have *'got too much'* on.

In this section of connection and commonality we saw that Interviewee 'E' primarily coming from the cultural aspect of an organisation in their sense of it being *'like an extended family'*. In the next section we will see the cultural aspect talked about by other interviewees.

Enablers – Organisational culture (13.3% of total responses)

Interviewees 'A', 'D', 'E', 'I', 'P', 'R', 'T' and 'U' believe that organisational culture plays a part in enabling the expression of SiW.

Interviewee 'E' begins the rhetoric with their assertion that the prime enabler for their expression of SiW is organisational culture, although, they also believe that *'there are probably many things and it is probably a very complex package'*. Interviewee 'I' would concur that primarily the *'work environment is important element to encourage or discourage'* the expression of SiW. Interviewees 'P' and 'T' both have a sense that an enabling factor of their expression is that it is *'easier'* in their respective organisations to either express *'in a spiritual way'* ('P') or that *'spirituality is sort of an acceptable premise'* ('T').

Interviewee 'U' adds another dimension to this discourse by saying that one of the enablers for their expression of SiW is what *'spaces'* are *'offered'* to them for that expression. They go onto to say that they have found that in *'very task driven organisations or departments there is not so much space'* and they find that *'very frustrating'*.

For Interviewee 'A' the organisational culture aspect begins with the congruency between organisational behavioural attitude and the espoused mission and ethos. They give the example of, on the day of their job interview, the Director of Corporate Planning, who was not part of the interview panel, coming up to them and speaking with them in a relaxed and friendly manner. At the end of it he said *"God Bless"* and for the interviewee that was an illustration of the organisation *'nailing it colours to the mast'*. That type of organisational congruence has enabled the interviewee to feel comfortable with their own expression of SiW.

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For Interviewee 'D' it is not the leaders of an organisation or organisational systems, procedures or processes that create a cultural shift to enable SiW but middle managers. From Interviewee 'D's' perspective middle managers are the ones *'most involved in influencing'* as well as being *'in tune'* with what others are doing on a day-to-day basis. Therefore, they believe that these are the people who will *'arbitrarily'* create *'such a culture'*. To some extent Interviewee 'D's' sense that managers are the catalyst for enabling the expression of SiW aligns with aspects of Dehler and Welsh's (1994) assertions. Dehler and Welsh (1994, p.24), in their discourse on spirituality and organisational transformation, argue that *'new paradigm managers'* will emphasise the *'creation of visions that inspire employees'* as well as *'designing challenging tasks that enable the individual to transcend emotional limitations of the organisational context'*. Further they state that organisations who win in the future will be those *'best able to harness'* the individual's *'emotional and spiritual energy'* because *'feelings matter'*. Alternatively, Interviewee 'R' says that one of the enablers for their expression of SiW is when, within an organisation, there is a fostering of an environment where *'individuals communally'*, and not just middle managers, create the development and direction of the organisation.

A bridge that appears to link organisational and individual enablers is the notion of autonomy and freedom, that is, this autonomy and freedom is seen on these different levels by some of the interviewees.

Enablers – Autonomy and freedom – self and organisational (8.3% of total responses)

Interviewees 'B', 'F', 'L', 'N' and 'V' believe that an individual's sense of having and/or being given autonomy and freedom enables the expression of SiW.

Interviewee 'F' sees this freedom as self-given and in terms of the *'freedom to do what is right'* in any situation. Interviewee 'N' described this freedom as *'allowing'* themselves to be creative and utilising that creativity to enhance the organisation.

Interviewees 'B', 'L', 'N', and 'V' link this freedom with a sense of autonomy. For Interviewee 'B' it is about the freedom to carry out their function in *'a way that they want'* (autonomy) and not *'too constrained'*. Interviewee 'L' sees their job as one in which they are *'quite privileged really'* because they have *'a lot of individual freedom'* that individuals *'don't have in other jobs'*. In their job Interviewee 'N' was *'left'* to their own *'devices'* in its *'creation'* and their job and that was one of the enablers for their expression of SiW. Interviewee 'V' offers a little more detail when they talk about the enablers having to be there at the *'formal level'*. To them this means that the

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organisation enables the expression of SiW through an individual being allowed a level 'autonomy' in *'shaping what you do'*. They go on to state that *'if you are always responding to what your line managers telling you to do there would be very little room for expression'*. This autonomy and freedom is not only in what they do but also how they do their job.

Linked with Interviewee 'V's' notion of 'shaping' not only what an individual does but how they do it in terms of enabling the expression of SiW is the enabling quality of flexibility that is explored in the next section.

Enablers – Flexibility – self and organisational (6.7% of total responses)

Interviewee 'D', 'J', 'L' and 'N' believe that flexibility, whether it be at the level of the individual or the organisation, is an enabler for the expression of SiW.

Interviewee 'D' and 'J' see this flexibility solely at an individual level. For Interviewee 'D' having 'less fixed beliefs' has been an enabling factor for their expression of SiW. For Interviewee 'J' flexibility is having an openness to others' ideas and knowing that *'change is inevitable'*.

Interviewee 'L' says that freedom in their job gives them the flexibility to express themselves more. Interviewee 'N' says that this flexibility comes from them knowing the organisational 'rules' and then being able to understand where they can *'diversify'* (knowing *'whether those rules are pertinent to what is actually happening'*), where they can *'bring flexibility'* into a situation.

Enablers – Position within organisation (3.3% of total responses)

Interviewee 'N' wonders (in relation to the enabler of creativity) whether an individual gets put into leadership positions because of their creativity or does the role of leadership *'allow'* an individual to be creative. However, they do not answer that question. Either way they see that their leadership position gives them some freedom to demonstrate the flexibility quoted in the above section. However, they do see the enablers for their expression of SiW, as self-perpetuating. Interviewee 'H' says that having seniority and/or not desiring promotion all *'helps'* them to *'feel comfortable'* in expressing what an individual wants to express, which would include their SiW.

Enablers – Support from others and organisationally (5.0% of total responses)

Interviewees 'A', 'N' and 'T' believe that having and/or creating vehicles of support was an enabler for their expression of SiW, although each of them saw it from quite a different perspective.

For Interviewee 'A' this enabler was linked to individuals within the organisation expressing congruency with the mission and ethos of the institution in their interactions with others. Further, because they see that the *'attitude of tutors to students'*, in the main is, *'absolutely consistent with the mission and ethos'*, that is, *'the majority have a much more positive and supportive attitude towards the students than where I worked before'*, this enables interviewee 'A' to express their SiW.

Interviewee 'N' sees this enabling support from the perspective of organisational management. This support, for Interviewee 'N' came in the shape of managers being interested in what they were doing and wanting feedback as to how the interviewee was doing. Without the requirement for this feedback the interviewee believes that they would *'just go into a black hole'*. However, it wasn't just that their managers wanting feedback that was an enabling factor. This form of management support the interviewee adds was not in the form of control, in that they were left to create the 'what' and 'how' of their job which links to the previously stated enablers of autonomy and freedom.

Interviewee 'T' says that one of the enablers for their expression of SiW is that of *'external'* support which is in the form of self-created mechanisms that sustain and reinforce their values and beliefs. One of these support mechanisms that they talk about is their involvement *'in the life'* of their church where they say that *'one's continually talking about practice and faith and what this actually means for'* them.

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Enablers – a brief discourse

What follows is a table of the content of the enablers broken down in terms of self, self/other, and the organisation. This table is not exact as there was blurring of some themes. However, it will act as a guide to the discussion that follows after it.

Enablers - common theme	% of total responses	Self	Self/other – inter-subjectivity	Organisation	Other
No enablers	3.3				3.3
Self conscious choice	15.0	15.0			
Self – comfort and confidence	8.3	8.3			
Self-awareness/reflection	5.0	5.0			
Personal experience/maturity	5.0	5.0			
Miscellaneous	13.6	9.5	1.4	1.3	1.4
Connection/commonality	13.3		11.7	1.6	
Organisational culture	13.3			13.3	
Autonomy/freedom	8.3	1.6		6.7	
Flexibility	6.7	3.3		3.4	
Position in organisation	3.3			3.3	
Support – self, others, organisation	5.0	1.7	1.7	1.6	
Totals	100.1	49.4	14.8	31.2	4.7

Table 6 - Enablers - broken down in terms of self, self/other, and the organisation

In their analysis of management literature on SiW Bell and Taylor (2001) argue that spirituality is being conceptualised primarily as an individual responsibility. To some extent this is reflected in the table above where almost 50% of the twenty interviewees saw enablers for SiW primarily being at the level of the individual. Bell and Taylor (2001) also go on to state that being primarily an individual responsibility does not imply that organisations have no role in the process and that spirituality can not be divorced from the wider organisational context, which is also reflected in the 31% in the above table which focus on organisational factors. The only proviso in linking the above percentages to the Bell and Taylor (2001) research is that they were coming from the perspective of organisational spirituality. From that perspective they continue

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to argue that there needs to be a shared understanding between organisational members of what constitutes the beliefs and values which underpin spiritual events within the organisation. In this research we have not seen the interviewees calling for the needs for shared understanding of a set of beliefs and values. The second point they raise is that there is a role for organisations to grant individuals the freedom to develop their spirituality; again we have had no significant indication from the interviewees that they need permission to develop their SiW.

Additionally, Bell and Taylor (2004, p.462) argue, again from an organisational spirituality basis, that what they term as Spiritual Management Development does not encourage individuals through a '*deepening of inner resources*' to challenge existing organisational norms but only as a mechanism to cope with organisational norms. This is interesting in light of Interviewees 'I', 'J' and 'R's' conscious choice to express their SiW whether conditions are conducive or not, standing up for what they believe in or if situations are not good doing something about it. Although it should be kept in mind, as we shall see in what follows, that ten of the thirteen interviewees that talked about what they feel or do if they could not express their SiW they would either feel varying degrees of unease, distress and illness and/or they would ultimately leave the organisation. These interviewees' beliefs that consciously choosing to express their SiW is indeed an enabling factor of that expression has resonance with Howard (2002) when she argues that individuals will only be able to see their true potential (spiritual self) when they choose to create the world they want rather than being a victim or reacting to circumstances that they believe are beyond their control. Further, Kriger and Hanson (1999, p.302) in exploring value-based paradigms which create healthy organisations argue that value systems '*provide an inner and often invisible governance system*' which assist the '*individual and organisation to 'stay on course in turbulent times*' also lend some weight to these interviewees' beliefs. Specifically, what lies at the base of the interviewees' beliefs are the values that are part of and also enable their expression. In arguing that there is a tension between actualising individual spiritual values within the economic realities of the workplace Kriger and Hanson (1999) may be identifying one of the non-conducive contexts that the Interviewee 'R' is referring to. However, what constitutes conducive and non-conducive contexts is a matter for further research.

Finally, in exploring the interviewees' contributions on enablers what seemed to flow naturally from thirteen ('A', 'B', 'D', 'F', 'G', 'H', 'L', 'N', 'P', 'R', 'T', 'U' and 'V') of the

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twenty interviews was the issue of what they would feel or do if they could not express their SiW. This is what we will explore next.

What would they feel or do if they could not express their SiW

Ten of the thirteen interviewees believe that if they felt they could not express their SiW they would either feel varying degrees of unease, distress and illness and/or they would ultimately leave the organisation.

What would they feel or do if they could not express their SiW – *Would carry on pretty much as they are*

Interviewee 'A' believes that it would *'depend on the facts really; why I was there and things like that'*. However, even if they found themselves in an organisation where the culture was not conducive to expressing their spiritual nature they would *'probably carry on as I am pretty well in the way that I work and the way I work with people'*. Underpinning this belief is another belief, that the interviewee holds, about this being due partly to their conscious decision to *'get off the career ladder'*, which has freed them *'to behave much more like'* themselves. Additionally, they stated that they have a lot of other *'outlets'* in which they *'feel comfortable'* in their *'spirituality besides the workplace'*.

What would they feel or do if they could not express their SiW – *The buck stops here for taking responsibility for their expression of SiW*

When asked if there would be any inhibiting factors to their expressing SiW interviewee 'H' answered that they did not express it *'a lot of the time'*. However, they said that when they did not *'the problem primarily lies'* with them *'rather than the rest of the Universe'*.

What would they feel or do if they could not express their SiW – *Seek outside support to deal with the 'frustration'*

If Interviewee 'F' felt that they were not able to express their SiW they would *'in practical terms'* seek wisdom from their friends and ask others to pray on their behalf. Additionally, they would bring *'those human frustrations to God'*. They add that they *'don't think it is wrong to be frustrated, it's a difficult place to be, but we can learn from that, grow in that'*.

What would they feel or do if they could not express their SiW – *It would cause unease, distress and for some illness*

If Interviewees 'B', 'D', 'G', 'N', 'R' and 'V' found they could not express or fully express their SiW it would have varying levels of detrimental effects on them.

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Interviewee 'B' would be *'discontented'* and want to *'change a lot of thing and maybe leave'*. They also believe it *'would have a profound affect'* on them as well as *'inhibiting'* their expression of SiW.

If Interviewee 'D' were not able to *'work in the way'* that they *'try'* to, they would *'become depressed'*. Like Interviewee 'B' they say that they may *'have to move out'* of the organisation however, if they were *'stuck without being able to be'* what they have *'tried to become'* then they would be in a depressed state.

Interviewee 'G' resonates with Interviewee 'D' in that if they *'couldn't live the kind of life'* that they wanted to *'in the mild version'* they *'would just feel a mess generally'* and in the extreme, they would *'probably wake up with a cold stone in the pit of my stomach, an anxiety feeling of not wanting to (go to work) and would probably be eventually ill'*. However, they add that they *'suppose for a long time'* they would have to *'put up with it'* because logistically it would be *'very complicated'* to change jobs.

Interviewee 'N' states that expression of SiW is *'very important'* to them and that not being able to express it would be *'very very difficult'*. They believe that non-expression would cause them *'great psychological distress'*. Interviewee 'N' also alludes to the notion of leaving the organisation by giving an example of a previous job where they took themselves *'out of the situation'* because they found themselves in a situation that did not allow for them to be congruent with their expression of SiW.

Interviewee 'R' talks about it from an historical perspective when they say that when they found themselves in a job situation where they felt that they were not expressing their SiW it led to them becoming *'kind of incredibly stressed, incredibly really highly stressed and really serious'* and therefore they *'didn't rate'* themselves. They finish by saying that they were not *'really very well actually'*.

Although Interviewee 'V' believes that in their working environment it would be *'difficult to frustrate every avenue'* for the expression of SiW ultimately they believe that if every avenue was thwarted an individual would *'withdraw within upon themselves'* as well as seeking outside avenues for expressing their spirituality.

What would they feel or do if they could not express their SiW – *They would ultimately leave*

Interviewees 'L', 'P', 'T', and 'U' specifically say that if they were not able to express their SiW, with varying layers of decision making, they would ultimately leave.

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Interviewee 'P' is quite clear. If they could not express their '*values*' then they would leave because it is '*what makes you tick as a person*'.

Interviewee 'L' says that they would have '*two ways of playing it. Either you try and change things within the job or you find another organisation that you have a better fit with*'.

Interviewee 'U's' response resonate with Interviewee 'L'. Although Interviewee 'U' says that in their current organisation they still '*feel*' they '*manage to find a strategy*' for doing the things they '*believe in*' ultimately if there was no scope for their expression of SiW they would leave, if it were possible. They explain, '*I say if it was possible I mean, I need a job, but I think I would be very unhappy if I wasn't able to give some expression to my values and certainly if it got as bad as that I would leave*'.

Interviewee 'T' decision process to stay within an organisation or leave would involve a multi-dimensional decision making approach. They believe that would be two ways to approach this issue. In the first instance they would ask themselves if they believed that God wanted them in the organisation. This is aligned with their belief that God does '*basically call people to go into the lions' den*'. If that is the case, they believe, '*it may be about making a nuisance of yourself and being unpopular and saying the things that people don't want to hear*'. Or, they continue, if you are meant to stay within that organisational context, '*it might be that you feel called to proceed*' more gently; making your effects know in a '*softer*' way. Alternatively, they state, that if they '*have a sense*' that God is not calling them to be in that organisation, that is, God is '*calling*' them to do '*some different job*' then it is a '*question of bearing it as best as one can but searching for an alternative*'.

The belief of these interviewees that they would ultimately leave the organisation if they could not find a way to express their SiW aligns with Lips-Wiersma's (2002, p.385) research, which found that in spite of the diversity of the participants all of them '*desired to express spiritual life purposes of developing*' and fully '*becoming*' who they were. Additionally, and more specifically linked to the present interviewees' point about leaving the organisation is Lips-Wiersma's (2002, p.385) finding that '*spirituality clearly influences work behaviour*' as the participants would make '*career transitions*' if they were '*not able to express their spirituality*'.

Now that we have explored the common themes in response to the research question about what enables SiW for the interviewees and compared that with the relevant literature reviewed we turn our attention to contextualising the respective contributions

Chapter 6.5.3 A comparison of the enabler elements of SiW in the literature reviewed and Wilber's contextual model and Contributions to knowledge

within Wilber's four quadrant model. This, as stated before, is to begin to understand where the respective focus of attention is in terms of gaining an evolving holistic view of the expression of SiW.

6.5.3 A comparison of the enabler elements of SiW in the literature reviewed and the interviewees' descriptors of SiW in relation to Wilber's four quadrants

Below is both a graphic and tabular representation of the interviewees' description of the enabler element of their experience of SiW in relation to the relevant literature reviewed.

How these percentages were arrived at is outlined below.

1. Went through both sources (interviewees' enabling descriptions and articles) and plotted on separate Excel spreadsheets under Wilber's quadrants each time a reference was made to a specific quadrant e.g. 'I' (values and beliefs) in relation to self, 'I' in relation to behaviour; 'It' (behaviour) in relation to self, 'It' in relation to others; beliefs about 'We' (collective) behaviour; 'Its' (organisation) in relation to self
2. The percentages are based on the total number of references made either by the interviewees in relation to enabling descriptors (totalled 74) and likewise within the relevant articles (totalled 25).

What enables the expression of SiW – the Enablers within Wilber's four quadrants

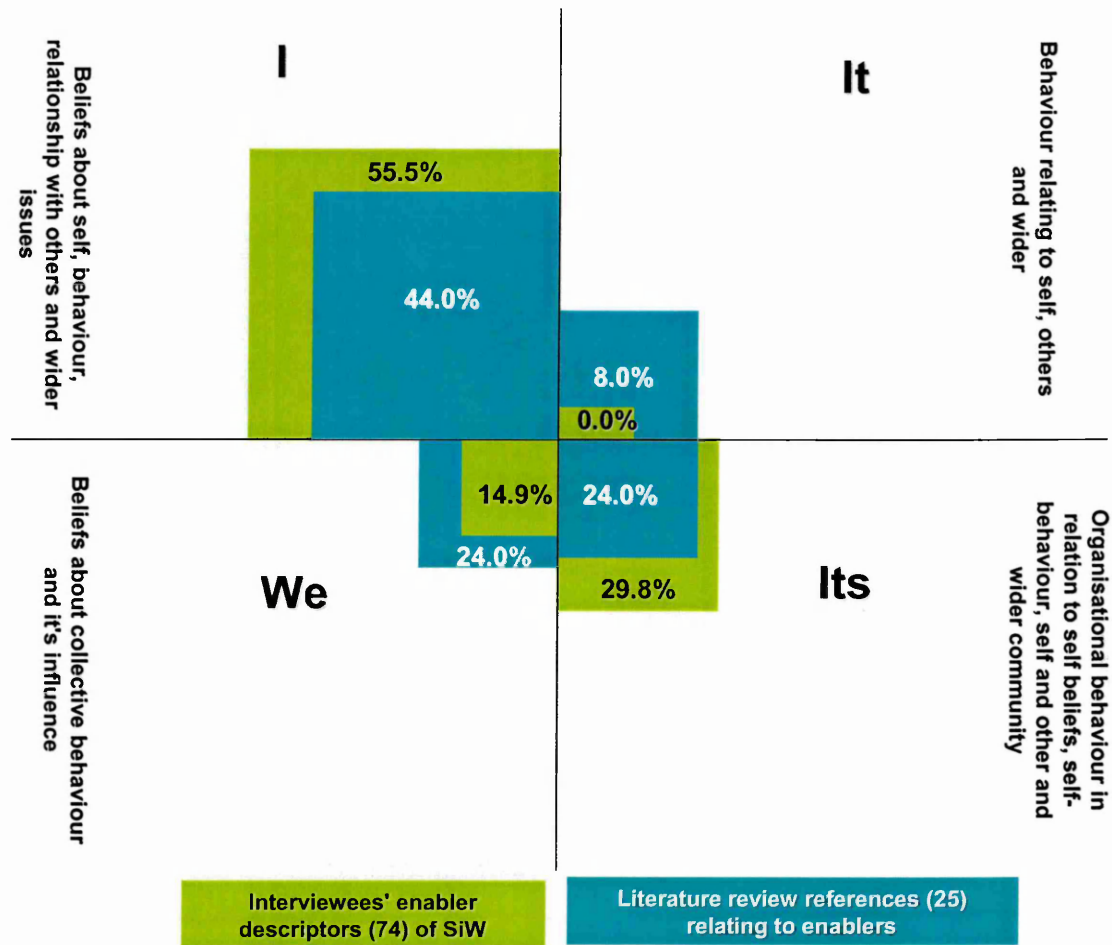


Figure 15 – Interviewees' enabler descriptors and relevant literature review relating to enablers in relation to Wilber's four quadrants

How the enabler common themes were derived

In the literature reviewed nine of the sixty-nine articles discussed, to varying degrees, the enabling elements of spirituality and/or SiW. From the enabling perspective of spirituality and/or SiW of the nine relevant articles used in this section seven (one was research based and six were non-empirical in nature) came from an organisational perspective, while the other two (one was research based and the other was non-empirical in nature) primarily, but not exclusively, discussed spirituality and/or SiW from an individual perspective. These articles were the source of the twenty-five references diagrammatically illustrated in Figure 19.

The source of the seventy-four responses that contributed to the above diagram came from twenty of the twenty-one interviewees (due to this part of Interviewee 'Q's' tape being garbled).

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Main issues arising from the enabler view - 'I' quadrant

Focus in relation to Wilber's four quadrants	Wilber quadrant	Interviewees' enabler descriptors (74) of SiW - %	SiW article references (25) relating to enablers - %
Beliefs about self	I	21.6%	4.0%
Beliefs about behaviour	I	0%	12.0%
Beliefs about relationship with others	I	14.9%	16.0%
Beliefs about relationship to organisation	I	14.9%	8.0%
Beliefs concerning wider issues	I	4.1%	4.0%

Table 7 - Enablers - A comparison of the spirituality and/or SiW in the literature reviewed and the interviewees' noetic descriptors of SiW in relation to Wilber's 'I' quadrant

What we are seeing here is that 22% of the interviewees' responses are focussed on self in terms of enablers compared to the focus of the literature on an individual's self-enabled expression of SiW being only 4%.

The other item of note here is the apparent reversal of interviewees' focus, in terms of organisational influence on the expression of SiW, with reference to enablers. There is a 15% focus on beliefs about an individual's relationship to the organisation in respect to enablers while this is only reflected in 8% of the focus of the literature. This apparent reversal will be discussed further in section 6.6.

Main issues arising from the enabler view - 'It' quadrant - *behaviour relating to others*

Focus in relation to Wilber's four quadrants	Wilber quadrant	Interviewees' enabler descriptors (74) of SiW - %	SiW article references (25) relating to enablers - %
Behaviour relating to others	It	0%	4.0%
Behaviour relating to organisation	It	0%	4.0%

Table 8 - Enablers - A comparison of the spirituality and/or SiW in the literature reviewed and the interviewees' noetic descriptors of SiW in relation to Wilber's 'It' quadrant

Although the interviewees do not specifically talk about their behaviour in relation to others in the 'It' quadrant it would be prudent to point out that behaviour is implicit in the inter-subjective 'We' quadrant in terms of their interactions with others e.g. '*socialising with colleagues*' (Interviewee 'V'); '*longevity of relationships*' (Interviewee 'J') or a '*sense of connection*' (Interviewees 'A' and 'M').

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Main issues arising from the enabler view – 'We' and 'Its' quadrant

Focus in relation to Wilber's four quadrants	Wilber quadrant	Interviewees' enabler descriptors (74) of SiW - %	SiW article references (25) relating to enablers - %
Beliefs about actions of and interaction with others	We	14.9%	24.0%
Organisational behaviour in relation to individual beliefs	Its	14.9%	4.0%
Organisational behaviour in relation to individual behaviour	Its	1.4%	8.0%
Organisational behaviour in relation to individuals	Its	13.5%	12.0%

Table 9 - Enablers - A comparison of the spirituality and/or SiW in the literature reviewed and the interviewees' noetic descriptors of SiW in relation to Wilber's 'We' and 'Its' quadrants

As within the 'I' quadrant of this enabler section we are seeing apparent reversals of focus with respect to the previous sections on the noematic and noetic elements of the expression of SiW. This reversal appears in two elements of the 'We' and 'Its' quadrants of the enablers.

Firstly we see that 24% of the literature focused on the actions and interactions of individuals while the interviewees' focus in this area equated to 15% (one thing to keep in mind is that only nine relevant articles were used in the enabler sections, which could impact on the percentages).

Secondly, we see that 15% of the interviewees' responses focus on organisational behaviour in relation to individual beliefs compared to 4% of the literature.

These variances will be discussed in greater length in section 6.6.

6.5.4 Summary of main issue arising from exploration of enabler common themes

Enabler elements of SiW - Interviewees' main foci:

The main theme coming out of the enabler section is the interviewees' prime focus on the *self-enabled nature of expressing SiW*.

A comparison of the enabler elements of SiW in relation to the literature will be incorporated into the broader comparative discussion, in section 6.6, with respect to the noematic and noetic elements of SiW contextualised within Wilber's four quadrant model.

6.5.5 Main issue arising from the enabler view – *in relation to a four quadrant perspective*

Once again we are seeing an imbalance between the four quadrants both in terms of the literature reviewed and the interviewees' responses.

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In relation to the interviewees' noetic responses I suggested that the line of questioning could have influenced the interviewees' response focus. However, the questioning about the enablers was much less directive, in that, I simply asked what, if anything, had enabled their expression of SiW.

Another factor, already pointed out, in relation to the lack of interviewees' responses coming from the 'It' quadrant was the implicit behavioural factor in regard to the inter-subjective 'We' quadrant.

One aspect of learning, coming from this thesis, as a researcher, is the importance of language in relation to the questions asked and their impact on the interviewees' focus of attention and therefore their responses. It is quite possible that I may have got some different responses if I had added the element of behaviour to the specific question concerning enablers.

In future research, gaining insight into the four quadrants might feature more directly in the design of the questions to elicit responses from interviewees.

Now that we have individually looked at the noematic (section 6.2), noetic (section 6.3) and enabler (section 6.5) elements with respect to Wilber's model a comparative summary (section 6.6) of the main issues will be addressed with respect to the interviewees' contribution and the literature reviewed. This will be followed, in section 6.7 with an outline of the main contributions to knowledge in terms of the present research.

Chapter 6 – SiW common themes: interviewees' descriptors, literature reviewed and Wilber's contextual model and Contributions to knowledge

6.6 The noematic, noetic and enabling main common themes conceptualised through Wilber's model - a comparison between interviewees' contribution and literature reviewed

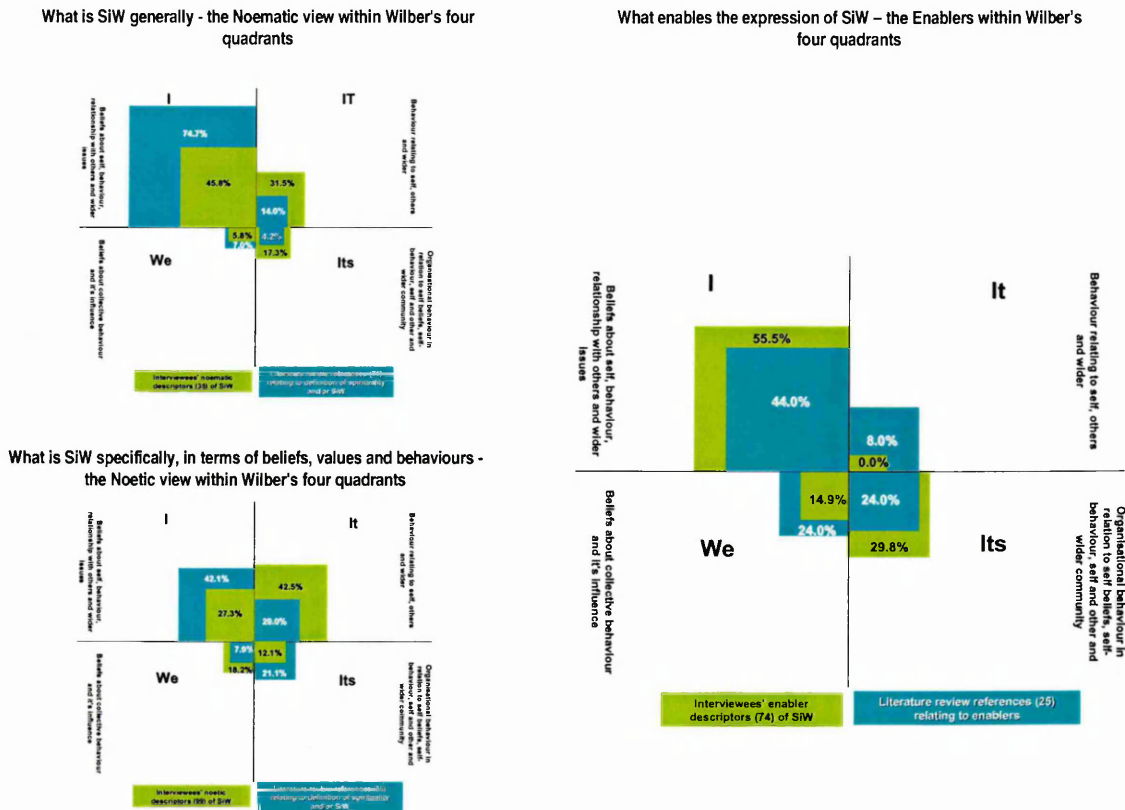


Figure 16 – Interviewees' noematic, noetic and enabler descriptors and relevant literature reviewed in relation to Wilber's four quadrants

What follows is comparative overview of the main issues arising, with respect to the interviewees' contribution and the literature reviewed, from an intra and inter-quadrant perspective. The 'I', 'It', 'We' and 'Its' quadrants will each be looked at individually in some detail as well as a summary of the main issues arising from the comparison with the literature reviewed. These summaries will form the basis of the contributions to knowledge outlined in section 6.7, which will also include the findings from the 'effects' section (6.4).

6.6.1 Detail issues arising from exploration of the common themes in relation to each of the four quadrants

The 'I' quadrant – in relation to the expression of SiW

The 'I' quadrant is concerned with the *beliefs and values* of the self in relation to self, others, the organisation and wider with respect to the expression of SiW.

The 'I' quadrant – *focus on beliefs about self in relation to self*

In the *noematic* exploration we saw that a prime focus in the literature (75%), concerning spirituality and/or SiW generally, was on the self while this focus only accounted for 46% of the interviewees' responses. Within this focus on the self one of the main areas of focus of the literature was around the beliefs the individual held about themselves and how those beliefs affected the individual (34%) while this was not a prime focus of the interviewees' responses (3%). There was less a variance between the literature and interviewees' contribution in terms of beliefs about self with respect to their behaviour, relationships with others and wider issues.

Within the *noetic* element of SiW the variance between the 'I' focus of the literature (42%) and the interviewees' contributions (27%) was almost halved in relation to the noematic element. However, something to note here is that there was still a variance between the focus on the beliefs that an individual held about themselves and how those beliefs affected the individual (literature 13%; interviewees' descriptors 6%).

Although the variance is halved within the noetic perspective the focus - beliefs about the self and their influence on the self - is reversed within the exploration of what enables SiW (literature 44%; interviewees' contribution 56%). Within the enablers we see that the interviewees attribute beliefs about self as a prime focus when considering what enabler their expression of SiW (22%) while this is not a prime focus of the literature reviewed (4%).

This reversal, with respect to the enablers of SiW, is not surprising on two accounts. The first is that just over half of the sixty-nine articles used in the original analysis in relation to Wilber's four quadrants were written from an organisational perspective. The second, which is linked to the first, is that most of the discourse of the literature was around external (to the individual) enablers such as organisational culture and leadership.

The 'I' quadrant (enablers) – *beliefs about self with respect to relationship to the organisation – proactive rather than reactive focus*

At first glance there appears to be a stronger interviewees' focus (15%), in terms of enablers, about the interplay between their beliefs about self with respect to the relationship with the organisation than in the literature (8%). However, on closer examination two things must be kept in mind when looking at the literature. The first is

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that the 8% equates to two of the nine literature sources reviewed. Secondly, the literature focused on the reaction of individuals to not being able to express their SiW, in that, they would leave their current employment.

This minimal and reactionary slant of the literature was overshadowed by the proactive nature of the interviewees' contribution within this quadrant.

Interviewees, in terms of their beliefs about self with respect to their relationship with the organisation, felt that they focussed on consciously choosing to be *proactive* in their expression of SiW.

The 'I' quadrant (enablers) – *beliefs about self with respect to behaviour*

In terms of enablers there seems a much stronger focus in the literature (12%) in terms of beliefs about self with respect to behaviours in the expression of SiW than in the interviewees' responses (0%). However, it must be kept in mind that the 12% equates to three references within in nine relevant articles.

The 'It' quadrant – in relation to the expression of SiW

The 'It' quadrant is concerned with *the behaviours* of the individual in relation to self, others, the organisation and wider with respect to the expression of SiW.

The 'It' quadrant – behaviour relating to others

In the *noematic* exploration we see a much greater focus on behaviour, in relation to self, others, the organisation and wider, from the interviewees' contribution (32%) than in the literature reviewed (14%). The main focus of the interviewees within this quadrant is that their experience and expression of SiW is about their behaviour relating to others (29%) compared to this being only 3% of the focus within the literature.

Although there is still a greater focus on behaviour, from the noetic perspective, within the interviewees' contributions than the literature the variance experienced in the noematic focus on behaviour relating to others has all but disappeared (interviewees 20%; literature 18%). Within this particular noetic filter we are seeing, within the relevant literature reviewed (18%), quite a reactionary stance being discussed e.g. the creation of a strong culture of sharing and caring will lead employees to be more motivated; or that being spiritually transformed will lead to inspired commitment through service; or increased spirituality results in competencies like empathy and developing a

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service orientation. The last two examples suggest to me that one needs to be either spiritually transformed or their spirituality somehow increased before commitment, empathy or a service orientation can be demonstrated. All of these examples suggest that spiritual behaviour is either is a reaction to or a result of something else needing to take place first.

The 'It' quadrant – behaviour relating to self

Another issue worth raising here is that in the noematic element the literature discussed the expression of SiW in terms of behaviour relating to the self (7%) while there was no reference to this within the interviewees noematic contribution. However, in the noetic element, the interviewees accounted for this in 9% of their responses, while the literature referenced behaviour relating to self 5%. On closer examination of the interviews the slant of this focus has to do with 'how' the individual (self) behaves with others e.g. not just making a conscious effort to engage with others but engaging in a non-judgemental way; or being aware of how their behaviour is effecting others; or making a conscious effort to be fair and treat one person the same as another.

In the interviewees' responses relating to either self or others there was an underling theme in terms of being aware of and interacting purposefully with others, which once again reflects the *conscious proactive nature* of their expression of SiW.

With respect to the enablers of SiW the interviewees did not see their behaviour relating to others or the organisation as being enablers for their expression of SiW. However, it should also be pointed out that, although the interviewees did not specifically talk about their behaviour in relation to others, in terms of enablers, behaviour is implicit in the inter-subjective 'We' quadrant in terms of their interactions with others e.g. '*socialising with colleagues*' (Interviewee 'V'); '*longevity of relationships*' (Interviewee 'J') or a '*sense of connection*' Interviewees 'A' and 'M').

The 'We' and 'Its' quadrants – in relation to the expression of SiW

The 'We' quadrant has two aspects. Firstly, it represents the values, meanings and world-views that are shared by any collective (culture). Secondly, it also refers to the *inter-subjectivity* of human relations (self/other and other).

The 'Its' quadrant anchors and is anchored by the 'We' quadrant in the form of material and institutional forms (*organisation*) – e.g. rules, processes and procedures.

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The 'We' and 'Its' quadrants

Within the noetic element we saw that 18% of the interviewees talked about their actions of and/or interactions with others ('We') while this was only represented by 8% of the focus in the literature. In contrast, the literature focused on what the organisation ('Its') needed to do (16%) to influence an individual's expression of SiW while only 2% of the interviewees' noetic descriptors of SiW focused on that area. However, it must be pointed out that 8% of the interviewees' contributions were focused on organisational behaviour but this focus was not around what the organisation needed to do in order to facilitate the interviewees' expression of SiW. This focus revolved around values that the interviewees deemed to be expressions of SiW demonstrable at an organisational level.

In the enablers section, there appears to be a 'reversal' of the noetic trend in relation to the 'We' quadrant. With reference to what enables the expression of SiW we see that 24% of the literature (albeit only nine articles contributed to the enabler section) focused on actions of and interaction with others while the interviewees' focus equated to 15%.

Upon reflection this 'reversal' makes sense, when we consider the proactive nature of what the interviewees see as enabling their expression of SiW. While the literature focuses on the impact that organisationally created culture has on the individual the interviewees viewed the expression of SiW from the perspective of being self-enabled and its subsequent relationship to the culture of the organisation. Further, this self-enabled focus would account for the variance between the literature (8%) and interviewees' contribution (1%) when looking at enablers through the filter of organisational behaviour in relation to individual behaviour.

6.6.2 Summary of main issue arising from exploration the common themes in relation to each of the four quadrants

The 'I' quadrant

In this quadrant what we are beginning to see, with respect to the expression of SiW (beliefs and values about themselves, their behaviour, their relationship to others, the organisation and wider), are *interviewees* who are *outwardly focused* and not, as the literature suggests internally focussed. Additionally, we are seeing interviewees who are *consciously proactive* with respect to their expression of SiW.

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The 'It' quadrant – summary

What we are seeing in this quadrant is that a substantial element of the interviewees' expression of SiW is the quality of their actions and inter-actions with others in the workplace (that is, *ensuring the quality of their relationships through their behaviour*). Additionally, unlike the reactive focus around behaviour, within the literature reviewed, we see that a significant percentage of the interviewees' responses indicate their bent to be *consciously aware* and *proactive* in terms of the quality of those interactions.

The 'We' and 'Its' quadrants - summary

We are once again seeing the interviewees' focus on *relationship* as being a significant part of their expression of SiW through their focus on actions of and interactions with others ('We') – that is the inter-subjective nature of Wilber's 'We' quadrant.

The literature focuses on the organisation (e.g. instilling of cultural values ('We') through leadership direction or processes and/or development programmes ('Its')), as the prime enablers for the expression of SiW whereas the interviewees are saying that the prime enabling factor is themselves ('I') (conscious proactive choice – albeit admitting they do not always get it right).

The four quadrants – holistic view of SiW

As can be seen from *Figure 16* both the results of this research and the literature reviewed do not, in the main, view SiW from a four quadrant perspective.

One lesson I have learned is the importance of language in relation to the specific wording and focus of questions asked and how they dovetail with or inhibit gaining depth, breadth and richness of response from interviewees, which allows the fullest illumination of any research study. With respect to the contextual framework of the four quadrants, in future research, this would mean being aware of and more closely scrutinizing any implicit or explicit directing of responses through the wording and type of question asked. Additionally, this would also include, at the outset of future research, clearly designing the research in such a way that would align to attaining a four quadrant perspective on the expression of SiW.

Now that we have looked at the common themes with respect to the four quadrants the main contributions to knowledge from this research will be specifically outlined.

6.7 Main contributions to knowledge – *in relation to the phenomenon SiW*

In this section what will be outlined is the prime contribution of this research, to the evolving understanding of the expression of SiW, with respect to the interviewees' descriptors compared to the relevant and primarily non-empirical literature reviewed.

1. The interviewees' descriptors of their expression of SiW reveal individuals who are primarily *outwardly focused in relation* to others, the organisation and beyond.
2. Following on from, and aligned to, the previous point the theme of *relationship* is a significant, central and recurring aspect to the experience and expression of SiW for the interviewees. Not only are relationships key to the expression of SiW for the interviewees but an additional element described is the importance of the *quality of those relationships*.
3. Aligned to the quality of relationships, for the interviewees, was their focus on *consciously and proactively* endeavouring to ensure that quality.
4. This conscious and proactive theme was explicitly reflected in a proportion of the interviewees when describing (just under half) their *conscious choice* to be congruent in terms of their beliefs/values and behaviours with respect to their expression of SiW.
 - Further, the issue of *self-awareness* was implicitly raised by a substantial number of the interviewees with the admittance of not always managing this congruence.
5. Following on from, and aligned to, the above interviewees' descriptors of consciously and proactively choosing to express their SiW we see themselves as being *internally self-enabled* in that expression.
6. The inherent feelings of alienation and lack of control (both from the transcendent nature of spirituality and the objective world) that the literature suggested underpinned present day beliefs on spirituality and/or SiW were not evidenced within the interviewees. Just under half of the interviewees talked explicitly about a transcendent nature. There was a propensity for these interviewees to feel neither alienated from that nature or having a sense of lack of control over their relationship with this transcendent quality seemed to direct and guide these respective relationships.

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There are two additional contributions to knowledge, which underpin the above contributions.

The first is the criteria used to select the interviewees, in that there was no evidence of any research being carried out in relationship to individuals who have been deemed to express SiW by others within their organisation. Although their descriptors of SiW are self-reported still come from individuals who others believe are walking their talk (beliefs and values).

The second additional contribution is using a contextual model (Wilber) that is filtered through an integrally holistic lens. A lens that was not looking for finite truth but one that was looking at evolving understanding from the broader perspective. A perspective that situated this phenomenological study within the broader perspective of the individual and the collective; and that honoured the contribution of both the subjective and objective methods of doing research. As indicated in the literature review no such lens had been found in the exploration of SiW.

In Chapter 7 a summary and comparative evaluation, in terms of the picture of the expression of SiW presented, will be outlined with respect to the interviewees' descriptors, the literature reviewed and Wilber's four quadrant model.

We have now come to the end of Chapter 6. The purpose of this chapter was to take a journey. Firstly, to comparatively explore, in detail, the common themes arising from both the interviewees' descriptors and the relevant literature reviewed. These common themes were specifically linked to the research questions about what SiW generally and specifically was in terms of beliefs, values and behaviour as well as the effects of SiW and its enablers. The common themes were then situated within Wilber's four quadrant model followed by a comparative analysis of the interviewees' contribution and literature in relation to that conceptual framework. Finally, I outlined my contribution to knowledge with respect to the phenomenon of SiW.

With the purpose of Chapter 6 being fulfilled we now move to the final chapter of this thesis. This chapter offers an evaluative and critical reflection on aspects of the journey that I and consequentially this research have taken.

Chapter 7 – Evaluation of research and implications for Future Research

7.1 Introduction

This chapter is basically one of reflective evaluation of this study as well as a discussion of the implications of this research for organisational practice and future research.

The areas which will be covered in this evaluation of various components of this research will include the:

- literature in light of this research (section 7.2)
- use of the four quadrant as the conceptual model in which to frame the comparison of the common themes (section 7.3)
- choice of methodology and methods which will once again include my attempt to place myself, as much as possible, outside the research (section 7.4)
- as well as discussing any alternative explanations of the themes found (section 7.5)
- implications for future research and organisational practice (section 7.6)
- key aspects of my journey in relationship to this research and final comments (section 7.7)

In the next section a picture of what the expression of SiW looks and feels like will be summarised using the literature reviewed and present phenomenological research as a basis of comparison.

7.2 A summary evaluation of the literature in comparison to the present research

7.2.1 The comparative picture

Through the interviewees' descriptors, we get a picture of the expression of SiW being about a *conscious, proactive, self-aware and self-enabled individual choosing* (even when it's not easy) to congruently express their beliefs/values with a focus on *quality relationships*.

An individual who (just under half of the interviewees) instead of feeling alienated from a transcendent spiritual essence or the world around them, as the literature suggested, sees their relationship with that transcendent quality as directing and guiding their relationship with themselves, others, the organisation and wider.

Additionally, in the main (a few interviewees talk about negative effects – primarily to themselves), they saw this expression being of equal benefit to themselves, others and the organisation. Some of the benefits of expressing SiW were: personal well-being; the creation and maintenance of good and effective relationships as a benefit to themselves and others; the creation of less stressful work relationships and environments; and either enhancing productivity/organisational success through self and/or other OR effecting organisational culture. Although it must be registered that a few interviewees admitted to not knowing the effect their expression of SiW had on an organisational level.

However, this is not the picture that comes from the literature reviewed. Within the body of, the mostly non-empirical, literature the picture of the expression of spirituality and/or SiW is quite different. Here, we see the propensity to describe an individual who is *internally* self-reflective, self-focused and self-referenced, with respect to that expression. We also see an individual who must be *externally enabled* to express their SiW, whether that be through organisationally created culture, (which includes the direction of spiritual leaders and leadership) or organisationally led processes, procedures and/or development programmes. Through the literature filter, we see individuals, who neither positively affect organisational success through themselves and/or others, nor affect organisational culture. Instead, we see individuals who must be affected through the culture of the organisation, specifically, to express their SiW.

7.2.2 Implications of this comparative picture for organisational practitioners and/or future research

It is not appropriate to make broad-brush recommendations for organisational practitioners, with respect to this study, due to its nature (phenomenological) and scope (twenty-one interviewees).

That being said, organisational practitioners may find the contents of this research helpful in developing both their evolving understanding as well as their practice with respect to the expression of SiW.

The word that keeps coming back to me as I revisited the interviews and the subsequent common themes time and time again was the notion of ***authenticity***.

This authenticity, or way of being, includes a conscious and congruent (between beliefs and behaviours) approach to oneself, others and the organisation. A perspective or viewpoint, where self-reflection is fundamental to understanding and honouring others' perspectives while understanding the imperfection of one's attempt to live from this place. A way of being that incorporates respect for others while also standing up for

what one believes in and challenging others and the organisation when there seems to be a disjunction between organisational espoused theory and perceived theory in practice. An authenticity that includes being honest, even when it is not easy. A place of being that looks beyond the immediacy of action to the effects that those actions may have on others, the organisation and wider, while being mindfully focussed in the now and not being clouded by previous interactions or the pervasiveness of deadlines.

So one of the practical questions that arise, for me, out of this research is how do we individually and collectively invite ourselves, others and organisations to let go of conventional notions of productivity, measurement and worth within the workplace and see what is created when we live from this authentic way of being.

Organisational practice with respect to the expression of SiW may benefit from an appreciative inquiry perspective; that is, seeing individuals as spiritual, as already having all the resources they need to express that spirituality instead of being in need of spiritual leadership. Where the focus is not on the organisation and its leaders having to create ‘development’ programmes which instil a spiritual dynamic in employees but rather focussing on what is needed for management to let go and allow the spiritual nature of each employee to diversely and positively affect themselves, others and the organisation as a whole.

However, that would take a paradigmatic view which is underpinned by an appreciation of the dynamic bounty of ‘what is’ rather than a knowing that there is fundamental lacking or deficit within your fellow. A view, not only allowing, but appreciating and celebrating, the rich power that diversity of expression brings to the whole. A view motivated by a deep desire to co-create within an environment of mutual respect and trust rather than one of mastery, and efficient control (which is underpinned by a rational, objectified, mechanistic view of the world, which includes other individuals).

Therefore, two questions for organisational practice (and/or future research) might be: what contextual elements need to be present, within an organisation, to foster an individual’s expression of SiW? and/or how can the individuals within an organisation, individually and collectively create an environment that fosters the expression of SiW?

A summing up of the implications for future research from this and ensuing sections of this chapter is outlined in section 7.6 so for now we will move on to evaluating the use of Wilber’s four quadrant model as a conceptual framework.

7.3 Evaluating the use of Wilber's four quadrants as a conceptual framework

7.3.1 Rationale for using Wilber's four quadrant model – a reminder

A key question for me (outlined in section 1.13), was what conceptual framework would best:

- align with my sense of there being no 'finite' truth when exploring any area of study
- situate a phenomenological study within the broader perspective of the individual ('I' and 'It') and the collective ('We' and 'Its')
- honour the contribution of both the subjective and objective methods of doing research

I sensed that aligning to the seeming epistemological synergistic plurality of Wilber's model would give this present research the desired contextual depth and breadth. Additionally, I believed that using this model would highlight which of the inter-dependent and integral quadrants not being addressed, either within the literature reviewed or the interviewees' contributions, and consider how that might be affecting the present SiW discourse as well as making recommendations for future research.

