School of Accounting

Examining Relationships Between Organisational Spirituality and Organisational Resilience: Perceptions of Leadership and Staff within Australian Organisations

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14043950

This thesis is presented for the Degree of
Doctor of Philosophy
of
Curtin University

December 2020

DECLARATION

To the best of my knowledge and belief this thesis contains no material previously published by any other person except where due acknowledgment has been made.

This thesis contains no material which has been accepted for the award of any other degree or diploma in any university.

Human Ethics The research presented and reported in this thesis was conducted in accordance with the National Health and Medical Research Council National Statement on Ethical Conduct in Human Research (2007) – updated March 2014. The proposed research study received human research ethics approval from the Curtin University Human Research Ethics Committee (EC00262), Approval Number **GSB 19-13**. Amendment approval granted March 2018, Approval Number **GSB 19-13-02.**

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DATE: 17 December 2020

ABSTRACT

This study is exploratory and pioneering, seeking to inform the body of knowledge on organisational spirituality and organisational resilience by examining workplace relationships between the two constructs in the Australian context. It was found that there was a dynamic and encompassing relationship between a folkloric expression of organisational spirituality and organisational resilience. Organisational spirituality acted as a driving force, impacting on organisational resilience in a positive way. This outcome is foundational in harnessing the energy of the tacit knowledge of organisational members towards increasing organisational resilience and paving the way for future research. Compassion, connectedness, and leader qualities were revealed and have been presented and discussed as important relational impacts on organisational resilience. As this was an exploratory study, it was possible to produce several items for a future research agenda. The genesis of this research came from an Informing Study that indicated folkloric descriptions of organisational spirituality and a sense that the qualities described were positively related to organisational resilience. A literature review confirmed that research on such relationships was not presented, although each construct was researched across disciplines, organisational spirituality being less represented.

A constructivist ontology, interpretive epistemology and qualitative methodology were used, linked to theories of symbolic interactionism and phenomenology. Grounded theory was selected, both for its systematic procedures and its focus on emergence. The research design allowed for iterative data collection activities, the analysis of each informing the design of the next activity. Three data collection activities were conducted within a variety of organisations across three Australian states, New South Wales, Victoria and Western Australia. Findings from the first, a purposive sample of participants (employees and leaders), led to a long-form case study interview with an experienced and successful leader accustomed to working in a caring, compassionate, interconnected (spiritual) and highly resilient environment. The data pointed to the importance of the leader and to specific qualities of leaders necessary to enable organisational spirituality as a transformative energy on organisational resilience. A third data collection activity revealed that there were specific requirements of the organisational environment as designed and conducted by

leaders. Data were analysed using ATLAS.ti workbench and the richness of the data was captured in network maps which also allowed the construction and reconstruction of categories of data as they were emerging. A tentative open systems model was produced explaining the relationships produced by the data in a framework that linked organisational spirituality and organisational resilience within an enabling organisational environment.

DEDICATION

To my grandchildren, including those darling cherubs yet to grace this world, but all of whom I adore, may you find joy in the journey of this remarkable experience called life, and through love, curiosity, creativity and daring, find rich and deep satisfaction.

To my four children, Daniel, Hannah, Bethany and Jordan and each of their partners – I love you. Thanks for your belief, the writing getaways, and endless encouragement.

To Kelvin – thank you for your support, invaluable technical expertise, and for being an integral part of the final sprint. What a ride!

To my mum and dad, Gilly and Jack, who modelled and cultivated within me their insatiable love of learning – my profound gratitude.

To Heather, who with such enthusiasm, stepped into the fray in the last days, cheered endlessly, and lent moral and practical assistance – my thanks to you.

To my supervisor Anna who proved a sure anchor – thank you.

To my supervisor Alma, whose life inspires me, who has nurtured my love of deep questioning and critical research, and who beckons me to be courageous – not only in my thinking, but in life. I am blessed to have you as a teacher, a mentor, a friend.

To the many wonderful and gracious participants whom I interviewed, and who gave so generously of their time and candid wisdom – thank you for breathing life into this project; it would not exist without you. The story it tells, is yours.

To the source and breath of life – Love – who inspired a letting go of resistance amid a gloriously messy journey and gently allowed me to rediscover resonance with my own source and resilience and joy – my unbounded gratefulness and appreciation.

the Tao is like a flood
everything it touches is affected
it nurtures all things,
yet controls nothing
it brings energy to all
yet does not impose upon it
people may think it is small
because it does not control
yet it is great
precisely because
it is unattached to the outcome.
(tao te ching 34)

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ABBREVIATIONS

AIG	American International Group, Inc
ANZAC	Australian and New Zealand Army Corps
CEO	Chief Executive Officer
CTS	Complete this Sentence
DC	Data Collection
GFC	Global Financial Crisis
IS	Informing Study
L	Leader
LA	Leadership Ambience
LQ	Leadership Qualities
LSNP	Leaders' Self-Nourishing Practices
OS	Organisational Spirituality
OR	Organisational Resilience
PATOP	Philosophy (and values), Assumptions, Theories of Organising and Practices
PoS	Perceptions of Spirituality
PoR	Perceptions of Resilience
RBA	Reserve Bank of Australia
RO	Research Objective/s
SDL	Spiritual Drivers in Leadership

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CHAPTER 1 – INTRODUCTION

1.1 Introduction and Background to the Study

This chapter discusses the background to this doctoral research study. After a brief overview of the topic domain, tentative operational definitions of the key constructs used in the study are provided. The research topic and objectives of this study arose from an Informing Study. An overview of the Informing Study is provided in the subsequent sections and includes: a précis of the background events and influences on the informing study's focus, along with an explanation of its focal elements, a brief synopsis of its literature review and methodology; and finally, a presentation of its tentative five themes. The research topic and first iteration of research objectives of this study are then stated before concluding the chapter by providing an outline of the structure of this thesis and a brief summary of each chapter.

The aim of this study is to present novel insights into the domain of organisational resilience and organisational spirituality. It is novel and pioneering, because as far as the researcher is aware, there is virtually no academic literature explicitly addressing the relationship between these two constructs, and particularly in Australian workplaces.

An initial search for the constructs 'Organisational resilience and spirituality' across many databases, brought no matching results. However, a body of literature which includes empirical studies, is one which examines 'spirituality' and *individual* 'resilience' within workplaces, including but not limited to: health/nursing (Grafton, Gillespie, & Henderson, 2010), social sciences (Lees, 2019), psychology (Connor & Davidson, 2003), emergency services (Smith, 2009) and armed services (Hesketh et al., 2014). While a strong relationship has been demonstrated to exist between individual-orientated concepts of 'spirituality' and 'resilience', the two constructs of this thesis, 'organisational resilience and organisational spirituality', seem not to have a body of empirical evidence linking them.

Scouring the literature for a whole-organisation perspective on resilience, a conceptual paper was located, entitled, 'Developing understanding of the spiritual aspects to

resilience' by Smith, Charles and Hesketh (2015). Its message, directed primarily towards leadership, seeks to provide an awareness of a broader, holistic view of resilience, and is one that includes spirituality as a component. Concluding the article, the authors report:

> [t]he exploration so far has focused predominantly at the level of the individual, and indeed this is where the majority of research to date has taken place. However, within a holistic approach, as Rayment and Smith (2013) identify in their holistic framework, there are many aspects to both resilience and spirituality at team, organisational and societal level (Smith et al., 2015, p. 41).

It is Smith (2015), without his colleagues, who partners with the aforementioned Rayment (2013) from the preceding extract, in work similarly orientated to leaders. They present research which they believe substantiates the validity of a 'Global Fitness Framework' – a 'comprehensive and robust decision making tool' – and which includes 'spirituality' as one of its elements (Rayment & Smith, 2013, p. 5).

The paucity of relevant, closely applicable research relating the two constructs, 'organisational resilience' and 'organisational spirituality', inspired this study. Naturally, its absence from the extant literature indicates vast possibilities for the exploration of ways that individuals and organisations might be more intrinsically resilient.

Australia was selected as the context for this exploratory research. In order to gather the perceptions and narratives of 'ordinary Australians', diverse organisations (for example, trades, education, emergency services, sport, executive training and leadership management, mining) are represented across three states: New South Wales, Victoria and Western Australia.

Australia is an interesting nation in which to study resilience and spirituality. It is argued that Australia, particularly through the Global Financial Crisis (GFC) exhibited 'extraordinary resilience' (Henry, 2010, p. 31). Australian historian and award-winning author, Paul Ham, who seeks to accurately retell history through stories 'resurrecting the voices of the past', concludes that World War 1 'did terrible damage to this country [Australia] but was the making of the resilient and resourceful Australian soldier' (Clark, 2018, p. 45). Resonating with Ham's sentiments of

resilience are those offered by an Australian, Lieutenant Kate Clarkson (2018), during an invitational address to students at her previous school:

> Despite challenging conditions, desperate odds and terrible hardship,
> Australian servicemen and women have persevered time and again.
> When there is seemingly not a way, they will find one. Their
> ingenuity is applauded and their ability to see humour in the darkest
> of situations is the backbone of their resilience… Courage, mateship,
> resilience and honour are all traits of the ANZAC spirit and tradition
> – traits of which you are developing the foundations right now… I
> am proud to be an Australian soldier (Clarkson, 2018, p. 35).

On the one hand, within the Australian vernacular, the 'ANZAC spirit' is a term of respect, and generally considered a phrase embodying inspirational phenomena such as mateship, courage and resilience. On the other hand, 'spirituality' seems not to be equally recognised, accepted nor applauded; however, it can be argued that Australian history is steeped in spirituality.

Aboriginal Australians, one of the oldest continuous populations in the world, having been in Australia for around 50,000 years (Kapellas & Jamieson, 2016; Poroch, 2012), embody an abiding sense of spirit and intrinsic connection to the land. Indigenous Australian culture and well-being are deeply associated with country, where 'kinship and connection to the land are of central spiritual importance' (McLennan, 2003, p. 8).

The researcher found that a clear and intrinsically deep sense of indigenous spirituality contrasts starkly with Australia's non-indigenous population. The construct more readily applicable to spirituality in non-indigenous culture is that of religion. As this study seeks a more folkloric understanding of organisational spirituality, it is not predicated on religious foundations. However, religion as one 'home' of spirituality needs to be addressed and literature reviewed.

O'Farrell (1976, p. 66) describes religion as being 'externally derivative - determined from outside Australia' and he laments how it has failed 'to take root' in an ambivalent culture that has neglected 'to open its mind and heart to religion'. Religious/spiritual disinterest appears to be also reflected in more recent Australian-based research on spirituality in which the authors suggest that participants showed 'little awareness of

what is meant by spirituality', and 'indicated the belief that there is little room for spirituality in the workplace' (Issa & Pick, 2010b, pp. 618, 619).

In a recent government census (Australian Bureau of Statistics, 2016), figures indicate that nearly 30% of Australians consider themselves as having 'no religion' (a notable increase from 22% in 2011). A further 10% of the population have undeclared religious affiliation. The largest proportion of religious connection is Catholic (22%) followed by Anglican (13%) with both groups' figures falling about 3-4% from the previous 2011 census.

Juxtaposed against such trends, Australian Pentecostal churches continue to grow and the largest of them, Hillsong, in the Sydney Hills, operates a global church and music enterprise. The current Prime Minister of Australia, Scott Morrison together with his family, attend the Horizon campus in Sydney's Sutherland Shire. In an interview with the Sydney Morning Herald (Maley, 2019), president of Australia's premier Pentecostal college, Professor Stephen Fogarty describes Pentecostalism as,

> …a contemporary expression of Christianity… It's more experiential and less intellectual than some of the older expressions of Christianity. There is a quest for an immediate encounter with God in worship. The Pentecostal church service tends to be a bit more free-flowing. It has emotional songs. The speakers are not pitched solely at informing you; they're trying to move you (para. 20).

In the same interview, president of the Australian Association for the Study of Religion, Western Sydney University's Professor Cristina Rocha, outlines how Pentecostal churches are known as 'seeker churches' because, in function they –

> …establish a bridge between the religious and secular worlds, so it's not weird to go in there… They have a cafe, and a bookstore, and celebrity pastors. It's very sleek, more like a corporate building, they follow a business model of excellence and leadership. They don't talk openly about the devil and negative things... The music is very important. That is where you have this experience, in your body, in the Holy Spirit of God. They emphasise strength and self-reliance... (para. 25).

Religion is one source of meaning for spirituality, but the question can be asked, are times changing? Is there a spiritual movement toward more enjoyment around post-materialist interests of self-expression, quality of life and freedom of choice? (Inglehart, 1977; Inglehart, 2006; Knusten, 1990; Roof, 1998). One perspective in an opinion piece in the online Sydney Morning Herald (Butler Bass, 2015) suggests that from religious roots, a contemporary spiritual evolving is taking place:

> People are taking responsibility for their own versions of meaning and, in the process, are remaking faith in ways that are more inclusive, more personal, more connected to the natural world and more attentive to their community (Butler Bass, 2015, para. 5).

During a Special Broadcasting Service (SBS) interview exploring various ways that Australians are adapting from relying solely on religion towards adopting responsibility for their own spiritual needs, one contributor, Professor Cusack, expresses this perspective:

> Spirituality is something that people self-identify with or as. You don't sign up for anything to be a spiritual person. You're allowed to move in and out of different things, and to sample things and try things out (Rimmer, 2018, p. 15).

The background to the Informing Study provided above provides a brief glimpse of the environmental context to the study, including the lack of conceptual and empirical research pertaining to organisational resilience and organisational spirituality, and therefore contextualises the emergent nature of this study. In the following section of this introductory chapter, operationally defined terms around resilience and spirituality which are the foundational constructs for organisational resilience and organisational spirituality, are presented. These are followed by an overview of the Informing Study, carried out by the researcher independently of an organisational spirituality construct, from which emerged a connection between organisational resilience and organisational spirituality that was not present in the existing literature and, at the time of writing, is still not a focal point in organisational literature. The Informing Study is described in some detail as the connections which emerged led to the development of the current research topic and to the first iteration of research objectives of the main study.

1.2 Operational Definitions

The key constructs within this study include spirituality, organisational/workplace spirituality, organisational resilience and leadership. For the purposes of this study's contexture the key constructs used in this study which are operationally and tentatively shaped are outlined below.

1.2.1 Spirituality

An inner awareness of one's essence and vital energy; a sense of the sacred; a quest for wholeness and coherence; an authentic connecting with oneself, others, nature and the universe; a sense of meaning and purpose; having qualities of love, joy and peace, inner-harmony, wisdom, well-being, resilience, creativity, care, compassion (see Avolio, Walumbwa, & Weber, 2009; Dhiman & Marques, 2011; Fairholm, 1996; Gardner, Tan, & Rumbold, 2018; Goldman Schuyler, 2007; Hollis, 2018; Karakas, 2010; McCraty, 2010; Mitroff & Denton, 1999a; Pargament, 1997; Penman, 2018; Rahman, Zaman, Hossain, Mannan, & Hassan, 2019; Roof, 1998; Smith, 2009; Tolle, 2004).

1.2.2 Organisational/workplace Spirituality

An organisation's cultural practice which recognises, values and attends to the nourishment of employees' inner life and sense of spiritual well-being, through provision of meaningful work, care and compassion and interconnection with others (see Ashmos & Duchon, 2000; Dhiman & Marques, 2011; Giacalone & Jurkiewicz, 2003; Harrington et al., 2001; Hesketh et al., 2014; Karakas & Sarigollu, 2019; Korac-Kakabadse et al., 2002; Mitroff & Denton, 1999a; Neal & Harpham, 2016; Pawar, 2016; Pawar, 2017; Rayment & Smith, 2013).

1.2.3 Organisational Resilience

A shared and collective phenomenon; an organisation's or team's capacity to plan, initiate timely responses to an unexpected event, to adapt, rebound, and grow through challenge (Bhamra, Dani, & Burnard, 2011; Dhiman & Marques, 2011; Golicic, Flint, & Signori, 2017; Klockner, 2017; Morgan, Fletcher, & Sarkar, 2017; Parsons, 2010; Suttcliffe & Vogus, 2003; Van Opstal, 2007).

1.2.4 Leadership

The activity of the leader-in-context as an influencer and constructor of the environment, especially through investing spiritual, social and material capital (Bartholomew & Hart, 2019; Cunha et al., 2016; Fairholm, 1996; Hacker & Washington, 2017; 2008; Lane, McCormack, & Richardson, 2013; McManus, Seville, Brunsdon, & Vargo, 2007; Phipps, 2012; Zohar, 2005).

1.3 Informing Study

The inspiration for this qualitative, grounded research doctoral thesis, which examines relationships between organisational resilience and organisational spirituality, materialised most naturally from an earlier grounded research study in a university context. Its exploration of organisational resilience in the Australian workplace surfaced unanticipated and, at the time, unprecedented findings of there being a tentative connection between organisational resilience and organisational spirituality, where the latter was associated with care and concern, trust, communication, and a sense of community and interconnection. These findings laid the foundation for the current research topic, supporting questions and objectives of which are stated in this thesis. The following sections provide an overview of this study.

1.3.1 Informing Study – context and focus on organisational resilience

In response to a demonstrable failure across many developed and affluent countries and companies to show resilience in the face of a range of setbacks, such as the 2008 Global Financial Crisis (GFC), the researcher conducted a small exploratory and unpublished study to emerge insights into the phenomenon of organisational resilience. This section draws upon these insights to inform the main study.

Prior to the GFC, leaders may have perceived an organisation's resilience to be sufficiently addressed, for example, via a resilience policy, corporate training programs or establishment of a business model for overcoming 'set-backs' and 'hurdles'; but the extraordinary and destabilising nature of the GFC confirmed what could be interpreted as Hamel and Välikangas' (2003, p. 54) earlier premonition or warning: '[t]he quest for resilience can't start with an inventory of best practices. Today's best practices are manifestly inadequate'.

In hindsight, the tremors of the GFC's initial phase began during 2007-2008 in America, yet the severity of its subprime residential mortgages was publicly minimised and the financial losses interpreted as containable. By mid-September 2008, however, the world was reeling in disbelief that a crisis of such enormity could occur.

> In rapid succession, the investment bank Lehman Brothers entered bankruptcy on September 15, 2008; the insurance firm AIG collapsed on September 16, 2008; there was a run on the Reserve Primary Fund money market fund on the same day; and the highly publicized struggle to pass the Troubled Asset Relief Program (TARP) began (Mishkin, 2011, pp. 49,50).

Although the effects were felt less severely in Australia (Eslake, 2009; Hamar & Auty, 2011), as an interconnected world, the global financial landscape irrevocably changed. This discrepancy between what organisations, financial institutions and governments had prepared (or not prepared) for and what had actually been encountered during and subsequent to the 'external' crisis, was glaringly evidenced in the prevalent lack of resilience. Numerous governments and authorities were necessarily bailing out banks and financial institutions from the public purse, creating further moral hazards and tremendous losses for taxpayers (Yuksel, 2019). In its wake, there was an urgency for business leaders and their boards to examine areas of vulnerability and to reconsider resilience as essential for addressing disruptions of any scale (see Taleb & Martin, 2007). For example, an initial GFC targeted reform was quickly initiated for 'building more resilient financial institutions' (Yuksel, 2019, p. 48).

A tentative question began to form in the researcher's mind: given the wild unpredictability of the global (external) environment (for example, financial, economic, natural and humanitarian disasters, unstable governments, terrorism, wars and threats of wars), what if any, unrecognised and untapped capacity/ies might exist *within* organisations which, if revealed, valued and harnessed, might intrinsically strengthen organisational resilience, agility, endurance and effectiveness?

The sharpening of the researcher's focus towards organisations' internal sourcing of resilience dynamics was further strengthened by resilience-within thinking from Hamel and Välikangas (2003, p. 54): '[t]o thrive in turbulent times, companies must

become as efficient at renewal as they are at producing today's products and services. Renewal must be the natural consequence of an organisation's innate resilience'.

The question gained further clarity: do unidentified but strategically powerful sources of resilience exist within organisations which resilience policies and training programs have thus far overlooked? The researcher's curiosity considered the possibly that something organic, innate, and benignly unassuming may exist, and this thought led to the posing of a qualitative study:

> *Effective leadership, resilient individuals, or the x factor?*
> *A preliminary exploration of what builds organisational resilience.*

The ensuing research focused on peoples' perceptions of behaviours and actions within the workplace which they described as strengthening or weakening organisational resilience.

Three components of the Informing Study's focus were included: leadership, resilient individuals, and the *x* factor. The reasoning for their inclusion is provided below:

i. Leadership – because of a leader's capacity to broadly manage both organisational change and organisational stability (McManus et al., 2007; Suttcliffe & Vogus, 2003) and to explicitly foresee, read, make sense of, and enunciate the change, including short to long-term implications (McCoy & Elwood, 2009);

ii. Resilient individuals – because in the face of unanticipated events, an organisation's success can be assisted by the individuals and teams within those organisations (D'Aprix, 1996; Friedman, 2005);

iii. *x* factor – because the study adopted an open posture though grounded research in the event that an unexpected factor for resilient capacity emerged from the data.

1.3.2 Informing Study – a brief literature review

1.3.2.1 Resilience and leadership

In the Informing Study, literature relating to the constructs of organisational resilience and leadership was explored, including a critical discussion on issues such as the multidisciplinary nature of resilience research (Fiksel, 2003). For example, an emerging focus at the time of the study recognised the impact that social and ecological

systems have on each other with the term socio-ecological system describing this phenomenon (Reggiani, De Graaff, & Nijkamp, 2002).

In an informative research paper emphasising the importance of leadership in self-organised, co-managed processes that help facilitate resilient social-ecological systems, Olsson, Folke and Berkes (2004, p. 83) mention leaders as: initiators 'of key processes'; leaders who may have 'special skills', act as carriers of 'management vision and ecosystem knowledge' and are 'critical in conflict resolution'.

Some comprehensive research is contained in the systems thinking work of Dalziell and McManus (2004) and McManus et al. (2007) regarding the role of leadership in improving resilience through the timely responses to crises.

One of the most important features for adaptive capacity and overall resilience in organisations is the way organisations are led and managed, both day-to-day and in crisis situations (McManus et al., 2007, p. 34). Their research indicates the visibility of leadership, empowerment and the transparency of decision-making which can improve adaptive capacity and resilience. The authors suggest that contemporary research indicates that organic management styles are becoming more effective than command and control systems because of their increased capacity 'to respond effectively using a more creative and flexible decision-making structure' (McManus et al., 2007, p. 69).

For some years in leadership theory, attention has been on the stand-alone leader (Gronn, 2002). With a focus on the leader, McCoy and Elwood (2009) present a connection between leadership and resilience (resilient leadership).

> The leader's primary role in times of change, ambiguity and complexity is one of sense-making. Acting with integrity, and from a position of personal resilience, leaders are charged with anticipating, interpreting and articulating the change and its implications. At no other time are leaders under the spotlight than in times of crisis (McCoy & Elwood, 2009, p. 374).

Overall, at the time of the Informing Study, research showed that some commonalities existed among researchers regarding the importance of the role of leadership in the development of organisational resilience. There was some emergent thinking which

linked it with resilient capital (Luthans, Vogelgesang, & Lester, 2006) in the promoting of organisational or systems resilience, and also with resilience as a psychological trait of leadership (Peterson, Walumbwa, Byron, & Myrowitz, 2009). However, the significance and role of the leadership position was highly argued, and its construct remained far from incontrovertible.

1.3.2.2 Three conclusions from the literature review

First, it was concluded that the body of knowledge and existing empirical research in the field were limited, indicating that this small exploratory project had the potential to contribute to an emerging field of organisational inquiry.

Secondly, as a theoretical concept, organisational resilience was in its infancy (Atkinson, Martin, & Rankin, 2009).

Thirdly, it was concluded that although there was no shortage of literature pertaining to leadership impacting work practices (Yukl, 2009), remarkably little literature was evident on the impact that leadership behaviours and actions have upon organisational resilience. A review of the literature failed to identify a substantive and cohesive body of academic, peer-reviewed research on concepts linking organisational resilience and leadership behaviours.

1.3.3 Informing Study – methodology, data collection and analysis

The study's constructivist ontology and interpretive epistemology was based on the premise that people construct meaning through social interaction rather than accept an objective, assumed reality. The researcher was interested in the perceptions of employees' lived experiences, as described by Whiteley and Whiteley (2006), via nine face-to-face, one-on-one, semi-structured interviews. Interviews were conducted in two Australian organisations, one in Melbourne and the other in Perth with senior leaders and employees in each organisation. It was intended, by configuring the data collection process in a semi-structured manner, that respondents might naturally explore their thoughts and feelings through their own personal narratives.

All interviews were audio recorded, enabling verbatim transcription and researcher memo-ing. Following transcription of the interviews, there was an initial hand coding phase, followed by a second coding phase using a data management tool, ATLAS.ti (Muhr, 1991, 1997). Remaining true to the data, the participants' utterances were the

units of analysis. Emerging from the analysis were preliminary themes and a synopsis of five themes follows.

1.3.4 Informing Study – five preliminary themes

Some preliminary and tentative themes along with a list of key words emerged (see Table 1.1) which were neither definitive nor independent of each other.

Table 1.1 Informing Study – research themes and key words

Research theme	Examples of participants' key words
Care and concern	caring, give, help, kind, listen, support, value
Communication	explain, humour, listen, interested, question, respect, talk
Community and interconnection	collectively, family/colleagues, team, together, inclusive, unity
Spirit/uality	calm/peaceful, creativity, environment/space, feel, love, spirit/soul, walk/nature
Trust	trust, build, authentic, honest, integrity

The following section briefly summarises each of the five research themes, beginning with 'Care and Concern'.

1.3.4.1 Care and Concern theme

Figure 1.1 **Theme of care and concern**

The theme of 'care and concern' and its key associated words such as, 'kind', 'help' and 'support' (see Figure 1.1) were used widely across both organisations. Extracts from interviews are shown below (extracts from longer quotations are shown by the device …)

One response indicated the importance of support:

> *I think people are resilient if they are supported to be resilient...*

Some leaders saw concepts of care and concern as leadership elements:

> *By leadership I mean when by your very conduct you show a degree of care and compassion for your colleagues, for people you're working with externally...*

> *I'm not that big bad bastard that sits in the office… I actually care about people.*

From the responses, care, kindness and support appeared to be part of the organisations' culture and to be practised between team members and leaders.

> *…you try and support people and help them, you take their issue seriously...*

> *I would definitely say a resilient team in terms of everyone being so supportive…*

Care for others and self-care was an element of 'care and concern' which emerged through the data. At a very practical level, this employee described her experience:

> *We try to do things to enhance people's spirit. One of the most recent things we did was around self-care, which is also tied with spirituality… [What works for me is] personal space; being on my own if I need to; words of encouragement and music – any type of music... It depends on what mood I'm in; but listening to an uplifting song can do wonders.*

In a further literature search at the time of this Informing Study, care and concern was not found to be associated with organisational resilience in the extant literature.

1.3.4.2 Communication theme
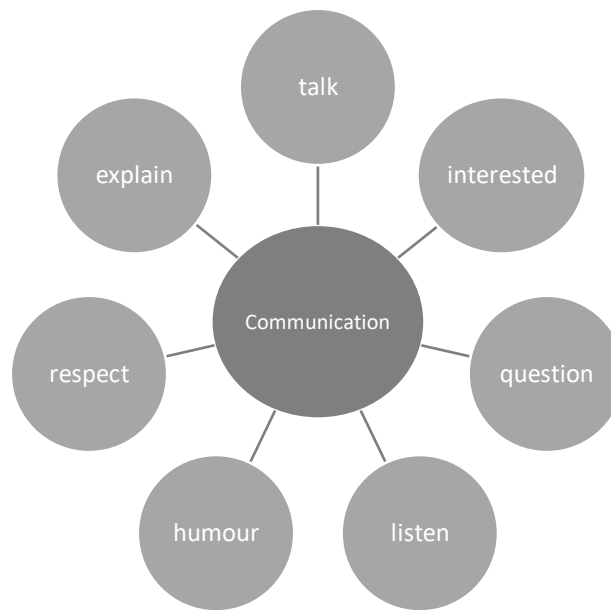
Figure 1.2 Theme of communication

A second theme of 'communication' clearly emerged in the data (see Figure 1.2). When respondents were asked what strategies they might suggest to their organisation to help deal with difficulties, one leader responded:

> *...better communication as we grow. Finding new ways of communicating with everyone in the organisation... change is happening, it's natural, but how can they actually get informed and involved and understand?*

Both leaders and staff used the notion of feedback and 'open communication' to describe a leader's deliberate behaviour. The importance of intentional and engaged communication is well articulated in resilience theory as a means of creating shared understanding in regard to: values and purpose; as a conduit for the flow and sharing of information and knowledge resources and as a means of informing the organisation about issues and interdependencies (see Dalziell & McManus, 2004; Fiksel, 2003; Horne III & Orr, 1998; Riolli & Savicki, 2003). A participant reflected on his experience, indicating that without proper flow and feedback systems, productivity and innovative solutions are compromised:

> *I think the key is probably communication… The silo mentality makes finding solutions quite difficult, because everyone is finding*

> *a different solution in their own way... we can all participate in resolving this and some of the best outcomes are when we work closely together.*

Findings from a six-year study to discover ways to respond to crises by enhancing an organisation's resilience showed that organisations which clearly and accessibly communicated their visions and goals found greater ease to address and manage a crisis in a manner synergistic with those declared and operational values (Seville et al., 2006).

Another facet of trust which emerged strongly in the data connected communication as a possible antecedent of trust:

> *First of all, to build trust you need open communication between the team and any kind of senior leader...*

Specifically, for this respondent, communication as a possible antecedent of trust was identified as a leader having the capacity to listen, understand without judgement and consistently create safety in dialogue:

> *I can talk to [the senior manager] because his capacity to understand and listen and to work on mitigating that sense of apprehension I find extraordinary, given that he is also in the same space... I trust absolutely that he will understand whatever it is that I'm feeling apprehensive, nervous, or anxious about... So I would have to say I think that is quite rare and I feel very lucky to have him as a boss.*

The importance of communication within leadership is emphasised in positive psychology literature (Avolio, Gardner, Walumbwa, Luthans, & May, 2004) along with its positive impact on staff who benefit from an increased sense of trust in the reliability of communications. Luthans et al. (2006, p. 33) expand on this, suggesting that building a culture of resilience requires incorporation and fostering of 'positive employee-employer psychological contract'. This concept suggests that within 'trusting' communications and relationships reside implied or implicit, and therefore by nature psychological, contracts. Often unspoken, these types of psychological contracts represent for both parties the assumption of continuing employment, perhaps

job satisfaction, promotion, increased pay and ongoing goodwill in exchange for dedicated work and loyalty (see Luthans et al., 2006; Rousseau, 1989). However, should a leader's communications (verbal or behavioural) be perceived to break the psychological contract through employee interpretations, deeming those communications to be inconsistent with the perceived contract, employee trust is violated, and the impact can be critical, especially during crises. To preserve the integrity of the perceived understanding, timely communication is paramount, which Luthans et al., (2006) describe as proactive feedback to build resilience.

1.3.4.3 Community and Interconnection theme

Figure 1.3 **Theme of community and interconnection**

This theme pertains to one's sense of community and refers to respondents' identification with their team members based on shared values and experiences. When asked whether their team had a sense of community one employee responded:

> *Definitely. Absolutely. We all share that common thing you know, of going through the same sort of experiences in terms of client work.*

The positive nature of interconnectedness of different social systems (such as teams, departments etc.) was often noted to help solve complex problems:

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> *...we can all participate in resolving this and some of the best outcomes are when we worked closely together with the other departments in finding a way forward.*

And yet, another respondent expressed some frustration, perceiving that her department suffered from a lack of physical connection which seemed to have a diminished effect on deliberate face-to-face connection:

> *...we are physically isolated from the rest of government... I think it's a bit of a risk here partly because people are very focused on what they do certainly in the programming and policy areas, they are very focused on what they do sometimes at the expense of staying connected with a larger sort of environment, the larger operating environment of [the organisation] and the larger operating environment of government.*

When asked what strategies might improve resilience within the organisation, one person echoed others' sentiments in this comment:

> *More connection between the different parts of the organisation... we all operate alongside each other, but don't spend time, we don't spend much time all together...*

The concept of community and interconnection within an organisation was identified by the respondents as being positive and functioning much like an inter-connected system of people. At the time of the Informing Study, apart from the literature outside of the organisational domain, (for example Walker & Salt, 2006), there was a lack of empirical data connecting 'sense of community' with a resilient organisation available to support this finding.

Related to, but distinct from the interrelated theme of community/interconnection with organisational resilience, independently presented constructs by Dalziell and McManus (2004) emphasise community as an external entity requiring strengthening, best achieved by a resilient partnering organisation. This thought was formulated in the development of a Resilience Management Framework (McManus et al., 2007, p. ii), predicated on the belief of 'an intrinsic relationship between organisational resilience and improving the resilience of communities'.

Gittell's (2008) quantitative study within the healthcare industry is one which discusses the connection of 'relational coordination' as a resilience response. Through her research with nine major hospitals, she found that organisations are able to develop or 'foster this resilient response by adopting relational work systems that help to support and sustain relational coordination that emerges in responses to external threats' (p. 44). Although Gittell's (2008, p. 25) 'relational coordination' has an implicit goal orientation in its definition of 'communicating and relating for the purpose of task integration', she explains that its purpose of the sharing of goals, knowledge and mutual respect, serve to improve the quality and rate of communication. Findings from Seville et al.'s (2006) research shines light on the importance of less formal connections or relationship –

> that underlying resilience issues often relate more to the softer, less tangible aspects of an organisation… qualities such as good communication and relationships within the organisation and with key customers and stakeholders, trust, and a shared vision… [t]his is particularly true at times of crisis when it is often the informal networks and relationships that count (pp. 14,15).

1.3.4.4 Spirit/uality theme

A number of respondents identified that concepts of spirituality were formally and informally incorporated into a holistic approach to staff well-being. One respondent stated:

> *We have like a spirituality paradigm that kind of informs the work of the organisation and you know, we are encouraged to take, you know, explore what that means for us and take strength from whatever that means for us.*

> *…what happens in our team in terms of everyone's definition of spirituality is very different…*

Concepts of spirituality were also identified as an integral part of the support that one organisation provided its staff:

> *Get involved in one of the nurturing, sustaining activities that we do… we have regular staff well-being days… they call them 'spiritual*

exchanges'... which are specific times and activities that are set up to help people relax and get strength; get meaning and purpose back.
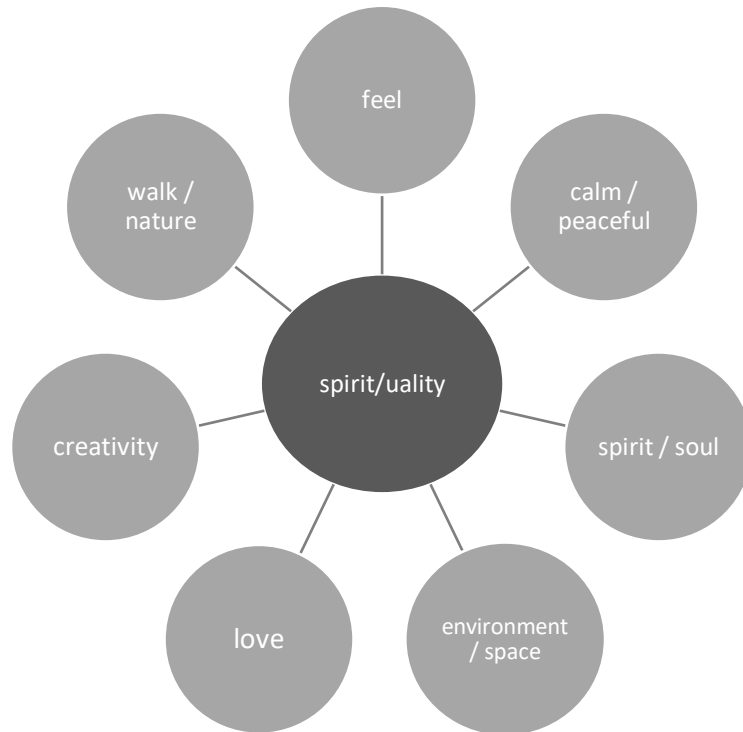
Figure 1.4 **Theme of spirit/uality**

The concept of spirit/uality (Figure 1.4) was also used in relation to well-being or fostering a sense of resilience:

> *...if you see someone that's maybe had a hard day and you know their spirit's down a bit ... people will offer to make them cup of tea or whatever... that sort of taking care of each person's spirit...*

Within their organisational contexts, spirituality was conceptualised by respondents with feelings of being alive, calm and connected. One described it thus:

> *[Spirituality here] means anything that helps you feel alive and connected. Personally, it's about my relationship with myself and the wider world. It's really an internal reflective kind of thing. So there's things I connect to – peacefulness, stillness; beautiful things; sharing ideas; connecting with people. In the workplace it's encouraged to be expressed as whatever the hell you understand it as...[It] helps me feel inspired; brings joy.*

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Another responded:

> *[Spirituality here] means inclusiveness... we try to do things to enhance people's spirit. One of the most recent things we did was around self-care, which is also tied with spirituality... [What works for me is] personal space; being on my own if I need to; words of encouragement and music – any type of music... For me it's very much about the environment. I go for a walk each morning, and I just love hearing the birds and feeling the fresh air and everything is nice and still. That's my spirituality.*

Alongside much conversation surrounding concepts of spirit and soul in the workplace (Mirvis, 1997), spiritual capital (Zohar & Marshall, 2005) and spiritual leadership (Benefiel, 2005; Fairholm, 1996; Fry, 2003; Zohar, 2005), the centrality of leadership's role in implementing a spiritual workplace environment (see Marques, 2006) is the source of vigorous debate over definitional lack of clarity. As Karakas (2010, p. 91) notes '[t]here are more than 70 definitions of spirituality at work, and still, there is no widely accepted definition of spirituality', a sentiment supported many others (see Dent, Higgins, & Wharff, 2005; Duchon & Plowman, 2005; Kapuscinski & Masters, 2010; Markow & Klenke, 2005).

Theoretically, the concept of spirituality appears blurry. Youssef and Luthans (2007) describe spirituality as part of a coping mechanism, and it is possible this may equate with the respondents' identified aspects of support. Others (Ashmos & Duchon, 2000; Hungelmann, Kenkel-Rossi, Klassen, & Stollenwerk, 1985; Karakas, 2010; Marques, 2006) associate it with well-being and quality of life and this was also reflected in the data. Similarly, the participants' sense of meaning, which they seemed to derive from their personal construction of spirituality, finds resonance in De Klerk's (2005, p. 83) reframing of spirituality to 'meaning of life', which he identifies as a constituent of spirituality.

The simplicity of desiring 'space' as it relates to a sense of spirituality and making meaning of life was briefly referred to by some respondents, in terms of going for a walk or going outside, and in a more detailed manner by this employee:

> *It would also be good to have more private spaces, like physical spaces in the building or outside. I would use it just for taking time*

to chill out; sometimes when I feel I need to be alone; I think that's something we need. I think everybody here recognises the need for common space, for people to be together. But I think sometimes we also need to be alone.

At first glance, her 'need' may appear self-indulgent, but if viewed in the light of Frankl's work (1959) that discusses the existential need humans have for meaning making – which requires reflection and time to make sense of things – then a physical space, within the organisational setting, one which in this case, does not demand she be anything other than herself, is possibly a healthy strategy for self-care and renewal.

In an article discussing meaning-making within organisational settings, Driver (2007, p. 620) discusses the need for spaces to 'be created in which meaning is neither managed nor appropriated by others'. It is unclear however, because of the definitional absence of 'organisational spaces' (p. 611), whether the author is referring only to psychological or compassionate emotional 'spaces' in which colleagues can 'support meaning making by being present without intruding' (p. 622). Constructed upon her premise that there is importance in 'suffering for meaning making and spirituality' (p. 613), it would seem her thesis regarding the necessity of 'organisational spaces' could equally apply to the inclusion of physical organisational spaces. To have a neutral organisational space to be alone, or to be silent and connect with oneself to reflect if unsettled or distressed and to recreate new meaning would not only resonate with, but possibly enhance, the spiritual experience Driver (2007) is explicating.

In hindsight, it is evident that at the time of this Informing Study, workplace spirituality was an area commanding growing interest (Benefiel, 2003a; Duchon & Plowman, 2005; Giacalone & Jurkiewicz, 2003; Oswick, 2009); however, in the literature, there was a complete absence of connection between workplace spirituality and organisational resilience.