7.3.2 An additional contribution to knowledge

Therefore, I posit, that by situating this study within a framework that uses an integral, holistic lens rather than attempting to minimise or disregard any of the inter-related and interdependent quadrants, by exclusivity of focus, is in itself, a contribution to evolving understanding of SiW.

7.3.3 Evaluation of using Wilber's model in this study and implications for future research

Saying that, this research has not gained an integral, inter-dependent holistic picture of SiW, either through the lens of the literature reviewed or the interviewees' descriptors, which is clearly evident from Figure 16.

However, this understanding could be the basis for future research. Research that is underpinned by the knowledge that not any one of the four quadrant views takes precedence over the other in terms of importance of advancing our evolving understanding of the study of SiW. But that they are all focal to having a broader integral lens in which to evolve that understanding of not only the 'what' and 'how' of SiW but also what influences and influence that expression has on the self, others, organisation, society and wider. So Wilber's model need not be essential to future research but the holistic view is.

A learning, for me, was around the use of this framework in contextualising the interviewees' descriptors. In future research I would take into consideration any contextual framework not simply as a means of framing the picture of what is found but actually using it as more of an active ingredient in the design of the research. In this current study I could have used the integral aspect of Wilber's model in the formulation of the specifics of the research questions, which may have given a different flavour to the direction of and the common themes found within this present study. An example of this could be that had I directed questions to encompass the area of organisational processes and procedures ('Its') or cultural (how we do things around here) aspects ('We') would I have got a better balance in terms of a more balanced four quadrant interviewee contribution.

On the other hand, it could be argued that by using a less directive questioning style (with respect to the four quadrants) the interviewees were given the space to respond with the themes that were of utmost importance to them with respect to the expression of SiW.

However, there is a need for me to acknowledge that to some degree this research study did direct, through the language and form of questions asked, to some extent the interviewees' focus of attention.

More on the implications of the use of language with respect to gaining a four quadrant perspective

In future research I will have a much better understanding of the important role language plays when formulating both the research questions and how I elicit responses to them. For instance, when discussing the *noetic* responses I came to realise that by simply asking the interviewees about their beliefs, values and behaviours in relation to their experience and expression of SiW I was somewhat directing and therefore, limiting their descriptors of the phenomenon and where within the four quadrants they focussed their attention.

This limitation could have also arisen within the *effects* question because the interviewee was directed to focus on self, other and the organisation. What other responses might have been given if the question had been more open?

Lastly, I may have elicited different or more extensive responses to the *enabler* question had I added the element of behaviour to the question concerning these enablers. The issue of questioning style is also addressed in section 7.4.3.

The implications of the form and wording of questions, being key to the 'what comes' from any exploration has been driven home to me from my reflections on elements of

this research study. With respect to the notion of epoché (which is discussed in section 7.4.3) how much do we consciously and unconsciously direct the ‘findings’ of any piece of research through the language we use. Is there some element here of what Niels Bohr argues, that is, we only observe or ‘find’ what we want to observe or find? It was in light of this assumed proclivity (as well as other issues), that led me to find a methodology that took this notion of individual prejudice into consideration within its frame. However, saying that I still understand that to varying degrees I have, in word, indeed directed the themes found within this study.

It is with this acknowledgement that I now turn and focus on evaluating the methodology and methods used within this study.

7.4 Evaluation of choice of methodology and methods

7.4.1 Rationale for choice of methodology and methods – a reminder

In the first instance deciding on a phenomenological lens, in which to explore the expression of SiW, was in response to the abundance of literature that viewed the subject from the perspective of the organisation. I wanted to explore the phenomena of SiW from the perspective of individual who had experience of its expression through walking their talk (congruence between beliefs/values and behaviour) and to look at not only what they believed SiW to be in terms of those behaviours but also the associated beliefs and values in addition to the effects and enablers.

The phenomenological notion of epoché kept me vigilant (in the design, data collection and analysis) with respect to engaging in self-reflective practice around the influence my own conscious and not so conscious assumptive filters could have or be having as the present study progressed. Just to reiterate my my notion of epoché was anchored, not in a Husserlian purist contention, but in the view of Heidegger and Merleau-Ponty who argued that consciousness and thought are influenced by and influence everyday life.

Lastly, phenomenology aligned with my epistemological sense of ‘truth’ in that, there is no ultimate truth only an evolving intra and inter-relational awareness of ourselves, others, the natural world all the way out to the Cosmos.

Now at the end of this research I am better placed to evaluate if choosing a phenomenological methodology was the most appropriate vehicle in which to address the focus of this research.

7.4.2 Evaluation of using a phenomenological approach in this research

Generally speaking I am still of the opinion that the phenomenological lens was the best vehicle in which to address the focus of this present research, in that I believe it fulfilled the issues outlined in section 7.4.1.

However, it could be argued that even though taking on the broader view of epoché I still took quite a purist approach to phenomenology.

Could I have taken a broader view of the phenomenological methodology? One of the main tenets of a phenomenological stance is that of looking at an area of study through a subjective lens, which I contend, includes the researcher's subjective nature. There are always choices to be made. These choices and the associated decisions are based on both pragmatism and philosophical views. In section 1.9 I outlined the rationale for using this particular phenomenological as a methodology. I am of the opinion that the form that this phenomenological research took is justifiably appropriate to my philosophical and practical position with respect to this study. This, which some may consider a purist approach, was fit for purpose in that I still feel it was the best vehicle to ensure fulfilment of all the needs outlined within section 1.9.

Another issue that needed to be redressed in the interim between the initial submission of this study and the final version was the tension discussed in section 1.14.

Using quantification to reflect the themes generated from a qualitative piece of research

In that section I outlined the tension for me with respect to honouring both the subjectivity of this phenomenological research as well as the objective bent of some of the potential readership. As Chapter 6 shows I decided to illustrate the intensity of interviewees' responses and literature focus through the medium of quantifying percentages.

In terms of fulfilment of the desire to bring individuals, less swayed by subjective accounts, to see present and future benefits of engaging with the fledgling study of SiW with respect to evolving the understanding of organisational and/or work relations effectiveness, is still to be seen.

However, one key learning from presenting this study to fellows within the academic community is the notion of 'balance'. In my desire to 'convert', so to speak, the non-converted in terms of the value of a subjective study, albeit placed within the broader integral perspective, to further evolve the understanding of SiW I, to use a common turn of phrase, over-egged the cake. In other words, to some extent the subjectivity of

the interviewees' life-worlds got lost or drowned by the presentation of the common themes in percentage terms.

The balance, hopefully, has been recalibrated in this final version with the quantification being left behind in Chapter 6 and the common themes being summarily and descriptively presented in Chapter 7 without a trace of the previous quantifying element.

Saying that, however, what must not be lost sight of, in terms of gaining a more integral focus in any research endeavour, is the need for the both/and rather than the either/or lens when choosing presentational styles that are aimed at inviting and enticing individuals into further dialogue. This final version is my attempt to bring that enticement back to centre.

Now that a critique of both the methodology and presentational style of the common themes has been discussed we will now look in greater depth at some of methods used, in terms of what worked and could have worked better, and the implications, if any, for future research.

7.4.3 Evaluation of methods used within this research

In relation to the notion of epoché

What did work, with respect to the robustness of this research, was my decision to not self-select the interviewees. Self-selection would have contaminated the exploration of the expression of SiW from the outset in that consciously or unconsciously I would have selected individuals that fit my concept of what constituted that expression. By emailing all the individuals, within the two organisations represented in this study, demonstrates my conscious attempt to place myself, as much as possible, outside the research (epoché). If I had chosen the individuals this research might be seen, by others, as no more than establishing some sort of self-fulfilling prophecy.

The wording of the original email to individuals in the two organisations represented in this study

Although I am pleased with my decision to access potential interviewees through the means of an electronic email I am less pleased with its wording. In future research I will be more attentive, from the outset, to the specifics of the research focus. An example of this was that in the original electronic questionnaire, I simply asked the respondents, via the first question, what they believed spirituality to be rather than SiW. A question might be is how much influence did that have on not only their responses but also the individuals they nominated as expressing SiW. However, saying that, the second question in the questionnaire did ask if they knew individuals who expressed

those qualities within the workplace. Therefore, I feel somewhat confident that the individuals they nominated are individuals who have experienced the expression of SiW. But upon reflection, I know that I need to, and will, be more mindful of such issues in future research studies undertaken by myself.

In continuing my reflection on the importance and of questioning style and language I will focus on the interview process itself with any ensuing implications with respect to this and future research.

The importance and implications of questioning style and language

I am quite pleased with the rigour with which the interviews were interpreted in terms of having a detailed audit trail for each interview with respect to each stage and step of that process.

However, a question, for me, to reflect upon is this: could I have probed and clarified the interviewees' descriptors of SiW more deeply throughout the actual interview stage. Although I did, to some extent, use a probing and clarifying questioning style would a stronger focus on this aspect uncovered the more unconscious drivers, if indeed there were any, behind their experience and expression of SiW. Saying this, I do recognise that to some extent these drivers were uncovered within the 'effects' question.

7.5 Alternative explanations for themes found within the body of this research

Let me take, as an example, the notion of conscious choice as an aspect of SiW that some of the interviewees describe. Had I explored in greater depth interviewees' responses, through fastidious clarification, would I have uncovered this 'conscious choice' not being a proactive driver at all. Would I have instead, through interviewee reflection, found that this 'conscious choice' was in fact a reactive, driven response to find coping strategies that enabled these individuals to operate within the confines of the organisational culture (with the adjacent systems and procedures) that they found themselves in? Just to further emphasise this point is 'calmness' a choice or is it masking underlying anger and/or frustration? Further, if it is more about being 'driven' than being the 'driver' how does that influence not only the long-term expression of SiW but also relationships with oneself, others, and the organisation? Are any or all of these common themes expressions of egoic defence or indications of a psycho-spiritual transformation which is underpinned by the understanding that individuals have a responsibility (responsibility here does not stem from blame and shame dysfunctionality but the ability to healthily response to life events) in the co-creation of reality. A reality, within and without the work environment, where the self and

culturally-empowered expression of these common themes are not the exception but the norm.

Is one of the basic elements reflected, for example, in the conscious choice theme an understanding of the dynamic reciprocal flow between the co-created and co-creator. An understanding supported by the knowing that spiritual growth does not just flow from the interior of the co-creator 'I' or their behaviour 'It' but also from the co-created 'We' and 'Its' which encompasses not only organisational boundaries but wider to nature and the Cosmos. Further, is there an adjacent realisation underpinning these common themes that, as Wilber argues,

Does the driven/driver distinction matter? I believe it does. As Jung argued, the discovery of the unconscious sets us an enormous spiritual task.

An adjacent focus could also be what we saw coming out of the historical view of the Western spiritual psyche, that is, the notion of alienation and locus of control. Although this research indicated that the interviewees neither felt alienated from their spiritual roots (however they were represented) or others and felt that they were self-enabled to express their SiW. Future research could make links with the issues of proactive/reactive response to life events with respect to the co-creation of effective organisational and work relations with the notions of alienation and locus of control in order to create a deeper understanding of the drivers that fuel the expression of SiW.

In conjunction with the above an added dimension to future research to incorporate into any ensuing common themes the creation of both personal (historical) and contextual (cultural and organisational) profiles of each of the individuals participating in the research. This would add another level of dynamic understanding, in terms of the drivers underpinning the expression of SiW. In other words were there any common themes in terms of cultural upbringing and/or organisational cultural contexts that enabled the individual's expression. Adding this dimension would not only add depth but it would approach an integral view from another perspective other than from the individual perspective (albeit self-reported).

These questions would/could, and even more strongly should, form the basis of future research in terms of the expression of SiW.

In the next section I will firstly comment on what I believe to be the need for future research to focus on SiW in particular and then make some recommendations for future research. Some of these recommendations have already been highlighted,

however I will also include additional foci that would, to my mind, add richness and depth to this exciting and evolving field of study.

7.6 Summarising recommendations for future research

Overview

Some of the themes that emerged from this research may be viewed as being applicable to others areas of research; e.g. individuals' consciousness development (psychology / human development); inter-subjectivity; the notion of empowerment/ management style; aspects of change management; the notion of acceptance of the individuality of others - relating to equal opportunities and/or diversity.

However, I think that if we attempt to slot or fit this evolving exploration of the expression of SiW which, itself is in its infancy in an attempt to dismiss it or relegate it to some other area of study that has already been 'done' we are missing a great opportunity. As Interviewee 'E' points out: *'There are ways which discourage and what I would hope to do is to empower people to do their jobs and not to operate in a disempowering style of management which crowds people and makes them afraid to make mistakes in the way they do things. In that sense, I would locate that as well, I think, within the spiritual dimension – you might just say, it's your management style, it's your way of operating, that it can be explained in other ways but I think what it does affect to a degree is to draw on the resources of other people and calls them to respond in deeper ways than if they were just obeying an order or doing something that they'd been told to do because there's a responsibility there...'. 'I think if that is the guiding principle in the way you do things and the way you are...'*

I strongly believe this field of study could stand more of an 'airing' in its own right. This focus, from an integral perspective, means that links could/should be made to other areas of exploration and investigation both past and present.

Blending of focus – the reciprocal dynamic of individual and organisational culture, leadership and processes in the creation of effective organisational and/or work relationships

One consideration that needs to influence the integral focus of future research specifically relating to SiW (not just spirituality in general) is bringing the notion of individual co-creative potential consciously and dynamically into view. In others words having a balanced view with respect to the dynamic inter-dependent nature of the co-creation of reality by focusing on the individual and inter-subjectivity as well as the notion of organisationally created processes, procedures and programmes that enable the expression of SiW. The latter of course includes the influence of organisational

leadership. Linked with this integral focus in future research is more specifically exploring the driven/driver implications of individuals expressing SiW that was outlined in section 7.5.

Another focus that I believe would make future research more robust is incorporating a method that critically compare the self-reported aspect (espoused theory) of individuals with respect to their expression of SiW and a sampling of individuals that they interact with. This would serve to support or negate to varying degrees if the espoused theory of these individuals actually and/or globally translates into theory in practice. Although, saying that two things must be pointed out with respect to the individuals that participated in this research. One is that they were interviewed on the basis of others nominating them as expressing SiW and two a greater majority of them acknowledged that they did not always walk their talk.

Heightening the focus on critiquing the application and effects of individuals 'walking their talk' (rather than just being nominated by others) would add robustness to presenting the positive implications of SiW as well as deepening understanding of what impedes (on an individual, other and organisational basis) the desired expression of SiW. One method of doing this could be the use of specifically tailored 360 degree feedback, which could ultimately be shared with the participants as a means of informing their practice.

Focussing specifically on the links between the expression of SiW with the creation of less stressful work relationships and/or environments

Lastly, but by no means believing that I have exhausted the areas that future research into SiW could take, a strong recommendation would be to more specifically look at the links between the expression of SiW with the creation of less stressful work relationship and/or environments.

With the burgeoning cost of stress-related ailments of employees to the UK economy it may be prudent to more specifically research any beneficial links between the values, beliefs and behaviours outlined within this research and any influence that the expression of SiW may have in terms of influencing this cost.

This present research adds to some to this recommendation. A majority of the interviewees describe the positive implications to expressing their SiW on their own lives through a sense of well-being. Some also described that expression as creating a less stressful environment for others. Additionally, while exploring the enablers of SiW a substantial number of interviewees talked about the negative implications of not feeling they could express it. These interviewees described varying degrees of

unease, distress and illness that would result if they felt that they could not express SiW. Further, some felt that they would ultimately leave the organisation.

Although the scope and phenomenological premise, about offering generalised truth statements, of this research do not in any way prove a conclusive link between the expression of SiW and effecting a less stressful work environment what is offered here may excite and entice the specificity of focus for future research in this area.

As a means of bringing this thesis to a conclusion it is of some significance, for me, to reflect, albeit briefly, on some of the key aspects of the journey that I have personally taken in relationship to this research.

7.7 Self-reflections on the key aspects of the journey in relationship to this research

The writing of this section has been over five years in the making. I am no longer the person that had the first glimmer of an idea for this research, which seems so long ago now. Like all of us I have evolved and changed, which has informed and, in part, been informed by the chaotic, dynamic and evolving nature of this particular piece of research.

I am grateful for my tenacity in staying with the 'idea' of this research even when others initially thought that its focus was better suited for the medium of a book rather than a serious piece of research.

One of the gifts that this piece of research has given me is an ongoing *aide memoire* reflecting on my own expression of SiW. Specifically I have reflected on, how, as an individual, I chose and choose to express myself and knowing when I was out of alignment with my desired expression. As I write this, I realise that this research was and is not the only vehicle for that type of reflection for me. However, when you set yourself up as someone who is researching this type of phenomenon it is not a very good advertisement for the propositions that your research will put forward if indeed you have been acting in a way that is opposed to the themes that come to light.

I also know that, for me, such an intensely intellectual focus on SiW along with the very human needs of earning a living and sustaining relationships has, to some extent, hampered my spiritual practice. This spiritual practice enables me to stay connected to what, for me, is essential to the expression of my brand of spirituality whether it be in the workplace or not. Now, as this piece of research draws to an end, I have a need to withdraw from intellectual debate and rhetoric and, in silence, regularly and with intention draw closer to the essence that confirms and strengthens my connection to myself, others, the world and the cosmos.

Chapter 7 – Evaluation of Research, Contributions to Knowledge and Future Research

Saying that, I also realise that doing this piece of research has been part of creating that knowing and that has been a wonderful gift. Also, this research has concocted, with the other ingredients of my life, to create the realisation that its completion is really the beginning of a journey rather than an end; a realisation for which I am extremely grateful. It is these realisations that bring exhilaration, excitement and challenge for I have no idea where this journey will take me.

The Beginning

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Note: When a source is citing secondary sources and I have not read that secondary source it will not be included in the reference section.

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2.1.2 Significant historical factors influencing present day concepts of Spirituality

A major contributor to this review was R. Tarnas (1991) in his book '*The Passion of the Western Mind: Understanding the Ideas That Have Shaped Our World View*'.

However, his work has been extensively supported and critiqued by many other sources.

This section will be broken down into ages or eras, which are:

- Early Middle Ages (600 - 1050CE^{ix})
- High Middle Ages (1050 - 1300 CE)
- Late Middle Ages (1300 - 1500 CE)
- Modernity (Circa 1500 - 1970 CE)
- Post-modernity (Circa 1970 - Present)

Early Middle Ages (600 - 1050CE)

Tarnas (1991, p.451) assert that by 1000CE most of Europe was under Christian influence. Tarnas (1991, pp.165-66) argues that throughout this period proponents of Christianity sought:

1. To embed the supremacy of a monotheistic God in the psyche of individuals.

- This Christian drive was fuelled by a desire to both negate paganistic polytheism while deprecating Aristotelian metaphysical Forms which suggested that a substance was not just a unit of matter but an *immanent*, intelligible 'structure' and 'form'. Form gave substance its structure and developmental dynamic. In other words, Aristotle believed, that nature was animated and that all beings were endowed with psyches and souls which had been created by God and were unchanging (Sheldrake, 1988, p. 21).

^{ix} As Gregg Braden (2004, p.xi) points out archaeologists and historians continue to debate the appropriateness of the notation of historic dates as *Before Common Era* (B.C.E.) – dates prior to the year '1'; and *Common Era* (C.E.) – dates from the year '1' to present; and the previously used *Before Christ* (B.C.) and *Anno Domini* (A.D.). This research will use what Braden states is the now-conventional and widely accepted, terms B.C.E. and C.E.

Christianity, during this period, appears to have reinforced the Platonic/transcendental view or spirit-matter dualism or as Fontana (2003 p.187) describes it - '*substance dualism*'.

Although, Wilber (1997 pp. 261-2) (in reference to Aristotle) and Armstrong (1993 p. 35), (in reference to Plato) have suggested that there may be some controversy in the understanding and application of the Aristotelian and Platonic concepts.

This Platonic focus led to:

2. A shift from immanent divinity to transcendental divinity

- Christianity developed the sense of the transcendental through the creation of a God as well as a Satan who could be known through supernatural revelation. God's transcendental supremacy and sovereignty over history was reinforced by the notion that the only way to redemption was via the institution of the Church. In conjunction with this came the:

3. De-emphasis of an individual's independent capacity to come to any meaning of the world

- Any meaning attributed to the world would come, not from the individual, but from the Absolute authority of the Church to decide what constituted truth

By 1050CE for Western Europeans subscribing to the Christian doctrine, God was a *presence that could not be experienced or understood by the rational mind*. An individual's spirituality was less important than the will of a *transcendent* God and the will of God could only be understood and translated by the dictates of the Christian Church.

2.1.3 The High Middle Ages (1050 - 1300CE)

During this period, as Sheldrake (1988, p. 21) states, '*a great synthesis of Aristotelian philosophy and Christian theology took place*'. This was fuelled, as Tarnas (1991, p.176) suggests, by the increased focus of Church scholars on rationalism and naturalism through the development of keen reasoning powers.

The discipline of logic had been felt within the Christian Church during the 11th century through the work of Anselm, archbishop of Canterbury (1033-1109 CE) who Armstrong (1993, p.201) suggests '*seemed to think it was possible to prove*

anything'. This focus was further enhanced in the 12th century by Abelard (1079-1147CE). Christian scholarly thinking had become more reflective in nature. The use of reason had become one of the cornerstones of both education (especially with the advent of the formerly Church controlled universities winning the right from King and Pope to form their own communities) and theology (that is, discerning correct doctrine).

This did not mean, as Tarnas (1991, p.177) states, *'that Christian truths were called into question; rather, they were now subject to analysis'*. Tarnas quotes Anselm as saying, *'It seems to me a case of negligence if, after becoming firm in our faith, we do not strive to understand what we believe'*.

In the past, reason, which had been seen as formally correct logical thinking (Tarnas, 1991 p.177), had been the interpreter of faith. However with the growing interest in Aristotelian thinking and, as Tarnas suggests, the new focus on the visible world, reason began to include not only logic but empirical observation and experiment. He also states that *'the dialectic between this new reason and faith, between human knowledge of the natural world and the inherited doctrines of divine revelation'* became fully apparent in the 13th century with the work of Thomas Aquinas.

Tarnas (1991, pp.180-84) argues that Aquinas did not see giving value to nature as usurping God's supremacy. He saw nature and spirit intrinsically entwined, with man being the pivotal centre of the two and both man and nature were valuable because God gave them existence. Man, Aquinas stated, was made in the image of God so therefore human reason and freedom were qualities founded in the nature of God, therefore, human reason could *'function within faith and yet according to its own principles'*. Tarnas (1991, p.184) states that Aquinas had *'synthesized Plato's transcendent reality with Aristotle's concrete reality by means of the Christian understanding of God as the loving infinite Creator, giving freely of his own being to his creation'*.

Armstrong (1993, p.205), states that Aquinas can't be blamed for the rationalistic view of God that prevailed later in the West. She points out however, that if God can be discussed and known from the natural philosophical position, which is applied to other mundane realities there is a danger that God will be viewed from the same mundane place.

In addition during the late 13th and 14th century there was upsurge of clergy and lay people alike seeking direct mystical and inner connection with the divine. Their focus

was two-fold; the direct mystical experience as well as living a Christian life of love and service.

This movement can be exemplified in the life of Meister Eckhart (1260-1329CE) who was, as Faivre and Needleman (1992 p.55) suggest, one of the greatest Rhenish mystics. The pivotal concept that seemed to be at the centre of Eckhart's mysticism and the ensuing mystical impulse appears to be the concept of oneness. As Davies (1994, pp. xx-xxiv) argues, this concept of oneness has '*as its starting-point the belief that the ultimate principle of the universe is distinguished from all else by virtue of the fact that it is entirely one and undivided*'. Davies (1994) goes on to explain that all else is '*multiple, contingent and fractured*' but that the One is also in a dynamic relationship with the rest of the universe. One of the features of this dynamic relationship is his sense that all beings reside within God; or as Davies (1994) suggests '*that being is only ever "on loan" to creatures*'.

In essence this seems to imply that God is *immanent* within these creatures.

Eckhart's sense of '*on loanness*' is subtly different from Aquinas' view of the relationship between God and creatures in that Aquinas was '*always concerned to preserve the real being of creatures, while affirming the transcendence of their Creator*' (Davies 1994, p.xxxiii), whereas Eckhart believed that all beings reside in God and therefore being is only ever on loan to creatures.

So where is Western spirituality at the end of this period? We have two apparent subtly different views of our relationship with God from two influential figures in the development of spiritual understanding and relationship in the West. Aquinas and his contemporaries tell us that God is *transcendental* (attributed to Plato's thinking by some) to us (separate) and the epitome of Perfection while Eckhart along with others tell us that God is *immanently* (attributed to Aristotelian thinking by some) *within us* or more specifically we are within God.

We also see a schism between Aquinas' focus on the importance of human reason and the mystical movement's focus on knowing and communing with God through personal direct experience.

To recap: at the end of the early Middle Ages (600-1050CE) we see a Christian tendency to view spirituality (our relationship to God) as *transcendental*. However, by the end of the higher Middle Ages (1050-1300CE), we begin to see a pulling away, by some (both lay persons and theologians alike), from the Christian Church's *transcendental* God and a shift towards the Aristotelian philosophical concept of

immanence in the late Middle Ages (1300-1500CE). Saying that, however, even with the dedicated work of the likes of Aquinas during the higher Middle Ages (1050-1300CE); through the fervour of Aristotelian scholarship in the late Middle Ages (1300-1500CE); the transcendental concept of God (established in the early Middle Ages (600-1050CE) has held quite firmly as a significant strand of Christian belief.

2.1.4 Late Middle Ages (1300-1500CE)

At this juncture, in the history of western spirituality, we see that both the mystical tradition (that is, the sense that an individual can gain direct experience of the divine) seeking religious autonomy and the ongoing Scholastic development of the western mind (under the auspices of an Aristotelian philosophical viewpoint) would prove the undoing of both the Church's hold and of Aristotle's views. We also see the escalation of criticism levelled against the institutional Church, and of demands for reform.

The beginning of the end for Aristotelian thought

Tarnas (1991, p.201) suggests that the Church, by this time, had largely accepted Aristotle. Tarnas states that the growing Scholastic passion for the study of Aristotelian thought went far beyond simply studying his writings but began more and more to ignite a fascination with the natural world which increased confidence in the power of human reason.

He argues, therefore, that Aristotle was more a symptom than the cause of the burgeoning scientific spirit in Europe.

As with all things, familiarity breeds contempt. The philosophical scholars of the time took to heart the very intense nature of Aristotelian examination, and in applying his methods to his works, began to find Aristotle wanting. Increasingly Scholastics were still utilizing his terminology and logical methods but were increasingly in discord with some of his hypotheses. That is not the extent of the influence of the Scholastic movement. In the Church, as Tarnas (1991, p.201) points out, it was the *'meticulous and energetic attempt to synthesize Aristotelian science with the indubitable tenets of Christian revelation that was bringing forth all the critical intelligence that would ultimately turn against both the ancient and the ecclesiastical authorities'*.

A growing tension between reason and faith - or an attempt to hang on to the Christian transcendent God

Additionally, during this time, there was a growing tension between reason and faith with individuals such as William of Ockham (1285-1349CE), a British philosopher and priest, attempting to relieve this pressure by separating the two.

Ockham stated that knowledge of nature only arose through the senses, and reason held its power only in relationship to observation and experimentation with concrete facts about material reality. The human mind was not, as Aquinas had argued, in possession of divine light and therefore could never hope to connect with any *universal judgement grounded in absolute being*. Therefore, the absoluteness of any knowledge needed to be treated with scepticism. According to Ockham, because God could pretty much do as he liked, human knowledge was transitory at best and to some extent not really necessary at all.

He believed there were two truths: 1. the absolute and incomprehensible truth outlined by Christian revelation and 2. the truth of the observable facts described by empirical science and rational philosophy; and never the twain shall meet. In the words of Tarnas (1991, p.207) '*Ockham left no bridge between what man knows and what he believes.....between human concept and metaphysical reality*'.

In this way Ockham severed the link between theology and philosophy by creating a new form of the double-truth universe. Through Ockham's ideas the '*metaphysical unity of concept and being began to break down*' (Tarnas 1991, p.207).

Although Ockham's ideas spread through the 14th century universities and his ideas foreshadowed and laid the foundations for the subsequent Western mind/worldview. In terms of the Reformation, the Scientific Revolution and the Enlightenment he was somewhat before his time (Tarnas 1991 p.208).

However, in the ensuing years it would not be Scholasticism, natural science or Aristotle that would influence Western culture.

The rise of classical Humanism, belles lettres, and a revival of Plato

The new era according to Tarnas (1991, p. 208) would be influenced by classical Humanism, belles lettres (literature regarded for its aesthetic value rather than for its informative content) and a revival of Plato.

During this period Western scholars began to have access to ancient manuscripts that had previously been lost to them and with this came evidence of a consistent '*tradition of learning; of intellectual, spiritual and imaginative insight*' that flowed through all the great works of civilized history – not only the Greek classics but also that appeared in the '*Hermetic corpus, in Zoroastrian oracles, in the Hebrew Kaballah, as well as in Babylonian and Egyptian text*' – which seemed to illustrate the existence of a '*Cosmic reason*' that was universal and constant. This 'tradition' brought '*a new vision of man, nature, and the divine*'. (Tarnas 1991, p.213)

A transitional influence in the evolving focus of Western thought and culture was Francesco Petrarch (1304-1374CE). While the Scholastics were focused on *'theological precision and scientific knowledge of the natural world'*, Petrarch was instead *'engaged by the depths and complexity of his own consciousness'* (Tarnas 1991, p.210) thus shifting the earlier focus on integrating ancient works in an attempt to Christianize pagan concepts to one of appreciation of the literature itself. In addition, reason seemed to uncover for the humanists a link between pagan ethical teachings and their Christian counterparts, which enhanced their acceptance (Grayling 2004, p.117 and Tarnas 1991, p.213).

Humanists of the period began to see the world and nature, under the influence of Plotinus's (Greek 205-270CE) Neoplatonistic view, as again *'enchanted, with magical powers and transcendent meanings implicit in every part of nature'*. (Tarnas 1991, p.214) Although as Spretnak (1991, p.252) points out, these Renaissance humanists, particularly those influenced by Neoplatonism, were scornful of natural science turning away *'from nature to man as the vital concern of man'*.

Man was elevated to possessing a divine spark. Man and his soul were – according to the likes of Ficino (1433-1499CE) a devout Christian who authored the *Theologica Platonica* in 1482 - capable *'by means of the intellect and will, as by those twin Platonic wings of becoming in a sense all things and even a god'*. (Tarnas 1991, p.214) Through the eyes of the humanists of the Renaissance, once again, spirituality was *immanent* within the individual.

The world and man were not so fallen after all, in fact the contrary was in evidence. Western man was beginning to believe that, by God's bequest, he had the intellectual prowess and the *'capacity for spiritual elevation seemingly uncontaminated by a biblical Original Sin'* (Tarnas 1991 p.215).

Man's imagination was now pronounced the pinnacle of epistemology infused with the capacity to bring to his consciousness *'the transcendent living Forms that ordered the universe'*. (Tarnas 1991, p.215)

So at the end of the late Middle Ages

Armstrong (1993, p.276) comments that because the Europeans were beginning to explore the *'more interior consequences of religion'* versus expressing their faith in *'external collective ways'* this, in part, contributed to the *'painful and frequently violent changes that propelled the West towards modernity'*. At the close of this period we witness this interior/exterior split.

So where has this long period (late Middle Ages/Renaissance) left Western spirituality in terms of the world's relationship to the transcendental?

A lingering sense of the inaccessibility of a transcendent God

In spite of the growing humanist movement there does seem to be some evidence in this period of man's preoccupation with Sin and the inaccessibility of a *transcendent* God. As I suggested near the end of the discussion of the high Middle Ages we still see, during the late Middle Ages, a sense of a transcendent God and in some quarters a growing sense of a great divide between a transcendent God and man.

Armstrong (1993, p.274) feels that because the men of the Renaissance were deeply aware of the fragility of human knowledge and their growing sense of sin it created a '*vast distance between man and God*'.

Tarnas (1991, p.211) acknowledges that Petrarch's '*demands of his religious temperament were in continuous creative battle with his desire for romantic and sensuous love, for secular activity in diplomatic and courtly circles, for literary greatness and personal glory*'. Armstrong (1993, p.274) further evidences this feeling of distance by telling us that men, such as Coluccio Salutati (1331-1406CE) and Leonardo Bruni (1369-1444CE), both saw God as utterly *transcendent and inaccessible* to the human mind.

And, indeed, why wouldn't this be the Western sense; not only at this period in history but continuing into the future? Western Europe had been imbued with the theology of a *transcendental* God, Original Sin and the 'Fall' for well over five centuries. It had become part of the cultural norm, part of the Western psyche. Although Armstrong (1993, p.274) does point out that there were some who were much more confident in humanity's ability to understand God. Her example is a German philosopher and churchman Nicholas of Cusa (1401-64CE), although she states that his attempt to use mathematics to comprehend the mystery of the Trinity was of little religious consequence, his conviction that '*God embraces everything, even contradictions*' reinforced the Greek Orthodox perception that '*all true theology must be paradoxical*'. This by no means reflects what seems to be the either/or mentality of modernity. Armstrong continues by saying that as a spiritual teacher, '*Nicholas was aware that the Christian must "leave everything behind" when he sought to approach God, and "even transcend one's intellect" going beyond all sense and reason*'.

This may be true. However, thanks to the likes of Ockham, as Tarnas suggests, there had been an irrevocable break in the link between theology and philosophy, between faith and reason, between being and concept.

This schism, I believe, would set in place a powerful tension for Western humanity to grapple with in the centuries to come.

On one hand Western civilization was beginning to see the shining promise of their intellect (mind) as a way of understanding and therefore controlling the world around them; but on the other hand, in terms of spirituality (spirit, soul) we see an embedded psyche as having no real control at all because humanity had fallen from the grace of God; born of Original Sin; forever *alienated* from the core of their existence with no hope of real connection.

This sense of disassociation may have been a contributing factor to what some see as the pathology of modernity. Charles Tart is quoted in Vaughan (1995, p.29) as saying *'Modern life is characterized by fundamental conflicts between religious worldviews that see humans as spiritual beings in a meaningful cosmos and a scientific worldview that sees physical matter and physical energy as the only reality'*. Tarnas (1991, p.285) asserts that, although there appears quite a sharp distinction between the modern worldview and what had gone before, in reality throughout modernity the prior Judaeo-Christian perspective *'continued to play a major role in the culture's understanding, if often in a latent manner'*.

We have seen the Aristotelian rational mind, in terms of knowledge of the natural world, exercised to exhaustion by the Scholastics exemplified by Aquinas and Ockham; we have seen the spiritual heart rise from Rhenish mystics exemplified by Eckhart; and man's imagination being pronounced the pinnacle of epistemology and the growing appreciation for the divine immanence of the nature of man. As we have seen Tarnas (1991, p.216) suggests *'Humanism had given man new dignity, nature new meaning and Christianity new direction'*. All this is what sets the stage for Western culture to herald in the period labelled modernity; with its ensuing, as Scruton (1994, p.1) suggests, cultural and intellectual episodes, (that is, notably the Enlightenment which he suggests began in the 17th century and culminated in the French Revolution (1789-1799CE)).

2.1.5 Modernity (Circa 1500 - 1970 CE)

Under the influence of modernity Western society began and continued to escalate a devout faith in reason and what it saw as the resulting progress. This heightened

belief in reason emerged from the growing assumption that the world is a (mechanistic) system to be controlled and the more we know about it the more control we will have over it. This way of seeing the world around us is commonly referred to as positivism. Johnson and Duberley (2000, p.37) claim it *'still remains a significant influence in the social and natural sciences'*, empiricism and science.

One might ask where spirituality or God figured in this period. As Armstrong (1993, p.294) suggests these immense shifts and changes: *'affected the way men and women perceived themselves and made them revise their relationship with the ultimate reality that they traditionally called "God"'*. Armstrong continues to say that although atheism was not particularly tolerated during this period *'The old "proofs" for God's existence were no longer entirely satisfactory, and natural scientist and philosophers, full of enthusiasm for the empirical method, felt compelled to verify the objective reality of God in the same way they proved other demonstrable phenomena'* (ibid:296).

One of the consequences of modernity was the staggering pronouncement of science that one of the most persistent ideas in the history of humanity (that is, the existence of some kind of spiritual dimension) was just a figment of the imagination in the mind of the believer.

Wilber (2000, p.55) states that during this period spirituality was relegated to no more than *'a deep confusion'* which humanity had held for close to a million years and was replaced by modernity's *'pledged allegiance to sensory science'*. He goes on to argue that this notion was reinforced by Freud proclaiming spirituality to be nothing but a *'wish-fulfilment of infantile needs'*; by Marx suggesting it was *'an opaque ideology'* for oppressing the masses; or Feuerbach's not so damning proclamation that it was merely a *'projection of human potentials'*. De Quincey (2000, p.4) adds to this by suggesting that science had left us with a *'desacralized and dispirited world'* through its fundamental beliefs about the nature of the world and what we can know about it which was based on assumptions grounded *'in the metaphysics of matter-in-blind-motion, of reductionistic mechanism and materialism'*.

In Wilber's terms, modernity fervently reduced the individual 'I' which it had fought so valiantly to free from the restraints of the collective 'We' in pre-modernity and proceeded to reduce it to the objective separateness of the 'It'.

There seems to be a paradoxical inheritance from the Enlightenment which gained momentum throughout the ensuing decades of modernity. The paradox is that the empirically interlocking order of universe (holism) left the self-defining autonomous

individual (subject) perceiving this masterpiece with no real way to participate in the perfect objective world governed by causality. Where did the subjective actually fit into the perfectly whole and objective world that they had managed to describe in the first place? As Wilber (2000a, pp.440-1) states, *'The I and we (subjective) could find no room in the inn of interwoven its (objective).'*

However, modernity freed Western man from individual obscurity which had resulted from the domination of the collectivity of belief and behaviour. Under modernity this domination began to be seen as the metaphysical parading around in the guises and under the auspices of organized religion – the church. Other factors contributing to domination were the assumptive norms established by the state, the monarchy or any form of herd mentality. As Wilber (2000, p.69) suggests this: ... *'meant that science's investigation of objective truth was no longer subservient to dictates of church or state'*. He goes on to refer to the contribution of science during the period of modernity in the fields of physics, medicine, biology, and technology which he suggests *'within the span of a mere few centuries, would, among other things, extend average lifespan around the world a staggering several decades'*.

What this 'differentiation' meant to individuals and science was the ability to explore their own truths without the fear of 'Inquisition-like behaviour' from church authorities – which meant torture and/or imprisonment and death.

As the 20th century advanced, matter reigned supreme; Nietzsche (1882CE) had proclaimed that God was dead (Armstrong 1993, p.356); according to secular humanism, man was the ultimate intelligence (Tarnas 1991, p.286); and Western humanity had been declared finitely omnipotent.

Then why in a world such as this was there, as Tarnas (1991, pp. 388-89) suggests, an atmosphere where Westerners felt that they no longer had an infinitely determined essence^x (only his/her existence was a given – with nothing at either end); where his/her infinite aspirations were countered by finite human possibility. God was dead (and there seemed no compelling philosophical argument to counter this) so there was no longer the security or anchor of a transcendental guarantee for a fulfilling life nor was there any infinite life design or purpose. There was no ultimate meaning.

^x Almaas, A.H. (1996:439-440) in the book entitled 'The Point of Existence' Shambhala Publications, Boston, USA states that many spiritual traditions including Christianity posits this as the absolute ground of Being or as he calls the 'The Essential Identity.' On page 217 he argues that the disconnection/alienation of the self from its essential presence: 1. feels like the very core of the self is yanked out from within it; 2. results in the loss of the sense of value and self-esteem; and 3. results in a sense of deficient emptiness – the loss of a sense of self, of identity.

The only meaning that was available was the day-to-day meaning of life – the struggles, the momentary joys, the conflicts, the guilt to mention just a few.

Individuals were finally free and in control but decidedly on their own. For some the cons of this freedom and self-control far outweighed the pros. As Tarnas (1991, p.388) suggests some individuals began to feel an overwhelming sense of alienation from the world that Western thought had created. There was a feeling of '*spiritual emptiness and ontological insecurity, the void of absolute values or universal contexts*' and this sense was fully brought to light by the existentialist movement.

Issues arising from the literature review thus far - a discussion

There are several issues that come out of the literature review thus far that strongly impact on the focus of this thesis. One is the Western concept of self; the second is this self's understanding of the relationship to the world around them; the third, which underpins the first and second, is the apparent growing sense (20th century) of freedom/control vs. a sense of alienation (not only in ontological terms but also in relationship with the world around them) as well as the apparent loss of meaning and purpose which will be pursued later in this thesis.

Tarnas (1991 pp.393-94) plots the Western course during the modern era clearly. He suggests that we go from energetic confidence in our: powers and spiritual potential; capacity for knowledge and mastery of nature; and a sense of progressive destiny, to what may appear to be the opposite condition: a devastating sense of '*metaphysical insignificance and personal futility, loss of spiritual faith, uncertainty in knowledge, a mutually destructive relationship with nature, and an insecurity about the future of man*'.

And from this latter sense the post-modern mind came into being.

2.1.6 Post-modernity (Circa 1970 - Present)

In terms of spirituality Tarnas (1991, pp.403-404) acknowledges that the '*secularizing and pluralistic developments*' over the modern and post-modern eras has resulted in institutionalized religion (Church) declining, spiritual sensibility seems to have been revitalized by the intellectual ambiguity of post-modernity finding new forms of expression as well as new sources of inspiration. Spiritual anomie has resulted in spiritual autonomy, a sense of freedom for the individual to work out their own relationship with the '*ultimate conditions of human existence*'. There is an emerging awareness of self-responsibility and capacity for self-transformation in both the existential and spiritual response to life.

Saying that, the concept of *the death of God* is being seen by some as a positive move permitting a more authentic experience of the spiritual, the mysterious, and the awe-inspiring. As Armstrong (1993, p.382) points out, quoting Paul Tillich (1868-1965CE), the historic sense of a Personal God deserves to die. She goes on to say that if God is seen as a '*self in his own world, an ego that relates to a thou, a cause separate from its effect, "he" becomes a being, and not Being itself*'.

So the ushering in of the relative and pluralistic post-modern has brought a sense of freedom in terms of spiritual exploration and expression, but this needs to be countered by the fact that (as Tarnas suggested above) many of the historical spiritual perspectives linger still because they are deeply embedded in the Western psyche. Does this suggest that to some extent (to varying degrees of consciousness) there is still a sense of existential and spiritual confusion in the minds and hearts of aboriginal Westerners? I recognize this dichotomy within myself. I have had an ongoing dialogue for many years with God (God, life-force, divine or ground of being) in terms of steering the expression of my life. However, it was not that long ago that I realized that when I have these dialogues my eyes shift skyward. At that moment I realized that on some level I still perceive what I believe to be an all-pervasive, connective, divine energy that is in me and all around me is still crystallized (obviously still embedded from my Judeo-Christian background) in an image of a masculine, white dude residing in the sky. Oh well, awareness, I hope, is a beginning of change.

Some of the key themes emerging from the literature review of the historical evolution of Western Spiritual thought

We see at the end of the Late Middle Ages the dichotomy of thought that allows Western humanity, on one hand, to begin to believe not only in their immanent spiritual nature but also in the superior nature of their intellect and its adjacent sense of being able to control the world around them. This is set in the subtly embedded and pervasive Christian notion of being forever separated and alienated from the transcendent core of their existence because humanity had fallen from God's grace and was born of Original Sin. How can humanity have any real control over their environment when they are grasping for a sense of deep and profound connection?

The feeling of alienation and separation was heightened in the age of Modernity when there was a paradox created in the Enlightenment that gained momentum throughout this period. Namely, not only was Western humanity separate from the core of their existence but now they were, through empirically established fact, also

self-defining autonomous individuals (subjective) perceiving the objective world, who were left wondering where they fit in the interwoven mosaic of the objective.

With no infinitely determined essence, no connection to God (who was dead anyway) and the only real thing being material existence western humanity was finally in control. However, there was now no transcendental guarantee for fulfilment or any ultimate meaning.

So the Western view of Spirituality has left us with:

- Tension between the transcendent versus immanent nature of spirituality
- Issues related to western humanity's sense of value (in terms of their sense of omnipotence versus the notion that they are merely born of 'original sin')
- The sense of alienation - both in terms of separation from the transcendent core and the objective world
- Issues of control or lack of it

From this perspective then, what view might give us a more complete way in which to view our spirituality and more specifically spirituality in the workplace. Wilber's four quadrant model gives a framework in which to view individuals' own sense of spirituality and also how they might express that spirituality in the workplace.

Year	Opinion	Theoretical	Research	USA	UK	Other
1994		3		3		
1995						
1996	1		1	2		
1997		1		1		
1998		1		1		
1999	1	13	4	17		1 Norway & USA
2000	1	5	2	4	1	2 Australia / 1?
2001	1	1	2	3	1	
2002		12	2	9	2	2 New Zealand 1 UK/Australia
2003		13	4	12	2	2 Australia / 1 New Zealand
2004		7	3	8	1	1 Canada
2005		1				1 Ireland
Total	4	57	18	60	7	12

Definitional theme	Key aspects	Authors
Spiritual development: (I)	1. Questioning: Identity – Who am I? Who is God? Purpose & meaning	1. Akins (2000)
Spirit/Soul	2. Animating - Spirit [animating force) Soul (animating principle credited with the faculties of thought, action and emotion) – (I&It)	2. Anderson (2000)
Spirituality as a feeling	3. Spirituality is a ' <i>subconscious feeling (I) that energizes individual action (It) in relation to a specific task</i> ' (p.19) i.e. inspired action	3. Dehler & Welsh (1994)
Spirituality and personal beliefs/values	4. An appreciation of one's position (I) in the universe, one's soul, and the role of God is both on a moral and emotional levels 5. Although definition of spirituality vary, they have a the commonality of being concerned with ' <i>living out one's set of deeply held personal beliefs</i> ' (p.385) (I) 6. ' <i>Spirituality is reflected through values such as making a contribution to humankind</i> ' (p.222) (I) 7. Suggests that a common theme of workplace spirituality is to find a ' <i>process (It) of living out our most deeply held values</i> ' (p.9) (i.e. a desire (I) to make a difference (It) and create a meaningful world) (We) 8. Asserts 'rightness' comes from spirituality (I&It)	4. Bierly III, Kessler & Christensen (2000) 5. Lips-Wiersma (2002) 6. Milliman, Ferguson, Trickett & Condemi (1999) 7. Neck & Milliman (1994) 8. Shakun (1999)
SiW and individuals' attitude	9. It is about the individual – their being and character within an org. – motivated by an attitude/belief of love thy neighbour (I&We) 10. Argued that spirituality relates to particular behaviours and attitudes- as a result of their literature review (I&It)	9. Gunther (2001) 10. Tischler, Biberman, & McKeage (2002)
Spirituality and the 'I'	11. Simplistically spirituality can be considered the internal, subjective aspect of humanity (I) 12. Spirit in this research refers to ' <i>that part of the human being which seeks fulfilment through self-expression at work</i> ' (p.12) (I&It)	11. Koch (2002) 12. May, Gilson & Harter (2004)
Spirituality and meaning & purpose	13. Inherent desire to find ultimate meaning & purpose in one's life (I&It) 14. ' <i>An expressed desire to find meaning and purpose in life</i> ' (p.75) (I) 15. Spirit at work is a state that involves a belief (I) that ones work (It) makes a contribution	13. Bradley & King-Kauanui (2003) 14. Chalofsky (2003) 15. Kinjerski & Skrypnik (2004)

	<p>16. Although definition of spirituality vary, they have a the commonality of being concerned with <i>'the process of finding meaning and purpose in our lives'</i> (p.385) (I&It)</p> <p>17. 'Spirituality is the <i>'The Fundamental Basis for ultimate meaning, purpose and responsibility in people's lives'</i> (p.377) (I&It)</p> <p>18. Suggest one of the common themes of workplace spirituality is <i>'expressing a desire to find meaning and purpose in our lives'</i> (p.9) (I&It)</p>	<p>16. Lips-Wiersma (2002)</p> <p>17. Mitroff (2003)</p> <p>18. Neck & Milliman (1994)</p>
Workplace spirituality	<p>19. Recognition of an inner life that nourishes and is nourished by meaningful work (We)</p> <p>20. A <i>'framework of org. values evidenced in the culture that promote employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy'</i> (p.397) (We&Its)</p> <p>21. <i>'Can be defined as the recognition that employees have an inner life that nourishes and is nourished by meaningful work'</i> (p.427) (We)</p> <p>22. State there are 6 key concepts of spiritually-based orgs. – 1.) honesty with self (I) 2.) articulation of the corp. spiritually-based philosophy (We) 3.) mutual trust and honesty with others (I,It,&We) 4.) commitment to quality and service (I,It,&We) 5.) commitment to employees (We) 6.) selection of personnel to match corp. spiritually-based philosophy (Its)</p>	<p>19. Ashmos & Duchon (2000)</p> <p>20. Krahnke, Giacalone & Jurkiewicz (2003)</p> <p>21. Milliman, Czaplewski, & Ferguson (2003)</p> <p>22. Wagner-Marsh & Conley (1999)</p>
Spirituality as a connecting force	<p>23. Unifying all of life</p> <p>24. Spirituality goes beyond <i>'seeing individuals as separate entities who try to reach a mutually satisfactory arrangement'</i> (p.52) (I & It)</p> <p>25. <i>'Transforming power'</i> (p.75)</p> <p>26. spirit refers to <i>'the vital energizing force or principle in the person, the core of self'</i> (p.11) (I)</p> <p>27. spirit at work is a state with a sense (I) of connection to others (We) and common purpose (We) and a connection to something larger than self</p> <p>28. The way an individual lives out (It) his or her sense (I) of interconnectedness with the world</p> <p>29. states that <i>'if a single word best captures the</i></p>	<p>23. Baker (2003)</p> <p>24. Cacioppe (2000a)</p> <p>25. Chalofsky (2003)</p> <p>26. Fairholm (1996)</p> <p>27. Kinjerski & Skrypnek (2004)</p> <p>28. Howard'(2002)</p>

	<p><i>meaning of spirituality and the vital role it plays in people's lives (I), the word is interconnectedness' (p.358)</i></p> <p>30. Mitroff states emphatically that when asking his interviewees what meaning spirituality had for their lives he declares <i>'everyone – repeat everyone! – had the same definition: spirituality is not only the intense feeling (I) of being totally integrated as a whole person (I), but also the feeling (I) of being totally connected with everything else in the universe' (p.377)</i></p> <p>31. Argues that research participants defined spirituality as <i>'being connected with one's complete self (I), others (We), and the entire universe'</i></p> <p>32. A feeling of <i>'interconnectedness with oneself (I), with others (We) and the entire universe' (p.7)</i></p>	<p>29. Garcia-Zamor (2003)</p> <p>30. Mitroff (2003)</p> <p>31. Mitroff & Denton (1999a)</p> <p>32. Vega (2002)</p>
Spirituality and transcendence	<p>33. Spirituality is a <i>'fundamental dimension' of an individual that is 'oriented towards transcendence' (p.90)</i></p> <p>34. The <i>'unique and personal inner experience of and search for the fullest personal development (I&It) through participation into the transcendent mystery' (p.345)</i></p> <p>35. Spirituality whether it be in the workplace or not is the integration of the individual's self (I&It) with the known world and beyond (i.e. higher power, God, universal spirit)</p> <p>36. Spirituality is beyond a search for meaning & purpose because <i>'it embraces additional transcendent elements that move the individual to reach beyond the concerns of the self' (p.703)</i></p> <p>37. Spirituality is a <i>'personal quest for understanding answers to ultimate questions about life, about meaning, and about relationship to the sacred or transcendent' (p.85) (I&It)</i></p> <p>38. Spirit at work is a state that has a sense of perfection and transcendence</p> <p>39. Spirituality can be <i>'characteristically described as the inner experience of an individual when he sense a Beyond' (p.5) (I)</i></p> <p>40. Suggest that part of the one prominent view that defines spirituality is <i>'the attraction and movement of the human person toward the divine' (p.9) (I&It)</i></p>	<p>33. Coghlan (2005)</p> <p>34. Delbecq (1999)</p> <p>35. Kale & Shrivastava (2003)</p> <p>36. Kendrick & Robinson (2000)</p> <p>37. King & Crowther (2004)</p> <p>38. Kinjerski & Skrypnek (2004)</p> <p>39. McCormick (1994)</p> <p>40. Neck & Milliman (1994)</p>

Of the seventy-nine articles used in this literature review sixty-nine were used for this section of the review. The table below delineates the rationale for excluding the ten articles not used in the analysis of the literature in terms of Wilber's four quadrant model.

	Author and Article title	Year	Rationale for not using in Wilber four quadrant analysis
1	Anderson, P., <i>this place hurts my spirit!</i>	2000	Used in literature review section: Cross-pollination of terms Rationale: Although this article does touch on some relevant issues to SiW, that is, looking at individuals from the perspective of spirit and soul within an organisational context, its prime focus is on the issues of soul and spirit (and not SiW specifically). Therefore, I decided it would not be included in terms of the analysis with respect to Wilber's four quadrants
2	Bell, E., and Taylor, S. <i>From outward bound to inward bound': the prophetic voices and discursive practices of spiritual management development</i>	2004	Used in literature review section: The discourse on alienation Rationale: The focus of this article <i>Spiritual Management Development</i> although touching on some relevant issues to SiW, that is, organisational culture this article does not directly link their propositions to SiW and therefore was excluded from the Wilber four quadrant analysis
3	Benefiel, M. <i>Mapping the terrain of spirituality in organisations research</i>	2003	Used in literature review sections: Implications of issues of SiW definition and current/future research / SiW – measurement, research rigour and models of research Rationale: Although this article was used in the above discussions in the literature review, its prime focus is on research methods . Therefore, I decided it would not be included in terms of the analysis with respect to Wilber's four quadrants
4	Bierly III, P. E., Kessler, E.H., Christensen, E.W. <i>Organisational learning, knowledge and wisdom</i>	2000	Used in literature review sections: Views on differences/similarities of spirituality and religion / SiW literature – the discourse on the transcendent/immanent schism Rationale: Although this article was used in the above discussions in the literature review, its prime focus is on wisdom and not directly SiW. Therefore, I decided it would not be included in terms of the analysis with respect to Wilber's four quadrants.
5	Boozer, R. W. <i>Spirituality in management education</i>	1998	Rationale: The focus of this article is spirituality in management education . Although touching on some relevant issues to SiW, that is, the question 'Are there aspects of managing that are likely to evoke more spiritual issues than other aspects?', this article does not directly link their propositions to SiW and therefore was excluded from the Wilber four quadrant analysis. <i>Note: Additionally this article was not used as a reference in the literature review at all.</i>

6	Brandt, E. <i>Corporate Pioneers Explore Spirituality</i>	1996	<p>Used in literature review sections: Exploration into the reasons behind the increased interest in SiW / Views on differences/similarities of spirituality and religion</p> <p>Rationale: Although this article was used in the above discussions in the literature review, its prime focus is on spirituality/religion debate and the reasons for the growth of interest in SiW. Therefore, I decided it would not be included in terms of the analysis with respect to Wilber's four quadrants</p>
7	Darwin, J. <i>Embedding Spirituality in Strategic Thinking</i>	2002	<p>Used in literature review section: Exploration into the reasons behind the increased interest in SiW</p> <p>Rationale: This article discusses a broad spectrum of issues relating to SiW, (e.g. the reasons for the increased interest; the fear of irrationality; the spirituality/religion debate). Additionally, the author mentions that Wilber's 'all level all quadrant' approach must be taken when looking at SiW. However, because of its broad conceptual nature and its research focus on developing a 'scientific research programme' to take the debate around SiW forward I have decided not to utilize it within the context of the Wilber four quadrant analysis.</p>
8	Fornaciari, C., Lund-Dean, K. <i>Making the quantum leap: Lessons from physics on studying spirituality and religions in organisations</i>	2001	<p>Used in literature review section: SiW – measurement, research rigour and models of research</p> <p>Rationale: Although this article was used in the above discussions in the literature review, its prime focus is on research methods. Therefore, I decided it would not be included in terms of the analysis with respect to Wilber's four quadrants.</p>
9	Lund-Dean, K. <i>Systems thinking's challenge to research in spirituality and religion at work: An interview with Ian Mitroff</i>	2004	<p>Used in literature review section: Implications of issues of SiW definition and current/future research</p> <p>Rationale: Although this article was used in the above discussions in the literature review, its prime foci are on definitional issues and research methods. Therefore, I decided it would not be included in terms of the analysis with respect to Wilber's four quadrants.</p>
10	Lund-Dean, K., Fornaciari, C., McGee, J. <i>Research in spirituality, religion, and work: Walking the line between relevance and legitimacy</i>	2003	<p>Rationale: This article does touch on some relevant issues to SiW. However, some of the tenets raised echo themes raised in an earlier publication by Fornaciari, C., Lund-Dean, K. (2001) which was referenced in the literature review. Additionally, like its predecessor this article's prime focus is on research methods. Therefore, I decided it would not be included in terms of the analysis with respect to Wilber's four quadrants</p> <p><i>Note: Additionally this article was not used as a reference in the literature review at all.</i></p>

Email request sent to potential interviewees in first organisation

-----Original Message-----

From: Garrett-Harris, Ruth
Sent: 08 October 2003 11:02
Subject: Requesting interview for PhD research

Hi.

My name is Ruth Garrett-Harris and you may, or not, remember me sending around a questionnaire in June about 'Spirituality in the Workplace' - the subject of my PhD.

In that questionnaire I asked participants to name individuals within 'X organisation' that they would describe as spiritual.

You were one of those people named. And I would be most grateful if I could share an hour of your time to do an interview with you.

Could you please let me know if you are willing to be interviewed and, if you are, when you might be available.

Wednesdays and Fridays would be preferable for me - as I teach on the other days. However, saying that there are times on Monday (after 3:30), Tuesday (after 2:30) and Thursday (after 2:00) that I could do.

Thank you so much for your time. I appreciate you have a busy schedule already.

Cheers Ruth

Email request sent to potential interviewees in second organisation

Quoting "Garrett-Harris, Ruth" <R.Garrett-Harris@shu.ac.uk>:

Hello. Please allow me to introduce myself.

My name is Ruth Garrett-Harris and as you may, or not, remember I sent an email questionnaire around your organization concerning 'Spirituality in the Workplace' [the subject of my PhD] in September of this year.

In that questionnaire I asked respondents to name individuals who they thought of as spiritual. You were one of those people named. The next, and vital stage, of my research is to seek interviews with yourself to enrich my understanding of Spirituality in the Workplace.

Therefore, I would be grateful if I could share no more than an hour of your time to do an interview with you. Could you please let me know as soon as possible:

1. If you are willing to take part in a one-to-one interview

2. And, if so, when in January-February 2004 would you be available

I will be arranging most of the interviews to take place at 'X' - because I will be travelling from Sheffield and am not very familiar with 'X'. However, saying that your input to this research is highly valued and therefore I could try to see you at your specific location.

Thank you so much for your time. I appreciate you have an already busy schedule.

If you have any other questions about the research before agreeing to meet with me please do not hesitate to contact me via return email.

Cheers Ruth

The script of what was outlined to the interviewee prior to the commencement of the interview

Title of Research

An Individual's Spirituality in Relationship to Self, Others and Organisation:
Phenomenological exploration

Aim

To explore individuals' experiences of their spirituality and its expression in and value to organizational life

Purpose of the study:

- This is a pilot study so its prime purpose is to work out the kinks before entering into the main body of my research.
- However, the information gathered in this interview may be used in an anonymous way in the main body of my research findings.

Do I have your permission to tape the interview and use the information gathered (if needed) in the main body of my research findings. Can I also have your permission to make notes along the way.

Yes No

Thank you

4.3.6 Stage 6 – Undertaking Phenomenological interpretation of interview transcripts

4.3.6.1 Overview

This is the expanded version of what is presented in the body of the Chapter 4 (without figure 7).

For Stage 6 I decided to keep a log of reflections as I proceeded in order to describe and delineate issues that arose.

Some readers might see the folly of not presenting the interpretative process in a seamless and 'wartless' fashion. The detail of this reflection would act as an audit trail in terms of the thoughtfulness and rigor of the method chosen and executed to interpret the interview transcripts.

What follows is a reflective, theoretical and procedural discourse on each of the progressive steps of the Stage 6 exploration.

Format of this section

This section is broken down into the following sections:

- **Reflections** –will describe the issues that have arisen and how I have addressed them. These sections will be demarcated in coloured boxes.
- **Theory** – theory relevant to each of the 7 steps in this Stage will be discussed
- **Method** - at intervals throughout this section the 'how' will be outlined to illustrate the practical steps taken in this phenomenological study
- **A note to the reader** – these are used to draw the reader's attention to specific points/issues that I want to make in relation to the interpretative process
- **Illustrative examples** – using one or more of the interviews a visual illustration will be given to aid the reader's understanding of what the outcomes of certain steps in the analytical process 'look like'. These examples will be referenced within this section but appear in full in the appendices.

11 October 2005 - Initial reflection of phenomenological interview interpretative process

Reflection: This phase of my research is both crucial and challenging; specifically *how* do I create and apply an appropriate process which consistently and adequately represents the life-world of interviewees that are deemed to be spiritual by others in their respective workplaces. Moreover, how do I, without prejudice, uniformly break down the data each respondent provided with the eventual view of creating not only succinct and accurate life-worlds for each interviewee but ultimately some thematic picture of their collective life-worlds.

What I wanted was a 'foolproof' step-by-step process neatly outlined by other phenomenological researchers who had gone before me. This however was not to be found.

The philosophical study of phenomenology outlined in my methodology section had done little to prepare me for the practical aspect of creating a method of explicating the phenomenological life-worlds of the interviewees. In other words I had grasped the '*what*' of phenomenology but not the '*how*'.

In contrast to the wealth of sources on the philosophy of phenomenology there seemed to be a dearth of literature which gave a step-by-step process of interpretation. This lack was echoed by Turner (2003, p.18) when quoting Roberts and Taylor (1998, p.109) '*many of the so-called phenomenological methods leave prospective researchers wondering just what to do*'. Further Turner (2003), quoting Caelli (2001), argues that researchers '*must look long and hard to find materials to assist them in developing their research plans*'.

This added to my anxiety to 'get it right' in terms of the interpretation of the interviews from the outset as I didn't have the time or inclination to go very far down this track without being clear about an appropriate process. This anxiety was heightened by the understanding of the criticism of qualitative methodology that it sometimes had an apparent lack of rigour. Rigor, of course, would/should include a full description of the steps a researcher takes in the analysis process. On the other hand, Clavarino, Najman and Silverman (1995, p.224) quoting Buchanan (1992, p.133) are arguing that the quality of qualitative research cannot be determined by prescribed formulas (processes), rather '*its quality lay in the power of its language to display a picture of the world in which we discover something about ourselves and our common humanity*'. Even so I decided that this piece of research would (as rigorously and succinctly as possible) follow a clear and consistent process.

Peter Ashworth, from Sheffield Hallam University, an established phenomenological researcher, gave some direction of where to begin to search out this 'practical guide' that I was looking for by suggesting an article by Colaizzi (1978), *'Psychological Research as the Phenomenologist Views It'*.

Another benefit derived from the meeting with Peter was to give me some confidence that my sense of being overwhelmed with the task in front of me was normal and part of the process. An off-hand comment that Peter made bolstered my wish to continue to search for the 'how' of the phenomenological process – he simply said *'at least you are asking these questions before you start the process; this is a good sign'*.

Another source which assisted in creating an adequate phenomenological process was Moustakas (1994) with his examples addressing phenomenology from various perspectives.

My search led me to not only Colaizzi (1978) and Moustakas (1994) but also Giorgi (1985), Hycner (1985) and Kvale (1996). Additionally my search led me to a very helpful article by Devenish (2002) in the Indo-Pacific Journal of Phenomenology where he outlined similar difficulties to those I was encountering in 'getting started' on my journey.

Method: steps to create an initial interpretative way forward

Using the above authors I explored their collective approaches to practical processes of interpreting interviews in phenomenological research. This was done to explore both the similarities and the differences in their processes.

Colaizzi (1978) describes 7 steps; Moustakas (1994) in his modification of Stevick (1971), Colaizzi (1973) and Keen (1975) describes 9 steps; Moustakas (1994) in his modification of van Kaam (1959, 1966) describes 8 steps; Giorgi (1985) describes 4 steps; Hycner (1985) describes 14 steps while Kvale (1996) describes 5.

The steps that follow are a collage of their respective processual viewpoints that I believe will culminate in the ultimate goal of this research which is to represent the individual and collective life-worlds of the interviewees in an accurate way. This in turn will lead both researcher and reader to better understand the focus of this research.

Borrowing a concept from Devenish (2002) I have developed an initial research key (which will most likely evolve over the interview interpretative process) to assist in

interpretation of interviewee's views and ultimately to ensure that any eventual 'meaning units' created are directly aligned with the original research questions.

17 November 2005 - Further general reflection on practical process of interpreting interviews

Reflection: Today I believe I am beginning to understand and crystallize a method that is congruent with phenomenology.

As I have suggested before there doesn't seem to be a clear and detailed account of what is meant by and required for each of the steps in the distillation of and rebuilding of the aspects of the interviewee's phenomenological experience.

I realize that this seeming confusion coupled with my desire to 'get it right' has to some extent crippled my progress thus far.

What has helped in getting some clarity is Devenish's (2002) distilling the of 'breaking down' and 'building up' into two main Stages. Stage one of the transcript analysis has to do with the individual which he calls the idiographic mode. The second stage of the transcript analysis has to do with the formulation of general or scientific laws which he calls the nomothetic mode.

At this juncture of the interpretative journey thus far (11 October 2005 to 17 November 2005), I have now ascertained the key steps for Stage 6 (idiographic mode – see Figure 6, Stages in the design and conduct of this phenomenological study) to give a succinct and accurate description of the interviewees' life-world which is illustrated in the diagram below.

A note to the reader: You will realize that I did not begin to glean clarity about the process in its entirety until I was a month into the process, that is, until I was nearing completion of Stage 6: Step 2 – but I needed to grasp the nettle and start the process not knowing where I would end up.

09 December 2005 - General observation of the interpretative process

Reflection: what I have been noticing during the interpretative process up to this juncture is that, try as I may to avoid forming any sense of collective central themes that may be coming out of the interviews, I am finding this quite difficult. One of the ways that I interact with the world is quickly to identify patterns – which may be inherent or something that I have honed over the years. I have found it increasingly difficult to simply go through the steps of the interpretative process without gleaning what I consider to be an occasional ah ah! in terms of the emergence of themes.

Each time I have noticed this happening I have attempted to 'park' the perceived connection and carried on with the process. However, it does leave me to wonder if I have consciously or more unconsciously been 100% successful in this endeavour. This in turn leads me to wonder if these connections are at some level now influencing what I include as relevant within the continuing interpretative process.

What follows is a more detailed look at Stage 6 through each of the steps 1-7 outlined above.

4.3.6.2 Stage 6: Step 1 – getting a general 'feel' for transcribed interviews

Stage 6: Step 1 - *Theory*

In the first instance Colaizzi (1978), Giorgi (1985), Hycner (1985), Kvale (1996) and Moustakas (1994), suggest that the transcription of interviews should be read and re-read in order to get a general sense of the whole statement made by the interviewee.

This phase is not to be taken lightly. It is crucial that the interviews are read and understood by the researcher from the perspective (as much as it is possible to bracket one's own perspective) of the interviewee. Therefore even at this early phase I am reminded of the importance of allowing the interview content to speak from its own place.

Stage 6: Step 1 – *Reflection (14 October 2005)*

Took initial reference key below and attempted to get a general feel for Interview 'A' (took almost 6 hrs) using the areas outlined in this key.

Stage 6: Step 1 - *Method*

Creation of an initial Research key (14 October 2005)

A research key will assist the initial interpretative process of the interviews. To begin it is important that meaning statements must be related to the research question being posed. Therefore to relate the initial creation of meaning units which is the second phase of the interpretative process I will create a research key which will consistently align the initial investigation to the specifics of the research questions which are:

- Exploring how individuals, nominated as spiritual by others, interpret and give meaning to how their spirituality affects:
- Themselves – in terms of how the individual thinks and feels about the expression of their 'spirituality' in the workplace (which includes the underpinning beliefs and values of that expression)

- Others - in terms of how the expression of spirituality effects the individual's professional relationship and interactions with others within the organisation
- The organisation

Initial research key:

1. Themselves:

- 1.1. Underpinning beliefs about themselves – sense of self
- 1.2. Significant influences on beliefs and values
- 1.3. Thoughts and feelings about being nominated as spiritual
- 1.4. What spirituality means to them
- 1.5. What being spiritual in the workplace means to them
- 1.6. How they express that spirituality
- 1.7. Examples

2. Others

- 2.1. Underpinning beliefs about others
- 2.2. Underpinning beliefs about their relationship to others
- 2.3. How they think or feel about the effect their expression of SiW has on others
- 2.4. Examples

3. The organisation

- 3.1. Underpinning beliefs about organisation
- 3.2. Underpinning beliefs about their relationship to organisation
- 3.3. What effect they believe their spiritual practice has on the organisation – if any
- 3.4. Examples

4. Other issues not covered by the above (to be developed by researcher at a later stage in terms of their significance to the research)

Using the above to gain some general sense of the life-world of each of the interviewees has worked to some extent. However, I have noticed quite a few overlaps in recording interview segments in some of the areas covered by the initial research key. What I mean by this is that interviewee responses do not naturally, easily or neatly 'slot' into the categories above.

A note to the reader: From the reader's perspective a question that may be lurking is why create a research key at this stage of the process, when the intent of Stage 6: Step 1 is to simply get a general sense of the life-worlds of each of the interviewees. For me, however, the simple act of reading is not as rich a method of beginning to glean understanding as in the case of some other researchers. I find that 'jotting down' some elements of the interviewee's contribution in terms of their experience helps me to begin to get a deeper sense of their life-worlds. The research key and ensuing tables are an electronic form of 'jotting down' in the margins of the transcribed interviews.

Below is a partial example of Interview 'A' (see Appendix 7 for a fuller example of the output of this part of the process). Interviews 'B' to 'V' take a similar format.

Stage 6: Step 1 – Illustrative example – General flavour of Interviewee 'A' (14 October 2005)

Interviewee - A

1.1 Beliefs about self and other

Question	Belief about - self	Belief about – self & other	Belief – about other	Behavioural – self	Behavioural – self & other	Behavioural - other	Behavioural - Institutional
<i>How do you think the whole concept of choice comes into this?</i>		<i>I believe that we have freewill. I believe that one of the things God gives us is choice and that we can exercise thatbut there are also realistic constraints that people need to work on and be aware of</i>	<i>... but that I also know that, I am aware that there are factors around people, that influence the freedom they have ...But I also think that for some people that the constraints are more imagined than real and part of working with people is helping them get rid of them</i>	<i>Primarily I'm a Careers Adviser, so much of what I do with people is actually working in this whole areas of what would you like to, what's possible to do, what's in the way, how do we get rid of the things that are in the way – so that whole approach</i>	<i>....and that we can exercise that</i>		

Interviewee - A

1.1 Beliefs about self and other

Question	Belief about - self	Belief about – self & other	Belief – about other	Behavioural – self	Behavioural – self & other	Behavioural - other	Behavioural - institutional
<i>So in terms of, before we move one, in terms of this whole concept of spirituality, from a personal perspective, are there any other sorts of beliefs that you haven't talked about yet?</i>	<i>and I kind of, I'm not sure if this is to do with spirituality because I think it fits into something to do with me and why I feel able to be calm and I think the reason I feel able to be calm is because of my beliefs. Because I just believe that God is there and God's good and so on</i>			<i>... just believe that God is there and God's good and so on and I'm the kind of person who, if there is a crisis is going on, if it's student things, I can say it's not that important, calm down and that's what I do a lot, or so people tell me</i>			

Stage 6: Step 1 – Method

Creation of an initial Research key – Further reflection and development (29 October 2005)

I have just finished the initial read-through of interviews and some things have come to light.

The original research key that I developed before starting (see 11 October 2005 - Initial reflection of phenomenological interview interpretative process) to read the transcripts missed the sense that interviewees would also - when talking about their beliefs around spirituality and SiW - include general terms like 'people' therefore it was necessary to add a new category to the research key which encompassed this element. Therefore I have now added a 'Self/Other' category – specifically 2.1 beliefs about self/other 2.2 behaviours relating to and expression of those beliefs and 2.3 examples of any related behaviours (see Appendix 8 for revised research key).

Stage 6: Step 1 – Reflection (29 October 2005)

I recognise that when the interviewee is talking about 'people' I am making two assumptions: 1) that they include themselves in that category and 2) that they include others in that category.

Another issue for me to think about is the area of 'examples' (which for now is categorized as 1.7; 2.3; 3.4; 4.4) however I am not convinced that this should in fact be a category at all but just used to illustrate what is meant by what the interviewee is

talking about in the other categories – that is, there could be ‘examples’ attached to each of the other categories

On further exploration of the content of interviews – in relation to the enquiry ‘*What spirituality meant to them*’; ‘*What SiW meant to them*’; ‘*What has enabled you to express your SiW*’, and ‘*What effect do you think your expression of SiW has had on self, other and the organisation*’; I began to see that under these categories there could be a further breaking down into:

- **Beliefs:** Belief about self / Belief about self in relationship to other / Belief about other / Belief about other in relationship to self/other (*see assumptions above*) / Belief about self/other (*see assumptions above*) / Belief about self/other in relationship with self/other / Belief about organisation
- **How the interviewee saw any or all of those above beliefs translating into behaviour of:** Self / Other / Self/other / Organisation
- **Examples of those behaviours:** Self / Other / Self/other / Organisation

I have decided, for now, to keep the category of ‘example’ as teasing these out of the transcripts and documenting them may assist future steps in Stage 6 of this process.

4.3.6.3 Stage 6: Step 2 – identifying discriminating/general meaning units or ‘GMUs’

Stage 6: Step 2 - Theory

Hycner (1985) argues that at this stage the identification of emerging specific units of meaning is done in general terms only. In other words it is done with openness and at this point, and does not yet address the research question to the data. He goes on to state that it is a crystallization and condensation of what the participant has said and still uses direct quotes from each of the interviewees.

I have both identified (by using the return key and a number of variations of bullet-points and indentations within the transcribed interviews) and underlined these general meaning units (GMU) under each of the questions posed in the interview. What I mean by this is that I have isolated phrases which appear to have a single meaning for the interviewee in response to each of the questions posed.

Obviously the interview questions posed broadly address the research questions, which might seem contrary to Hycner’s (1985) guidance above. However, to varying degrees, questions were asked in the course of the interviews in order to gain clarity about the issues raised by each of the interviewees. Additionally, the issues raised

by the interviewees did not always easily 'slot' or align neatly and succinctly to either the question posed or for that matter the research questions themselves.

Below is a partial example of Interview 'A' (again I have not illustrated this process for Interview 'A' in its entirety due to the fact that the length of this initial inquiry is 22 pages). Interviews 'B' to 'V' take a similar format.

Stage 6: Step 2 – Illustrative example – General flavour of Interviewee 'A' (29 October 2005)

# in research focus questions meaning unit related to	Question	Direct quote from transcript	Central theme – meaning unit
1. Themselves:			
1.1. Underpinning beliefs about self, other and organisation			
1.1.1. Belief about self	1. We talked as well, it seemed to be the first thing you did say, was this respecting individuality. How do you think – you talked about listening and a few other things under that umbrella, how do you think that effects others?	1. I means it's interesting because I'm a bit of a perfectionist, the other thing if you asked my team they'd say is that I do kind of erupt about things – If I see something being done badly then I'll say – what on earth's going on here So I'm not all sweetness and light at all	
1.1.1.1. How expresses itself behaviourally	1. We talked as well, it seemed to be the first thing you did say, was this respecting individuality. How do you think – you talked about listening and a few other things under that umbrella, how do you think that effects others?	1. ... If I see something being done badly then I'll say – what on earth's going on here But what I have learned to do is to be <u>much more receptive</u> about other people's ideas to things and I'm a bit inclined to defend my own position a bit..... but I'm getting better at saying, 'Good that sounds great – let's give that a go'.	
1.1.1.2. Examples			
1.1.2. Belief about self in relationship to other			
1.1.2.1. How expresses itself behaviourally			
1.1.2.2. Examples			
1.1.3. Belief about other			
1.1.3.1. How expresses			

Stage 6: Step 2 – Reflection (17 November 2005)

I have now read all of the interviews again to get a general feel for their content. In addition, I have now gone through the interviews with the specific aim of 'discriminating meaning units' (Giorgi 1985).

The next part of the process (Step 3) is to go through and number each of the underlined GMU in relation to the categories created in the research key. The purpose for this step is to enable future grouping (sorting) of the interviewee's responses in order to align them more closely with the six research questions posed by this study.

However, before this is done, I must take into consideration some issues that have come to my attention as I have read and reread the interview transcripts up to this point.

Stage 6: Step 2 - Method

Reflection and subsequent development of process (17 November 2005)

As discussed, in the entry of **Stage 6: Step 1 Reflection (29 October 2005)**, interviewees use general terms like 'people' 'you' and other descriptors when talking about their experience of the SiW phenomena. Therefore, to ensure some form of consistency when exploring interviewees' experiences, I have decided to categorize these in the following way; when interviewees use:

1. 'I' = self
2. 'You' = self/other
3. 'A person' = self/other
4. when not specified (that is interviewee talking in general terms) = self/other
5. 'others' = others

Additionally, when the interview is referring specifically to 'other' or the 'organisation' and any implied inter-subjectivity I will categorize that as the inter-subjectivity between 'other' and 'organisation' and self/other – this has been done with the view that the interviewee holds that the inter-subjectivity that they are referring to is not solely and exclusively directed at 'self'. Inter-subjectivity here simply refers to being-in-relationship which is underpinned by the notion that we are not isolated and purely subjective beings and that we exist in a world of relationship; therefore inter-subjectivity relates to the interviewee's perception of that reciprocal relationship between self, other and the organisation.

Stage 6: Step 2 – Further Reflection (17 November 2005)

Once again I recognise that to an extent that I am making assumptions about the use of language that is when people say 'you' do they really mean 'self' or 'other' but the above categorization is an attempt at consistency rather than a definitive attempt to ascertain categorically who is and is not included in the interviewees' view when using those descriptors.

Additionally, I realize that the research key that I had developed previously did not directly relate to the research questions. Specifically, by 'breaking down' the interviewees' experience of SiW in terms of - 'Themselves; Self / Others; Others; The organisation; and Other issues not covered by the above (to be developed by researcher at a later stage)' - didn't directly and/or specifically relate to the research questions being asked.

Therefore I have now revised the research key to incorporate both of the above (that is the self / other / organisational aspects and a more direct relationship to the research questions (see Appendix 9 for revised research key).

4.3.6.4 Stage 6: Step 3 – number each underlined GMU in relation to research key categories

Stage 6: Step 3 - Theory

To reiterate, the next part of the process (Stage 6: Step 3) is to go through and number each of the underlined 'GMU' in relation to the categories created in the research key. The purpose of this step is to enable future grouping (sorting) of the interviewee's responses in order to align them more closely with the six research questions posed by this study. Stage 6: Step 3 will incorporate the following:

- **Stage 6: Step 3a.** go through and number each of the underlined 'GMU' in relation to the categories created in the research key (see Appendix 10 for slightly extended illustrative example)
- **Stage 6: Step 3b.** sort the GMUs into related groups established in the research key (see Appendix 11 for slightly extended illustrative example)

Stage 6: Step 3a – Illustrative example – go through and number each of the underlined 'GMU's' in relation to the categories created in the research key)

Question	Direct quote	Research key #	Counter example of expression of belief available	Example of expression of belief available
expand on what you mean or might mean by spirituality in the workplace	<i>a person conducts themselves in the workplace in a way which is consistent with their wider beliefs and values</i>	1.3		
what might be some of those beliefs and values?	<i>treating each other with respect, with respect for individuality,</i>	1.4		
what might be some of those beliefs and values?	<i>attention to personal growth</i>	1.3.1		
what might be some of those beliefs and values?	<i>recognition that people are at different stages, at different times in their life</i>	1.4		
what might be some of those beliefs and values?	<i>and that the workplace is a setting in which people can achieve growth and that that should be important</i>	1.7		
what might be some of those beliefs and values?	<i>issues to do with more ethical and moral questions about the way in which people are handled and treated in the workplace</i>	1.8a	yes	Yes 1.8.2
what might be some of those beliefs and values?	<i>I thought it would have been better if they'd been treated - what do I mean - charitably, that's patronising, more - with more understanding and so on</i>	1.8.1a		
Right, so for you what I'm hearing here is that this is part of spirituality in the workplace is actually voicing, standing up.... I don't want to use my words	<i>I think my own personal spirituality has developed significantly in the last 15 years and I think it's caused me to be much more aware of work being part of life, part of who I am and how I am</i>	1.1a		
So you've talked about respect for the individual, could you just talk a bit more about what that might look like, how that might be expressed?	<i>listening to people, not interrupting them, not disregarding them</i>	1.4.1		
So you've talked about respect for the individual, could you just talk a bit more about what that might look like, how that might be expressed?	<i>I think that my move to this department was partly inspired by just seeking some kind of greater consistency between my work and the rest of me</i>	1.1.2a		
So you've talked about respect for the individual, could you just talk a bit more about what that might look like, how that might be expressed?	<i>reasons I enjoy this job so much is that I feel that it sits more comfortably with the rest of me</i>	1.1.2a		
So we were just talking about respecting individuality, let's just pick up that thread.... It's about the student support	<i>How spirituality might be manifested in the workplace and I was saying you could have the micro-examples of how you might just interact with somebody right through to the kind of 'What's the purpose of the organisation?', 'What's the purpose of the department?'</i>	1.7.1		

Stage 6: Step 3b– Illustrative example – sort GMUs into related groups established in the research key

Question	Direct quote	Research key #	Counter example of expression of belief available	Example of expression of belief available
Is there anything that you haven't had the opportunity to say today, that you might want to add to the discussion now	<i>I am really conscious that, although I've talked about my spirituality being very tied up with my beliefs and my particular denomination, that doesn't mean that I think it's synonymous with spirituality at all</i>			
So in terms of, before we move on, in terms of this whole concept of spirituality, from a personal perspective, are there are any other sort of beliefs that you haven't talked about yet	<i>I'm the kind of person who, if there is a crisis is going on, if it's student things, I can say it's not that important, calm down and that's what I do a lot, or so people tell me</i>	1.1.1b		
So you've talked about <u>respect for the individual</u> , could you just talk a bit more about what that might look like, how that might be expressed?	<i>I think that my move to this department was partly inspired by just seeking some kind of greater consistency between my work and the rest of me</i>	1.1.2a		
So you've talked about <u>respect for the individual</u> , could you just talk a bit more about what that might look like, how that might be expressed?	<i>reasons I enjoy this job so much is that I feel that it sits more comfortably with the rest of me</i>	1.1.2a		
Right, so for you what I'm hearing here is that this is part of spirituality in the workplace is <u>actually voicing, standing up</u> ...I don't want to use my words	<i>I think my own personal spirituality has developed significantly in the last 15 years and I think it's caused me to be much more aware of work being part of life, part of who I am and how I am</i>	1.1a		
So when you talk about personal growth and learning and all those things, is that something that you do fairly consciously then?	<i>More consciously than I used to, certainly. The training I've had and the work that I do with people has made me just notice more, I think notice more about....</i>	1.1b		
So in terms of, before we move on, in terms of this whole concept of spirituality, from a personal perspective, are there are any other sort of beliefs that you haven't talked about yet	<i>I think that it's helpful if there is calm around people and the feedback I've had from people, tells me that I engender that kind of atmosphere</i>	1.1b		
So in terms of, before we move on, in terms of this whole concept of spirituality, from a personal perspective, are there are any other sort of beliefs that you haven't talked about yet	<i>I think the reason I feel able to be calm is because of my beliefs. Because I just believe that God is there and God's good and so on</i>	1.1b		
expand on what you mean or might mean by spirituality in the workplace	<i>a person conducts themselves in the workplace in a way which is consistent with their wider beliefs and values</i>	1.3		

Stage 6: Step 3 - Method

Reflection and subsequent development of process (20 November 2005)

After going through Stage 6: Step 3a and 3b with the interview A material, I have now added other categories to the list of 17th November in terms of how the interviewees talk about SiW:

1. 'I' = self
2. 'You' = self/other
3. 'A person' = self/other
4. **People = self/other**
5. when not specified (that is interviewee talking in general terms) = self/other
6. 'others' = other
7. **Some people = other**

After going through Stage 6: Step 3a and 3b with interview 'B' I have also added an extra column to the interview table in order to relate each question asked and its response to the specific research area it pertains to that is:

- **SiW: relates to research question 1,2 and 5** – relates to the initial question of what the interviewee means by SiW

- **Esoo: relates to research question 3** – relates to questions about the effect that the interviewee believes their expression of SiW has on self, other, and the organisation
- **Enable: relates to research question 4** – relates to questions about what has enabled their expression of SiW
- **Final SiW: relates to research question 5** – relates to the question that now we have discussed what we have discussed how would they define SiW
- **Ae: relates to research question 6** – relates to the question about whether they have anything else to add about the issue of SiW that they feel they haven't had an opportunity to say up to this point

Stage 6: Step 3– Illustrative example – reflecting the 20 November 2005 revision to this step – see Appendix 12 for slightly extended illustrative example

Question #	Question	Direct quote	Research key #	Counter example of expression of belief available	Example of expression of belief available
3SiW	Right, so for you what I'm hearing here is that this is part of spirituality in the workplace is <u>actually voicing, standing up...</u> I don't want to use my words	<i>I think my <u>own personal spirituality</u> has developed significantly in the last 15 years and I think it's <u>caused me to be much more aware of work being part of life, part of who I am and how I am</u></i>	1.1a		
4SiW	So you've talked about <u>respect for the individual</u> , could you just talk a bit more about what that might look like, how that might be expressed?	<i>I think that my move to this department was partly inspired by just seeking some kind of greater consistency between my work and the rest of me</i>	1.1.2a		
4SiW	So you've talked about <u>respect for the individual</u> , could you just talk a bit more about what that might look like, how that might be expressed?	<i>reasons I enjoy this job so much is that I feel that it sits more comfortably with the rest of me</i>	1.1.2a		
10SiW	So in terms of, before we move on, in terms of this whole concept of spirituality, from a personal perspective, are there are any other sort of beliefs that you haven't talked about yet	<i>I think that it's helpful if there is <u>calm around people and the feedback I've had from people, tells me that I engender that kind of atmosphere</u></i>	1.1b		
10SiW	So in terms of, before we move on, in terms of this whole concept of spirituality, from a personal perspective, are there are any other sort of beliefs that you haven't talked about yet	<i>I think the reason I feel able to be calm is because of my <u>beliefs</u>. Because I just believe that God is there and God's good and so on</i>	1.1b		
10SiW	So in terms of, before we move on, in terms of this whole concept of spirituality, from a personal perspective, are there are any other sort of beliefs that you haven't talked about yet	<i>I'm the kind of person who, if there is a crisis is going on, if it's student things, I can say it's not that important, <u>calm down and that's what I do a lot, or so people tell me</u></i>	1.1.1b		
10SiW	So in terms of, before we move on, in terms of this whole concept of spirituality, from a personal perspective, are there are any other sort of beliefs that you haven't talked about yet	<i>I think that it's helpful if there is <u>calm around people and the feedback I've had from people, tells me that I engender that kind of atmosphere</u></i>	1.3		
1final SiW	So, after all we've discussed, how would you define or could you define or would you even think about defining spirituality at work?	<i>Yes, what I wrote down was what <u>spirituality means</u> to me was an awareness of God or a higher being which impacts on a person's way of life</i>	1.3		

Stage 6: Step 3 – Reflection (06 December 2005)

I have now completed Stage 6: Step 3b for all interviewees. One thing to note is that I have not used section 2. Own expression of 'spirituality at work' - both in terms of beliefs, values and practice (specifically) in the process. At this stage, I decided that attempting to split the interviewees' descriptors concerning this phenomenon down more precisely into

yet another category would disrupt the depth and breadth of their experience. Therefore, I have decided to put the relevant interviewees' descriptors concerning this phenomenon into the section 1. What they might mean by the term 'SiW' (generally).

Before going on to Stage 6: Step 4 (*test for necessity and sufficiency of each GMU*) I will go over the sorted GMUs for each interview from Stage 6: Step 3b to make sure that each response has been allocated to the appropriate research key number (which I shall indicate as Stage 6: Step 4a).

4.3.6.5 Stage 6: Step 4 – test for necessity and sufficiency of each GMU

Stage 6: Step 4 - Theory

In Stage 6: Step 4, as Moustakas (1994, p.120) argues, each of the underlined expressions will be tested for two requirements:

3. Does it contain an aspect of the experience that is a necessary and sufficient constituent for understanding it (here *necessary* is in relationship to creating a whole picture of the interviewee's experience - that is, the descriptor is *necessary* to giving a complete picture of the phenomenon; and *sufficient* in that nothing else needs to be added to the descriptor to have a complete picture of that particular descriptor)
4. is it possible to abstract and label it? If so Moustakas (1994) concludes that it is an horizon of the experience.

All GMU expressions not meeting those requirements are eliminated. Overlapping, repetitive, and vague expressions are also eliminated at this juncture

Kvale (1996) also argues for this need to interrogate the GMUs in relation to the purpose of the specific research questions.

Additionally, Hycner (1985) states that in this step the researcher delineates the GMUs in terms of relevance to the research question to determine whether what the participant has said responds to and illuminates the research question. He argues further that this is a critical phase in the interrogation of the interviews.

Hycner (1985) gives some other good advice in terms of establishing the relevance of a unit of meaning. He advocates the noting of the number of times a unit of relevant meaning was listed. He states that this repetition might indicate how important that particular issues was to a interviewee.

I can see the criticality of this phase in that at this point vital data may be left out which further illuminates the research question or that trivial or irrelevant data could be used to inappropriately describe the essence of the phenomena. I realized at this juncture that, although this is a phenomenological study, my subjectivity as a researcher could profoundly affect the outcomes of what is presented as the life-worlds of the interviewees. This is compounded by the practical implication that I am not able to check back with all the participants about what I have, to some extent, subjectively interpreted as their experience of the phenomenon of SiW.

The reasons for this inability to verify the interpretation are:

4. because of my desire to honour the anonymity of each of the interviewees I have no specific way of linking the interview transcripts back to each of the specific interviewees
5. some of the interviewees have now moved on in their employment and I have no way of contacting them
6. a resource issue – there are time and financial resource implications in attempting to interact with each of the interviewee again, however I will check with four of the interviewees to make sure that I have not mis-represented their views in a substantive way. This sampling will be used as a barometer to gauge whether or not my representation of all the interviews was in line with their views. Four interviewees will be asked to comment on how I have represented their views. This will be done by presenting them with both a copy of the interview transcript and with a copy of the final description of their life-world.

This, of course, is a limitation of this research and in recognising this I take on board the critical nature of this step of the process and will attempt to let the data speak. This means that I will attempt (to the extent that I am aware of it) not to filter or interpret what is being said. This bracketing is helped by a process that will be taken in Stage 6: Step 6 that assists in representing the interviewee's phenomenological experience as accurately as possible. This process is that for each of the interviews all interviewee's descriptors that are given the status of 'central themes' by me will be checked against the original interview transcript to determine if they are either explicitly expressed or compatible with the contents of the relevant interview.

The abstracted and labelled units of expression that come out of Stage 6: Step 4 will become the *relevant meaning units* or *RMU* for Stage 6: Steps 5 and 6.

It is important to note that at this point the RMUs are direct quotes from the interview transcripts, that is, they are still the direct voice of the participant and I have not yet phenomenologically interpreted them. This occurs in Stage 6: Step 6b.

It is clearly the case, however, that I have interpreted the interviewees' experience by including and rejecting parts of what they said as valid to and an illumination of the specific research questions.

Stage 6: Step 4 - Method

Reflection and subsequent development of process (09 December 2005)

This is where I begin to ask Moustakas's (1994) questions about the necessity and sufficiency of each comment made by the interviewee in reference to their experience of SiW – relating to each of the specific research questions.

This part of the process is crucial because it is vital that I recognise that my own presuppositions about what constitutes SiW could effect what I pay attention to as necessary and sufficient in the interviewees' rhetoric. Additionally, I recognise that, once I have chosen the necessary and sufficient elements, my own assumptions could colour the interpretation that I accord to these elements. Therefore, I must continue to be vigilant in bracketing these presuppositions. The other issue to keep in mind is to ensure that what I deem necessary and sufficient is directly related to the research questions.

Suffice it to say that I am realizing, more and more, the importance of how I interact with and categorize the contents of the interviews.

I find myself spending a lot of time in deciding how I will represent (even, and especially at this stage) the interviewees' views around research question 2- their own expression of SiW. Neither do I want to misrepresent their beliefs, values and related practice nor do I want to include anything that is not necessary and sufficient to their representation. With this in mind I will be adding another category (in addition to self, other, and the organisation) which will include the interviewees' beliefs and values within the broader context of the 'world and/or life'.

Therefore research question 2 responses relevant to *beliefs and values* will encompass:

- 1.1 Belief about self
- 1.2 Beliefs about relationship between self and other
- 1.3 Beliefs about self/other

- 1.4 Beliefs about relationship between self/other and self/other
- 1.5 Beliefs about other
- 1.6 Beliefs about relationship between other and self/other
- 1.7 Beliefs about the organisation
- 1.8 Beliefs about the relationship between the organisation and self/other
- 1.9 Beliefs about 'world and/or life'
- 1.10 Beliefs about the relationship between 'world and/or life' and self/other

And in terms of *practice* for research question 2:

- 1.1.1 Belief about self – how expressed
- 1.2.1 Beliefs about relationship between self and others – how expressed
- 1.3.1 Beliefs about self/other – how expressed
- 1.4.1 Beliefs about relationship between self/other and self/other – how expressed
- 1.5.1 Beliefs about other – how expressed
- 1.6.1 Beliefs about relationship between other and self/other – how expressed
- 1.7.1 Beliefs about the organisation – how expressed
- 1.8.1 Beliefs about the relationship between the organisation and self/other - how expressed
- 1.9.1 Beliefs about 'world and/or life' - how expressed
- 1.10.1 Beliefs about the relationship between 'world and/or life' and self/other – how expressed

I will now proceed to sort the interviewees' responses in relation to the specific research questions. Although this has been done to a great extent already by way of the research key I will now more specifically differentiate responses in terms of research question 1 (What they might mean by the term SiW?); research question 2 (their own expression of SiW – that is (a) beliefs, (b) values, and (c) practice) using the extended research key above and research question 5 (then once again getting them, after their current discussion, to say how they would define SiW).

Stage 6: Step 4 – Reflection (10 December 2005)

I seem still to be having difficulty in getting 'hold of' the core (necessary and sufficient) elements of the interviewees' experience of SiW – specifically in relation to research question 1, 2 and 5. In many cases there does appear to be key elements/components that the interviewees' observations revolve around, but I am getting lost in the detail and the repetition of these themes, which seem to arise throughout their observations in many guises. Therefore, the threads of connectivity made by the interviewee have swirled around me in a haze of rhetorical ambiguity.

This confusion has now led me to interact with the content in a slightly different manner. I begin to see that some of the themes appear to be somehow 'nested' in one another. What I mean by this is that there seems to be an infrastructure of key points (beliefs/values) that are supported by and support other beliefs and values.

Something clicks. I have been too involved in the detail to pick out the linguistic construction of the interviews. I do not by any stretch of the imagination have illusions about my credentials as a linguistic expert. However, at a rudimentary level, I am beginning to see the infrastructure of the interview.

Next, I realize that I need to go back a step and define what I mean by beliefs and values, that is, are they the same thing or are they different. I have forgotten to do the basics. This was due, in part, to my reticence to engage in any form of definitional activity because in phenomenological terms there is a strong element of presenting the life-worlds of each interviewee as purely - that is free from my presuppositions - as possible.

Values, in this research, refer to something that seems to be important to the interviewee; usually an abstraction that is a non-manifest noun (which simply means it can not be seen, felt, tasted or smelt).

Illustrative example of a value

e.g. from interviewee 'B':

Responding to the question: So how might that then for you in your spiritualness in the workplace, what are some of the beliefs and values and also your practice around this whole notion of expressing SiW?

The interviewee's response was: *I think my philosophy would be very much to do with engagement and respect*

Here one of the values associated with SiW is: *respect*

Beliefs, in this research, refer to a phrase which appears to support and hold the value in place. Alternatively beliefs can be phrases in their own right that do not appear to be values (as defined above) but are a significant element which filters the interviewee's view of world. In other words what an individual holds to be true.

Illustrative example of a belief

e.g. from interviewee 'E':

Responding to the question: Could you just spend a bit of time expanding on what you might mean by spirituality in the workplace? Or what that might mean for you?

The interviewee's response was: *'I think each of us is a spiritual being as well as a physical being. I'm not sure that we recognise that but I am sure out of that comes a lot to do with the way we behave towards other people. it goes even beyond belief in terms of being something underpins who you are in a way that you can't define and, therefore, I think it allows who you are'.*

Here one of the beliefs associated with SiW is: *each of us is a spiritual being and out of that comes a lot to do with the way we behave towards other people.*

Other issues to consider in terms of values and beliefs

Then there is the issue that some of the beliefs and values that are offered by the interviewees appear important to the discussion of SiW but at the same time are peripheral to their direct experience of SiW.