Albeit tentative, in this Informing Study, 'spirituality' emerged as an '*x* factor' finding. Not only was it unanticipated, but it found resonance with Hamel and Välikangas' (2003, p. 54) notion of 'an organisation's innate resilience'. The emergence of spirituality as a core concern and its growing importance in the developing extant literature on organisational spirituality as it relates to the human aspects of

organisational life, precipitated the formulation of the main study's research topic, supporting questions and objectives.

This section is concluded by a summary of the Informing Study's final emergent research theme, trust.

1.3.4.5 Trust theme

Figure 1.5 **Theme of trust**

A number of participants identified the importance of trust in dealing with organisational difficulties. In the first instance it was seen as an important foundation of working relationships and the ability to facilitate support at an individual level. One person linked the 'asking for' and the provision of support as being dependent upon trust:

> *...unless you build trust, and you treat people as human beings... you have to factor that in when you're working with them, when you're asking them to do something, or work with you to achieve an objective...*

The role of trust in allowing for robust feedback was also noted. One person described the role that trust played in ensuring needs-based communication operates well between themselves and others:

> *I think the organisation just developed trust and faith in me and knew that I knew when to ask for help and you know, when things were getting a bit tricky or sticky politically…*

From the informant responses 'trust" in organisations appears multi-faceted, enabling both communication and collaborative relationships. Found in resilience theory, Seville et al. (2006) describe the role of trust in facilitating the emergence and operation of informal relationships. Olsson (2003) suggests that these are fundamental to the development and sharing of system knowledge through collaboration. As this leader shared, collaboration facilitated by trust, helps in situations requiring leadership and organisational resilience:

> *Resilience… meaning having the strength, especially in a time of transition, to remain focused. Nothing can be done alone. In times of transition and change, unless you have quality networks internally and externally but particularly internally with trusted colleagues you will invariably feel incredibly lonely… I've always believed in building trust with colleagues, dealing with them with a sense of humour, not a high-handed attitude, there is no room for arrogance.*

Outside of resilience theory we see a remarkably similar picture portrayed by Tyler and Kramer (1996) in their focus on the role that trust plays in the development of social norms which are fundamental in creating collaborative outcomes. However, during change or crises, there is an increased risk of disappointment or frustration at a perceived violation of a psychological contract (Hind, Frost, & Rowley, 1996). Respondents in this study revealed through their own narratives of situational events, the fragility of trust, and the risk of breach:

> *Relationships tend to work on a trust basis. Of course, the flipside of this is that if someone breaches that trust, things alter.*

Expounded more fully by a senior leader, was this perception of the essential ingredient of trust, but also of its vulnerability because of the reality of human frailties operating under the pressures of complex and demanding environments:

> *We are all human beings. At times we fail. We use the F-word at times. You've got to have the capacity, particularly with colleagues, to carry them with you and that goes to some of the eternal values around trust and compassion and consideration. Again, it's got a sharp edge, because at the end of the day there are expectations when you are in government – another suite of expectations. And they're not going to go away. You can't just sit around saying we will navel gaze; but you've got to carry people with you…*

The practical nature of managing trust is not something this leader accepted lightly. He realised how vulnerable leaders were to unintentionally breaching others' trust. Its 'sharp edge' can bring unintended and devastating results, and in such a relentless environment, having capacity to reconcile this with employees is challenging.

Without a model, or a framework for focused or systematic discussion to create some boundary and sense of safety, a meeting to air issues and to have these types of conversations can be risky, threatening, confronting and distressing. One leader described her experience of attempting dialogue this way:

> *All I can go on is the trust that has been broken between the team here. And how do we get these bridges back up to rebuild the trust? It is huge… And you don't realise until it is lost what you actually have got to deal with and how hard it is to bring the trust back and what strategies that we will put in place to do that. We will have a one-on-one meeting between the team worker and each individual staff member. And she will be asking them, 'how am I going to get your trust back?' which is confronting for both people.*

Whiteley's (1995) interventionist PATOP model, an acronym for Philosophy (and values), Assumptions, Theory of Organising and Practices is aligned with renegotiation of the contract presented by Luthans et al. (2006). It strategically seeks to encourage leaders to address the perceptions of the psychological contract, particularly hidden assumptions that can manifest in times of ambiguity and change, in order to productively create from their discussions, a third shared view or common understanding. According to Whiteley and McCabe (2002), these types of everyday

conversations enable shared leader-employee communications around uncertainty of practices and assumptions such that trust is further built.

The fulcrum on which this PATOP-renegotiation happens when juxtaposed with resilience is interesting. McCoy and Elwood (2009, p. 374) suggest that the health of the psychological contract between employee and the organisation can greatly influence and negatively impact organisational resilience and should therefore 'be of extreme interest to those charged with developing and maintaining organisational resilience'. Implementing proactive resilience strategies which build trust and foster employee resilience, Luthans et al. (2006) recommend positive and genuine feedback of the psychological contract. On the surface, this is not dissimilar to Hind et al.'s (1996, p. 20) idea of contract 'renegotiation' but the latter is built upon a slightly different premise: that the capacity to renegotiate in challenging or changing times is facilitated by an organisation's existing 'quality of resilience'.

1.3.5 Informing Study – summary

This small qualitative study was a preliminary exploration which sought to uncover, via respondents' perceptions and insights, possible contributing elements or factors that may build organisational resilience: that is, 'effective leadership, resilient individuals, or the *x* factor?' The above account, which is called here, an Informing Study, produced a tentative item for future research, one not addressed in the existing literature: the question of organisational spirituality in connection with organisational resilience. This led naturally to the formulation of a grounded theory research topic for the current doctoral thesis which is addressed in the following section.

1.4 Research Topic and Objectives

1.4.1 Research Topic

Providing an initial focus to the study, *Examining relationships between organisational spirituality and organisational resilience,* is a supportive, research question:

> Is there a relationship between organisational spirituality and
> organisational resilience and what are the perceptions of leadership
> and staff within Australian organisations?

1.4.2 Research Objectives

Going into this grounded study, initial objectives were grouped around perceptions of organisational resilience and spirituality as below:

(i)   Perceptions of organisational resilience

(ii)   Perceptions of practices that build organisational resilience by employees (staff) and managers

(iii)   Perceptions and practices of individual spirituality

(iv)   Perceptions and practices of organisational spirituality represented by leaders.

As the study developed, there was no deviation between staff and leaders in the exploration of organisational resilience and organisational spirituality, although the perspective of the constructs became more focussed as data were analysed. Consequently, the original research focussed on both leaders and staff as the objectives below demonstrate. As the study progressed, and as a result of the analysis of Data Collection 1, the study became focussed predominantly on leaders.

For transparency of process, the original research objectives (RO) were to:

RO1a: Examine how organisational leadership perceive their organisation's resilience

RO1b: Examine how organisational staff perceive their organisation's resilience

RO1c: Identify similarities and differences between leadership and staff perceptions of organisational resilience

RO2a: Elicit practices that leadership perceive build organisational resilience

RO2b: Elicit practices that staff perceive build organisational resilience

RO2c: Identify similarities and differences of leadership and staff perceptions of practices that build organisational resilience

RO3a: Collect descriptions of leadership's individual concept and practice of spirituality

RO3b: Collect descriptions of staff's individual concept and practice of spirituality

RO3c: Identify similarities and differences of leadership and staff individual concepts and practices of spirituality

RO4a: Examine how organisational leadership perceive their organisation's understanding and practice of spirituality

RO4b: Examine how organisational leaders perceive their organisation's understanding and practice of spirituality?

RO4c: Identify similarities and differences of leadership perceptions of their organisation's understanding and practice of spirituality?

It was the intention that themes and constructs which emerged from these guiding questions via analysis of the data would be examined in light of extant literature and provide direction for further modified phases of this research. As data emerged, modifications were made, and these are presented in the research design section of the methodology chapter.

1.5 Thesis Structure

Chapter 1 outlines the aim of this doctoral research – to explore possible relationships between organisational resilience and organisational spirituality within an Australian setting. It explains the rationale behind its existence, its raison d'être, which arose from serendipitous (but tentative) findings of a previous study. Its surprising results led to this more encompassing doctoral study, specifically examining a potential connection between organisational resilience and organisational spirituality. Giving context and substance to the Informing Study, this chapter contains: a précis of that study's background events; an explanation of its focal elements; a brief synopsis of its literature review and methodology; and finally, a presentation of its tentative five themes. It then presents this research's topic, question and first iteration of research objectives. This is followed by a brief summary of the chapter before concluding with an outline of the structure of this thesis.

Chapter 2 presents a critical literature review of: (i) the relevant contextual environment in which this study is set; (ii) organisational spirituality (including well-being, care and compassion) and (iii) organisational resilience. The role of this chapter is to present an account of scholarly literature relating to the topics of the study, namely linked to organisational spirituality and organisational resilience, and to situate it within the Australian and global contexts. A broad range of literature is presented as valuable in understanding that many disciplines had contributions to make about each

of the constructs, organisational resilience and organisational spirituality. The role of much of this literature was to inform the researcher of the various claims and points of view surrounding this study's core constructs.

As the literature was reviewed it became obvious that there was a clear gap regarding the relationship between the two constructs being studied in this research. There were, however, contributions that would be pertinent to this study, for example, from 'psychology', 'spirituality and leadership', and 'workplace spirituality'.

Chapter 3 describes the logic of the actions taken in choosing an appropriate ontology, epistemology, and methodology for this study. It was recognised at the commencement of the study that rather than being a confirming study of one or more theories, this study was exploratory. In particular, the foundation of the study was that people in workplaces construct their own meaning and the search for understanding and gathering interpretations around the two constructs, organisational resilience and organisational spirituality needed to be sought. Accordingly, a constructivist ontology, interpretive epistemology and qualitative methodology were chosen. Connected theories of symbolic interactionism and phenomenology supported the study and these are discussed. Also, grounded theory supports the study and how it was utilised is presented in this chapter. It is recognised in this chapter that the realist, empirical and quantitative ontology, epistemology, and methodology had many benefits. These are acknowledged and discussed, and a rationale provided as to why they were deemed inappropriate for addressing the research objectives of this study. The research design is presented, including the modifications made as data were analysed. In addition, Chapter 3 gives candid and substantiated reasoning as to the decision for making changes to the study's initial design – its supporting research question and research objectives. Methods of data collection and data analysis are described and in the case of data analysis a description of the ATLAS.ti software (Muhr, 1991, 1997), used to construct, deconstruct, and reconstruct categories of meaning is presented.

Chapter 4 presents the findings of the study. The challenge the researcher faced was to give the reader a sense of the richness of the data in such a way that the utterances (codes of meaning) could be seen in an efficient way. For this purpose, network maps were produced with both individual and collected extracts of quotations to support the maps in terms of data. The findings were presented following the study's iterative data collection stages: Data Collection 1 (employees/staff and management/leaders); Data

Collection 2 (a long-form case study of a senior leader); and Data Collection 3 (diversion of the study to a sole focus on senior leaders – in this case, CEO's, board members, executive business coaches and thought leaders). This chapter's report of findings allowed the researcher to discuss what emerged from the data in terms of the two constructs, organisational resilience and organisational spirituality, enriching the existing theories presented in Chapter 2 by developing links between the two constructs and a folkloric account of organisational spirituality that will allow workplace definitions to revisit the very tentative definitions presented at the beginning of the study.

Chapter 5 is the discussion chapter and there are three major activities in this chapter. The first is to present the three major outcomes of the study. These address that in all three data collection activities it was found that there is a relationship between organisational resilience and organisational spirituality. The nature of the relationship is discussed, referring also to literature in Chapter 2, either supporting or challenging prevailing theories. The evidence in all three data collection activities allows a discussion on what it depends upon as to whether an organisation can be resilient and the role that 'organisational spirituality', expressed in folkloric terms, might play in a resilient environment. The second activity in the discussion chapter is to link literature to the three major findings in the study, adding to the body of knowledge on these two connected constructs. The third activity is to construct a tentative future research agenda that will firstly enrich definitions around organisational resilience as it is connected to organisational spirituality, and secondly to suggest a focused study on both leadership personal qualities and the construction of organisational environments that enable organisational resilience through the activities found in this study that are connected to elements of 'organisational spirituality'. A tentative model resulting from the analysis of data discussed in this chapter is presented as a stimulus for future research.

This concludes Chapter 1. A critical review of the literature is addressed in Chapter 2.

CHAPTER 2 – LITERATURE REVIEW

2.1 Introduction

The role of this chapter is to present an account of scholarly literature which relates to the research topic:

> *Examining relationships between organisational spirituality and organisational resilience: Perceptions of organisational leadership and staff within Australian organisations*.

A critical literature review of the following research domains is presented: (i) the relevant contextual environment in which this study is set; (ii) organisational spirituality (including well-being, care and compassion) and (iii) organisational resilience. A broad range of literature was deemed as valuable to providing insight into the research topic and a variety of disciplines were seen as having significant contributions to make about each of the constructs, organisational resilience and organisational spirituality. The role of much of this literature was to inform the researcher of the various claims and points of view surrounding this study's core constructs.

The topics which relate to the context of this study, the Australian business context, include the capitalist and materialist paradigm, along with global influences and their impact upon organisational thinking and practice, and their effects on organisational members. The second main body of literature discussed relates to the construct of spirituality used in this study. To provide a strong foundation for construct development, deep research into the etymology of the word spirit(uality) has also been conducted and this is presented in Appendix A of this thesis. Research deemed to translate to concepts that leaders and employees might use in business organisations in relation to spirituality is then presented. Following from this the literature relating to individual resilience, the relationship between individual resilience and spirituality and their relationship with the construct of organisational resilience is discussed. The chapter concludes by considering the potential contribution to the field by making a

connection between the two constructs of organisational resilience and organisational spirituality.

2.2 Australia's Organisational Context – a synopsis

2.2.1 Scientific management – an historical overview

Australia is a sovereign nation, located in the Southern Hemisphere. Although geographically situated on the edge of the Pacific Rim, it is a member of the Commonwealth of Nations, previously known as the British Commonwealth. Post European settlement, Australian organisations were established much like those in other developed countries, and typically followed the emerging North American principle of Frederick Taylor's (2012/1911) rational 'scientific management'.

A mechanical engineer, Taylor's ideas around efficiency were positively embraced in Australia around the 1890s when scientific management was found to be validating and strengthening the interests of the developing middle class of professionals. By the 1920s, his ideas flourished and were disseminated across professional industries, manufacturing and also in education reform, vis-à-vis the New Education Movement (see Taksa, 1995). Considering the value placed on efficiency at the turn of the century, widespread adoption of Taylor's scientific management style was consolidated within Australian industries and became embedded management practice during the 20th and 21st centuries.

As Taylorism profoundly shaped management thinking, it appeared to find support in Henry Ford's approach, who, although he himself was curious and innovative, was said to assume that the majority of workers were 'dumb, stupid, and should be treated like animals' who prefer 'mindless work' (Ezzy, 1997, p. 429). Seeming to diminish their humanity and disregard employee agency and imagination, Ford's (1923, p. 102) belief was that the 'ideal job' for workers was 'one where the creative instinct need not be expressed'. His reasoning revealed that, to his way of thinking, many workers were little more than machines.

Sheldrake (2013) captures the ten core beliefs that most scientists have meanwhile taken for granted. These assumptions, seven of which are quoted below (numeration

is provided to reflect that of Sheldrake's), seem accepted as core beliefs in scientific organisational management:

(1) Everything is essentially mechanical… Even people are machines, "lumbering robots," in Richard Dawkins' vivid phrase, with brains that are like genetically programmed computers;

(2) All matter is unconscious. It has no inner life or subjectivity or point of view. Even human consciousness is an illusion produced by material activities of brains;

(4) The laws of nature are fixed;

(7) Minds are inside heads and are nothing but the activities of brains;

(8) Memories are stored as material traces in brains and are wiped out at death;

(9) Unexplained phenomena like telepathy [or empathy] are illusory, and

(10) Mechanistic medicine is the only kind that really works (Sheldrake, 2013, p. 211).

The mechanistic age is described by Ashar and Lane-Maher (2004) to have been established upon the earlier thinking of Isaac Newton (in which all the laws of nature are subject to those of mathematics) and upon 19th century positivist philosophy in which knowledge is heralded as objective. Therefore, the isolation of objective and scientifically empirical data was conducted by combining the 'messy world of nature into tidy little packets that could be measured, analyzed and categorized' (Sanford, 1992, p. 200). Hence the scientific, reductionist model continues to function as the framework for observation, measurement, manipulation and control or modification of data (see Ashar & Lane-Maher, 2004; Ciancutti & Steding, 2000).

It is argued here that science and efficiency were very much needed in the industrial revolution context considering the dominant mechanical activities of the day. Particular aspects of human beings at work such as their strength, ability (if not always willingness) to work by rote and subsume their intelligence to that of others who were designing their movements were the ones being sought by management. However, as

is also argued here, the more 'human' qualities of care, camaraderie, creativity and intuition were neither recognised nor required.

At this time, the scientific-machine metaphor heavily influenced and framed a developing organisational discourse. Formally, it was conceptualised as organisational science: organisations were viewed as clock-like and machine-like, and their workers often felt like small cogs in large and sometimes mysterious machines (Ciancutti & Steding, 2000).

For over a century, Western nations, including Australia, have since demonstrated a dogged adherence in viewing the organisation as a machine. Typically, too, the organisational language reflects this:

> …we speak of systems, hierarchies, structures, processes, interfaces, and cycles. We step on the gas, take off like a rocket, smash one out of the park, turn up the heat, restart the program, hit the wall. We seem trapped in a mind-set of externals… (Ciancutti & Steding, 2000, p. 106).

The literature's dominant scientific logic conveys entrenchment of hierarchical command and control. Managers were installed as 'impersonal instruments to achieve material ends, and they were expected to control workers' (Ashmos & Duchon, 2000, p. 135). The organisational environment customarily saw Western leaders assume that all individuals who were employed under their authority would passively follow and obey instructions. Built on the perceived mechanical nature of the worker, leadership was understood to be constrained by elements of logic, for example: certainty in planning; predictability and order achieved via systematic processes and procedures (see Wheatley, 2007). Naturally, this organisational perspective was inherent within Taylor's scientific management. As the principal object, leaders were encouraged to –

> …secure the maximum prosperity for the employer, coupled with the maximum prosperity for each employee… [this] means not only higher wages than are usually received by men of his class, but of more importance still, it also means the development of each man to his state of maximum efficiency… (Taylor, 2012/1911, p. 8).

What was not explicitly considered nor required at an organisational level, was management's responsibility to attend to employees' sense of well-being through care, compassion, or community within the workplace. At the time, and given that Australia's scientific management system was built upon the mechanistic nature of all things and a belief that 'all matter is unconscious… [and] has no inner life or subjectivity' (Sheldrake, 2013, p. 211), it logically had no room for a construct of 'soul' within management thinking. Therefore, attending to the nourishment of employees' spirits and sense of well-being was not considered an organisation's environmental responsibility.

Benefiel (2003a) points to the dilemma of the philosophical issues that have beset Western culture since the rise of modern science and the Enlightenment. The Enlightenment was a revolution against religion, especially dogmatic religion, and enlightenment thinking sought to have it replaced with impersonal objectivity. She asks the question, 'How does spirituality affect organisational performance?' (p. 383), which begs a further question of how the discourse of spirituality and the discourse of organisational science can enter meaningful dialogue with each other? The two discourses appear to stand as foreign languages to one another.

Today, readers may well draw attention to the seemingly liberal organisational world of work with its embrace of social media generally, and its adoption of various online platforms specifically, helping to humanise and disperse its internal messages. However, what has prevailed through to this time are the power and reward structures that are usually in the hands of senior managers and leaders. It appears that such structures are embedded in organisational systems, processes, rules and procedures (Wheatley, 2007). They are dominated by those who have the power to hire and fire, transfer, promote or demote. In other words, despite the broadcast of voices from all levels of the organisation via internal social media, the historical power and control inheritance may have survived intact.

Wheatley (2007, p. 66) presents an alternative to an organisation's power and control structures in the form of a self-organising capacity; but accompanies it with this warning –

> …whenever we deny life's self-organizing capacity, leaders must struggle to change these systems by imposition. They tinker with the incentives, reshuffle the pieces, change a part, or retrain a group. But these efforts are doomed to fail, and nothing will make them work.

She goes on to say that effective organisations allow people to see what needs to be done and apply not only their skills and knowledge but also their creativity to find solutions to tasks and problems. For curiosity and creativity to be fostered and to find freedom of expression necessarily requires the organisation to be learning orientated – a place of inquiry and improvement (see Senge, 2006), rather than oriented towards command and control. Additionally, Wheatley (2007) states that promoting a self-organising culture within a workplace, requires believing in people. The link with this study is that in the face of difficulties, a self-organising and learning environment in which people can grow, make decisions and harness their creativity, care and connectivity with others, may help resilience to be sourced and expressed collectively as well as individually.

2.2.2 Spirituality

2.2.2.1 Introduction

Since there is a dearth of literature on organisational spirituality, literature pertaining to spirituality in the broader sense is presented in this section to act as a backdrop to organisational spirituality. When conceptually attached to materialist and postmaterialist mindsets, it is unsurprising that while workplace spirituality is shown to be beneficial and is embraced by its proponents, its opponents remain wary, and can find it 'disturbing' (Cavanagh, 1999, p. 186). When approaching this topic, it is helpful to have contextual appreciation of what some consider to be spirituality's place in scientific research.

Until relatively recently, spirituality was not considered an appropriate subject for scientific investigation. Even disciplines like the psychology and sociology of religion ignored it, presuming it was a speculative topic limited to theology and the humanities, and that was too 'ineffable, mystical, abstruse, and intangible for scientific scrutiny' (Moberg, 2008, p. 96).

Just like the 'bureaucratic and scientific management models of the workplace, rationality and legality provided the bounds for workplace behaviour' (Ashmos & Duchon, 2000, p. 135) and its rational thinking perpetuated significant human alienation consequences. On the one hand, acknowledging both the benefits and limitations of scientific developments, Whitney (1995) reports that to 'focus on objectivity and the separation of science and spirituality, taken to its fullness, leaves people separate from one another, separate from nature, and separate from the divine' (p. 51). Yet, on the other, she suggests more hopefully, that science 'has given seed to the postmodern, and with it comes a quest for spiritual relationships, meaning, and integration' (pp. 51-52). A perspective about that integration can be gleaned from Eastern philosophy and spirituality which, in western society (including Australia) is gaining appeal. In comparing the two, Chopra (2014) makes the following observation of Western spiritual perception arising from a scientific (rational) approach.

> The essence of Eastern philosophy is to approach reality through subjective experience. Science takes the objective world as a given and has excluded subjectivity. On the face of it, the two worldviews face in opposite directions, even though it cannot be denied that our only access to reality is through subjective experience. If there is a reality beyond human awareness, it will remain unknown to us (Chopra, 2014, p. 81).

For over a century, physicists have played an important role in deeply examining (via quantum physics) the fundamental nature of consciousness; however, their predominantly Western methodology has not allowed for the incorporation of the East's approach, which understands that 'reality is best explained through investigations into human awareness…' (Chopra, 2014, p. 81). However, this too, is now changing and through the expanding additional disciplines, such as neuroscience, progress is occurring.

Ultimately, according to De Souza (2014, pp. 45-46), 'the end point in human spiritual growth reaches a realm of Ultimate Unity where the individual may be said to have reached a level of consciousness or awareness' or as Graves (1974) phrases it, attaining ever-lasting peace, perhaps found in Nirvana or Heaven, but which other authors might

describe as consciousness (Chopra, 2014; Kabat-Zinn, 2014) or Christ consciousness (Wilber, 2015).

Meditation (a practice not a belief) is reported to make the experience of consciousness more accessible (Shear, 2006). According to Heaton (2017, p. 403), transcendental consciousness is 'a state of quiet self-awareness beyond thought', and he quotes Maharishi (1995) who depicts the state of peaceful consciousness as 'eternal silence, which is pure wakefulness, absolute alertness, pure subjectivity, pure spirituality' (p. 271). The benefits of such a practice appear to make for increased self-awareness, self-alertness and learning capacity (Heaton, 2017). At a practical level, for example, during a time of meditation, ego-thinking seems to be put aside, and space is created for more insightful and learning moments to occur. Hollis (2018) suggests that 'the more conscious we become, the more we become aware of unconscious influences working upon our daily lives… [and] the power of the unconscious cannot be underestimated' (p. 3).

At this stage of this present study, in the current literature review, it is tentatively proposed that religion could be envisaged as a metaphor, a metaphor which does not necessarily take into effect, traditional religion with churches, structures, and rules. Rather, it can be seen as a construct or a metaphor of hope, faith (in the organisation) and charity (to each other); as a place where there is a sense of meaning and purpose and where qualities of love, joy and peace, inner harmony and wisdom reside. It is these qualities that have been followed in the literature review and they will be either enhanced or moderated by the data to be collected.

2.2.2.2 Spirituality and/or religiousness construct/s

It is clear that, in the western world, where spirituality was once aligned and often confused with religion and religiosity, it is now the subject of discussion in so many different fields that encompass aspects of human learning and living. Nonetheless, the disputed notion that spirituality cannot be defined continues so that it remains a 'hazy, vague, contested concept and the accompanying research can become tainted with such ambiguity' (de Souza, 2014, p. 45).

Perusing the organisational literature for this current research it is apparent there exists disparate treatment of the two terms, 'spirituality' and 'religion'. Scholars tend to treat

them either interchangeability (e.g. Loo, 2017; Zinnbauer, Pargament, & Scott, 1999), or distinctly (see Ashmos & Duchon, 2000; Karakas, 2010; Mitroff & Denton, 1999a; Vasconcelos, 2013). Many have a perspective of spirituality which is presented by way of denial, '"via negative" – that is, spirituality, not religion' (Hicks, 2002, p. 381). Some seem steadfast in arguing their position for definitive separation. Korac-Kakabdase and colleagues (2002) for example, state unequivocally, that 'a distinction should be made between spirituality at work and religion at work' (p. 171). Their supportive argument, however, omits any potential role of religion, and points solely to spirituality which offers 'a source of strength, both on and off the job'. To substantiate this claim, they assert that it is spirituality which 'can make a workplace stronger, safer and a much saner place to do business, because self-awareness and looking inward is where change begins' (p. 171).

To the contrary, Hicks (2002) posits that defining spirituality in opposition to religion 'is not an accurate description of a complex interrelationship' (p. 379). He adds, that if scholars consider humans at work holistically, then it is inconsistent to consider only spirituality, but not religious expression in the workplace. Moberg's (2008, p. 95) contention is that '[s]pirituality is complex, overlaps with religion, infuses all human life, and therefore is difficult to study'. Therefore, two questions for this study emerge (and the data may reveal), first, whether a distinction between spirituality and religiousness is to be made and second, whether spirituality, which some authors ground in religious vocabulary, and others only find loose connection with, is colloquially accessible and meaningful to generally secular, capitalist Australian organisations. Painting a clear picture of the contemporary challenge of accessibility is this comment by Australians, de Souza and Rymarz (2007), who suggest that –

> …in an existential, modern society, an other worldly existence is confined to the realms of fantasy and the imagination. This is particularly true in an Australian secular culture that is steeped in the Cartesian notion of duality where any suggestion in the mainstream culture that there may be a spirit world usually provokes discomfort and derision (p. 284).

Historically, it is argued that 'the terms spiritual and spirituality throughout most of the Western history were distinctly religious (Koenig, King, & Carson, 2012, p. 45). During the last century, however, there appeared a sway toward secularism along with a general disenchantment with religious institutions because of the perception they were thwarting or impeding people's personal experiences of the transcendent or the sacred (Turner, Lukoff, Barnhouse, & Lu, 1995; Zinnbauer, Pargament, Cole, & Rye, 1997; Zinnbauer et al., 1999). Extrapolating further, de Souza (2016, p. 126) argues that there has been 'a commonly held perception in the Western world that spirituality pertained to religious life and, therefore, was the prerogative of those belonging to a faith tradition. Such thinking firmly placed spirituality in the personal realm of individual and communal life'. For such people, religion or spirituality is likely construed within the paradigm of a greater or 'Supreme Being – known as God or by various forms in different faith traditions' (de Souza, 2014, p. 45), a practice which is generationally passed down or learned.

Turning to organisations, Marques (2006, p. 885) recognises spirituality's problematic nature and explicitly describes spirituality in the workplace as being 'a disputed topic among various theorists'. Perhaps it is a perceived subjectivity of spirituality (Miller & Thoresen, 1999) which has contributed to a lack of consensus regarding its definition and even to it being disregarded by some as soft, irrelevant or even 'an improper topic for scientific investigation' (Miller & Thoresen, 2003).

More recently, there has been a shift across the disciplines to progress a contemporary understanding and consensus of spirituality, which, according to Australian scholar and researcher, de Souza (2016, p. 126), 'is an indication of the spread and seriousness of the research into spirituality. Most of this has recognized the obvious religious links but, at the same time, has identified spirituality as a separate entity'. She is not alone in her contention that spirituality is connected with, but distinct from, religion.

Providing contrast to the terms' philosophical difference, Srinivas (1998, p. 46) suggests that 'religion is about answers; spirituality is about questions'. Marques, Dhiman, King and Afshar (2011) advocate for their separation. While noting 'a natural tendency to confuse spirituality with religion' (p. 70), they claim their theological distinctiveness.

While religion often looks outward, depending on rites and rituals; spirituality looks inward – the kingdom within. Spirituality recognizes that there is something sacred at the core of all existence. Whatever its source, this sacred element dwells within each and every living being. Spirituality is non-dogmatic, non-exclusive, gender-neutral, and nonpatriarchal (Marques et al., 2011, p. 70).

Unpacking their argument, their logic appears problematic. First, notwithstanding the external forms of religion, scripture, within the Christian paradigm as one example, teaches the inward dimension of faith, that the kingdom of God is within (see Luke 17:21). Secondly, just as spirituality may recognise life's sacredness, religion too, in its theology, recognises that the sacred breathes life into all things and holds all things together (e.g., Acts 17:28; Colossians 1:17). Moreover, one could also contend that religion's intent was justice and fairness (see Micah 6:8), however, its outward form and religious rhetoric is experienced by many to be authoritarian, dogmatic, and patriarchal. Building organisational theory on an inadequately substantiated foundational premise makes the progress of the study of spirituality (and religion) challenging. To move forward with the spirituality/religion construct/s in a manner which is objective and foundationally sound, will hopefully allow for theoretically sound construct development.

Perhaps in today's context, *spirituality* and *religion* act as signifiers. It is possible that their perceived or ascribed meaning may trigger wariness due to political sensitivity and controversy for their potential to cause offence (Van Tonder & Ramdass, 2009). In other words, perhaps it is spirituality's perceived association with religion which brings resistance to spirituality within organisational culture. Seeking to remove spirituality from religious rhetoric, de Souza (2014) tentatively frames human spirituality, as 'a raised awareness/consciousness of oneself as a relational Being, that is an awareness that Self is part of the Whole which also comprises Other' (p. 45).

In a complex, self-organising Australian organisational environment, were *religion* given permission within organisations to be 'freed from its authoritarian and instrumental tendencies' (Nadesan, 1999, p. 37) and were religion and spirituality ascribed germane meaning by organisational members, would a freer and richer

paradigm of workplace spirituality and practice emerge? Again, this is something which this study's data may reveal.

2.2.2.3 Spirituality within Australia

Australia, due to its location in the Southern Hemisphere has closer proximity to Asian rather than Western nations and therefore has an exceedingly rich cultural diversity, far greater than its Indigenous roots and European influences might indicate. In fact, its 'multi-culturalism, ethnic plurality and historical youthfulness provide a unique perspective in matters of spirituality and leadership' (Wong, 2011, p. 144).

Anecdotally within Australia, it seems to be the case that when spirituality is mentioned it is initially connected to or contrasted with religion, and this happened in the Informing Study. However, when the qualities of spirituality were described, respondents identified with constructs such as a sense of meaning, love, joy, peace, compassion, care and connection. These types of themes are also contained in a study on spirituality and ethics conducted within Australian Services sector which suggest that spirituality 'can be connected to an ability to establish a meaningful relationship between the inner-self, others and the divine (God) through faith, hope and love' (Issa & Pick, 2011, p. 47).

Contemporary research affirms that spirituality is an indispensable part of the human condition (de Souza, 2016), and yet, day to day, Australians tend not to prioritise the spiritual, nor the religious, and this is evidenced in the overall religious affiliative numbers which are said to be declining (Peach, 2003). Typically, Australians are known for their relaxed outlook on life, and this appears consistent with their view on religion and spirituality. For example, while their vocabulary about God and faith is far less ecclesiastical and prescriptive than that of Americans, for whom religion plays a central role in life (see Peach, 2003), nonetheless, a sense of spirituality (perhaps recognised or unrecognised) pervades the Australian culture and peoples' lived experiences. This perspective finds some resonance in the proposition of Moberg (2008, p. 100), that 'all people are spiritual, whether they recognise it or not and whether they identify with a religion or not'. Moreover, as Peach (2003, p. 88) observes, whilst the literature 'provides limited understanding of Australian spirituality… there is a spiritual aspect to people's lives, including those of Indigenous

Australians'. Although this thesis is not an Indigenous focused study, it is important to recognise the heritage and the distinct comparison of the culture and spirit demonstrated in Aboriginal life and the opposing 'Rationality Time' which has been the bedrock of organisational development to the exclusion of the more imaginative and symbolic Dream Time, an inner-related concept.

An Australian-based study by Clifton, Llewellyn and Shakespeare's (2018) is a recent example of the association of spirituality and religion as they emerge in their study's data. The authors report, '[a]lthough Australia is an increasingly secular country, some participants identified the importance of religion and spirituality in their quest for the good life' (p. 1). This idea of the good life (well-being), and its central relationship with spirituality, is discussed later in this review. Remarking on the individual respondents' religious/spiritual connection, the authors' view is: 'religious and spiritual meanings and practices intersect one another, because many religious people also consider themselves to be spiritual, and spiritual practices often have their basis in religion and are learned and practiced in formal and informal communities' (Clifton et al., 2018, p. 1). Linking spirituality with individual resilience, their study's data reveal how the Australian participants comprehend and utilise 'religious and spiritual concepts and practices to navigate the challenges of life and come to flourish over the medium to long term' (2018, p. 1).

Professor emeritus and UNESCO Chair in Intercultural and Interreligious Relations at Monash University in Melbourne, Gary Bouma's (2006) book on the 'Australian Soul' is an examination of the shifts that he perceives have occurred and may transmit across the religious/spiritual Australian landscape. He paints a picture of an Australian 'post-modern secular world', in which 'religion and spirituality are being taken seriously in a distinctive Australian way' with tentative, curious searching, 'involving listening, attending, venturing with the whole person and being true to one's experience… being unsure about foreign categories or techniques, being hesitant in the presence of certainty' (Bouma, 2006, pp. 1-2).

Nguyen's (2016) article provides specificity that demonstrates the 'complicated' nature of contemporary Australian spirituality. Providing a young person's perspective of Australia's spirituality, he references Australian scholar, David Tacey whose work

outlines a multitude of aspects that shaped Australia's 'new spirituality'; a spirituality which arose from the nation's shifting social, political, economic paradigm including its technological and scientific advances. He is quoted as saying:

> Broadly, the areas that appear to be giving rise to a new spirituality in Australia include the experience of nature and landscape, the environmental emergency, Aboriginal reconciliation, the visual arts, popular life history and story-telling, biography, autobiography, public interest in Eastern religions, contemporary youth culture, progressives in the churches, the therapeutic and mental health professions, workplace relations, human resources and industry leadership, social analysis, the natural health movement and the re-enchantment of gardens and herbs, the popular men's movement, the spiritual women's movement, and a kind of generalized hunger for personal and cultural renewal (Nguyen, 2016, p. 18).

These accounts may appear eclectic and random, but they reveal how deep and broad the environmental and human influences are upon the continuing formation of the emerging sense of spirituality (though they may be unrecognised) within Australia. This sense of a new spirituality is not necessarily an isolated phenomenon, for according to de Souza (2012), across the Western world generally there has been a move away from religion based spirituality, with its conceptual and language constraints, into secular spheres where much of the extant literature 'identifies spirituality as a positive thing' (p. 291). Moreover, in contemporary Australia and beyond, there are many individuals who may not subscribe to the notion of an omnipotent and omniscient being, nor of a divine consciousness; nevertheless, within non-religious people lie spiritual qualities 'such as 'truth, justice, beauty, freedom, caring, joyfulness, mystery, awe, wonder, empathy and compassion' (de Souza, 2014, p. 45).

The question for this doctoral thesis was created on the premise that, by understanding the interplay of spirituality and organisational resilience, including human capital factors, there is potential to reveal a more sophisticated and complex organisational portrait than has previously been considered. Bounded within the Australian context,

for the purposes of this study, it is hoped that eliciting subjective perspectives from organisational members will deliver interpretive data revealing different, but equally valid, organisational realities or relationships between organisational spirituality and organisational resilience.

2.2.3 Australia's geographical isolation yet interconnected environment

Australia is a physically isolated country. For research purposes this may be considered a strength because it supports this study as a bounded one. Conversely, a perceived limitation, later described in the methodology (Chapter 3), is that the study's data may not be generalisable nor directly applicable to other countries and cultures.

Despite its geographical isolation, Australia's trade liberalisation and economic reforms have seen it develop from the era of the 1960s when its main two trading partners were Britain and the United States. Now it has a wider, global market, particularly with China, Japan and Korea. Australia continues to broker bilateral and regional trade agreements, whilst also pursuing trade liberalisation – unilaterally, bilaterally, and multilaterally – seeking to support economic growth, improved international economic collaboration and global risk reduction.
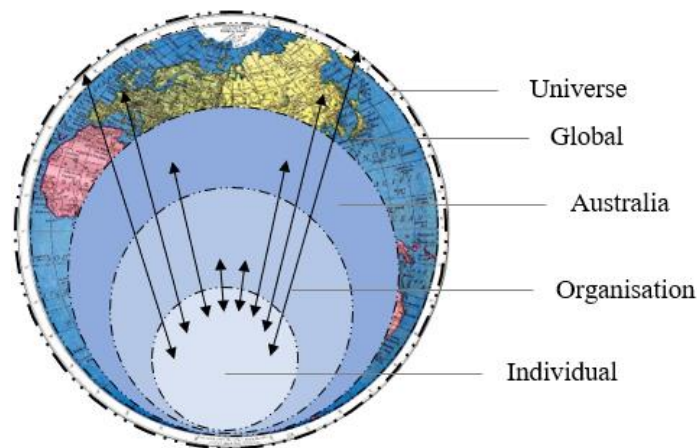
Figure 2.1 **Reciprocal relationships between the individual, the organisation, Australia, and the global environment**

For the purpose of this study, and depicted in Figure 2.1 above, Australia's organisational context is operationally defined as being an open systems model with interconnectedness intrinsic to its natural flow of energy and communication. It is an

environment in which the individual, the organisation and nation can feel both empowered and constrained.

2.3 Australia and Global Influences

Nearly two decades ago, celebrations across the globe ushered in a new world; a new century. At the time, there was considerable awareness that workforces were undergoing significant transformation: 'a fundamental change of business world values, a change of paradigms as radical as the Age of Information' (Harrington et al., 2001, p. 155).

Unprecedented influence from technology and the rise of the internet facilitated a global media, an interrelated financial system and global trade cycle. The powerfully influential global connection of human citizens via emerging forms of social media, accelerated the growing phenomena of globalisation. This naturally led to complex debates about the role of local communities, reframing the traditional global/local paradigm toward a 'local-global nexus', a narrative which sought to influence the practice and policies of global and local players (see Alger, 1990; Beck, 2000; Milne & Ateljevic, 2001; Rainnie & Grobbelaar, 2005; Robertson, 1990).

These issues were particularly relevant to Australia given that Australia's political and economic future was (and continues to be) intrinsically linked to the world system. As a global trading nation, it is not insulated from the long-term trends of the world's economy (Bramble, 2004), nor from global disasters.

2.3.1 The influence of global activity upon Australia's local environment

An Australian-focused case study, conducted by three Australian colleagues (Pick, Dayaram, & Butler, 2010), demonstrates the problematic nature of typically unmediated conditions facing the nation's regional communities as they seek to engage and wrestle with the unrestrained and unpredictable nature of global forces. The authors chose, for the purpose of their study, the Western Australian Pilbara region; a vast, dry, and sparsely populated area of land, known for its abundant natural resources.