Illustrative example of beliefs/values that appear important to the interviewees' experience of SiW but at the same time peripheral to their direct experience

e.g. from interviewee 'B':

Responding to the question: So how might that then for you in your spiritualness in the workplace, what are some of the beliefs and values and also your practice around this whole notion of expressing SiW?

The interviewee's response was: *'So I deal with iconography, picture-making. You see, I deal with images so and they're not always beautiful images but, in fact, a lot of what I do is dealing with the beautiful and the aesthetic and I think combining that with a kind of passionate intensity which takes in and takes on board a relatedness to others gives a more joyful and meaningful feeling about the world'.*

Here one of the beliefs important to the discussion of SiW but at the same time peripheral to their direct experience of SiW is: *relatedness to others gives a more joyful and meaningful feeling about the world*

Another issue to address at this point was to delineate behaviour that the interviewee used to illustrate/demonstrate the manifestation of the belief or value. In other words what would values like *respect* or the belief that *each of us is a spiritual being and out of that comes a lot to do with the way we behave towards other people* look like in behavioural terms.

Illustrative example of delineation of behaviour

e.g. from interviewee 'E':

Responding to the question: You talked about being interested in others specifically for themselves. How else might that manifest itself into behaviour?

The interviewee's response was: *'In terms of the way in which people deal with one another, I suppose I would see that as taking the time to get to know somebody or something about them because you're interested in a genuine way - not simply seeing them as somebody else who is working for the organisation and performing a particular function'.*

Here the behaviour that illustrates/demonstrates the value of 'Value others for themselves' is: *taking the time to get to know somebody or something about them because you're interested in a genuine way*

A final example is to illustrate a belief that supports a value related to SiW:

Illustrative example of a belief that supports a value related to SiW

e.g. from interviewee 'B':

Responding to the question: You talked a bit about respect as well and I was getting a sense that that meant respect for others. Can you just expand on what you might mean by that a bit?

The interviewee's response was: *'I'd see that engagement as being a conscious effort to use all the skills and tools that we have to find out more about the other and enhance the position of the other people. So, respect is acceptance, non-judgement, engagement, I suppose is what I mean'.*

Here the belief that underpins and supports the value 'respect': *respect is acceptance, non-judgement, engagement.*

The above statement links the value of *respect* and the value of *engagement* together.

Stage 6: Step 4 – Method

Further reflections and subsequent development of process (10 December 2005)

As a consequence of the above reflections I have decided to develop the research key in relation to research question 2 in the following way:

Research question	Abstraction code	Abstraction meaning
2a	RVNSSiW	Related values but not specific to SiW
2.1	GBDVNS	General behaviour demonstrating values not specific to SiW
2a.2	IEDVNS	Interviewee example of demonstration of values not specific to SiW
2b	RBNSSiW	Related beliefs but not specific to SiW
2b.1	GBDBNS	General behaviour demonstrating beliefs not specific to SiW
2b.2	IEDBNS	Interviewee example of demonstration of beliefs not specific to SiW
2c	VSSiW	Values specific to SiW
2c.1	GBDVS	General behaviour demonstrating values specific to SiW
2c.2	IEDVS	Interviewee example of demonstration of values specific to SiW
2c.3	BSHVP	Belief that supports and holds value in place
2d	BSSiW	Related beliefs specific to SiW
2d.1	GBDBS	General behaviour demonstrating beliefs specific to SiW
2d.2	IEDBS	Interviewee example of demonstration of beliefs specific to SiW
2d.3	BSHBP	Belief that supports and holds another belief in place

The above additions to the research key will add richness to the textural and structural sub-narrative for each of the interviewees' phenomenological experience of SiW in that it will assist in situating their experience within their broader perspective of the phenomenon. This aligns with one of the core assumptions of existential phenomenology (as stated at the end of the Methodology Chapter) - the intertwining and intimacy of an individual and their world. Inclusion of the individual's descriptors around beliefs and values that appear important to discussion of SiW but at the same time could be deemed peripheral to their direct experience of the phenomenon seeks to alleviate a scenario where as a researcher I extricate the interviewee from the breadth and depth of her or his experience.

Stage 6: Step 4– Illustrative example – reflects the 10 December 2005 revision to the process using Interviewee ‘A’ – see Appendix 13 for slightly extended illustrative example

Question #	Question	Direct quote	Research key #	Research question	necessary and sufficient moment of the experience of SIW to enable understanding of it?	Is it possible to abstract and label it	Interviewee's example of demonstration of value or belief	Repetition of previously stated abstraction - eliminated OR GMU expression not meeting those requirements - eliminated
2final SIW	Tell me what you mean by that both are prepared to signal their spirituality to other people, they both give external indicators of their internal spirituality	<i>The other person is somebody who's very involved with the chaplaincy team, he's up there, he's reading and also I know because of my work relationship with him, he's just an excellent personal tutor with his students and an all-round good guy</i>	1.5.2a	1	2 - X			What is SIW - Congruence between beliefs and behaviour of self and other
4SIW	So you've talked about respect for the individual, could you just talk a bit more about what that might look like, how that might be expressed?	<i>I think that my move to this department was partly inspired by just seeking some kind of greater consistency between my work and the rest of me</i>	1.1.2a	2.a	1-√		RVNSSIW - <u>Consciously attempting to align and integrate all parts of life</u>	
4SIW	So you've talked about respect for the individual, could you just talk a bit more about what that might look like, how that might be expressed?	<i>..... reasons I enjoy this job so much is that I feel that it sits more comfortably with the rest of me</i>	1.1.2a	2.a	2 - X		IEDVNS - <u>Consciously attempting to align and integrate all parts of life</u>	
6SIW	What other kind of values and beliefs do you think on exploring might for you be tied up with this notion of spirituality?	<i>I think personal growth, personal journey is really important</i>	1.9	2a	1-√		RVNSSIW - <u>The importance of personal growth and journey</u>	
2SIW	what might be some of those beliefs and values?	<i>attention to personal growth</i>	1.4.1.1	2a.1	1-√		GBDVNS - <u>attention to personal growth</u>	
2SIW	what might be some of those beliefs and values?	<i>and that the workplace is a setting in which people can achieve growth and that that should be important</i>	1.7	2b	1-√		RBNSSIW - <u>Potential of workplace as a place for achieving growth is key</u>	
8SIW	Notice specifically what more?	<i>I think life is full of potential really</i>	1.9a	2b	1-√		RBNSSIW -	

4.3.6.6 Stage 6: Step 5 – clustering and theming of RMUs

Stage 6: Step 5 - Theory

This next step Moustakas (1994, p.122) states in his modification of the Stevick(1971)-Colaizzi (1973)-Keen (1975) method is to relate and cluster the invariant (relevant) meaning units of each interviewee's experience into themes. These themes form the core (essence) of the experience for that individual.

Hycner (1985) concurs by stating that at this juncture in the interpretative process one should look for and document the common themes or essence that unites several discrete units of relevant meaning (while attempting to bracket any presuppositions).

Colaizzi (1978) suggests that the researcher do the following to ascertain whether any themes are lost from the original interview content:

- refer clusters of themes back to the original protocols in order to validate them, that is, is there anything contained in the original protocols that isn't accounted for in the cluster of themes

4. at this point discrepancies may be noted among and/or between the various clusters; or even contradiction – this is where a *tolerance for ambiguity* is required by the researcher

Simply stated this means that I will cluster any and all *related RMUs* pertaining to each of the research questions into a thematic label.

Stage 6: Steps 1-4 have involved the 'breaking down' of the data provided by each of the interviewees. These steps underpinned and facilitated the process of discovery crucial to the phenomenological approach (rather than the verification/falsification of more empirically focussed research).

In Stage 6: Step 5 the *clustering and theming* aspect begins the process of 'building up' the life-world of the interviewees specific to the research questions.

Stage 6: Step 5 has been broken down into a further two steps. This has enabled me to be clear about each aspect of this step and some key factors to keep in mind as I journey through.

Stage 6: Step 5a.

Clustering as Hycner (1985) reminds the researcher can only happen if the RMUs naturally cluster together, that is, are there some common themes or essences that unite several discrete units of relevant meaning.

Stage 6: Step 5b.

Once this clustering is complete Hycner (1985) states that the next step is to determine themes from the clusters of RMU by interrogating all the clusters of meaning to determine if there is one or more central themes which expresses the essence of these clusters.

In this step Devenish (2002, p.5) reminds the researcher to take note of multiple references to aspects of the interviewee's experience when identifying these central themes.

Stage 6: Step 5 – Reflection (29 December 2005)

This reflection has been made before I begin the clustering process. I have finished looking at all of the interviews once again through the evolving lens outlined in the reflections from Stage 6: Step 4 and I now realize that I have structured this part of the interpretative process in such a way that will make Stage 6: Step 5, *that is the clustering and theming of related RMUs pertaining to each of the research questions*, a much simpler process

Stage 6: Step 5 - Method

Reflection and subsequent development of process (29 December 2005)

The table used for Stage 6: Step 4 has the following categories:

Step 4 - table heading	Contents
Specific research question #	<ol style="list-style-type: none">1 What they might mean by the term 'SiW'2 Own expression of 'spirituality at work' - both in terms of beliefs, values and practice3 How their expression of SiW effects their relationship with self, other, and the organisation4 What enables them to express their SiW5 Once again what would they define as SiW6 Anything else that you haven't had a chance to say
Question details	<ul style="list-style-type: none">• specific interview question asked
Direct quote from interviewee	
Original research key #	<ul style="list-style-type: none">• devised 17 November 2005 – detailed above
Revised research key #	<ul style="list-style-type: none">• evolved from original version taking into account reflections from 6 Dec – 10 Dec 2005
Does it contain a necessary and sufficient moment of the experience of SiW to enable understanding of it	<ul style="list-style-type: none">• 1 - ✓ for yes• 2 – X for no or repetition of a previously stated abstraction
Is it possible to abstract and label it	<ul style="list-style-type: none">• parts of direct interviewee quotes were abstracted and placed in this field
Belief that supports and holds value in place	<ul style="list-style-type: none">• relevant direct interviewee quotes
Interviewee's example of demonstration of value or belief	<ul style="list-style-type: none">• relevant direct interviewee quotes
Repetition of previously stated abstraction - eliminated OR GMU expression not meeting those requirements – eliminated	<ul style="list-style-type: none">• relevant direct interviewee quotes

As I have already stated the structure of how I presented the data in Stage 6: Step 4 has made the clustering and theming of related RMUs pertaining to each of the research questions a much simpler process. However, a further refinement of the above table used for each interviewee will now be needed to ensure that only necessary and sufficient RMUs have been abstracted, clustered and themed which capture the interviewees' phenomenological experience of SiW.

What follows is an example of an initial attempt to cluster interviewee A's phenomenological experience of SiW: the highlighted areas illustrate multiple references to aspects of the interviewee's experience.

A note to the reader: The observer will see examples of an issue raised at the beginning of the interpretative process that is that interviewee responses to questions asked do not always naturally, easily or neatly 'slot' into the requisite issue being explored. For example (see below) in response to question 4 under 'what has enabled your expression of SiW?' Interviewee 'A' gave the response '*I think that they get somebody who is at ease with themselves and is honest*' which has been interpreted by me as an example of the interviewee's expression of the quality (value) of 'calm' which is part of this particular interviewee's experience of what SiW is in terms of beliefs, values and practice. Within the example of Stage 6: Step 5 illustrated below the reader will see many other examples of this exhibited.

Stage 6: Step 5– Illustrative example – reflects the 29 December 2005 revision to the process using Interviewee 'A' – see Appendix 14 for slightly extended illustrative example

Related values and beliefs but not specific to SiW

Question #	Direct quote	Initial attempt at clustering
4SIW	<i>I think that my move to this department was partly inspired by just seeking some kind of greater consistency between my work and the rest of me</i>	RVNSSIW - <i>Consciously attempting to align and integrate all parts of life</i>
4SIW	<i>..... reasons I enjoy this job so much is that I feel that it sits more comfortably with the rest of me</i>	RVNSSIW - <i>Consciously attempting to align and integrate all parts of life</i>
6SIW	<i>I think personal growth, personal journey is really important</i>	RVNSSIW - <i>The importance of personal growth and journey</i>
2SIW	<i>attention to personal growth</i>	GBDVNS - <i>attention to personal growth</i>
1final SIW	<i>Yes, what I wrote down was what spirituality means to me was an awareness of God or a higher being which impacts on a person's way of life</i>	RBNSSIW - <i>Awareness of an essence outside self which impacts on way of life</i>
8SIW	<i>I think life is full of potential really for people</i>	RBNSSIW - <i>Life is full of potential</i>
9SIW	<i>but there are also realistic constraints that people need to work on and be aware of. But I also think that for some people that the constraints are more imagined than real and part of working with people is helping them to get rid of them</i>	RBNSSIW - <i>Individuals' viewpoint impacts on seeing life's potential</i>
9SIW	<i>But I also think that for some people that the constraints are more imagined than real and part of working with people is helping them to get rid of them</i>	IEDBNS - <i>some people have limiting beliefs</i>
1final SIW	<i>I'd describe a spiritual person as ethical, moral, calm, with a sense of proportion</i>	What is SiW - On a personal level Ethical / Moral / Calm / A sense of proportion
2SIW	<i>and that the workplace is a setting in which people can achieve growth and that that should be important</i>	RBNSSIW - <i>Potential of workplace as a place for achieving growth is key</i>
2SIW	<i>issues to do with more ethical and moral questions about the way in which people are handled and treated in the workplace</i>	SiW in practice - On an org. level Ethical / Moral

What is SiW - generally

Question #	Direct quote	Initial attempt at clustering
1SIW	<i>.... a person conducts themselves in the workplace in a way which is consistent with their wider beliefs and values</i>	Congruence between beliefs and behaviour of self and other
1final SIW	<i>And I did name a couple of people here and why did I choose them. Two reasons, one was that both are prepared to signal their spirituality to other people, they both give external indicators of their internal spirituality.</i>	Congruence between beliefs and behaviour of self and other
2final SIW	<i>one person put something on the College Intranet on the day of the ascension which was very simple which said 'thanks be to God for this wonderful day'. I just felt knocked out by it</i>	Example - Congruence between beliefs and behaviour of self and other
2final SIW	<i>The other person is somebody who's very involved with the chaplaincy team, he's up there, he's reading and also I know because of my work relationship with him, he's just an excellent personal tutor with his students and an all-round good guy</i>	Example - Congruence between beliefs and behaviour of self and other

What is SiW – specifically in terms of values, beliefs and practice

Question #	Direct quote	Initial attempt at clustering
10SIW	<i>I think that it's helpful if there is <u>calm around people</u> and the feedback I've had from people, tells me that I engender that kind of atmosphere</i>	VSSIW – <u>calm</u>
10SIW	<i>I'm the kind of person who, if there is a crisis is going on, if it's student things, I can say it's not that important, <u>calm down</u> and that's what I do a lot, or so people tell me</i>	IEDVS <u>calm – Settling potential crisis situations</u>
4enable	<i>I think they get somebody who is at <u>ease with themselves</u> and is honest</i>	IEDVS - <u>calm - being at ease with self</u>
3Esoo	<i>Yes, I think that's right. I think again it's part of the bigger picture really..... but to do a job I would really feel at one with the different approach you take, for me is a bit about doing things better and bit more kind of nurturing of a team and a group and moving things on..... So is that something to with service? Yes, very much so. So if you look at that word, then how would you fit that into what you do? I think it would be about – it really overused cliché these days but <u>making a difference with people</u></i>	VSSIW – <u>making a difference</u>
3Esoo	<i>..... for me is a bit about <u>doing things better</u> and bit more kind of <u>nurturing of a team</u> and a group and <u>moving things on</u> behaviour relating to <u>making a difference</u></i>	GBDVS making a difference – <u>nurturing and moving things on</u>
3Esoo	<i>..... for me is a bit about <u>doing things better</u> and bit more kind of <u>nurturing of a team</u> and a group and <u>moving things on</u> behaviour relating to <u>making a difference</u></i>	GBDVS making a difference – <u>conscious effort/approach to relationships</u>
2SIW	<i><u>treating each other with respect</u>, with respect for <u>individuality</u>.</i>	VSSIW – <u>respect for one another</u>
2SIW	<i>.....<u>recognition that people are at different stages, at different times in their life</u></i>	GBDVS - <u>respect for one another – recognition that people are different</u>
4SIW	<i><u>listening to people</u>, / <u>not interrupting them</u>, / <u>not disregarding them</u></i>	GBDVS - <u>respect for one another – listening et al</u>
2Esoo	<i>But what I have <u>learned to do is to be much more receptive about other people's ideas to things</u></i>	IEDVS - <u>respect for one another – Receptivity to others' Ideas</u>
2Esoo	<i>I'm getting better at saying, "Good, that sounds great. Let's give that a go</i>	IEDVS - <u>respect for one another -</u>

4.3.6.7 Stage 6: Step 6 – create a table with central themes and adjacent phenomenological comments for each interviewee

Stage 6: Step 6a - create a table with central themes for each interviewee - *Theory*

Create a table with each of the central themes written down and numbered. These central themes will form the basis of a *textural* succinct sub-narrative describing the experience of each interviewee in relation to SiW. This sub-narrative to varying degrees will include the thoughts feelings and struggles of each interviewee in terms of their phenomenological experience of SiW. As Moustakas (1994) argues this should include verbatim examples from the transcribed interviews.

Stage 6: Step 6b - create phenomenological comments for each of the central themes for each interviewee - *Theory*

In an adjacent column a corresponding phenomenological comment (PCs) relative to each central theme will be written. These phenomenological comments will form the basis of a *structural* descriptive sub-narrative of the interviewee's experience relating to these interpretive themes (phenomenological comments). Moustakas (1994, p.135) argues that structural descriptions provides 'a vivid account of the underlying dynamics of the experience, the themes and qualities that account for 'how' feelings and thoughts of SiW are being aroused'; that is, 'what are the qualities (beliefs and values) that underpin the interviewees experience of SiW?'

As Colaizzi (1978) points out, it is a precarious leap from what subjects actually say to phenomenological comments about what is meant by the interviewee. Every effort

must be made to ensure that the meaning given does not sever connection with the original protocol (interviewee's comments and meaning).

Therefore, as Moustakas (1994) suggests, these phenomenological comments should be checked against the original interview transcript to determine if:

4. the comments are explicitly expressed
5. if not explicitly expressed are they compatible with what has been expressed
6. if they are not explicit or compatible, they are not relevant to the interviewee's experience and should be deleted.

Hycner (1985) agrees, and states that it is often helpful to place the central themes and the ensuing phenomenological comments back within the overall context from which they came - that is the transcribed interview.

Moustakas (1994, p.135) states that these structures are '*brought into the researcher's awareness through imaginative variation, reflection and analysis, beyond the appearance and into the real meanings or essences of the experience*'. in other words, the interviewee provides the data for my interpretation of the interviewee's structural description of the experience.

It is once again prudent at this juncture in the interpretative process to remind myself of the rationale for choosing a phenomenological approach to this research that is to gain a non-critical but significant insight into the inner perceptions, beliefs and values of each of the interviewees in terms of their experience of SiW. Therefore, I must observe/bracket my own prejudice (which would be informed by any theories, research findings, pre-determined interpretative categories I have read or interacted with previously) about what SiW should look or feel like to the interviewees.

Stage 6: Step 6 – create a table with central themes and adjacent phenomenological comments - *Method*

Reflection and subsequent development of process (04 January 2006)

I have already started to select and interpret central themes by identifying and labelling some of the beliefs and values highlighted in the column titled '*Initial attempt at clustering*' in Stage 6: Step 5. However, I will now, through Stage 6: Step 6a and 6b, refine this process even further by picking out the central themes and writing an adjacent phenomenological comment for each. This will be done in conjunction with looking back at the original interview transcript to ensure that relevant central themes have not been omitted.

Stage 6: Step 6 – Reflection (04 January 2006)

Looking at interview 'A' I have appreciated the need for this part of the process. It allows the researcher time to go back and validate the contents of the interpretative process to-date.

During this part of the process I have already highlighted and changed three instances of errors/omissions/and mis-categorization.

Stage 6: Step 6 – Illustrative example – reflects the errors/ omissions / mis-categorisations to date through refining the interpretative process

Under the heading of 'What is SiW – specifically in terms of values, beliefs and practice' I had made the following entry

4enable	I think they get somebody who is at ease with themselves and is <u>honest</u>	BSSIW – <u>We have choice</u>
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however, upon reflection (and subsequent checking) this entry belonged under IEDVS - respect for one another – honesty in relationships.

Additionally I realized that I had left out two issues that had been raised during the course of the interview, which were:

2SIW	what might be some of those beliefs and values?	I thought it would have been better if they'd been treated - what do I mean - charitably, that's patronising, more - with more understanding and so on	1.8.1a	1	2 - X				What is SiW - Congruence between beliefs and behaviour
5SIW	So we were just talking about respecting individuality, let's just pick up that thread.... It's about the student support.....	How spirituality might be manifested in the workplace and I was saying you could have the micro-examples of how you might just interact with somebody right through to the kind of 'What's the purpose of the organisation?', 'What's the purpose of the department?'	1.7.1	1	1-√	SiW in practice - Organisational purpose			

Both impact on the interviewee's perceptions of the organisation in terms of SiW. These have now been added to the relevant parts of the central themes for this interview.

Thirdly I have now moved two central themes that I had placed in the grid labelled 'Related values and beliefs but not specific to SiW' to the grid labelled 'What is SiW generally'.

6	S	(1 final SiW) I'd describe a spiritual person as ethical, moral, calm, with a sense of proportion	A spiritual person is Ethical / Moral / Calm / A sense of proportion
7	S	(2 SIW) issues to do with more ethical and moral questions about the way in which people are handled and treated in the workplace (5 SIW) How spirituality might be manifested in the workplace and I was saying you could have the micro-examples of how you might just interact with somebody right through to the kind of 'What's the purpose of the organisation?', 'What's the purpose of the department?'	Spirituality can also be on an organisational level in terms of the ethical and moral treatment of individuals SiW can be manifested at an organisational and department level through its purpose

Stage 6: Step 6 – Further Reflections (06 January 2006)

This step of refinement and checking back to the original transcript is proving to be invaluable in ensuring that the life-world of each interviewee (idiographic mode) and the subsequent nomothetic mode of this research is as accurate and comprehensive as possible.

Stage 6: Step 6– Additional Illustrative examples – using Interviewee ‘A’ – that reflects more errors/ omissions / mis-categorisations to date through refining the interpretative process

Continuing with the example of Interview ‘A’ I have found it necessary to move some issues placed under the ‘Anything else’ research question to the other research question categories. Next, I found a brief but important link that the interviewee made between *‘personal development and journey’* to *‘finding the good in others’*.

Of significant impact to this interviewee’s view of the issue of SiW was in the area of ‘congruency of beliefs and behaviours’ which I had placed under the research question *‘What is SiW generally’*. Actually I came to realize that the interviewee also saw this as a value that underpinned SiW. In relation to **(2 SiW)** *‘I thought it would have been better if they’d been treated - what do I mean - charitably, that’s patronising, more – with more understanding and so on’* - I picked up an additional understanding that the interviewee had been *‘very uncomfortable with that’* and had done something about voicing how they *‘felt’* about it: *‘.... in fact, I wrote down how I felt and gave it to my line manager and it caused fairly immense tensions and difficulties for some time’*. On checking further the interviewee saw SiW as actually *‘voicing their beliefs or standing up’* when they saw issues of non-congruence of beliefs and values (this time on an organisational process level). Hence ‘congruence of beliefs and values’ has also now been put under the research question *‘What is SiW – specifically in terms of values, beliefs and practice’* as a value.

A note to the reader: As already stated at the beginning of this Stage 6 I consider one of my contributions to knowledge is to look at the practical steps of the phenomenological method in a detailed and honest way so researchers that follow can learn from what hasn’t gone seamlessly well the first time around. By doing this I will reinforce the need for a detailed, thoughtful and rigorous method when embarking on any qualitative research project. The above illustrates my desire to do just that.

On further reflection around Interview ‘A’ I have decided to not only highlight the central themes with their adjacent phenomenological comments as outlined above

but, at this juncture, to also include writing, at the end of each central theme (directly under the end of each of their related 'phenomenological comments'), the bulk of what will constitute the sub-narrative presented in Stage 6: Step 7. The rationale for this is to create a more obvious audit trail for how these sub-narratives were created and how they specifically link back to the original interview transcript.

Stage 6: Step 6– Illustrative examples – using Interviewee 'A' of central themes / phenomenological comments table – see Appendix 15 for an extended illustrative example

What is SiW – specifically in terms of values, beliefs and practice (T = Textual; S=Structural)

#	T or S	Direct quote	Phenomenological Comment
9	S	<p>(2 SiW) <u>I thought it would have been better if they'd been treated</u> - what do I mean - charitably, that's patronising, more – <u>with more understanding</u> and so on and <u>I was very uncomfortable with that</u>in fact I wrote down how I felt and gave it to my line manager and it caused fairly immense tension and difficulties for some time.</p> <p>Right, so for you what I'm hearing here is that this is part of SiW is actually voicing, standing up....</p> <p>I think you're right</p>	<p>VSSIW – <u>congruence of beliefs and behaviour</u></p> <p>IEDVS - congruence of beliefs and behaviour</p> <p>Belief: S We now see that the interviewee's belief that an indication of spirituality is congruency of beliefs and behaviour is also an underpinning value of SiW.</p> <p>Belief: T We also see that the interviewee believes that they demonstrate that value even though it 'caused fairly immense tensions and difficulties for sometime'</p> <p>Note: this could also be (Structurally) linked with the issue of 'honesty in relationships' which is a value that underpins the pivotal value that the interviewee holds i.e. 'respect for one another'</p>
10	S	<p>(10SiW) I think that it's <u>helpful if there is calm around people</u> and the feedback I've had from people, tells me that <u>I engender that kind of atmosphere</u></p>	<p>VSSIW – <u>calm</u></p> <p>IEDVS calm</p>
	T	<p>(10 SiW) I'm the kind of person who, if there is a crisis is going on, if it's student things, I can say it's not that important, <u>calm down</u> and that's what I do a lot, or so people tell me</p>	<p>☞ <u>Settling potential crisis situations</u></p>
	T	<p>(4 enable)I think they get somebody who is at <u>ease with themselves</u> and is honest</p>	<p>☞ <u>being at ease with self</u></p>
	T	<p>(10SiW) I think <u>the reason I feel able to be calm is because of my beliefs</u>. Because I just believe that God is there and God's good and so on</p>	<p>Belief: S The interviewee believes that creating a sense of calm is an important value which is helpful and important for settling potential crisis situation.</p> <p>Belief: T The interviewee see themselves as someone who is calm and at ease with themselves</p> <p>Belief: T An underpinning belief that supports the interviewees sense that they are able to be calm is that God is there and God's good</p>
11	S	<p>(3 Esso) Yes, I think that's right. I think again it's part of the bigger picture really..... but to do a job I would really feel at one with</p> <p>..... the different approach you take, for me is a bit about doing things better and bit more kind of nurturing of a team and a group and moving things on.....</p> <p>So is that something to with service? Yes, very much so.</p> <p>So if you look at that word, then how would you fit that into what you do? I think it would be about – it really overused cliché these days but <u>making a difference with people</u></p> <p>(3 Esso) for me is a bit about <u>doing things better</u> and bit more kind of <u>nurturing of a team</u> and a group and <u>moving things on</u> behaviour relating to making a difference</p>	<p>VSSIW – <u>making a difference</u></p> <p>GBDVS making a difference –</p> <p>☞ <u>conscious effort/approach to relationships</u></p> <p>☞ <u>nurturing and moving things on</u></p> <p>Belief: S The interviewee sees that making a difference is a value that underpins SiW</p> <p>Belief: T and making a difference to the interviewee means making a conscious effort to 'nurture a team' in order to 'move things on'</p>
12	S	<p>(2 SiW) <u>treating each other with respect</u>, with respect for individuality,</p>	<p>VSSIW – <u>respect for one another</u> ☞</p> <p>GBDVS - respect for one another –</p>
	S	<p>(2 SiW)<u>recognition that people are at different stages, at different times in their life</u></p>	<p>☞ <u>recognition that people are different</u></p>
	S	<p>(4SiW)<u>listening to people</u>, / <u>not interrupting them</u>, / <u>not disregarding them</u></p>	<p>☞ <u>listening, not interrupting, not disregarding other</u></p> <p>IEDVS - respect for one another – <u>Receptivity to others' ideas</u></p>
	T	<p>(2 Esso) But what I have <u>learned to do is to be much more receptive about other people's ideas to things</u></p>	<p>Value that underpins respect for one another</p> <p>VSSIW- <u>Honesty in relationships</u></p> <p>IEDVS - Honesty in relationships</p>
	T	<p>(4 enable) I think they get somebody who is at ease with themselves and is <u>honest</u></p>	<p>Belief: S The interviewee sees that respect for one another is an underpinning value of SiW which is underpinned by a belief that everyone is different and this difference should be respected. This value and belief translates behaviourally into being receptive to other peoples' ideas through not disregarding them and listening without interrupting.</p>
	T	<p>(2 Esso) I mean it's interesting because I'm a bit of a perfectionist, the other thing if you asked my team they'd say is that I do kind of erupt about things, if I see something being done badly then I'll say, 'what's on earth's going on here? Bleurgh!' <u>So I'm not all kind of sweetness and light at all</u>. I'm a bit inclined to defend my own position a bit. If I have thought of something, if someone else thinks of a better way, I'm a bit 'oh' you know....I'm getting better at saying. "Good, that sounds great. Let's give that a go</p>	<p>Belief: S Further the <u>value of honesty</u> seems to be linked to receptivity to other peoples' ideas in that the interviewee believes, in how they interact, that others get someone who is honest.</p> <p>Belief: T The interviewee demonstrates this honesty (related to receptivity others) be openly expressing their vulnerability about 'not being all</p>

Having now thought at length about the process of Stage 6: Step 6 using Interview 'A' I will go on to complete the rest of the interviews in the same manner.

Stage 6: Step 6 – Further Reflections (11 January 2006)

In relation to the elements of this research that look at '*what is SiW generally*' and '*what is SiW specifically*' - while working with interview 'H' I have begun to annotate under the heading 'phenomenological comment' any commonality of themes with the other interviews that I have looked at so far (interviews A-G; except C).

This step is in readiness for the nomothetic mode of the interpretative process.

I am focussing primarily on the above two elements of the research during this part of the process because, due to the huge amount of data offered by interviewees pertaining to these aspects, it would be easy for me to miss something vital in understanding the collective experience of the interviewees if I did not engage in this level of exploration.

Stage 6: Step 6 – beginning to annotate any commonality of themes found amongst the interviews - Method

Reflection and subsequent development of process (11 January 2006)

How I am doing this is to take a theme, e.g. '*living in the light*' - '*the sense of connectedness to everything and everyone*', already established in interview 'H', and interpret a core element of that theme to be the word connectedness.

Then using that word I establish a derivative or abbreviation that is 'con'.

Using the 'find' utility (found under the 'edit' function) in the software package *Word* I typed in 'con' to interrogate each of the interviewees' Central themes / Phenomenological comment spreadsheet for that abbreviation. Typing in an abbreviation of the word will enable the search greater flexibility in picking up anything to do with connectedness - that is typing in the whole word might prove restrictive because some interviewee might use another word like 'connection' instead. I will, of course, need to go back and do this for all of the interviews to make sure I have not missed any theme commonalities.

Taking Hycner's (1985) argument that it is often helpful to place the central themes and the ensuing phenomenological comments back within the overall context from which they came (i.e. the transcribed interview) I have used the Word 'find' prompts to ensure that not only the focus of the central themes and phenomenological comments are explicitly stated within them but also to ensure the credibility of the

'general themes' (theme commonalities) for the nomenothetic mode of this research that are also being established.

Additionally I began to identify these elements by giving them preliminary labels (e.g. 'consciousness'). This was done to ensure a level of consistency and 'keeping track' of the data being presented.

Stage 6: Step 6– Illustrative examples – using Interviewee 'A' of identifying common themes across interviewees

#	T or S	Direct quote	Phenomenological Comment
8	S	(2 SiW) <u>attention to personal growth</u>	<u>Central theme 2: Belief: S</u> The importance of and conscious attention to personal growth and journey X3
	S	(6 SiW) <u>I think personal growth, personal journey is really important, about personal journey, self discovery and good in everybody, finding it and so on....</u>	Belief: S They believe that conscious attention to 'personal growth, person journey is really important
	T	(7SiW) in relationship to consciously pursuing personal growth and learning: <u>More consciously than I used to, certainly. The training I've had and the work that I do with people has made me just notice more, I think notice more about....</u>	Belief: S The interviewee also believes in the important of finding good in everybody – which they link to personal growth, journey and self-discovery ***** Note: put 'self-discovery' part of this under self-awareness on excel Belief: T The interviewee believes that they have consciously pursued personal growth and learning over the years.
	S	(2 SiW) <u>and that the workplace is a setting in which people can achieve growth and that that should be important</u>	Belief: S The interviewee also sees the 'workplace is a setting in which people can achieve growth' and this potential of workplace as a place for achieving growth is key Sub-narrative S The interviewee believes that conscious attention to 'personal growth, person journey is really important' and this in turn is linked to the importance of 'finding good in everybody'. The interviewee also sees the 'workplace is a setting in which people can achieve growth' and this potential of workplace as a place for achieving growth is key T The interviewee believes that they have consciously pursued personal growth and learning over the years
			<u>Conscious approach</u> Note: The notion – central theme 1 & 2 (related beliefs but not specific to SiW) – of 'consciousness' (i.e. consciously) attempting to align and integrate all parts of life & conscious attention to personal growth and journey could link to other interviewees experiences: X3 each As well as the notion below in central theme 5 about the 'conscious decision about the job that you actually do' X3 i.e. 'B' under central theme 10 (What is SiW specifically) the notion of making a 'conscious effort to understand others – because they are 'highly varied' X2 i.e. 'F' under central theme 5 (What is SiW specifically) the notion of 'my conscious daily thing is to try and do the right things in different situations this was a huge area for the interviewee

Stage 6: Step 6 – further developments in annotating any commonality of themes found amongst the interviews - Method

Further developments 15 January 2006

I have now looked at interviews A-I (except C) to ascertain themes (both common across the interviews and also within each of these interviews). To-date 18 themes have been found - to lesser or greater degrees across the interviews in that not every interview shares all of these themes.

On an Excel spreadsheet I have listed these common themes (in alphabetical order) highlighting under each interview how many times these were mentioned within the interview that is to gain an understanding of importance for the interviewee.

Additionally, I have created 'detailed' Excel spreadsheets for some of the more major themes (the ones that show up across most of the interviews) and breaking down what is meant by each interviewee in terms of that particular theme.

Stage 6: Step 6– Illustrative examples – using Interviewee ‘A’ of Excel spreadsheet for the theme ‘respect’ which appears in a majority of the interviews interpreted to date

The value of respect

Interviewee	Central theme #	under what heading	# of times discussed	Main tenet	Meaning 1	Meaning 2	Meaning 3	Meaning 4	Meaning 5	Meaning 6	Meaning 7	Meaning 8	Meaning 9
A	12	SIW specific	4	respect for one another	recognition that people are different - individuality	listening, not interrupting, not disregarding other	receptivity to others' ideas						
B	10	SIW specific	4	respect	people are hugely varied	conscious effort to understand others - for the opinions and being of others		acceptance, non-judgemental engagement					
D	7	SIW specific	3	respect	understanding how individuals have got to a point in their lives				respect for what individuals have already accomplished	fitting the work to individual capability rather than individual to job			
E	3	SIW specific	1	respect one another						not just for our intellect / physicalness but for our spiritual dimension			
G	8	SIW specific	1	respect and support								degree of honesty X2	
I	3 & 6	SIW specific	3	respect of other									individuals' beliefs, their behaviour, their thinking, their freedom (both by individuals & org. level)

4.3.6.8 Stage 6: Step 7 – write a succinct sub-narrative (both textural and structural) of each interviewee’s experience and expression of SiW

Stage 6: Step 7 – Theory

Hycner (1985), Moustakas (1994) and Kvale (1996) all state that a succinct narrative of the individual’s experience of the phenomenon is required.

The central themes from Stage 6: Step 6 form the basis of a **textural** succinct sub-narrative describing the experience of each interviewee in relation to SiW and their adjacent phenomenological comments form the basis of the **structural** descriptive sub-narrative of the interviewee’s experience.

The textural sub-narrative to varying degrees will include the thoughts feelings and struggles of each interviewee in terms of their phenomenological experience of SiW. As Moustakas (1994) argues this should include verbatim examples from the transcribed interviews.

While proceeding with Stage 6: Step 6b I took the decision to write the sub-narratives on the **Central themes /Phenomenological comment spreadsheet** for each interviewee which enabled me to create a more overt link back to the contents of the

original interview transcript - which is meant to ensure that the interviewees' experience of the phenomenon of SiW is accurately conveyed in the central themes and adjacent phenomenological comments.

Additionally, specifically in relation to the research questions 'What is SiW generally?' and 'What is SiW specifically?' on those spreadsheets I began to explore and annotate emerging 'general' or 'common' themes, across interviewees' descriptions, in preparation for the nomothetic mode of this research.

Stage 6: Step 7 – Reflections on epoché (25 January 2006)

I am aware that Stage 6: Steps 1-4 above (the 'breaking down' of the interviews which enabled both the creation of subsequent sub-narratives of the idiographic mode and any ensuing common themes for the nomothetic mode) was an incredibly laborious and somewhat tedious mechanical process.

Although subsequent Stage 6: Steps 5-7 were also labour intensive; this 'building up' of a picture on the individuals' perceptions, thoughts and feelings in relation to SiW which in turn will shape and inform communal themes across interviewees was a more stimulating process for me. That, however, is not the importance of this observation.

In terms of epoché, I realize that the 'breaking down' would be coloured by unconscious presumptions and presuppositions. However, because of the mechanical nature of the process, the application of these presuppositions were lessened because the focus was on the 'breaking down process' rather than attributing meaning to what the interviewees' were sharing.

In the 'creation' or 'building up' mode I became aware of the need to be mindful of any meaning I was attributing to the relative content (even deciding what was and wasn't relevant to SiW could be flavoured by my presupposition of what constitutes importance) in each of the interviews. In order to represent the life-worlds of the individual interviewees it was imperative to return constantly to each of the original interviews in order to ensure that the thematic phrases I had chosen to represent what SiW meant to the interviewees in thoughts, word and deed was accurately portrayed. In other words I had to make sure that the meaning I was making (that is the common themes I was placing the interviewees' contribution under) most correctly described what they were conveying.

Stage 6: Step 7 – Reflections on epoché continued (01 February 2006)

To carry on with a consideration of epoché in this research I have spend the day finishing off exploring interviews 'T-V' in terms of Stage 6: Steps 6-7. What I needed to keep in the forefront of my awareness was any propensity I might have to 'fit' the contents of these remaining interviews into the already established common themes I had spent considerable time developing in interviews 'A-S'.

4.3.7 Stage 6 – idiographic mode – summary

Stage 6: Steps 1-7 outlined above have everything to do with the idiographic mode. These steps have provided a comprehensive overview of the uniqueness of each of the interviewees in relation to the phenomenon of SiW through the creation of textural (the thoughts, feelings and struggles of each interviewee in terms of their phenomenological experience of SiW) and structural sub-narratives (the qualities (beliefs and values) that underpin the interviewees experience of SiW).

Stage 6 included the following steps:

8. Getting a general 'feel' for transcribed interviews
9. Identifying discriminating/general meaning units or 'GMUs'
10. Number each underlined GMU in relation to research key categories
11. Testing for necessity and sufficiency of each GMU
12. Clustering and theming of RMUs
13. Creating a table with central themes and adjacent phenomenological comment for each interviewee
14. Writing a succinct sub-narrative (both textural and structural) of each interviewees experience of SiW

Stage 6 in conjunction with Stage 7 (the placing of developing themes back within the context of each of the interviews) demonstrates how bracketing and the achievement of empathic understanding have been built into the process of this research.

Reflections on the Noema and Noesis (04 February 2006)

I have been struggling to tie in the concepts of the noema and the noesis to the design of this interpretative process. For me these have not been easy concepts to get clear for this piece of research. However, what I have come to see is that 'how the interviewee describes SiW in general terms' is the noemic 'what' and 'their descriptors about their own expression of SiW in terms of beliefs, values and practice' speaks to the noetic 'way' of how they experience SiW.

Now that the themes emerging from the individual interviewees (idiographic mode) had taken place it was time to begin to build a picture of the common themes across the population of the interviewees (nomothetic mode).

Illustration of Step 1 outputs in Stage 6 (Idiographic mode of interview interpretation)

Below is a partial example of Interview 'A' (I have not illustrated this process for Interview 'A' in its entirety due to the fact that the length of this initial inquiry is 18 pages).

Interviewee - A

1.1 Beliefs about self and other

Question	Belief about - self	Belief about – self & other	Belief – about other	Behavioural – self	Behavioural – self & other	Behavioural - other	Behavioural - Institutional
<i>How do you think the whole concept of choice comes into this?</i>		<i>I believe that we have freewill. I believe that one of the things God gives us is choice and that we can exercise thatbut there are also realistic constraints that people need to work on and be aware of</i>	<i>... but that I also know that, I am aware that there are factors around people, that influence the freedom they have ...But I also think that for some people that the constraints are more imagined than real and part of working with people is helping them get rid of them</i>	<i>Primarily I'm a Careers Adviser, so much of what I do with people is actually working in this whole areas of what would you like to, what's possible to do, what's in the way, how do we get rid of the things that are in the way – so that whole approach</i>	<i>....and that we can exercise that</i>		

Interviewee - A

1.1 Beliefs about self and other

Question	Belief about - self	Belief about – self & other	Belief – about other	Behavioural – self	Behavioural – self & other	Behavioural - other	Behavioural - Institutional
<i>So in terms of, before we move one, in terms of this whole concept of spirituality, from a personal perspective, are there any other sorts of beliefs that you haven't talked about yet?</i>	<i>and I kind of, I'm not sure if this is to do with spirituality because I think it fits into something to do with me and why I feel able to be calm and I think the reason I feel able to be calm is because of my beliefs. Because I just believe that God is there and God's good and so on</i>			<i>... just believe that God is there and God's good and so on and I'm the kind of person who, if there is a crisis is going on, if it's student things, I can say it's not that important, calm down and that's what I do a lot, or so people tell me</i>			

1.2 Significant influences on beliefs and values

Question	Belief	Behavioural – self	Behavioural – self & other	Behavioural – other	Behavioural – Institutional
<i>What other kinds of values and beliefs do you think on exploring might, for you, be tied up with this notion of spirituality</i>	<i>I think personal growth, personal journey is really important</i>	<i>and I follow Ignatian spirituality.... And I've been involved with that for about 15 years and I now work as a prayer guide with others and that is so much about personal journey, self discovery and good in everybody, finding it and so on</i>			

1.4 What spirituality means to you – ‘So what might for you then, when we're taking about your spirituality, what might be some of those beliefs and values?’

Beliefs about – self for self	Beliefs about – self to/for other	Beliefs about – others to self	Beliefs about others to others	Behaviours – self to self	Behaviours – self to others	Behaviours – others to self	Behaviours – others to others
<i>Respect for individuality</i>	<i>Respect for individuality</i>						
					<i>People treating each other with respect</i>	<i>People treating each other with respect</i>	
<i>Recognition that people are at different stages, at different times of their life</i>	<i>Recognition that people are at different stages, at different times of their life</i>						
<i>Attention to personal growth</i>				<i>Attention to personal growth</i>			
<i>...the workplace is a setting in which people can achieve growth and that that should be important</i>	<i>...the workplace is a setting in which people can achieve growth and that that should be important</i>						

1.4 What spirituality means to you – ‘So what might for you then, when we're taking about your spirituality, what might be some of those beliefs and values?’