Their case study examines *spacialities*, a term which describes the idea that just as regions are physical locations, they are also 'social, cultural and political creations' (Pick et al., 2010, p. 101), represented in both a material and felt (or imagined) manner. Referencing Beck (2000) they utilise the schema of a 'global-local nexus', a yin-and-yang role that localisation plays in the multi-directional and multi-dimensional nature of globalisation. Practically, mining operations in the Pilbara region are conducted by global, not local, companies. This frequently leads to 'them-us' thinking around exploitation (land, infrastructure, policy, staff) and is evidenced in tensions between all stakeholders (namely the region's local and broader community, resource companies, state and federal governments). Typical of a 'them/us' dynamic, and displaying associated feelings of resentment and injustice, is this local participant's comments:

> In that state agreement act, remembering too, that back then there weren't any local government authorities because no towns existed, there was nothing here, so there were no local government, and in the state agreement act, the state government put the clause… [t]hat meant that, basically, they [mining companies] would never have to pay rates (Pick et al., 2010, p. 103).

These remarks demonstrate how the lack of an integrative and mediated approach in such a scenario exacerbates a perceived sense of powerlessness and palpable frustration felt by disenfranchised local players. Australia operates within an open-systems model. Consequently, the nation (including its organisations and individual citizens) has capacity to realise not only substantial economic benefits, but it also experiences predictable (and sometimes unpredictable) consequences arising from the vulnerabilities of the system, one such example being the 2008 Global Financial Crisis (GFC).

2.3.2 The GFC – an example of global activity upon Australia's local environment

During the GFC in 2008, the world experienced an event ranked by Henry (2010, p. 2) as 'the most fundamental dislocation in global markets in our lifetimes', and by McDonald and Morling (2011, p. 2) as 'the deepest recession in the world economy since World War II'. Addressing the contributing factors and costly fallout of the GFC,

the RBA's Assistant Governor for Financial Markets said, 'I would attribute a very large role in the financial crisis to a wholesale failure of risk assessment and risk management' (Debelle, 2009, para 4).

Australia had previously enjoyed a time of buoyant growth and prosperity (see Perlich, 2009). Yet, during this time came a forewarning for Australia from a political science, academic and social activist standpoint, regarding possible future global risks, the scale of which, could significantly impact its pattern of continued economic growth:

> …there are also some significant medium-term factors that could trigger a sudden halt to world economic growth. The most obvious trigger would be a melt-down in the US financial system given the country's huge twin deficits in budgets and international trade, the large overhang of household debt, and an overextended stock market… (Bramble, 2004, p. 14).

Post GFC, despite a slowing of the Australian economy, evidenced by a significant reduction in exports and trade, a reduction of equity prices and a fall in the exchange rate, there was also a counterpoint of cushioning and resilience that saw Australia outperform other economies across most applicable indicators (Henry, 2010; McDonald & Morling, 2011). In its aftermath, Dr Ken Henry (2010) the Secretary to the Treasury, refocused priority on Australia's material interests and declared that the well-being of the Australian community was secured by having a safe and efficient financial system.

2.4 A Contemporary Capitalist and Materialist Economic Context

2.4.1 Adam Smith and capitalism – an historical overview

Adam Smith (1723-1790), an economist, philosopher and figure of the Enlightenment is generally considered to be the father of capitalism and the father of economics. In today's prosperous, materialist and commercialised culture, colloquially understood as the 'rat race', many people strive for elusive material fulfilment but may ultimately discover that 'money can't buy happiness' (Rasmussen, 2006, p. 309). Within a capitalistic environment, lies an apparent dilemma which the work of Adam Smith (2001/1776) recognises. In his magnus opus, *The Wealth of Nations*, he describes how

people love to spend money with a 'passion for the present enjoyment' but in doing so, find the strength of that passion 'very difficult to be restrained' (p. 453). Inherent in that activity, he says, is the human yearning for greater fulfilment through improvement and achievement:

> …the desire of bettering our condition... comes with us from the womb, and never leaves us till we go into the grave. In the whole interval which separates these two moments, there is scarce perhaps a single instant in which any man is so perfectly and completely satisfied with his situation, as to be without any wish of alteration or improvement, of any kind (Smith, 2001/1776, p. 453).

Valuing what he perceives as an innate human inclination for advancement, Smith 'maintains that the most important measure of a society is the degree to which it promotes people's happiness, not the standard of living it provides' (Rasmussen, 2006, p. 309). Smith's appreciation of human behaviour informed his understanding of economics as did his high regard for history:

> '[w]hat Smith draws on above all for evidence in economics, and what can unite all these different ways of studying human beings, is history, and Smith is an excellent model for how the social sciences could properly be called, as once they were, the 'historical sciences' (Fleischacker, 2004, p. 259).

To contextualise capitalism more effectively for this study warrants review of Smith's intent. Smith's treatise on the political economy (capitalism), sets out a way of economic thinking which seeks to deliver benefit both to the individual and to the nation, the joy of which is encapsulated in his famous declaration, '[t]he great affair, we always find, is to get money' (Smith, 2001/1776, p. 558). Unpacking this 'love affair' provides some practical insight into his capitalist intent: '[i]t is not for its own sake that men desire money, but for the sake of what they can purchase with it' (p. 571). Smith proposes that in and of itself, money holds only potential value, its true value being realised in its transaction, that is, in the goods it purchases.

It is Smith's (2001/1776) contention that people achieve personal benefit by pursuing capital via the most profitable available employment, and that those benefits go beyond

the individual. He observes that individuals who engage in their own (self-interested) capital agenda are 'led by an invisible hand' (p. 593) which 'necessarily leads [them] to prefer that employment which is most advantageous to the society' (p. 590).

Smith's work is not without criticism. On the one hand censured for over emphasising individual self-interest, on the other, it is claimed that such an interpretation is misguided (Fleischacker, 2004). While some contend his science of economics is value-free and his thinking double-minded, others argue otherwise (see Weldin-Frisch, 2018): that Smith promotes impartiality, upholds the view of the collective good and advocates that all economic exchange be bound by justice (Fleischacker, 2004).

Embracing the complexity within Smith's writing, as Chomsky (1996) does, helps to provide more nuanced comprehension. Chomsky's discussion of Smith's opus demonstrates the importance of bringing together seemingly disparate features of Smith's thinking, for example, concerning Smith's handling of the topic of division of labour. Chomsky notes that on the one hand Smith does extoll division of labour for its capacity regarding specialisation and efficiency, but that he later candidly and compassionately exposes its serious flaws and human impacts. Illustrating this latter point, Smith describes how a specialised worker who, over successive years of performing repetitive, mundane tasks, gradually shuts down, intellectually and socially, and consequently 'becomes as stupid and ignorant as it is possible for a human creature to become… [incapable] of conceiving any generous, noble, or tender sentiment, and consequently of forming' (Smith, 2001/1776, pp. 1040-1041).

Smith's (2001/1776) frank and multifaceted ideas are designed for the social collective, to 'enrich both the people and the sovereign' (p. 557). Two systems are depicted within his political economy: commerce and agriculture. They are complemented by two clear objectives:

> …first, to provide a plentiful revenue or subsistence for the people, or more properly to enable them to provide such a revenue or subsistence for themselves; and secondly, to supply the state or commonwealth with a revenue sufficient for the public services (p. 557).

According to Rasmussen (2006), Smith understands that it is humanity's innate appetite to improve its condition which acts as a key driver of economic progress for a commercial society. However, he suggests that Smith is equally cognisant that such desire for improvement can behave much like a double-edged sword. Although material appetite brings material benefit, the ensuing hamster-wheel effect disturbs 'people's tranquility', a disruption which Smith believes to be necessary and integral for 'true happiness' (Rasmussen, 2006, p. 309).

Close to two hundred and fifty years since penning his *Wealth of Nations*, one might wonder whether capitalism has delivered the happiness and fulfilment Smith sought. It is Weldin-Frisch's (2018, p. 1) conviction that Smith 'would not recognize modern capitalism as a derivative of his corpus, nor would he recognize himself as the "father" of modern capitalism in its current form'. Instead, he suggests an economic system of which Adam Smith might approve: 'one that advocates for a capitalism grounded on a firm moral foundation' (p. 1).

2.4.2 The organisation and its materialist and capitalist context

According to Zohar and Marshall (2005, p. 3), capitalism 'is about money and material wealth' and its companion term, capital, describes 'the amount of money or material goods that we possess'. Materialism is typically understood to mean the perception of that wealth and 'the value placed on the acquisition of material objects' (Burroughs & Rindfleisch, 2002, p. 348). In practice, writes Sheldrake (2013, p. 212), materialism is revealed to be 'a way of life devoted entirely to material interests, a preoccupation with wealth, possessions, and luxury'. Essentially, materialism describes an attachment that a consumer (individual or culture) exhibits to material objects, such that 'possessions assume a central place in a person's life and are believed to provide the greatest satisfaction and dissatisfaction' (Belk, 1984, p. 291). According to Inglehart (1997), materialists are those who have an intrinsic sense of a self-oriented significance, who focus primarily on material things for their physical, psychological or economic security and satisfaction.

Dittmar, Bond, Hurst and Kasser (2014) incorporate an extrinsic theoretical dimension in their definition of materialism which seems to convey a sense of targeted aspiration for the gaining of external approval and power. They define materialism as 'individual

differences in people's long-term endorsement of values, goals, and associated beliefs that center on the importance of acquiring money and possessions that convey status' (p. 880).

An argument which Karl Marx (1967/1867) promotes regarding the necessity of a materialist mindset for commodity consumption, contends their mutuality: without consumption, production closes down (see Kasser, Ryan, Couchman, & Sheldon, 2004). An abundance of macro-economic research exists indicating positive association between commodity consumption and economic growth (see Britton, 2010; Bunker & Ciccantell, 2003). Organisations may therefore choose to establish their fiduciary duty as a preeminent goal, and to drive profit maximisation by improving and increasing productivity and efficiency (Dyck & Schroeder, 2005). Giving emphasis to this is a conviction espoused in Western institutions, that materialism is 'a desirable value to which we should aspire and by which we should assess individuals' (Deckop, Jurkiewicz, & Giacalone, 2010, p. 1008).

Beyond the organisational taxonomy, pursuit of a materialist agenda has become entrenched as a preeminent social objective. Its penetration and diffusion into social spaces arose largely because of the appeal of its accompanying success-narrative. Its storyline not only conveys an aspirational notion of prestige, of improved social regard and standing, but also serves as a clear indicator (via the conferring of social promotion) of human progress and status (Diener & Seligman, 2004). The power of materialism's enticement may find explanation in Deckop et al.'s (2010) description of the role of classical motivation theory which 'places the opportunity to attain material rewards as a central antecedent of motivation' (p. 1022). For some people, materialism's individualistic focus and tangible rewards are indisputable and demonstrably facilitate progress toward fulfilment of the materialist dream. As the centerpiece of a corporate capitalist culture, materialism's organisationally-mediated incentives and benefits are crucial elements by which employees can witness and aspire to success and by which organisations maintain power and control (Deckop et al., 2010).

Deckop and colleagues (2010) describe how leveraging materialism within the organisational culture has potential to bring direct employee benefit (via rank and

financial reward) through an agenda duly supported by human resource activities (e.g. by way of performance appraisals or training and development). Organisations that ostensibly promote worker prosperity tend also to elicit employee loyalty and employee behaviours which are consistently materialism oriented. The authors explain that these types of employer and employee actions function as feedback loops within organisational systems, perpetuating materialist worldviews and values; promoting employees' success whilst monitoring or adjusting those whose worldview, values or behaviours stray from, or appear inconsistent with, the organisation's central materialist value and goal. To this end, Deckop et al. (2010) explain: 'materialism may be inexorably intertwined with corporate culture and reward systems under the assumption that materialism is a value that is positively associated with employee productivity' (p. 1010).

Mindful of the benefits, capitalist societies around the world, including Australia, embrace materialism as a centrepiece, such that it has become a well-established hegemonic paradigm and discourse. Yet, from an overarching perspective the sentiments of Schwartz (2007) show that materialism is more complex and its effects are more nuanced than is generally recognised.

Corporate capitalism is not psychologically inert. It does not simply take people as they are and cater to their varied goals and desires. It promotes some goals and desires and minimises others. It encourages values like 'materialism, individualism, and competition that compete with and crowd out other values that may better serve both societies and individuals' (Schwartz, 2007, p. 48).

Prosperity, no matter the intensity of its appeal, can only be truly measured when viewed in the light of a greater body of literature. For example, free trade via financial deregulation supports a materialist agenda by allowing greater opportunity for trade and wealth creation because the flow of capital has less regulatory, geographical, and political constraints. Rather than remain confined to a purely domestic economy (see Beder, 2008), Australia chose to become part of an international financially deregulated market. Its initial move toward free trade had enormous appeal because its policies were assumed to be foundational upon upholding the interests of its people and the growth of the nation. Consequentially however, requirements established for

a free trade environment require compliance with and satisfaction of international financiers. This necessarily means that the intent (and principles) of the nation's policy-making is primarily directed 'not toward serving the interests of the people but toward serving the interests of the spectators, which represents an *inversion of democracy*' (Beder, 2008, p. 9).

2.4.3 Postmaterialism

During the 1970s, amid an emerging context of unprecedented economic security amongst Western countries, Inglehart (1977) observed a shift of values toward a post-materialist direction. Unlike materialist thinkers, post-materialists, according to authors Held, Müller, Deutsch, Grzechnik and Welzel (2009, p. 57), appear to 'strive for self-actualization, stress the aesthetic and the intellectual and cherish belonging and esteem'. The authors argue that post-material goals arise in societies that have reached a certain level of prevailing affluence, such that material goals are readily available and achievable. Reminiscent of Maslow's (1954) hierarchy of needs, they suggest that once a society offers and largely meets peoples' essential needs, individual choices shift from necessary-for-survival to aspirational. In this sense, Inglehart (1977) explains that post-material concerns arise only once fundamental or essential economic security goals have been met, freeing individuals to redirect their energy and focus to issues of 'quality of life'.

Specifically, Inglehart (1977) details two shifts of values, each strengthening the other (see Figure 2.2). The first he describes as the waning of institutional confidence, evidenced in a 'decline in the legitimacy of hierarchical authority' (p. 4), including patriotism and religion. The second profound shift pertains to political expression, evidenced by 'a shift in the balance of political skills between the elites and the masses' (p.4) in what he calls '"elite-challenging" as opposed to "elite-directed" activities' (p. 3).

The characteristics of an evolving postmodern direction were observed by Inglehart (1997) to include a 'move away from the emphasis on economic efficiency, bureaucratic authority, and a scientific rationality… toward a more human society with more room for individual autonomy, diversity and self-expression' (p. 12).

System-level Changes   Individual-level Changes   System-level Consequences

Values:

Economic and technological development

A population's sustenance needs are progressively met

Emphasis is increasingly upon needs: belonging, esteem, self-realisation

Shift in prevailing political sentiments – 'lifestyle' issues promoted

Particular cohort's lived experiences

Gone is the "total" war of previous generation

Shift in the social base of political conflict; weakening of the social class conflict

Skills:

Education levels improve

Increasing proportion of population educated and skilled to interact with, and contribute to, national political discussions and debate

Shift in public support for traditional national institutions; weakening of nation-state sentiments; rise of super-nationalism

Mass communications expansion

Mass media's influence; People's increased geographic mobility

Shift in public's political participation: rise in the elite-challenging, issue-focussed groups

Figure 2.2 **Adaption of Inglehart's (1977, p. 5) overview of the 'Process of Change'**

Until this point, organisational writing had been entrenched in a worldview of bureaucratic control of human-behaviour which had avoided discussions of human nature and the expression of human emotions (see Dutton, Worline, Frost, & Lilius, 2006; Fineman, 1993, 2000; Rafaeli & Worline, 2001). There existed a containment between rationality and emotionality which Gibson (1997) describes as a compartmentalised duality:

> From the earliest theorizing organizations were the metaphorical mind of a mind/body duality: they were conceived as cognitive-rational entities which could structure events, people, and situations so that individuals' irrational emotions would not infringe on goal-directed decision making (p. 216).

Within rationality's constraints, its hierarchical and authoritarian structures, Leavitt (2007) views large organisations in particular as 'unhealthy places for us humans, as flawed, erosive, imprisoning' (p. 253). Moreover, it is evident that for many years, employee 'creativity and self-conception were ignored' (Ezzy, 1997, p. 429). Notwithstanding this, in the second part of the century, a chief assignment for

organisations became what Rose (1989, p. 2) terms, 'the management of subjectivity' which saw the earlier repression of people's emotional life begin to lift and emotions to find acknowledgement within the organisational framework.

Fineman (1993) lays out a proposition that human emotions are actually woven into every domain and layer of organisational life.

> As emotional arenas, organizations bond and divide their members. Workday frustrations and passions… are deeply woven into the way roles are enacted and learned, power is exercised, trust is held, commitment is formed and decisions made. Emotions are not simply excisable from these, and many other organizational processes; they both characterize and inform them (p. 10).

During this period of time, there emerges in the literature, an increased awareness and acknowledgment that the traditional, reductionist and scientific worldview, which had governed Western culture and organisational management since the 17th century, was being transformed (Ashar & Lane-Maher, 2004). An example of this is an examination of the relationship between an organisation's social and financial performance conducted by Margolis and Walsh (2001). They focus attention on an association between an organisation's 'concern for humanity and its concern for the 'bottom line' by asking, 'can a firm effectively attend to both people and profits as it conducts business?' (Margolis & Walsh, 2001, p. 1).

It seems there was an inevitability regarding the move away from scientific rationality toward a more human interface as Rafaeli and Worline's (2001, p. 97) affirm, because 'such tight control could not hold emotions at bay'. In the article, the authors deviate from traditional mechanistic vocabulary and instead utilise language conveying the naturalness of human emotions, presence, and interaction in the workplace. They write, '[e]motional lives are not independent of the context in which they occur, and one of the most powerful emotional contexts people participate in is the organizational work context' (p. 96). Other organisational authors in postmaterialist literature interested in the human aspects of workplaces, emphasise its various human and emotional elements including nourishment of employees' spirits via care, compassion, and interconnection with others (see Deckop et al., 2010; Kanov et al., 2004).

2.5 Organisational Spirituality

2.5.1 Organisational spirituality – an introduction

'Organizational spirituality (also referred to as 'workplace spirituality') has become a new theme appealing to social scientists with its potential of activating a new mysterious resource in organizational members' (Woźniak, 2012, p. 31). 'Spirituality at work is not a fringe idea' (Petchsawang & Duchon, 2012, p. 189); but has, for some time, been an area of growing interest (Giacalone & Jurkiewicz, 2003). Over the last thirty years or so, spirituality has emerged in its own right into the area of management theory and practice (see Benefiel, 2003a; Benefiel, Fry, & Geigle, 2014; Kernochan, McCormick, & White, 2007; Vasconcelos, 2018b); but despite its advent, 'little attention has been paid to study spirituality on the organizational level' (Vasconcelos, 2018a, p. 915).

Within the prevailing materialist and capitalist organisational environment, financial and economic goals and measures have dominated business enterprise and this literature review has shown the consequential challenges occurring at an organisational level to nurture a spiritual character or dimension. At an individual management capacity, resistance may be evident due market pressures and board directives insistence 'to make business decisions solely on the basis of profit' (Cavanagh, Hanson, Hanson, & Hinojoso, 2004, p. 121).

The role of spirituality in the organisation is considered a vital area for theoretical development (de Klerk, 2005), however challenges exist for its empirical research (Pawar, 2014), primarily because as a construct it is considered to be 'full of obscurity and imprecision' (Gotsis & Kortezi, 2008, p. 575). Notwithstanding the obstacles, there is, according to Pawar (2014), a tripartite need for 'conducting empirical studies, building on the existing research, and linking spirituality to organizational topics in general and leadership in particular' (p. 439).

In response to Pawar's (2014) explicit call for research, this study presents as an empirical one. It builds on existing research and it makes an investigatory link between organisational spirituality and organisational resilience. From the literature reviewed before and after this section, and prior to commencing data collection, the following

qualities contributing to organisational spirituality were produced. From these, an operational definition of organisational spirituality for this study is tentatively framed, as included below.

> **Organisational spirituality:** An organisation's cultural practice which recognises, values and attends to the nourishment of employees' inner life and sense of spiritual well-being, through provision of meaningful work, care and compassion and interconnection with others (see Ashmos & Duchon, 2000; Dhiman & Marques, 2011; Giacalone & Jurkiewicz, 2003; Harrington, Preziosi, & Gooden, 2001; Hesketh, Ivy, & Smith, 2014; Korac-Kakabadse, Kouzmin, & Kakabadse, 2002; Mitroff & Denton, 1999a; Neal & Harpham, 2016; Pawar, 2016; Pawar, 2017; Rayment & Smith, 2013).

What follows in this initial literature review is a presentation of the topic along with a recognition that the human spirit as well as its rational capability are potentially important elements in organisational resilience.

2.5.2 Organisational spirituality – construct development

It is reasonable to suggest that with the lack of consensus regarding the *spirituality* construct and the copious efforts to determine its theoretical definition, an issue which Australian researchers Issa and Pick (2010a) describe, to construct a definition for *organisational spirituality* is an even more problematic endeavour.

An initial appraisal of the organisational literature, exposes that at a conceptual level, there is apparent interchangeability of the *organisational spirituality* construct (e.g. Brown, 2003; Pawar, 2017; Poole, 2009), with other commonly used terms, such as: *workplace spirituality* (e.g. Belwalkar, 2018; Dhiman & Marques, 2011; Garg, 2017; Pawar, 2016); *spirituality in the workplace* (e.g. Altaf & Awan, 2011; Liu & Robertson, 2011; Loo, 2017); *spirituality at work (SAW or SW)* (e.g. Ashmos & Duchon, 2000; Tourish & Tourish, 2010); *corporate spirituality* (e.g. Majeed, Mustamil, & Nazri, 2018); *spiritually-based organisation (SBO)* (e.g. Vasconcelos, 2015); *employee spirituality in the workplace* (e.g. Lewis & Geroy, 2000); *spirituality*

and religion in the workplace (SRW) (e.g. Benefiel et al., 2014; Lund Dean, 2004; Mitroff & Denton, 1999a).

According to Ashmos and Duchon (2000), spirituality, while still a young and developing idea within contemporary organisations, is an ancient idea within human experience. They explain, 'the great religious traditions at some level encourage the contemplative life, in which the search of meaning and purpose is primary and the goal of living in harmony with others is fundamental' (2000, p. 135), and it seems non-Western cultures are more adept than their Western counterparts at living this out; at 'integrating personal life, work, leisure, prayer, religion, and other aspects of one's life' (Cavanagh, 1999, p. 189).

Perhaps reflecting the diversity of humanity, organisational spirituality seems to mean different things to different people, including, but not limited to a search for meaning and purpose; identification with a God or omniscient being giving validity to the importance of feelings and ones' inner world; a knowing; an awareness of an energy field; or consciousness. These ideas are consistent with those described by Conger (1994), who considers that 'spirituality is very much of this world… grounded in living feelings' and also with Roof (1993, p. 63) who proposes, '[i]n its truest sense, spirituality gives expression to the being that is in us; it has to do with feelings, with the power that comes from within, with knowing our deepest selves and what is sacred to us…'.

While organisational spirituality might be considered suggestive of a spiritually-aware organisation, some argue that it ought be distinguished from a religious one (Sprung, Sliter, & Jex, 2012). However, it can also be argued that theorising two separate constructs (spirituality and religiousness) is a precarious route, one which might lead to marginalisation of religiousness as pertaining solely to the study of 'narrow' institutionalised faith (Zinnbauer et al., 1997, p. 563).

It is suggested by numerous authors that spirituality within the workplace intentionally gives attention and time to human-orientated activities (e.g., compassion, personal development, meaning and purpose) (see Aldiabat & Le Navenec, 2011; Dale, 1991; Gull & Doh, 2004; Neck & Milliman, 1994; Petchsawang & Duchon, 2012). Organisational spirituality seems to function through interconnectivity and mutuality

(Marques, 2010), that is, through a sense of connectedness with one's workplace colleagues and the community (Ashmos & Duchon, 2000), and even beyond that to the environment and ultimately the universe (Corner, 2008). Moreover, others describe how team-centric spiritual practices (e.g. visioning, contemplation, meditation) are becoming more common and 'desirable' within organisations (Korac-Kakabadse et al., 2002, p. 171). While tensions can exist between the private and public enacting of spirituality (Zaidman & Goldstein-Gidoni, 2011), increasingly there seems less suppression of spiritual expression (Lewis & Geroy, 2000).

With the increasing work demands and the decline of social connection and cohesion (e.g. via extended families, neighbourhoods, churches), many people experience the workplace as their primary source of community which provides them regular physical or virtual connection (Ashmos & Duchon, 2000, p. 134). Some suggest that 'because work is a central part of one's existence, much of the spiritual odyssey occurs within the context of the workplace' (Korac-Kakabadse et al., 2002, p. 170). In other words, one's work can be likened to a spiritual pilgrimage, and the workplace to a threshing floor, where in the rigours of day-to-day endeavours and interactions, the authenticity of one's (recognised or unrecognised) spirituality can evolve. For as Neck and Milliman (1994) state in reviewing the work of others, '[a]lthough not everyone experiences spirituality, all individuals are seen as having the potential to be spiritual, which includes an inner wisdom, authority, and compassion' (Neck & Milliman, 1994, p. 9).

And as the literature reveals, central to the spirituality construct is the meaning derived from one's work – it is not only something which employees value and pursue (Hawley, 1993), but in the process of daily work, they can profoundly experience a sense of divine presence, of transcendence or the spiritual (Holland, 1989). But because of an abundance of attempts at describing and characterising organisational spirituality, defining it as a construct continues to be challenging, simply because of 'the near infinite ways in which it has been conceptualized' (Long & Mills, 2010, p. 326). And at this stage in its theoretical development, and for this study, it is cognisant to listen to the observations of Professor Ian Mitroff, a spirituality and religion in work (SRW) researcher. In an interview with Kathy Lund Dean (2004) he gave several highly pertinent remarks to assist in progressing the research forward, including:

- invariably the language used in researching the field 'does not match the phenomena we study' (p. 12);
- 'an obsession with finding a single correct, overarching definition of workplace spirituality does not respect the myriad traditions and belief systems embedded in our research arena' (p. 13);
- it is essential to 'familiarize ourselves with other, related literatures such as psychology, philosophy, theology, anthropology and ethics [because] these traditions can inform our thinking and conceptualizing about SRW research' (p. 13);
- that the 'unique research constructs in SRW are best examined with an integration of emotion and cognition' (p. 13).

2.5.3 Employee engagement and organisational spirituality

A quarter of a century ago, Neck and Milliman (1994) made an unequivocal statement linking individual and organisational benefits to spirituality in the workplace. 'The goal of spirituality is typically to reach a highly evolved personal state or attainment of one's highest potential, which in turn can lead to greater employee creativity, motivation, and organizational commitment' (p. 14). However, the era of both imagining and orienting our language around the notion of the organisation as a machine has, at least in part, hijacked the business agenda in its pursuit of its competitive edge within what is commonly described as the free market (Ciancutti & Steding, 2000). According to Australian researcher and author, Sharon Beder (2008, p. 10), the free markets are 'becoming the new organising principle for the global order', yet in the process, she believes that governments, rather than protecting people from 'the excesses of free enterprise', are now more concerned with protecting 'business activities against the excesses of democratic regulation. More specifically she explains:

> Corporate values emphasise mass conformity, subordination to authority, obedience and loyalty. Ironically, these values, which undermine individuality and freedom of expression, have been encouraged in the name of individuality and freedom. The market values of competition, salesmanship and deception have replaced the

democratic ideals of truth and justice. Economic relationships have replaced social relationships (Beder, 2008, p. 12).

Beder's conclusion is that the salient principles of the nation state have been eroded and altered and one can surmise from her comments that, in a machine-like environment, social interaction is weakened, levels of employee engagement remain minimal, and overall, the value of human contribution is considered utilitarian. In this vein, the humans within organisations are typically organised, and 'limits are set on the freedom of their individual members' (Leavitt, 2007, p. 253).

Poole (2009), in her examination of employee engagement, cites several studies which indicate typical workplace engagement levels to be around 20%. A summary of her observation at the time is that, whilst it is not empirically proven that organisational spirituality positively contributes to the bottom-line, it may be invaluable in lifting employee engagement. Poole posits that any organisation 'able to lift these levels by even a percentage point will release additional resource and capacity from their human assets… and provide competitive advantage' (p. 587).

Research shows that fostering of spirituality is fruitful, evidenced in higher levels of employee engagement and organisational effectiveness and efficiency benefits (Dhiman & Marques, 2011; Giacalone & Jurkiewicz, 2003). Spirituality is said to improve organisational performance (Krishnakumar & Neck, 2002) and promote elements such as creativity, commitment, honesty, personal fulfilment and strengthening job satisfaction (Neck & Milliman, 1994).

However, for the organisation to manifest spirituality's potential benefits, it is suggested that management and leadership –

> address attendant challenges and opportunities by learning to understand the relationship between an individual's spiritual quest and the organizational environment. This can produce a previously unrealized synergistic relationship in which management's support of the individual's spiritual quest for meaning and purpose benefits both the employee and the organization (Korac-Kakabadse et al., 2002, p. 171).

2.5.4 Organisational spirituality – nourishing employees' spirits

As mentioned earlier, the notion of well-being and happiness was not part of an organisation's lexicon. Yet it can be argued that the human spirit embodies, as well as rational and mechanistic elements, those of self and others' well-being and happiness. These two constructs are presented as a backdrop to the somewhat elusive nature of the human spirit.

Studies into organisational spirituality continue to command interest. A common thread in them is that spirituality is important in organisations and it is often a taken for granted element by organisational members. At a formal, organisational human resource level, this assumption generally remains somewhat stifled. Management policies are typically threadbare in their consideration of the organisational environment fostering employee's spiritual development (Korac-Kakabadse et al., 2002).

It appears, from a comprehensive outcomes-based review of the literature conducted by Vasconcelos (2018b, p. 789), that people are increasingly aware and cognisant of the spiritual being 'strongly intertwined with their work life' (see Dhiman & Marques, 2011; Marques et al., 2011; Vasconcelos, 2013). And these sentiments are only strengthened by Autry's (1994, p. 117) remarks, that '[w]ork can provide the opportunity for spiritual and personal, as well as financial, growth. If it doesn't, we are wasting far too much of our lives on it' (p. 117). According to Ashmos and Duchon (2000), spirituality at work 'is about employees who understand themselves as spiritual beings whose souls need nourishment at work' (p. 135).

Resonating with the sentiments of Dhiman and Marques (2011) who posit that increased employee commitment and engagement can occur when organisations 'nourish their employees' spirits' and 'pay attention to holistic human flourishing' (p. 818), Petchsawang and Duchon (2012, p. 189) argue that workplaces can be transformed when they 'open themselves to the cultivation of their own employees' spirituality' which in practice means attending to employees as 'whole human beings': physically, mentally, emotionally and spiritually. Marques et al. (2011) similarly assert that 'it is widely acknowledged that workplaces that nourish their employees' spirits gain increased commitment and that attention paid to holistic human flourishing in the

workplace creates increased engagement and potential for greater performance' (p. 70) (see also Giacalone & Jurkiewicz, 2003). A number of writers, including the ones below, point to a competitive advantage residing within the human at work, that in all his/her complexity and creativity, exists an under-recognised, spiritual resource.

> New business thinking looks for competitive advantage in the realm of the human spirit. As we step into this territory, we begin to deal in meaning, trust, inspiration, depth, paradox, transcendence, and connection – as well as with their dark-side counterparts: doubt, fear, conflict, isolation, and just plain feeling stuck. The search for competitive advantage is shifting from the exterior to the interior, and departing radically from the metaphor of organization-as-machine. It is looking into the far more spacious realm of the collective team mind for a new kind of resource (Ciancutti & Steding, 2000, para 8).

Given such positive organisational outcomes and competitive advantages which may be derived from greater attention being paid to nurturing the human spirit and to employee flourishing within organisations, Poole (2009) suggests that it must then be 'safe to assume that the development and/or expression of a person's entire being – mind, body and spirit – is self-evidently good' (p. 587). Whilst the fuelling of greater engagement and performance has immense appeal for both employees and the organisation itself, is there a risk in viewing the human spirit as a potential resource? Certainly, Petchsawang and Duchon (2012, p. 189) caution that '[l]ifting up the whole person in the workplace should not be seen entirely as an altruistic act'. As organisational spirituality finds greater legitimacy within the literature, Lund Dean (2004) reports –

> …the risk is real that, by forcing research conceptualizations such as "soul", "God" and "love" into accepted methodologically positivist variables, we lose the very special and intensely personal nature of our work. And, we risk turning spiritual life at work into yet another faddish variable that may be manipulated for organizational gain (p. 11).

2.5.5 Well-being

2.5.5.1 Well-being and happiness

Thoughts of human progress, according to Eckersley (2000, p. 267), 'are closely linked to notions of happiness'. Happiness is a term laden in ambiguity and is often used interchangeably with phrases such as well-being and subjective well-being (Henricksen & Stephens, 2013). Many writers address in detail the human aspiration for the 'good life' (e.g. Clifton et al., 2018; Huta & Waterman, 2014), a notion closely aligned with that of happiness and well-being. The pursuit of happiness (well-being), and its place 'in the Good Life has been a central concern for thinkers from Aristotle to the present day' (Kashdan, Biswas-Diener, & King, 2008, p. 219).

Eckersley (2000) explains that 'throughout the Western world, progress is equated with one's perceptions of a better life, and that ideas of improvement and progress 'centre around economic growth' (p. 288). Progress can take many forms, for example: better health and education, greater equality and freedom, more choice and opportunity, less conflict and suffering, However, progress in the modern era is principally defined in material terms – a rising standard of living – and measured as growth in per capita Gross National Product (GNP) or Gross Domestic Product (GDP) (Eckersley, 2000, p. 267).

The constitution of the World Health Organization (WHO, 2006, p. 1) provides principles fundamental to the 'happiness, harmonious relations and security of all people', one of which is outlined thus: 'The enjoyment of the highest attainable standard of health is one of the fundamental rights of every human being without distinction of race, religion, political belief, economic or social condition' (p. 1). The elevation of well-being's profile beyond that of the individual per se, reconceptualises and positions 'health as a positive attribute' (Fleuret & Atkinson, 2007, p. 106). Well-being takes centre stage in human relationships and interactions: it 'is the focus not only of everyday interpersonal inquiries (e.g. "How are you?") but also of intense scientific scrutiny' (Ryan & Deci, 2001, p. 142).

A literature review by Huta and Waterman (2014) reveals that the plethora of well-being definitions can be grouped into four separate categories, under two classifications. According to Huta (2017, p. 14), the first classification, 'pursuits or

ways of living' consists of two categories: orientation (what a person seeks) and behaviours (actions); while the second classification, 'well-being outcomes' are related to the categories of experiences (feelings and meaning) and functioning ('how well a person is doing in life' regarding their 'healthy long term functioning). Above these four categories sit the pair of classifications: the 'two higher-order umbrellas – hedonia and eudaimonia' (Huta, 2017, p. 15).

2.5.5.2 Hedonia and eudaimonia – an introduction

Both hedonia, which is described by Huta and Waterman (2014, p. 1425) as 'pleasure, enjoyment, comfort, absence of distress' and eudaimonia, depicted as 'growth, meaning, authenticity, excellence', are reported by the authors to be ascribed centrality by researchers within the study of well-being such that interest in both continues to expand.

Despite well-being garnering widespread attention across the globe and from varying disciplines, research efforts to empirically compare findings have been impeded by gross definitional and measurable inconsistencies (Pollard & Lee, 2003). The multiplicity of views, along with a variety of well-being dimensions, cause many researchers to consider well-being as: complex and multifaceted (Dodge, Daly, Huyton, & Sanders, 2012; Ryan & Huta, 2009); 'controversial' (Ryan & Deci, 2001, p. 142); lacking 'a coherent conceptual framework' (Fleuret & Atkinson, 2007, p. 108); having a 'confusing and contradictory research base' (Pollard & Lee, 2003, p. 2); and eluding empirical definition and measurement (Dodge et al., 2012; Pollard & Lee, 2003).

In response to the complexities presently challenging researchers, Dodge and colleagues (2012) advise that an appreciation of the 'historical background to the study of wellbeing is necessary to the definition of wellbeing' (p. 223). Addressing its historic backdrop, Waterman (2007) recounts that over time, philosophers have proposed many and varied well-being viewpoints, arguing that its constituent elements and aspects of human functioning may be considered a component of them.

2.5.5.3 Hedonia and eudaimonia – a review

From two 'competing philosophical perspectives regarding the nature of a "good life"' (Waterman, 2007, p. 612), arose two primary approaches to happiness and well-being: hedonia and eudaimonia (see Huta & Waterman, 2014; Kahneman, Diener, & Schwarz, 1999; Reinecke & Oliver, 2017; Ryan & Deci, 2001; Waterman, 1993; Waterman, 2007). Both approaches embody attempts within ethical philosophy to satisfy inquiry regarding 'the nature of a good life or a life well-lived' (Huta & Waterman, 2014).

Hedonia is often described as a self-evaluative sense of one's own happiness, pleasure and life satisfaction, whilst eudaimonia pertains more to self-actualisation and agency as revealed through positive psychology, meaningful relationships, human development and inner potential, positive behaviours and capacity to bounce back from trials (see Cummins, Eckersley, Pallant, van Vugt, & Misajon, 2003; Dodge et al., 2012; Keyes, Shmotkin, & Ryff, 2002; Swindells et al., 2013; Waterman, 1993). In short, hedonia is primarily to do with happiness whilst eudaimonia relates to 'the fulfilling or realizing one's daimon or true nature' (Ryan & Deci, 2001, p. 143). The duration of their respective benefits is thought to be slightly different, though potentially complementary. Studies indicate that hedonic activities deliver immediate (short term) well-being, whilst longer term well-being appears to be derived from more eudaimonic orientated pursuits (Huta, 2017; Huta & Ryan, 2010).

History reveals the enduring tradition of hedonic pleasure (happiness) emerging from the philosophy of Aristippus (4BCE) which teaches: 'the goal of life is to experience the maximum amount of pleasure, and that happiness is the totality of one's hedonic moments' (Ryan & Deci, 2001, p. 144). Fast-forwarding to the present and Kahneman et al. (1999) continue this thinking in their study with a title suggestive of an equivalency between well-being and hedonia: *Well-being: The foundations of hedonic psychology*.

According to Kashdan et al. (2008), whilst various philosophers and eminent thinkers (e.g. Plato, Epicurus, Marcus Aurelia) address 'happiness and the Good Life'; Aristotle was the first to comprehensively investigate it and to differentiate pleasure from the good life (eudaimonia). Furthermore, Huta (2017) argues that Aristotle was the first to

deeply examine the hedonic-eudaimonic division which has since governed well-being discourse for 'at least 2500 years', as evidenced initially in philosophical texts later popularised by Aristotle himself in 4BCE, and then 'in the writings of humanists, psychoanalysts, and psychology researchers' (2017, p. 14).

It is said that Aristotle was deeply opposed to the 'vulgar ideal' of hedonic happiness which he believed compelled people to be 'slavish followers of desires' and instead, he promoted 'true happiness' sourced in 'the expression of virtue – that is, in doing what is worth doing' (Ryan & Deci, 2001, p. 145). Aristotle is described by Kashdan et al. (2008) as having held the conviction that people 'love behaving virtuously' and he provided a list of virtues to pursue, that included: 'courage, temperance, proper ambition, patience, truthfulness, wittiness, friendliness, modesty, and righteous indignation' (p. 222).

Ryff (1989, p. 1070) challenges both the linguistic interpretation of Aristotle's (1947) sentiment of 'the highest of all goods achievable by human action is happiness', and questions the accuracy of operationalising the Greek word, eudaimonia, as happiness.

> Had Aristotle's view of eudaimonia as the highest of all good been translated as realization of one's true potential rather than as happiness, the past 20 years of research on psychological well-being might well have taken different directions (Ryff, 1989, p. 1070).

The intention behind the classical interpretation of eudaimonia, was not to indicate a 'subjective state but to what was worth pursuing in life' (Huta & Waterman, 2014). Today there appears a subtle or nuanced reinterpretation of Aristotle's view of eudaimonia, from happiness, toward 'flourishing' (Huta & Waterman, 2014, p. 1427), which seeks to capture the notion of one's 'greatest life'; a life 'lived to its fullest potential or in accord with some internal virtue' (Kashdan et al., 2008, p. 220). Irrespective of varying interpretive opinions, researchers have perpetuated the essence of Aristotle's purpose which was to ascertain which 'functions, ways of living and values best represent and promote human wellness and flourishing' (Ryan & Huta, 2009, p. 202). For example, pursuit of self-actualising goals that reflect virtue and excellence are life experiences which seem to generate a sense of flourishing and

therefore, eudaimonia encapsulates dual notions of pursuits (action) and their consequential outcomes (Huta & Waterman, 2014).

2.5.5.4 Hedonia and eudaimonia – objectives, constructs, and treatments

The significance of the analysis for this study is that spirituality has been operationally proposed as including an inner awareness of one's essence and vital energy; a sense of the sacred; a quest for wholeness and coherence; an authentic connecting with oneself, others, nature and the universe; a sense of meaning and purpose; having qualities of love, joy and peace, inner-harmony, wisdom, well-being, resilience, creativity, care, compassion (see 2009; Dhiman & Marques, 2011; Fairholm, 1996; Gardner et al., 2018; Goldman Schuyler, 2007; Hollis, 2018; Karakas, 2010; McCraty, 2010; Mitroff & Denton, 1999a; Pargament, 1997; Penman, 2018; Rahman et al., 2019; Roof, 1998; Smith, 2009; Tolle, 2004).

In his comparison of hedonia and eudaimonia, Waterman (2007) directs the reader to consider their differing objectives. Within hedonism, happiness in the form of 'hedonia' is the goal to be sought, and the greater the extent of pleasure experienced the better. Within this context, no consideration is given to the source of happiness. In contrast, according to Aristotle, the goal of a good life is excellence in the pursuit of fulfillment of personal potentials in ways that further an individual's purposes in living. Happiness in the form of 'eudaimonia' is a positive subjective state that is the product (or perhaps a by-product) of the pursuit of self-realization rather than the objective being sought (p. 612).

Some authors posit that while both hedonia and eudaimonia are related to one's personal well-being, only eudaimonia has capacity to promote and encourage well-being in others (see Huta, 2017; Huta, Pelletier, Baxter, & Thompson, 2012; Huta & Ryan, 2010). Foundationally this notion of other-directedness finds support in the earlier work of Waterman (1981), who, from his extensive review of the empirical literature at a time before eudaimonia was operationalised, concludes that eudaimonia-type concepts such as 'identity, self-actualization, and principled moral reasoning' are expressions of 'synergistic fusing of personal interests and prosocial cooperation' (p. 771).

The idea of fusing personal interests and pro-social cooperation reflect the invisible, yet cooperative attributes organisational members can bring to organisations. Notwithstanding their healthy personal and social nature, Huta (2017) asserts that both hedonia and eudaimonia carry a shadow side: hedonia having a propensity to derail into addictive compulsive and excessive behaviours; eudaimonia into denying (failing to nurture) one's self via workaholism, extreme self-sacrifice, impaired thinking and behaviours and existential torment.

Kashdan et al. (2008, p. 222) itemise a collection of broad and positive constructs under the eudaimonia umbrella:

> (1) self-determination and the satisfaction of essential human needs for autonomy, competence, and belonging (Deci & Ryan, 2000); (2) psychological well-being as defined by the dimensions of self-acceptance, positive relations with others, autonomy, environmental mastery, purpose in life, and personal growth (Ryff, 1989, 1995; Ryff & Singer, 2008); (3) intrinsic motivation and pursuing goals that are congruent with one's core interests and values (Ryan, Huta, & Deci, 2008); (4) taking part in activities that make people feel alive, engaged, and fulfilled (Waterman, 1993; Waterman et al., 2008); (5) living in accord with meaning and purpose in life (McGregor & Little, 1998; Seligman, 2002); (6) being curious and open to new experiences with an orientation toward novelty, change, and personal growth (Kopperud & Vittersø, in press; Vittersø, 2003, 2004); and (7) vitality or calm, energetic feelings (Nix, Ryan, Manly, & Deci, 1999; Waterman, 1993).

Reflecting on the above list, the authors (Kashdan et al., 2008, p. 222) observe that, 'none of them fully capture the philosophical roots of eudaimonia as described by Aristotle… [which is] …behaving in a way that is noble and worthwhile for its own sake'.

Without consensus regarding eudaimonia's measures and definition, however, Kashdan et al. (2008) challenge the scientific basis for the philosophical divide between it and hedonia, and warn against treating the 'conceptual distinction as if it is

proven fact' (p. 219). They tell of the problematic nature of 'drawing too sharp a line between "types of happiness"' (p. 219), and instead, propose a likely conceptual overlap.

Meanwhile, others describe hedonia and eudaimonia differently: as complementary constructs, rather than antithetical (Reinecke & Oliver, 2017), or as asymmetrical concepts (Huta & Ryan, 2010) which can make distinguishing of eudaimonia from hedonia challenging (Huta & Waterman, 2014). In the latter example, eudaimonia might be characterised behaviourally (that is, purposefully living life aligned with one's potential), and hedonia defined from a feeling perspective (Huta & Ryan, 2010; Kashdan et al., 2008). Such asymmetrical treatment of the two constructs impedes direct comparison of any empirical relationship in regards to predictors and outcomes (Huta & Waterman, 2014).

More particularly, according to Waterman (2007, p. 612), although commonalities do appear evidenced in a great deal of correlation between measures of the two approaches, there exists differences between them which he states are 'highly replicable'. For instance, eudaimonia appears to demonstrate strong association with activities which provide opportunity for self-development, challenge and clear aspirational goals, whereas 'significantly stronger correlations with hedonia are found for such subjective experiences as feeling relaxed, excited, and content, losing track of time, and forgetting personal problems' (Waterman, 2007, p. 612). Moreover, further complexity is encountered when allowing for the possibility for hedonic benefit to be gained from an endeavour, whilst simultaneously incurring eudaimonic loss, and vice-versa (Huta, 2017; Reinecke & Oliver, 2017). Some writers suggest that future research examine whether the possible conceptualisation of eudaimonia and hedonia 'as one higher order factor with multiple lower order constructs may be more appropriate than treating them as distinct constructs' (Disabato, Goodman, Kashdan, Short, & Jarden, 2016, p. 480).

Notwithstanding the above variances, it is apparent that some researchers do have preference for one approach over the other. On the one hand, authors such as Kahneman (1999) treat only the hedonic perspective. This happiness tradition, typically coined 'subjective well-being' (Diener, 1984, p. 542), is heavily influenced

by Diener and his associates (for example, Diener, 1984; Diener, Sapyta, & Suh, 1998; Diener & Tay, 2015; Diener, Tay & Oishi, 2013). Typically, subjective well-being is treated as having three elements: 'life satisfaction, the presence of positive mood, and the absence of negative mood, together often summarized as happiness' (Ryan & Deci, 2001, p. 144).

On the other hand, Ryff (1989) for example, treats only the eudaimonic, which was termed and continues to be frequently referred to as 'psychological well-being' (Ryff & Keyes, 1995, p. 719). Perhaps this is because of Ryff's (1989) belief in the capacity of a person's authentic self to self-actualise, which she feels 'is central to the clinical perspectives on personal growth' (p. 1071); or possibly because of her conviction that it is the 'dimension of well-being that comes closest to Aristotle's notion of eudaimonia' (1071). Others agree that eudaimonia is born from and 'grounded in the logic of the virtue tradition. This tradition holds that happiness is not principally about short-term pleasure but is concerned with the larger goal of living a meaningful and purposeful life' (Clifton et al., 2018, p. 1). Indeed, its approach is considered more expansive than hedonia, particularly due to its additional complex elements including psychological development and the pursuit and fulfillment of human potential (Huta & Waterman, 2014) and other facets of authenticity, moral virtues and life purpose (Huta & Waterman, 2014; Ryff & Keyes, 1995).

In summary, according to Huta and Waterman (2014, p. 1428), there exists 'a multiplicity of conceptual and operational definitions of eudaimonia and hedonia, and there has been no systematic overview of these different approaches'. Nevertheless, eudaimonia and hedonia continue their popularity within well-being scholarship; however 'empirical support for their distinction is limited' (Disabato et al., 2016, p. 480). However, it is proposed here that there is a strong link between both eudaimonia and hedonia, and organisational spirituality. The notion of spirituality is often connected to virtue and caring for others, and having compassion, which are represented by eudaimonia. However, as Smith (1776) adroitly proposed, self-interest and economic gain are innately human quality, so for the human at work, the distinction could take the form of a continuum, where some organisational members exhibit their spirituality resonant with self-interest, whilst others predominantly find spirituality in the virtue described above.

There is a supporting body of opinion suggesting a combination of both is necessary for flourishing, that is, both are important for living one's best or most ideal life (Huta, 2017; Huta & Ryan, 2010; Reinecke & Oliver, 2017). Studies indicate that people who engage in both eudaimonia and hedonia practices, experience higher levels of well-being (Anić & Tončić, 2013; Huta & Ryan, 2010) or have a better developed and more well-rounded sense of well-being (Huta, 2017). More broadly the literature conveys this type of well-being as: a full life and authentic happiness (Seligman, 2002); flourishing (Keyes et al., 2002); flow (Csikszentmihalyi, 2008; Vittersø, 2003) and self-realisation (Waterman, 1993).

2.5.5.5 Well-being attributes – an overview

Central to the proposed operational definition of spirituality is well-being, making it a key focus of this literature review. Although without definitive characterisation or measures (Bell, Phoenix, Lovell, & Wheeler, 2015), the term *well-being* remains a useful 'umbrella concept' (Gough, 2005, p. 5). Review of the research literature indicates that well-being is given some freedom in its association with other descriptors and is at times used interchangeably (Simpson & Murr, 2014), sometimes with an array of terms such as 'happiness', 'subjective quality of life' and 'life satisfaction' (see Cummins, 2005). According to Simpson & Murr (2014, p. 892), 'well-being attempts to hold in tension 'everyday meanings' of 'happiness', 'good health, and 'prosperity' each of which has contested meanings.

Nevertheless, well-being's everyday vernacular encapsulates a widely accepted understanding. Consensus seems to coalesce around well-being describing, in a holistic manner (Fleuret & Atkinson, 2007), a healthy counterbalance to the stress and demands of the contemporary Western lifestyle. To this degree, well-being is promoted as an admirable quality and is popular and sought after across a variety of social environments (Sointu, 2005). Embracing its ordinariness, it is described by Dinnie, Brown and Morris (2013, p. 2) as encompassing two main aspects: 'feeling good' and 'functioning well' In this vein, society's well-being practices tend to develop and reflect prevailing social attitudes and values towards optimum health and well-being and consequently, its 'therapeutic rhetoric has come to encompass social institutions as well as businesses' (Sointu, 2006, pp. 330-331).

Social change regarding well-being was evident in the latter part of the 20th century, when across the nations, populations were demanding greater autonomy, authority, and choice. Overwhelmingly, the traditional health and well-being paradigm was seen to diminish personal authority and was felt to be 'challenging the patient's sense of self and individuality' (Coyle, 1999, p. 118). According to Simpson and Murr (2014, p. 895), '[t]he shift towards personal well-being is situated in neo-liberalism' which occurred through 'change in the nature of global capitalism'. During this time, there was a general reduction of government welfare and a rising emphasis upon the individual self-support, increased profits and economic growth.

In accordance with a post-materialist sense of ascribing value to the whole self, niche complementary therapies emerged, purporting a new ideal of treating the health of the 'whole person'; a holistic approach which found broad value-based appeal (Vincent & Furnham, 1997, p. 20). Across Australasia, America and the UK, governments and their national health systems were recognising not just the advancement of the healthcare 'marketplace', but also the 'sovereignty of the consumer', and these trends required their adaption (Williams & Calnan, 1991, p. 237).

In a comprehensive quantitative report, The New Economics Foundation (NEF) (2008) displays its empirical findings compiled from data generated from a major, multi-nation European survey (years 2006/2007), designed by the University of Cambridge. Its potential usefulness to this thesis is that it introduces two main and one minor operational constructs of well-being. The two major ones presented are personal and social well-being.

Personal well-being is attributed with five components:

(i)   emotional well-being (positive feelings and absence of negative feelings);
(ii) satisfying life;
(iii) vitality;
(iv) resilience and self-esteem (self-esteem, optimism, and resilience); and
(v)   positive functioning (autonomy, competence, engagement, and meaning and purpose) (NEF, 2008, p. 4).

Social well-being is designated two constructs: the first, supportive relationships; the second, trust and belonging.

In addition, and of particular interest to this study is the report's inclusion of a third satellite indicator – 'well-being at work' (NEF, 2008, p. 4). Specifically, this measures 'job satisfaction, satisfaction with work-life balance, the emotional experience of work, and assessment of work conditions' (p. 21). Outlining the justification for including a 'well-being at work' domain, the report indicates that while not all adults within developed countries carry out paid employment, for the many who do –

> …their working lives represent a significant proportion of their daily experience, with many spending more time at work than carrying out any other activity in their lives. Work is also a domain that has the potential to support many elements of well-being, particularly through connectedness to colleagues and through opportunities to experience positive functioning through competence, meaning and engagement with work (NEF, 2008, p. 42).

Drawn from the data, the NEF report indicates the domain of well-being at work to be important in providing legitimate opportunities for personal well-being to be expressed in the workplace. More recently, Krainz (2015, p. 137) describes wellbeing at work as the 'mental, psychological or emotional aspect of employee's life'.

2.5.5.6 Personal well-being

The notion of well-being witnessed a shift from the 1980s 'body politic' orientation to the 1990s notion of 'body personal' (Sointu, 2005, pp. 255, 256). The 'move towards perceptions of wellbeing as related to personal lives' (Sointu, 2005, p. 261) found encouragement through the prism of social values which affirmed that self-responsible individuals could and should pursue well-being for themselves. Previously interpreted through the lens of the nation state, the concept of well-being now evokes a sense of individual choice, thus ensuring that well-being practices are assigned greater personal meaning and remain closely correlated to prevailing social norms and values (see Sointu, 2005, 2011).

However, at any point in time, the meanings ascribed to a personal sense of well-being are various, both at collective and individual levels, especially as one's own ideas about a personal sense of well-being needs are open to change (Bell et al., 2015). Moreover, there are differing theoretical interpretations because eudaimonia and

hedonia are argued to be built upon two different traditions and views of humanity, and of what creates a good civilization and culture. As Ryan and Deci (2001, p. 143) observe, each 'ask different questions concerning how developmental and social processes relate to well-being, and they implicitly or explicitly prescribe different approaches to the enterprise of living'. Less obvious, but no less important in such inquiry, are the implicit observations, perceptions and judgments regarding hedonia and eudaimonia's moral hierarchy which typically provide eudaimonic happiness and well-being's more favourable consideration (see Annas, 2004; Kashdan et al., 2008; Waterman, 2007).

Furthermore, assimilation of a contemporary social understanding of well-being is not generally an explicit activity, and therefore the term holds innumerable assumptions and multiple interpretations leaving it open to misappropriation. As Kirmayer (1998, p. 57) argues, 'when values are explicit, they may be openly debated but rhetoric uses metaphor to smuggle values into discourse that proclaims itself rational, even-handed and value-free'. Historically, organisations have become very well versed in rhetoric, especially that of being a 'good employee' and of the usefulness of obedience to the organisation's rules and regulations. Certainly over the years in Australia there has been a cognitive dissonance in this regard, and as Wong (2011) asserts from his medical (psychiatry) perspective, 'mental health services are becoming administratively-directed corporations. This emphasis on operation and process very often loses sight of the fact that service delivery should be clinically driven and patient and client-centred instead' (p. 147).

Societally, a collective meaning of well-being may perhaps echo a communal sense of justice or balance, 'equally apportioned, fair, and stable, guarding against inequity and instability' (Simpson & Murr, 2014, p. 901). On the one hand, individual agency is promoted and supported, but on the other hand, it is limited and dependent on governance, of policies and budgets. It is possible, therefore, that –

> [i]n times of relative prosperity, well-being can be associated with the individual, with the body personal, but in times of austerity it once more becomes associated with the collective and the body politic, albeit with a different emphasis… The 'balance' here is not

the scales of justice but the book-keeper's ledger (Simpson & Murr, 2014, p. 901).

The notion of consumerist, self-oriented well-being practices is coined by Stacey (1997, 2000) as 'self-health'. It is a term by which Stacey seeks to articulate a trend of ascribing power and accountability for a well-being mindset and associated practices to individual themselves. The element of personal agency demonstrated in self-health (via one's choice of well-being practices), is portrayed by Stacey (1997) as facilitating a continuing revelation of one's authentic self:

> It is now increasingly the labours of self-nurturance and self-development that promise to reveal one's most authentic self to the world... Rather than avoiding the exchanges of the market to preserve the authentic self, contemporary health cultures encourage consumption (of health food, of alternative treatments and so on) as a means of 'finding yourself' (p. 192).

Particularly evident in affluent times, 'market-orientated consumerist culture emphasises the individual's freedom to choose and construct their own life-style' (Ezzy, 1997, p. 430). According to Sointu (2005) who writes from a social work context, well-being has become laden with subjective agency. It conveys an autonomy which individuals adopt to make the health choices which they feel best support their lifestyle and which most effectively assist in promoting those health choices and improvements to others. Sointu (2005, p. 263) points out that accompanying this shift came a new social norm of self-responsibility which became a 'primary means for governing individuals' pursuing 'healthy choices' in support of a 'healthy lifestyle'.

Promotion of the individual to a key actor having responsibility for attending to one's own individual experiences and insights (Sointu, 2006) gives increased responsibility for a smorgasbord of increasingly complex well-being choices and decisions. With the assistance of Google, family, friends and online communities, managing one's personal world and identity regarding well-being has continued to evolve such that it is now 'characterised by interconnectedness with the obligation for care for the self being enmeshed with conceptualisations of the individual self and body as systems in constant interaction with other such systems' (Sointu, 2005, p. 256).

The obligatory idea within well-being and the notion of governing is given attention in the work of Simpson and Murr (2014). Their analysis indicates that whilst (personal) well-being conveys a supporting assumption of individual agency derived from society's shared values, it has also –

> …become sedimented in the language of governance through 'health and wellbeing' terminology. Overall, it appears that 'well-being' is integral to hegemonic structure, providing a linguistic cloak for less benign developments … To this end, well-being becomes a paradox: politically and culturally important, yet devoid of definition; part of the invisible constructs of everyday speech in that its meaning is never specified, but always assumed (Simpson & Murr, 2014, p. 900).

Acknowledging the influence of social values upon the evolution of well-being, its more recent entrenchment in the 'health and well-being' discourse and its definitional vagaries, this review turns its focus to the concept of well-being at work domain.

2.5.5.7 Personal well-being at work

Increasingly the market is central to an organisation's endeavours. Accordingly, as a culture's material values shift, there may be a weakening of the protestant work ethic (working for the common good) and a strengthening emphasis on consumerism (purchasing potential), which not only affects the meaning found in one's employment and in life outside of work; but blurs the previously perceived boundary between production and consumption activities (Rose, 1989).

A repositioning of a well-being discourse and practice within the corporate sphere (Sointu, 2005), could be considered an example of obscuring such boundaries (Rose, 1989). On the one hand, within the workplace, personal well-being (PWB) is individually self-interpreted via 'socially learnt cultural discourses' from which people 'construct and reconstruct a coherent sense of narrative identity' (Ezzy, 1997, p. 427). On the other, at a collective level, it is argued that since its early conceptualisation the organisational well-being discourse has also reflected society's broader community values, including concern for employee welfare and the importance of nurturing a mutual sense of interconnectedness and interdependence (Sointu, 2005). A challenge

for management, however, is the 'unresolved tension between structure and agency' (Ezzy, 1997, p. 427). Individuals seek to materially define and construct a desired self-concept, and this emphasis is carried in to their work life (Ezzy, 1997). Inevitably, it presents a conundrum as to whether an individual employee can be classed either economically (seeking financial renumeration) or socially (seeking basic security and belonging needs) (Rose, 1989). Rose suggests it is neither of these, but more importantly, that there is a satisfaction derived through meaningful work which holds self-actualising value for an individual:

> The worker is portrayed neither as an economic actor, rationally pursuing financial advantage, nor as a social creature seeking satisfaction of needs for solidarity and security. The worker is an individual in search of meaning, responsibility, a sense of personal achievement, a maximised 'quality of life', and hence of work. Thus the individual is not to be emancipated *from* work, perceived as merely a task or means to an end, but to be fulfilled *in* work, now construed as an activity through which we produce, discover, and experience ourselves (Rose, 1989, p. 103).

The work of Kashdan et al. (2008, p. 230) lends support to the notion of finding meaning and fulfilment through one's pursuits and indicates that '[y]ears of research on the psychology of well-being have demonstrated that often human beings are happiest when they are engaged in meaningful pursuits and virtuous activities'. Therefore, employees tend to value genuine governance attempts by organisations to take their well-being seriously, to provide them meaningful work and to extend them practical measures such as medical cover, no-bullying policies that support the prioritising of safe working environments and practices (Cederström & Grassman, 2008). It is argued that incorporating personal and collective values (in terms of how people respond to one another) into 'well-being at work' policy design has potential for positive outcomes (Jordan, 2008).

In implicit exchange, the organisation seeks employee reliability via loyalty and commitment (Cederström & Grassman, 2008; Price & Whiteley, 2014). This example of an implicit contract is typical within a contemporary paradigm of neo-normative

organisational management as people increasingly present a truer expression of themselves at work (see Fleming & Sturdy, 2009) which may include a self-generated, self-care approach to both their work and non-work related health and well-being practices. Sointu (2005) describes mutual benefits (which may strengthen such an implicit or psychological contract) that emerge when working lives are considered as fundamental to employees' authentic nature. She suggests that '[b]eing real and true' are not only recognised as a 'source of productivity' but additionally and importantly, they are 'represented as qualities through which workers *belong* to the workplace' (p. 265). Sointu continues:

> Prevalent social ideals, characterised by an increasing imperative of self-governance and by an expanding experience of interconnectedness, appear to be forging novel forms of subjectivity as well as novel senses of citizenship actively acted out in the personal quests for health and wellbeing (2005, pp. 271, 272).

A similar theme is apparent in the work of Kashdan et al. (2008, p. 222), who propose that when individuals are able to express their true or ideal selves, 'the lives of other people in our sphere of influence are benefited'. Leveraging the work of others before her, Sointu (2005) appears to form the opinion that drawing upon a person's true self within the workplace is a beneficial well-being approach which serves to foster 'trends within the wider political economy where an increasingly, self-monitoring, creative and self-reflexive labour force is becoming ever more valued and emphasised' (p. 265). Perhaps this effect reflects the richness of well-being that influenced Aristotle's dismissal of a superficial pursuit of pleasure and instead the embrace of something more akin to flourishing, encouraging people to 'listen to a higher calling of a life of virtue' (Kashdan et al., 2008, p. 229). His theme of virtue as it relates to well-being is one aspect which has had little airplay in the organisational literature, but which holds significant potential benefit: spirituality.

2.5.5.8 Well-being and spirituality

At the founding of the WHO in 1948, its definition of health was specified as mental, physical and social well-being, including '[t]he extension to all peoples of the benefits of medical, psychological and related knowledge is essential to the fullest attainment

of health' (WHO, 2006, p. 1). Notably absent was any mention of spiritual well-being. It was an omission consistent with the history of separation of religion and science which 'generally parallels the separation of Church and State' (Maj, 2009, p. xiv).

The well-being dialogue continued with natural momentum shifting 'away from being limited to biomedicine and health care sectors towards holism and intersectorality in which the settings of health experiences are central' (Fleuret & Atkinson, 2007, p. 106). During this time, as Oman (2009, p. 276) points out, there appeared 'a remarkable upsurge in empirical research on religion, spirituality and well-being' in a plethora of fields including, but not limited to, nursing, medicine, gerontology, psychology, psychiatry and public health (see Koenig et al., 2012; Miller & Thoresen, 2003; Weaver, Flannelly, Strock, Krause, & Flannelly, 2005).

Whilst these were useful beginnings, a caveat was in place requiring the bulk of research be concentrated 'on samples consisting primarily of Christians living in the United States' (Oman, 2009, p. 276). Apart from constraining the applicability of the findings, other complications had potential to arise due to the religious/spiritual framework. This latter issue is observed in the work of Verhagen, van Praag, Lopez-Ibor, Cox, and Moussaoui (2009) who encourage spirituality within psychiatric practice believing that the 'boundary between religious belief and the practice of psychiatry is becoming increasingly porous' (p. xv); hence they argue for a reduction of the religious gap, however they also recognise that as a consequence, the way forward is complex. Verhagen et al., (2009) suggest that,

> Religious belief, for example, can be harmful to mental health and be a trigger for mental illness. Spirituality may not have the safeguards and structures of established Faith Communities; and the political abuse of religion has left an indelible scar on the world. The destructive manipulation of behaviour and belief by cult leaders is also well known to be disastrous (p. xv).

According to Maj (2009, p. xiv), '[w]hether religion has a positive or a negative impact on personal growth and mental health is a controversial issue'. Despite this, he argues that there is an abundance of evidence that spirituality (or religion) 'is associated with higher levels of subjective well-being and lower levels of depression and may promote

both emotional and cognitive growth' (p. xiv). Ongoing empirical research reveals spirituality and well-being to be 'closely intertwined', and shows that 'for many, spirituality affects all aspects of well-being' (Kreitzer, 2012, p. 707). The operational definition proposed for this study, which describes connectedness with self and others, and having qualities of love, joy, peace and inner harmony, gives a more rounded expression of spirituality. More specifically, studies emerged indicating that spirituality may hold importance regarding the predicting of assorted health outcomes (see Levin, 1994; Oxman, Freeman, & Manheimer, 1995); however, years later, Levin (2018) concludes that it still remains a problematic area because in the secular world of well-being (within a medical domain), 'medicine holds the greater power, even where the faith domain defines the terms of engagement'. He explains:

> Because it is the faith domain that defines the terms here – the
> concepts, the rules, the calculus of the response process, and so on –
> it risks being ignored by medicine, which carries the ultimate power
> and authority within the healthcare arena and which is already
> invested in supporting secular ethics that more readily sanction its
> innovations (Levin, 2018, p. 277).

Despite the numerous challenges and definitional issues found in the constructs of spirituality and religion, considerable accord exists which is 'supported by hundreds of disparate studies', affirming that spirituality (and religion) 'can positively affect many aspects of physical and mental health and well-being' (Cohen, Holley, Wengel, & Katzman, 2012, p. 797).

Kreitzer (2012) describes the well-being-spiritual connection thus:

> Well-being is a state of being in balance and alignment in body,
> mind, and spirit. It is a state in which people describe themselves as
> feeling healthy, content, purposeful, peaceful, energized, in
> harmony, happy, prosperous, and safe. The word spirit in Hebrew is
> ruah, which translated means wind, breath or air, that which gives
> life. While defined in many different ways, at the core, spirituality
> literally means life giving or sustaining (p. 707).

This idea of well-being having connection with one's internal, intangible world, resonates well with a Conger's (1994, p. 64) definition of spirit or life force, as 'that which is traditionally believed to be the vital principle or animating force within living beings; that which constitutes one's unseen intangible being; the real sense or significance of something' (p. 64). Consequently, benefits may be gained from a continuing well-being evolution, especially in relation to spirituality (nurturing one's life force) and the benefits it potentially provides, both personally and organisationally. Encouragingly, after years of debate which has helped form and advance its theory, the lack of clarity is dissipating.

Most recently, and importantly for this study, empirical research indicates that organisational spirituality can be viewed via one of its 'foremost elements': its impact on the well-being of employees (Garg, 2017, p. 129). Surprising as it may seem, spirituality, according to Kreitzer (2012, p. 710), 'holds the potential for significantly affecting the health and well-being of people, organizations, and communities'. In an environment of uncertainty, where tough management decisions can produce human pain for employees, organisational spirituality 'is being touted as one of the potent remedies' (Garg, 2017, p. 130).

Globally, as the world endures turbulent and unpredictable events, there lies a timely and critical window in which to strategically explore the role of spirituality (well-being), to further current research and advance organisational models of resilience.

2.5.5.9 Materialist effects on personal well-being

The influence of materialism and capitalism has had a profound influence on the shaping of social perception regarding what constitutes a good or great civilization. As stated by Cummins et al. (2003, p. 159), '[t]he goodness of societies has traditionally been measured through wealth'. This was especially evident during the 1930s when a significant event occurred entrenching this view. Conceived by economist Simon Kuznets, it was the formalisation of the term Gross National Product (GNP) by which a country's value (the dollar value of its output) could be measured (Cummins, et al., 2003). Today, this measure is known as a nation's Gross Domestic Product (GDP). A higher GDP serves an indicator of a nation's capacity to provide better-quality social services (e.g. education) than those having a lower GDP (Lai, 2000).

Cummins et al. (2003), however, note that a comparison of Western nations with similar higher levels of GDP reveals inconsistent (rather than corresponding) levels of well-being and therefore, it can perhaps be concluded that a nation's GDP alone is an insufficient indicator for determining a population's level of well-being. There are two main reasons for inconsistencies, according to Cummins and his colleagues (2003). First, the GDP 'was never intended as a measure of population well-being. It is merely a tally of products and services bought and sold' (p. 160). Secondly, GDP functions independent of income distribution and thus ignores critical features of living (e.g., respect, privacy) and is disinterested in moral values. In fact, it has been demonstrated over a period of years, that where a rise of GDP in Western nations has occurred, there has been no such rise in subjective well-being figures (Eckersley, 2000). As Forgeard et al. (2011) describe, a developed nation's surfeit of accessible (and quality) goods and services do not reflect the population's PWB, a phenomenon which Easterbrook (2003) terms the 'progress paradox'.

There seems general agreement, particularly regarding developed countries, that 'money and economic growth are both insufficient and inadequate indicators of progress' (Forgeard et al., 2011, p. 80). Rather, there are 'distressingly large, measurable slippages between economic indicators and well-being' (Diener & Seligman, 2004, p. 1). Berardi's (2009) critique of capitalism suggests that it 'prospers in the shadow' of democratic systems, intolerantly expecting 'enthusiastic participation in a universal competition where it is impossible to win without fully and convincingly deploying all of our energies' (p. 91).

A higher GDP may serve as a variable, helping to predict a nation's level of happiness; however, Waterman (2007) suggests that the choices and actions people make with wealth, and with their life, have more impact because these decisions govern their levels of well-being and its longevity. By way of example, he gives an illustration of a lottery winner who may consume the winnings in a self-indulgent and extravagant manner or, instead, choose a career change to support a higher personal goal of greater meaning and find personal fulfilment seeking to live out his/her potential. Concludes Waterman (2007, p. 612), the happiness 'derived from the latter is far more likely to be sustainable'.

Within the work context, money in and of itself, does not seem to foretell a consistent path to determining levels of happiness or well-being and more specially, the relationship of wealth to well-being 'is at best a low positive one' (Ryan & Deci, 2001, p. 154). Ryan and Deci (2001) posit that once an individual has sufficient income to provide shelter (security) and sustenance, increasing one's wealth adds minimally to one's sense of well-being. Moreover, they propose that the nonautonomous pursuit and attaining of money, fame and image… may detract from a sense of authenticity and result in lower well-being' (p. 153).

A growing body of evidence indicates that a negative relationship exists between materialism and various forms of PWB (see Ahuvia & Wong, 2002; Burroughs & Rindfleisch, 2002; Deckop et al., 2010; Kasser, 2002; Kasser et al., 2004; Pope John Paul II, 2004). A distinguishing characteristic of particularly materialistic individuals is said to be a central 'belief that well-being can be enhanced through one's relationships with objects' (Burroughs & Rindfleisch, 2002, p. 349). However, some writers assert that the more one strives to achieve extrinsic targets (e.g. money, fame or image via their work) rather than intrinsic goals (e.g. self-acceptance, belonging, connection with community), the more its negative effects are increased and one's well-being compromised, even diminished (Kasser & Ryan, 1996).

Likewise, Ryan and Deci (2001, p. 154) indicate that 'progress toward intrinsic goals enhances well-being, progress toward extrinsic goals such as money either does not enhance well-being, or does so to a lesser extent'. An explanation for this type of trend may be that people who are materialistically motivated, find it more challenging (than those who are less tied to materialist values) to meet intrinsic needs necessary for PWB (Kasser et al., 2004). In the context of societal and organisational materialism therefore, a question arises as to whether desired benefits of improving one's well-being at work (seeking relief from the daily grind and workplace stressors) are somehow impacted because of a loyalty to and pursuit of personal and organisational materialistic values and goals?

A meta-analysis examining relationships between materialism and well-being by Dittmar et al. (2014), found a negative association between materialism and wellbeing demonstrated across various facets of people's lives. The authors describe these

findings to be consistent with earlier studies and also with an array of spiritual and religious traditions that have queried and critically reviewed materialism's value. Moreover, their work also affirms that mediations and strategies directed at reducing people's attachment to materialistic values may help facilitate their increased and prolonged well-being. Their results resonate with those from the earlier work of Myers (2000) who wrote –

> It is hard to avoid a startling conclusion: Our becoming much better off over the last four decades has not been accompanied by one iota of increased subjective well-being… The conclusion is startling because it challenges modern materialism. So far as happiness goes, it is not "the economy, stupid." Economic growth in affluent countries has provided no apparent boost to human morale (Myers, 2000, p. 61).

In conclusion, insights offered in Deckop et al.'s (2010) study affirm and extend the findings of many previous studies (which assert that materialist values are negatively associated with *non-work* indicators of PWB) and reveal similar additional findings when related to *work-associated* PWB indicators. Their results point to the negative association of values of materialism with indicators of an individual's (work and non-work) sense of well-being, and show that materialist values are 'negatively associated with a range of indicators of work-related personal well-being, including intrinsic and extrinsic reward satisfaction, job satisfaction, and career satisfaction' (p. 1007). The choice of reviewing personal well-being and associated arguments is to illustrate the possibility that personal well-being may encourage connectivity, mutuality, and that collectively, it may be possible to use these in a resilient way.

2.5.5.10 Materialist effects on psychological well-being

The concept of well-being, according to Ryan and Deci (2001 p 142), describes one's 'optimal psychological functioning and experience'. The authors suggest that seeking after and realising the fulfilment of personal goals that are 'deeply connected with the basic psychological needs should directly enhance well-being' (p. 153).

Psychological well-being enjoys a variety of definitions. Some pertain to favourably appraising one's life via thoughts and feeling, others describe its aspects of optimism

and emotional strength (see Boehm & Kubzansky, 2012), and others emphasise the capacity to predict positive physical (e.g. cardiovascular) effects (Kubzansky et al., 2018). As described earlier, two discrete theoretical concepts inform portrayal of psychological well-being: eudaimonia (relating to meaningful pursuits) and hedonia (attaining pleasure) (see Disabato et al., 2016; Keyes et al., 2002; Waterman, 2007).

Writers have noted that despite materialism's benefits, there are indications of harmful and toxic psychological consequences (Kasser, Cohn, Kanner, & Ryan, 2007; Schwartz, 2007), compromising psychological well-being. It is established that those who hold and pursue materialist values through the accumulation of wealth and possessions, report reduced psychological well-being (Kasser, 2002). Not only are these individuals revealed to be 'less happy and more unsatisfied with their lives [they] face a greater risk of psychological disorders compared to less materialistic individuals' (Burroughs & Rindfleisch, 2002, p. 349). Furthermore, Kasser (2002) reports that the body of scientific research overwhelmingly indicates that 'strong materialistic values are associated with a pervasive undermining of people's well-being, from low life satisfaction and happiness, to depression and anxiety, to physical problems such as headaches, and to personality disorders, narcissism, and antisocial behaviour' (p. 12).

For example, despite a tripling of the US GDP over half a century, the life satisfaction of its citizens remained the same (Diener & Seligman, 2004). Yet, during that period, a dramatic increase in the rates of depression and anxiety occurred (see Klerman et al., 1985; Twenge, 2000). Ryff et al. (2006) point out, however, that psychological well-being and distress are not to be considered opposite sides of a well-being coin, nor, according to the research, does the lack of distress indicate the presence of psychological well-being.

With differing perspective, Schwartz (2007, p. 48) describes deep psychological effects likely to occur when, as a result of the supremacy of corporate, materialist values, people lack opportunities to express personally important values. Extrapolating further, Schwartz gives this ominous warning: 'when various non-capitalist values are suppressed, they eventually shrivel up and die... capitalism remakes people into

different creatures – creatures who are suited to live in a world completely dominated by market institutions' (p. 48).

If Schwartz is correct, opportunity for an inner awareness of one's essence and vital energy; a sense of the sacred; a quest for wholeness and coherence; an authentic connecting with oneself, others, nature and the universe; a sense of meaning and purpose; having qualities of love, joy and peace, inner-harmony, wisdom, well-being, resilience, creativity, care, compassion which have been tentatively defined for this study as spirituality, would be lacking (see Avolio et al., 2009; Dhiman & Marques, 2011; Fairholm, 1996; Gardner et al., 2018; Goldman Schuyler, 2007; Hollis, 2018; Karakas, 2010; McCraty, 2010; Mitroff & Denton, 1999a; Pargament, 1997; Penman, 2018; Rahman et al., 2019; Roof, 1998; Smith, 2009; Tolle, 2004).

2.5.5.11 Care of the soul and well-being

According to Ashmos and Duchon (2000, p. 135), the 'notion of an inner life where the human soul exists is popular today in secular life, both at work and outside work'. This study presents the soul broadly and tentatively as a window of the human spirit and of spirituality, bringing a sense of the sacred, love, joy and inner peace. Soul and spirit are at times treated in the literature as psychological constructs, and at other times treated metaphysically (Billitteri, 1997). Within the work context however, soul and spirit are a core part of the spirituality discourse pertaining to self-actualisation (Neck & Milliman, 1994).

Abraham Maslow (1908-1970), an eminent and influential psychologist, is best known for his enduring work on self-actualisation and his model of the hierarchy of needs (see, for example, Maslow, 1943, 1954), which is rich, deep, integrated and holistic. Rather than a closed system of hierarchical steps with self-actualisation as the destination, Maslow describes an ongoing process that 'involves dozens of little choices that entail risk and courage' (O'Connor & Yballe, 2007, p. 742). Moreover, it was Maslow's belief that those who journey towards self-actualisation are –

> deeply committed in action to core values that look very similar to those put forward in all major religious traditions. These "being-values" are simple yet difficult to fully embody in the everyday challenges of life – for example, truth, justice, goodness, beauty,

order, simplicity, and meaning or purposefulness (O'Connor & Yballe, 2007, p. 742).

In later writings he explored self-actualisation as having distinct dimensions which relate to the concept of soul and one's optimal sense of well-being: the unique self; peak experience; transcendence, spirituality; meaning, and the aesthetic-creative element (O'Connor & Yballe, 2007). Interestingly and perhaps less well known is that his developmental thinking led him to reinterpret his model (Maslow, 1969), and to place the motivational step of self-transcendence as the highest need of all, beyond self-actualisation (Koltko-Rivera, 2006).

Soul also appears in the management literature in the work of Whyte (1956), who upon seeing the shift from mechanistic compliance toward a worker's subjectivity and agency, asserts that what a command and control leader wanted 'was your sweat. The new man wants your soul' (pp. 397-430).

Klein and Izzo (1998, p. 8) describe employees' 'lifeforces' as providing 'the deepest and most dynamic energies into work' (p. 8). However, rather than enhancing self-actualisation, Kasser (2002) argues that materialism, whilst promising much, instead proves to be a deeply felt source of unhappiness, burdening the human soul. Berardi (2009, p. 207) describes this pain as 'fear, anxiety and depression' and calls it the 'dark side of the soul'.

Kasser cautions that a perpetual cycle of behaviours required to support materialist aspirations, typified by working harder with longer hours to attain and possess more, ultimately leaves the soul unfulfilled and well-being, diminished. He shows within the constraints of a tyrannical cycle, a degree of personal insecurity is manifest (for example, regarding love and one's self-respect, skill, expertise, power or influence) and he explains that by seeking to soothe one's pain of perceived deficiency, the felt unhappiness triggers a renewed search for attainment (satisfaction) via conquering and possessing more (materialism).