Beliefs about – self for self	Beliefs about – self to/for other	Beliefs about – others to self	Beliefs about others to others	Behaviours – self to self	Behaviours – self to others	Behaviours – others to self	Behaviours – others to others
						<i>There are also issues to do with more ethical and moral questions about the way in which people are handled and treated in the workplace</i>	<i>There are also issues to do with more ethical and moral questions about the way in which people are handled and treated in the workplace</i>

1.5 What SiW means to you - ...

Question	Belief	Behavioural – self	Behavioural – self & other	Behavioural - other	Behavioural - institutional
<i>....to expand on what you mean or might mean by SiW – what that means to you?</i>	<i>I think it [SiW] means to me that a person conducts themselves in the workplace in a way which is consistent with their wider beliefs and values....</i>		<i>So I think it's about people living their lives in a way which is consistent with beliefs</i>		
<i>So you've talked about respect for the individual, could you just talk a bit more about what that might look like, how that might be expressed?</i>			<i>...I think it ranges from tiny things like listening to people, not interrupting them, not disregarding them,micro-examples of how you might just interact with somebody right through to the kind of</i>		<i>micro-examples of how you might just interact with somebody right through to the kind of what's the purpose of the organization? What's the purpose of the department?</i>

1.5 What SiW means to you - ...

Question	Belief	Behavioural – self	Behavioural – self & other	Behavioural - other	Behavioural - institutional
<i>What other kinds of values and beliefs do you think on exploring might, for you, be tied up with this notion of spirituality</i>	<i>I think personal growth, personal journey is really important</i> <i>..... Life is full of potential really for people</i>	<i>... I think they (others) would also say that I, as a manager, I encourage people to fulfil their potential and try to be very positive about what people can do in the long-term and how they can get there</i>		<i>...and I follow ignition spirituality.... And I've been involved with that for about 15 years and I now work as a prayer guide with others and that is so much about personal journey, self discovery and good in everybody, finding it and so on</i> <i>human beings have opportunities to grow, to learn new skills, to have new experiences, to change the direction of their life</i>	
<i>So in terms of, before we move one, in terms of this whole concept of spirituality, from a personal perspective, are there any other sorts of beliefs that you haven't talked about</i>	<i>Not such a belief or a value, but I kind of, I think that it's helpful if there is calm around people and the feedback I've had and I kind of, I'm not sure if this is to do with</i>	<i>..... and the feedback I've had from people, tells me that engender that kind of atmosphere</i>			

Revised research key for Step 1 in Stage 6 (Idiographic mode of interview interpretation) after reflection of 29 October 2005

Interviewee:

# In research focus questions meaning unit related to	Central theme – meaning unit	Direct quote from transcript	Phenomenological Comment / psychological insight
1. Themselves:			
1.1. Underpinning beliefs about themselves – sense of self			
1.2. Significant influences on beliefs and values			
1.3. Thoughts and feelings about being nominated as spiritual			
1.4. What spirituality means to them			
1.5. What being spiritual in the workplace means to them			
1.6. How they express that spirituality			
1.7. Examples			
2. Self / Other			
2.1. Underpinning belief about self and other			
2.2. How that belief is expressed			
2.3. Examples			
3. Others			
3.1. Underpinning beliefs about others			
3.2. Underpinning beliefs about their relationship to others			
3.3. How they think or feel about the effect their expression of SiW has on others			
3.4. Examples			
4. The organization			
4.1. Underpinning beliefs about organization			
4.2. Underpinning beliefs about their relationship to organization			
4.3. What effect they believe their spiritual practice has on the organization – if any			
4.4. Examples			
5. Other issues not covered by the above (to be			

Revised research key for Step 1 in Stage 6 (Idiographic mode of interview interpretation) after reflection of 17 November 2005

	Direct quote from transcript
1. What they might mean by the term 'SIW' (generally)	
1.1. Beliefs – about self	
1.1.1. How that belief might express itself	
1.1.2. Examples of that expression	
1.2. Belief – about <u>relationship</u> between self and other (intersubjectivity)	
1.2.1. How that belief might express itself	
1.2.2. Examples of that expression	
1.3. Beliefs – about self/others	
1.3.1. How that belief might express itself	
1.3.2. Examples of that expression	
1.4. Belief – about <u>relationship</u> between self/other and self/other (intersubjectivity)	
1.4.1. How that belief might express itself	
1.4.2. Examples of that expression	
1.5. Beliefs – about other	
1.5.1. How that belief might express itself	
1.5.2. Examples of that expression	
1.6. Belief – about <u>relationship</u> between other and self/other (intersubjectivity)	
1.6.1. How that belief might express itself	
1.6.2. Examples of that expression	
1.7. Beliefs – about the organization	
1.7.1. How that belief might express itself	
1.7.2. Examples of that expression	
1.8. Belief – about <u>relationship</u> between org. and self/other (intersubjectivity)	

1.8.1. How that belief might express itself	
1.8.2. Examples of that expression	
2. Own expression of 'spirituality at work' - both in terms of beliefs, values and practice (specifically)	
2.1. Beliefs – about self	
2.1.1. How that belief might express itself	
2.1.2. Examples of that expression	
2.2. Belief – about <u>relationship</u> between self and other (intersubjectivity)	
2.2.1. How that belief might express itself	
2.2.2. Examples of that expression	
2.3. Beliefs – about <u>self/others</u>	
2.3.1. How that belief might express itself	
2.3.2. Examples of that expression	
2.4. Belief – about <u>relationship</u> between self/other and self/other (intersubjectivity)	
2.4.1. How that belief might express itself	
2.4.2. Examples of that expression	
2.5. Beliefs – about other	
2.5.1. How that belief might express itself	
2.5.2. Examples of that expression	
2.6. Belief – about <u>relationship</u> between other and self/other (intersubjectivity)	
2.6.1. How that belief might express itself	
2.6.2. Examples of that expression	
2.7. Beliefs – about the organization	
2.7.1. How that belief might express itself	
2.7.2. Examples of that expression	
2.8. Belief – about <u>relationship</u> between org. and self/other (intersubjectivity)	
2.8.1. How that belief might express itself	
2.8.2. Examples of that expression	

3. How their expression of SiW effects their relationship with self, other, and the organization	
3.1. Belief – about <u>relationship</u> between self and other (intersubjectivity)	
3.1.1. How that belief might express itself	
3.1.2. Examples of that expression	
3.2. Belief – about <u>relationship</u> between self/other and self/other (intersubjectivity)	
3.2.1. How that belief might express itself	
3.2.2. Examples of that expression	
3.3. Belief – about <u>relationship</u> between organization and self (intersubjectivity)	
3.3.1. How that belief might express itself	
3.3.2. Examples of that expression	
4. What enables them to express their SiW	
4.1. Beliefs – about self	
4.1.1. How that belief might express itself	
4.1.2. Examples of that expression	
4.2. Belief – about <u>relationship</u> between self and other (intersubjectivity)	
4.2.1. How that belief might express itself	
4.2.2. Examples of that expression	
4.3. Beliefs – about self/others	
4.3.1. How that belief might express itself	
4.3.2. Examples of that expression	
4.4. Belief – about <u>relationship</u> between self/other and self/other (intersubjectivity)	
4.4.1. How that belief might express itself	
4.4.2. Examples of that expression	
4.5. Beliefs – about other	
4.5.1. How that belief might express itself	
4.5.2. Examples of that expression	

4.6. Belief – about <u>relationship</u> between other and self/other (intersubjectivity)	
4.6.1. How that belief might express itself	
4.6.2. Examples of that expression	
4.7. Beliefs – about the organization	
4.7.1. How that belief might express itself	
4.7.2. Examples of that expression	
4.8. Belief – about <u>relationship</u> between org. and self/other (intersubjectivity)	
4.8.1. How that belief might express itself	
4.8.2. Examples of that expression	
5. Once again what would they define as SiW (generally)	
5.1. Beliefs – about self	
5.1.1. How that belief might express itself	
5.1.2. Examples of that expression	
5.2. Belief – about <u>relationship</u> between self and other (intersubjectivity)	
5.2.1. How that belief might express itself	
5.2.2. Examples of that expression	
5.3. Beliefs – about self/others	
5.3.1. How that belief might express itself	
5.3.2. Examples of that expression	
5.4. Belief – about <u>relationship</u> between self/other and self/other (intersubjectivity)	
5.4.1. How that belief might express itself	
5.4.2. Examples of that expression	
5.5. Beliefs – about other	
5.5.1. How that belief might express itself	
5.5.2. Examples of that expression	
5.6. Belief – about <u>relationship</u> between other and self/other (intersubjectivity)	
5.6.1. How that belief might express itself	

5.6.2. Examples of that expression	
5.7. Beliefs – about the organization	
5.7.1. How that belief might express itself	
5.7.2. Examples of that expression	
5.8. Belief – about <u>relationship</u> between org. and self/other (intersubjectivity)	
5.8.1. How that belief might express itself	
5.8.2. Examples of that expression	
6. Anything else that you haven't had a chance to say	
6.1. Beliefs – about self	
6.1.1. How that belief might express itself	
6.1.2. Examples of that expression	
6.2. Belief – about <u>relationship</u> between self and other (intersubjectivity)	
6.2.1. How that belief might express itself	
6.2.2. Examples of that expression	
6.3. Beliefs – about self/others	
6.3.1. How that belief might express itself	
6.3.2. Examples of that expression	
6.4. Belief – about <u>relationship</u> between self/other and self/other (intersubjectivity)	
6.4.1. How that belief might express itself	
6.4.2. Examples of that expression	
6.5. Beliefs – about other	
6.5.1. How that belief might express itself	
6.5.2. Examples of that expression	
6.6. Belief – about <u>relationship</u> between other and self/other (intersubjectivity)	
6.6.1. How that belief might express itself	
6.6.2. Examples of that expression	
6.7. Beliefs – about the organization	

6.7.1. How that belief might express itself	
6.7.2. Examples of that expression	
6.8. Belief – about <u>relationship</u> between org. and self/other (intersubjectivity)	
6.8.1. How that belief might express itself	
6.8.2. Examples of that expression	

Extended Illustrative example – Step 3a (go through and number each of the underlined 'GMU' in relation to the categories created in the research key)

Question	Direct quote	Research key #	Counter example of expression of belief available	Example of expression of belief available
expand on what you mean or might mean by spirituality in the workplace	<i>a person conducts themselves in the workplace in a way which is consistent with their wider beliefs and values</i>	1.3		
what might be some of those beliefs and values?	<i>treating each other with respect, with respect for individuality,</i>	1.4		
what might be some of those beliefs and values?	<i>attention to personal growth</i>	1.3.1		
what might be some of those beliefs and values?	<i>recognition that people are at different stages, at different times in their life</i>	1.4		
what might be some of those beliefs and values?	<i>and that the workplace is a setting in which people can achieve growth and that that should be important</i>	1.7		
what might be some of those beliefs and values?	<i>issues to do with more ethical and moral questions about the way in which people are handled and treated in the workplace</i>	1.8a	yes	Yes 1.8.2
what might be some of those beliefs and values?	<i>I thought it would have been better if they'd been treated - what do I mean - charitably, that's patronising, more - with more understanding and so on</i>	1.8.1a		
Right, so for you what I'm hearing here is that this is part of spirituality in the workplace is actually voicing, standing up...I don't want to use my words	<i>I think my own personal spirituality has developed significantly in the last 15 years and I think it's caused me to be much more aware of work being part of life, part of who I am and how I am</i>	1.1a		
So you've talked about respect for the individual, could you just talk a bit more about what that might look like, how that might be expressed?	<i>listening to people, not interrupting them, not disregarding them</i>	1.4.1		
So you've talked about respect for the individual, could you just talk a bit more about what that might look like, how that might be expressed?	<i>I think that my move to this department was partly inspired by just seeking some kind of greater consistency between my work and the rest of me</i>	1.1.2a		
So you've talked about respect for the individual, could you just talk a bit more about what that might look like, how that might be expressed?	<i>reasons I enjoy this job so much is that I feel that it sits more comfortably with the rest of me</i>	1.1.2a		
So we were just talking about respecting individuality, let's just pick up that thread.... It's about the student support	<i>How spirituality might be manifested in the workplace and I was saying you could have the micro-examples of how you might just interact with somebody right through to the kind of 'What's the purpose of the organisation?', 'What's the purpose of the department?'</i>	1.7.1		

Question	Direct quote	Research key #	Counter example of expression of belief available	Example of expression of belief available
What other kind of values and beliefs do you think on exploring might for you be tied up with this notion of spirituality?	<i>I think personal growth, personal journey is really important</i>	1.3		
So when you talk about personal growth and learning and all those things, is that something that you do fairly consciously then?	<i>More consciously than I used to, certainly. The training I've had and the work that I do with people has made me just notice more, I think notice more about....</i>	1.1b		
Notice specifically what more?	<i>I think life is full of potential really for people</i>	1.3		
How do you think the whole concept of choice comes into this [life is full of potential really for people]	<i>I believe that one of the things God gives us is a choice and that we can exercise that</i>	1.3		
How do you think the whole concept of choice comes into this [life is full of potential really for people]	<i>but there are also realistic constraints that people need to work on and be aware of. But I also think that for some people that the constraints are more imagined than real and part of working with people is helping them to get rid of them</i>	1.3		
How do you think the whole concept of choice comes into this [life is full of potential really for people]	<i>But I also think that for some people that the constraints are more imagined than real and part of working with people is helping them to get rid of them</i>	1.4		
So in terms of, before we move on, in terms of this whole concept of spirituality, from a personal perspective, are there are any other sort of beliefs that you haven't talked about yet	<i>I think that it's helpful if there is calm around people and the feedback I've had from people, tells me that I engender that kind of atmosphere</i>	1.3		
So in terms of, before we move on, in terms of this whole concept of spirituality, from a personal perspective, are there are any other sort of beliefs that you haven't talked about yet	<i>I think that it's helpful if there is calm around people and the feedback I've had from people, tells me that I engender that kind of atmosphere</i>	1.1b		
So in terms of, before we move on, in terms of this whole concept of spirituality, from a personal perspective, are there are any other sort of beliefs that you haven't talked about yet	<i>I think the reason I feel able to be calm is because of my beliefs. Because I just believe that God is there and God's good and so on</i>	1.1b		
So in terms of, before we move on, in terms of this whole concept of spirituality, from a personal perspective, are there are any other sort of beliefs that you haven't talked about yet	<i>I'm the kind of person who, if there is a crisis is going on, if it's student things, I can say it's not that important, calm down and that's what I do a lot, or so people tell me</i>	1.1.1b		
how you see your own expression of your unique spirituality, especially in the workplace, actually affects others, we've been talking about people	<i>I think it reassures people. And it can sometimes avert a crisis</i>	3.1		Yes 3.1.1

Extended Illustrative example – Step 3b (sort GMUs into related groups established in the research key)

Question	Direct quote	Research key #	Counter example of expression of belief available	Example of expression of belief available
Is there anything that you haven't had the opportunity to say today, that you might want to add to the discussion now	<i>I am really conscious that, although I've talked about my spirituality being very tied up with my beliefs and my particular denomination, that doesn't mean that I think it's synonymous with spirituality at all</i>			
So in terms of, before we move on, in terms of this whole concept of spirituality, from a personal perspective, are there are any other sort of beliefs that you haven't talked about yet	<i>I'm the kind of person who, if there is a crisis is going on, if it's student things, I can say it's not that important, calm down and that's what I do a lot, or so people tell me</i>	1.1.1b		
So you've talked about <u>respect for the individual</u> , could you just talk a bit more about what that might look like, how that might be expressed?	<i>I think that my move to this department was partly inspired by just seeking some kind of greater consistency between my work and the rest of me</i>	1.1.2a		
So you've talked about <u>respect for the individual</u> , could you just talk a bit more about what that might look like, how that might be expressed?	<i>reasons I enjoy this job so much is that I feel that it sits more comfortably with the rest of me</i>	1.1.2a		
Right, so for you what I'm hearing here is that this is part of spirituality in the workplace is <u>actually voicing, standing up...</u> don't want to use my words	<i>I think my own personal spirituality has developed significantly in the last 15 years and I think it's caused me to be much more aware of work being part of life, part of who I am and how I am</i>	1.1a		
So when you talk about personal growth and learning and all those things, is that something that you do fairly consciously then?	<i>More consciously than I used to, certainly. The training I've had and the work that I do with people has made me just notice more, I think notice more about....</i>	1.1b		
So in terms of, before we move on, in terms of this whole concept of spirituality, from a personal perspective, are there are any other sort of beliefs that you haven't talked about yet	<i>I think that it's helpful if there is calm around people and the feedback I've had from people, tells me that I engender that kind of atmosphere</i>	1.1b		
So in terms of, before we move on, in terms of this whole concept of spirituality, from a personal perspective, are there are any other sort of beliefs that you haven't talked about yet	<i>I think the reason I feel able to be calm is because of my beliefs. Because I just believe that God is there and God's good and so on</i>	1.1b		
expand on what you mean or might mean by spirituality in the workplace	<i>a person conducts themselves in the workplace in a way which is consistent with their wider beliefs and values</i>	1.3		

Question	Direct quote	Research key #	Counter example of expression of belief available	Example of expression of belief available
Notice specifically what more?	<i>I think life is full of potential really for people</i>	1.3		
How do you think the whole concept of choice comes into this [<u>life is full of potential really for people</u>]	<i>I believe that one of the things God gives us is a choice and that we can exercise that</i>	1.3		
How do you think the whole concept of choice comes into this [<u>life is full of potential really for people</u>]	<i>but there are also realistic constraints that people need to work on and be aware of. But I also think that for some people that the constraints are more imagined than real and part of working with people is helping them to get rid of them</i>	1.3		
So in terms of, before we move on, in terms of this whole concept of spirituality, from a personal perspective, are there are any other sort of beliefs that you haven't talked about yet	<i>I think that it's helpful if there is calm around people and the feedback I've had from people, tells me that I engender that kind of atmosphere</i>	1.3		
So, after all we've discussed, how would you define or could you define or would you even think about defining spirituality at work?	<i>Yes, what I wrote down was what spirituality means to me was an awareness of God or a higher being which impacts on a person's way of life</i>	1.3		
So, after all we've discussed, how would you define or could you define or would you even think about defining spirituality at work?	<i>I'd describe a spiritual person as ethical, moral, calm, with a sense of proportion</i>	1.3		
what might be some of those beliefs and values?	<i>attention to personal growth</i>	1.3.1		
what might be some of those beliefs and values?	<i>treating each other with respect, with respect for individuality,</i>	1.4		
what might be some of those beliefs and values?	<i>recognition that people are at different stages, at different times in their life</i>	1.4		
How do you think the whole concept of choice comes into this [<u>life is full of potential really for people</u>]	<i>But I also think that for some people that the constraints are more imagined than real and part of working with people is helping them to get rid of them</i>	1.4		
So you've talked about <u>respect for the individual</u> , could you just talk a bit more about what that might look like, how that might be expressed?	<i>listening to people, not interrupting them, not disregarding them</i>	1.4.1		
Tell me what you mean by that [<u>both are prepared to signal their spirituality to other people, they both give external indicators of their internal spirituality</u>]	<i>one person put something on the College Intranet on the day of the ascension which was very simple which said 'thanks be to God for this wonderful day'. I just felt knocked out by it</i>	1.5.2a		

Extended Illustrative example – that reflects the 20 November 2005 revision to Step 3

Question #	Question	Direct quote	Research key #	Counter example of expression of belief available	Example of expression of belief available
3SIW	Right, so for you what I'm hearing here is that this is part of spirituality in the workplace is <u>actually voicing, standing up</u>I don't want to use my words	<i>I think my <u>own personal spirituality</u> has developed significantly in the last 15 years and I think it's <u>caused me to be much more aware</u> of work being part of life, <u>part of who I am and how I am</u></i>	1.1a		
4SIW	So you've talked about <u>respect for the individual</u> , could you just talk a bit more about what that might look like, how that might be expressed?	<i>I think that <u>my move to this department was partly inspired by just seeking some kind of greater consistency between my work and the rest of me</u></i>	1.1.2a		
4SIW	So you've talked about <u>respect for the individual</u> , could you just talk a bit more about what that might look like, how that might be expressed?	<i>reasons <u>I enjoy this job so much is that I feel that it sits more comfortably with the rest of me</u></i>	1.1.2a		
10SIW	So in terms of, before we move on, in terms of this whole concept of spirituality, from a personal perspective, are there any other sort of beliefs that you haven't talked about yet	<i>I think that it's <u>helpful if there is calm around people and the feedback I've had from people, tells me that I engender that kind of atmosphere</u></i>	1.1b		
10SIW	So in terms of, before we move on, in terms of this whole concept of spirituality, from a personal perspective, are there any other sort of beliefs that you haven't talked about yet	<i>I think the <u>reason I feel able to be calm is because of my beliefs</u>. Because I just believe that God is there and God's good and so on</i>	1.1b		
10SIW	So in terms of, before we move on, in terms of this whole concept of spirituality, from a personal perspective, are there any other sort of beliefs that you haven't talked about yet	<i>I'm the kind of person who, if there is a crisis is going on, if it's student things, I can say it's not that important, calm down and that's what I do a lot, or so people tell me</i>	1.1.1b		
10SIW	So in terms of, before we move on, in terms of this whole concept of spirituality, from a personal perspective, are there any other sort of beliefs that you haven't talked about yet	<i>I think that it's <u>helpful if there is calm around people and the feedback I've had from people, tells me that I engender that kind of atmosphere</u></i>	1.3		
1final SIW	So, after all we've discussed, how would you define or could you define or would you even think about defining spirituality at work?	<i>Yes, what I wrote down was what <u>spirituality means</u> to me was an awareness of God or a higher being which impacts on a person's way of life</i>	1.3		
1final SIW	So, after all we've discussed, how would you define or could you define or would you even think about defining spirituality at work?	<i>I'd describe <u>a spiritual person</u> as ethical, moral, calm, with a sense of proportion</i>	1.3		
6SIW	What other kind of values and beliefs do you think on exploring might for you be tied up with this notion of spirituality?	<i>I think <u>personal growth, personal journey is really important</u></i>	1.3		
8SIW	Notice specifically what more?	<i>I think <u>life is full of potential really for people</u></i>	1.3		
9SIW	How do you think the whole concept of choice comes into this [<i>life is full of potential really for people</i>]	<i>I believe that one of the things <u>God gives us is a choice and that we can exercise that</u></i>	1.3		
9SIW	How do you think the whole concept of choice comes into this [<i>life is full of potential really for people</i>]	<i><u>but there are also realistic constraints that people need to work on and be aware of.</u> But I also think that <u>for some people that the constraints are more imagined than real</u> and part of working with people is helping them to get rid of them</i>	1.3		
2SIW	what might be some of those beliefs and values?	<i><u>attention to personal growth</u></i>	1.3.1		
1SIW	expand on what you mean or might mean by spirituality in the workplace	<i>.... a person <u>conducts themselves in the workplace in a way which is consistent with their wider beliefs and values</u></i>	1.4		
2SIW	what might be some of those beliefs and values?	<i><u>treating each other with respect, with respect for individuality.</u></i>	1.4		
2SIW	what might be some of those beliefs and values?	<i><u>recognition that people are at different stages, at different times in their life</u></i>	1.4		
9SIW	How do you think the whole concept of choice comes into this [<i>life is full of potential really for people</i>]	<i>But I also think that <u>for some people that the constraints are more imagined than real</u> and <u>part of working with people is helping them to get rid of them</u></i>	1.4		
4SIW	So you've talked about <u>respect for the individual</u> , could you just talk a bit more about what that might look like, how that might be expressed?	<i><u>listening to people, not interrupting them, not disregarding them</u></i>	1.4.1		
1final	So, after all we've discussed, how would you define or could you define or would you even think about defining spirituality	<i>And I did name a couple of people here and why did I</i>	1.5a		

Extended Illustrative example (Interview 'A') – that reflects the 10 December 2005 revision to Step 4

Question #	Question	Direct quote	Research key #	Research question	necessary and sufficient moment of the experience of SIW to enable understanding of it?	Is it possible to abstract and label it	Interviewee's example of demonstration of value or belief	Repetition of previously stated abstraction - eliminated OR GMU expression not meeting those requirements - eliminated
1final SIW	So, after all we've discussed, how would you define or could you define or would you even think about defining spirituality at work?	<i>Yes, what I wrote down was what spirituality means to me was an <u>awareness of God or a higher being which impacts on a person's way of life</u></i>	1.9	1	1-√	Awareness of an essence outside self		
1final SIW	So, after all we've discussed, how would you define or could you define or would you even think about defining spirituality at work?	<i>I'd describe a <u>spiritual person</u> as ethical, moral, calm, with a sense of proportion</i>	1.4a	1	1-√	What is SIW - On a personal level <ul style="list-style-type: none"> ☐ Ethical ☐ Moral ☐ Calm ☐ A sense of proportion 		
2SIW	what might be some of those beliefs and values? <i>There is an example of behaviour within context of interview</i>	<i>issues to do with more ethical and moral questions about the way in which people are handled and treated in the workplace</i>	1.8a	1	1-√	SIW in practice - On an org. level <ul style="list-style-type: none"> ☐ Ethical ☐ Moral 		
2SIW	what might be some of those beliefs and values?	<i>I thought it would have been better if they'd been treated - what do I mean - charitably, that's patronising, more - <u>with more understanding and so on</u></i>	1.8.1a	1	2 - X			What is SIW - Congruence between beliefs and behaviour
5SIW	So we were just talking about respecting individuality, let's just pick up that thread.... It's about the student support.....	<i>How spirituality might be manifested in the workplace and I was saying you could have the micro-examples of how you might just interact with somebody <u>right through to the kind of 'What's the purpose of the organisation?', 'What's the purpose of the department?'</u></i>	1.7.1	1	1-√	SIW in practice - Organisational purpose		
1SIW	expand on what you mean or might mean SIW	<i>.... a person <u>conducts themselves in the workplace in a way which is consistent with their wider beliefs and values</u></i>	1.4	1	1-√	What is SIW - Congruence between beliefs and behaviour of self and other		
1final SIW	So, after all we've discussed, how would you define or could you define or would you even think about defining spirituality at work?	<i>And I did name a couple of people here and why did I choose them. Two reasons, one was that <u>both are prepared to signal their spirituality to other people, they both give external indicators of their internal spirituality.</u></i>	1.5a	1	2 - X			What is SIW - Congruence between beliefs and behaviour of self and other
2final SIW	Tell me what you mean by that <u>(both are prepared to signal their spirituality to other people, they both give external indicators of their internal spirituality)</u>	<i>one person put something on the College Intranet on the day of the ascension which was very simple which said 'thanks be to God for this wonderful day'. I just felt knocked out by it</i>	1.5.2a	1	2 - X			What is SIW - Congruence between beliefs and behaviour of self and other

Question #	Question	Direct quote	Research key #	Research question	necessary and sufficient moment of the experience of SIW to enable understanding of it ?	Is it possible to abstract and label it	Interviewee's example of demonstration of value or belief	Repetition of previously stated abstraction - eliminated OR GMU expression not meeting those requirements - eliminated
2final SIW	Tell me what you mean by that <u>both are prepared to signal their spirituality to other people, they both give external indicators of their internal spirituality</u>	<i>The other person is somebody who's very involved with the chaplaincy team, he's up there, he's reading and also I know because of my work relationship with him, he's just an excellent personal tutor with his students and an all-round good guy</i>	1.5.2a	1	2 - X			What is SIW - Congruence between beliefs and behaviour of self and other
4SIW	So you've talked about <u>respect for the individual</u> , could you just talk a bit more about what that might look like, how that might be expressed?	<i>I think that my move to this department was partly inspired by just seeking some kind of greater consistency between my work and the rest of me</i>	1.1.2a	2a	1-√	RVNSSIW - <u>Consciously attempting to align and integrate all parts of life</u>		
4SIW	So you've talked about <u>respect for the individual</u> , could you just talk a bit more about what that might look like, how that might be expressed?	<i>..... reasons <u>I enjoy this job so much is that I feel that it sits more comfortably with the rest of me</u></i>	1.1.2a	2a	2 - X		IEDVNS - <u>Consciously attempting to align and integrate all parts of life</u>	
6SIW	What other kind of values and beliefs do you think on exploring might for you be tied up with this notion of spirituality?	<i>I think <u>personal growth, personal journey is really important</u></i>	1.9	2a	1-√	RVNSSIW - <u>The importance of personal growth and journey</u>		
2SIW	what might be some of those beliefs and values?	<i><u>attention to personal growth</u></i>	1.4.1.1	2a.1	1-√	GBDVNS - <u>attention to personal growth</u>		
2SIW	what might be some of those beliefs and values?	<i>and that the <u>workplace is a setting in which people can achieve growth and that that should be important</u></i>	1.7	2b	1-√	RBNSSIW - <u>Potential of workplace as a place for achieving growth is key</u>		
8SIW	Notice specifically what more?	<i>I think <u>life is full of potential really</u></i>	1.9a	2b	1-√	RBNSSIW -		

Extended Illustrative example (Interview 'A') – that reflects the 29 December 2005 revision to Step 5

Related values and beliefs but not specific to SIW

Question #	Direct quote	Initial attempt at clustering
4SIW	<i>I think that my move to this department was partly inspired by just seeking some kind of greater consistency between my work and the rest of me</i>	RVNSSIW - <i>Consciously attempting to align and integrate all parts of life</i>
4SIW	<i>..... reasons I enjoy this job so much is that I feel that it sits more comfortably with the rest of me</i>	RVNSSIW - <i>Consciously attempting to align and integrate all parts of life</i>
6SIW	<i>I think personal growth, personal journey is really important</i>	RVNSSIW - <i>The Importance of personal growth and journey</i>
2SIW	<i>attention to personal growth</i>	GBDVNS - <i>attention to personal growth</i>
1final SIW	<i>Yes, what I wrote down was what spirituality means to me was an awareness of God or a higher being which impacts on a person's way of life</i>	RBNSSIW - <i>Awareness of an essence outside self which impacts on way of life</i>
8SIW	<i>I think life is full of potential really for people</i>	RBNSSIW - <i>Life is full of potential</i>
9SIW	<i>but there are also realistic constraints that people need to work on and be aware of. But I also think that for some people that the constraints are more imagined than real and part of working with people is helping them to get rid of them</i>	RBNSSIW - <i>Individuals' viewpoint impacts on seeing life's potential</i>
9SIW	<i>But I also think that for some people that the constraints are more imagined than real and part of working with people is helping them to get rid of them</i>	IEDBNS - <i>some people have limiting beliefs</i>
1final SIW	<i>I'd describe a spiritual person as ethical, moral, calm, with a sense of proportion</i>	What is SIW - On a personal level □ Ethical / Moral / Calm / A sense of proportion
2SIW	<i>and that the workplace is a setting in which people can achieve growth and that that should be important</i>	RBNSSIW - <i>Potential of workplace as a place for achieving growth is key</i>
2SIW	<i>issues to do with more ethical and moral questions about the way in which people are handled and treated in the workplace</i>	SIW in practice - On an org. level Ethical / Moral

What is SIW - generally

Question #	Direct quote	Initial attempt at clustering
1SIW	<i>.... a person conducts themselves in the workplace in a way which is consistent with their wider beliefs and values</i>	Congruence between beliefs and behaviour of self and other
1final SIW	<i>And I did name a couple of people here and why did I choose them. Two reasons, one was that both are prepared to signal their spirituality to other people, they both give external indicators of their internal spirituality.</i>	Congruence between beliefs and behaviour of self and other
2final SIW	<i>one person put something on the College Intranet on the day of the ascension which was very simple which said 'thanks be to God for this wonderful day'. I just felt knocked out by it</i>	Example - Congruence between beliefs and behaviour of self and other
2final SIW	<i>The other person is somebody who's very involved with the chaplaincy team, he's up there, he's reading and also I know because of my work relationship with him, he's just an excellent personal tutor with his students and an all-round good guy</i>	Example - Congruence between beliefs and behaviour of self and other

What is SIW – specifically in terms of values, beliefs and practice

Question #	Direct quote	Initial attempt at clustering
10SIW	<i>I think that it's helpful if there is calm around people and the feedback I've had from people, tells me that I engender that kind of atmosphere</i>	VSSIW - <i>calm</i>
10SIW	<i>I'm the kind of person who, if there is a crisis is going on, if it's student things, I can say it's not that important, calm down and that's what I do a lot, or so people tell me</i>	IEDVS <i>calm – Settling potential crisis situations</i>
4enable	<i>I think they get somebody who is at ease with themselves and is honest</i>	IEDVS - <i>calm - being at ease with self</i>
3Esoo	<i>Yes, I think that's right. I think again it's part of the bigger picture really..... but to do a job I would really feel at one with the different approach you take, for me is a bit about doing things better and bit more kind of nurturing of a team and a group and moving things on..... So is that something to with service? Yes, very much so. So if you look at that word, then how would you fit that into what you do? I think it would be about – it really overused cliché these days but making a difference with people</i>	VSSIW - <i>making a difference</i>
3Esoo	<i>..... for me is a bit about doing things better and bit more kind of nurturing of a team and a group and moving things on behaviour relating to making a difference</i>	GBDVS making a difference – <i>nurturing and moving things on</i>
3Esoo	<i>..... for me is a bit about doing things better and bit more kind of nurturing of a team and a group and moving things on behaviour relating to making a difference</i>	GBDVS making a difference – <i>conscious effort/approach to relationships</i>
2SIW	<i>treating each other with respect, with respect for individuality.</i>	VSSIW - <i>respect for one another</i>
2SIW	<i>.....recognition that people are at different stages, at different times in their life</i>	GBDVS - <i>respect for one another – recognition that people are different</i>
4SIW	<i>listening to people / not interrupting them / not disregarding them</i>	GBDVS - <i>respect for one another – listening et al</i>
2Esoo	<i>But what I have learned to do is to be much more receptive about other people's ideas to things</i>	IEDVS - <i>respect for one another – Receptivity to others' Ideas</i>
2Esoo	<i>I'm getting better at saying, "Good, that sounds great. Let's give that a go</i>	IEDVS - <i>respect for one another -</i>

Effects on self / other / organization

Question #	Direct quote	Initial attempt at clustering
3enable	<i>I think it's enabled me to integrate the different bits of my life more</i>	Effects – self - Integration of beliefs and behaviour
3enable	<i>I think that's why being here feels kind of liberating because it's alright here.</i>	Effects – self - A sense of freedom to be oneself
4enable	<i>I think they get somebody who is at ease with themselves and is honest</i>	Effects other – ease and honesty
1Esoo	<i>I think it reassures people. And it can sometimes avert a crisis</i>	Effects other – a sense of calm – provides reassurance
1Esoo	<i>I suppose that people would see me as somebody who can put things right sometimes</i>	Effects other – a sense of calm – provides reassurance
1Esoo	<i>I think they would also say that I, as a manager, I encourage people to fulfil their potential and try to be very positive about what people can do in the long-term and how they can get there</i>	Effects other – provides encouragement to fulfil potential
2Esoo	<i>I think that, I hope it would make others feel more able to be themselves and not to feel that they need to conform to some kind of ideal or stereotype of some sort</i>	Effects other – making others feel able to be themselves
3Esoo	<i>.... so that students feel they are getting a really good deal from us and that's one of the things that rewards me a lot. If I know that students think we're doing a good job, that's very important for me – that kind of feedback</i>	Effects other – giving others good service
4Esoo	<i>So, is that something to do with service? Yes, very much so</i>	Effects other – giving others good service
9Esoo	<i>Yes, because I'm working with people and because I think that's how you work with people – you do the best for them</i>	Effects other – giving others good service
5enable	<i>I think the overall answer to that is probably experience and integrity, being comfortable with myself</i>	Effects org. – experience, integrity and comfort with self
6Esoo	<i>I think I'm identified as someone who has integrity</i>	Effects org. – experience, integrity and comfort with self
7Esoo	<i>..... I think he [Principal] meant that I'm utterly honest in the way in which I do the job.....</i>	Effects org. – experience, integrity and comfort with self
5enable	<i>I'm less political for myself but I'm political for the service, for the department..... it sounds like you're focussing on others rather than self? Yes, that would be right. Yes</i>	Effects org. – focus on other rather than self
8Esoo	<i>I think that maybe, in terms of the organisation, it's important to me to work to a higher standard and I think that feeds into the organisation</i>	Effects org. – working to high standard feeds org.

Enablers

Question #	Direct quote	Initial attempt at clustering
2enable	<i>She and I generally get on very well and we share a lot of common interests and experiences in terms of the church possibly although we're different denominations. And so even the kind of incidental conversation is affirming.</i>	Enabler – relationship with other – <u>commonality with other</u>
2enable	<i>I guess being on kind of the same wavelength as people like 'X'</i>	Enabler – relationship with other – <u>commonality with other</u>
2enable	<i>you get this kind of network, which you get anyway in 'X', much more so than in other institutions and that's actually ok whereas in the past you kept really fairly quiet</i>	Enabler – relationship with other – <u>sense of connection</u>
1enable	<i>I find a big difference here in the attitude of tutors to students.</i>	Enabler – other – <u>positive and supportive tendency of others to others</u>
1enable	<i>I mean, not across the board, but the majority have a much more positive and supportive attitude towards the students</i>	Enabler – other – <u>positive and supportive tendency of others to others</u>
1enable	<i>I think it's partly the kind of organisation it is, the fact that it is Christian, it's acceptable to be identified with a religious practice. I find that quite freeing really.</i>	Enabler – org. culture fosters/accepts self-expression
1enable	<i>I do think that there is an attitude to students which pervades the College which is absolutely consistent with the mission and the ethos</i>	Enabler – org. – congruency of org. attitude with espoused mission / ethos
1enable	<i>I think I like to be part of an organisation which kind of nails its colours to the mast a bit</i>	Enabler – org. – congruency of org. attitude with espoused mission / ethos

Anything else

Question #	Direct quote	Initial attempt at clustering
1ae	<i>I am really conscious that, although I've talked about my spirituality being very tied up with my beliefs and my particular denomination, that doesn't mean that I think it's synonymous with spirituality at all</i>	
2ae	<i>it would <u>depend on the facts really</u> – why I was there and things like that</i>	
2ae	<i>So <u>it wouldn't stop you from expressing....?</u> <u>No</u> I don't think so. Not now, now that I'm older and, as I say, <u>when I think you make a positive decision to get off the career ladder, it frees you up to behave much more like yourself.</u></i>	
2ae	<i>I have lots of other outlets, and lots of conditions and situations in which I feel comfortable in my spirituality besides the workplace. I would <u>probably carry on as I am pretty well in the way that I work and the way I work with people.</u></i>	
7SIW	<i><u>More consciously than I used to</u>, certainly. The training I've had and the work that I do with people has made me just notice more, I think notice more about....</i>	
10SIW	<i>I think that it's helpful if there is <u>calm</u> around people and the feedback I've had from people, tells me that <u>I engender that kind of atmosphere</u></i>	Use in creation of a sub-narrative - Sees self as a calming influence
10SIW	<i>I think <u>the reason I feel able to be calm</u> is because of my beliefs. Because I just believe that God is there and God's good and so on</i>	Use in creation of a sub-narrative - Bering calm is underpinned by a belief in a good and present God
2Esoo	<i>I mean it's interesting because I'm a bit of a perfectionist, the other thing if you asked my team they'd say is that I do kind of erupt about things, if I see something being done badly then I'll say, 'what's on earth's going on here? Bleurgh!' <u>So I'm not all kind of sweetness and light at all.</u></i>	Use in creation of a sub-narrative - understanding own fallibilities
3SIW	<i>I think my <u>own personal spirituality</u> has developed significantly in the last 15 years and I think it's <u>caused me to be much more aware</u> of work being part of life, <u>part of who I am and how I am</u></i>	Use in creation of a sub-narrative - Own personal spirituality has developed significantly over last 15 years

Example (Interview 'A') – Step 6 - central themes / phenomenological comments table

Related values and beliefs but not specific to SIW (T = Textural; S=Structural)

#	T or S	Direct quote	Phenomenological Comment
1	S	(3SIW) <i>I think my own personal spirituality has developed significantly in the last 15 years and I think it's caused me to be much more aware of work being part of life, part of who I am and how I am</i> (4 SIW) <i>I think that my move to this department was partly inspired by just seeking some kind of greater consistency between my work and the rest of me</i> (4 SIW) <i>..... reasons I enjoy this job so much is that I feel that it sits more comfortably with the rest of me</i> (3 Esso) <i>Yes, I think that's right. I think again it's part of the bigger picture really..... but to do a job I would really feel at one with</i>	S Consciously attempting to align and integrate all parts of life X3 Belief: S The interviewee believes that it is important to attempt to align and integrate all parts of one's life. This includes doing a job that I would really feel at one with Belief: T Additionally the interviewee believes that their 'personal spirituality' has developed significantly over the last 15 years' which has caused them to be 'much more aware of work as being part of their life, part of who I am and how I am'
2	S S T S	(2 SIW) <i>attention to personal growth</i> (6 SIW) <i>I think personal growth, personal journey is really important about personal journey, self discovery and good in everybody, finding it and so on....</i> (7SIW) <i>In relationship to consciously pursuing personal growth and learning: More consciously than I used to, certainly. The training I've had and the work that I do with people has made me just notice more, I think notice more about....</i> (2 SIW) <i>and that the workplace is a setting in which people can achieve growth and that that should be important</i>	Belief: S The importance of and conscious attention to personal growth and journey X3 Belief: S The interviewee also believes in the important of finding good in everybody – which they link to personal growth, journey and self-discovery Belief: T The interviewee believes that they have consciously pursued personal growth and learning over the years. Belief: S The interviewee also sees the 'workplace is a setting in which people can achieve growth' and this potential of workplace as a place for achieving growth is key
3	S	(1 final SIW) <i>Yes, what I wrote down was what spirituality means to me was an awareness of God or a higher being which impacts on a person's way of life</i>	Awareness of an essence outside self which impacts on way of life Belief: S The interviewee believes that integral part of spirituality is an 'awareness of God or a higher being which impacts on a person's way of life'
4	T	(8 SIW) <i>I think life is full of potential really for people</i> (9 SIW) <i>but there are also realistic constraints that people need to work on and be aware of</i> (9 SIW) <i>But I also think that for some people that the constraints are more imagined than real and part of working with people is helping them to get rid of them</i>	Life is full of potential. And this potential is impacted on by an individual's viewpoint which sometimes can limit their life's potential X2 Belief: S The interview believes that 'life is full of potential' but that there are 'realistic constraints to be aware of'. They also believe that some people's views on those restraints are 'more imagined than real' and therefore can limit life's potential. Belief: T They see it as part their role to assist people to get rid of these limiting beliefs.
5	S T	(9SIW) <i>I believe that one of the things God gives us is a choice and that we can exercise that</i> (3 Esso) <i>I suppose when I came here to do this job..... to do a job I would really feel at one with</i>	BSSIW – <u>We have choice</u> IEDBS choice – <u>conscious decision about what job you actually do</u> Belief: S The interviewee believes that we all have choice in the direction our lives take and that choice is God given. Belief: T They go on to illustrate choice in their own lives by consciously choosing their current job which infers they believe that they have consciously chosen the direction of parts of their life Note: this consciousness of choice might also be linked to the value of 'congruency of beliefs and behaviours' in terms of the interviewee consciously choosing to stand up and voice their discomfort with what they saw as a lack of congruency between their beliefs about how individuals should be treated and organisational process e.g. 'I thought it would have been better if they'd been treated - what do I mean - charitably, that's patronising, more – with more understanding and so on and I was very uncomfortable with that'

What is SIW – generally (T = Textural; S=Structural)

#	T or S	Direct quote	Phenomenological Comment
6	S	(1 SIW) <i>.... a person conducts themselves in the workplace in a way which is consistent with their wider beliefs and values</i> (1 final SIW) <i>..... And I did name a couple of people here and why did I choose them. Two reasons, one was that both are prepared to signal their spirituality to other people, they both give external indicators of their internal spirituality</i> (2 final SIW) <i>Example:one person put something on the College Intranet on the day of the ascension which was very simple which said 'thanks be to God for this wonderful day'. I just felt knocked out by it</i> (2 final SIW) <i>Example: The other person is somebody who's very involved with the chaplaincy team, he's up there, he's reading and also I know because of my work relationship with him, he's just an excellent personal tutor with his students and an all-round good guy</i>	Congruence between beliefs and behaviour of self and other X4 Belief: S In general terms the interviewee sees that SIW is about individuals having congruence between their beliefs and behaviours
7	S	(1 final SIW) <i>I'd describe a spiritual person as ethical, moral, calm, with a sense of proportion</i>	Belief: S The interview believes the indication of spirituality in a person are the values of ethics, morals, calmness and a sense of proportion
8	S	(2 SIW) <i>issues to do with more ethical and moral questions about the way in which people are handled and treated in the workplace</i> (5 SIW) <i>How spirituality might be manifested in the workplace and I was saying you could have the micro-examples of how you might just interact with somebody right through to the kind of 'What's the purpose of the organisation?', 'What's the purpose of the department?'</i>	Belief: S The interviewee also believes that spirituality can be expressed on an organisational level which is indicated by the values of ethics and morality in terms of treatment of individuals Belief: S They also belief that SIW can be manifested through organisational and departmental 'purpose'

What is SIW – specifically in terms of values, beliefs and practice (T = Textual; S=Structural)

#	T or S	Direct quote	Phenomenological Comment
9	S	<p>(2 SIW) <i>... I thought it would have been better if they'd been treated - what do I mean - charitably, that's patronising, more - with more understanding and so on and I was very uncomfortable with that.in fact I wrote down how I felt and gave it to my line manager and it caused fairly immense tension and difficulties for some time.</i></p> <p>Right, so for you what I'm hearing here is that this is part of SIW is actually voicing, standing up....</p> <p>I think you're right</p>	<p>VSSIW – congruence of beliefs and behaviour</p> <p>IEDVS - congruence of beliefs and behaviour</p> <p>Belief: S We now see that the interviewee's belief that an indication of spirituality is congruency of beliefs and behaviour is also an underpinning value of SIW.</p> <p>Belief: T We also see that the interviewee believes that they demonstrate that value even though it 'caused fairly immense tensions and difficulties for sometime'</p> <p>Note: this could also be (Structurally) linked with the issue of 'honesty in relationships' which is a value that underpins the pivotal value that the interviewee holds i.e. 'respect for one another'</p>
10	S	<p>(10SIW) <i>I think that it's helpful if there is calm around people and the feedback I've had from people, tells me that I engender that kind of atmosphere</i></p>	<p>VSSIW – calm</p> <p>IEDVS calm</p>
	T	<p>(10 SIW) <i>I'm the kind of person who, if there is a crisis is going on, if it's student things, I can say it's not that important, calm down and that's what I do a lot, or so people tell me</i></p>	<p>Setting potential crisis situations</p>
	T	<p>(4 enable) <i>.....I think they get somebody who is at ease with themselves and is honest</i></p>	<p>being at ease with self</p>
	T	<p>(10SIW) <i>I think the reason I feel able to be calm is because of my beliefs. Because I just believe that God is there and God's good and so on</i></p>	<p>Belief: S The interviewee believes that creating a sense of calm is an important value which is helpful and important for settling potential crisis situation.</p> <p>Belief: T The interviewee see themselves as someone who is calm and at ease with themselves</p> <p>Belief: T An underpinning belief that supports the interviewees sense that they are able to be calm is that God is there and God's good</p>
11	S	<p>(3 Esso) <i>Yes, I think that's right. I think again it's part of the bigger picture really..... but to do a job I would really feel at one with</i></p> <p><i>..... the different approach you take, for me is a bit about doing things better and bit more kind of nurturing of a team and a group and moving things on.....</i></p> <p>So is that something to with service? Yes, very much so.</p> <p>So if you look at that word, then how would you fit that into what you do? I think it would be about – it really overused cliché these days but <i>making a difference with people</i></p> <p>(3 Esso) <i>..... for me is a bit about doing things better and bit more kind of nurturing of a team and a group and moving things on</i> behaviour relating to making a difference</p>	<p>VSSIW – making a difference</p> <p>GBDVS making a difference –</p> <ul style="list-style-type: none"> conscious effort/approach to relationships nurturing and moving things on <p>Belief: S The interviewee sees that making a difference is a value that underpins SIW</p> <p>Belief: T and making a difference to the interviewee means making a conscious effort to 'nurture a team' in order to 'move things on'</p>
12	S	<p>(2 SIW) <i>..... treating each other with respect, with respect for individuality,</i></p>	<p>VSSIW – respect for one another X4</p> <p>GBDVS - respect for one another –</p> <ul style="list-style-type: none"> recognition that people are different listening, not interrupting, not disregarding other <p>IEDVS - respect for one another – Receptivity to others' ideas</p> <p>Value that underpins respect for one another</p>
	S	<p>(2 SIW) <i>.....recognition that people are at different stages, at different times in their life</i></p>	<p>VSSIW- Honesty In relationships</p>
	S	<p>(4SIW) <i>.....listening to people, / not interrupting them, / not disregarding them</i></p>	<p>IEDVS - Honesty in relationships</p>
	T	<p>(2 Esso) <i>But what I have learned to do is to be much more receptive about other people's ideas to things</i></p>	<p>Belief: S The interviewee sees that respect for one another is an underpinning value of SIW which is underpinned by a belief that everyone is different and this difference should be respected. This value and belief translates behaviourally into being receptive to other peoples' ideas through not disregarding them and listening without interrupting.</p>
	T	<p>(4 enable) <i>I think they get somebody who is at ease with themselves and is honest</i></p>	<p>Belief: S Further the value of honesty seems to be linked to receptivity to other peoples' ideas in that the interviewee believes, in how they interact, that others get someone who is honest.</p>
	T	<p>(2 Esso) <i>I mean it's interesting because I'm a bit of a perfectionist, the other thing if you asked my team they'd say is that I do kind of erupt about things, if I see something being done badly then I'll say, 'what's on earth's going on here? Bleurgh!' So I'm not all kind of sweetness and light at all. I'm a bit inclined to defend my own position a bit. If I have thought of something, if someone else thinks of a better way, I'm a bit 'oh' you know....I'm getting better at saying, "Good, that sounds great. Let's give that a go</i></p>	<p>Belief: T The interviewee demonstrates this honesty (related to receptivity others) be openly expressing their vulnerability about 'not being all</p>

Effects on self / other / organization (T = Textual; S=Structural)

#	T or S	Direct quote	Phenomenological Comment
13	T	(3enable) <i>I think it's enabled me to integrate the different bits of my life more</i>	Effects self - Integration of beliefs and behaviour
14	T	(3enable) <i>I think that's why being here feels kind of liberating because it's alright here.</i>	Effects - self - A sense of freedom to be oneself
15	T	(4enable) <i>I think they get somebody who is at ease with themselves and is honest</i>	Effects other - ease and honesty
16	T	(1 Esso) <i>I think it reassures people. And it can sometimes avert a crisis</i> (1 Esso) <i>I suppose that people would see me as somebody who can put things right sometimes</i>	Effects other - a sense of calm - provides reassurance X2
17	T	(1 Esso) <i>I think they would also say that I, as a manager, I encourage people to fulfil their potential and try to be very positive about what people can do in the long-term and how they can get there</i>	Effects other - provides encouragement to fulfil potential
18	T	(2 Esso) <i>I think that, I hope it would make others feel more able to be themselves and not to feel that they need to conform to some kind of ideal or stereotype of some sort</i>	Effects other - making others feel able to be themselves
19	T	(3 Esso) <i>.... so that students feel they are getting a really good deal from us and that's one of the things that rewards me a lot. If I know that students think we're doing a good job, that's very important for me - that kind of feedback</i> (4 Esso) <i>So, is that something to do with service? Yes, very much so</i> (9 Esso) <i>Yes, because I'm working with people and because I think that's how you work with people - you do the best for them</i>	Effects other - giving others good service X3
20	T	(5enable) <i>I think the overall answer to that is probably experience and integrity, being comfortable with myself</i> (6 Esso) <i>I think I'm identified as someone who has integrity</i> (7 Esso) <i>..... I think he [Principal] meant that I'm utterly honest in the way in which I do the job</i>	Effects org. - experience, integrity and comfort with self X3
21	T	(5enable) <i>I'm less political for myself but I'm political for the service, for the department it sounds like you're focussing on others rather than self? Yes, that would be right. Yes</i>	Effects org. - focus on other rather than self
22	T	(7 Esso) <i>and I put as much as I can into it and part of what I do does result in concrete results</i> (8Esso) <i>I think that maybe, in terms of the organisation, it's important to me to work to a higher standard and</i>	Effects org. - working to high standard feeds org. X2

Enablers (T = Textual; S=Structural)

#	T or S	Direct quote	Initial attempt at Phenomenological Comment
23	S	(2enable) <i>She and I generally get on very well and we share a lot of common interests and experiences in terms of the church possibly although we're different denominations. And so even the kind of incidental conversation is affirming.</i> (2enable) <i>I guess being on kind of the same wavelength as people like 'X'</i>	Enabler - relationship with other - <u>commonality with other</u> X2
24	S	(2enable) <i>you get this kind of network, which you get anyway in 'X', much more so than in other institutions and that's actually ok whereas in the past you kept really fairly quiet</i>	Enabler- relationship with other - <u>sense of connection</u>
26	S	(1enable) <i>I find a big difference here in the attitude of tutors to students.</i> (1enable) <i>I mean, not across the board, but the majority have a much more positive and supportive attitude towards the students</i>	Enabler - other - <u>positive and supportive tendency of others to others</u> X2
26	S	(1enable) <i>I think it's partly the kind of organisation it is, the fact that it is Christian, it's acceptable to be identified with a religious practice. I find that quite freeing really.</i>	Enabler - org. culture fosters/accepts self-expression
27	S	(1enable) <i>I do think that there is an attitude to students which pervades the College which is absolutely consistent with the mission and the ethos</i> (1enable) <i>I think I like to be part of an organisation which kind of nails its colours to the mast a bit</i>	Enabler - org. - congruency of org. attitude with espoused mission / ethos X2

Anything else (T = Textual; S=Structural)

#	T or S	Direct quote	Phenomenological Comment
28	S	(1ae) <i>I am really conscious that, although I've talked about my spirituality being very tied up with my beliefs and my particular denomination, that doesn't mean that I think it's synonymous with spirituality at all</i>	Belief: S The interviewee doesn't believe that religion and spirituality are synonymous- Belief: T however, what they see as their spirituality is strongly linked to their particular religious denomination
29	T	(2ae) <i>it would depend on the facts really - why I was there and things like that</i> (2ae) <i>So it wouldn't stop you from expressing</i> <i>No I don't think so. Not now, now that I'm older and, as I say, when I think you make a positive decision to get off the career ladder, it frees you up to behave much more like yourself.</i> (2ae) <i>I have lots of other outlets, and lots of conditions and situations in which I feel comfortable in my spirituality besides the workplace. I would probably carry on as I am pretty well in the way that I work and the way I work with people.</i> (2ae) <i>So was that a very conscious sort of decision? Yes, it was prompted by this job coming up</i>	Belief: T The interviewee believes that even if they found themselves in an organisation where the culture was not conducive to expressing their spiritual nature although it would 'depend on the facts really; why I was there and things like that' they would 'probably carry on as I am pretty well in the way that I work and the way I work with people.' Belief: T Underpinning the above belief is another belief that the interviewee holds about this being due partly to their conscious decision to 'get off the career ladder', which has freed them 'to behave much more like' themselves

As stated in section 3.14, how I chose to uncover my presuppositions about SiW was to have someone interview me with the same questions asked of the interviewees. What follows is the results of that interview.

Related values and beliefs - not specific to SiW

- we are all spiritual beings
- we are all energetically connected and this energy is the source of our individual and collective spirituality - we all flow from the same source... *'the thing I'm working on, that will probably take me the rest of this life, and 340,000 other lives is just letting that energy, that spirit flow through me, and I'm, a conduit rather than me having to fill up and be empty'*
- when we allow this energetic connection to flow we dance fluidly together and things get done beautifully
- if we could just let go and just *'be'* then we would play together quite differently (including work) and things would get done
- everything - every person, every occurrence - is a gift in life and *'some people and some things are **big gifts**'*
- I am not willing to *'prostitute my core values', 'there are lines I will not cross'* and *'that has cost me'*

The noema

- a congruence between beliefs, values and behaviour - *'walking your talk'* (even when it is not easy)
- there is a tension in walking your talk in the workplace because *'some others will want you to be something else'*
- SiW is *'letting go and being, that's it'*

The noesis

- a willingness to accept difference in whatever form it takes
- expecting no more from others than I do myself
- embracing the vulnerability of self and others

- appreciation of others in thought, word and deed (e.g. telling others you appreciate them as well as their efforts, putting flowers on others' desks, letting others know how special they are, loving challenge) *'I tell people, you are a gift, your light is your gift to the world' ... 'I tell others, you're beautiful, you're divine, and if you desecrate that, how beautiful you are, you desecrate creation'*
- being loving when it's not easy to love

The effects of SiW on self, others and the organisation

Self

- sometimes standing up for what I believe in and value has cost me

Others, the Organisation and Wider

- we effect the whole by holding our space (congruence of thought, word and deed), by being as *'integrous as we can'*, attempting to *'walk in loving kindness and service, that will effect myself, it will effects others, it will effect the organisation, because we are part of the same whole'*
- when *'I do anything it effects the people that I am interacting with'* but *'it also effects the broader, broader, broader'* perspective - beyond what *'we can see and know to be true in our limited humanity'*
- *'even if my ego does not become gratified by knowing, or seeing expressions of the effect of me walking from a spiritual place that I attempt to walk, it does not matter because I'm still effecting the dynamic of the whole'..... therefore, 'I don't know how what I do effects the organisation'*

Enablers

- knowing there is a *'huge connection to something much bigger than what is going on for me at any one time'*
- knowing that *'I am being looked after no matter what is going on in my life'*
- knowing just *'how lucky I am'*
- a willingness to *'express and explore my spiritual nature'*

Life-worlds of Interviewee 'B' through to 'V'

Interviewee 'B' – the noema

This interviewee believes that SiW, generally speaking, is having a feeling/sense of harmony and oneness (X2), which is *'actively achieved by co-operating with people and one's environment'*. This harmony and oneness is also achieved by having *'deeper relationship between the individuals one encounters'*. Interviewee 'B' also linked the need for *'having a strategy to try and maintain a hopeful or buoyant position in the Universe'* with this sense of harmony and oneness.

They believe that actively co-operating with people and the environment; having deeper relationships; making things meaningful and better for people; maintaining a hopeful or buoyant position, is something that the interviewee sees as a social responsibility (X2).

Additionally, they link feeling good about the world and therefore SiW in general to *'making meanings and looking for meanings and identifying meanings in the world, which is sometimes quite hard'*. They equate *'making meaning'* with the *'purpose of existence'*.

Interviewee 'B' believes that their philosophical view in terms of SiW and their *'way of being in the world'* makes them feel *'very vulnerable'*. Therefore, when they encounter *'an awful lot of opposition and negativity over various things i.e. administration, meetings, less than perfect situations'* then it is necessary to strive to *'feel good about the world'*.

Interviewee 'B' - the noesis

Key values underpinning SiW: respect and engagement

One of the key values underpinning the *'joyous'* nature of SiW for Interviewee 'B' is that of *'respect for the opinions and being of others'* (X4), which is evidenced in the following passage. As can be seen also from the following excerpt, they do not always feel that they behaviourally demonstrate that respect.

'I try to bring as much joy as I can to things that I do for my own sake but also in the hope that it will rub off on other people. So..... I will very much try to have a sense of the engagement of what we're doing and the commitment to it but a sense of personal, collective joy , which I think comes partly out of sense of passion about what you're doing and a respect for the opinions and being of others - I don't always

succeed in that, of course – I get very bad tempered sometimes but I think my philosophy would be very much to do with engagement and respect....’.

This respect translates into going ‘deeper than merely listening to people’s opinions. I think it’s got to be a conscious effort (X2) to understand others, in that I think people are hugely varied, often open to misunderstanding, that it’s easy to judge by appearances or comments or whatever and you kind of have to have a sort of detachment, if you like, from making a judgment on the position of others’.

Ultimately Interviewee ‘B’ offers *‘respect is acceptance, non-judgment engagement; I suppose is what I mean’*. The importance of this value is illustrated when the interviewee was asked: So when you say present good values, can you give me some for instances? they stated that it was *‘very important to present what I consider to be good values, I do have a strong sense of that’*. They responded by saying that *‘It’s back to this mutual respect of people. I think people acting harshly or meanly or in a petty manner brings down the whole fabric of civilization in my view. I think it’s really counter-productive’* and eventually the interviewee linked it to the notion of social responsibility. So the whole notion of respect is not only key to SiW for Interviewee ‘B’ it is also important in the broader context of life.

For the interviewee their sense that SiW is generally that joy is linked not only to the value of respect but it is also linked to the value of engagement (X4). This is highlighted when Interviewee ‘B’ says, *‘so..... I will very much try to have a sense of the engagement of what we’re doing and the commitment to it, but a sense of personal, collective joy’*, we see that a sense of commitment underpins the notion of engagement. Interviewee ‘B’ engages with ‘others’ to try and *‘find out more where they’re coming from’* so that they (other) *‘can participate’* (engage) *‘more actively’*; albeit they admit to not always succeeding. This interviewee sees this engagement as an attempt to *‘provide the best service’* that they *‘could provide’*. They state, *‘If I have someone who might have some problem or deficiency or strain, someone might have to go and work part-time, someone might have a disability, someone might not be able to achieve in their work the way they would like, I’d want to be able to provide the best kind of service that I could provide’*.

Interviewee ‘B’ - effects

Key effects of expressing SiW: **self:** positive impact on life; perceived response from others
self/other: when you have this kind of philosophy or way of being in the world it can make you very vulnerable **other:** difficult to know; fostering self-belief, self-

expression and development of others; creating a less stressful work relationship/environment (X2) **organisationaly**: probably very little; enhancing productivity/organisational success; effects on organisational culture (X2)

Self

The interviewee believes that, on the level of self, the expression of their SiW in terms of engaging *'passionately can be very enriching'*. Additionally, when they receive responses from others that they perceive are positive it validates their way of being, that is, when the interviewee gets *'positive feedback and real enthusiasm; that makes me feel better. It makes me feel what I do is, what I am doing is, sometimes it's worthwhile'*.

Self/Other

However, they also believe that there is a downside for anyone with their underpinning philosophy or way of being in the world is that it can make *'you very vulnerable'*. They share the following example.

'.....so yesterday, for example, I encountered an awful lot of opposition and negativity over various things through administration, through meetings, through less than perfect situations and that did make me feel very low so I think almost it's striving to feel good about the world, in a way'.

Other

They started off their experiential description by saying that it is *'very difficult to know the impact that'* they *'have on others'*. However, they *'hoped'* that their expression of SiW *'might gives others a sense of being able to express themselves as they are ..'*.

Additionally they hope that their particular expression of SiW contributed to a less stressful work relationship/environment, in that, their expression might be *'cheering'* and *'life-enhancing'*. Further, they *'hoped'* that it might make others *'feel safe'* with them.

Organisationally

Initially, Interviewee 'B' stated that their expression of SiW *'probably has very little effect on the organisation'*. They then went on to state that *'I probably have, in some areas not all that much impact because I may be perceived to be too gentle or too passive but I'm surmising, I don't know that'*. However, on a pragmatic level, they believed that they were seen as a *'team player'*, someone who was seen as being *'flexible enough to be able take on new stuff without too much worry'*.

Additionally, through their belief that, *'it's quite important to work on co-operation and again joy, if you happen to do something you've got to do because it's part of your institution's demands, then to try and make that as user-friendly as possible'* they enhance the culture of the organisation. Another aspect of how they contribute to the evolving culture of the organisation is that they are *'asked to contribute to things that have an ethical basis.....'*

Interviewee 'B' - enablers

Key enablers for their expression of SiW: **self:** conscious choice in relating to self / others / organisation; how strongly spirituality is embedded in individual **self/other:** none mentioned specifically **other:** none mentioned specifically **organisationally:** autonomy/freedom; pragmatic elements

Self

Interviewee 'B' believes that their expression of SiW is *'partly'* enabled by the job they have *'chosen'* to do, which leads them on to say that their *'vocation'* has been an enabling factor.

Although the interviewee believes that SiW can be *'fostered'*, that is the *'nurturing of particular values'* they believe that it comes primarily from the individual, in that, *'you have to have it fairly strongly in yourself in the first place to go out and engage with others in that way'* but that *'it can be identified in others and work collectively as well'*.

Organisationally

The interviewee believes that autonomy and freedom to carry out their function in *'a way that they want'* and not *'too constrained'* is another organisational enabler to the expression of SiW. However, they do believe that this freedom is being *'eroded'* but that they still have a *'certain amount of it'*.

The interviewee also believes that pragmatic organisational elements *'enables you to engage more fully in what you are doing and with others more successfully'*. These pragmatic organisational elements include the following.

'I'm able to operate better if I have good conditions, in which to meet people, a nice office in, which to interview or entertain people, the right kind of facilities in order to (INTERRUPTION) I was saying that I thought there were pragmatic things, structural things that did actually make a difference, when I thought about it, like a nice office, a vase of flowers or a slide projector that works properly'.

What would they feel or do if they could not express their SiW

The interviewee believes that not being able to express their SiW and not having their espoused enablers present would have a profound and inhibiting effect on them.

'I would be discontented to want to change a lot of things and maybe leave. I think it would have a profound effect on me'. Would it stop you or inhibit you from expressing your spiritual nature? 'It would inhibit me, yes. Yes, it would make a difference'. '....I think it can be eroded by a process of wearing away'.

However, Interviewee 'B' also believe that 'sometimes' in 'times of adversity' a person is capable of expressing a sort of 'spiritual heroism', which can be eroded by a 'wearing away' process. Additionally they link these comments to an individual 'striving for balance between being acted upon and acting of being passive and active'.... 'trying to achieve a state of equilibrium'.

Interviewee 'D' - the noema

This interviewee believes that generally SiW has to do with relationships 'between people, employees and different levels of the organisation'.

Interviewee 'D' - the noesis

Key values underpinning SiW: focus on others, focus on potential, engagement and respect

Engagement (X3) is an underpinning value of SiW for this interviewee, not simply engagement but the quality of that engagement. We are first introduced to the importance of engagement when the interviewee states:

'Engage with other people, to maybe, not necessarily hang it on a belief system but maybe to engage with the other person with whatever are the issues that concern them in the workplace. Whether it be with their workload..... handling stress....'. Further, engagement is linked with the value of honesty, that is, emotional honesty. In that the interviewee states that honesty 'certainly emotional honesty' in engaging in relationships is important, which entails 'probing beyond when it's necessary; maybe picking up on things'.

Engagement is also closely linked to focussing on others (X4) and more specifically their potential (X4). To some extent this focus on other was illustrated in the above statement when the interviewee talks about engaging (non-judgmentally, in that, not necessarily hanging it on a belief system) with the other person whatever their issues

are. The notion of engaging *'with other people not necessarily hanging it on a belief system'* also plays out for the interviewee when discussing how to engage with individuals to achieve their potential, that is, being flexible enough to check out if the individuals even want to explore their potential within the workplace.

'..... It's somehow thinking.... how do you actually engage with somebody and get them to fulfil their potential. That for me is what it is about, I suppose'.

They continue by saying that *'appropriate and required'* engagement can *'motivate and help people really get in touch with how we might work at our best and getting the most from work. But for some people that might not be, I think, it has to be whether they're receptive to that'.*

Further, engagement and *'how you can actually engage with someone and get them to fulfil their potential'* is linked to the notion of *'moving beyond the rhetoric and maybe thinking a little bit more how you do the stuff that we talk about. We have mechanisms available such as the IPR system or staff appraisals, how you might use those mechanisms to actually help and support people'.*

In relationship to the notion of *'moving beyond the rhetoric'* the interviewee sees this not only on a level of one-to-one engagement but also on the level of creating effective systems and processes that facilitate engagement, empowerment and *'actually help and support people'* in *'recognising'* and *'being confident'* about *'their own potential'* as well as asking *'what is the value'* of these systems, procedures and systems for the organisation. The interviewee believes that organisational rules and regulations could be put to better use in the support of people and there is fear in relation to these systems in that: *'The rhetoric, what I meant by that is that we have all these systems in place – certain rules, certain regulations, we have lots of things that are meant to support people, help people and to enable people so that they can fulfil their potential, give them confidence, put out publications, do good teaching and stuff like that. But they could work a lot more effectively - if there weren't things to be feared, if we really thought about how we use these things'.* When asked to confirm that they *'created a context where others felt comfortable to explore their own potential'* the interviewee responded with a *'yes'*. Interviewee 'D' also stated that trust in one's own potential is important to individual's *'recognition of that potential'* and what assists that self trust is *'someone believing in you'* and demonstrating that trust through their behaviour.

Additionally, the interviewee believes that another value of SiW is respect (X3) and, in the first instance, they link that with the SiW value of *'coming from others' needs and*

perspectives' in terms of the 'why of people', that is, 'how individuals have got to a point' in their lives. Linked with respect is the notion that when individuals' aren't performing in the manner that you or the organisation feels they should be that instead of 'pointing your finger at the individuals or the system' for being at fault you respect what they have already accomplished for the organisation and from there 'create an environment where everyone is able to help each other'. Aligned with this is the notion of fitting the individual to the 'work' that 'we could turn that round a little bit and look at the individuals and then take the work to them'.

Interviewee 'D' - effects

Key effects of expressing SiW: **self:** positive impact on life **self/other:** creates context where self/other become more reflective/questioning **other:** creating a less stressful work relationship/environment; acceptance of change and others **organisationally:** enhancing productivity/organisational success; influencing direction of organisation

Self

The interviewee believes that the main effect expressing their SiW has been that *'overtly it's made' them 'and by what people say, it's to do with making' them 'more calm'*. In response to the question **'Have they said anything else that you can remember?'** Interviewee 'D' states that this calmness can be 'sometimes interpreted as too laid-back, there can be a flip side to that'.

Self/Other

The interviewee would *'like to think'* that they create a context, in which they and others begin to reflect and question how they use themselves within their work, that is, *'it's about you and how you use yourself'*. This is elucidated within the following passage.

'I think it's about questioning what they do with patients, what they do with clients and that maybe it's about a (muffled) as well depending on the clients that they are working with thinking about people with learning difficulties – are you helping them? A lot of other patients as well, how they might be, the motive of their experiences and the students can maybe influence that. Again it's about the therapeuticness in themselves, themselves as the greatest agency rather than technical measures and looking at a particular machine'.

Other

Interviewee 'D' believes that the calmness they feel from expressing their SiW has also made others feel calm, which is demonstrated in the following.

'Overtly it's made me, and by that what people say, it's to do with making them more calm. Whether that's how people change, I don't know, it might just be that that's an environment you create for that particular situation, where things are relaxed but I don't know if it goes beyond that'. So people have said to you that you create a context where they feel calm? 'Yeah'.

Additionally they believe that they have influenced with a 'degree of success' some individual's attitude to change, in that, *'.....it's one of those moments where suddenly many changes seem to happen in an organisation after a period of stagnation. Suddenly there's that moment and we seem to be there at the point. I think it's about how we use those and what I've tried to influence, and the degree of success, I don't know, is so that people aren't suspicious of those things'.*

Organisationally

Along with influencing others' attitude to change, which enhances organisational success through other, the interviewee believes that they have influenced where 'we', that is the organisation, *'are going'*.

Interviewee 'D' - enablers

Key enablers for their expression of SiW: **self:** none mentioned specifically **self/other:** flexibility – openness to ideas and that change is inevitable; personal experience/maturity; positive attitude; receptiveness to what others contribute **other:** none mentioned specifically **organisationally:** middle managers create cultural shift to enable SiW

Self/Other

The focus, in terms of enablers, for Interviewee 'D' revolves around the individual, although they do not talk about these enablers from the personal 'I' but from a 'they' perspective of expressing SiW. Therefore I have placed these enablers in the 'Self/Other' category to illustrate this non-personalisation. Interviewee 'D' believes what enables an individual to express their SiW is a combination of experience, age, being open to ideas in terms of understanding that change is inevitable and being receptive to the contribution of others. The latter is mostly talked about in terms of

age, that is, the contribution that both younger and older employees make to the organisation. This can be seen in the following passages.

'Probably I think a combination of experience, experience has got to be there somewhere and where you get that from, it could even be learnt from other people, but experience has to be there. Experience of things outside, experience of – it could just be their age, experience of 'things'. A lack of bitterness....'. 'Maybe the openness, thinking about openness to ideas, openness to the fact that change is inevitable, the openness that again ties into the fear thing'.

'A receptiveness to younger people coming into the organisation, that they bring new ideas. It's changing the fact, the way we discard older people within organisations and have done for the best part of about 20 years and it's changing that because we are an ageing population. That can be some sort of change going on and we've got to start valuing those older members of organisations quite quickly.....'.

Organisationally

The interviewee believes that the enablers for the expression of SiW does not come from people of great power within an organisation but people like middle line managers who influence the day-to-day operation. Additionally, the interviewee is inferring is that these enablers will not come from organisational systems, procedures or processes but that *'it has to come from people to create such a culture'*. Their thoughts are illuminated in the following passage.

'... maybe it's going to come from people who are most involved in influencing what people are going to be doing on a day-to-day basis - middle line managers I think. I think it has to come from people who are more in tune with what people do on a day-to-day basis and think that when they are stressed, how to change things on an arbitrary basis. I think it has to come from there, it has to come from people to create such a culture'.

What would they feel or do if they could not express their SiW

Interviewee 'D' believes that if they could not express their SiW they *'would become depressed'* if they were not able to *'work in the way'* that they *'try'* to.

When asked *'would you just stay in a state of depression or...?'* They responded by saying, *'If I wasn't able to get out and change it, maybe you can change from within the organisation, maybe you'd have to move out but if I was stuck without being able to be what I've tried to become then I think that's what would happen with me, yes.'*

Interviewee 'E' – the noema

Interviewee 'E' states that each of us is a *'spiritual being as well as a physical being'* and they are *'sure out of that comes a lot to do with the way we behave toward people'*. Therefore, they *'suppose'* that in terms of the workplace *'it is very much about human behaviour and how human beings interact (X3) and whether or not we respect one another and not just for our intellect or physical beauty or whatever but for the spiritual dimension'*. They go on to say that they would want to *'claim is that there is something about being human, which involves that innate relationship between values and behaviour towards other human beings'*.

Interviewee 'E' - the noesis

Key values underpinning SiW: valuing others for themselves, relationships and self-reflection

For Interviewee 'E' a key value that underpins SiW, in terms of relating to others in the workplace, is to value others for themselves(X4). To them this translates into having a genuine interest in others *'for who they are and not just in what they can do for you or for the organisation'*. Valuing others for themselves is closely linked with the notion of genuinely focussing on others (X2). These values are focal to the following passages.

'I suppose we sometimes talk about establishing a rapport and in some respects perhaps it's most recognized in people who have an interest in others for who they are and not just in what they can do for them or what they can do for the organisation. So it's a recognition that the other is of value for themselves'.

'In terms of the way, in which people deal with one another, I suppose I would see that as taking the time to get to know somebody or something about them because you're interested in a genuine way, not simply seeing them as somebody else who is working for the organisation and performing a particular function'.

The interviewee gives examples of their own behaviour in the following passages.

'I manage a centre where we have 25 people working and I don't know, I don't think I always do this very well, but I usually like to see a lot of people and if I begin a conversation with them, I'm interested in them and not just what answers they can give me to the questions I've asked or what they've done in relation to what they've been asked to do'.

'I manage a very big centre, which has four separate units – each of, which has a separate manager and, therefore, they have staff where I think it means to some degree because we have quite a good working relationship with one another, that nobody is too fazed by hierarchies or worried by hierarchies. So I am very happy to deal directly with other people who might be perceived to be lower down the food chain and likewise. So a junior will come and knock on my door and that is fine. I think that's again about recognising who people are rather than their status or what they are doing in a particular organisation'.

Additionally, they see valuing others for themselves as being manifested through empowering people to do their jobs in a way that calls them to respond in deeper ways than if they were just obeying an order or doing something that they'd been told to do. They also believe that although they *'don't always do this very well'*.

In terms of the issue of empowering individuals to *'respond in deeper ways'* the interviewee states is not just *'a management style'* but very much located within *'the spiritual dimension'*. Implicitly they cover the notion of self-awareness in terms of *'managing'* themselves rather than managing others when others do not meet their organisational commitments. These aspects are reflected in the following excerpts.

'There are ways, which discourage and what I would hope to do is to empower people to do their jobs and not to operate in a disempowering style of management, which crowds people and makes them afraid to make mistakes in the way they do things. In that sense, I would locate that as well, I think, within the spiritual dimension – you might just say, it's your management style, it's your way of operating....'

'..... I suppose in my role as a manager, I'm aware of that and I would suspect that my way of managing, my management style reflects that (spiritual dimension). I don't give people orders. I talk with people and we agree what needs to be done and they are responsible enough to do it. If you have somebody who doesn't then you can't really manage them – it affects everything because I don't think anybody can really manage anybody else, you have to manage yourself'.

Additionally, the importance of self-reflection (X2) in relation to others is also reflected in the following, *'..... probably we all ought to reflect more on who we are and where we are going. I think it's going back really to this whole business of being with other people, the whole concept of relationality. I think if that is the guiding principle in the way you do things and the way you are, you don't perhaps reflect on where that's coming from'.*

Two things are of interest, for me, to note. One is that Interviewee 'E' talks about empowerment as responding *'in deeper ways than just obeying an order'* and the other is that they talk about *'managing'* themselves when others do not fulfil their agreed commitment to what needs to be done.

Interviewee 'E' - effects

Key effects of expressing SiW: **self:** living in congruence with/being true to self; perceived response from others **self/other:** fostering good relationships with others **other:** fostering effective relationships with others; creating a less stressful work relationship/environment; positive affect on others' relationships to others **organisationally** none mentioned specifically

Self

This interviewee believes that one of the effects of their expression of SiW has had on them is that they are *'living with myself – I'm not living a lie, I'm not trying to be something that I'm not and I think that means that I can live with myself and I don't have a conscience about how I am being with people'*.

Self/Other

'I also think that if you encourage an atmosphere, people pick up on that and it can build a good atmosphere'. 'I think, without using the language of spirituality, people have said to me that they enjoy working with me, that they enjoy working in the centre, that it's a happy place to be, a busy place where certainly everybody is working as hard as they can'.

Other

Following on from this the interviewee believes that others appreciate how they are treated and in turn appreciate others. This is reflected in the following passage.

'What we are required to do, when people leave, is to conduct an exit interview and I must interview and because I run a relatively new centre - we're in our fourth year of operation - and it's been built up from effectively 3-4 people to the size it is now, we haven't actually had many people leave, to be honest. But we have had one or two who, for various reasons, a spouse has moved and they've gone with them or whatever, we carried out exit interviews and they are asked these questions at the point of their departure. So, one might think they haven't got a lot to be gained by lying and those sorts of comments about appreciating the way they've been treated, appreciating the management style and appreciating consideration have been

acknowledged. I think, in turn, they have shown them to other people as well. It all sounds terribly smug, doesn't it?

Additionally, they believe that *'overall most people would claim it is a pleasant working environment'*.

They also believe, in terms of fostering effective relationships with others, that *'most of my colleagues seem to treat me as a friend and treat me as a close friend; that they can talk to me if they need to talk to me'*.

Organisationally

When asked, **How do you think the way that you are the way that you express yourself – how do you think that has affected the organisation?** Interviewee 'E' responded with the question *'Outside the part of my organisation?'* then proceeded to say *'I don't know, it's a difficult one, isn't it?'*. They did not really give any reply to the question other than in relation to their colleagues (as seen above).

Interviewee 'E' - enablers

Key enablers for their expression of SIW: **self:** none mentioned specifically **self/other:** commonality/connection with other, that is, a sense of family **other:** none mentioned specifically **organisationally:** commonality/connection with other, that is, a sense of family; culture (X2)

Self/Other

Although the focus, in terms of enablers, for Interviewee 'E', revolves around organisational culture, to some extent, they talk about it in terms of how it affects interaction with colleagues- albeit indirectly through the following example.

'I think it's very much a whole organisational thing. It's very interesting, I met a colleague in the street and he works for another University now in the south of England and he was up here to do a talk, a commitment he'd agreed to some time back. He has a very different view of Higher Education – much more aggressive, much harder faced. He didn't say it but I could tell from his face, he was making a comparison of the organisation that he is currently in and the experience that he has had of interacting with colleagues and what he recalls about this organisation and the interaction with colleagues here'.

Organisationally

Although the interviewee believes that *'there are probably many things and it is probably a very complex package'* they describe organisational culture as being the prime enabler of their expression of SiW. They go on to say that traditionally *'places operated where it's more like extended family because it's been able to do that because of its size'*. Aligned with that notion Interviewee 'E' believes that even though their organisation has grown *'considerably'* over the last twenty years (from 30 to 1500 individuals) *'somehow it's managed to retain something of an extended family feel to it'*.

Additionally, the interviewee believes that some aspects of their organisation have stayed *'seriously'* rooted in its original *'foundation'* of what the organisation was built on. All of these things, they believe *'contribute to a sense of community'*.

Lastly, they infer that this *'sense of community'* impacts on how their clients feel when interacting with the organisation, in that, *'Somehow it's managed to retain something about extended family feel to it. When the students arrive to look around, the potential students with their parents, a lot of them appear to feel comfortable with it and something gives them the right feeling about the place, creates the right atmosphere and they can feel relatively secure'*.

What would they feel or do if they could not express their SiW

This issue was not raised in the context of this interview.

Interviewee 'F' - the noesis

Key values underpinning SiW: obedience, conscious approach to SiW

This interviewee's prime focus when speaking about SiW is obedience (X2). They believe that *'there are quite a lot of difficult things'...* *'that as human beings'* they don't think *'we can possibly achieve'*. However, taking the personal responsibility to *'discern what God is saying'* and being *'obedient'* to that then through the grace of that direction human beings can achieve those *'difficult things'*, that is, we react to things *'in a different way'* than perhaps we *'naturally would'*. This belief links the interviewee's notion of the Holy Spirit to SiW – in that, it links obediently listening to God, which gives us grace, which helps us to achieve those difficult things we humans have to face. They give the following example:

'There is a lecturer from a certain department in a new course who is very demanding, really demanding, and near enough everybody in the office were saying 'oh, watch this one' and you hear people talking about other people and I just kind of

said a little prayer before I went out and when I met him, he was very demanding. I think you can feel it when someone's having an attitude, which is, how can I...? I think of the word 'offence' but that's not the right word. It does sort of hit you in some way that this is sort of 'right, I don't really want to be treated like this'..... But I felt at the time, God spoke to me and said 'Don't retaliate..... I just kind of went along and I would say with a very submissive attitude at that time..... The next day, I think it might have been even an hour later - it was some short period of time - he apologised to me I felt like the Holy Spirit really helped me through that'.

'..... if I'd have ignored what I thought God was saying to me and just gone and said, 'No, I'll come back when you've calmed down.I think I did react but in a different way than perhaps I naturally felt I would so I wouldn't say that that was right, no'.

Another major focus that Interviewee 'F' makes in direct relationship to their experience of SiW is that this obedience is *'really hard sometimes'* but when they are obedient *'it's really great'*. An important thing to them is that they have got a *'personal responsibility to discern'* what they are *'being told'* and what they *'feel that God may be saying'* to them.

Lastly, in terms of their experience of SiW the interviewee believes that consciously doing the right thing is an underpinning value of SiW. Although they believe that nothing we could do could affect God's love for us they do believe that *'we can please God by doing the right things'*. They also believe that there is a *'tension between work and grace'* and that making *'decisions based on what is right may or may not be right in terms of results'* (organisational – implied). They believe that in spite of the *'struggle'* and *'tension between work and grace'* their *'conscious daily thing'* is an attempt to *'do the right thing in different situations'*. They offer the following example, which revolves around the issue of software licensing.

'For example I struggle with things a lot. I don't find these things easy... I'm responsible software stats of "use at home" because we have a licence it wasn't not legal in all senses but up until I got this role it was just given out to anybody because they didn't know it wasn't legal. I felt it was important to kind of give the staff that responsibility and understanding that it wasn't legal all the time.....'.

On a final note Interviewee 'F' believes that there are *'tensions between good and evil'* and *'that this battle is ongoing at the moment and in the workplace'*.

Interviewee 'F' - effects

Key effects of expressing SiW: **self:** perceived response from others **self/other:** individuals are changed just by virtue of their actions and interactions **other:** none mentioned specifically **organisationally:** affecting organisational culture

Self

This interviewee believes that one of the effects of their expression of SiW has had on themselves is that when they *'see good things come back, it really encourages'* them. Even though, they also *'see bad things'* come back and *'it's not encouraging'* these times give the interviewee *'the opportunity to ask God about it, to bless that'*.

Self/Other

This interviewee believes that on a general level that they have had an effect on others in that they believe that their interaction with others *'changes them'* just in the same way others would be changed by meeting anyone. When asked in what way the interviewee stated, *'I think probably character and understanding of the world. I think whoever, regardless of myself or anybody else, I think when you see somebody, you probably would put them into some sort of category or something like that and the more time you spend with them, the more you realise you can't categorise people like that. That influences your own standard of projection of the world. So surely, generally I would say that, that is something that happens, that people would be changed by meeting me, just as people would be changed by meeting you'*.

Organisationally

Likewise, in organisational terms, the interviewee believes that *'so as people are changed, either way -good or bad- then'*, they believe, *'the organisation changes'*. Further, because of this, they believe that the organisation is effected *'in a big way'* because the *'organisation is just people'*.

Interviewee 'F' - enablers

Key enablers for their expression of SiW: **self:** conscious choice in relating to self / other / organisation; self given autonomy and freedom **self/other:** none mentioned specifically **other:** being with like-minded people, that is, commonality **organisationally:** none mentioned specifically

Self

For Interviewee 'F' the enablers that underpin their expression of SiW primarily comes from themselves. However, there is a strong reference throughout the interview as well as to the specific 'enabler' question that the '*grace of God*' is the overarching enabler for that expression.

Another enabler that underpins their expression of SiW is their conscious choice to break from a natural (God given) freedom that allows individuals to do '*whatever one wants*' and engage with a '*freedom to do what is right*'. Conscious choice is also linked to the enabler of freedom. This is highlighted in the following excerpt.

'I think it's the grace of God'. Can you tell me a bit more of what the grace of God looks like or feels like to you? 'I think it is the combination of many things. It's an understanding that there is grace, which is a fact written in the bible, it's a factual thing. Sometimes, I feel it, I feel like I have a freedom but that's not something that I would always depend upon, I think there's a danger in that'. Freedom in what respect? 'Freedom, the thing that we can, I think we're all – this is a very stereotypical wording – Jesus talks about us being slaves of sin and basically I have recognised that in my own life, there's things, which have been brought to light, which I do but I don't want to do, but I still do them and I would say that I am being a slave to that. I don't know how that would be less than a slave but do you know what I mean? Slave's perhaps too harsh a word in terms of the line I'm going down but I think freedom from that, freedom to do what is right. That sort of thing. Freedom to turn away from those sorts of things and to have that freedom'.

Interviewee 'F' also finds sometimes finds that social values do not make it easy to say they are Christian or to express their beliefs. Specifically when their beliefs are not aligned with others, that is, '*it's not easy to always say*' that they '*don't actually believe that*' but they '*believe this*'.

Other

Additionally when discussing the above hindrances to their expression of SiW they believe that '*it perhaps does become easier if you stick to a group of Christians*' in that this '*social pressure or expectation*' to behave a certain way dissipates. Another enabler, in terms of others, is '*seeking wisdom*' from their friends when they needed to.

What would they feel or do if they could not express their SiW

If Interviewee 'F' felt that they were not able to express their SiW they would '*in practical terms*' seek wisdom from their friends and ask others to prayer on their

behalf. Additionally, they would bring *'those human frustrations to God'*. They add that they *'don't think it is wrong to be frustrated, it's a difficult place to be but we can learn from that, grow in that'*.

Interviewee 'G' – the noema

When talking about SiW generally the interviewee made an overt demarcation between what it would mean to individuals with *'authority over others'* and those who were not. This may link to the interviewee's *'feeling'* that collectively SiW *'doesn't apply'*, that is, as a *'collective'*, individuals *'don't engage in these kinds of activities'*; that is, the spiritual values that they go on to talk about. This aligns to the gist of their interview being in the first person and the comment that *'my SiW would be very local, my values and practices and all those things I would apply to individual colleagues'*.

Specifically, the interviewee believes that SiW with respect to *'somebody who is in a position of authority over others'* is about being aware of others' *'sensibilities and relationships'* and therefore *'not sticking to the letter of the law – using discretion'* when dealing with issues pertaining to those individuals. In addition, being aware of people in their broader context should be taken into consideration when *'making decisions about various things'*.

With respect to individuals who are not in positions of authority over others, the interviewee states that SiW is about creating *'positive relationships'* and *'being aware of people and being aware of them in a particular role'*.

Interviewee 'G' sees SiW generally as having to do with *'positive relationships'* (X3) and a *'kind of reflection (X2) continuing; being aware of people.....'*.

Interviewee 'G' - the noesis

Key values underpinning SiW: relationships and self-reflection

For interviewee 'G' as in their noematic description we see that the value of positive relationships is raised throughout their description of the noetic features of SiW. Underpinning this value of positive relationships are the values of mutual respect and support where honesty (X2) is a key element. As seen in the passage that follows:

'I'd expect somebody to be honest..... you look for a degree of honesty and a degree of positiveness the satisfaction of the work done and the frank but positive relationships in achieving that....'

Honesty, for them, includes an expectation to be told if something they did *'wasn't good'* but they *'wouldn't never not want to hear the positive'*.

In their noematic description of SiW they talked about it in terms of people who have and have not authority over others. However, here when describing their experience of the phenomenon they talk about their expression of SiW being very local, which is reflected in the following passage.

'You see, so my spirituality at work would be very local, my values and practices and all those things I would apply to individual colleagues. And I feel very strongly about my responsibility to a particular group of students, to a particular colleague or a particular group of colleagues and nothing would make me let them down. I would have a high degree of conscientiousness and commitment to them, which I don't feel towards the organisation and I don't feel towards people, even towards 'X' (a person representing the organisational aspect to them), you know, that close'.

Therefore this interviewee stresses that for certain relationships 'responsibility', 'conscientiousness' and 'commitment' would be an underpinning feature.

Another key element of positive relationships, for the interviewee, is the social aspect.

'Then there's also the social side to relationships with colleagues, the bit – my daughter once said that she liked school but that she didn't like the bit in between, which proved to be playtime. The bits in between are actually very important, sitting down having a coffee with somebody, talking about your kids, compare notes and share agonies, all that sort of thing. Those bits are very important'.

The other main value concerning SiW is that of self-reflection (X3) specifically in terms of the quality of relationships.

'I think relationships, I think self analysis, asking questions why, why is this happening, why am I like this, why is somebody like that, thinking about relationships, thinking about your place in the grand scheme of things.....'.

Interviewee 'G' believes that this 'reflection' has been eroded in terms of organisational life, which is evident in the following passage.

'I think it's part of this contractual society that we've moved towards in every department that is perhaps undermining this spirituality, this ability to relate to people, to use our discretion – either personal discretion or organisational discretion to reflect people's needs or people's....I don't know'.

'You know when 'X's' daughter died, did we really want to know that we have got discretionary 14 days compassionate leave, that you need to fill in a form or do we just want a Head of Department who says, "Go, come back when you feel you can".

That would seem to me to be relating as a person. I had a student, she was fine, but she had two children while she was on the course, and various things, she fell down the stairs and injured herself and she wanted an extension and I said, 'you need to fill out a form'. I knew she was an incredibly hard-working, responsible, juggling all these balls sort of person and I could have said to her, 'Give it in when you are ready!' but I am not allowed to do it. We have to go through this ritual of extending the deadline, You can see why and I am not saying that that is wrong but what I am saying is that, that is the opposite of a personal relationship between two people.....'.

And the interviewee does not give SiW, in their organisation, a good prognosis for the future.

'So I think that we are in need of, I see things going down hill in terms of spirituality in the workplace. I don't see things better and I look at the kids starting out on their working life and I feel sad really that they've missed the best. I hope that, and when they went through University, that there is enough left of the good old days for them to appreciate that and not completely miss out and I hope that they get into an organisation that isn't too big and that when they can have good working relationships, it's not all about team building nights out ten-pin bowling and other team building exercises, which is all meant to be very nice but actually it isn't very nice, we don't all want to go ten-pin bowling with people I don't like and don't want to get to know'.

Interviewee 'G' - effects

Key effects of expressing SiW: **self:** focus of attention **self/other:** none mentioned **other:** fostering self-belief, self-expression and development of others **organisationally:** focuses on relationships not organisation as a whole

Self

Interviewee 'G' believes that one of the effects of their expression of SiW has had on them is that they *'feel very strongly about'* their *'responsibility'* to either particular individuals or groups of individuals and *'nothing would make'* the interviewee *'let them down'*. They would have *'a high degree of conscientiousness and commitment to these individuals'*.

Other

This interviewee believes their expression of SiW empowers people, in that, *'they go away feeling they can do it'* and that things *'aren't as bad as they thought they were'*. This is reflected in the following passage.

'...hope that I make people feel better. I try and give people positive feedback. I think with students, I am supportive and they go away feeling they can do it and not depressed and downhearted about it all. People have actually said, "I feel better now"'. What do you think they might mean by the word better? 'Well, happier, more positive, more that they can do something, that things aren't as bad as they thought they were, that there is a way through, those sort of things'.

Organisationally

Although Interviewee 'G' feels a strong sense of responsibility, conscientiousness and commitment to particular individuals they do not *'feel towards the organisation'*. They go on to ruminate over the reason for this.

'I wouldn't feel that kind of sense of commitment. Now whether that's because it's a bad organisation to work in or whether it is to do with the nature of human beings, they need a closer or more intimate group, I don't know'.

Interviewee 'G' - enablers

Key enablers for their expression of SiW: **self:** self-awareness/reflection, in terms of being an internally driven and reflective person; combination of experience, maturity and age
self/other: none mentioned specifically **other:** none mentioned specifically
organisationally: nothing about the *'place'* that has enabled them

Self

For Interviewee 'G' what has enabled them to express their SiW comes from themselves. They start by stating that, although *'it's going to sound very egocentric'*, what has enabled them is *'being internally driven'* as well as a *'process of maturing'*. This is reflected in the following passage.

'Hmmn. It's going to sound very egocentric. I don't think there is anything about there (organisation) that has either made me or even enabled me. I think it's more being internally driven for me and I think it's also a process of maturing. I think I don't want to become a really 'outspoken to the point of rudeness' whingy old woman, I'm definitely trying to avoid that. But there is a sense, in which inhibitions, which affect

you when you're younger, do get less as you get older and you feel that it's possible to tell people the truth.....'.

Additionally, the interviewee believes that reflection underpins and enables their definition, understanding and expression of SiW. In that, they think that they are a *'reflective person'* and if they were *'being honest'* they are *'defining spirituality in terms' their understanding, which is not really spiritual but more reflection'.*

Organisationally

To reiterate, interviewee 'G' specifically mentions that they do not think that *'there is anything about there (organisation) that has either made me or even enabled me'.*

What would they feel or do if they could not express their SiW

The interviewee believes that they *'couldn't live the kind of life that I wanted to'* they *'suppose for a long time'* they would have to *'put up with it'* because logistically it would be *'very complicated'* to change jobs.

However, they go on to say that *'in the mild version'* they *'would just feel a mess generally'* and in the extreme, they would *'probably wake up with a cold stone in the pit of my stomach, an anxiety feeling of not wanting to (go to work) and would probably be eventually ill'*. They add that they would *'have gone reclusive'* in respect to relating to others around them.

Interviewee 'H' – the noema

The interviewee believes that SiW generally has three key elements. One is that, quoting Matthew Fox, SiW is *'an integration of articulated or embodied values into life'* (X2). In other words this refers to the congruence between what an individual says are their values and the living of those values. Or more simply stated a congruence between beliefs/values and behaviour of self and other.

Linked with this, by virtue of the fact it lies within the Matthew Fox quote, is the view that SiW generally is about living life through an awareness that *'something exists beyond our mundane consciousness'*. The implication here (which is linked to the notion of spirit or living in the light) is that we are part of a much broader *'Universe'* and that the focus of life is not and should not be limited to ones' own sense of it.

Thirdly, one of the key elements, by virtue of the number of times it is referred to within the interview is the notion of *'spirit'* or *'living in the light'* (X5), which is the phrase they use to describe the *'numinous quality'* to spirituality. Additionally they equate *'living in the light'* to having a *'sense of connectedness to everything and*

everyone'. The interviewee has a belief that not everyone lives in this light but if they did *'it would make life much more fun'* as well as *'engaging'*. Living in the light equates to the interviewee's sense of *'living wholeheartedly'* and *'living wholeheartedly'* means that *'outcomes are better for them and for others'*.

The interviewee feels that they *'don't a lot of the time'* live in the light but that when they don't the *'problem primarily lies'* with them *'rather than the rest of the Universe'*. The interviewee also believes that *'on their good days'* when they are interacting with others in the workplace from that place of *'connectivity'* their *'sense of separation reduces'*.

Interviewee 'H' - the noesis

Key values underpinning SiW: morality, connectivity

Interviewee 'H' is quite clear in their view of how SiW is expressed and understood by them. They believe that SiW is simply about morality (X3) and making moral choices in the workplace, which in turn is underpinned by the value of a rigorous commitment to truth and being honest. This can be seen clearly by the following passage:

'For me, a lot of it is about morality, as simple as that. That our spiritual disciplines lead to us, in my experience, making moral choices at work. You know, as an elementary level, it's about fiddling your expenses, for example. So, part of the Quaker ways, is a rather rigorous commitment to truth. I really struggle with this'.

'This isn't so much truth about the nature of God or whatever but it is more about truthfulness and plainness in dealing with others. So that's a light, in which I live. There is a very explicit prohibition of falsehood, if you like, so for me it is important not to tell lies or dissimulate. Also equivocate; knowingly giving someone an impression that you're thinking and saying one thing, but really you know that you are thinking something else'.

This interviewee also makes a link to their SiW general (noema) belief about *'living in the light / having a sense of connectedness to everything and everyone'* with the notion that *'connecting'* means having *'attention to other'*, that is, being aware of how they are feeling in relationship to what the interviewee is saying or doing.

'But it's also the case that there is a more numinous quality to spirituality. So, when I'm living in the spirit or in the light (which is a phrase that Quakers use a lot), it's not

only that I'm speaking my truth and behaving in a moral way, it's also that somehow I have that sense of connectedness to everything and everyone'.

Additionally, understanding the connectedness of everything and everyone for the interviewee means that when dealing with others in the workplace they find *'easier to understand others who have a different perspective'*. This is illustrated in the following passages:

Firstly, in response to the question: **So that concept – if we are talking about spirituality in the workplace – that sense of connectivity, some might say, that would be of importance to you when looking at spirituality in the workplace?**

'I think so, yes. I think since I've taken my spirituality more seriously or playfully or anyway, given it more attention, I find it easier to understand others who have a different perspective'.

And secondly, towards the end of the interview:

'..... Well, I mean clearly the oneness that you are talking about also requires a love for and attention to the other. So if I'm blundering around and speaking my truth and just not noticing that it's really getting up the nose of someone else or that they are in distress about something, then I am not doing the business'.

The interviewee also believes that part of *'living in the light / or the sense of connectedness'* means that an individual looks to see what needs to be done in the moment - in other words living in the light means focussing on the now and being flexible. Interviewee 'H' believes that living from a place of connection also requires a focus on or attention to others.

'So you kind of look at a group, a bit of an organisation or a whole organisation and you ask yourself what does this need now, what can I give and see if you can give it, then give it or if you can't, I think if you're not in a position to give it now, that can be pretty helpful. To individuals, groups, society'.

Interviewee 'H' - effects

Key effects of expressing SiW: **self:** positive impact on life (X3) **self/other:** for some it (expression of SiW) just seems unintelligible **other:** fosters good relationships with others **organisationally:** focuses on relationships not organisation as a whole

Self

Interviewee 'H' believes that their expression of SiW has had a positive impact on their life and given them a sense of well-being, which is demonstrated in the following,

'Yes, well, it has a powerful effect on my relationship with myself, I feel ever so much better when I am operating out of that mode, you know. If I'm operating out of division or separation, it feels awful. And if I'm operating out of connectiveness and wholeness, it feels wonderful and I'm refreshed and enlightened by whatever I do. It gets better. Why would I not do that all the time? Interesting question!'

Additionally, when they are expressing their SiW they have a *'deep sense of being at home wherever'* they are.

Self/Other

However, Interviewee 'H' believes that, for some, their expression of SiW, *'just seems unintelligible'*. They give the following example.

'.....but there are some others for whom it just seems unintelligible. There's a wonderful Professor of Political Studies here who left a few years ago and I always seemed to him unremittingly cheerful and that started this I think and that I looked young and healthy for my years and he always assumed I was on something. He thought more that I had a Dorian Gray type picture in my attic, horrible'.

Other

Even so, they believe that their expression of SiW *'mostly it means that it improves'* their *'relationship with others'*.

Organisationally

As far as their relationship with the organisation as a whole is concerned they feel that *'it's a bit hard to abstract that from relationships with people or individuals'*.

Interviewee 'H' - enablers

Key enablers for their expression of SiW: **self:** feeling comfortable and confident that they are on a path; combination of experience, maturity and age; and linked to that not *'desiring promotion'* enables them to say what they want to say; uncoupling spirituality from religion **self/other:** none mentioned specifically **other:** none mentioned specifically **organisationally:** none mentioned specifically

Self

For Interviewee 'H' what has enabled them to express their SiW comes from primarily from themselves. Firstly, *'actually feeling comfortable'* about their expression helps enable it. They add that they are *'not confident in the sense that I have all the answers but I'm confident enough that I am on a path'*.

Secondly, they believe that, in terms of enablers, that psychological and social factors make it *'easier or harder'* for individuals to express their SiW. Specifically, in relation to the organisational context, they include areas like seniority, age, desire for promotion in these factors in that, *'having seniority, being older, not desiring promotion all help to enable you to feel comfortable to say what you want'*.

Lastly, they also talk about the issue that *'uncoupling spirituality from religion'* has enabled their expression of SiW. They go on to explain that, *'somewhat uncoupling it from religion is probably a bit of a help because I find in Britain, there's a massive hostility to religion and, for me, that's a real mystery'*.

What would they feel or do if they could not express their SiW

When asked if there would be any inhibiting factors to their expressing SiW interviewee 'H' answered that they did not express it *'a lot of the time'*. However, they offered, that when they did not *'the problem primarily lies'* with them *'rather than the rest of the Universe'*.