Writers give the impression that we (individuals) succumb to a life as a hamster on a wheel, perpetuating its inexorable momentum, eyes on the next personal or organisational material goal, and in the process become as Zohar and Marshall (2005) suggest, too blinkered to stop and reflect on the ache deep within.

> The trouble is that most of us don't think. We just avoid choice and
> let things unfold, content to go through our lives as sleepwalkers…
> Yet this avoidance of choice is a deeper denial of our humanity than
> actively to choose the bad (Zohar & Marshall, 2005, pp. xi, xii).

Although it is said that organisations are 'increasingly realizing the futility of achieving financial success at the cost of humanistic values' (Marques et al., 2011, p. 69), care of the soul (including fostering wellbeing) is a theme typically kept on the periphery of organisational thinking – the predominant discourse and practice of which is orientated toward achievement of economic and financial demands. Within an organisational context, these constructs appear to stand in apposition.

> To the physical/scientific thinking, the mechanistic model of
> organizations are goal attainment and economic outputs. To the more
> humanistic or perceptual systems thinker, the goals of the
> organization are to survive and to provide a productive and happy
> place for clients and employees (Nyberg, 1990, p. 77).

Further informing the idea of nurturing the soul, is work by Moore (1994):

> Soul is nothing like ego… Soul is the font of who we are, and yet, it
> is far beyond our capacity to devise and control. We can cultivate,
> tend, enjoy, and participate in the things of the soul, but we can't
> outwit it or manage it or shape it to the designs of a willful ego. Care
> of the soul is inspiring (Moore, 1994, p. xviii).

Care of the soul may not only be inspiring but prove transformative in its capacity to promote well-being. By way of example, observing the dire ramifications of the GFC, Berardi (2009) finds a silver lining, expressed in this succinct and unequivocal declaration: '[t]he collapse of the global economy can be read as the return of the soul' (p. 207).

The idea that in the face of disaster there exists a possibility of the soul's renewal, invoking inherent resilience and the strengthening well-being, is one which makes this study so important.

2.5.5.12 Care of the soul and well-being – leadership environment

Customarily, when organisations are faced with sensitive issues or uncertain scenarios and need to urgently deliver clarity and stability via messages of certainty and confidence, management practice tends to dominate the discourse. In difficult times, according to Wheatley (2007), leaders may choose to tighten their control rather than counterintuitively engage the collective's best capacities by championing collaboration, care and generosity.

Fast-paced and volatile operational environments in which uncertainty resides and fast and effective delivery responses are vital, a leader's capacity to attend to safeguarding employee well-being may be diminished (see Turner, Huemann, & Keegan, 2008). Demonstrating timely care for employees and effectively attending to their well-being requires a detailing of governance practices and processes to be approved and implemented by the organisation prior to the intrusion of unexpected events and uncertain times. For some organisations, however, strategically managing these issues may not be their strength, nor their priority (Turner et al., 2008). Still, it is reported (Marques et al., 2011) that increasing interest in the 'corporate soul' is broadly demonstrated, 'showing up everywhere: from boardrooms to company lunchrooms; from business conferences to management newsletters; from management consulting firms to business schools' (p. 69).

Conducive to the effective formulation and adoption of policies that explicitly promote employee well-being is leadership's open posture rather than a command-and-control approach. A leader's openness allows a wide range of contributions to be thoroughly discussed as part of an organisation's cultural dialogue.

Respect for employees' opinions and being receptive to their insights bring further benefits to the well-being sphere, because as Wheatley (2007, p. 123) says, 'people share their knowledge only when they feel cared for and when they care for the organization'. In other words, ideas generated and offered by employees reflect greater levels of risk-taking because of increased levels of PWB generated via inclusion and attention.

With courageous and caring leadership, cultural issues (such as care and well-being) can be discussed, and policies formed, benefitted by genuine interrogation from

multiple perspectives that serve to challenge prevailing organisational thinking and allow new thinking to be inspired. This type of rigorous dialogue amongst stakeholders, a process aptly described by Price and Whiteley (2014, p. 3) as 'commitment through contestation', encourages the provision of co-creative, corporate cultural spaces for appropriate engagement in constructive controversy (see Tjosvold, 2008; Tjosvold, Wedley, & Field, 1986).

Australia's relentless pursuit for continued economic growth, its quest for corporations to fulfil their fiduciary duties, and its prevailing materialist narrative which has sought to sustain momentum for profitability and growth, are particularly noteworthy when considered in the light of the foci of this study. Within this paradigm, its traditional utilitarian means-to-an-end financial and economic systems hold fundamental materialist appeal which, although having documented toxic human consequences, make it extremely difficult for 'enlightened CEOs to adopt policies that promote the well-being of employees' (Schwartz, 2007, p. 51).

2.5.6 Corporate Social Responsibility – an evolving postmaterialist notion of care

Corporate Social Responsibility (CSR) contains within its framework a perceived posture of an organisation's duty to care. It first entered the business narrative around the late 1930s through some sporadic but nonetheless important writings; however, it was in the period of the 1950s to 1970s that Bowen (2013/1953) sufficiently developed the thinking such that it evolved into a cohesive message. His agenda for social responsibility was found upon the belief that organisational members are not segregated from society, but very much a part of it. Moreover, he put the microscope on the prevailing economic means-to-an-end practice, and reframed it:

> …economic activity relates at the same time to both means and ends.
> It is a means to the goods and services we wish to enjoy, but it is also
> an end in that it comprises so large an element of human time, of
> human interrelationship, and of personality expression. It is not only
> a means to human life and human ends but a large part of human life
> (Bowen, 2013/1953, p. 11).

Contextually, Bowen (2013/1953) was prosecuting his thesis in a time when American corporations were growing large. They were simultaneously attaining a high level of

influence, experiencing relative security, indulging leadership with a 'luxury of philosophizing about their social role', and giving opportunity for consideration of the 'effects of their decisions upon the total economy and on society' (p. 82). It was Bowen's contention that businessmen, a masculine term he clarified to mean 'managers and directors of these large corporations' (p. 6), were responsible for executing business decisions which held potential to affect the lives and fortunes of all Americans.

> The unrivalled freedom of economic decision-making for millions of private businessmen, which characterizes our free enterprise system, can be justified not if it is good merely for the owners and managers of enterprises, but only if it good for our entire society. We can support freedom and private control of enterprise only if it is conducive to the general welfare by advancing progressing, promoting a high standard of living, contributing to economic justice, etc. (Bowen, 2013/1953, p. 5).

Bowen's work evolved to coalesce around some definitional certainty of the social responsibilities of business leaders: 'it refers to the obligations of businessmen to pursue these policies, to make those decisions, or to follow those lines of action which are desirable in terms of the objectives and values of our society' (p. 6).

In contrast to Bowen's social emphasis, Krainz (2015) provides a utilitarian appraisal of the last 25 years and contends the primary reason motivating organisations to adopt and incorporate CSR into their business performance is 'to reinforce their competitiveness' (p. 137). Krainz does acknowledge however, an increasing awareness of organisations' responsibilities to society beyond shareholder profit. It is an idea also expressed in the earlier work of Carroll and Shabana (2010) who suggest that outside of profit maximisation, the idea of social responsibility came into fruition post World War II, but did 'not surge in importance until the 1960s and beyond. Therefore, it is largely a product of the past half century' (Carroll & Shabana, 2010, p. 85).

Different to these viewpoints, Schwartz (2007) draws on the work of Frey and Oberholzer-Gee (1997), which although economic in its focus, is based in social

psychology and addresses destructive consequences of price incentives along with the 'crowding-out' effect upon people's intrinsic motivation (1997, p. 746). Although civic-minded citizens may care deeply about a multitude of social impacts, Schwartz (2007) points to the phenomenon of displacement or crowding out which occurs when, in various situations or under particular conditions, certain human and societal (civic virtue) values (including care) are overridden by corporate values of self-interest, individualism and materialism. While intrinsic motivation for civic duty may suffer partial erosion, he argues that it is not destroyed. Instead, despite the 'crowding out' effects which dampen those values, the 'civic virtue, or social and moral concern, remains a part of human beings. Their expression is just suppressed' (Schwartz, 2007, p. 48).

George (2014) observes tensions which exist in a perceived contradiction between the compassionate social values and beliefs and with those underlying the ideology of corporate capitalism's fiduciary duty and self-interest (see Kasser et al., 2007). Within the context of Enlightenment philosophy and its politics, care for others has been something about which to be suspicious or at least cautious.

According to Rafaeli and Worline (2001, p. 100), 'emotion came to be associated with irrationality, with the personal, and therefore, with the domestic sphere and feminine nature'. Freeman and Liedtka (1991) suggest 'responsibilities' contained within an obligatory, rule-based orientation of social responsibility obfuscates the real nature of the 'human self and communities' (p. 92). Therefore, in their endeavour to humanise an alternative approach to CSR, they propose that 'reconceptualizing the corporation as a network of relationships makes possible a social world in which "caring" has primary significance' (p. 92).

Arising as a newer concept of 'care', the work of Freeman and Liedtka (1991) simultaneously diminished focus on Corporate Social Responsibility (CSR), arguing for its abolition. Suggesting that it impedes its own agenda, they provide seven justifications in support of their argument against the prevailing command and control approach to mandating 'responsibilities' of charity and stewardship:

1. The origins of the concept are suspect, as they derive primarily from the field of economics, and fail to include, among others, history, religion and culture.

2. The different models of corporate social responsibility all accept the terms of the debate as set forth by Milton Friedan's argument that sees corporations only as profit maximizers.

3. Corporate social responsibility accepts the prevailing business rhetoric of "capitalism: love it or leave it."

4. Corporate social responsibility promotes incompetence by leading managers to involve themselves in areas beyond their expertise – that is, repairing society's ills.

5. Corporate social responsibility accepts a view of business and society as separable from each other, each with a distinct ethic, linked by a set of responsibilities.

6. The language of rights and responsibilities is, itself, both limiting and often irrelevant to the world of the practicing manager (Freeman & Liedtka, 1991, p. 93).

Rather than deploy a caring agenda from rule-based command which Solomon (1998, p. 515) calls a 'bloodless concept', he introduces two virtues or sentiments of moral psychology which naturally reside within the organisation: care and compassion. These are likely to be discounted as 'soft', not science, and therefore viewed as mere sentimentality within a corporate capitalist culture. As such, it can be problematic to attempt to elevate their value.

Some empirical studies exist which show compassion to be 'a care-taking emotion' (Oveis, Horberg, & Keltner, 2010, p. 619), and for this brief overview, the two constructs of care and compassion are treated separately and are then followed by a third construct of connection. To further the arguments in this section, the central constructs of care, including its etymology, ethic of care and organisational care and love, are each expanded and critically reviewed.

2.5.7. Care

2.5.7.1 Care – etymology

Care, according to Held (2006, p. 17), is humanity's 'most deeply fundamental value'. Thomas Moore (1994, p. 5) explores its Latin root, *cura*, meaning 'care of the soul', and describes various soul-related functions such as attention, managing, healing,

worship of gods. Care for our soul, he says, necessitates becoming aware and comfortable with its ways – how it shows and expresses itself. Explaining 'soul', a concept which readers may find unfamiliar, Moore (1994) writes:

> [it] is not a thing, but a quality or a dimension of experiencing life and ourselves. It has to do with depth, value, relatedness, heart, and personal substance…When we say something has soul, we know what we mean, but it is difficult to specify exactly what that meaning is (p. 5).

2.5.7.2 Ethic of care

'Care is a deeply human practice' (Bubeck, 1995, p. 160). Held (2006, p. 13) suggests that people are characteristically viewed as 'relational and interdependent, morally and epistemologically'. Such a belief in the fundamental caring nature of humans is the logic upon which Lawrence and Maitlis (2012, p. 659) construct their premise: if we can recognise the 'roots of care in our lives', that which lies beyond work, then we can argue that organisations can instinctively be places of care and compassion. Like Held (2006) and earlier writers (Noddings, 1984; Tronto, 1993), the authors embed their conceptualisation of care in the premise that across all societies, humans are inherently rational, emerging helpless into this world, dependent for their survival on others and this utterly reliant state evokes care as an essential and intuitive condition.

An ethic of care suggests that how we act as organisational members is inherently connected to and dependent on who we are as parents, children, friends, and family members. It connects people's work to their broader lives in ways that go beyond traditional notions of the work / family interface (Lawrence & Maitlis, 2012, p. 659).

Solomon (1998) in his paper examining the moral psychology of business, treats two concepts, care and compassion, which he explains come from Adam Smith's core of ethics. Denoting their significant worth, Solomon (1998, p. 519) asserts that 'one place to locate the central importance of care and compassion is in the context of the central managerial virtue of justice'. Solomon goes on to describe a contemporary interpretation of organisational justice that may equate to fairness and respect, but he adds that these notions can also be compromised, diluted, and cynically viewed. For

example, within the workplace, employees may perceive that a corrupt colleague is rewarded for misbehaviours via promotion.

Consequently, despite organisational proclamations of fairness, any antithetical management behaviours, perceived as unjust and unfair, instead serve to devalue an employee's 'dignity to market value and personal worth to salary' (Solomon, 1998, p. 519). A perception of disloyalty and injustice may also be accompanied by feelings of being cheated, cheapened or disillusioned, and demonstrate organisational justice operating in the absence of a paradigm of care. Friedman (1993) points out that whilst impartial rules are easily forgotten, 'close relationships call for personal concern, loyalty, interest, passion and responsiveness… In a word, personal relationships call for attitudes of partiality rather than impartiality' (p. 66). Therefore, it could be inferred that Friedman is portraying divergence in the productive and positive potency of both types of rules. That whilst impartial rules are arbitrary in nature and may be perceived as unfair and unjust, rules arising from relationship and partiality may be imbued by an element of care and mutual interest which elevates them as memorable, particularly if there exists (either implicitly or explicitly) a shared relational commitment (concern, care), emotional engagement (passion) and accountability (responsiveness).

Justice, appropriately executed, says Solomon (1998), allows organisational members to feel recognised, respected and reasonably remunerated. Necessary for this to occur are two qualities of justice, namely, care and compassion, and when both are appropriated, justice becomes a far richer and more powerful organisational virtue.

> …justice first of all presupposes an attitude of caring, a sense of compassion for those in a less advantageous position and only secondarily is concerned with matters, rights, equality or merit…
> The heart of justice is care and compassion, and without that there can be no justice, no matter how equitable matters may seem Solomon (1998, pp. 519-520).

Held (2006) examines ethics of care in her book with the same title. Penning her content within the prevailing immature theoretical environment, she presents a 'new and developing' moral theory, which she considers to be the 'meshing of care and justice' (p. 4). Rather than further develop traditional theories consisting of law-based

conceptualisations of morality, Held (2006) advocates for justice to be expressed within a broad framework of care, and proposes an ethics of care as offering great promise. Debunking any image the reader may hold of ethics of care as a whimsical concept derived from 'idealized images of family peace and care' (p. 4), she instead describes its capacity to deal with issues of power, and to facilitate respect for individual differences whilst drawing people together.

2.5.7.3 Ethic of care and the caring corporation

Relevant to this present doctoral study is Solomon's (1998) contention regarding organisational care within which exists a tension of two seemingly contradictory qualities. He writes, 'a caring corporation cultivates the most basic strength of any organization, mutual dedication and a sense of security rather than defensive self-interest' (p. 518). In a counterintuitive way, he seems to describe the demonstrable potency and potential of care, a naturally occurring resource, to generate shared collegial commitment and confident altruism that builds a muscular strength in the core of the organisation.

The proposition of Solomon's 'caring corporation' finds resonance in the conceptual work of Lawrence and Maitlis (2012) which explores the notion of the ethic of care, and which informs both theoretical studies and organisational enactment. Lawrence and Maitlis build their thinking upon a foundational book by Gilligan (1982) who established the theoretical concept of an ethic of care, juxtaposing it as a compelling alternative to justice as the key value about which moral theory and practice may rotate. Most succinctly, the notion of 'ethics of care' describes an extension to 'natural caring' (Noddings, 1984, p. 5).

Noddings (1984) depicts care as a two-faceted construct, consisting of a natural impulse and a conscious, moral commitment required to sustain it. Some authors, like Bubeck (1995), hold a commitment to care as something justifiably objective, practical and without necessarily evoking a sense of emotional care for the subject, much like the broad public function of the welfare state which meets social needs: e.g. via political and social programs. Held's (2006) critique of Bubeck's functional nature of care is that it risks 'collapsing the ethics of care into utilitarianism'. Instead, Held (2006) reorientates care and gives emphasis to its inherent connective quality by

proposing, 'those motivated by the ethics of care would seek to become more admirable relational persons in better caring relations' (p. 14).

Further examination of Bubeck's (1995) point of view reveals her working definitional offering of care; one that is precise and activity-focused. It describes 'meeting the needs of one person by another person where face-to-face interaction between carer and cared-for is a crucial element of the overall activity and where the need is of such a nature that it cannot possibly be met by the person in need…' (Bubeck, 1995, p. 129). What becomes immediately apparent in her depiction, is the binding of care to 'dependency'. It is a factor she applies to differentiate care from service; a distinction she emphasises. Bubeck distinguishes *service* – an action of doing something for people who are able to do it for themselves – from *care*, assistance rendered to those unable to perform the task: 'a response to a particular subset of basic human needs, i.e. those which make us dependent on others' (p. 133).

It is evident that Bubeck's (1995) intent behind an action of the ethic of care does not hold moral significance. Held (2006) however, contends that the moral scheme is deeply significant, especially the aspect regarding how care finds expression in both intent and action, that is, in attitudes and relationships. In a manner reminiscent of Solomon (1998), Held (2006) suggests that the act of caring for one another is both a value and a practice which together develop relational muscle and durability. They function as a reciprocal relationship 'in which carer and cared-for share an interest in their mutual wellbeing' (p. 35) and which 'builds trust and mutual concern and connectedness between persons' (p. 42).

Therefore, reciprocity of care has potential to bring benefit to the individual and to the organisation. According to Wheatley (2007), cultivating of a spirit of generosity around knowledge sharing and collaboration is enhanced when employees feel cared for because care reduces personal feelings of stress and anxiety and allows them to contribute more wholly and creatively to the organisation. Based on Wheatley's (2007) research evidence, her comments elevating the role of care and emphasising interpersonal connection, are worth noting:

> One of the key findings in the field of knowledge management is that
> people share their knowledge only when they feel cared for and when

they care for the organization. It is not new technology that makes for knowledge exchanges but the quality of human relationships (p. 121).

2.5.7.4 Organisational care and love

Renowned essayist, philosopher and poet, Henry David Thoreau (1817-1862), was an advocate of civil liberties and, as a transcendentalist, he was a supporter of living simply, in harmony with nature. His disenchantment with the way of life as presented by the industrial era provoked him to search for solutions that might help emancipate people from carelessly falling prey to a mindless pursuit of affluence, and influence them toward living a 'sincere life… free of anxiety and fear' (Ma, 2009, p. 387). It is his perspective, considered at this point in history, which makes his commentary so relevant in today's material world.

Thoreau had an awareness that 'love was the fountain of all life', and a deep sense that that '[l]ove and life were the basic spirits of the universe' (Ma, 2009, p. 391). Increasingly for Thoreau however, his philosophies sat somewhat awkwardly within the values of an industrialised world which, to him, seemed to be drifting toward an entrenched alienation from nature and spirituality. Living in the United Kingdom around 1760, he witnessed the birthing of enormous mechanical advancements and the innovation of steam power. By the 1830s and 40s, the momentum of these innovations swept into Europe, the United States and beyond, bringing immense industrial and social transformation. Notwithstanding the obvious revolutionary advantages, Thoreau critically observed what he felt was an erosion of people's connection to the natural and spiritual worlds because of their growing enslavement to the material culture, and he objected to the subjection and exploitation of individuals' lives from rationality's rising dominance. Rather than acquiesce to material allurement, Thoreau sought to personally transcend it and to 'integrate his own life with the whole universal life' (Ma, 2009, p. 391). Yet, he maintained a posture of care 'for a populace growing progressively selfish, competitive and desperate, and compassion for its people whose lives were exhibiting diminished collective care and connection, and lacking 'essential emotions and freedom of life' (p. 382).

During the 1870s, industrialisation's persistent motivation and energy facilitated the transformation of many industries, including steel, electricity, gas, and oil. More and more communities became invested in its success. The betterment of society and its improved way of living was believed to be contingent upon technological advancement and improved by efficiency. By the 1880s and '90s, Taylor's management theory, especially within manufacturing industries (particularly steel), was becoming highly influential. His rhetoric emphasised a brighter social future if freed from the paradigm of the past, insisting, '[i]n the past the man has been first; in the future the system must be first' (Taylor, 2012/1911, p. 5). Explicitly focussed on the system's supremacy, it is evident how love and care became entirely excluded from the developing theorising of organisational management.

Within our contemporary settings, organisations remain vitally keen to optimise productivity (Cederström & Grassman, 2008). The stringency of traditional command-and-control management has to some degree relaxed its grasp and allowed a neo-normative type of organisational control, which encourages employee liberty to be authentically themselves (Fleming & Sturdy, 2009) and views individuals as 'soft' machines (see Bauman, 1995; Cunha et al., 2016). Yet, it could be argued that today's perpetuation of human machine imagery (even a soft one within a neo-normative context), demonstrates the reality of Thoreau's theoretical and philosophical concern for future human consequences resulting from an industrial world, in which the system is preeminent.

Nonetheless, a notion of freedom encapsulates the idea of remaining true to oneself and of being an expression of that truth, including of one's emotions. Within organisational management literature, individual freedoms are viewed as a distinguishing feature of the contemporary work environment, regarding self-expression and personal discretion (see Cederström & Grassman, 2008; Cunha et al., 2016; Fleming, 2009). In terms of impact, it is evident that, 'freedom of life' as Thoreau imagined, has gained minimal traction in the organisational and management literature, remaining mostly unheeded in workplace control theories which, according to Walker (2011, p. 369), 'typically have little to say about freedom'. Notwithstanding this, Walker (2011) acknowledges the evolution of love within neo-normative control literature, generally defined as 'feelings of affection, compassion, caring and

tenderness for others' (Barsade & O'Neill, 2014, p. 2) and which supports the appeal to employees to 'be yourself' (Fleming & Sturdy, 2009, p. 571), just 'as they really are' (Cederström & Grassman, 2008, p. 41).

It was Thoreau's conviction that people lose their way without a life of 'love'. According to Ma (2009, p. 391), just as Thoreau personally nurtured a form of 'harmonic consciousness of love in his heart', he held hope that all humans might reside gracefully and live profoundly in the world, should they foster a strength of life purpose along with a 'consciousness of love'. Love, he proposed, promotes 'the interior life of each individual and the whole universe' (p. 391). He retained hope because he understood that love has power to transform the world; its effects reaching far beyond the individual. Ferris (1988, p. 42) observes, 'our scientific, rational heritage has apparently encouraged us to minimize love's expression in our working lives, at least in most occupations'. His observations appear to describe not only a disregard for love within organisations, but suppression of it. Moreover, within organisational theory, despite any powerful and transformational effects, the 'majority of management scholars have tended to neglect love as a relevant topic of theorizing and research' (Cunha et al., 2016, p. 1). This review of the literature supports that assertion. It finds that love, along with care compassion and tender emotions, have been mainly disregarded by the majority of organisational theorists' because of a preeminent focus on economic efficiency, which has derived its credibility in scientific rationality and garnered broad support in command-and-control leadership (Cunha et al., 2016; see Dutton et al., 2006; Fineman, 1993, 2000; Gibson, 1997).

The work of Cunha et al. (2016) examines love as an organisational phenomenon and explores how managers can make sense of its meaning. They describe love as a manifestation of a virtue and as having concern for others (community) in ways 'that transcend the productive functions of work and respond to important human needs, fulfilling normative performativity' (p. 1). To some extent, their idea of love seems to have attributes of companionate love, a type of love which is understood to be outward in nature, founded and shaped upon warmth and connection (see Barsade & O'Neill, 2014; Fehr, 1988; Sternberg, 1988), and is not dissimilar to Berscheid and Walster's (1978, p. 177) conceptualisation of love as 'affection we feel for those with whom our lives are deeply intertwined'.

Consistent with the normalcy of love as an everyday essential human emotion, research contends that employees do 'experience companionate love at work' and that organisationally, 'a culture of companionate love relates to important outcomes' (Barsade & O'Neill, 2014, p. 587). Their sentiment supports this paper's tentative operational definition of spirituality, especially love and an authentic connecting with oneself and others.

Organisational identification of love, however, exposes it to potential risk of organisational manipulation. Wheatley and Kellner-Rogers (1999, p. 57) suggest that at an individual level, 'most people have a desire to love their organizations…[b]ut then we take the depths of this vital passion and institutionalize it'. This is, in part, a theme also addressed by Ferris (1988) in his work on organisational love and leadership. He writes, 'I believe that the manifestation of love is the secret to increased productivity and organizational effectiveness' (p. 41).

Operationalised within the work context, Ferris (1988) defines love thus:

> … a feeling of caring or deep respect for yourself and others, of valuing and believing in yourself and others, and of helping to achieve the best of which everyone is capable. It means finding a sense of purpose, fulfillment, and fun in your work, and helping others to find these qualities in their work as well (pp. 42-43).

Shaver et al. (1987, p. 1079) report that when a person feels loved by another, he/she experiences feeling 'warm, trusting, and secure' in the presence of that other. Ideas of 'love' and 'care' may therefore describe, in their fundamental form, 'an interest in someone that expands through knowledge to a feeling and a commitment to help the person to exist and grow' (Nyberg, 1990, p. 81). In a similar vein, Mayeroff (1971, p. 1) states, 'to care for another person in the most significant sense, is to help him grow and actualize himself'.

According to Kline (2015), a key piece within care that colleagues can provide one another is to allow its occurrence in a dynamic way via Attention (her unorthodox capitalisation). To provide the conditions for people to grow, to feel genuinely cared for and safe to explore their own thinking within an actualising process, requires 'the other' to listen and to attend. Kline emphasises that a possibly overlooked but essential

facet of Attention is the receiver's felt assurance and confidence 'they won't be interrupted. *Knowing* they won't be. Counting on it. That is what allows their mind to relax and, paradoxically, fire up' (p. 37). This kind of 'Attention', she says, 'begins with respect… with love (p. 43). Kline expands:

> Love is not usually the way we describe the essence of professional relationships. But surely if love is anything, it is unfettered respect for things wondrous and fecund, things like the human mind and human life express it. Love is what makes Attention catalytic.
>
> It is love of the person's mind. Love of their capability. Love of their yet un-thought thoughts that only they, not you can generate, but that your Attention makes possible… It is love like this, beamed through your Attention, that is the change-maker… (p. 43).

In other words, as employees encounter conditions conducive for flourishing, that is, where love, care, collegial commitment, attention and assurance naturally occur, they may also experience personal growth and a sense of self-actualisation, that fuels their passion, purpose, and energy, thus bringing additional positive affect to the organisation's workspace. According to Marques and her colleagues (2011, p. 69), it is particularly evident during this century that organisations have begun to consider 'ways to help employees balance work and family, and to create conditions wherein each person can realize his/her potential while fulfilling the requirements of the job'. They (Marques et al., 2011, p. 69) draw upon the work of Autry's (1994) in describing such examples of 'enlightened' organisations as 'incubators of the spirit'.

It is conclusions such as these which evoke an idea of spirituality having potential relationship with organisational resilience, using 'passion, purpose and energy' to bounce back from adversity. Genuine expressions of care and love appear to have potential to bring influence beyond the individual themselves. This thought finds support in the work of Wheatley and Kellner-Rogers (1999), who posit that harnessing inspiration and energy created from 'the passion evoked when we connect to others, purpose to purpose', generates capacity for employees and organisations to be stronger, to 'accomplish so much more' (p. 63).

A theme in this literature review is that care and love inject strength into an organisation's core and provide benefits to the individual, the collective and to the organisation's productivity and performance. Wheatley (2007) critically observes that whilst people within organisations have a tendency to be treated as machines by management, they undeniably exist as living systems. As such, it is normal for the natural human resources of care and companionate love to be expressed and, with a consciousness of love, for them to naturally deliver organisational strength.

2.5.8 Compassion as a core of spirituality

2.5.8.1 Compassion – a problematic emotion

Conceptualising compassion as having authentic connecting with not only oneself but with others, such as those within organisations, allows it to be understood as a core element of spirituality. The most ordinary of people 'know a great deal about emotion' given that from the day of one's birth and throughout one's life, 'emotions play a central role in individual experiences and interpersonal relations…' (Shaver et al., 1987, p. 1061). The triggering and elicitation of emotional responses occur almost instantaneously and set off 'emotion specific changes in expression and physiology' (Ekman, 1984, p. 338). And yet, it has been a challenge to gain consensus on a formal definition of emotion as '[e]veryone knows what an emotion is, until asked to give a definition' (Fehr, 1988, p. 464).

Compassion is one of a plethora of emotions considered integral to human existence, one which has had a profound role in the creation, formation and continued evolution of human civilisation and its communities (see Clark, 1997; Kanov et al., 2004; Nussbaum, 2001). Within the study of emotion, however, compassion has endured problematical standing (Goetz, Keltner, & Simon-Thomas, 2010; Lazarus, 1991).

Confusion arises with a diminishment of compassion's meaning to 'an emotion-based sentiment' (Blum, 1991, p. 712) that seems to more or less equate to our contemporary concept of empathy, which describes an emotional sensitivity, a vicarious experience (Goetz et al., 2010) of another's feelings, thoughts and situation. An empathic emotion is defined by Hoffman (1989, p. 283) as 'an emotional response more appropriate to someone else's situation than to one's own situation'. Not to minimise the role of empathy, de Souza (2014, p. 45) posits that the opposite is true, that empathy 'is a

significant element in human relationality and, therefore, human spirituality' (de Souza, 2014, p. 45).

Specific to the mental health domain, Wong (2011) argues that compassion is intrinsic to psychiatry as its practice is drawn from its Latin origins, *cum passus*, meaning 'to suffer together with' (p. 147). He goes on to say,

> …pain and suffering are the common cause and consequence of psychiatric disorders. Being a medical specialty that studies and manages the disorders of thinking, feeling and acting, the practice of psychiatry inevitably involves empathy and compassion – understanding pain and suffering and acting on the desire to alleviate pain and suffering (Wong, 2011, p. 147).

Broadly disregarded in emotion taxonomies, compassion's treatment is typically related to 'empathic distress or as a subtype or blend of sadness and love' (Goetz et al., 2010, p. 368), which are briefly addressed below. As a response activity, compassion is generally understood to be fundamentally directed towards others rather to self (e.g. Blum, 1980; Lazarus, 1991; Sprecher & Fehr, 2005). It seems to be regarded as differentiated from empathy which instead conveys a vicarious involvement in the experiencing of another person's emotions (see Goetz et al., 2010; Lazarus, 1991). An example here relates to the organisation, especially as it hits adversity, when employees may be sensitive to a need to redouble effort and help rescue difficult situations.

2.5.8.2 Compassion – an attitude or state

Compassion is framed by Blum (1980, p. 507) as a 'moral phenomenon' that manifests as 'one among a number of attitudes, emotions, or virtues which can be called "altruistic" in that they involve a regard for the good of other persons'. Moreover, he clarifies that it is not to be minimised and merely construed as a –

> simple feeling-state but a complex emotional attitude toward another, characteristically involving imaginative dwelling on the condition of the other person, an active regard for his good, a view

of him as a fellow human being, and emotional responses of a certain

degree of intensity (p. 509).

Goetz, Keltner and Simon-Thomas (2010, p. 351) construct their theoretical examination of compassion upon it being an 'effective state defined by a specific subjective feeling' and seek to distance it from the notion of altruistic attitude, virtue or feeling which authors such as Blum (1980) and Sprecher & Fehr (2005) describe. Goetz et al. (2010) propose a definition of compassion as 'the feeling that arises in witnessing another's suffering and that motivates a subsequent desire to help' (p. 351). However, one could argue that characterising their definition by a subjective feeling blurs the boundary between compassion as either a state or an attitude; a distinction they purposefully seek to establish.

Blum (1980, p. 514) does not consider compassion a whimsical emotion or attitude; but rather an act which may be executed 'contrary to one's moods and inclinations' because compassion has inherent regard (or state) for another's good. Blum contends that an individual who is 'compassionate by character is in principle committed to as rational and as intelligent course of action as possible' (p. 516). Blum's subsequent work (1991) emphasises that a generalised feeling or vague inclination to help another person falls short of an intentional, even sacrificial decision to act compassionately. Rather, he considers compassion to be a virtue, related to a person's emotional attitude, which prompts benevolent, altruistic action.

2.5.8.3 Compassion – empathetic distress

A dictionary definition of compassion pertaining to psychological awareness and response, characterises it as, a 'sympathetic consciousness of others' distress together with a desire to alleviate it' (Merriam-Webster, n.d.). A compassionate desire to alleviate organisational distress and adversity may result in resilience and creativity, as Lazarus (1991, p. 289) says, 'being moved by another's suffering and wanting to help' or as George (2014, p. 7) suggests, 'being attuned to and responsive to the suffering of others'.

The notion of being moved by someone's pain or condition resonates with Hoffman's (1981, p. 128) contention that, although not automatic nor predictive, one's 'empathetic arousal' predisposes one's altruistic response. Moreover, his research

appears to show 'a powerful tendency or motive for action that may be triggered by the awareness of another's distress'; in other words, that a person's distress cues may have a 'compelling quality' (p. 127). It may be as Frost et al. (2000) describe, that people respond instinctively to another's distress, led by their emotions, and not necessarily cognisant of the appropriateness of their actions, nor of how compassion might be most suitably conveyed.

2.5.8.4 Compassion – a blend of sadness or love

Compassion is typically considered something more than 'sympathy' (a kindly feeling) (Blum, 1991, p. 706). Lending support to this notion whilst providing a layer of complexity, Post's (2002, p. 51) depiction of compassion as 'love in response to the other in suffering', contrasts to his understanding of sympathy as 'love in response to the other who suffers unfairly' (p. 51).

A blended conceptualisation of compassion (having sadness and love intermingled) is observed in an analysis of emotional words by Shaver et al. (1987). As a blended emotion category, the authors are describing the nature or capacity of compassion to embrace 'in one case, a painful feeling related to separation from a loved one; in the other, a feeling of sadness for a person we care about' (p. 1082).

Later, Goetz and colleagues (2010, p. 353), whose empirical review contains a theoretical account of compassion drawn from a collection of writers (such as Post, 2002; Shaver et al., 1987; Sprecher & Fehr, 2005), provide a description of compassion that has 'not its own emotion but rather a variant or blend of sadness or love'. This thinking arose from their earlier research (Shaver et al., 1987, p. 1067) which found that participants, when invited to classify associated words, most often categorised 'compassion', 'tenderness' and 'caring' with love, whilst they categorised the words 'pity' and 'sympathy' at times with 'compassion' and 'love', but mostly with 'sadness'. Feelings of sadness and a sense of loss, when organisations themselves show caring, can produce resolution to turn around loss and generate resilience.

2.5.8.5 Compassion – a spiritual value

Armstrong's (1999, p. 3) examination of the history of religion reveals that 'human beings are spiritual animals… that *Homo sapiens* is also *Homo religiosus*'. Frost et

al.'s (2006) short synopsis of compassion's intellectual history, central to which is the role of religious ideology and theology, contends, as does Armstrong (1999), that across each of the world's main religions resides compassion as a characteristic and overarching ideal.

A difference between the intellectual traditions of East and West exist however; the latter distinguishing 'between the mind and the emotions, even when explaining compassion' whilst typically in Eastern traditions, the 'mind and heart are seen as one' (Kernochan et al., 2007, p. 63). For example, in practice, according to Wong (2011), compassion has a centrality within discussions of spirituality, particularly in the mental health domain, and this is facilitated by an understanding of the concept of compassion. He adds that by offering a service 'with a human face and a person touch it is possible to draw inspiration from various traditions of spirituality' (p. 147).

In many spiritual, philosophical and ethical traditions compassion is understood to be a virtue and a state, one that is admired, nurtured and predicated on the idea that it helps shape morally worthy and coherent lives and collaborative communities (see Goetz et al., 2010; Nussbaum, 2001).

Significantly, therefore, compassion finds inclusion in the literature as a 'spiritual value' (see Kernochan et al., 2007). Kanov et al. (2004) shape this account of compassion's significance:

> Compassion occupies a prominent role in the history of modern society, implicated in the creation and sustenance of human community (Clark, 1997; Nussbaum, 1998). Seen as virtuous and contributing to personal and social good (Blum, 1980; Nussbaum, 2001; Solomon, 1998; Wuthnow, 1991), compassion lies at the core of what it means to be human (Himmelfarb, 2001; Wuthnow, 1991). Similarly, despite fundamental differences in philosophy and tradition, all major religions emphasize the importance of compassion… Compassion is a fundamental and timeless part of human existence (pp. 808-809).

2.5.8.6 Compassion as spirituality – a developing organisational construct

An unspoken reality within organisational life 'is that people suffer' (Frost et al., 2006, p. 843). And yet, although essential, compassion is described by Kanov et al. (2004, p. 809) as being a frequently 'overlooked' aspect of organisational existence. An overview of organisational and management theory shows perpetuation of a rational, impersonal and calculated system (see Frost et al., 2006; Taylor, 2012/1911). Consequently, within organisational theory, beyond any minimal or cursory attention, the treatment of care and compassion have been described as 'marginal, at best' (Solomon, 1998, p. 517). According to Frost and colleagues (2006), organisational members encounter and endure their own personal worries, tragedies, disappointments and they carry such burdens from home to the workplace, irrespective of expectations that one's anguish should not interfere with and affect one's work. By extension, factors in organisational problems, even its risks of dissolution, may be influenced by unintended consequences of burdens carried by employees.

Robust interrogation of compassion within management theory is fairly recent (Dutton et al., 2006; Frost et al., 2006), and as evidence of its newness, some argue that there is 'yet to be an integrative review of the evidence relevant to the question, "What is compassion?"' (Goetz et al., 2010, p. 351). As a developing organisational construct, compassion as spirituality holds potential for this current study, not only because it is considered 'essential' and 'overlooked' in theoretical writing; but because it enriches organisational life by its human responsiveness. In times of difficulties, its responsiveness may release resilient behaviours.

Organisational resilience has been tentatively defined using the central constructs of sharing and connectivity, energy to plan and initiate timely responses to unexpected, often adverse events. In the doing of this, employees seek to adapt, rebound and grow through challenge. Of the many emotional constructs to house human aspects of resilience, this study has used compassion for its affinity within resilient behaviours.

Solomon's (1998) work, which pertains to the business context, seeks to differentiate care from compassion, and to extricate both constructs from the language of CSR. While defending care and compassion as virtues, he distinguishes them by the latter's coupling of feelings and accompanying actions: '[b]eing compassionate may be a

virtue, but… it is actually having and expressing compassion, even in a single instance, that counts' (p. 518). At its essence, the study of compassion in organisations, according to Kanov et al. (2004, p. 810), 'acknowledges the realities of pain, suffering, and healing that are part of the human experience, and in so doing, helps to fill in gaps in the organizational literature that often fails to portray organizations as human institutions'. It is this humanness which may invoke a sense of meaning and purpose, resilience, creativity, and care.

In her study on compassion and capitalism, George (2014) describes compassion as being primarily 'concerned with the care and concern for others', however she places a caveat upon this, proposing that compassion goes beyond addressing suffering seen in others: 'it reflects making decisions and behaving in ways that reflect care and concern for others' and names this, 'compassionate organizing' (p. 7).

2.5.8.7 Compassion and compassionate organising

As leaders and managers acknowledge that 'pain and compassion are not separate from "being a professional" and the "doing of work"' (Frost et al., 2000, p. 31), but are real and organic images and expressions of humanity, they can more usefully consider the efficacy of compassionate organising (or organisational compassion).

Kanov et al. (2004, p. 809) theorise compassion as 'a dynamic process, or a set of subprocesses', that exist both in individuals and collectives, the three elements being: 'noticing', 'feeling', and 'responding'. They conceptualise these three processes under the term, 'organizational compassion' (p. 810). The authors posit that 'organizational compassion exists when members of a system collectively notice, feel, and respond to pain experienced by members of that system'(p. 810). They explain the three processes (notice, feel, respond) must become systemically legitimised and disseminated in a coordinated manner throughout the organisation's values, systems, processes and practices, and necessarily, between all the organisation's members. In some measure, widespread saturation validating human emotions allows a reframing, a shift of perception to occur. In short, '[e]xamining organizational compassion thus allows us to see organizations as systems with the capacity for collective noticing, feeling, and responding' (p. 810).

Similarly Dutton et al. (2006, p. 59) proposes that compassionate organising occurs '[w]hen individuals in organizations notice, feel, and respond to human pain in a coordinated way'. Ultimately, the level of its coordination will determine its cultural value to the organisation and its effectiveness in times of unforeseen and distressing events. Still, as the authors (2006) go on to say, organisations which properly prioritise and elevate compassionate organising shine a spotlight on the centrality of emotion as a 'collective capability' (p. 60) and emotion's capacity to render individual and organisational assistance.

The idea of accessing a residual (but overlooked) 'collective capability' or workplace capacity which can deliver timely assistance, and perhaps contribute organisational resilience during difficult and painful times, holds potential relevance for this study. Currently, however, at the organisational level, the theory remains underdeveloped and strategies of responding to people in ways intended to help alleviate their suffering amid emotionally painful events lack recognition and appreciation (Dutton et al., 2006).

2.5.8.8 Compassion within a capitalist context

This study draws attention to constraints of a capitalist and materialist context on human willingness to embrace resilience and express through resilient behaviours, human compassion.

Organisational compassion can be more accurately understood when considering both its current and historic contexts. In regard to the latter, its evolution, according to Goetz et al. (2010, p. 368) is three-pronged: first, compassion evolved within the 'caregiving response to vulnerable offspring'; second, it developed because of its role in mate selection as 'compassionate individuals were preferred'; and third, it was fostered as a 'desirable' cooperative-relational trait. Its roots indicate the highly relational nature of compassion. And in regard to the former, within contemporary organisations, compassionate responses to colleagues' suffering are problematic actions given capitalism's tenets 'seem to downplay the importance of compassionate organizing' (George, 2014, p. 7). While individuals within capitalist and materialist organisations might value being caring, cared for and compassionate, there are institutional barriers to compassion's expression, including for those leaders who are granted responsibility

for maximising shareholder return (Argenti, 1989). This financial obligation alone, for example, may be sufficient cause for an organisation and its leadership to be dispassionate when terminating members (and inflicting harm) (George, 2014). In a workaholic culture where people are increasingly giving more of their time, they can feel disposable and cast aside when unpredicted shocks unsettle the organisational environment and management reacts to 'quickly, get rid of them' (Vasconcelos, 2015, p. 184). Very often, such an action may be considered a short-term business measure when 'layoffs' may actually prove essential for the organisation's longer-term viability. However, an offshoot of discompassionate organising is managerial blindness to the resilient resources that, under different management methods, employees might be eager and willing to deploy.

Compassion cannot prosper if one-sided. To flourish organisationally, compassion must be systemically embraced as a cooperative effort with senior management strategy and employee operational creativity and responsiveness. However, until very recently within scientific management, emotions per se were deemed as illegitimate and unwarranted in organisational research (Fineman, 1993, 2000; Frost et al., 2006), and yet, one of the 'unspoken realities of life in organizations is that people suffer' (Frost et al., 2006, p. 843).

A comment by Goetz et al. (2010, p. 351) that 'compassion is controversial', exposes how fraught attempts are to explore emotions generally, and compassion specifically, within the workplace. Solomon (1998) acknowledges that on the one hand, occurrences of disclosing or discussing emotions in the business environment is generally construed to be 'unprofessional' (519); yet on the other hand, in spite of the weight of historic prejudice, argues for the important role of feelings. The data to be collected in this study may produce insights that connect the role of feelings to both organisational spirituality (or well-being) and organisational resilience.

Beholden to their fiduciary duty, today's organisations have environments in which compassion, meaning and purpose, struggle to be legitimately and purposefully fostered. One reason for this could be the paucity of studies focused on the construct of spirituality and its relationship with organisational resilience. Moreover, due to prevailing capitalist conditions, 'compassion is much less likely to occur' (George,

2014, p. 7). Reflecting on the curious manner in which contemporary organisations perpetuate Taylor's scientific management approach, stifling some of the humanness of its workers, Wheatley (2007) writes:

> When we conceived of ourselves as machines, we gave up most of what is essential to being human. We created ourselves devoid of spirit, will, passion, compassion, emotions, even intelligence. Machines have none of these characteristics innately, and none of them can be built into its specifications. The imagery is so foreign to what we know and feel to be true about ourselves that it seems strange that we ever adopted this as an accurate description of being human. But we did, and we do (p. 19).

Alternatively, when we conceive ourselves as spiritual and resilient human beings, we enhance our spirit, will, passion and compassion, and are willing to offer those as resilient behaviours to help *our* organisation. Blum (1980) lights upon the value of compassion's human aspect, suggesting that 'because compassion involves an active and objective interest in another's welfare, it is characteristically a spur to deeper understanding than rationality alone could ensure' (p. 516). It may be that employees have a latent understanding of the needs of the organisation, but this has not been recognised and harnessed by the organisation.

Although compassion is invariably noble (Wheatley, 2007), it can be considered misguided, interfering, ill-advised, or to have magnanimous appearances but dubious intentions, similar to some CSR activities which merely serve as 'good PR' (Solomon, 1998, p. 530). And the tacit knowledge that employees derive from CSR rhetoric, renders genuine interaction unlikely and this may influence employee trust. It can be argued that compassion's drawbacks barely diminish its moral benefits and advantages which arise from compassionate behaviours (Solomon, 1998). In addition to the role compassion plays in addressing the suffering which inevitably exists in all human enterprises, it is also said to be a conduit for healing (Frost et al., 2006). Whilst it is true that policies and rules guiding behaviours in workplaces can at times bring some relief to one's pain, it is compassion which helps 'make a heavy burden of suffering

more bearable… compassion is a healing force that is indispensable in organizations' (Frost et al., 2006, p. 843).

This current study identifies with the notion that 'focusing on the human response to suffering in organizations enables scholars' understanding of the proactive, creative, and generative potential that lies unstudied in organizations and that is a wellspring of nourishment' (Frost et al., 2006, p. 844) for compassion.

2.5.9 Compassion, connectivity, care, and organisational resilience

Organisational resilience, portrayed in its tentative operational definition for this study, is a shared and collective phenomenon which might harness compassion, connectivity and care to produce timely responses to unexpected events, allowing the organisation to adapt, rebound and grow through challenge (Bhamra et al., 2011; Dhiman & Marques, 2011; Golicic et al., 2017; Klockner, 2017; Morgan et al., 2017; Parsons, 2010; Suttcliffe & Vogus, 2003; Van Opstal, 2007).

Kasser (2002) makes the observation that people who subscribe to materialist goals are less inclined to address their relatedness requirements and to form trusting rapport or close bonds with others, and therefore are more likely to experience a degree of social disconnection. Emotionally distancing behaviours may in turn be exhibited in both their personal and work environments because materialists tend to view others for their own instrumental benefits, that is, for the achievement of materialist goals (Deckop et al., 2010).

According to Deckop et al. (2010), there are potential consequences for people who behave in ways which mean they are less likely to enjoy relational caring or to form emotional bonds with work colleagues. Such people are likely to receive reduced collegial support and engagement which can produce for them, unintended impacts at work, ultimately reflected in lower overall scores in employee evaluations. Unforeseen ramifications upon their work role, may ultimately operate against their foremost desire of achieving materialist reward, including monetary (bonuses and salary increases) and status (promotion and power) (Deckop et al., 2010).

A purely self-interested, utilitarian, and materialist agenda may, much like the liberal morality Baier (1994, p. 29) describes, instead serve to '*unfit* people to be anything

other than what its justifying theories suppose them to be, ones who have no interest in each other's interests'. The notion of self-interested behaviour is explained by Held (2006), who suggests that self-interests, rather than organisational interests, may emerge from economic explanations of organisations. Held (2006) reports that empirical evidence exists which demonstrates how the adoption of a theoretical model can influence behaviour that emulates it. She refers to two studies, one in particular by Frank, Gilovich and Regan (1993) which investigates whether exposure to an economic self-interest model modifies the degree to which people demonstrate self-interested behaviour. Whilst they (Frank et al., 1993, p. 159) found that exposure to this economic model did not 'cause' more of this behaviour, the evidence did reveal it to 'encourage' self-interested behaviour.

From an exploration of assumptions regarding conceptualisation of compassion in the workplace, Frost et al. (2000) relate two vital insights. The first is that compassion 'involves people allowing feeling to guide action, rather than reverse' and the second is that organisations naturally 'create an emotional ecology where care and human connection are enabled or disabled' (p. 32). This notion of enablement or disablement is of great interest to this study, especially the resilient response to organisations' emotional ecology.

Held (2006, p. 168) proposes that connection can be 'fostered by an increased awareness of the values of care'. Likewise, Freeman and Liedtka (1991) advocate for a shift from a traditional viewpoint which primarily sees corporations as pursuing capitalist-orientated corporate ambitions, to one which instead values the fostering of caring and highly connected human goals. They propose that organisations be seen as 'places of liberation and achievement rather than oppression and denial … places where we can have real and relevant conversations about our differing visions of the good life' (p. 97). There has been insufficient research into connected constructs such as spirituality and organisational resilience to support or challenge Freeman and Liedtke's proposal. However, their socially orientated focus, typified in their emphasis of the profound function of care and conversations, arises from their view of human nature as essentially relational; inextricably 'connected with others, concerned with maintaining and nurturing relationships' (p. 97). It portrays a form of secure relational

connection which Held (2006, p. 14) describes as an 'embeddedness in familial and social and historical context'.

Kanov et al. (2004) demonstrate a similar conviction about the role of compassion, arguing that each of its three processes of noticing, feeling, and responding occur in human interactions, thus, 'by strengthening people's feelings of connectedness, the process of compassion builds and shapes the communities in which we live and work' (p. 809). Expression of compassion within and throughout organisations fosters an experiential connection amongst organisational members that is associated with a broad range of attitudes, feelings and behaviours which people find affirming, such that they feel cared for, feel part of the greater whole, joined together seen, known and less alone (see Frost et al., 2006; Frost et al., 2000; Noddings, 1984).

Along with others, de Souza's (2016, p. 127) work reveals that, for some people, 'this connectedness is grounded in the human world, but for others, it stretches beyond to a non-human world where they may encounter a transcendent reality, which brings the experience of oneness; that is, being a part of the whole'. At the human and possibly the non-human (spiritual) levels, when people experience care and compassion, and consequently feel safe and connected to others, their anxiety and a sense of aloneness can be tangibly reduced (see Twenge, 2000). This is particularly so in times of unplanned, unpredictable, and uncontrollable change, the likes of which the world increasingly faces. In other words, the constructs described by Twenge (2000) relate to both the spirituality and resilience constructs that are central to this study.

Organisations that are more likely to succeed, according to Wheatley (2007, p. 124), 'are those that evoke our greatest human capacities – our need to be in good relationships, and our desire to contribute to something beyond ourselves'. Evidence of such connectedness, reflected via empathy, is 'expressed through joy, happiness, peace, justice, freedom, liberation, awe, wonder, wisdom, compassion and so on. Spiritual growth occurs when positive experiences of connectedness are nurtured' (de Souza, 2016, p. 127). These qualities cannot be evoked through procedures and policies but can be effectively endorsed and supported by them. They are only available in organisations where people feel trusted and welcomed, and where they know that their work matters. Together, connection, care, and compassion within the

corporate (post)materialist environment, may therefore play a more complex and positive role than previously believed, with their effects far reaching.

2.5.10 Employees rational, emotional, and spiritual selves in the workplace

The effects upon employees' work-life practice when bringing their whole selves to work are reflected in the writers below. Rego and Cunha (2008, p. 70) argue that '[h]uman beings are rational, but also emotional and spiritual'; however, contemporary organisations, born from the industrial age, the legacy of which places dominance of wealth creation over the social good, tend to be emotionally and spiritually bereft, 'devoid of deeper meaning and spirit' (Karakas, 2010, p. 95). Based on medical evidence of rates of deaths from work dissatisfaction, Fox (1994, p. 14) surmises that 'work without meaning is deadly'.

Within a capitalist enterprise, one's work must inherently provide something more meaningful than the task itself. In the words of Wheatley (2007, p. 120), '[p]eople don't step forward in order to support greed or egotists or to benefit faceless entities such as shareholders. We need to know that our work contributes to helping other human beings'.

It seems that greater meaning is increasingly sought for one's life, and a holistic emphasis necessarily includes meaning derived from work; hence a customary demarcation between work and home, especially in terms of time and place allocation, has all but disappeared (Albertini & Smith, 2008). In corollary, it has become more common for people to bring their whole selves to their work and, as a consequence, to seek greater fulfilment and meaning in their life, including within the work domain (see Albertini & Smith, 2008; Benefiel et al., 2014). In short, humans seek wholeness and coherence, connectivity with others and the sense of meaning and purpose these bring.

The convergence of work and non-work lives into a single existence during a time of local and global instability has aroused unrest and increased distrust of the rational system which has traditionally sought to utilise employees as dispensable resources (Benefiel et al., 2014; Fry & Cohen, 2009). It seems a 'workaholism corporate culture' has evolved, and workers 'are compelled to spend increasing time at their job – like it or not' (Vasconcelos, 2015, p. 184).

One consequence of the convergence of work and non-work and of time at work demands, according to Benefiel et al. (2014, p. 177), is that employees are '[n]o longer content to park their souls at the door', but instead want 'to bring their whole selves – body, mind, heart and soul – to work'. Writes Albertini and Smith (2008, p. 10), '[e]mployers need to recognise that people are more than just a cost to the organisation; that they have souls, dreams, and a need to feel good about what they do'.

Vasconcelos (2013) suggests that desire for deriving genuine meaning from one's work has been predicated on and encouraged by the 'resurgence of spirituality as a core idea' (p. 232). Zohar and Marshall (2005) include this remark from a conversation they had with an executive from the petroleum industry:

> The trouble with corporate life is that it is *essentially* dispiriting. Corporations care about making money. They define work as the pursuit of money. But we are human beings. We are essentially spiritual creatures. We are on a life-long quest for meaning. So our corporate lives exclude what we really care about (Zohar & Marshall, 2005, p. 20).

Important to the researcher's posture for this doctoral study is firstly an awareness of Australia's global context and its materialist environment and capitalist economy, in which people are increasingly bringing their 'whole selves' to work,' and secondly, a cognisance of their associated impacts on personal well-being (PWB) which is one element of this study's concept of spirituality (discussed earlier in this chapter).

The work of Deckop and colleagues (2010) around the concept of postmaterialism addresses well-being, spirituality and implicitly the resilience that follows them. The identification of a potential theoretical link between the study's key concepts are captured in Figure 2.3. Research also shows well-being to be a marker of resilience (Carver, 2005; Mak, Ng, & Wong, 2011).

Arising from these sections of the literature review, spirituality is one factor in the sustenance of well-being, that has empirical evidence pointing towards spirituality as a promoter of well-being and of one's quality of life, not only in non-work life, but in the workplace (Hesketh et al., 2014; Karakas, 2010). However, a person's sense of

well-being is said to require ongoing attention and nourishment such that it can be useful in garnering resilience.

The next section reviews literature connected to the concept of organisational resilience.
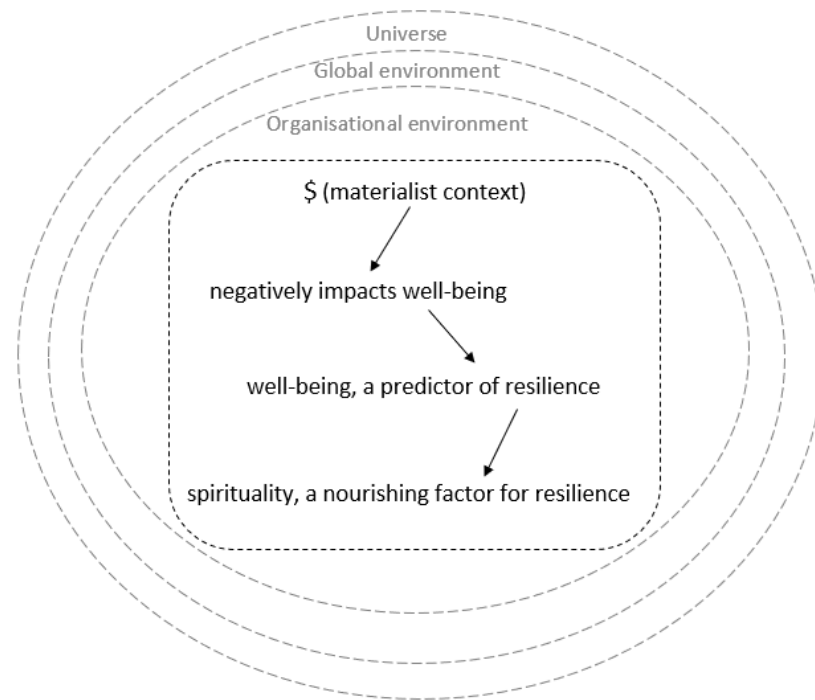
Figure 2.3 **Researcher's mind map of potential conceptual connections arising from this review of the literature**

2.6 Organisational Resilience

2.6.1 Introduction

In a complex and unpredictable world, multiple stressors arise from disruptors – whether everyday tasks or from global mayhem, such that organisations and the individuals within them can barely maintain their own resilience (Hamel & Välikangas, 2003; Norman, Luthans, & Luthans, 2005).

> Events, such as natural hazards, pandemic diseases, terrorist attacks, political unrest, and economic instability, can all pose a significant threat to organisational performance and competitiveness. Such events may also carry dramatic implications for the wider community and region. These implications are likely to be even more profound given the increased interconnectivity of modern societies and the inherent

reliance of growing communities on critical infrastructure (Burnard, Bhamra, & Tsinopoulos, 2018, p. 351).

The term resilience comes from the Latin *resiliens* and *resilire*, first documented in 1626, and which means 'to rebound' (Oldfield, 2008). As a standalone construct, resilience has for years been the focus of much study and has produced an abundance of research and literature. Large scale, global events continue to impact nations and their organisations, and although some are better equipped in their response, a plethora of institutions across numerous industries suffer, some incalculably. Widespread organisational devastation and collapse seem evidence of something inherently flawed about current thinking and the contemporary operating environment of organisational resilience.

Organisations must be constantly vigilant, observing, with close awareness, both their internal and external environments (Carden, Maldonado, & Boyd, 2018). Greater resiliency is required, from both individuals and from organisations (Välikangas, 2010), in order to be sustainable in the face of political, economic, social and psychological pressures. An urgency exists; there has never been a 'greater need for hope and resilience in organizations' (Norman et al., 2005, p. 62). Whilst studies abound on individual resilience from psychology and social science models, it requires better understanding in terms of holistic, sustainable organisational resilience theory. Adopting a multi-disciplinary approach, the purpose of this paper is to examine relationships between organisational spirituality and organisational resilience via the perceptions of organisational leadership and staff within Australian organisations.

2.6.2 Resilience

2.6.2.1 The development of resilience theory

The origins of organisational resilience are found in the natural sciences (Norris, Stevens, Pfefferbaum, Wyche, & Pfefferbaum, 2008) with subsequent divergence into the social sciences (Carden et al., 2018). The theoretical concept of resilience is often attributed to ecologist, 'Buzz' Holling (1973), who initially applied it when seeking to understand ecological systems (Janssen, Schoon, Ke, & Borner, 2006). At its heart, ecological resilience is concerned with environmental adaption when encountering

harsh conditions and with the preferred goal being sustainable growth and advancement (Kulig, Edge, Townshend, Lightfoot, & Reimer, 2013).

A shifting resilience focus came to concede that social and ecological systems are inextricably linked and impact upon each other: the term socio-ecological system being applied to describe this phenomenon (Montenegro, 2010). Socio-ecological resilience which therefore links ecosystems and human societies can be defined as the ability of a system to absorb disturbances and to essentially maintain the same purpose, function and feedbacks (Walker & Salt, 2006). However, Adger, Hughes, Folke, Carpenter, and Rockström (2005) prefer a 'more realistic viewpoint aimed at sustaining and enhancing the capacity of social-ecological systems to adapt to uncertainty and surprise' and therefore frame their definition of resilience as 'the degree to which a complex adaptive system is capable of self-organization… and the degree to which the system can build capacity for learning and adaptation' (p. 1036).

Since the 1970s, individual and psychological resilience has become a key area of focus of human adaption, initially through a phenomenological investigation into children at high risk (Masten & Wright, 1998). Masten and Wright's 'observation of unexpectedly good development among high-risk children gave rise to the study of resilience, an effort to identify the processes underlying successful adaptation under adverse conditions (p. 13). Studies were extended into the adult population (e.g. Bonanno, 2004) and more widely for developmental and clinical psychological research (see Norman et al., 2005; Reivich, Seligman, & McBride, 2010).

Empirical research determined that resilience provides individuals opportunities for rehabilitation, recovery and self-regulation toward a biological system's sense of stability and balance (see Richardson, 2002). It has also been found that 'higher levels of resilience are linked to both a person's adaptive behaviours and also to their physiologically and psychologically balanced growth' (Lee et al., 2013, p. 270). Further evidence indicates that resilience demonstrably fluctuates at different points in a person's life which has implications for its measurement over the short and long term (Marriott, Hamilton-Giachritsis, & Harrop, 2014).

Over the years, resilience as a field of research expanded to include the study of economics, ecology, psychology, sociology, risk management and network theory

(Fiksel, 2003), psychiatry, trauma studies, education and epidemiology (Atkinson et al., 2009). In addition, there are research organisations solely dedicated to exploring resilience theory (Janssen et al., 2006). Despite the abundance of work devoted to researching the construct over the last 50 years, there seems little definitive consistency in the development of resilience theory. More positively however, there is a wealth of material arising from multiple disciplines and scholarly research (Luthar & Brown, 2007) which should be fostered and eagerly sought in order to progress rich and robust theory.

Some authors approach resilience as having: characteristics (Connor & Davidson, 2003); a characteristic personality profile (Fisk & Dionisi, 2010); protective or internal and external factors (Jindal-Snape & Miller, 2008); resilience protective and recovery factors (Black & Lobo, 2008); resilience-promoting concepts (Buikstra et al., 2010); being reactive and proactive which facilitates a positive spin to threat (Youssef & Luthans, 2007); developmental capacity (Buzzanell, 2010; Norman et al., 2005; Suttcliffe & Vogus, 2003); teachable through learning core competencies (Reivich et al., 2010); best addressed through a positive psychology rather than a pathological or remedial approach (Reivich et al., 2010; Suttcliffe & Vogus, 2003); and a communicative process (Buzzanell, 2010). As a phenomenon, resilience is increasingly understood to be exceedingly complex and dynamic, encompassing multifarious, interconnecting aspects, each fluctuating across time (Buikstra et al., 2010; Luthar & Cicchetti, 2000).

Resiliency's social dimensions began to gain interest at the time the concept of social capital in communities was introduced into the narrative of social ecologists. Applying ecological theory to social sciences, despite their demonstrable similarities and links, was 'fraught with difficulties given the differences in contexts between social and ecological systems' (Kulig et al., 2013, p. 759). Nonetheless, it allowed the theory of community resilience to emerge. Norris et al.'s (2008) influential paper on community (people and their environments) resilience, describe a resilience metaphor, borrowed originally from physics, which describes 'the capacity of a material or system to return to equilibrium after displacement'(p. 127). The authors note the problematic issue of inherited meanings and, in spite of its metaphorical origins, propose that human

resilience be examined 'on its own terms without undue concern with how those meanings correspond' (p. 128).

There are attempts within human resource management and organisational behaviour research, to better understand the felt experiences of individuals within the workplaces (Fisk & Dionisi, 2010; Youssef & Luthans, 2007). However, although the domain of workplace resilience is undergoing constant expansion and enjoying growing influence, it is nevertheless, undeniably, insufficiently theorised (Suttcliffe & Vogus, 2003).

At this juncture, leading into the initial rounds of data collection for this current research, it seems fair to say that 'resilient researching' (to coin a phrase) could be an invaluable approach. This phrase attempts to convey a research posture: a preparedness to take risks and see outside the box of the familiar organisational domain and to stay poised, ready for disturbances in current patterns of thinking. An openness to robustly engage with, challenge, and embrace thinking from other disciplines may help facilitate a data-led scholarly research journey to take place in understanding the nature, complexity and even boundaries of resilience theory. If it is true as Youssef and Luthans (2007) remark, that resilience at all levels of an organisation is required, then clearly the research of this doctoral thesis can provide a valuable contribution to the existing body of knowledge.

2.6.2.2 Definitions of resilience

Resilience 'is a basic human capacity' (Grotberg, 1995, p. 11), and yet across various domains, there is no commonly agreed or approved definition of resilience (see Simmie & Martin, 2010). Numerous definitions of resilience have been devised and articulated. Common amongst them is the idea of 'overcoming adversity' (Buikstra et al., 2010, p. 976). There are also the three common schools of thought regarding the definition of resilience. The first is a 'bounce back' proposition that views resilience as an individual personality trait, which remains 'fixed and stable', and which is utilised 'for negotiating, managing, and adapting to significant sources of stress or trauma (Lee et al., 2013, p. 269). Typically, a resilient person is referred to as one who bounces back after significant disturbance (Atkinson et al., 2009; Reivich et al., 2010),

irrespective of whether that particular disturbance is perceived negatively or positively (Luthans, 2002).

The second perspective views resilience as a dynamic, adaptive process (e.g. Jindal-Snape & Miller, 2008). According to Lee (2013), adaption is drawn from 'the whole interaction between individuals and the environment around them, such as family, community, or the social system' (p. 269). Within an organisational context, for example, the capacity of an individual to bounce back might also depend on the organisation's recognition and provision for care, compassion, connectedness and a sense of meaning and purpose. A great deal of research has also substantiated both the internal (psychological) and external (contextual) characteristics which influence and shape an individual's resilient capacity (Luthar, Cicchetti, & Becker, 2000).

Thirdly, and especially within the positive psychology literature, there is evidence to suggest resilience can be developed (Reivich et al., 2010; Youssef & Luthans, 2007). This idea subscribes to the view that resilience can create not just a homeostatic (bounce back) response, but as a corollary, provide an individual with capacity for personal improvement, strengthening and resourcefulness (Suttcliffe & Vogus, 2003).

A systematic review of the literature on psychological resilience was conducted by Meredith and colleagues (2011) for the RAND centre for Military Health Policy Research. They comment how difficult it is to make a summary of this field when such a plethora of definitions exist. Nonetheless, having examined and sorted over 100 individual definitions from 270 publications, they classified them into three similar categories as described above: basic, adaptive and growth oriented resilience, the latter indicating 'growth after experiencing adversity or trauma' (p. 20). For the purpose of their study, a definition of resilience provided by Jensen and Fraser (2005) was one subscribed to by Meredith et al. (2011, p. 29) for its suitability and application to the US military: 'Resilience is the capacity to adapt successfully in the presence of risk and adversity'. Providing rationale for their selection, Meredith and colleagues explain that this succinct definition captures the concepts of capacity, process and adaption; allows for a positive orientation of outcome and is contextually flexible (e.g., to combat or poverty).

Anne Masten (2001, p. 28), renowned child psychologist and resilience expert, takes resilience further than the conventional bounce-back proposition. Instead, she argues that 'individuals are not considered resilient if there has never been a significant threat...'. She places a condition around the construct, suggesting that one cannot know one's own resilience until calamity strikes: no threat, no resilience (see Norman et al., 2005). Furthermore, according to Fisk and Dionisi (2010, p. 169), for a person to be considered resilient, one must (a) subjectively face 'threat risk or harm, (b) adapt positively and (c) not lose normal functioning'. Not dissimilar is Bonanno's (2004, p. 20) assertion that in the face of a personally devastating event, one can maintain 'relatively stable, healthy levels of psychological and physical functioning'.

Documented in the literature are numerous identifiable factors attributed to resilience, including trusted relationships, emotional support beyond one's family, hope, responsible risk taking, a sense of being lovable, belief in God and morality, unconditional love for someone (Grotberg, 1995, p. 1). Of those, it is the more spiritually orientated ones which are especially pertinent to the next part of this review and to this study.

2.6.3 Individual resilience and spirituality

Given that organisations constitute groups of people, and are by definition, 'the ordered combination of multiple social elements' (Rafaeli & Worline, 2001, p. 98), it seems reasonable to examine research regarding domains other than organisational theory. It is clear from a number of these authoritative sources, that an association exists between spirituality (religion) and individual resilience, to the extent that spirituality and associated concepts are contained in psychiatry's Conner-Davidson Resiliency Scale and are included in two of ten predictors of an individual's resilience in the psychology domain. Another is presented as one of ten protective factors, and these are typically understood to be qualities found in the individual, family and community such as positive attachment, positive family environment, and adaptability (see Morgan, Fletcher, & Sarkar, 2013; Werner & Smith, 1992).

Their applicability to a collection of individuals within a workplace, however, is unknown. Despite resilience having a degree of popularity and research attention, particularly pertaining to an individual's psychological point of view, far less

consideration has been given to 'whether this construct is conceptually and operationally robust at a group level' (Morgan et al., 2017, p. 159).

According to Moore (1994, p. xix), 'psychology is incomplete if it doesn't include spirituality… in a fully integrative way'. However, within the body of organisational resilience literature, spirituality sits somewhat idle, as a potential (unrecognised and unharnessed), intangible resilience factor. Although finding its inclusion amongst other business areas such as 'diversity' and 'leadership', spirituality has been largely overlooked regarding association with organisational resilience.

Table 2.1 Resilience factors of a spiritual and/or religious nature

Resilience Factor	Descriptor	Author/s	Domain
'beliefs that life has meaning'	One of ten commonly observed predictors of resilience in young people	(Masten, Herbers, Cutuli, & Lafavor,2008, p. 79)	Psychology / counselling
'faith, hope and spirituality'	One of ten commonly observed predictors of resilience in young people	(Masten et al., 2008, p. 79)	Psychology / counselling
'beliefs'	One of eleven individual and community resilience-promoting concepts	(Buikstra et al., 2010, p. 989)	Community psychology
religion: 'religious participation and religious importance'	'…directly relate to the coping-processes variables' which pertain to improved response to a trauma event … and indirectly related to greater well-being and less distress…'	(McIntosh, Silver, & Wortman, 1993, p. 812)	Personality and social psychology
'spirituality: shared interval value system that gives meaning to stressors'	One of ten protective and recovery resilience factors	(Black & Lobo, 2008, p. 38)	Family nursing
faith	One of 17 characteristics of resilient people - e.g. 'faith and a belief in benevolent intervention (''good luck'')'	(Connor & Davidson, 2003, p. 77)	Psychiatry (depression and anxiety)
'sometimes fate or God can help'	One of 25 items on the Connor-Davidson Resilience Scale	(Connor & Davidson, 2003, p. 78)	Psychiatry
'strong religious faith'	correlates with fewer negative consequences from trauma	(Ellison, 1991)	Health and social behaviour

The dearth of empirical research and knowledge within the body of organisational literature, led to the examination of the psychological literature. The initial aim was to examine the predictors and characteristics of individual resilience and uncover any role which spirituality might play, with the hope that the theory might inform the development of this study. Having reviewed of the literature, numerous explicit factors of a spiritual and/or religious nature are captured in Table 2.1. Each is significant in predicting resilience, promoting resilience, or is identified as a characteristic of resilient people. How might these factors be applicable when considering organisational resilience, an organisation which is constituted by individual persons? This study recognises that individual spirituality does, in many cases, include a religious affiliation. It is well documented that, worldwide there has been much movement of the research toward 'the intersection of spirituality, management and even religion' (Vasconcelos, 2018b). Therefore, the religious aspect of spirituality is not disregarded, but included as it appears in the literature for this thesis. However, as most organisations are secular, a foundational discussion of spirituality is presented as Appendix A of this thesis. The knowledge gained from this, as well as from organisational literature, contributed to the operational definition of spirituality presented in Chapter 1.

For the purpose of this study, a tentative operational definition of resilience, to be supported or challenged by the data, is: an individual's capacity to rebound after significant disturbance; not just to a homeostatic state of equilibrium, but with reserve for improvement, strengthening and resourcefulness (see Atkinson et al., 2009; Hesketh et al., 2014; Reivich et al., 2010; Suttcliffe & Vogus, 2003; Youssef & Luthans, 2007).

2.6.4 Organisational resilience – toward a developing concept

At the time of commencing this research, organisational resilience, as a field of research, is undergoing much theoretical development (Burnard et al., 2018); but remains young and underdeveloped (Dewald & Bowen, 2009; Lengnick-Hall & Beck, 2005). Although full of developmental potential, it remains problematic, clouded in ambiguity, and perhaps best described as 'a work in progress' (Atkinson et al., 2009, p. 139).

Research contributions are widely diverse in their approach and offerings. They describe organisational resilience as: the attributes of a resilient organisation (Starr, Newfrock, & Delurey, 2003); resilience principles derived from resilience concepts (Mallak, 1998); the exploration of developing the psychological capital of resilience and its relationship with hope, optimism and confidence and/or efficacy (Luthans et al., 2006); a purposeful, continuous process (Giniat & Farrell, 2010; Jindal-Snape & Miller, 2008); necessary to the existence of a threat with a demonstrable positive outcome (Norman et al., 2005); streams of behaviours interacting together, giving a whole system response (Horne III & Orr, 1998; Riolli & Savicki, 2003); latent resilience and resources (Somers, 2009; Suttcliffe & Vogus, 2003); inherent resilience (Fiksel, 2003); found in the organisational cultures and values (Oldfield, 2008); an emergence from 'ordinary adaptive processes' (Suttcliffe & Vogus, 2003, p. 95); adaptive or having complex adaptive capacity (Youssef & Luthans, 2007).

Organisational resilience is still considered an emerging area, and as Botha (2015, para 2) reflects, the questions regarding its definition are 'not dissimilar to the ones being asked nearly ten years ago'. Current organisational resilience definitions are, when considered overall, theoretically weak and cover a breadth that makes consensus difficult.

Rather than rely on definitions as proposed by, for example, the authors cited here, this study has produced a tentative operational definition of organisational resilience: a shared and collective phenomenon; an organisation's or team's capacity to plan, initiate timely responses to an unexpected event, to adapt, rebound, and grow through challenge (Bhamra et al., 2011; Dhiman & Marques, 2011; Golicic et al., 2017; Klockner, 2017; Morgan et al., 2017; Parsons, 2010; Suttcliffe & Vogus, 2003; Van Opstal, 2007).

At the team level, current theory is formative and inadequate. Morgan and colleagues (2013; 2017) address resilience issues in their work targeting the team in elite sport. Their 2017 review of the literature reveal 18 team-based resilience publications, but of these, eight present a definition and of them, only five are empirical studies. In their earlier focus group study, they introduce the following definition of term resilience:

A dynamic, psychosocial process which protects a group of individuals from the potential negative effect of stressors they collectively encounter. It comprises of processes whereby team members use their individual and collective resources to positively adapt when experiencing adversity (Morgan et al., 2013, p. 557).

From this study (Morgan et al., 2013) emerge two important findings. First, that the 'quality of relationships is critical for team resilience' (that is within the team's group structure characteristic, such as their 'formal structures, group norms, and communication channels') (p. 557). The authors tentatively explain how these group structures may facilitate resilience, and by drawing on work by Weick (1993), they propose that 'shared interpretive schemes, role systems, rules, and procedures, enable groups to organize themselves during a crisis… [and] …allow team members to coordinate their responses to stressors through agreed patterns of behaviour and the subsequent creation of collective sense making' (p. 557). Their second emergent finding is that 'learning and team resilience are intertwined… [and] …that resilient teams utilize a variety of mastery approaches' (p. 557). Learning, perceived by their focus group participants as vital, is perhaps an element which the data collection of this current study may (or may not) elicit through the perceptions of its respondents.

Within the organisational literature, Riolli and Savicki (2003) describe a resilient organisation as one which can thrive through stressful and challenging experiences. Parsons (2010), however, states that resilience is *the result* (my emphasis) of numerous activities conducted within an organisation. Whilst it is true that organisational resilience may be viewed as an end state, this result-oriented perspective alone can be considered insufficient (Suttcliffe & Vogus, 2003).

Youssef and Luthans' (2007) description of organisational resilience as a capacity for a workplace to absorb disturbances and respond seems to imply that within a workplace, resilience is a proactive and reactive dynamic. If this is so, then it seems feasible that resilience is something an organisation may choose to consciously build. At this stage in theory development, it may be safer to follow Youssef and Luthans and to pursue 'descriptions' rather than precise definitions, which is particularly

apposite to this study as the relationship between resilience and spirituality is also being considered.

There being a possible relationship between organisational spirituality and organisational resilience has not, in any of the literature so far come across, received developmental airplay, let alone rigorous research and theory building. Although a more robust description of their potential relationship may emerge, this study seeks to gain insights into organisational members' (leaders and employees) perceptions regarding relationships between spirituality and resilience.

2.6.4.1 Organisational resilience – two studies

A comprehensive review of the literature conducted by Meredith and colleagues (2011) discovered the psychological resilience literature not to be sufficiently formed so as to be useful for the military (a type of organisation). The authors found insufficient evidence as to whether most of the programs outlined and widely distributed and documented in the extant literature were as effective as they claimed, that is, whether they had succeeded in building resilience. Although business organisations are not as dictatorial and rule based as the military, nevertheless, due to their history of scientific management, there are some parallels, and these resonate with ideas presented by Meredith and her associates.

The colleagues (2011) identified factors that promote resilience and categorised them across four levels: individual (7 factors); family (6 factors); organisational or unit (3 factors) and community (4 factors). Their overall results are categorised below. According to the authors, 'the stronger the scientific evidence, the more important the factor in promoting resilience' (p. 102). As an indication of how little substantive theory building has been completed, the category with the least factors promoting resilience to be sourced in the literature was at the organisational level. At this level, the factor found to have the most evidence in the literature was positive command climate. By positive command climate, they mean factors such as the intentional developing of interaction/connectivity, a sense of pride, leadership, positive role modelling and implementations of policies.

Meredith et al. (2011) detail these factors as ones which promote resilience:

- Individual-level factors
    - o positive coping
    - o positive affect
    - o positive thinking
    - o realism
    - o behavioural control
- Family-level factors
    - o emotional ties
    - o communication
    - o support
    - o closeness
    - o nurturing
    - o adaptability
- Organisational/Unit-level factors
    - o positive command climate: facilitating and fostering intra-unit interaction, building pride/support for the mission, leadership, positive role modelling, implementing institutional policies
    - o teamwork: work coordination among team members, including flexibility
    - o cohesion: unit ability to perform combined actions; bonding together of members to sustain commitment to each other and the mission
- Community-level factors
    - o belongingness
    - o cohesion
    - o connectedness
    - o collective efficacy   (Meredith et al., 2011, pp. 101-102)

Their particular study is focused not only on individual and organisational data but gives recognition to family and community factors and the role they play. What emerged from this examination of the literature is that while contributions to the resilience arena are high, definitional consensus remains low.

Buikstra and her colleagues (2010), conducted a study in a rural Australian community and discuss their insights into qualities and assets of communities which seem to

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enable communities to effectively adapt to major change. The findings from their study are consistent with the social factors found by Kulig and colleagues (2000; 2013) as strengthening resilience; but builds upon them by acknowledging environmental and economic aspects, infrastructure, and support services. The respondents' data also support a notion found in the literature, that 'resilience formation is a process' (Buikstra et al., 2010, p. 989).

Table 2.2 Summary of Buikstra et al.'s (2010) resilience promoting concepts

	Resilience-promoting concept	**Relevance to themes of current study**
1	Social network and support	Care; compassion; connectedness
2	Positive outlook	Well-being; spirituality
3	Learning	Self/others' awareness; personal resilience
4	Early experience	Self-awareness; personal resilience
5	Environment lifestyle	Spirituality
6	Infrastructure and support	Connectedness; care; compassion
7	Sense of purpose	Well-being; spirituality; connectedness
8	Diverse and innovative	Well-being (creativity)
9	Embracing differences	Care; connectedness
10	Beliefs	Spirituality; connectedness
11	Leadership	Spirituality; connectedness; care; compassion

The authors (Buikstra et al., 2010) identify 11 resilience-promoting concepts that allow for individual, community, and environmental attributes to interact, and these are presented in Table 2.2, along with each factor's potential link to this study. Notably, *Social Network and Support* is observed to be a 'critical resilience factor' and is nominated as a 'key element of both community resilience and an ideal resilient community' (p. 981) and *Positive Outlook* is described as 'a crucial component of individual and community resilience' (p. 982). Of the others nine, *Leadership* is considered important in adversity; *Sense of Purpose* is reported 'as an important element of resilience' and having 'a shared sense of purpose' is 'particularly

important' in crisis (p. 985). Lastly, *Beliefs*, has explicit relevance to this study, 'arose with respect to community, individual resilience, and an ideal community' (p.986).