Interviewee 'I' – the noema

This interviewee believes that an element of SiW generally is integrating a *'set of intangible values, culture and tradition'*, which individuals believe in and *'like to follow'* in order to integrate them *'with their working life and with their colleagues'*. Or, in others words, that there is a congruence between beliefs/values and behaviour of self and other.

Like Interviewee 'P' this interviewee believes that organisational pressure can impact on a person's expression of SiW. For them it is based on the notion that *'with the pressure of work a lot of people, they can not do their work well but they do it, not doing quality work'*. Doing quality work is directly related to SiW for this interviewee.

Interviewee 'I' - the noesis

Key values underpinning SiW: commitment, respect

For Interviewee 'I' commitment (X6) to doing your job well is inherent, or not, within the spiritual fabric of an individual. This value of commitment is a connecting thread

throughout the interview that links other values to it. Near the beginning of the interview 'I' states:

'.....So that goes to the commitment as well, you are committed and not committed. In the commitment, people whom always when they commit themselves they mean that commitment, this to me comes from the spiritual part of their life, what they believe. And, therefore, once they committed, they are committed and they do the job'.

'..... I think therefore the spiritual is mixed up of values, culture, religious background, the personality of the mankind or of the woman. In the end, he or she will have a collection of these, which I think in the end become part of their spiritual – something they want to do, they believe in and they need to do it properly, not because somebody's looking at them or expects them or manages their performance but because they want to do it because they feel it's a moral responsibility, a moral ability that they have to do it. I think those people who are, they don't have the spiritual type of belief, to me, they just do the work without putting it into its task like a declaration (unclear), they just do the job like a machine without adding to it that extra, which I call it spiritual'.

Additionally, the interviewee also believes that the 'moral responsibility', in the form of 'commitment to doing something well', is when an individual 'commits themselves' that 'they mean that commitment', in other words there is a level of wholehearted honesty (X2) about this commitment.

There is a strong feeling coming from this interviewee that if they 'don't do' their 'bit, in the end how do we create a well-developed society', 'importantly how do we get this feeling of a society that cares'.

Linked with the moral responsibility and honest commitment to do something well (which is a major factor in their expression of SiW) is the value of providing a good service; in that what they believe 'about my spiritual is that I need to provide a good service'.

This provision of good service is illustrated in the interviewee's example below:

'..... my clients are from all over the world and Managing Directors of companies and they come. I myself do course from far away and they enrol in this course, they need to get the benefit because they are not here to take lectures and be in the School. What I believe about my spiritual is that I need to provide a good service'.

One of them is a very fast course, when they email me, they ask for something, I do tell them email the lecturers and send me a copy just in case the lecturer is on holiday so I could address. It's not my responsibility, it is something to do with the module and I am not the module leader but I provide this extra service, make me a copy so that I can try to help in case lecturer is sick, or holiday. This is because I believe people deserve to be served like that and within my inside, make me think, 'yes I must provide a service to them and make their lives easy' because being at University they are a 1000 miles away and I find the lecturer or Head of the Programme contacts me and gives a good service then this makes me smile'.

'..... This is what we call exceeding customer needs. You provide the service and you go back to them and say, 'Is it ok?'

The interviewee also talks about respect (X3) as being another underpinning value of SiW. Initially they link it to the customers the organisation is providing service for by respecting the different *'spiritual needs, values and religions'*. This respect would translate into matching *'service and product to meet their needs'*.

The interviewee also speaks about respect in terms of their colleagues, which includes doing thing even when *'there is nothing in it'* for them as well as respecting and honouring *'their belief, their behaviour, their thinking'* as illustrated in the following excerpts:

'That sort of spiritual thing, you give and that is it – whether he is enemy, whether he is saying hello to you, just give because remember you get God and God will multiply what you've given to him and use it in the hereafter.....'.

'..... There are things that we do where there is nothing in it for you, you have to do it for other people, for the spiritual reasons, because we believe in God or believe in something, you have to do it because you believe without reward. I don't expect anything so, of course, I'll transfer easily to my colleagues to offer them nice things, to respect them, to get closer and closer to them.....'.

'I think respect for the other – their belief, their behaviour, their thinking, their freedom, whatever colour, religion – it is very important as they are human beings like you'.

Interviewee 'I' - effects

Key effects of expressing SiW: **self:** living in congruence with/being true to self **self/other:** sometimes puts pressure on others and they don't appreciate it; fosters good

relationships with others **other:** none mentioned specifically **organisationally:** none mentioned specifically

Self

Interviewee 'I' believes that *'they need'* their expression of SiW, which can be seen when they state, *'I am at that stage now in an area I call quality for work and this is part of my spiritual beliefs and values and I need that'*.

Self/Other

Although Interviewee 'I' believes that sometimes the pursuit of doing something well may put pressure on others and they don't appreciate that overall they believe that their expression of SiW makes others *'respect you, touch you, have good relationship with them'* and that gives the interviewee satisfaction. This is reflected in the following excerpt.

'Yes, I think sometimes, I must admit, sometimes, always, I think when people are working hard and perhaps trying hard to do first time, be sure you do your best. Other people admire that, no doubt, and they always say on certain occasions I get this comment, I don't need it because I do it because I want to do it, but sometimes you may put the pressure on others because you set an example, which other people don't have the spiritual boundaries to do similar. So maybe it goes not very nice, you know that? But overall I think to me is really good spiritual values, makes people respect you, touch you, have good relationship with them because you can be satisfied'.

Other and organisationally

Interviewee 'I' does not specifically suggest any effects that their expression of SiW might have in terms of 'others' (except for the inter-subjective benefits mentioned in the Self/Other category above) or the 'organisation'.

Interviewee 'I' - enablers

Key enablers for their expression of SiW: **self:** making a choice and standing up for what you think - *conscious choice* **self/other:** none mentioned specifically **other:** none mentioned specifically **organisationally:** organisational culture

Self

For Interviewee 'I' what has enabled them to express their SiW is the understanding that *'regardless'* of the organisational environment one has to *'stand up and say'* what they think. When asked specifically, **So can I say, is it correct to say, what has**

enabled you to express your spirituality at work has been a sense of making a choice and standing up? their response was 'Yes'. They give the following by way of explanation.

'I think sometimes you see something wrong and we have these changes and restructure, we all express our opinion and you say what you think is right whether they take that or not. But I think you have to make your point not just keep quiet because just like you don't say anything, that means you accept that. Eventually you accept it but at least you make that stand and say you don't think there should be that change 'cos it's not good for business so the change is for changes sake or is it for the business sake'.

Organisationally

Primarily, the interviewee believes that the *'work environment is important element to encourage or discourage'* the expression of SiW. However, as has been said previously that in spite of this an individual must make a conscious choice and stand up for what they believe in.

What would they feel or do if they could not express their SiW

This issue was not raised in the context of this interview.

Interviewee 'J' – the noema

Interviewee 'J' does not believe that SiW is *'drastically different from spirituality in general terms'*. They go on to state that SiW generally is about bringing an *'awareness of God' (X2)* to *'all areas of life, including work'*; a *'good God who has made us for good, for positive'*.

Interviewee 'J' - the noesis

Key values underpinning SiW: positive approach towards others and the organisation, consciously focussing on what feeds them

Stemming from Interviewee 'J's' underlying belief that God is good and has *'made us for good, for positive'* a value that they hold is having a *'positive approach towards people and the organisation' (X2)*, which can be seen in the following passage:

'I think the people (inaudible) and I think that me personally, an expectation of good and some God-like (can't tell) in everybody. I would personally that gives me a positive approach towards people and high expectations of people and, it's quite difficult to work out, but I have a high expectation of the organisation as well – that people's intentions are basically sound'.

..... *'The framework in my mind when I approach somebody whether it's a student, whether it's a colleague or whether it is something to do with the organisation as a whole. It's about my attitude towards other people'.*

'Something to do with God's place in my thinking. I basically have got a thankful approach, to people and the place'.

In terms of the interviewee's relationship to the organisation they illustrate this value by sharing the following:

'I suppose it's....all this hassle about car parking, you can't park your car in the car park downstairs, and I made a conscious decision that I'm not going to dwell on that and let it niggle because I don't want it to undermine my experience of this being a good place to be and somewhere I enjoy coming to'.

The theme of 'good' is mentioned eight times throughout the duration of this interview. Additionally, focussing on 'what feeds' them this interviewee makes conscious decisions to not pursue *'a negative line of thought that some people might be taking'.*

Aligned with this positive approach to others and the organisation the interviewee believes that *'most situations, most individuals, I don't know, most things are redeemable, can be made good'.* This is expanded upon in the following:

'I suppose that foundation is about God being able to forgive us and parallel my attitude towards work is that work situations are redeemable and so that helps me to plug at things that are not working very well at the moment. I think most situations, most individuals, I don't know, most things are redeemable, can be made good. I'm not perfect; I'm rubbish at the moment'.

However, as we can see from the last line, the interviewee does not believe this perfection is demonstrated all the time by others or themselves.

Interviewee 'J' - effects

Key effects of expressing SiW: **self:** positive impact on life; focus of attention **self/other:** fosters good relationships **other:** creating a less stressful work relationship/environment **organisationally:** enhancing productivity/organisational success; affecting organisational culture

Self

Interviewee 'J' believes, through expressing the part of their SiW that focuses on what 'feeds' them, which includes *'positive expectations of people'* is what they

'generally get back'. Getting something back from their expression of SiW is an element that *'gets rewarded'* for them. The aspect of their SiW where they focus on *'what feeds them'* also enhances their level of *'satisfaction'*. Additionally, they get satisfaction from the job they do and their relationships with the people they work with. These reflections can be seen in the following excerpts.

'I focus on what feeds me, I suppose, and what is good. A lot of that is in my colleagues and what I relate to. I have generally positive expectations of people and generally I get that back'.

'As I said, I get something back, it gets rewarded for me, I suppose. I mean, I enjoy my job, I enjoy my group seminars because I get a lot of satisfaction doing that. I enjoy coming to work because I get satisfaction from my relationships with the people I work with. And so it is a positive thing for me. There are things in my job that I wouldn't choose but I have still got to do them so I get on with them – spend less time on things that I don't enjoy. Perhaps focus is the right word – I focus on what I find satisfying'.

Self/Other

Interviewee 'J' also believes that their expression of SiW *'builds up positive relationships'* and as we have already seen these good relationships give the interviewee a sense of *'satisfaction'*. They see this reflected in their relationship with their clients.

Other

Additionally, Interviewee 'J' believes that the aspect of their SiW about taking *'a positive approach, accepting good, can help lift things'*.

Organisationally

The interviewee believes that an organisation benefits from continuity and their approach to their job is to be stable and that they do *'as well'* as they can. Further, they believe that their *'positive approach to the organisation'* and their *'willingness to get involved in things'* are *'generally worthwhile'*. This belief is due, in part, to the interviewee's notion that *'all organisations are as good or as bad as the relationships of people within them'* and therefore they would *'hope'* that their *'attitude contributes to some effect to those relationships'*.

Interviewee 'J' - enablers

Key enablers for their expression of SiW: **self:** reflecting on what works; being self-aware – having a fairly good expectation of self; being less fixed in beliefs; having a sense of work-life balance **self/other:** conscious choice in how they relate to others; shared ritual (commonality) and longevity of relationships (connection) **other:** none mentioned specifically **organisationally:** none mentioned specifically

Self

For Interviewee 'J' most of what has enabled them to express their SiW has been self-driven.

In the first instance it is about being reflective on what works and what doesn't in relationships. The interviewee is aware that they *'get positive feedback'* and therefore they believe their *'approach works'* when relating to others. Aligned with this reflection they believe that having a *'fairly good expectation'* of themselves and not having *'to be right and win all the time'*, which they believe *'helps in maintaining good relationships'*, has also enabled their expression of SiW.

They have also become aware *'more recently'* that having *'less fixed beliefs'* has *'removed the barrier from other people'*.

Lastly, they believe another thing that has enabled them to express their SiW is that that they have put their working life into perspective within the broader context of what makes up their life. This is reflected in the following. *'So I'd hope my attitude contributes to some effect to those relationships'. Is there anything else around that do you think? 'On an individual level, it relates to how I do my job, doesn't it? I don't like spending a lot of time writing lectures like I have done today but I'll do it to my ability I suppose. I think all staff – my job is important and I do it as well as I can but there's a lot of other things that I like that are much more important and I think that's a good..... I don't generally get stressed about work – (some muffled) - work having a particular place in my life that it doesn't spread out that much, that helps keep me sane, I suppose'.*

Self/Other

Aligned with the enabler of the interviewee having a *'fairly good expectation'* of themselves and not *'having to be right and win all the time'* they also say that *'if things do go wrong or get messed up'* they make a conscious effort to *'sort it'*.

Another enabler is that they meet with *'somebody else and pray about people and individuals and what's going on'* in the organisations. Interviewee 'J' goes on to say that they don't meet *'as regular as others'* but that they've *'met for quite a long time'*. Lastly the interviewee believes that their expression of SiW is *'built on relationships'* they have had for an *'awful long time'*.

What would they feel or do if they could not express their SiW

This issue was not raised in the context of this interview.

Interviewee 'K' - the noesis

Key values underpinning SiW: positive relationships, fairness, valuing others for themselves

This interviewee links spirituality with religion. Therefore, because they do not consider themselves religious, they do not consider themselves spiritual either.

'.... for me, it's the spiritual, it is tied into religion for me, I don't really understand why that is but it is the case. So, I don't think I regard myself as a spiritual person because of the link with religion. I think I do have quite strong ideas about what is right and wrong'.

However they do believe that part of SiW is *'doing the right thing by people'* and that they are a *'person that is fair in approach and has a belief about what is right and wrong, I don't know whether I would class that as spiritual but I guess you could class it in that way. I have personal clear ideas about is right and wrong and I try to follow that in both my working life and my personal life'*. They also believe that they *'will follow what I think is the right path even if it can be detrimental to me as an individual'*.

A value that underpins *'doing right by people'* and therefore SiW for the interviewee is *'fairness'* (X5), that is, *'fairness in approach'*. This value is demonstrated, for them, by *'treating others as you would like to be treated'* and being honest *'even if that's a painful thing'*. Additionally the interviewee sees this *'fairness of approach'* being demonstrated in their decision making process within their team. *They would 'always weigh up pros and cons' of granting a person 'permission to do something in work' both in terms of potential growth of the individual and the benefits to the institution.*

'I suppose if someone asked me, I guess as a Manager, if I needed to give them permission to do something in work, then I would always weigh up pros and cons of

that and see what the advantages would be too both the individual and the institution – it's not just what the institution would get out of it, how would the individual grow'.

'.....I need to feel as an individual, if I'm saying no to something then I have to be able to justify it, I can never just say no to somebody and that is it, you can't do it. So I think having clear understanding to why it's appropriate to do it or not'.

The interviewee also believes that negotiation in the decision making process is critical.

'When I come back and make that viewpoint, if they come back to counterbalance that or I've not thought of something and I could have approached it in a different way, then I am quite happy to change my decision – it is not a black and white thing for me if they can persuade me otherwise'.

Interviewee 'K' believes they are seen as someone who is fair by others and they *'hope'* they *'treat one person the same as another'*. They go on to state the importance of *'making, developing productive relationships with everybody'* and they believe that others see them *'as somebody who is approachable and fair'*. They finish by saying that in order for others to see them as approachable and fair it is about *'building a relationship'* with them, which includes the value of respect.

Another key value, for the interviewee, that underpins *'doing right by people'* is *'valuing people for the individual'* (X5).

This valuing can be done both in times of recession, that is, if you have to *'reduce the number of staff you've got'* *'that you do that in the most humane way'* and in times of growth *'that you actually value those people and develop them as much as you can to move the business forward so they are not just a payroll number'*. Additionally, they think *'.... you should value people; try and value people for the individual, that they are of value what they can give even though they might have different views to yourself'*.

The interviewee believes that they value themselves in terms of they *'have something to give'*. It is important to the interviewee that others *'feel that I value them as a manager'*, which is a reflection *'that the institution values them'*.

Interviewee 'K' - effects

Key effects of expressing SiW: **self:** positive impact on life; living in congruence with/being true to self (X2) **self/other:** fosters good relationships; individuals are changed just

by virtue of their actions and interactions **other:** creating a less stressful work relationship/environment; fostering effective relationships with others; fostering self-belief, self-expression and development of others; acceptance of change and others **organisationally:** enhancing productivity/organisational success

Self

Interviewee 'K' believes expressing their SiW, in terms being 'true' to themselves in making decisions, gives them a sense of 'self-respect' as can be seen from the following excerpt.

'I think for myself it is about being true to myself and feeling as though I've done the best I can and made the right decision. And that gives me self respect I think. I think if I were making decisions I didn't feel, I felt were unfair or I were making decisions for my own feeling of righteousness – and I am sure I make decisions for my own personal benefit – but my own personal gain at the detriment of somebody else, I don't think that I would feel comfortable with that, I think that is just part of me'.

Self/Other

The interviewee believes that you can not 'work as an individual in isolation within a group without causing some ripples in (can't tell what's said) in somebody else'.

They are certain that *'the way people behave – if they have a negative or positive effect on people and can actually get people to start learning that behaviour'*.

Aligned with that notion the interviewee also believes that part of their expression of SiW to be calm in their approach to others and they believe that this approach has a positive effect on relationships, in that, if they have a 'calmer approach' to their interactions with other – importantly in potential dysfunctional interactions – then others 'mirror' that calmer approach back to them.

'You just end up mirroring each other and escalating the problem where I think if you have a calmer approach and you actually do a bit of thought and reflection, "yeah, well, did I actually behave in that way?" even if it wasn't intentional and has the problem arisen through something I have done or is there another route wherever that is. I think if I am in that reflection and being a bit calmer about it, it means that they have a calmer approach to you'.

Other

In terms of being reflective and calmer about their relationships for the interviewee means that others are calmer towards you, so that they 'bring the calmness to the

whole group of people that you are working with, even if you are working with somebody that is a bit hot-headed'.

Interviewee 'K' also believes that others see them *'as somebody who is approachable and fair'*, which for them is part of *'making, developing productive relationships with everybody'*. Additionally, they state, *'and I would treat, I hope I would treat, one person the same way as I would treat another'*.

They believe that because of their approach individuals *'feel valued in themselves'*.

Additionally, they *'hope'* that their expression of SiW, *'makes people, I hope, it makes people more receptive and accepting of things that happen and others around them, in the sense that I try not to sure – although we all have them, don't we? – I try not to show prejudice and the fact that others don't show it that I work with, I think'*.

Organisationally

Interviewee 'K' believes or *'hopes'*, though they argue that they are *'probably not the right person to ask the question'* of, that the organisation is affected in a positive way. Specifically, that *'the organisation actually gets more out of people because of my approach and they don't have things like grievances taken out on them or things like that'*. Additionally they state that *'people willingly work hard'*.

Interviewee 'K' - enablers

Key enablers for their expression of SiW: **self:** confidence in own abilities and way of being
self/other: none mentioned specifically **other:** none mentioned specifically
organisationally: none mentioned specifically

Self

Interviewee 'K's' enablers to expression their SiW comes primarily from self-confidence; confidence in their beliefs, abilities and feeling that their expression is the right way to be. This is clearly demonstrated in the following excerpt.

'I suppose confidence, in a way. Confidence in my own abilities and, I guess, confidence in that I feel it is the right way to be. I suppose if I wasn't sure whether, if I wasn't comfortable in how I am then I guess I wouldn't express it, I wouldn't express it willfully'. So is it confidence in yourself, is that also reflected in confidence in what you believe? 'I think it probably is, yes. Yes, I think it probably is'.

What would they feel or do if they could not express their SiW

This issue was not raised in the context of this interview.

Interviewee 'L – the noema

This interviewee believes that generally SiW is a '*set of fundamental beliefs or understandings*' that you have about '*you and your relationships with the world and others*'. They go on to state that the workplace is '*part of that larger body of relationships and world*'.

Interviewee 'L' also believes that '*your spirituality is with you wherever you are*' therefore, you don't '*walk in these walls (work) and personally change*'.

Interviewee 'L' - the noesis

Key values underpinning SiW: respect

Interviewee 'L' believes that one of their fundamental beliefs about SiW is that they '*wouldn't treat others in any other way*' than they '*would want to be treated*'. The interviewee believes that this '*fundamental belief*' is underpinned with '*having respect for other people and their opinions and beliefs*' as can be seen from the following excerpt.

'Yes, a fundamental belief and in some ways it is quite simple really. You know The Water Babies book, that Victorian book about ethics and morals? No. Right well in that book it is a story about a little chimney sweep who goes underwater and encounters a completely different world. Because out of the water he is mis-treated you see but in the water there's this do as you would be done by, and I guess in the simplest terms is the philosophy is that I wouldn't treat other people in any other way in that that I would want to be treated myself, which I suppose incorporates most religious beliefs and spirituality in having respect for other people and their opinions and beliefs.'

The interviewee believes that respect (X4) is an underpinning value for their fundamental belief of '*treating others as they would want to be treated*'. Respect, behaviourally is accomplished through '*listening to what people are saying and being responsive to it*'.

Additionally respect is '*thinking about how you talk to people*' and that they let people know that they are approachable by encouraging them to feel they can discuss issues of concern' with the interviewee.

Lastly respect is illustrated in attempting '*to treat people*' in what the interviewee sees '*as a fair and honourable way*'. The interviewee believes that one way to ensure treating people in a '*fair and honourable way*', that is, fairly, equitably and honestly is

by managing in a *'much more open and transparent way'*. The interviewee sees that creating transparent systems can assist this fair and equitable treatment of individuals. An example, of which is, *'we have introduced a system of if you like, notifying people that there are vacancies and inviting people to express interest'*

'So that it's much more transparent I hope at least, that there are these vacancies and that there are these opportunities to move' *'It's much more transparent that there is a system'* *'I suppose it's all part of trying to manage in a much more open and transparent way.....'..*

The interviewee also believes that there is a tension between respecting the interest of an individual and the notion of equitability, that is, *'it's difficult', 'sometimes you are conscious that you can't always action what an individual would want ... because more people would be disadvantage if you tried'* reflected in the following excerpt.

'But I mean it's difficult, because being a manager of people, much as you would like to respect and put every individuals' interests first, unfortunately sometimes you have to think about the larger group of people and the issue of equity amongst all the people. And so sometimes you are conscious that you can't always... action what an individual would want you to do, because more people would be disadvantaged if you tried to do that, for that one individual'.

Interviewee 'L' - effects

Key effects of expressing SIW: **self:** none mentioned specifically **self/other:** individuals are changed just by virtue of their actions and interactions **other:** difficult to know / not sure of impact on others **organisationally:** affecting organisational culture; enhancing productivity/organisational success

Self

When asked the question **how do you think that that affects a) yourself, b) others and c) the organisation?** the interviewee's response in terms of themselves was simply *'I think, to put it simply, it's the essence of who you are'.*

Self/other

Carrying on in the above line of thinking the interviewee states *'so your beliefs and the way you think you should behave influences, doesn't it, everything you do'.*

Other

The interviewee offers, that because of the above, it will affect their relationship with others in that, *'well it does affect them doesn't it really, because any inter-relationship*

is affected by the way you conduct yourself and the way you behave, that's the whole basis of inter-personal psychology'. They suggest that how individuals react to their expression of SiW will depend on the role the interviewee is playing at the time of interaction. Further, they believe that different people will react in different ways. However, the interviewee offers no examples from their experiences in the workplace to augment their stance.

'So I think that the influence you have on people depends to some extent on the role that you are playing at that time'.

'I'm sure it must affect them but I suppose what I find difficult is, that its going to affect, as I perceive it will affect different people in different ways. OK, so that some people might be irritated by it. By who I am and what my beliefs are because they are not the same as theirs and they are not as tolerant as other people's approaches. But other people perhaps can empathise with that and it mirrors their own views. Other people, although they might not approach life in that way are quite tolerant of others and different approaches'.

Organisationally

Although Interviewee 'L' states that it is *'often quite hard to see as an individual you having any impact at all'* through periods of consistent change they believe that they have affected the organisation a *'little bit'*.

This has mostly been done in two ways one is to affect the culture of the organisation as well as enhancing its productivity mainly through the introduction of *'transparent'* systems. Culturally in the way that organisational appointments are made as seen in the following passage. *'For a lot of the time I think that the position was that people where, I can't think of an expression but "fingered for roles", i.e. they were approached and asked if they wanted to go into roles and we have introduced a system of if you like, notifying people that there are vacancies and inviting people to express interest. I don't think we've got it quite right yet because there are still some difficulties I'm sure you are aware associated with that. But I suppose I would regard that as a move in the right direction. So that it's much more transparent I hope at least, that there are these vacancies and that there are these opportunities to move'.*

In terms of enhancing the productivity of the organisations they give the following illustration, although they acknowledge that the system is *'still not perfect'*.

Interviewee 'L' states, *'...the same is true of the hours that people get allocated now the work-plans. It's much more transparent that there is a system whereby people*

know that they are getting so many hours for this and so many hours for that and that if someone else is delivering on the same programme they will be receiving exactly the same hours. And that system hadn't existed before. It's still not perfect and it's still not absolutely right. But I suppose it's all part of trying to manage in a much more open and transparent way'.

Interviewee 'L' - enablers

Key enablers for their expression of SiW: *self*: seeing opportunities to nurture beliefs

***self/other*:** none mentioned specifically ***other*:** none mentioned specifically

***organisationally*:** autonomy/freedom; flexibility

Self

For Interviewee 'L' what has enabled them to express their SiW is the belief that in terms of beliefs and values they *'can express them all the time as an individual'* so they do not *'really'* see that they *'need to be particularly enable to do it'*. They go on to state that *'you've got opportunities, if you look for it, to nurture those beliefs'*.

When asked **So the enabling is, again, not trying to put words into your mouth. But the enabling comes from self?** they responded, *'I think so yes. It's about being proactive. I see that a lot of the responsibility for your beliefs and the way that you come across in the organisation is you being proactive in terms of managing it'*.

Organisationally

On an organisational level the enablers come from having freedom in their job and flexibility, which enables an individual to express themselves more within the job.

This is seen in the following passage.

'I think that in this job we are quite privileged really in a lot of ways because you do have a lot of individual freedom and opportunities that you don't have in other jobs. So I mean this isn't the only organisation that I've worked for. I mean in other roles it's not as easy perhaps always to demonstrate this. I think though that the world has moved on quite a lot and flexibility, and there are negative sides to flexibility, but there are a lot of positive sides and some of those enable you to express yourself more within the job'.

What would they feel or do if they could not express their SiW

Simply put, the interviewee believes that they have *'got two ways of playing it. Either you try and change things within the job or you find another organisation that you have a better fit with'*.

Interviewee 'M' – the noema

Like Interviewees 'E', 'J' and 'L' this interviewee has difficulty defining SiW because *'it has to do with who they are'*(X2). Further they say *'I think it is about me and my spirit and what I bring to my workplace'*.

Interviewee 'M' - the noesis

Key values underpinning SiW: connectivity, self-awareness, congruency between beliefs and behaviours

A sense of connectivity (X4) is pivotal to Interviewee 'M's' experience of SiW, as can be seen from their opening statement.

'So, spirituality in the workplace, I was thinking about it as I was walking over here, I was thinking what do I do that's that and I think it is about me and my spirit and what I bring to this organisation, to my workplace. And the first thing I thought about was my connection with my students and how I am with my students. And I think, I think that's that'. 'I have a genuine respect and regard for each one of them'.

The importance of this connection is also reflected when the interviewee offers *'when I meet with each one of those individuals I think it's very spiritual and it is like I connect with my clients on my really human level'*. Additionally, they state, *'The best part of my job is I think is when I connect with a student, really understanding what's happening to them'*.

As we see from the above the interviewee believes that an underpinning value of *'connection and really understanding'* other is the value of *'respect and regard'*. For the interviewee, this respect means that *'you know people have their own story'* and the interviewee also appreciates that they *'don't know it'*, however, they state that they are *'really interested'* in other peoples' lives and their journeys, *'genuinely interested'*.

They also state that they do not always achieve this respect others, in that, they *'don't mean they never get angry'*. However, they go on to acknowledge that when they become angry that there is *'usually something going on'* with them, that is, the anger is their issue.

The interviewee believes that the *'starting point'* for SiW is to *'know thyself'* or having a *'sense of self'* (X3), that is, know the things they are *'good at'* as well as things they *'struggle with'*. Along with knowing thyself the interviewee believes that in terms of SiW there is an *'acceptance of self'*. Additionally, the interviewee believes that

'acceptance' is a value that underpins SiW; that acceptance is reflected in self-acceptance, acceptance of people and their acceptance of them.

The interviewee believes that another underpinning value of SiW is having a 'congruence between inner sense' and 'outside' expression as 'everything relies on their ability to be congruent' (X2). The main aspects of congruence for Interviewee 'M' are 'being see-through, being transparent, being honest and open'. They are aware that they struggle with being congruence that when they are not being congruent, that is, 'being or feeling' themselves they have a need for 'quiet time' 'some space' on their own to 'know what is going on' for them. Further, they find that an underpinning behaviour that supports that congruence is to focus on what they are 'doing right now' because they recognise that they 'can't do everything' and 'most things' are not in their 'control anyway'. Therefore, they conclude, they 'can only be and control' what they are 'doing right now'.

Interviewee 'M' - effects

Key effects of expressing SiW: **self:** perceived response from others to expression of SiW
self/other: none mentioned specifically **other:** fostering effective relationships with others; fostering self-belief, self-expression and development of others
organisationally: probably very little

Self

Interviewee 'M' feels loved and respected from colleagues and clients alike. This is a very important outcome from their expression of SiW, which is reflected in the following passage.

'... my life is so full and I have so much and I feel so loved from lots of people at lots of different stages and I think the only way that happens is because I've given me to them. And I do feel loved and respected from lots of people, from my colleagues, from students, from clients and I can't really think of anything else to say about it'.

Other

Interviewee 'M' believes that their expression of SiW fosters a context, in which others 'are likely to confide' in them 'about things that they wouldn't share with another colleague or someone else'. For the interviewee this is because they are trusted for their honest and genuine approach to others.

Additionally, the interviewee believes that through them 'accepting' others that those others accept themselves. The following is an example.

'I know that my acceptance of her, in all her frailty and incompetence and her lack of confidence of how to write an assignment, has enabled her to write an assignment. And has said because she was able to speak to me about her fears and my acceptance of her has encouraged her to work. I think that's what happens with students for me'. And with this colleague you were talking about. 'And with this colleague, I feel really funny about this, but I think if I'm honest it's true'. And do you think that that has led to their acceptance of themselves. 'Yes, I know that. Yes'.

Organisationally

Interviewee doesn't believe that their expression of SiW has effected the organisation. However, it is interesting to note that the interviewee does not include the '*department*', in which they work within the organisational context, in that, they believe that they have created a nurturing atmosphere within their specific department. This is reflected in the following excerpt.

'So I'm a very new member of staff so have perhaps been here since 1990. And there's a lot of people who know me but I'm not noticed in the organisation. She says moving her arms around. But I know I'm noticed within my department. With what I do, the work I do in my department. And I know that I'm regarded, I know that I'm valued. But in the organisation I don't think I'm noticed'.

Interviewee 'M' - enablers

Key enablers for their expression of SiW: **self:** comfort with/confidence in self; self-awareness/reflection **self/other:** commonality/connection with other; reciprocity in relationships **other:** none mentioned specifically **organisationally:** none mentioned specifically

Self

For Interviewee 'M' what has enabled them to express their SiW coming to '*terms*' with who they are and realising that they were 'OK'. This comfort in who they are is linked with the enabler of self-awareness gleaned through reflection. They illustrate this in the following passages.

'I've kind of come to terms with I am who I am through lots of things.It was almost suddenly but it must have been a gradual process, because I never used to think this, I suddenly realised that I was OK, that actually I was OK. That was all. There was nothing else about me, I was OK and that's alright'. So what I wrote down here was one of the enablers that was coming through to me and I just want to clarify was a sense of self and a sense of connection and are these the things that have

enabled you to express....? *'Yeah, that's it'*. So along with the sense of self and the sense of connection there, what I'm repicking up is that sense of self-acceptance. And again I don't want to put words into your mouth at all. *'You are absolutely right'*.

As has been illustrated in the previous passage is that another enabler for Interviewee 'M' is their sense of connection with *'another human being'*. Aligned with that connection is reciprocity of love in their relationships, that is, the love that they *'can give'* and the love they *'can receive'*.

Another key enabler for this interviewee seems to be their connection with nature, that is, their *'love of outdoors and the sea and walking in nature and hearing the birds'* is all part of who they are.

What would they feel or do if they could not express their SiW

This issue was not raised in the context of this interview.

Interviewee 'N' - the noesis

Key values underpinning SiW: honouring/understanding different perspectives, congruence between beliefs and values, and reflection

Interviewee 'N' states that one of their core beliefs/values about SiW is to *'understand people more'*. Specifically, that means, taking others' points of view into consideration and not treating people *'in broad sweeps'* but getting their *'individual perspective'* (X4), which is *'important'* to the interviewee. The interviewee offered that they had taken *'steps to enhance their education'* in order to *'make themselves more effective'* in the workplace.

How the interviewee achieves this *'understanding others more'* is by *'listening'* and *'actively getting to know what they are saying'* as well as *'checking out'* their understanding of *'what's been said'*. This can be seen in the following interview excerpts.

'For me because I was brought up in a Christian religion but more recently I have changed philosophies towards Buddhism and so I am trying to understand people more in terms of not responding to anger, which is one of the Buddhist beliefs and let that go and try and see the best in people'. 'taking time to reflect (X2) or meditate, on some things' 'taking time to meditate on an occurrence that may have happened and not responding with an immediate emotional response'.

'Trying to understand others point of view and taking them (other's views) into consideration. Not treating people in broad sweeps and saying oh well cos that

applies to one person it applies to another, but trying to get an individual perspective is important to me'

In response to the question: **So how might you get that understanding in your interactions with people?**

' talking to people, listening to people but actively getting to know them, in terms of what they are saying to me, feeding it back, checking out what is their understanding of what's been said'

This understanding others and coming from their perspective is reflected in providing service to the interviewee's patients. This can be seen from the following,

'I can think of it in terms of patient care, so for example, I know that you don't normally have animals in hospital however on one particular incident a very nice lady was dying and really missed her cat and I checked out what type of cat was it, I checked out was it a healthy cat, did it have any fleas and being informed it was a healthy cat and the lady was in a side room and in the weekend I'm on duty I bring it in a cat cage and that patient proceeded to lift and actually went home for a couple of days but to me that was just a wonderful moment of breaking the rules for an individual and I was in a position where I could do that'. Link that to understanding what she.....? 'Yes her needs and her wants and her spirituality and being in a position to be able to do something about that'.

Linked with the value of honouring others' perspectives and trying to understand where they are coming from the interviewee believes that this comes from a sense of *'acting towards others'* how they *'would want to be treated'*, that is, *'do as you would be done by'*. An extension of this notion is the *'hope'* to be treated fairly and equally and *'perhaps being allowed to make the odd mistake'*.

Additionally, Interviewee 'N' believes that an underpinning value of SiW is having congruence between ones beliefs and behaviour (X3). Linked with the value of congruence the interviewee believes that there is a need for individuals to be aware of their behaviour so that *'the self you are presenting'* is aligned with the individuals beliefs and that they are not *'putting on shoes that perhaps don't belong... just because you are at work'*.

In response to the question about how SiW is expressed the interviewee responded, *'I think for me it is the individual expressing their beliefs in a public places and also there would be the way that they perform, their manner and how that is interpreted by themselves and by others...'*

And later in the interview, *'I think it would be as I've said before, expressing yourself in terms of your beliefs, in terms of your behaviours to understand what those behaviours are so you not going into work within any kind of false image'. False image of self? 'Of self yeah that you are presenting. That you are putting on shoes that perhaps don't belong to you just because you were at work'.*

Interviewee 'N' - effects

Key effects of expressing SiW: **self:** perceived response from others to expression of SiW
self/other: none mentioned specifically **other:** fostering effective relationships with others (X2) **organisationally:** enhancing productivity/organisational success (X2)

Self

Interviewee 'N' feels that they *'get respected'* from colleagues and the organisation alike. They put this down to others seeing them *'as somebody who is interested in what' they 'are doing, who is consistent and gives value because she doesn't kind of count the hours that she's giving'* and they *'usually become quite a valued person'*.

Other

In the first instance the interviewee believes that they *'surprise people'* in that others tend to see them as a *'fairly quiet person'* and then *'suddenly find that I'm quite strong and quite principled'*. They add that this discovery gives them *'a strength that they don't think I've got'*.

Aligned to their *'principled'* nature the interviewee believes that they are seen, by others, as *'somebody with whom they can share confidential information'*. This is because others *'know through time that it won't go anywhere else; that it stays with me'*. Another reason that others confide in them, they feel, is because they are seen as *'someone who can be talked to; that I'm seen as very approachable and a good team player, a member of the team'*.

Organisationally

As earlier stated earlier, under the category of Self, the interviewee believes that their expression of SiW effects the organisation in a positive way.

Firstly, in terms of them being someone who is *'consistent and gives value'*, who doesn't *'count the hours'* as well as being *'quite strong'* they *'tend to be ushered'* into leadership roles. This *'ushering'* happens even when they have *'not sought promotion'* and have been *'comfortable trolling along' but others have 'almost said well you've got to do go for it'*.

Another facet of their expression of SiW that Interviewee 'N' believes has positively contributed to the organisation is them creatively initiating things that are 'new', which *'tends to be valued in the organisation'*. When asked, **So you've just started to talk about the initiation of new things do you think that's part also of you expressing your spirituality in the workplace?**, the interviewee responded, *'Yes, because there's an artistic side of me that likes to express itself, I like to utilise that and because of that I suppose you have these free thoughts and you suddenly think of something either that you've thought of before and yours to unclear or something that is totally new'*. In response to a further question about how this aspect of themselves affected the organisation they stated, *'I think it depends on the organisation and whether they value creativity if they want just to keep on going in the same way, then OK I can do that as well, but that can kind of dampens down creativity, but fast moving, forward moving organisations really value creativity and allow new ideas to come through'*, which illustrates how important they feel the creative aspect of their expression of SiW is fundamental to *'fast moving, forward moving organisations'*.

Lastly, this interviewee, believes that the *'sharing of information has been something that I would value. So the organisation will benefit from that because I've passed on information to other colleagues and been active in providing information'*.

Interviewee 'N' - enablers

Key enablers for their expression of SiW: **self:** allowed creative nature to be expressed; being aware and knowing where flexibility would be tolerated within organisational context; using organisational position **self/other:** none mentioned specifically **other:** support **organisationally:** autonomy/freedom; support

Self

For Interviewee 'N' the main enablers for their expression of SiW come from themselves. In the first instance, the interviewee believes, they have *'made the most of'* being in leadership, in terms of being creative. Additionally, they reflect about the issue of creativity by posing the question *'do you put into leadership positions those people who are creative, or being in a leadership role does that allow you to be creative'*. They don't offer an answer only ask the question.

Another enabler has been *'being free from constraints'* in that they have *'learned'* the organisational *'rules'* and then known where they can *'diversify'*; knowing *'whether those rules are pertinent to what is actually happening'* or can they *'bring flexibility into it to be stretched'*. The following is an example that the interviewee used to illustrate their point.

'for example, I know that you don't normally have animals in hospital however on one particular incident a very nice lady was dying and really missed her cat and I checked out what type of cat was it, I checked out was it a healthy cat, did it have any fleas and being informed it was a healthy cat and the lady was in a side room and in the weekend I'm on duty I bring it in a cat cage and that patient proceeded to lift and actually went home for a couple of days but to me that was just a wonderful moment of breaking the rules for an individual and I was in a position where I could do that'.

Others / Organisation

Another enabler for their expression of SiW has been the support of managers. This support comes in the shape of managers being interested in what the interviewee was doing, in that, *'they wanted feedback on what I was doing'*. The interviewee finishes by stating that if that *'feedback'* loop wasn't there then *'I could just go into a black hole'*.

Organisationally

That supportive interaction with their manager was not in the form of control, in that, the interviewee states that another enabler to the expression of SiW was that they were *'left to my own devices and the job was my own creation and I think that was the one really that I was the most happiest'*.

What would they feel or do if they could not express their SiW

Interviewee 'N' states that expression of SiW is *'very important'* to them and that not being able to express it would be *'very very difficult'*.

They believe that non-expression would cause them *'great psychological distress'*. They give the following example.

'I think it would cause me great psychological distress and I do remember being in a particular situation when I found myself intensely disliking a couple of managers because of their behaviours and it felt really uncomfortable,in fact I left, I took myself out of the situation, because again that is not my way of being and I like to see the best in people and to find that I was actually disliking them was hard'.

Interviewee 'O' – the noema

Interviewee 'O' believes that generally SiW is about bringing ones *'strongly/deeply held beliefs and associated behaviours into the workplace'* (X3). These views act as a *'guide'* to making ethical decisions and choosing the *'right way to live'* – within the workplace.

They also believe that who you are, that is, your spiritual nature; your values; what you are, should be brought to into the workplace without any attempt to conceal it. They believe that we should *'recognize that there is this spiritual dimension to life'* and that it is *'appropriate'* that that dimension affects how individuals *'act and interact'* with others. (X2)

Interviewee 'O' - the noesis

Key values underpinning SiW: fairness, focus on other and respect

The interviewee believes that generally SiW (noema) is about bringing ones *'strongly/deeply held beliefs and associated behaviours into the workplace'*. The interviewee also believes that who you are, that is, your spiritual nature, your values, what you are, should be brought to into the workplace without any attempt to conceal it. The interviewee believes that we should *'recognize that there is this spiritual dimension to life'* and that it is *'appropriate'* that that dimension affects how individuals *'act and interact'* with others.

These views act as a *'guide'* in terms of making ethical decisions and the *'right way to live'* – within the workplace context. This can be seen from what the interviewee stated both at the beginning and end of the interview when asked to outline what SiW meant to them.

'I think it's basically bringing whatever spirituality you have into, saying that is a part of your life and you can't divorce it, or you shouldn't divorce it from one half of your waking life, or whatever it is, a quarter of your waking life. Therefore yeah you bring what you are into the workplace and you shouldn't try to conceal what you are or what values you have and for me I think there are spiritual values I own and therefore I can't bring them into work'.

'I think it's about bringing particular strongly held views about ways of behaving, patterns of belief that lead to those ways of behaving and acting those out in the workplace and using those to guide when you have questionable or ethical decisions, that you have to make. As opposed to the utilitarian view of life, you have other, perhaps more, deeply held views.....about what should happen and what's the right way to live and you try and bring those into the workplace'.

Although the interviewee spends less time elucidating on the following they also believe that how SiW is demonstrated through, *'a number of things, which are perhaps not dis-similar from individuals who might not claim to have spiritual values, but values such as fairness, justice, recognition of legitimate authority, the*

recognition that there is a spiritual dimension to life and that's appropriate that should affect how you act, what you say and how you interact with students, because in some way they are our clients, although that's not a word I think is particularly the best way to describe relationships, and also relationships with colleagues, but that they are driven by views of respect, love, tolerance, trying to be helpful'.

Legitimate authority for Interviewee 'O' is that within an organisation there is a *'legitimate hierarchy'* and they can *'command some sort of obedience'*. They go on to reflect that *'obedience'* is perhaps *'too strong a word, but leadership needs to be obeyed'*. This reflection is mostly in line with the notion of change within an organisation and the interviewee believes that others in authority have a *'legitimate right'* to say that an individual *'must do'* things in a certain way because of this *'structural authority'*. They go on to admit that this creates tensions, however, *'such as there are tensions you don't have the right to just go your own way independent of others'*.

This focus on others is also reflected in their belief that they express respect, love and helpfulness to others in the workplace through trying to be considerate *'in the Christian way of life'* and looking *'out for others' interests'*. However, examples of this behaviour were not particularly illustrated throughout this interview.

Interviewee 'O' - effects

Key effects of expressing SiW: **self:** wisdom to recognise what you can and can not change (X3) **self/other:** none mentioned specifically **other:** fostering effective relationships with others **organisationally:** affecting organisational culture

Self

Interviewee 'O' feels that they are gaining from their expression of SiW is contentment. This contentment is derived from the understanding that *'you can't guarantee to please everybody all of the time'*. Additionally this contentment is aligned to recognising that you can't solve organisational issues single-handed *'you must do it in conjunction with others'* and that *'you've got to bit off things that you think you can legitimately make an impact upon'*. Aligned to the previous point, the interviewee adds, *'that you've got to learn to be content with the fact that you make a decision and you move on'*.

They reinforce these notions with the following example.

'For example we had some hiccups around timetabling at the beginning of the year and there are three major parties in this, one of this is the administrative staff who do

the timetabling, the other of which is the programme arm and the third arm of this is the subject arm, sort of individual members of staff. And there was a temptation early on to put all the blame for all the things going wrong between the admin and the programme arm. And I'm suggesting, as I sit on the programme arm, that you must involve the subject arm, in resolving those and trying to make them better for next time, because if you don't you're missing out an important constituent body, so it comes back to what I was saying, you have to say, there's more people with responsibility involved in this and you to say I'm not going to take it all on my shoulders and try and sort it out because significant part of it are way outside my legitimate responsibility so I'm insisting that somebody higher up leads a three way discussion, rather than a two way discussion that I could convene.'

Other

The interviewee *'hopes'* that their expression of SiW makes them *'easier to deal with'* because *'perhaps'* others may see that the interviewee is *'concerned'* about them and *'not just concerned'* with themselves.

Organisationally

For the interviewee this *'concern'* is also expressed for the *'organisation'* and *'that means'* that they are *'trying to positive'*. This positiveness, which is in *'distinction with some colleagues'*, is evidenced, for them, in being *'positive towards what's going on, rather than running things down'*. Running things down, they state, doesn't *'help anybody actually'* and to persist in this activity is to *'go into a downward spiral'*.

Interviewee 'O' - enablers

Key enablers for their expression of SiW: **self:** no particular enablers **self/other:** none mentioned specifically **other:** meeting with like-minded people **organisationally:** none mentioned specifically

Self

Interviewee 'O' did not *'particularly'* believe that there were any enablers in terms of their expression of SiW. They believe that they are no *'different'* than anyone else *'in terms of opportunities'* to express themselves, seen in the following.

'Not particularly. Again I don't quite see, I don't think I'm necessarily any different in terms of the opportunities I have to express myself than anybody else. OK'. So let me try and find a different way to ask this question. So you have a particular way of expressing yourself, which some have described as spiritual. So have there been any barriers for you in expressing yourself in your own unique way in the workplace? 'Not

necessarily with colleagues, I think there are, barriers is too strong a word, I think there are obligations because of your position. There are obligations towards students about not abusing your position to push a particular spiritual line'.

Other

Although, the interviewee said that there were no particular enablers for their expression of SiW they did state the following, when asked if there was anything else that they wanted to say that they had not had the opportunity to, at the end of the interview.

'I do try and have tried over the years to meet with like-minded people; it's not always easy in the time constraints, to pray about what's going on at work. Because I believe that that's important for me to bring those concerns to God, explicitly with others who are like-minded and I've no idea what the answers are to those. You know we often find that we are praying for colleagues who are going through difficult times emotionally or physically in situations that we know about'.

Therefore I have decided to include this under the label of connection/commonality, in terms of enablers.

What would they feel or do if they could not express their SiW

This issue was not raised in the context of this interview.

Interviewee 'P' – the noema

This interviewee believes that spirituality is an expression of oneself and ones values. They also believe that they are no different at work than at home, that is, behaviour is not context driven. This belief is *'important'* to them. However, even so they believe that the contextual pressures of work can undermine *'who you are'* and one's *'spiritual side'* can *'disappear'*.

Generally speaking Interviewee 'P' believes that SiW is about how individuals *'interact with other people'* and that *'most people's interactions are in the workplace'*.

Interviewee 'P' - the noesis

Key values underpinning SiW: ethics, caring, respect, having a positive approach and congruence between values and behaviours

Acting in an ethical way (X3) seems to be the prime value for this interviewee that everything else hangs on. Ethical, on an individual behavioural level, for Interviewee 'P' means being caring and treating others with respect and dignity through listening. They state that this ethical behaviour way is also at an organisational level in relation

to the organisation operating in an ethical, moral, legal way. The prime contribution that this interviewee feels they have made is that their team now questions the ethicality of others actions as well as organisational processes.

The above can be seen in the following interview excerpts. Additionally, the interviewee finds it quite difficult to accept the non-congruence of behaviour between what they believe their organisation stands for and the behaviour of that organisation.

'Spirituality is about the essence of you as a person really and your spirituality, or lack of, will determine how you interact with other people and I think most people's interactions are in the workplace and that's when you spend most of your daily life, so I think the way you behave to others can be reflected back and if you act in a spiritual, ethical way with people, then I think that that's positive in the workplace'.