While some participants noted the value of 'shared religious beliefs or practices', some felt differently, that 'not belonging to the prevalent religious in-groups led to a lack of acceptance and even exclusion within the community' (p.986) and others felt 'having beliefs was important but the form of the belief was less important'. Finally, in this 'beliefs' category, the data revealed that 'self-belief' is 'an important aspect of individual resilience' (p. 986).

Business organisations, while not strictly the environments the 'community' literature describes, are nevertheless communities of people interacting with each other, and Buikstra et al.'s (2010) study reveals how complex this is. It may be that their findings which indicate, superficially at least, some potential correlations with this thesis, might also resonate with some of the respondents' data to emerge from this study's data collection.

2.6.4.2 Organisational resilience – system complexity

This construct has been chosen because, just like any social or community system's resilience, which is more that than the sum of the individual constituents (Buikstra et al., 2010; Kulig, 2000), an organisation is also more than the sum of its systems and it seems there is some sort of glue that holds the organisation together. Because of the interrelated nature of the parts of the systems, it is necessarily complex, and every organisation runs the risk of its parts being fragmented. To illustrate this point, Figure 2.4 depicts each end of a continuum from closed to open systems. The systems' design of the organisation to a large extent dictates the possibilities of relationships within each system.

Life is both complicated and complex, the former being somewhat linear and the latter non-linear, uncertain and sometimes chaotic (Stacey, 2012). Human relations are both complicated and complex. There is no other way for organisations to be, than complicated, complex (Horne III & Orr, 1998) and chaotic (Snowden & Boone, 2007).
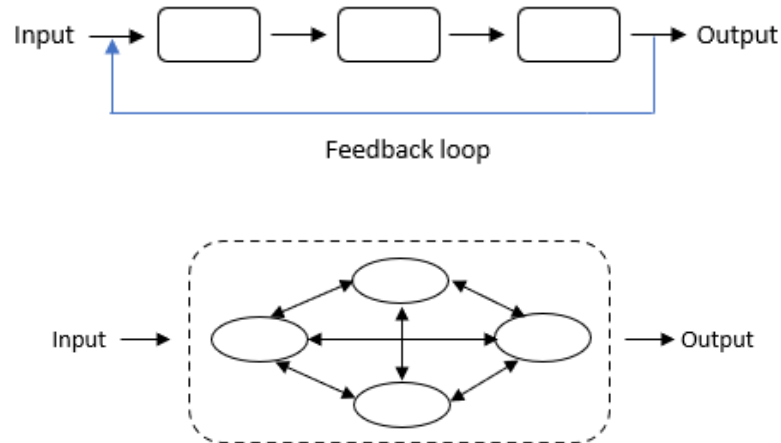
Figure 2.4 Closed (linear) and open (non-linear) organisational systems models

Over the years, hierarchical, mechanistic management methods, with their programmed and closed system designs for low level uncertainty (see Mallak, 1998), endeavoured to constrain the complexity, insisting on a 'one size fits all' approach. It was over two decades ago that Mallak (1998, p. 13) wrote, 'as research on organizational resilience progresses, more guidelines for managers will emerge'. Notwithstanding the intent, the current literature and today's unpredictable events clearly demonstrate that a 'resilience guidelines' approach is deficient. However, as Mallak (1998) also presents, we are learning that there is something organic about resilience: it 'is like an organism: complex responses, flexible, and higher levels of uncertainty in an open systems design' (p. 9). There is something remarkable about resilience and its ability to meet demands and radically respond, self-organise and adapt, such that it would leave a 'guidelines' approach reeling in its wake.

Local change and disruption, along with significant global challenges, have long been with us, but their pace and volume of change is intensifying. Society's Newtonian machine world view is giving way to 'the complex adaptive system with "constant change" as the primary principle for interpreting what occurs around us' (Horne III & Orr, 1998, p. 29). In these uncertain times, employees 'long for strength from within to help them do their jobs and live through fear and insecurities' (Korac-Kakabadse et al., 2002, p. 170).

Organisational disruption on a grander scale, which invariably generates immense fear and consternation, occurs with the sudden presence of uncontrollable global events

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such as market collapse, pandemic, and terrorism (Oldfield, 2008). Some of these may be anticipated (especially in hindsight), but others are so improbable that Nassim Taleb (2010) calls them Black Swan events, many of which enter the annals of history.

> The crash of 1929 led to the Great Depression, while the manic Internet bubble during the 1990s led to the recession of 2000–2003, when the Nasdaq lost 78% of its market value. An even greater global crisis erupted in 2007–2008, following which the Dow lost 54% of its market value. Investors seem to never hear any warning signs before a sudden crash (Chen & Huang, 2018, p. 1642).

Such portentous events are so unpredictable, so random that in everyday life they cannot be imagined. They are so far removed from an organisation's vision of reality that even the more robust organisation's risk environments are uninformed or as Taleb (2010) says, they remain unaware. Taleb (2012) suggests that recovering and demonstrating improvement from these Black Swan events is served by adopting his antifragile concept. It is an idea which goes beyond the bounce back or adaptive notions of resiliency to one which says improvement is possible.

No matter which school of thought is subscribed to, it does appear that how effectively individuals manage and demonstrate resilience is related to their adaptability (Walker & Salt, 2006). Naturally, this is equally true of a workplace. In an unpredictable world, it is the ability of an organisation to strategically adapt rather than strategically plan (Fiksel, 2003) that is vital. In the face of complexity, mechanistic resiliency management and its closed system approach to cost and/or risk analyses are proving to be far less helpful (Fiksel, 2003; Suttcliffe & Vogus, 2003). Miller and Daniel (2007) suggest that it is not unreasonable to adopt both an outcome and a process adaption approach. Therefore, resilience, as it applies to complex adaptive systems such as organisations, individuals and ecologies, which post crisis can exhibit shifts to a new state or equilibrium (Reggiani et al., 2002), seems to emerge as a complex construct worthy of further exploration.

Very much a part of the informal and complex organisational dynamic, and often achieving marked shifts (hence could be considered a potential influence in the organisation's complex adaptive system) is the colloquial or folkloric narratives that

permeate it, not always with the awareness of managers and leaders (Price & Whiteley, 2014). The folkloric discourse is informally regarded as the more genuine and perhaps the more productive within organisations. It is within the informal context that employees tend to deal with adversity within their workplace and to consider ways to bounce back. Work by Lawrence and Maitlis (2012) focuses on the significance of organisational storytelling amongst its members and proposes that modifying the ways they interact and listen to each other (becoming more attuned to language and stories told) has potential to build resilience. Couched in an ethic of care, Lawrence and Maitlis (2012, p. 658) advocate storytelling be recognised as a skill to be developed throughout all levels of an organisation because, as their theory indicates, 'potential for team resilience may hinge significantly on this ability'. These ideas of storytelling and listening have been factored into the data collection methods in this study. These are described more fully in the methodology chapter.

Resilience is itself a complex concept (Buikstra et al., 2010; Fisk & Dionisi, 2010). Recognising this, how can it be coherently applied at an organisational level without minimising or containing its complexity? It may be as Riolli and Savicki (2003) suggest, in a vein not dissimilar to the approach of socio-ecological theory (Montenegro, 2010), that the development of organisational resilience is indeed best comprehended through a systems approach. Systems, however, are by nature complex adaptive, unpredictable, and self-organising – whether biological, social or commercial (Fiksel, 2003) – which enables them to continuously respond and adapt under pressure. Undoubtedly, in regard to its resilience, an organisation's adaptive capacity (Gibson & Tarrant, 2010) requires examination. A systems-thinking approach which allows for chaos and spontaneity through self-organising (Fiksel, 2003; Wheatley & Kellner-Rogers, 1996), or the spiral dynamic approach of Beck and Cowan (2006) and Wilbur (2001), could potentially create exciting platforms for very different kinds of studies.

Richardson's (2002) work, drawing from that of Wilbur (2001), suggests resilience theory is about the motivating energy force inside each person which is 'a spiritual source or innate resilience' (p. 313). This innate source, he proposes, is one of spiritual essence. Both Richardson (2002) and Wilbur (2001) adhere to the premise that human life consists of the cyclical interdependent integrations of body, mind, soul, spirit and

matter. Richardson (2002, p. 310), includes a 'Resilience Theory' discussion in his paper which introduces the term, 'biopsychospiritual homeostasis' to describe one's state of body, mind and spirit at any given time. Framing his resilience perspective with this worldview facilitates an ease with spirituality that other disciplines of research would find troublesome. Wilbur's (2001) work challenges the confines of traditional scientific thinking. In integral thinking all things are connected (Beck & Cowan, 2006); everything is related. That science and religion need not be compartmentalised (Wilbur, 2001), demonstrates thinking which transcends the typically siloed academic approach, reflected in earlier description of the unidimensional scientific approach to organisations.

2.6.5 Organisational resilience – the non-tangible

2.6.5.1 Innate resilience of organisational members

Reflecting upon its development (Richardson, 2002) identifies three phases of resilience research: first, the initial phenomenological inquiry and classification of resilient qualities; second, the description of the 'disruptive and reintegrative process of acquiring the desired resilience'; third, a focus on 'innate resilience' (p. 308). The latter category seeks to describe the accessing of one's own internal motivational impetus which then propels one toward resilience, self-actualisation, and possibly self-transcendence. Organisational leader, Robert Oldfield (2008, para 24), group risk officer at QBE Insurance (Australia) Ltd suggests that 'to demonstrate resilience, organisations need to see beyond techniques to understand facets which are 'non-tangible, those elements which make a truly resilient organization' (para, 4).

Horne and Orr (1998) suggest organisational resilience factors already abide within employees, but that they appear to lie inactive, waiting to be realised through encouragement and a 'supportive push' (p. 39). Such a push, for example, might relate to the constructs reviewed and discussed earlier of spirituality, connectedness, compassion, and care. It is possible that these intangible human elements residing within, but which contribute to an organisation's resilience, have some sort of 'inherent system property' (Fiksel, 2003, p. 5330). Herein lies an even more enigmatic problem as the majority of articles reviewed fall short of deep and rigorous explanation or application (Horne III & Orr, 1998). The intention of this study is to represent

employees and leaders as they give their versions of their perceived organisation's resilience organisational spirituality.

2.6.5.2 Innate resilience – relational dynamic

From an education-psychology perspective the theme of an innate quality of resilience is reiterated. Resilience during adverse conditions is said to be derived from one's 'internal attributes' and supported by protective relational factors (for example, the family and the wider community) (Jindal-Snape & Miller, 2008, p. 218) with Luthar and Brown (2007) emphasising the centrality of relationships, asserting they 'lie at the "roots" of resilience' (p. 947).

In this regard, resilience, sourced from within and supported from without, is an interesting and potentially particularly important concept; one which on the surface seems compatible with both 'being' and 'doing'. In this sense, resilience is ignited through interaction between a secure and supportive social network (which in this study's case is the organisation's collective) which strengthens employees' latent (Suttcliffe & Vogus, 2003), or 'naturally occurring' (Horne III & Orr, 1998, p. 30), internal resources.

According to Buikstra et al. (2010) interpersonal exchanges create a relational and synergistic flow between individuals. From their studies they found evidence to suggest that the supportive network together with the individual's resources, strengthen each other, and that the presence of a supportive network is 'a critical resilience factor' (p. 981). For organisational scholars and practitioners, it is vital that insights are gained to judiciously consider the nature and influence of intrinsic characteristics that contribute to system resilience (Fiksel, 2003). The literature seems to support the idea of non-tangible, abiding, innate qualities that have potential to fuel a person's resilience in adversity and which are potentially strengthened via the organisation's expression of community (e.g., through care, compassion, and connectedness). Additionally, literature points to something inherent in the communal presence and interaction which, although an invisible dynamic, has energy and flow which fosters resilience. Luthar and Brown (2007) broadly describe this as love and security; but beyond this, little is known and more research and theorising are needed.

2.7. Organisational Spirituality and Organisational Resilience – a gap in the literature?

The genesis of the exploration into whether there are relationships between resilience and organisational spirituality came from an Informing Study on organisational resilience, presented in Chapter 1. The intention of that study was not to produce a connected construct, as at that point, it had not been imagined; however, insights from respondents resonated with the idea.

Accordingly, being led by the Informing Study's data, the researcher set out to review literature for this current study, regarding a connected construct of organisational spirituality and organisational resilience. First, it became immediately apparent, as discussed earlier, that informed and agreed clarity surrounding 'organisational resilience' has not yet been established. Secondly there is ongoing debate about the organisational spirituality/religious construct, and indecision surrounding its definition. Thirdly, an obvious lacuna emerged; a clear gap in the extant literature regarding an explanation of the relationship of the two constructs being studied in this research.

CHAPTER 3 – METHODOLOGY

3.1 Introduction

This chapter describes the logic of the actions taken in choosing an appropriate methodology for this study. The methodology adopted in this study is designed to research appropriately the research topic, which is:

> *Examining relationships between organisational spirituality and organisational resilience: Perceptions of organisational leadership and staff within Australian organisations.*

Emanating from the research topic, included in the research design (see Figure 3.1) are supporting research questions that allow for emergence. This is an exploratory study, examining possible relationship between two constructs that appear to be woven into the emotional and psychological fabric of organisational members' human work experiences. These are organisational resilience and organisational spirituality, which are uniquely human. Serendipitously, as described in Chapter 1, unexpected findings from the Australian-based Informing Study led to an initial literature review which confirmed a gap in the extant literature, and from which arose this novel, grounded theory study. A formative idea capturing the two main constructs was proposed: to examine relationships between organisational spirituality and organisational resilience through the perceptions and lived experiences of organisational leaders and staff within the Australian business context, including both for-profit and not-for-profit organisations. The study is supported by both the Informing Study and the scholarly literature on the broad context surrounding resilience, both individual and organisational, and the nascent literature on spirituality in the workplace, offered in Chapter 2.

This chapter presents the research methodology. It shows how theoretical concepts investigated in the literature review prompted the selection of a methodological framework and research design.

The opportunity of this thesis is to produce original, participant-grounded insights into possibilities of either a natural merging of the core constructs (of organisational spirituality and organisational resilience), or an emergence of a new construct, or some synthesis that might produce an encapsulating construct.

This qualitative inquiry, 'examining relationships between organisational spirituality and organisational resilience', has as its focus, a single but broad research issue. To inform this issue, the following supportive research question was asked:

> *Is there a relationship between organisational spirituality and organisational resilience and what are the perceptions of leadership and staff within Australian organisations?*

The broad question provides a spaciousness to the research that allows for unexpected or new insights to emerge, and is an approach advocated in the literature, unlike a narrow one which –

> can compromise gaining intimate familiarity with a research problem or setting. When we start with a narrow research question, we risk losing contextual richness because relevant contexts may lie beyond the frame of inquiry. We also risk asking a preconceived research question that does not fit the empirical world. Choosing a manageable research problem differs from pursuing a narrow, preconceived research question (Charmaz, 2007, p. 79).

The notion of intimate familiarity seems to first appear in the work of Blumer (1969) who encourages the researcher to seek intimacy with the research problem and the research setting, and was later supported by Lofland (1995) who proposes that '[i]f one wants the best data, then deep familiarity is how one gets it' (p. 46). Drawing on their work, Charmaz (2007, p. 78) expounds the need to 'understand the contexts of' research participants' lives as well as gain in-depth knowledge of their worlds, actions and meanings, as best we can'. She explains, '[t]he quest for intimate familiarity means gaining inside knowledge of the studied phenomenon, whether through one-time intensive interviews or sustained longitudinal study' (p. 78).

Given little research exists in this domain, the nature of the thesis' question and its reliance upon perceptions of the participants' lived experiences, the research design was carefully considered. The merits of positivist ontology and empirical epistemology were examined and are discussed. However, a constructivist and interpretive approach was felt to best support the aims of this exploratory study.

Therefore, influenced by the work of Denzin and Lincoln (2011), a qualitative design was chosen as one most conducive for changing environments and particularly appropriate for the context of rapid social change (Flick, 2002). Moreover, as Creswell (2012) indicates, a qualitative approach best suits those projects upon which the literature sheds little light and for which an exploratory study of the phenomenon is required.

The chapter presents an overview of this qualitative study's research paradigm, its methodology and finally, its research design. Discussed in detail are its philosophy of 'becoming', ontology, interpretive epistemology, qualitative methodology and methods. Theoretical perspectives (sociological theories of symbolic interactionism and phenomenology) support the way that interview questions and prompts were designed. Merits of a positivist ontology and empirical epistemology are explained and tried for fit for this exploratory study. Next, merits of a constructivist ontology and interpretive epistemology will be similarly explained, before a conclusion is drawn as to the best fit, and a rationale provided for its choice.

3.2 Research Paradigm

Denzin and Lincoln (2011) describe how qualitative researchers arrive at a study with an existing cosmology that helps to shape both a perception of the world and the way they themselves participate in it. These beliefs arise from three interconnected strands which emerge as the researcher's paradigm: the ontology, epistemology, and methodology. The 'net that contains the researcher's epistemological, ontological, and methodological premises,' write Denzin and Lincoln (2005, p. 22), 'may be termed a *paradigm*'.

Unpacking the term 'paradigm', Guba and Lincoln (2004, p. 21) explain:

> [a] paradigm may be viewed as a set of *basic beliefs* (or metaphysics) that deals with ultimates or first principles. It represents a *worldview* that defines, for its holder, the nature of the "world", the individual's place in it, and the range of possible relationships to that world and its parts, as, for example, cosmologies and theologies do. The beliefs are basic in the sense that they must be accepted simply on faith (however well argued); there is no way to establish their ultimate truthfulness. If there were, the philosophical debates reflected in these pages would have been resolved millennia ago.

This belief system or worldview guides the researcher, 'not only in choices of method, but in ontologically and epistemologically fundamental ways' (Guba & Lincoln, 2004, p. 17). In other words, as Creswell (1998, p. 74) expounds, the researcher's set of beliefs are 'related to the nature of reality (the ontology issue), the relationship of the researcher to that being researched (the epistemological issue), and the process of research (the methodological issue)'.

Therefore, abiding by the premise that 'methodologies used in a field must be congruent with its prevailing ontology' (Hall, Blass, Ferris, & Massengale, 2004, p. 374), the interpretive framework chosen for this study is one which shall guide the research action (Guba, 1990; Guba & Lincoln, 2004) and is further explained below.

3.2.1 The philosophy of 'becoming'

This research is undertaken on the basis that its central concepts of organisational resilience and organisational spirituality are not considered stable constructs, which positions the study's philosophical stance as one of 'becoming'. In other words, important to this study are the emergent responses of the internal worlds of organisational members (see Tedlock, 2011). Specifically, this study relies on eliciting the meanings attached to experiences of the human actors (participants) within Australian workplaces. The emergent data can ultimately 'provide rich insight into human behavior' (Guba & Lincoln, 2004, p. 19).

3.2.2 Theoretical perspective: Phenomenology and Symbolic Interactionism

Within a constructivist ontology, explains Whiteley (2012), there is 'a family of interpretive perspectives (including ethnomethodology, ethnography, symbolic

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interactionism, phenomenology and hermeneutics) which permit the researcher to adopt a posture of Verstehen – of 'understanding the meaning of action from the actor's point of view' (p. 252). Selected for this study are two of these perspectives, phenomenology, and symbolic interactionism, and they will now be addressed.

Phenomenology began in the philosophical domain and was led by Husserl in response to theorists such as Dilthey (1833-1911).

Connelly (2010, p. 127) explains it as it applies to researchers.

> Phenomenology started as a philosophical movement that focused on the nature of experience from the point of view of the person experiencing the phenomenon (known as "lived experience"). A phenomenologist researcher examines the qualities or essence of an experience through interviews, stories, or observations with people who are having the experience of the researcher's interest… Phenomenologists want to know what the experience was like to *live it*, not just the person's reaction to the experience (Munhall, 2007).

A feature of phenomenology as a data collection and analysis method is that, typically, fewer participants are studied than in quantitative research methods. This researcher conducted an Informing Study (presented in Chapter 1) and an aspect of this was to train herself in the practices of bracketing and reflexive activities.

Connelly explains that there are two types of phenomenology, interpretive (see Wojnar & Swanson, 2007) and descriptive. This study employs the descriptive type. In particular, the researcher is tasked with attempting to 'bracket' as far as possible, her own presuppositions and to examine (sometimes with help) her biases. The difficulty of being able to completely do this is acknowledged. This researcher engaged constantly in reflection and sought to put her assumptions and presuppositions aside.

3.2.2.1 Symbolic Interactionism and Verstehen

To better understand the thought behind symbolic interactionism, the work of Blumer (1969) – who based his thinking on that of Mead's (see Blumer, 1966) – is briefly reviewed. He describes how it is supported by three straightforward principles. That,

(i)   people's behaviour toward things is based on the meaning they attribute to those things (e.g.: objects, people, institutions, activities, and situations)

(ii)   meanings of those things emanate from one's social interactions

(iii)   meanings undergo an interpretive process by the person having the meaning-making experience (adapted from Blumer, 1969, p. 2).

The source of meaning which Blumer is describing, arises not from the intrinsic makeup of the thing itself, but from the derived meaning which occurs through conversation. How other people are perceived to label, view or act towards an object is vital to causing one's own meaning of that object to further evolve.

Emphasising the integral role of social interaction to constructed meaning, he (Blumer, 1969, p. 8) writes:

> …social interaction is a process that forms human conduct instead of being merely a means or a setting for the expression or release of human conduct. Put simply, human beings in interacting with one another have to take account of what each other is doing or is about to do; they are forced to direct their own conduct or handle their situations in terms of what they take into account. Thus, the activities of others enter as positive factors in the formation of their own conduct; in the face of the actions of others one may abandon an intention or purpose, revise it, check or suspend it, intensify it, or replace it … The actions of others have to be taken into account and cannot be regarded as merely an arena for the expression of what one is disposed to do or set out to do.

Makkreel (2016) describes that Verstehen, as opposed to an intellectual, law-based and causative understanding (Verstand) – which pertains to the natural sciences – was reasoned by German philosopher Wilhelm Dilthey (1833-1911), to facilitate the central mission of the human sciences: understanding organisational constructions of human and historic life. He asserts that 'if the human sciences are going to be capable of expanding the scope of our understanding beyond what is available to each of us in

our particular circumstances, it must be rooted in the original fullness and richness of our lived experience' (Makkreel, 2016, p. 1).

3.2.3 Ontology

3.2.3.1 Introduction

According to Creswell (1998, p. 76), ontology, a branch of philosophical reasoning, studies 'the nature of reality'. In practice, Denzin and Lincoln (1994) propose that the ontological question asks, 'what is the form and nature of reality and what can therefore be known about it?' In approaching this research, two differing ontological perspectives were given consideration: positivism and constructivism. Central to an understanding of the positivist ontology, is that of the scientific turn where 'enlightenment' equated to scientism, generally known as 'the Enlightenment' (Denzin & Lincoln,1994, p. 108).

3.2.3.2 Role of the Enlightenment – an historical framework

From the time of the Enlightenment, there was a prevailing sense that the finest, most reliable and respected knowledge was scientific (Donaldson, 2005). Business thinking, emanating from this positivist ontology, is also influenced by the capitalist ethic (O'Doherty & Willmott, 2000). It invariably circulates around 'efficiency and parsimony' and is naturally focused upon dominant themes of structure and function (Whiteley, 2012, p. 52). In resonance with this, Donaldson (2005), reflecting on his own journey with structural contingency theory, writes:

> I came to the view that strategy, size, innovation and uncertainty are
> among the main contingency factors. For all of these, there is a
> common framework in which they can be subsumed: fit of structure
> to contingency leads to higher performance (p. 1083).

Detailed by Christians (2005), along with the Enlightenment philosophy however, came the unfolding of romantic idealism; the pursuit of freedom and the self-determination of human personality, which was passionately advocated by Jean-Jacques Rousseau. Contextualising the Enlightenment's philosophical developments, Christians explains that triumphs in mathematics, physics, and astronomy granted humans dominion over nature, which had previously controlled them. In revolt against

rationalism, Rousseau, who understood humans to be mortal, finite beings, promoted autonomy away from the restraints of God, the Church, culture and authority, by 'advocating for immanent and emergent values rather than transcendent and given ones' (p. 140). Christians shows the role of values at the time, which he says, were pushed to the fringe 'through its disjunction between knowledge of what is and what ought to be, and Enlightenment materialism in all its forms isolated reason from faith, and knowledge from belief' (p. 139). Value neutrality was encouraged and considered necessary for promoting individual autonomy, thus leading to the argument of individual freedom and self-determination. Consequently, individual autonomy was held in pre-eminence over moral order. The implications for spirituality, of an overt and utilitarian separation of facts and values, meant 'the realm of the spirit [could] easily dissolve into mystery and intuition' (p. 140).

Within this ontology, it can therefore be argued that the existence of an 'out there' spirit reality remains nebulous, and determining its 'real' existence requires rigorous scientific methods which necessarily 'prevent human contamination of its apprehension and comprehension' (Guba & Lincoln, 2005, pp. 202-203).

Christians (2005) contends that our mainstream social sciences still reflect a liberal Enlightenment philosophy. He critiques this as 'unsophisticated and 'incoherent' and argues for 'a new model of research ethics in which human action and conceptions of good are interactive' (p. 158).

Table 3.1 shows the perspectives that were considered for this study, and the researcher's actions and justification in arriving at the ontological, epistemological, and methodological choices made. Before arriving at the choices indicated in Table 3.1, it was necessary to consider the positivist approach which has many benefits, and in rejecting this choice, the benefits and drawbacks needed to be presented.

Table 3.1 Summary of this study's research paradigm and methodology: Issues, perspective, justification, and researcher action

Design Issue	Perspective	Justification / Assumption	Researcher Action
Philosophy	'Becoming'	No facts, nor stable constructs, are established.	Allow for emergence and resist closure
Sociology / Theoretical Perspective	Phenomenological & Symbolic Interactionist	Search for participants' accounts of their lived experiences (of the phenomena of organisational resilience and organisational spirituality). Search for participants' perceived meaning which they attribute to their lived experiences (of the phenomena of organisational resilience and spirituality).	Ask questions to elicit the accounts of participants regarding their experiences. Ask questions to elicit meaning participants attribute to their experiences (the theory of participants). Seek to make sense of 'phenomena in terms of the meanings people bring' (Denzin & Lincoln, 2005, p. 3),
Ontology	Constructivist	Within a social setting there exist multiple realities of both organisational spirituality and organisational resilience.	In the field, allow for multiple meanings to emerge. Acknowledge researcher 'realities' and seek to suspend.
Epistemology	Interpretive	This acknowledges that the nature of knowledge is interpretive. The stance of the researcher is to be interactive as opposed to distant and subjective.	Interact with participants, gather insights on how they perceive and interpret the phenomena being studied.
Methodology	Qualitative	Exploratory research and inductive approach in the bounded context of this study.	Allow for the generation of data-led theory. Participants' data have pre-eminence.
Qualitative Design	Modified Grounded Theory	Supports exploratory research, especially in studies for which little empirical research exists.	Derive any new theory from the data having been led by the data via verbatim transcripts of interviews.

Adapted from Whiteley (2012, p. 263); Guba and Lincoln (2005).

3.2.3.3 Positivism

As relayed by Denzin and Lincoln (2005, p. 27), positivism 'asserts that objective accounts of the real word can be given'. It is an ontology that stems from scientific method, which holds that universal (or generalisable) truths about things can be revealed (empirically observed) and known (e.g. via experimentation, deduction or induction) (Donaldson, 2003). Various critics, such as Denzin and Lincoln (2005) argue its limitations, as does Christians (2005, p. 158) who writes: '[w]hen rooted in a positivist worldview, explanations of social life are considered incompatible with the renderings offered by the participants themselves'.

Notable advantages of a positivist approach are its scientific application and numerical methods which can produce statistical verification of the data's validity and reliability (Whiteley, 2012; Yilmaz, 2013), which in turn support or explain the phenomena or hypotheses being investigated. More particularly a positivist ontology satisfies those who encounter a degree of resistance with qualitative research because of its incapacity to fulfil mathematical validity and reliability (Tashakkori & Teddlie, 2003). Donaldson (2005, p. 1084), for example, whose view of the organisation is both positivist and functionalist, is highly critical of organisational researchers, who, in his opinion, 'have rejected positivism and embraced qualitative case studies', arguing that this approach 'has failed to produce generalizable knowledge, and so has had little impact on the world literature'. While he has become more strident in his contention and admits his views have 'become "more extreme" over time' (p. 1071), other scholars such as Dilthey (see Harrington, 2001; Makkreel, 2016) have shifted their thinking toward a research centrality of eliciting human meaning through a variety of interpretive approaches.

Notwithstanding positivism's documented benefits and pitfalls, the chief criterion essential for a positivist approach is that the study's objective or hypothesis is stable: in some form, factual, observable, explicable and perceivable (Lincoln, Lynham, & Guba, 2011; Yilmaz, 2013). Under a positivist ontology, knowledge is much more to do with a truth which can be objectively revealed and known, than a truth which is subjectively known or experienced (Guba & Lincoln, 2005). That which is subjective is considered transcendent, elusive from true knowledge. Therefore, within this

framework, it is consistent to conclude, as Polkinghorne does, (1989, p. 23) that 'human consciousness, which is subjective, is not accessible to science, and thus not truly knowable.' The ontology deemed appropriate to achieve the more subjectivist approach was constructivism which is described below.

3.2.3.4 Constructivism

Given the novel nature of this study and its emergent constructs (organisational spirituality and organisational resilience), this research will necessarily focus on the ontological question of 'reality' as experienced, constructed and conveyed by the participants.

A positivist approach was shown to be incompatible with this study given that the mandatory criteria necessary for positivist research is that a study's hypothesis is stable: factual and observable. Additionally, much like human consciousness (a construct which is not knowable) the two constructs of this study – organisational spirituality and organisational resilience – are not able to be universally known; rather they are subjectively and socially constructed. Moreover, the 'realities' which will be described by participants in this study are not of a fixed, singular reality, but contextually (time and place) influenced. Finally, it is acknowledged that within this study, there will operate multiple realities, including those of the researcher and of the organisational members (participants). Informed by the above discussion, and in light of the essential nature of these particular points, the ontology considered eminently suitable for this study, is a constructivist one.

Constructivism is centred in the notion that reality is socially constructed (Calhoun et al., 2002). Aligned with a constructivist ontology, qualitative researchers are considered by Denzin and Lincoln (2003, p. 33) to be 'philosophers', who elicit insights though questioning, which helps make sense of phenomena. In its simplest or most fundamental form, a constructivist approach (qualitative research) describes 'any type of research that produces findings not arrived at by statistical procedures or other means of quantification (Strauss & Corbin, 1998, pp. 10-11). That definition's emphasis on the mechanics of the method, however, defining it by what it is not (rather than what it is) is perhaps reductionist and thus 'masks a complex construct' (Whiteley, 2012, p. 253).

On the one hand, a broad framing of its nuanced characteristics, could suggest that a qualitative and constructivist approach describes –

> …an emergent, inductive, interpretive and naturalistic approach to the study of people, cases, phenomena, social situations and processes in their natural settings in order to reveal in descriptive terms the meanings that people attach to their experiences of the world (Yilmaz, 2013, p. 312).

This description conveys the idea that a constructivist study can hold multiple constructed meanings contingent on the context of time and place. On the other, founded in precise, theoretical research vocabulary, Denzin and Lincoln (2005, p. 24) state that a constructivist paradigm, is one which adopts a 'relativist ontology (there are multiple realities), a subjectivist epistemology (knower and participant co-create understandings), and a naturalistic (in the natural world) set of methodological procedures.

There are issues, however, with the perception of an interpretive research paradigm, namely debate around how its validity and reliability can be ensured, much like constructs in a constructionist study's trustworthiness and replicability. As underscored by Carcary (2009, p. 11), '[r]esearchers widely debate how the trustworthiness of interpretivist research efforts is evaluated. Positivist researchers, who emphasise the issues of validity, reliability and generalisability, often regard qualitative research methods as unscientific'. To mitigate this, measures must be taken which ensure both its trustworthiness and replicability.

Invaluable to a constructivist paradigm, however, according to Guba and Lincoln (2005), is its view of knowledge which typically veers away from seeking a single universal truth, and instead moves toward the socially (in community) negotiated acceptance of evolving truths. For some, the transient nature of truth can be problematic, however, the rationale the authors offer for its 'validity' is that truth is 'created by means of community narrative, itself subject to the temporal and historical conditions that gave rise to the community' (p. 204). They suggest that the strength of controversy over the legitimacy of subjective and collectively narrated truths will fade,

as the fluidity of post-modernist thinking leaves behind modernist assumptions of an objective and fixed reality.

3.2.4 Epistemology (Interpretivist)

Epistemology relates to the theory of knowledge in the sense that it asks, "How do we know what we know?" A second question is "What is the posture of the researcher regarding how close s/he should be to that which is to be studied?" This second question is addressed in the qualitative methodology section; but in essence, the researcher, unlike in an empirical study, will be close and personal with both participants and the data (Charmaz, 2007). As in much philosophical thought, there is no single correct answer. In the early days of scientism (see above on the enlightenment) the debate as to what constituted 'real' knowledge was between two schools of thought, rationalism, and empiricism. Dominant logics, from logic and mathematics, vied with those from empirical observation flowing from sensory experience.

Both epistemological approaches reflected positivism where knowledge was able to be apprehended and able to be 'proved' in some way.

In contrast, as Lennon (2003) proposes:

> Grasping the relevance of the interpretive framework to epistemology requires that we revisit the notion of experience. Experience, which proved problematic for the empiricists, here has a central role, which rests on the very features which proved such an obstacle for empiricist accounts. Within a hermeneutic framework our experiences of the world are inherently normative or evaluative … In a related move John McDowell has argued, influenced by Kant, that our experiences of the world are not brute or raw effects of an encounter with the world per se, but always already organized and conceptualized in ways that carry normative implications (pp. 252, 253).

The interpretive epistemology does not seek certainty, is not always amenable to rational analysis, and the nature of knowledge is not assumed to be causal. Both

phenomenological and symbolic interactionist approaches described above demonstrate well the personalised nature of knowledge that reflects an interpretive epistemology.

Human beings are initiated into several 'worlds', each becoming part of their conceptual capacities and experiences. They are subjective yet, as McDowell argues in his book, *Mind and World* (1996, cited in Lennon, 2003, p. 253), 'human beings are initiated into the space of reasons by upbringing: "initiation into conceptual capacities, which includes responsiveness … to rational demands … is a normal part of what it is for a human being to come to maturity … The resulting habits of thought and action are second nature"'.

The methodology/method employed in this thesis is that of grounded theory (Glaser and Strauss (1967) presented below.

3.3 Methodology

3.3.1 Qualitative Methodology

Whiteley (2012) describes qualitative research as:

> …emergent, responding to the unfolding meaning contributed by respondents… This characteristic requires of the researcher a comfort with uncertainty, a posture that is tentative and a willingness to alter a pre-set course should the data require it. It is "insider" rather than "outsider oriented". This means that the interpretation of events, symbols or other phenomena is imparted to the researcher by respondents (pp. 254-255).

Denzin and Lincoln (2011) are acknowledged experts in the field of qualitative research. They offer an argument as to the interface between many disciplines being interconnected yet substantively different in many of their ontologies, epistemologies, and methodologies.

> Qualitative research is a field of inquiry in its own right. It crosscuts disciplines, fields, and subject matters. A complex, interconnected family of terms, concepts, and assumptions surround the term

qualitative research. These include the traditions associated with foundationalism, positivism postfoundationalism, postpositivism, poststructuralism, postmodernism, posthumanism, and the many qualitative research perspectives, and/or methods, connected to cultural and interpretive studies… (p. 9).

The authors go on to look at the analytic tools used by researchers and they are varied, inclusive and often more than one method is used in a study to gain a more in-depth understanding of the data.

Qualitative researchers use semiotics, narrative, content, discourse, archival and phonemic analysis – even statistics, tables, graphs, and numbers. They also draw upon and utilize the approaches, methods, and techniques of ethnomethodology, phenomenology, hermeneutics, feminism, rhizomatics, deconstructionism, ethnographies, interviews, psychoanalysis, cultural studies, survey research, and participant observation, among others (Denzin & Lincoln, 2011, p. 12).

The logic of qualitative methodology follows the idea that data collection can take place wherever the respondent feels more comfortable. Inviting the participant into the research decisions is a characteristic of qualitative methodology and indicates the cooperative nature of the researcher/participant relationship. In this study, interviews took place in a variety of settings, which had implications for the researcher's mode of dress, level of language and any other items that would help the researcher to 'fit in' and make the participant comfortable.

The Informing Study, described in Chapter 1, went some way in helping the researcher to identify 'comfort-making' adaptations to her presentation and questioning ability. The idea of a 'familiarising study' (Whiteley & Whiteley, 2006), is where the researcher is almost coached by participants in direct contrast to a quantitative 'pilot' where questionnaire items are frequently garnered from literature and tested impersonally, often assessed for the time to complete, semantics and comprehension.

Qualitative research methodology is naturalist in nature and the doctoral researcher is an instrument of data collection, and a conduit through whom questions and conversations flow.

> Qualitative research is a situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that make the world visible. These practices transform the world. They turn the world into a series of representations, including field notes, interviews, conversations, photographs, recordings, and memos to the self. At this level, qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them (Denzin & Lincoln, 2005, p.3).

As Charmaz (2015, p. 1611) says, '[q]ualitative researchers bring their methodological backgrounds, biographies, perspectives, and standpoints to their teaching as well as to their research'. This presents a problem for the researcher in that, unconsciously, s/he may add personal bias to particular statements or views. This issue has been addressed in the rigour section of this chapter; but in essence, the researcher tries to surface preformed assumptions and even prejudices both by personal reflection and by reflective and reflexive conversations with others.

Qualitative methodology is both iterative and responsive, with a tentative posture and a reluctance to categorise too early the thinking of the research question as a formative idea. As shown in Table 3.1, qualitative methodology is a 'becoming' enterprise. The quest is not for facts and proof of hypotheses, but for participants' accounts of their lived experiences, the meaning they attribute to social events, symbolic activities, and, as individuals, the meaning they ascribe to the environment set for them by leaders. This includes structures and hierarchies, systems such as reward and performance, and the processes that enact them. This aspect of qualitative methodology is particularly important for this study as the organisational spirituality construct would investigate whether the environment was caring, whether connectivity with others was encouraged

and whether it was possible for the human spirit to flourish in the organisational environment.

3.3.2 Grounded Theory

Gradually, the positivist ontology was challenged by social scientists who were less concerned with 'proving' social phenomena than in discovering what meanings were attributed by ordinary people as they went about their everyday lives.

This began with a group of American scholars and researchers, self-named 'The Chicago School' (Marshall, 1998), who were curious about learning the meaning within everyday life. Without interest in statistics, they were drawn to the lives of people and the contexts within which they existed and worked. Rather than a focus on how people should behave, according to the status quo and the norms of the day (or, in the case of organisations, how they should obey rules and regulations), the researchers had particular interest in how people actually behave and the meaning they ascribe to their lives.

Robert Park, chair of the Chicago School reputedly instructed his pupils to immerse themselves in a variety of social situations, ranging from 'flophouses' to 'luxury hotels' to see life as others experience it, and in the process, to 'go get the seat of your pants dirty in real research' (Scott & Marshall, 2009, p. 75). This was the watershed that brought student researchers to studying the world of life as it was unfolding. Some researchers devoted many years of their lives to following a character through his ups and downs (see *The Jack-Roller: A delinquent boy's own story* (Shaw, 1930) and *Human Relations in the Restaurant Industry* (Whyte, 1948)). Their documentation of interviews and accounts of incidences in the style of a descriptive 'long monograph', contrasted with that of typically reductionist quantitative research findings, supplied in tables and charts.