'I think in everything I do I try and make sure that I do it properly'. What does that mean? 'Sometimes, and I find it here, and I've not noticed anywhere else where I've worked, which is strange because this is an 'X' organisation, they expect you professionally to ... to do things, which you know aren't strictly legal, but you can get away with. I've never known places like that before and I find that quite difficult sometimes. The way I deal with it, if I want to express something, I'll say that isn't a good way to operate at a senior level what you are doing and I put forward my point of view and say what I think ethically and morally and legally where we stand on an issue. And sometimes it's very difficult when they won't accept that it's not OK to behave in a way that you don't feel comfortable with and I find that really difficult. And I didn't expect that at an 'X' organisation'.

Interviewee 'P' also believes that they have created an environment where their team now question the ethicality of things and in turn the interviewee acts ethically by backing their team up when they challenge some process or procedure, that is, acting ethically towards their team. This is shown in the following, *'And I think that's important because you can't sort of encourage people to act ethically and to do things properly and be professional and then, if it gets sticky, well you are on your own now. I'm not, it's your problem. They know I'll back them up'.*

Another key value for the interviewee in the way that SiW is demonstrated is that of caring (X3), which in turn is underpinned by the value of respect (X2). However, Interviewee 'P' does see this 'respect' diminishing in the workplace because people will do *'anything to get what they want'* and *'people don't have respect for other people'*. Further they state that, in relation to respect, there is a responsibility that an individual has not only themselves but others. They continue by saying that if an

individual doesn't have a level of responsibility to others then how can we have a 'civilized society'?

The importance of caring and respect are reflected in the excerpts below.

'Caring as well, and I think sometimes at work it's so hard to focus so actually your whole-self disappears so I think it's a body, mind, spirit, a whole person'. You talked, you said the word caring, so how might that be expressed in your interactions with others? 'I think it's different with different people because I'm a great believer that you don't treat everybody the same, you have to have fair practice, but when that's dealing with people it's very different, because you have to speak to them on a level they can understand. If you've got some people who've come in and talked about a bereavement I think you need to be more sensitive and caring and if you are really pushed for time you don't want to show people that you're pushed for time. You know I've had people come in where they've stopped for an hour and a half, and you are thinking, I've got 10 minutes I've got to prepare for a meeting, but you think you have to put that aside and show empathy for people and give them space, for their thoughts and things'.

Interviewee 'P' also believes that part of acting in a 'respectful' way towards others entails looking at them in a 'positive' way in terms of 'what they are able to do'. So even when they need to dismiss someone they focus on the positive elements of their abilities and also help the individual to see these abilities and how they might do things 'differently somewhere else', illustrated by the following.

In response to the question: **'And so you used the word ethics when we first started this conversation and you used it again about acting ethically. Is that very much of what you consider to be your expression of spirituality then?'**

'..... when I actually dismiss somebody that I tend to try to listen to what they've got to say and try as much as possible to help them so that they don't get to that position. But at the end of the day you have to make the decision and people have to go but you can do it in a fair way. You know, I've had thank-you cards from people that I've sacked and you wouldn't expect that. But I think if you treat people with dignity and respect and you show them that you care then even something that you are doing, or the message that you are giving is not positive for that person I think it can be accepted more than if you just go in and say, well you need to go'.

Additionally, in terms of having a positive approach (X2), the interviewee attempts to 'make a good positive image and be spiritual', that is, using themselves as a positive role model. This behaviour would also be linked to their noematic view that SiW is

the congruence between values and behaviours. However, they believe that *'it's easy to lose who you are in the process, the pressures of work, bits of that drop off, and the spiritual side disappears'*.

Interviewee 'P' - effects

Key effects of expressing SiW: **self:** positive impact on life/sense of well-being **self/other:** creating a context where individuals become more reflective/questioning **other:** fostering effective relationships with others (X2) **organisationally:** enhancing organisational productivity/success through self and others

Self

Interviewee 'P' feels that they are gaining from their expression of SiW in that they have people, *'kindred spirits'* around them in whom they not only *'trust their judgement'* but they also are able to *'trust in a sense of their confidentiality'*. This is illustrated in the following excerpt.

'....almost like kindred spirits really, are people who I tend to sort of gravitate towards. And they are not sort of people in the same peer group or in the same sort of role, ? in my work but they are just sort of people that I've got to know'. And what does that give you? 'It sort of gives. I've got people who I trust their judgement but I can also trust in a sense of their confidentiality. Sometimes I have things I want to bounce off people and, in the work that I'm doing, you deal with lots of very personal data. You can't just talk to anybody, you've got a small group of people, who I can bounce things off without knowing it's going to go any further. There's a trust element I think'.

Self/Other

Interviewee 'P' feels that their expression of SiW has affected others positively. This is mostly due to them feeling that they have created a context in, which others *'are more questioning'* and they are *'starting to think'* how things can be done *'better'*. The interviewee goes on, *'..... because we do have to make tough decisions, we do have to deal with, you know people in jobs with like a death in the family and you have to deal with whatever comes through the door and they are trying to look at new ways of doing that. So you can still make hard decisions but, if somebody has to be dismissed, you can still have the process of being a fair way and be seen to be caring while you trying to deal with them'*.

Other

Underpinning this questioning they interviewee feels that others are *'more confident because they know'* that Interviewee 'P' will *'back them up'*.

Additionally, they believe that others see them as *'somebody who is spiritual and has belief systems; caring as well'*. However, they realise that due to the *'pressures of work'* that it would be *'easy to lose who you are'*, in that, *'your whole-self'* (mind, body, spirit) could *'disappear'*, which for them includes the *'spiritual side'*.

To illustrate the *'caring'* aspect of their expression of SiW and how it might be expressed in terms of their interactions with others, they stated, *'I think it's different with different people because I'm a great believer that you don't treat everybody the same, you have to have fair practice, but when that's dealing with people it's very different, because you have to speak to them on a level they can understand. If you've got some people who've come in and talked about a bereavement I think you need to be more sensitive and caring and if you are really pushed for time you don't want to show people that you're pushed for time. You know I've had people come in where they've stopped for an hour and a half, and you are thinking, I've got 10 minutes I've got to prepare for a meeting, but you think you have to put that aside and show empathy for people and give them space, for their thoughts and things'*.

Organisationally

Interviewee 'P' believes that their expression of SiW and the way that their team works is *'gaining respect in the organisation'*. They continue by saying that the organisation *'can see the value of their work and we've had to work really hard to do that'*. They conclude by saying that in *'some departments, some areas of work'* it's not always easy to show value added but that that they have *'become a lot more creative in showing how we add value to the organisation and they see the way that we deal with people is much different and much better'*.

Interviewee 'P' - enablers

Key enablers for their expression of SiW: **self:** confidence in self **self/other:** none mentioned specifically **other:** none mentioned specifically **organisationally:** organisational culture, in that, spirituality is an accepted premise

Self

For Interviewee 'P' confidence in themselves, which, for them, is linked with the belief that one *'finds God or spirituality'* through oneself has enabled them to express their

SiW. Additionally, they believe that a person finding God or spirituality does not *'need other people to force your throat'*.

Organisationally

The interviewee also believes that their expression of SiW has been made *'easier'* in their organisation because spirituality is *'sort of an acceptable premise'*.

What would they feel or do if they could not express their SiW

The interviewee is quite clear. If they couldn't express their *'values'* then they would leave because it is *'what makes you tick as a person'*.

Interviewee 'Q' – the noema

Interviewee 'Q' believes that generally SiW has to do with how an individual's spirituality emanates from and governs the influence on relationships, that is, *'your fundamental belief in human relationships and how they should be formed'*. (X2)

Interviewee 'Q' - the noesis

Key values underpinning SiW: respect, the importance of relationships, honouring different perspectives, focus on now and self-reflection

The interviewee believes that an underpinning value of SiW is respect (X4). Part of this respect is acknowledging and honouring both the sameness and difference of humanity: sameness in that we are all just trying to *'make life the best we can'* and difference in terms of the fact that there are *'so many different dimensions in the way people are'*. They believe that respecting others' opinions along with attentiveness to what is both being said (and not said) are component parts of the value of respect. The interviewee believes that some of the behaviours that demonstrate this respect are politeness, friendliness, cheerfulness and helpfulness. This overview is reflected in the following excerpts.

'..... having respect and with acknowledgement that we are all the same and therefore you can't hide your inner feelings in the way, in which you handle yourself at work and it's more and more intense, and there are all kinds of influences and it's very easy to lose the threads'. **What would, how, what would respecting and acknowledging and saying this, what how would that express itself in the workplace. What might that look like; this respect and this acknowledgement?** *'Well I think most evident in respecting what other people are saying they try to say it's you and although there may be hierarchical on paper, placements between two people, that has no affect as far as I'm concerned in the respecting and acknowledgement in what*

you hear from the other person when they are expressing themselves. So'. So, when you are talking about respect then and is this about respect for their opinion? 'Yes'. Is there anything else around respect that when you are talking about valuing their interaction? 'Yes, I think it's their persona, their character, you respect their character as well, so I mean there are worst types, there are rude types, there are people who are very, they take their time to respond to things. There are so many different dimensions in the way that people are, they are not, well people are people. And they, you must take that on board. And respect that....'.

Although, only mentioned specifically twice, the notion of the importance of relationships is threaded throughout the interview, linked to issues of sameness, understanding the wider context of people's lives and 'pressing reset', which are demonstrated in the following.

'Spiritual awareness, I suppose it comes down to your fundamental belief in human relationships and how they should be formed, about having respect and with acknowledgement that we are all the same'.

In response to the question: you've mentioned respect, you've mentioned acknowledgment of sameness, could you expand a bit on this acknowledgement of sameness and how that might again express itself in your interaction?

'I think it's very close to where I've been so far, at the end of the day you and I are people and we have the same constitutes and we are getting on with things in the same way, we are making life the best that we can, we are getting through, we all have our problems and we all have our own trials as well as triumphs and I just think that in your relationships with people it's very easy to acknowledge and look at the thing you are interacting without in actual fact..... a wider awareness of people in life'.

In response to the question: Ok, in practical terms then how do you see the whole idea about respect and acknowledging sameness.... How does that express itself then?

'I think it's just in your general being and the way that you present yourself to people. I think you should always try to be cheerful, helpful, considerate of other peoples' situations'.

'I try to train myself to a zero position before each situation..... It means that I am not carrying anything over from previous situation. I press reset, if I can. So that I start that next situation with as clear a mind as I can...'.

Additionally, another value that Interviewee 'Q' holds in terms of SiW is that of reflection and awareness. Specifically, they talk about the need to reflect on and be

aware of whatever they are doing is affecting *'the wider scope of things'* that is, the implications of their actions. They state that an individual *'can't be so self-centred'* because interactions are *'dependent'* in nature.

Interviewee 'Q' - effects

Key effects of expressing SiW: **self:** positive impact on life/sense of well-being (X2)

self/other: people don't see my approach as being strong enough in certain situations; individuals are changed just by virtue of their actions and interactions

other: fostering effective relationships with others (X2) **organisationally:** enhancing organisational productivity/success through self and others

Self

Interviewee 'Q' feels that their expression of SiW has *'just helped'* them in that they feel *'actually very confident at being able to cope with life'*, which includes the workplace. They know that their expression of SiW *'works'* because they *'have stress levels without feeling them too much'*, in that, they *'can still work the way'* they *'like to work'*.

Self/Other

They also believe that one *'important'* outcome of their expression of SiW is that people don't see their *'approach as being strong enough in certain situations'*.

Interviewee 'Q' states that their approach *'certainly doesn't differ, and I know that people sometimes think that perhaps at that level (committees) you should be a bit higher, a bit stronger, or you should have stated your case with a bit more firmness so I do know there are occasions when people think I am a lightweight because of that, which is quite interesting'*.

On a positive note they believe that if they make the environment that they work in better then it follows that *'that must affect other people'* in a positive way.

Other

In terms of others, Interviewee 'Q' believes that relationships with staff are *'crucial absolutely crucial'*. Although they think that *'it's an ego thing to have noticed'*, they *'genuinely believe'* that they *'help situations through to a better solution'* by utilising their mediation skills. Therefore, *'it's very, very rare that a member of staff will come to me blowing off. Because I think they see the way that I am and I think there is a response to that and it immediately helps to try and make a situation sorted. I can recall situations where people have said, I won't use my name, has been very*

helpful, or helpful with this problem, thanks to so and so I think I have got through this....'.

Organisationally

They *'hope'* that their expression of SiW has affected the organisation. They then go on to say, *'It must have, because given the respect of the interaction with students, it feels OK, but you get feedback from staff.....'*. Further, leading on from the point made earlier, by the interviewee (under Self/Other), about making the environment they work in better, for them they *'would like to think at the end of the day it must have affected the institution'*.

Interviewee 'Q' - enablers

The recording of this part of the interview for interviewee 'Q' was garbled and therefore lost. The learning from this is the danger of only doing audio interviews without taking notes along the way. However, I have used interviewee Q's input to the rest of the research questions because this loss does not invalid the rest of their contribution.

Interviewee 'R' – the noema

Quite simply, though strongly, Interviewee 'R' believes that generally SiW is an embodiment of beliefs through what they refer to as *'practice'*. (X3)

Interviewee 'R' - the noesis

Key values underpinning SiW: congruence between beliefs and behaviours, honesty in relationships, focus on the now, respect, honouring different perspectives and trust

A strong component of SiW for Interviewee 'R' is the adherence to what they call the *'practice'*, which is underpinned by their following the Buddhist tradition that argues that *'there is no way of life other than this way of life'*, that is, *'practice'* in terms of understanding. For them, this practice, is relevant to SiW because *'you practice in work as much as you practice anywhere else and so what is important is to carry that practice through into your working life and insofar as therefore you are in the workplace, that is spirituality in the workplace'*.

This practice is aligning the Buddhist *'four noble truths'* and views to how the interviewee interact with life and others, which, as we have seen, includes the workplace. This practice of the four noble truths - what the interviewee sees as *'not really a belief system, it's a statement, a rationale statement'* - is an alignment of the ideals of this *'rationale statement'* to an individual's behaviours.

The interview states that *'the practice of course leads to issues of ethics and morality'* with an underpinning value of SiW being a *'fundamental ethical thing'* that you *'don't lie'*. Interviewee 'R' states, *'there's fundamental ethical things like you don't lie, now in many forms of management theory and practice lying isn't seen as particularly problematic. For me it would be. So I would have to think very carefully about, if that was starting to appear as a possibility, how I make sure that doesn't happen'*.

Additionally, for the interviewee, not lying has a wider connotation in that, *'it means don't say harmful things about other people. Don't unnecessarily cause harm, which means you don't gossip'*. They add, that if one doesn't gossip then *'you are not in the gossip circles. What I've realised that since most of the gossip circles are telling less than truthful things most of the time that really doesn't matter but it does mean sometimes you are out of the loop on things, so you accept that'*.

Aligned with the notion of honesty (X2) in relationships is that the interviewee *'practices' 'whole-hearted participation'* in anything they are involved in. This stems from the notion that the interviewee does *"the best you can, accept the consequences and then let it go" and that's the fundamental principle of action so a key part of it, whatever I'm doing I do the best I can. So it's this whole-hearted participation in things'*.

The interviewee admits to not doing this all of the time in that they will take things to read while at a meeting (but to a lesser extent than they used to be *'infamous'* for doing) but that they *'do try to participate fully, wholeheartedly, not necessarily talking all the time, not talking all the time, but taking part more wholeheartedly'*. They relate this whole-hearted participation to *'being mindful'*, which means it's *'about paying attention'*. Paying attention means *'being right in there, being focussed very strongly and a lot of it, the term I use is presence, actually being present and being there in what you are doing, so for me, it's doing those sort of things'*.

This honesty in relationships also co-exists with the value of fairness. The interviewee acknowledges the importance to them of creating *'fair processes'*, which is also linked to the value of trust. They give an example where, *'This notion of fair process that involves distributors and procedural justice is very important to me and so it was a matter of ensuring procedural justice. Even those people who didn't get what they wanted felt that they had a fair say and so the whole process was devised around that. And it worked. And at the end of it people felt good about what had been done and again it was because I, I think, I am trusted to do things like that'*.

Linked to honesty in relationships, through the above statement, is the issue of trust (X2). Trust is another *'fundamental thing'* for the interviewee in terms of the workplace as can be seen in the following excerpt.

'I've always paid a very high regard, the notion of working with people you trust. You can trust in them wholeheartedly. So my biggest problem in work, over the years, is when I've felt betrayed; when my trust has been betrayed. Now that's something that again runs right through. I had it before I became a practising Buddhist, I still have it, but I can recall for example, 20 years ago, someone betrayed me in that sense and I didn't want anything to do with them again, ever. I was so outraged. Now if it happens, I will be angry and upset and then I'll let it go as far as I can because there's no point. I won't trust them again and that's sad, I'll be much more careful with how I deal with them, but erm, it's not that they are completely new things, but I think it's things that I've improved. That I am happy to have changed in a certain way as a result of my practice'.

Other values that the interviewee links with the aspect of fairness are those of respect and honouring multiple perspectives, in that, *'you fully respect all views, where you respect multiple perspectives, where you accept what will be, when someone comes along and says Oh I don't agree with that you don't think "stop spoiling things for us" you actually are ready to accept that there will be differences but that they will be legitimate and as far as possible you try to work those through'.*

Interviewee 'R' - effects

Key effects of expressing SiW: **self:** positive impact on life/sense of well-being **self/other:** none mentioned specifically **other:** fostering effective relationships with others (X2) **organisationally:** probably very little

Self

Interviewee 'R' feels that their expression of SiW has made them calmer, which for them comes through choosing how to channel emotions that come in response to circumstances that arise. This is reflected in the follow excerpt.

'At the moment, when you have a craving, you can actually decide how to respond to it. So I can't stop myself getting angry and arguably it would be unhealthy to do that but I can decide what's going to happen then. Whereas in the past it would have just taken over me, I can choose, not totally, but I can choose much better than I could, I'm not going to do anything about that I'm just going to let it run. Not suppress it, not articulate it but let it run and let it just work itself through my system. I'm much better

at that. Not perfect by any means but I'm better.so I'm calmer, erm about things'.

Other

In terms of how their expression of SiW affects others the interviewee *'hopes'* that *'they feel comfortable working with me because they know they can trust me'*. The interviewee believes this trust will be generated for three reasons; others *'know'* that the interviewee *'won't lies to them'* and that the interviewee will do what they say they will, that is, they are *'reliable'* and that they will not impose things on others that they can not achieve.

Organisationally

In answer to the question about how their expression of SiW has effected the organisation their response was, *'probably not, it's er it's not an organisation that is very amendable to these sort of influences I think, it's changed for the worst over that period'*.

Interviewee 'R' - enablers

Key enablers for their expression of SiW: **self**: making a conscious choice to put their beliefs into *'practice'* **self/other**: none mentioned specifically **other**: none mentioned specifically **organisationally**: organisational culture, in that, fostering an environment where individuals communally create the development and direction of the organisation

Self

For Interviewee 'R' what has enabled them to express their SiW is consciously choosing to put their beliefs into *'practice'* wherever they are, which includes the workplace. This is illustrated in the following passage.

'Well I do it because it's what I've chosen to do. To choose not to do it in certain areas would destroy the whole idea. Again a fundamental notion it that it's not something you do just when you are meditating but that you take that into everything. So you do it but the consequences, so that becomes (unclear) so you would seek to do that in any situation you find yourself, however conducive or unconducive'.

Organisationally

Another enabler to the expression of SiW, although they have not found it particularly within their organisation, Interviewee 'R' believes would be that an organisation values the expertise of the individuals within it. They go on to say it *'is not unusual*

but the last thing' some organisations do is to 'turn to its experts'. Interviewee 'R' explains that if organisations developed a community who is 'concerned to develop learning in terms of the organisation'. This sense of communally developing 'what drives the organisation as a whole' would not only help in enabling the expression of SiW but also would be the 'core', which would then 'drive ones views' about what is 'developed' and what 'should happen in the organisation'.

What would they feel or do if they could not express their SiW

This issue was not raised in the context of this interview.

Interviewee 'S' – the noema

This interviewee sees SiW generally as an individual '*constantly*' critiquing their organisational life against '*some set of values*'.

They also believe that SiW would exclude pragmatism. Although the interviewee believes that an individual would '*end up*' being pragmatic because '*they live in an organisation*'. This means then that the interviewee believes that organisation culture would affect an individual's spirituality.

Interviewee 'S' - the noesis

Key values underpinning SiW: congruence between beliefs and behaviours, honouring different perspectives, being self-aware, conscious approach to SiW and respect

One of the values that Interviewee 'S' holds to be important in terms of SiW that of '*being me*' (X2). This is outlined in the following passage.

'It's about just finding a way of being in this place that I can feel, I am going to use a word, which is almost going to bring me onto the verge of spirituality here, but it's kind of having a personal integrity about it. That I am, I'm not going to be not me. I could be not me if I were paid a lot more and the pressures were there, but I'm not so I'm not'..... 'just thinking you know this is the person I want to be, and so it's all really complicated'.

Part of the interviewee '*being themselves*' is a conscious decision to '*working in a committed but pleasant and relaxed way*' and therefore they have '*cultivated a very laid back attitude to what goes on*' around them in the organisation.

'.....being quite committed to doing the work, but doing the work in a style that is well, just kind of pleasant to people and flirtatious and doing it in a way that says you can do this work seriously and properly and still enjoy being yourself and enjoy being with others and keeping it kind of light. This is where the spirituality bit, because there's

nothing deep about me'. So how does that express itself, what would that look like? (laid back attitude) 'Well it's a kind of relaxedness so, yeah, so although I project to people the notion that I do have standards about what I might expect of them in terms of them reading research or whatever, I do that in a way that I think is not punishing, benign, yeah benign'.

Linked with the interviewee's image of them *'being themselves'* in terms of a relaxed and laid back approach is an *'acceptance of people for who they are'*, which includes them not being *'too pervaded by their own sense of ego'*, which is reflected in the following passage.

'..... well I try to express kind of values about being a member of this organisation, it's about a certain well, at one kind of level, a kind of acceptance of people as they are, which doesn't stop me from being irritable with them from time to time, but I do seem to have a tendency to be fairly patient, with people, even when they are being extremely trying and I think I try quite hard, although I never know the old Johari window, I never know if this what happens but I try quite hard not to be too pervaded by my own sense of my ego. I think I try quite hard to listen'.

The above passage is also linked briefly, by the interviewee, to the value of respecting others. However, the interviewee admits that their acceptance of others does not stop them from *'being irritable with others from time to time'*.

Another notion that is linked with congruency of beliefs/values and behaviour is that of integrity. Integrity is then linked to the value of being self-aware, in that, without being *'entirely self-absorbed'* they attempt to be aware of themselves, which includes *'living'* with the things they do *'quite badly'*, but also not *'being so self-critical'* of the things they *'do well'*.

Interviewee 'S' - effects

Key effects of expressing SiW: **self:** living in congruence with/being true to self **self/other:** style doesn't fit with the way the organisation operates; creates context where individuals become more reflective/questioning **other:** not sure they impact on others **organisationally:** not sure have affected the organisation

Self

Interviewee 'S' feels that when they are not expressing their SiW made them not like themselves so therefore, by inference, when they are expressing their SiW they feel good about who they are. They explain, *'it's all about returning to the way one feels*

about being in the world, you know. I didn't like myself when I was behaving in that kind of stressed out, serious, managerialist sort of way. I just didn't like myself'.

Self/Other

They believe that a negative outcome of their 'style of doing things' is that it 'doesn't fit very well with the way that the organisation operates', which raised 'some doubts about their commitment to organisational purpose' from some individuals they interact with.

However, they also believe that when they are expressing their SiW and 'it's working well' is to draw individuals out of their whinging mode so 'they actually think about a strategy that they can adopt to deal with the issue that they've got'. Although they believe that there some 'colleagues that no matter how hard one does that it doesn't work but at least they feel listened to' they also know that with other colleagues what they've been able to do is 'work towards a strategy of developing a successful way forward'.

Other

In spite of this inter-subjective strategy building the interviewee believes that they are 'not sure' whether their expression of SiW 'impacts upon others at all'. Although they do state that, 'obviously it impacts on others during conversations itself'.

Organisationally

In terms of the organisation, and with reference once again to their 'way of being does run counter to the general way, that people at my level and above operate within' they concede that, 'well that's a really hard question that because I'm not sure it has, not as an organisation. I think it has affected the people I work with closely'.

Interviewee 'S' - enablers

Key enablers for their expression of SiW: **self:** being comfortable with and confident in self; consciously deciding to express themselves as they are **self/other:** none mentioned specifically **other:** none mentioned specifically **organisationally:** none mentioned specifically

Self

For Interviewee 'S' what has enabled them to express their SiW is to 'find a way of being' that is in 'integrity' with who they are, which creates a sense of 'ease'.

Additionally, they have made a conscious decision that they are *'not going to be not'* them. This is reflecting in the following excerpt.

'It's about just finding a way of being in this place that I can feel, I am going to use a word, which is almost going to bring me onto the verge of spirituality here, but it's kind of having a personal integrity about it. That I am, I'm not going to be not me..... just thinking you know this is the person I want to be..... that idea of being at ease with yourself'.

What would they feel or do if they could not express their SiW

Interviewee 'R' talks about a period when they feel that they were not expressing their SiW, which lead them to becoming *'kind of incredibly stressed, incredibly really highly stressed and really serious'*. They continue, *'I just didn't like myself doing it, I didn't rate myself, I wasn't really very well actually. And it's all about returning to the way one feels about being in the world, you know. I didn't like myself when I was behaving in that kind of stressed out, serious, managerialist sort of way. I just didn't like myself'*.

Interviewee 'T' - the noesis

Key values underpinning SiW: congruency between beliefs and behaviours, ethical behaviour, conscious approach to SiW, fairness, honesty and respect

Interviewee 'T' believes that if *'you've made a commitment'* to a certain path then *'it's got to reflect in every single part of your life'* (X2). *'.....There are some people who think well, you know I've got some kind of Christianity but it doesn't have much to do with my everyday life, I'm totally at the other end of the scale of that, if you've made a commitment, it's got to reflect in every single part of your life and therefore your work-life and all the way through in every aspect'.*

This congruency is, in the first instance, by individuals trying to *'decide how they understand work in the context of God or the Supreme Being'*.

Additionally, the issue about one's commitment to their beliefs being reflected in every aspect of their life also underpins the interviewee's belief that they have an *'obligation'* to share their knowledge of *'the good news'* associated with their faith, *'responsibly'*, in the workplace. Additionally, this evangelising is expressed through behavioural *'example'*.

Another value that underpins SiW, for the interviewee, is that of behaving ethically (X2). This is both on an individual and organisational level. On an individual level this

has to do with *'the protestant work ethic'* in terms of having a *'moral obligation'* to do the job you are paid for *'to a fair and reasonable standard within the time available'*. On an organisational level this has to do with *'standards of procedures, fair treatment of staff e.g. the right to be paid'*. They believe that *'we are constantly faced with ethical choices'*, both individually and organisationally and because of *'inadequate resources'* that means *'compromise'*. This is illustrated in the following passages.

'.....I think there is a lot of ethics, particularly about standards and procedures, fair treatment of the staff, in terms of people having the right to be paid, and then not expecting to do marking, and I think standards of research integrity, and I think we are constantly faced with difficult ethical choices on this because we are trying to provide some kind of university education but with inadequate resources and all that means compromises'.

And sometimes if you relate that to spirituality you've got to say what's the least worst thing to do and sometimes the ethical decisions come down that way. But I would apply it to day-to-day decisions about how do I do my job? Then I think in addition to that doing of the job, there's all the others things to go on in the workplace in terms of how you relate to colleagues, and I would like to think that I try to behave to others in a (quotes) Christian way, that respects their individuality and everything.....'

However, the interviewee realises that they don't always relate in this way. This is illustrated when they talk about being *'very conscious about the huge time pressures and there are a lot of situations where I think I was a bit dismissive of that person or I would have liked to have had more time to talk that through, and I think in particular when sometimes young people want to talk about concerns about other issues, I've just had 'X' talk about his poor dog and so on, I want to support 'X' with his poor dog, and I thought well but you are constantly trying to make decisions about that'*.

'I'm also quite a believer in the whole ethic of the protestant work ethic, that if the employer employs you and pays you a salary then you've got a moral obligation to do that job to a fair and reasonable standard within the time available'.

They also link ethics, respect for others with fairness (X2), justice, openness (X2), and due process in that, *'.... respect for them as individuals was all I said, but I am a passionate believer in one of the big tenets that comes from Christianity is about fairness, justice, openness, due process, so you don't do things behind closed doors if you could possibly avoid it, you make sure that procedures by, which students are assessed, and the procedures by, which staff are appointed and such things are clear, open, honest procedures, you know, trying to avoid hidden agendas and trying*

to avoid hurdles that people weren't expecting because nobody told them about. So those are quite strong issues for me, kind of justice thing...'

'... you try and listen to what everybody is saying, you try and make sure that decisions are not forced on people by powerful individuals'.

'.....I think all this fairness and so on means non-discrimination - making sure that people, if it's students are assessed and if it's staff that they are appointed on the basis of ability and not on the basis of gender, age, race, disability, everything....'.

Another important value for the interviewee is having a conscious approach (X2) to their expression of SiW. In the first instance this is about a person '*deciding*' how they '*understand work in the context of God or the supreme being*'. This understanding of work comes at the level how an individual views work; '*engages with work*'; and '*behaves*' in relation to work, that is, a person '*deciding what should they be doing*'.

'So I don't think I should be working here at 'X' unless it was something I was meant to do in the first place, but then within that you've got the kind of decisions when opportunities come up about, which courses should I get involved with and so on, what responsibilities should I seek, I think there is a sense there about thinking well, there is some sense of calling here to get involved in this and not get involved in that.....'.

Interviewee 'T' - effects

Key effects of expressing SiW: *self*: positive impact on life/sense of well-being (X2)

self/other: individuals are changed just by virtue of their actions and interactions (X2)

other: fostering effective relationships with others *organisationally*: enhancing organisational productivity/success through self

Self

Interviewee 'T' feels that expressing their SiW brings '*a higher level of satisfaction*' and a '*belief in the worth*' of what they are doing, because they believe that '*this is part of a God-given calling rather than just a job*'. Although they admit that not '*every single aspect*' of it is, but in '*broadly speaking*' they see it as their calling.

Linked to their '*belief in the worth*' of what they are doing is the '*hope*' that part of what they are doing in the organisation is to '*bring about*' the values inherent to their faith. This is not just on the level of '*what happens*' in the organisation but what the students take away with them in terms of '*skills, knowledge, resources and abilities*'

that they will use the rest of their lives'. Interviewee 'T' sees this aspect of what they are doing as a 'profound responsibility'.

Another effect that their expression of SiW has had on themselves is that they have *'found quite a number of interesting opportunities to engage with colleagues to debate issues about faith in practice'*. This links to their sense of *'obligation'* to *'sensitively and responsibly, where appropriate' use the workplace to 'share issues about the gospel of Christ'*.

Self/Other

Interviewee 'T' *'would love to hope'* that their values/beliefs, which underpin their expression of SiW do affect their behaviour in the workplace and *'therefore has a positive impact on others'*. Additionally, they believe that by *'just being part'* of the organisation that they are *'actually inputting some kind of Christian ideal'*, which, by inference, affects others that they interact with.

Other

They also believe and are *'very passionate'* about the evangelism aspect of their faith, which calls for the *'process of dialogue'*. However, they have a profound belief that if they have the *'right to share my religious faith'* then they have an *'obligation to listen to what other people have to say'* to them.

Organisationally

Leading on from the point the interviewee made earlier (under Self/Other) that their *'just being part'* of the organisation that they are *'actually inputting some kind of Christian ideal'*, which, by inference, affects not only others but the organisation as well.

Interviewee 'T' - enablers

Key enablers for their expression of SiW: **self:** none mentioned specifically **self/other:** interact with and involvement in external support mechanisms **other:** none mentioned specifically **organisationally:** organisational culture, that is, the organisation is fairly open and tolerant of spiritual expression

Self/Other

For Interviewee 'T' what has enabled them to express their SiW is to have been involved in external mechanisms that sustain and reinforce their values and beliefs. This is reflected in the following passage.

'Well, I think what it is about the values and beliefs that I express, which are supported by external activities. So I think you've got to talk about the external support. I'm fortunate in that sense to have studied theology so I'm perhaps finding this a little bit easier than some people and have a very good involvement in the life of my church where one's continually talking about Christian practice and faith and what this actually means for us'.

Organisationally

Interviewee 'T' believes that the organisation is 'open' and 'tolerant' to an individual expressing their SiW; as we see from the following.

'I think we are fairly open and tolerant in the organisation in that kind of context (expressing SiW). I think there are fairly informal ways, in which we do relate to one another it is fairly OK to have these kind of conversations'.

What would they feel or do if they could not express their SiW

This interviewee believes there would be two ways to approach this issue.

In the first instance they would ask themselves if they believed that God wanted them in the organisation. This is aligned with their belief that God does *'basically call people to go into the lions' den'*. If that is the case, they believe, *'it may be about making a nuisance of yourself and being unpopular and saying the things that people don't want to hear'*. Or, they continue, if you are meant to stay within that organisational context, *'it might be that you feel called to proceed'* more gently; making your effects know in a 'softer' way.

Alternatively, they state, that if they *'have a sense'* that God is not calling them to be in that organisation, that is, God is *'calling'* them to do *'some different job'* then it is a *'question of bearing it as best as one can but searching for an alternative'*.

Interviewee 'U' – the noema

Like Interviewees 'E', 'J', 'L' and 'M' this interviewee believes that they can't separate spirituality from *'being me'*. They believe that spirituality is *'being me, it being who I am and where I'm coming from'*.

Interviewee 'U' believes that generally SiW has to do with the *'quality of relating with one-another'* in meeting organisational demands (X3). Additionally, the interviewee believes that SiW has to do with the quality of relationship between the organisation and *'its place in the community'*; how the organisation *'discharges and performs'* within that relationship, that is, *'some kind of public responsibility'*.

Interviewee 'U' - the noesis

Key values underpinning SiW: focus on others, honouring / understanding different perspectives, focus on potential of others, and valuing others

One of the key values that underpins the expression of SiW for this interviewee is to focus on others (X4). This is expressed in many different ways for Interviewee 'U', which includes understanding others as *'whole persons'*, valuing their contribution no matter what that might be, as well as trying to see things from other people's perspectives.

Understanding others, as *'whole persons'*, includes not just focussing on them *'for particular skills or tasks they use in the workplace'* but also to understand that these people have relations *'beyond'* the workplace. The interviewee believes that this focus can be both informal (self/other to other) or formal (organisational to self/other). This is illustrated in the following passages.

'I think that they would be qualities that are to do with caring, seeing people as whole persons, not just for particular skills or tasks they use in the workplace but seeing them as whole people and with persons in relationships as well, those that are in the workplace as well or beyond that. So it would be about care and awareness of that and the issues that arise from that'.

'Yes, I think that I suppose two ways mainly. Formally obviously through the kind of structures that managers in the workplace ought to be operating with, taking time to talk to people structurally, deal with views about how their work is progressing and so forth, I think obviously there are personal development kind of interviews but there are other cases, where there is a leader working with people who takes time, or even people who are just sort of workmates that take time to say how are things going for you and that kind of thing. I think that at the structured occasions and more informally taking time to speak to people taking time to say good morning to people. I've worked in some organisations where there are some people who are very good at remembering birthdays I think that's an important spiritual thing, that takes people seriously that you can create some time to spend with them on those days, maybe here a bit about what this and that means to them, these are important to, as the very obvious types of care, like when people are in difficulty, or just feeling off that day, being sympathetic and understanding'. Yeah, would that tie back into that, which you intimate around seeing a person as a whole? 'Yes, I think that in the past, I've done quite a lot of group work, in which we typically make a distinction between task and process and I think it's the same kind of thing with individuals, one is attending to

their sort of process, what is going on inside them and how they are relating to others, as well as just the things that are about getting jobs done'.

'.....I think, for me ideally, it's about creating opportunities where you have some time to attend to people's needs other than just the job requirement..... give a lot of space for people to say how they feel about things'.

Interviewee 'U' believes in respect to this *'focus on other'* what must be reflected is the notion of focussing on the potential of others, in which you value them for all that they give and all that they are capable of giving. The interviewee demonstrates these beliefs in the stating that their *'best values are about people not being reduced to being fitting, they are always surprising, they always have something more to bring, to delight you with, because of the continuing reservoir or fountain of new possibilities, insights and so forth. And therefore I think the values of the workplace should be towards fostering that not hindering that, valuing people's contribution whatever that might be'.*

Another underpinning value of SiW for the interviewee is the honouring and understanding of differing perspectives honouring / understanding different perspectives (X2) by *'trying to see what it's like from that person's perspective'*. They also believe that there is an element of mutuality in that even after finding that there are no *'points of convergence'* that individuals attempt to *'resolve'* the issue *'as best we can'* retaining *'some sense of mutual understanding and respect'*. This aspect is highlighted in the following,

'.....listening might be a better word almost than caring. I used caring initially but it's attending to, listening to, trying to see what it's like from that person's perspective....'.
And then when you know that? 'Trying to find ways to respond and to work with, to see if there are points of convergence'. Would you put the words listening and understanding around what you've just said. 'Though it may well be that we discover that in fact we are profoundly in disagreement and there is no point of convergence and that happens sometimes and we have then have to say let's resolve it as best we can, but if we retain hopefully some sense of mutual understanding and respect even if we can't agree'.

'I suppose in terms of mutuality I guess it's a kind of looking for a recognition of people's individuality, their individual perspectives, their individual gifts,..... not trying to clone people somehow all to be the same, or to be the people I would like them to be but actually saying well we ought to find ways of living with diversity and difference'.

Interviewee 'U' - effects

Key effects of expressing SiW: **self:** better understanding/connection with other **self/other:** driven towards activities/involvements that make life less easy; sometimes people find aspects of expression disturbing **other:** fostering effective relationships with others; fostering self-belief, self-expression and development of others **organisationally:** effecting organisational culture

Self

Interviewee 'U' believes that their expression of SiW. *'not to sound arrogant'*, has given them a *'deeper connection with people'*. Additionally, they *'suppose'* that it has given them a *'better empathy really and an interest in why people think they way they do about things'*. Being this way is *'quite important'* to the interviewee.

Self/Other

In terms of inter-subjectivity it has made them *'sometimes quite restless'*. This is due to an awareness of *'how much we might be falling short'* and therefore they think that their expression of SiW has *'driven'* them towards *'activities and involvements'* that they sometimes think that if they *'didn't it would be an easier life'*.

Additionally, they believe, their expression of SiW has also sometimes lead them *'to question'* and *'sometimes people have found that disturbing'*. The following passage illuminates this belief.

'.....I'm interested in what they (others) find interesting about it and whether they agreed or disagreed with it, how has it helped them and I think that's appreciated but initially it's a bit disturbing because it's not what we usually hear normally it's said as a conventional thing not something that kind of, so when you ask a further question it feels like say you are rocking the boat a bit, you know being forced to say something'.

Other

The interviewee does believe that their expression of SiW has had a *'positive affect'*. Their evidence for this is that people *'have said that they've value the kind of perspective'* that the interviewee brings. Additionally they believed they are perceived as being very compassionate; one who *'tries to be very aware of people and their wider selves and needs'*, which they believe *'in the main'* has been *'well received'*.

Further, they believe that they give others '*a sense of worth*' in a context where that was '*being denied, or they were being treated rather instrumentally*'. The interviewee further believes that they give others '*a sense*' that they have '*something important to give*'. Interviewee 'U' ends by stating that in the end some individuals gain '*a sense of belief in themselves*', which is '*being validated*' by the interviewee.

Organisationally

Interviewee 'U' believes that because others see them as '*a person who cares*' that those individuals will see the organisation as caring, in that, '*there's evidence that this is a caring organisation because this person is in it*'.

The interviewee also sees themselves as '*a kind of bridge builder*' in organisational terms, in that, when individuals or groups of individuals are finding '*it difficult or get on*' they see themselves as stepping in and making '*some contribution toward the building of trust*'. This is done by providing '*a framework, in which or an atmosphere, in which some of their reservations about that could be explored a bit and help to understand why this might be worth looking at and I think that that therefore led to better arrangements....*'.

Interviewee 'U' - enablers

Key enablers for their expression of SiW: **self:** inquisitive nature; consciously moving towards jobs that offer scope for sharing as people **self/other:** none mentioned specifically **other:** how fast values are shared by others **organisationally:** organisational culture, that is, what '*space*' is offered to express SiW

Self

Interviewee 'U' believes that at the level of self there has been two aspects that have allowed them to express their SiW. One is that their '*curiosity in people*' has been '*a driver*' and the second is that they have '*always tried to move towards jobs where I thought there was a lot of scope for, you know sharing as people as well as the job that we have to do*'.

Other

They also believe what enables their expression of SiW is the '*attitudes of other people*', in that, how '*fast*' their values are shared by others. This they find as '*being helpful*' in terms of their expression of SiW.

Organisationally

Lastly, interviewee 'U' states that it's *'what spaces are offered'* for them *'to express'* their SiW in terms of organisational culture. They have had experiences where they have found organisations or departments to be *'very task driven'* and that, they find, *'very frustrating'* in terms of their expression.

What would they feel or do if they could not express their SiW

Although they state that in their current organisation they still *'feel'* they *'manage to find a strategy'* for doing the things they *'believe in'* ultimately if there was no scope for their expression of SiW they would leave, if it were possible. They explain, *'I say if it was possible I mean, I need a job, but I think I would be very unhappy if I wasn't able to give some expression to my values and certainly if it got as bad as that I would leave. I've been lucky I think because in most places where I've worked there have certainly been forces counter to what I believe but in the main there were spaces still, I've created spaces to do what I want to do, but I think if it came to that not being the case I would find it very frustrating erm I would leave'*.

Interviewee 'V' – the noema

Once again we see an interviewee that believes SiW has to do with relationships. In this case it is about *'how staff should relate to each other'* as well as relations between the *'customer and staff'*.

Additionally, for Interviewee 'V', SiW has to do with a person being *'motivated by things outside themselves; but things that apparently exist on a different plane, another worldliness'*. (X3)

The interviewee also links the notion that to be spiritual in terms of the workplace would be to exhibit an enthusiasm to *'share their world view'* in that *'giving out an excitement and an apprehension of something out-there'* and that *'mystery, that wonderment'* *'calls for it to be shared and communicated'* e.g. with clients.

Interviewee 'V' - the noesis

Key values underpinning SiW: focus on others, being ethically sensitive, caring and enthusiastic engagement

Interviewee 'V' believes that an underpinning value of the expression of SiW is *'focussing on other'* (X2), in that SiW is, about being motivated by *'non-individualistic goals'*. This translates in behavioural terms in *'helping others in the institution'* but also on an organisational level, that is, *'identifying with goals of service to an*

institution', as well, as 'concern for the higher level questions', such as aims and objectives, 'that the institution has to face'. They also believe that there is 'overlap between those characteristics of the caring (X2), sharing ethic and a morally sensitive person (X2) and the description spiritual'. These beliefs are illustrated in the following excerpts.

'.....to be spiritual I would say that would be applied to a person, is I suppose that the person is concerned with things outside themselves, a certain worldliness or that they are pursuing goals that are not just based on their self interest. So I guess that's in a nutshell what I would think a spiritual person needs. How that might apply to the workplace OK, thinking out loud on this topic for the first time ever. I would imagine it would manifest itself if there is a difference in the spirituality of people, then one can say A is more spiritual than B, in the sense I've said, would manifest itself in person A I suppose is a highly spiritual one, would perhaps be less personally ambitious than B identifying with goals of service to an institution, identifying with helping others in the institution, although I am acutely aware that just being altruistic and moralistic is not the same as being spiritual, I think that one can be an extremely caring person but not necessarily spiritual, but I would imagine there's quite an overlap between those characteristics of the caring, sharing ethic and a morally sensitive person and the description spiritual and so I think it would be those sort of traits really, identifying with the greater good, to the general good, identifying with goals set by the institution not just oneself.....'.

The underpinning value of 'caring for other', the interviewee believes, must go beyond 'caring for other people, it is not a full exercise of spirituality' until an individual is 'concerned with something beyond the level of humanity, I mean another worldliness'.

Additionally, the value of being a 'morally sensitive person' would for Interviewee 'V' translate into a '..... resistance to a sort of corrosive system that is found in all places of work when reality doesn't match up to the rhetoric - I would think that their very spirituality would force them to make noises about that or not to take it lying down but to actually offer principled arguments against certain things the institution could do'.

Lastly the interviewee sees the expression of SiW as having something to do with exhibiting enthusiastic engagement (X2) with the individuals that they encounter in the organisation. This belief is demonstrated in the following.

'I guess there would be enthusiasm there, for the job that they're doing' 'So OK how would this apply itself, I guess as I said there would be enthusiasm for what

they're doing because I think spiritual means that they believe in something outside yourself....'.

The interviewee also links this enthusiasm to caring in that, *'spiritual people being enthusiasts and I guess that there's a drive on behalf of a spiritual person to share their enthusiasm, perhaps to share world view with other students, possibly I guess part of the essence of being spiritual is giving out an excitement and an apprehension of something out-there and the very nature of that something, that mystery, that wonderment of the fact that we exist calls for it to be shared and communicated, so I guess you'd find an enthusiastic tutor that takes care of students, an interest in student welfare.....'.*

Interviewee 'V' - effects

Key effects of expressing SiW: **self:** none mentioned specifically **self/other:** potential negative effects **other:** positive effect on others' relationship with others **organisationally:** sceptical about how much they affect the institution in practice

Self/Other

Interviewee 'V' believes that there are *'potential negative effects'* in their expression of SiW. Underpinning this belief is another, in that, *'most workplaces'*, which includes academic environments, are *'not particularly spiritual'*. The evidence for this lack of spirituality is that, to the interviewee, they are *'concerned with stuffing chickens, putting cornflakes in packets or up-skilling students'*. They conclude that a *'spiritual person in that environment'*, where there is *'sort of instrumental utilitarian goals'*, would find it *'quite frustrating'*. That is, the interviewee *'guesses'* that these there *'might be frustrations where the goals and purposes of a spiritual person run up against the brick wall of a utilitarian institution'*.

Other

In terms of other, the interviewee believes that the effect on other through their expression of SiW is *'interesting'* because there they think the effect would be positive *'because there is something that's contagious about spirituality'*. They go on to say that they believe that people *'admire spiritual people'* because at some level their expression of SiW reminds others *'of what they should be doing, there is something there, which talking about, which informs most people to think about the greater good, social cohesion and so on'*. The interviewee adds that they think that spiritual people *'demand a sort of grudging respect from those around them'*.

Organisationally

Interviewee 'V' is a *'bit sceptical'* about how much they affect the institution in practice because the interviewee sees organisations like theirs as juggernaut, which is fleshed out in the following excerpt.

'I guess to a small degree, I guess because I have a view of organisations such as this, as sort of juggernauts in a way that sort of grind on and are driven by very powerful forces, to do with satisfying other requirements, making the books balance, responding to goals set by quality assurance agencies, that descend on us now and again, there is not a lot of room for manoeuvre there, I mean I could, let's be cynical affect the sort of rhetoric that we spout out in handbooks and mission statements and when those things are up for discussion I guess that spiritual people might take an interest in to help formulate those policies, things like disability, equal opportunities, about relationships, our Christian foundation, things like, that I guess they would come into their own their in terms of putting words on paper. I was a bit sceptical about how much they affect the institution in practice.....'

Interviewee 'V' - enablers

Key enablers for their expression of SiW: **self:** through socialising with colleagues; through offering your services where your expression on SiW could influence the organisation
self/other: none mentioned specifically **other:** none mentioned specifically
organisationally: autonomy and freedom in choosing what and how you do things

Self

Although Interviewee 'V' believes that the enablers for the expression of SiW *'has to be there at the formal level'* they also believe that what enables it is their socialising with colleagues. Additionally, they believe that volunteering your services in the areas that align with your particular expression of SiW e.g. equal opportunities committees would enable your expression.

Organisationally

What they mean by the enablers having to be there at the formal level is that an organisation enables the expression of SiW through an individual being allowed a level of *'autonomy'* in *'shaping what you do'*. They go on to state that *'if you are always responding to what your line managers telling you to do there would be very little room for expression'*. This autonomy and freedom is not only in what they do but also how they do their job.

What would they feel or do if they could not express their SiW

Although Interviewee 'V' believes that in their working environment it would be *'difficult to frustrate every avenue'* for the expression of SiW ultimately they believe that if every avenue was thwarted an individual would *'withdraw within upon themselves'* as well as seeking outside avenues for expressing their spirituality. This is reflected in the following passages.

'Hm, OK thinking concretely about staff if every avenue was frustrated what would they do? OK it would be difficult to frustrate every avenue because the work we do is such a leaky bucket it's bound to come out somewhere'

'So, if we can say imagine there is a demon that blocks up every outlet for a particular person, blocks that person, I suspect they would withdraw within upon themselves, you could see they're not going to have a brainwave if their goals spiritual or otherwise are frustrated, it's quite easy to switch off and to do the minimum to discharge your duties and you devote your energies elsewhere.....'