Chicago School researchers developed many improvements in quantitative methods; however, their real legacy was in establishing and validating the need for, and legitimacy of, qualitative methods. Nonetheless, this qualitative approach was not readily accepted by the scientific, and particularly, empirical researchers. In the nineteen sixties, two researchers, Glaser and Strauss (1967) proposed a more systematic and theoretical set of tools and concepts that transformed qualitative

methodology from the (then) often lengthy accounts of researcher findings which aided theory construction and supported replicability.

Lincoln (1995) set about further developing criteria that would add legitimacy to the challenging and fledgling constructivist ontology. She considered the scientific paradigm, and instead of emulating its terminology, she argued for the construct of trustworthiness and uniquely addressed major corresponding criteria in both the scientific and constructivist/naturalistic paradigms:

- Internal validity – represented by Credibility
- External validity – represented by Transferability
- Reliability – represented by Dependability
- Objectivity – represented by Confirmability
- Reliance on method – represented by Reliance on data (p. 277).

Over time, issues of rigour and acceptance were addressed such that they could stand strong in comparison to quantitative studies. Essentially, grounded theory characteristics (and certainly in the case of organisational studies) can be described as: systematic and iterative; grounded in the perceptions of people; emergent, letting participants' theories emerge; seeking to discover values, opinions, and wisdom; theory construction that is developed from participants' theories and these can be compared to existing organisational theory; and participants' insights which help expand and develop theory construction.

The methodological discussion above paved the way for the design of the research from the initial stage of a formative idea, issue, or question to the final activity of discussion of findings and the production of synthesis and insights and a tentative model. This presaged items for a future research agenda.

3.3.2.1 Research Design

A research design is a connecting device. It connects the philosophical, procedural, practical, and representational elements of the research process (Whiteley, 2004). There is a natural flow from the philosophical and ontological decisions through to the epistemological and methodological ones. In this case the constructivist ontology required an interpretive epistemology, and qualitative methodology.

The aim in designing the study was to engage with activities that answer the research topic, in this case the explanation of the relationship between organisational resilience and (tentative definitions of) organisational spirituality. Also, to allow replicability, the research design included an audit trail so that others can follow the research activities.
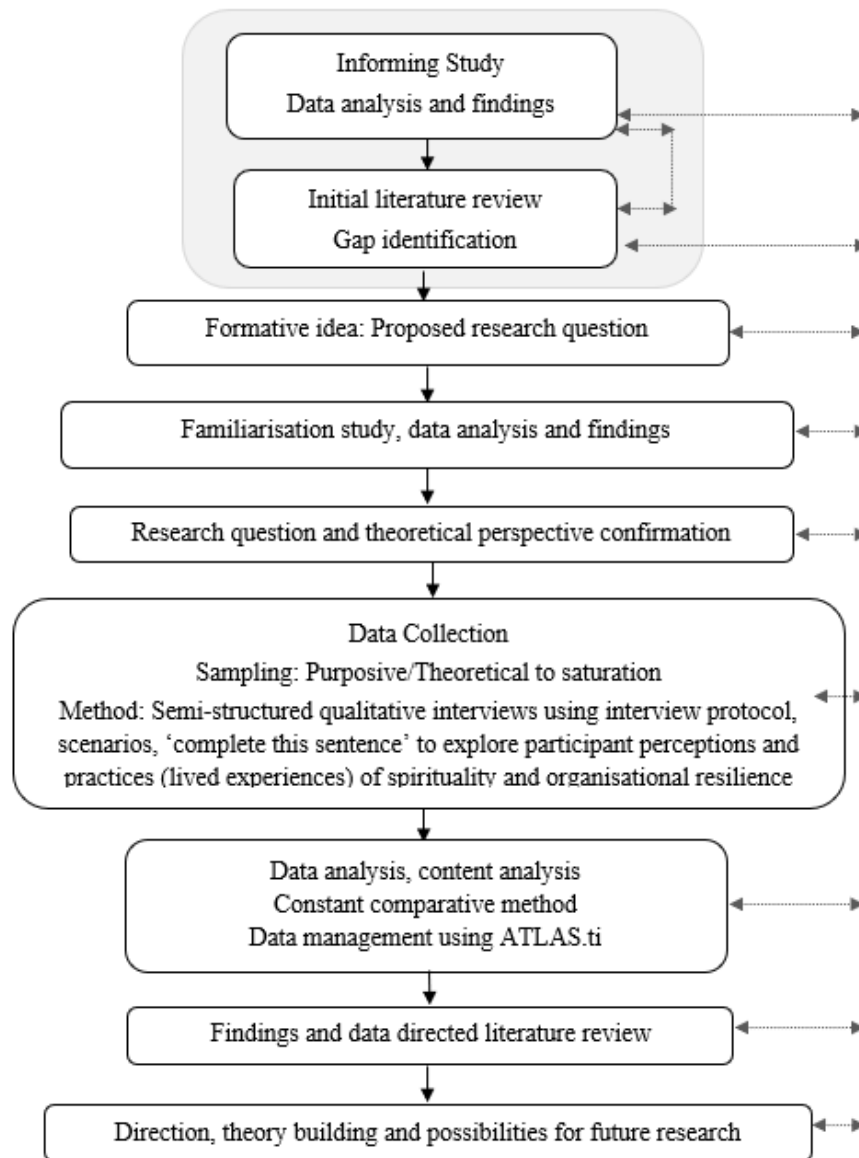
Figure 3.1 **The Research Design and its iterative stages**

The research design for this study (Figure 3.1), followed grounded theory principles as described earlier, and this is used to demonstrate the use of the analytical tools in line with grounded theory principles. The research was designed to allow emergence and to let the researcher follow the data as they emerged.

The tentatively linked constructs of organisational resilience and organisational spirituality emerged from an earlier Informing Study. This data inspired the current study which is exploratory in nature but linked to organisations and organisational members' experiences within that environment. The research design was iterative, and the data encouraged a move from employee accounts of their experiences and the meaning they held to a single case study comprising a long and in-depth interview with a leader. The leader was chosen because under his leadership, the organisation was successful, had weathered adversity and demonstrated the resilience to recover and become stronger. The organisation was also chosen because of its reputation as a caring and compassionate employer, one that recognised the human spirit of employees.

3.3.3 Data Collection

First, a familiarisation study was conducted in which several people were interviewed, the goal being to help the researcher make participants comfortable and to check for acceptability and appropriateness of questions. The data from this allowed the researcher to find any elements that might make respondents uncomfortable. Following the familiarisation study described later, there were three data collection activities. The first activity used purposive sampling to interview a mix of employees and managers across several different companies. The interview method was semi-structured interviews, the first part of which allowed participants to develop narratives around organisational spirituality and organisational resilience. One kind of prompt was to provide the start of a sentence (for participant completion), to elicit tacit knowledge. The data from the first set of interviews indicated strongly that leaders' construction of the working environment was key to allowing spiritual activities to occur. This analysis led to conducting a long-form interview case study with a senior leader. The data from this case study were prolific and insightful. Supporting the views of the first set of participants interviewed, the data revealed that the influence of leaders and the kind of environment constructed by them are key influences on organisational resilience. A third iteration of data collection therefore focused on the perceptions of senior leaders regarding organisational resilience and organisational spirituality.

As discussed in Chapter 1, organisational spirituality does not have a deeply theorised and embedded definition for theoretical use. Therefore, the operational definitions in Chapter 1, a set of descriptors were selected for deeper penetration of the constructs of organisational resilience and organisational spirituality. They were extracted from theorists, as well as the folkloric terms used in the Informing Study. Data from the initial interviews and case study were utilised as prompts when questioning the nineteen leaders in the third data collection activity.

3.3.3.1 Familiarisation Study

To embark on this study was to pioneer new terrain. Across the world and particularly in Australia, the absence of any known or available literature linking the two constructs of organisational spirituality (OS) and organisational resilience (OR) meant that this study needed to be sensitive both theoretically and culturally.

While the study's goal may initially appear uncomplicated and straightforward, empirical theory surrounding it was particularly unclear, frequently contested, and therefore the study commenced tentatively.

Examining the literature from a more holistic manner involved searching for similar ideas and connections within other domains to conceptually inform this study. This approach was first guided by the understanding that in qualitative research, an analytical and critical literature review is an essential foundation to ensure familiarisation with the theory, to clarify the research question and shift focus, and to 'provide a secure stepping stone in relation to both the topic and ways of researching it' (Cleary, Horsfall, & Hayter, 2014, p. 711). Secondly, the literature review for this study (see Chapter 2) was conducted in accordance with Charmaz's (2007) explicit encouragement to researchers, to 'consider a range of theoretical ideas' in light of their own material in order to make knowledgeable choices, and thus to have confidence that the study is 'theoretically informed, but not theoretically pre-formed' (p. 80).

In addition to conducting a wide sweep of the literature outside traditional organisational literature (including for example, ecology, sociology, nursing and psychology), with an intention to further enrich the proposed research (see Cleary et al., 2014), this researcher was led to seek out and meet with the two authors of studies conducted in the Australian services sector. From their research, they conclude that the

term 'aesthetics' is more appropriate and accessible to most Australians than spirituality (see Issa & Pick, 2010a, 2011). In one of their studies, which they acknowledge has a small sample size, the authors found: 'people who work in the Australian services sector tend to consider themselves "spiritual", but it is a spirituality that is not necessarily religious, it might more likely be derived from aesthetics'; and they propose that 'aesthetics be equated with an expressed spirituality that has no connection with religiosity and spirituality be equated with expressed religious beliefs' (2010a, p. 701). This was tested on the Familiarisation Study participants; but proved an inaccessible construct.

Choosing to deliberately bind this study to an Australian context, the researcher was challenged to seek greater insight as to how the spiritual and resilience ideas of this study may be culturally received and perceived within colloquial or folkloric organisational narratives. Cognisant of wanting data to fit theory, not theory to fit data, conducting a preliminary exercise, much like a pilot study, seemed eminently reasonable, and the researcher turned to the instructional work of grounded theorists, Whiteley and Whiteley (2006), who make the following remark.

> Social researchers are not mere observers of totally independent objects, but active shapers of what they study with the result that interviews are socially interactive. They are, suggests Fay (1996), dynamic and continuing (hermeneutic) with an obligation for the researcher to be reflexive … [For] alongside the task of being 'active shapers' comes the task of doing all one can to make sure that the shaping is not in the researcher's own mould (p. 71).

Organisational spirituality (or spirituality in the workplace) is, for most Australians, an unfamiliar concept and one which has potential to alienate. Therefore, it felt prudent to the researcher to conduct a modest familiarisation study, which Janesick (2000) describes as essential to the research design and which Whiteley and Whiteley (2006, p. 70) describe as 'the first step in generating data and an iterative process' prior to the main study.

With an intention of gaining intimate familiarity with the research context (Blumer, 1969), face to face interviews were conducted with several participants, all of whom

worked in organisations, but who had little to no exposure to the concepts of this research. Using the research question as a springboard, the researcher's posture was to listen to Australian workers' common-sense reactions, opinions and then to seek to understand their implicit meanings.

Whiteley and Whiteley (2006, p. 69) describe the three key elements of a familiarisation study, which this study duly incorporated: (i) 'content' – to test possible interview questions; (ii) 'theory' – to elicit participants' general perceptions and to seek feedback on the thesis topic; and (iii) 'procedure' – to elicit critical feedback on the researcher's interviewing style and the participants' experience of the interview.

First, content-wise, trialling questions that were tentatively prepared for the initial round of the formal data collection was smooth and confirmatory, with participants appearing to respond comfortably, telling their own stories freely. This experience helped inform and shape the first protocol for the initial round of interviews.

Secondly, in terms of theory, the free flow of participants' narratives allowed insights which were helpful in further shaping of the researcher's direction; however, the participants' responses to the thesis topic were both disconcerting and enlightening. 'Organisational resilience', on the one hand, received a friendlier reception, though it appeared not to be an overly familiar term or concept; nonetheless, participants were accepting of it, some immediately reframing it as 'sustainability'. However, a sense of participant apprehension and even alienation was evident regarding the notion of spirituality. From their body language, discomfort was observed, and their style of conversation changed to something less fluid, becoming more staccato and interrogative:

- "How do you define that?"
- "Is it measurable?"
- "I don't think you should use a term like that…"
- "Unless it has monetary benefits, organisations aren't interested."
- "Do you mean, like, um religion?"

These types of responses did resonate, however, with issues previously articulated (in the work and in conversation) by Issa and Pick (2010, 2011).

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At this point, constructively discussing the two key elements of the thesis, the researcher provided participants with a framework to help guide and inform the ensuing discussion, and for this purpose, the research issue was explained thus:

> *At this stage of my research and based on a previous study, when I talk about spirituality, I mean an organisation's cultural practice which attends to the nourishment of employees' spirits and sense of well-being, through care and compassion and interconnection with others. When I talk about organisational resilience, I mean an organisation's capacity to plan, rebound, adapt, and grow through challenge.*

This attempt at reframing the terminology to more familiar language, helped shift participants from their earlier, defensive, and stalling type responses to ones reflecting a degree of curiosity and thoughtfulness. Generally, they warmed to the concepts, expressed either a doubt or disbelief that organisations would be genuinely interested; gave strong recognition of the concepts' potential value, and all conveyed a personal desire for workplaces to be more humane in their interactions.

At the conclusion of each interview, the researcher sought the participants' feedback and assistance in four ways. The first addressed the substance and clarity with which the researcher might introduce the research to future participants. The second was in response to their experience of the interview, including the researcher's interviewing style and its appropriateness for both leaders and staff (including level of language, way of introducing questions, degree of familiarity and other style/mannerism issues they felt to be important). The third pertained to the clarity, pace and relevance/appropriateness of the questions which had been posed (trialled). The fourth, was to draw out their general advice about making future interviews a success.

Reflecting upon the data from the familiarisation study, and utilising Whiteley and Whiteley's (2006) framework (content/theory/procedure), several decisions were made. Having tested the content of the proposed interview questions, the researcher felt affirmed to continue in the manner of the questions presented. They had proved to be non-threatening, to engage participants and to serve the purpose of the interview and the thesis topic. In this manner, the theory dimension of the familiarisation study

was both affirmed and challenged. Participants' perceptions were insightful and relevant to the theory being explored. The thesis topic, especially the spirituality construct however, appeared as an impediment and this required some deep consideration. The researcher could elect to disband the term, revert to Issa and Pick's (2010a, 2011) recommendation of aesthetics, create another phrase, or test spirituality further. In such a situation, there is no right nor wrong, but there is a wisdom. At this early stage, the use of terms from the earlier Informing Study's data was profound and took precedence – a course of action consistent with a grounded theory approach in which data are preeminent.

Therefore, two specific decisions were made regarding 'organisational spirituality'. The first was not to explicitly reveal the topic to participants early in the round one interviews, as it may similarly impact and influence participants, skewing or inhibiting their freedom to express their own feelings and thoughts. Instead, a more general topic for the study was provided, framed as, 'An examination of organisational behaviours', which was accurate, appropriate, yet innocuous. The second decision was an attempt to make the data collection more realistic or accessible to the participants and so phrases such as 'spirituality at work' or 'spirituality in the workplace' were used. By the end, this choice supported itself as they allowed greater ease and freedom for stories and narratives.

Finally, the issue of procedure. Participants' feedback was complimentary. They described the researchers' style as warm and inviting and the substance of the interview as energising to the degree that they typically experienced a 'buzz' and felt positive. They also noted how the researcher listened attentively and that this encouraged them to reflect more deeply and express more than they would otherwise. The researcher reflected that the nuanced adjustments in manner/tone/pace made for each individual had been appropriate. This was a strategy to be repeated in future interviews, which were about engaging with the individual participants reflecting or mirroring their style and pace of thought and speech.

The research activities and decisions so far led to the set of data collection activities mentioned above and described in more detail below. Figure 3.2 below, extracted from the overall research design model presented earlier, depicts the research activities

described and explained, ending with an account of the data analysis methods used for each data collection activity.

3.3.3.2 Data Collection – main study

Data Collection
Sampling: Purposive/Theoretical to saturation
Method: Semi-structured qualitative interviews using interview protocol, scenarios, 'complete this sentence' to explore participant perceptions and practices (lived experiences) of spirituality and organisational resilience

Data analysis, content analysis
Constant comparative method
Data management using ATLAS.ti

Findings and data directed literature review

Direction, theory building and possibilities for future research

Figure 3.2 **Data collection section of the overall research design**

3.3.3.2.1 Data Collection 1

'Every research project consists of several phases, begins with the selection of a topic to study and ends with the dissemination of the research findings' (Barriball & While, 1994, p. 328). Within the overall research design, sits the phase of data collection. Aligned to the aim of grounded theory, which seeks to generate insights for the purpose of theory building, and following the research design (above), the researcher embarked on three phases of data collection:

 (i) Nine semi-structured interviews, exploratory in nature, introducing the constructs of organisational resilience, as (bouncing back and getting stronger) and organisational spirituality (community, care, and compassion) both expressed in a folkloric way.

 (ii) One in-depth case study, using a semi-structured interview protocol from insights gained from the previous nine interviews, together with the specific experience of successful leadership in a resilient and spiritual environment.

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     (iii)   19 long-format, semi-structured interviews, focussing on leadership perceptions regarding a spiritual and resilient organisational culture.

The primary purpose of Data Collection 1 (DC1) was to explore the folkloric language and impressions that might illustrate any relationship between organisational spirituality and organisational resilience. A secondary objective, related to the research issue, was to make a tentative folkloric definition for the two major constructs: OS (spirituality at work) and OR (resilience at work).

Therefore, DC1 utilised individual, face-to-face, semi-structured interviews with participants from the east coast of Australia, selected via purposive sampling (see Coyne, 1997; Patton, 1990) to ensure representation across the seniority levels (leaders and staff). It included nine individuals of varying role responsibility: employee, supervisor, manager, and senior leader, and from various industries: business, education, humanitarian, mechanical and social work.

A semi-structured format was chosen for these interviews for several key reasons:

- it allows freedom for participants to narrate the stories and diverse perceptions (Cridland, Jones, Caputi, & Magee, 2015) in a way which holds particular meaning for them, and therefore may convey rich insights to the researcher;
- it ensures the researcher can design elements into the interview, targeting the insights required on the constructs to further the study;
- it suits the style of this interviewer as it allows for improvisation by the researcher to ask questions that probe or clarify by following up participant responses (Rubin & Rubin, 2005), ensuring clearer or more accurate data;
- it is well suited to this interviewer as it is naturally designed for reciprocity (Galletta, 2012) between the participant and interviewer;
- the theory supports semi-structured interviews for studying peoples' perceptions (Barriball & While, 1994), which is this study's focus;
- it is a format well suited for less familiar topics, such as values and ideals, when participants may have less subject awareness (Astedt-

Kurki & Heikkinen, 1994), which the Familiarisation Study had previously revealed.

The elements of the semi-structured interview utilised in this study were carefully considered. According to Janesick (2000), '[t]he essence of good qualitative research design turns on the use of a set of procedures that are simultaneously open-ended and rigorous and that do justice to the complexity of the social setting under study' (p. 379). Therefore, to help achieve this, a sound data protocol was created to support the research design. For example, rapport building, and context building, took place at the beginning of each interview, setting the tone for their folkloric expression. This allowed participants time to relax a little, hear their own voices on a subject about which they had great familiarity – themselves and the organisation. In each interview, one or both of the following 'Initial open-ended questions' were asked by the researcher of the participant:

Part 1. Initial open-ended rapport and context building questions:

1. Please give me a potted history of your previous work life and how you arrived at this organisation?

(Objective: to break the ice and build rapport. To understand the participant's background and personality) (5 mins)

2. Would you tell me your story within this organisation?

(Objective: to elicit an accurate record of their organisational experience, progression, and current role – their situation and perception of their situation) (5 mins).

Participants are mostly helpful by nature and may respond positively to a question, in a way which they consider provides a 'right' or 'good' or 'helpful' answer. In other words, participants can pre-empt questions as they get a predicative sense of its content. To mitigate against this, an approach, which this study calls, 'Complete this Sentence' (CTS), was incorporated as the structured and first part of the interview with its aim to seek to dredge up the participants' tacit knowledge. On a range of constructs, and in quick succession, the researcher posed the beginning of a sentence, and invited the participants to immediately complete it in a way most meaningful to them, with a word, or a single phrase response. Given the nature of the interview, the CTS section

does allow participants the freedom to contemporise beyond the short response should they feel the need. Below is a sample of CTS from DC1, the first set directed more to the world of the individual, the second set orientated toward their perception of others and the organisation:

Part 2a CTS. The individual:

1. The things I enjoy most about this organisation are …
2. The things which frustrate me about this organisation are …
3. A senior leader I most admire here is … because …
4. A colleague I admire here is … because …
5. When I hear the phrase 'managing change' in our office, I …
6. I most value colleagues who support me by …
7. My ability to deal with worries or challenges is helped by …
8. In times of personal difficulty, the person I would first turn to here is …
9. If at work I feel I need to refresh my spirit or physical energy, I …
10. I am most productive in my work when …
11. My inner sense of well-being is improved when ...
12. My inner sense of well-being is disturbed when...
13. My personal expression of spirituality could be described as …
14. When I feel really connected to others here, my work …
15. For me, workplace spirituality describes …
16. I celebrate 'wins' with my colleagues by …

Part 2b CTS. The team/direct boss/leaders/organisation:

1. As an organisation, we are resilient when …
2. Innovation here is …
3. Some well-being strategies promoted and employed here are …
4. How the organisational values influence us in the office is …
5. Together as a staff, we plan for difficult times by …
6. An example of our capacity to persevere through a challenge and ultimately thrive is …
7. When people are stressed, my boss …
8. An attitude of learning and reflection within this workplace is …

9. In a crisis, this organisation depends on …

10. Some leaders genuinely seek to nurture the spirit of the staff by …

11. Ways we are educated as an organisation to manage stress are …

12. Honesty in this organisation occurs …

13. At times I feel concerned about our organisation's capacity to overcome serious issues because …

14. The well-being of the staff is considered …

15. Mindfulness or meditation practices are generally considered here to be …

16. The leaders ensure our organisation's success and longevity by …

In addition, structured questions were provided, invariably asking the participants to draw upon their own views and experiences. These were designed to give time to participants to reflect more deeply, to think aloud and give thoughtful responses:

Part 3. Structured questions:

1. What practices do you see the CEO demonstrate, leading by example, to build resilient organisational capacity?

2. In what ways do leaders here actively promote staff well-being?

3. In what ways do all staff actively practise well-being strategies?

4. In practice, in this workplace, love means …

5. What practices, if any, are recognised and valued by the staff as building spirituality into the day-to-day culture?

6. Do your colleagues feel secure in the organisation's ability to bounce back and become stronger following periods of destabilisation? If so, why?

Toward the end of the interview, once the participants had heard their own narratives, often in a new and self-reflective manner, they naturally applied their personal insights into providing ideas on improving or growing spirituality and resilience in their workplaces. The two capacity-building questions from the interview protocol are provided next.

Part 4. Your thoughts on building capacity:

(i)   Given your experience here, what suggestions could you provide for improving the levels of emotional, mental and spiritual well-being in this organisation?

(ii)   If you were to explore building greater resilience into this organisation, what would be some important factors for you? How would you incorporate this into the culture and practice?

Finally, out of respect for participants, whose genuine and heart-felt responses are what make this doctoral thesis possible, and who may, after expressing their reflections and insights, have discovered an ah-ah moment to share or have something pressing to say, an opportunity was created in the form of a final question into the interview protocol:

Part 5. Closing question:

Before we close, is there anything else that has come to mind during this time which you feel is relevant or is important for you? (proceed if yes).

3.3.3.2.1 Data Collection 2

DC1 explored folkloric language and gave insights into OR and OS, and particularly gave accounts of 'what is really going on' in relation to the leadership in the organisation.

The data indicated strongly that a core connection between OS and OR and leadership was perceived by participants. There were many inferences that resilience and spirituality at work were located with senior leadership, and it was the associated 'environment' that was described as influential with making connections with resilience and spirituality at work.

There were now two issues the researcher wished to explore in more detail: one, the uncertainty of the accessibility in an Australian context of the term 'spirituality', which DC1 data confirmed; but secondly, the emergent role of the leadership environment.

It was evident the data, though emergent, had not yet provided clarity around the OS construct. Moreover, it was being revealed through the data, that the term spirituality was, at times, an obstacle for people – it was not part of their everyday (folkloric)

conversation. It seemed also to suffer from interpretive association to religion, and therefore was sometimes perceived in a limited way by participants. Importantly, however, its substance was recognised, desired, and depending on the participants' exposure to it, enjoyed and valued.
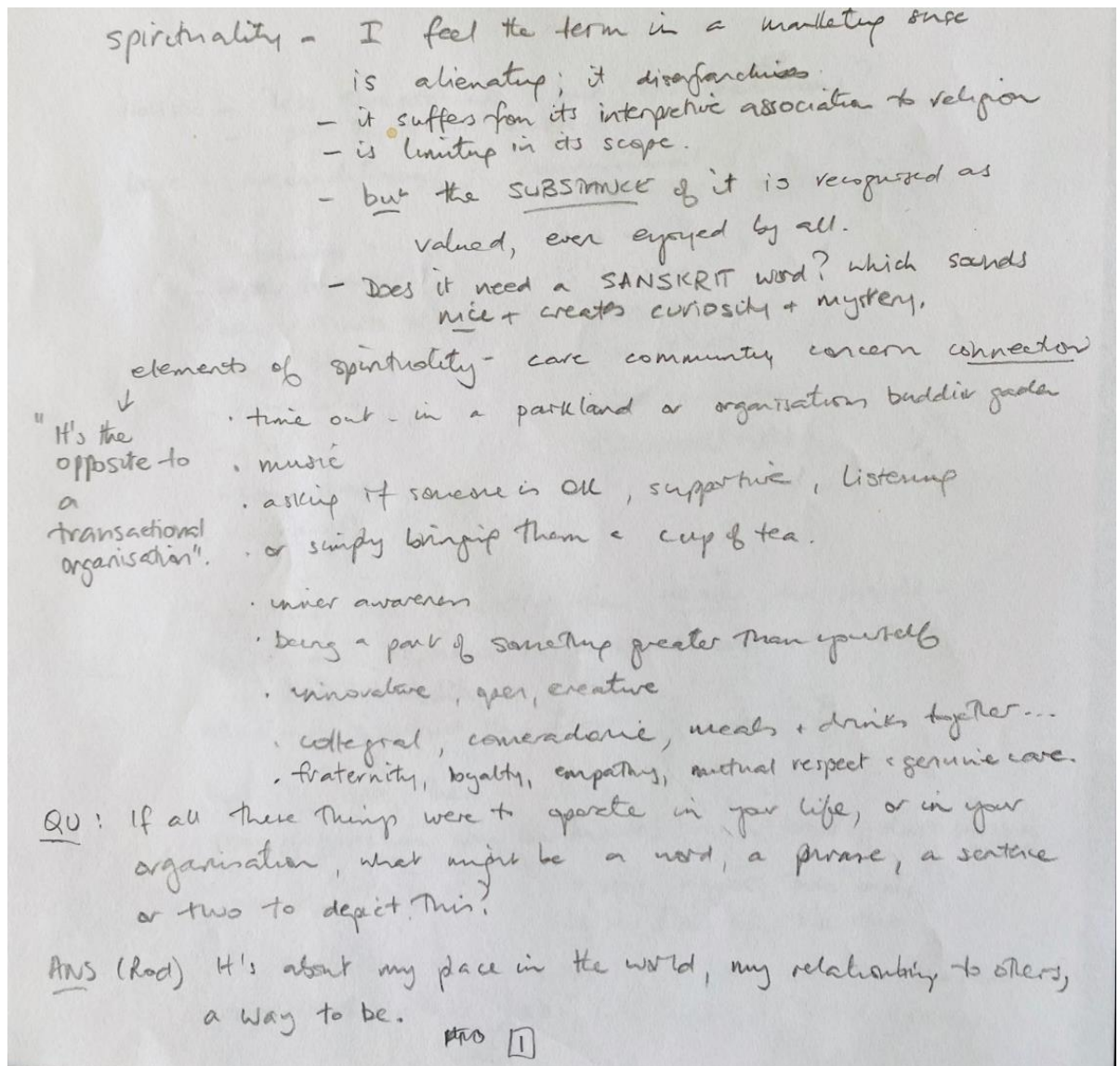
Figure 3.3 **Example of handwritten notes and reflections**

Consequently, before proceeding with DC2, a great deal of time was spent reflecting upon the situation, examining the data, personally journaling, making notes to see if, by disrupting researcher thinking and from deep researcher reflexivity (see Figure 3.3), a different way forward might present itself.

One example of this type of activity the researcher undertook, was to collect from the data thus far, and from the literature, words specifically associated with spirituality and formalise these to use as a springboard exercise in DC2 (see Figure 3.4).

peace	harmony	calmness	solitude	centeredness
silence	soul	self-aware	present moment	being
meaning	satisfaction	fulfil	well-being	authentic
ethics	values/practice congruency	hope	goals	purpose
take risks	create	innovate	growth & change	transformation
validate	available	acceptance	tolerance	inclusivity
reciprocity	commonality	relationships	mutuality	collegial
connectedness	others-aware	sharing a meal and a drink	sharing	community
heart-to-heart	care	concern	are you ok?	listen deeply
support	feel heard	'got your back'	loyalty	respect
open	honour	giving	joy/humour	camaraderie
love	kindness	forgiveness	empathy	nature-aware
trees/flowers	animals/pets	religious rituals	art	music
belief in something bigger than self	god	the universe	trust in something bigger than self	"in the end, everything will be OK"
wisdom	enhance one's spirit	the abstract source & drive within people	energised	clarity
mindfulness	meditation	reflection	contemplation	stillness
mystery	prayer	wisdom	transcendence	? your choice

Figure 3.4 **Spirituality – a word association exercise in DC2**

It was during this period of reflection that an idea emerged to introduce someone into the data collection who could be a testing ground for the two issues described above, including testing the spirituality/religion construct. In addition, the person could be a sounding board for numerous researcher prompts, supply stories from personal wisdom (spiritual and resilient lifestyle), and from organisational experience. In short, the idea occurred that such a person could be an authentic disruptor in this research process. Once again, purposive sampling was utilised. Consideration was given as to whom would be interviewed, in-depth and at length, to purposefully and fully explore the emergent phenomenon and issues described (Plano Clark & Creswell, 2010).

Following the lead of the data, it was decided to conduct a case study of leadership, one reputed to be strong and successful in demonstrating both personal and organisational resilience and a spiritual workplace environment.

A senior leader was chosen, one with authority to make strategic and substantial change in the organisation. The organisation has a reputation as being successful in that it has a long-standing reputation for being resilient and providing a positive, encouraging, nurturing environment. The leader, upon examination, not only held high office, but was influential in the leadership environment where spirituality and resilience at work were occurring. At a personal level, a high degree of resilience and a vibrant spiritual life were hallmarks.

DC2 was a long-form, focussed conversation conducted over several hours, including structured and unstructured components. Prompts from DC1 lead to the wording of the prompts for interviewing the leader in DC2.

The format of the DC2 case study:

> *Part 1:* Initial open-ended rapport and context building questions
>
> Part 2: CTS
>
> *Part 3:* Issues of spirituality and religion. [Qu.: What do the terms 'spirituality' and 'religion' mean to you? Would you unpack both?]
>
> *Part 4:* Spiritual practices exercised at home and at work

Part 5: Spirituality word association sheet – identify five preferred words (see Figure 3.4)

[Qu.: If I were to ask you to take a couple of minutes to peruse them and then to select about five of the words which most resonate with your own spirituality or spiritual practices - what would they be?]

Part 6: Participant exploration of the five-word choices alongside resilience within the organisation

Part 7: Participant reflection on phrases he expressed during this interview. E.g.:

- spirituality: "a person's unique essence"
- "belief and actions" are a person's "spiritual drivers"
- spirituality: "a person's abstract drive and compassion"

Part 8: Compassion and organisational resilience – participant led

Part 9: Spirituality and connectedness – participant led

Part 10: The leader's parting wisdom to the organisation upon his imagined departure – participant led.

The leader's rich personal and organisational stories and the many examples, containing reflective and candid insights, were pivotal in shaping the subsequent DC3 of this study. DC2 data revealed how central the leadership environment – the atmosphere – and the leader's own qualities appear to be in explaining possible relationships of OS to OR. The data from the interview were also instrumental in conceptually opening the concept of spirituality in the workplace for further exploration in DC3.

3.3.3.2.1 Data Collection 3

The 'theories' of the participants evident in the data analyses of both purposive samples, DC1 and DC2, were located with senior leadership and the leadership environment as essential in making a connection between spirituality and resilience at work. This informed the researcher to alter focus from 'leaders and staff' to solely senior leaders, and what leaders describe as useful to produce a resilient and spiritual connection, as well as understanding more intimately their perceptions of both OS and

OR. This process reflected theoretical sampling (Charmaz, 2005; Creswell, 2013), which is utilised when seeking data that might more closely contribute to the study's emergent themes and its theory building. From DC2 analysis, it emerged very clearly that there were key questions that could be asked of leaders, chosen for their ability to construct the organisational environment and atmosphere around them, to influence and initiate change.

Following the data's direction, 19 leaders (8 females and 11 males) from the west and east coasts of Australia were selected for DC3. These influential leaders (e.g.: board member, senior leaders, CEOs) came from different contexts and across a wide variety of Australian industries, including but not limited to: business, emergency services, medical research, organisational psychology and sport (AFL and Olympic).

Stimulated by particular phrases and ideas collected in DC2, the semi-structured interview protocol for the 19 senior leaders was constructed to incorporate such phrases so as to elicit participants' tacit knowledge. Some phrases from DC2 were offered to participants and appeared to resonate, while others proved peculiar to the DC2 leader, and not folkloric such that an array of leaders would naturally use them. These were subsequently removed from the later version of the interview protocol. Moreover, some of the material introduced in DC2 was also offered in DC3, however, with a shorter two-hour time frame (rather than the longer-form case study of DC2), the researcher recognised that richer data was emerging from the participants own perceptions and narratives, so some prompts captured from DC2 were removed from DC3 protocol.

DC3 interviews now had a four-part protocol:

Part 1: Initial open-ended rapport and context building questions

Part 2: CTS prompts

Part 3: Structured questions on a caring and resilient leader and organisation (time dependent)

Part 4: Unstructured discussion.

The data from the 19 interviews supported the theme that leaders, and the environments they constructed, were key to successful organisational spirituality and

organisational resilience. The next stage in the research design process was analysis of the data and this is described below.

3.3.4 Data Analysis

At the design stage, it was resolved that all interviews would be audio recorded enabling verbatim transcription and researcher memo-ing. Following transcription of the interviews, there was an initial hand coding phase, followed by a second coding phase using a data management tool, ATLAS.ti (Muhr, 1997). Remaining true to the data, the participants' utterances were the units of analysis. The sample size was not specifically determined; however, data collection itself continued until saturation (Creswell, 2013) was reached, indicated by the groundedness and comprehensiveness of the data. Morse (1995) who engaged with the saturation discourse, indicates this occurs more quickly if theoretical sampling is used, and failure to achieve saturation 'impedes the quality of the research' and 'the task of theory development is more frustrating and more difficult' (p. 149). It was not determined exactly how the data collection would iterate (see Sandelowski, 1986); however, saturation of the data was reached during DC3. Analysis of the eventual three data collection activities is presented below.

Data for all three collection events were collected by interactive interview between the researcher and participant. Each conversation was recorded and transcribed verbatim. Hand coding and a qualitative analytic software, ATLAS.ti, a powerful tool for qualitative analysis was used to manage the data and explore material in depth.

Although the software allows for a variety of media types, the medium used in this study was audio recording and transcription. As it was such an essential aid to data analysis, it is described here in some detail. A pictorial account of how the data were managed within ATLAS.ti is presented below (Figure 3.5) and a great advantage of this software was the ability to deconstruct and reconstruct at all stages of coding and categorisation.

As indicated, documents were uploaded, and these were always accessible for searches or backtracking activities. The functions stated on the left side of the diagram predominantly used by the researcher were coding and concept/network maps (Figure 3.6). There was great flexibility with clustering of codes and the ability to treat groups

or categories tentatively and move them around as required by the data and to create network maps (Figure 3.6) and in DC3 for their code co-occurrences.
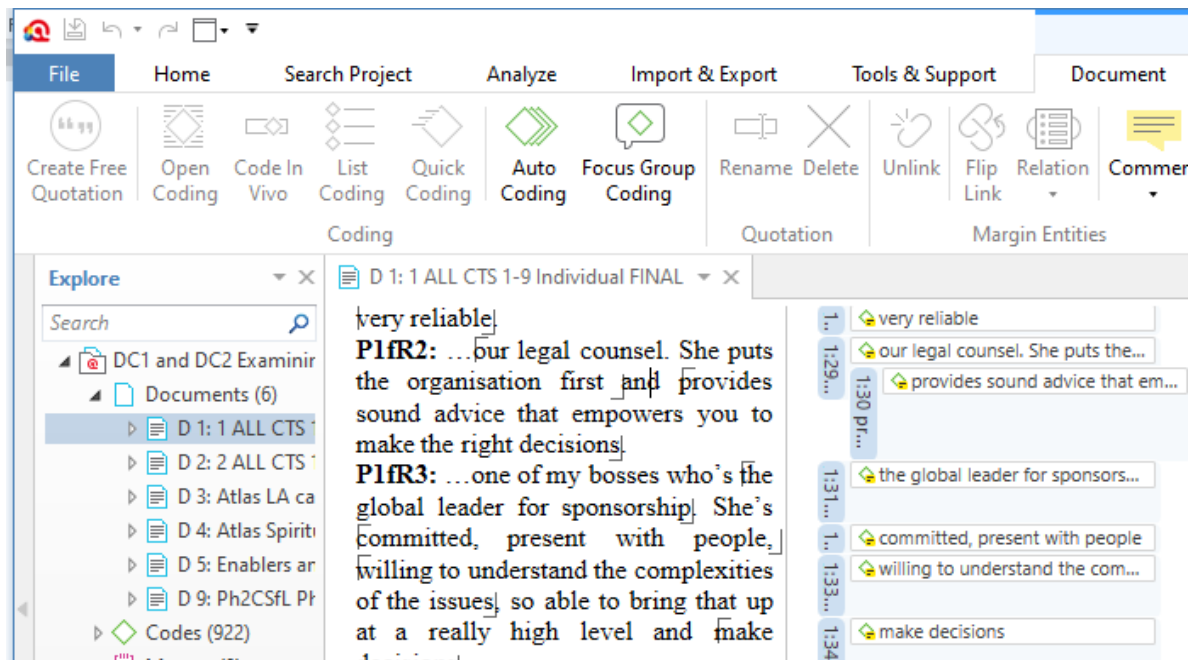
Figure 3.5 **Example of analysis process in ATLAS.ti**

Figure 3.6 **Example of coding the data for DC1 in ATLAS.ti**

Accordingly, the first set of data were coded for relevance to the research question. From the familiarisation study there seemed to be little difficulty in participants using folkloric expressions of resilience and a personal version of spirituality in the conversations.

As described in the data collection section, participants were invited to 'complete this sentence' which was a way of eliciting tacit knowledge about the organisation as it related to resilience and spirituality. The set of responses were analysed by coding and using the software mapping function to categorise by concept maps. The collection of maps was then scrutinised for both positive and negative cases of how the organisation 'bounced back and became stronger'.

Key constructs emerging from the data related to leadership and the leadership environment. These constructs led to an iterative decision to conduct for DC2, a case study, with a leader who exhibited business success managing adversity with resilience and with a reputation as a caring and compassionate leader. The case study data were analysed using the same process, recording, transcription, coding and categorising as for DC1.

Coding, categorising, and the use of concept maps were used in all three data collections. From the codes and categories/groups of DC1 and DC2, it was possible to derive a set of questions for a cross section of leaders, particularly to address their leadership qualities and construction of the organisational environment.

The third analytic activity (DC3) once again recorded and transcribed the conversations which contained both participant-led narrative and structured questions. Particular attention on the analysis was paid to how the leaders constructed their organisational environments to encourage resilience in the face of adversity and also methods, personal or formal, if any, for constructing an environment that was, in a form described by them, as spiritual.

Building upon the insights gained by the researcher during the DC1 and DC2 stages, the data analysis techniques within ATLAS.ti were enhanced for DC3. During DC1 and DC2, in-vivo coding (where the phrase / quotation is the code) was predominantly used together with the creation of Code Groups to cluster the codes with a similar thematic. This approach, for example, was particularly useful for analysing the Complete this Sentence (CTS) prompts and for identifying emergent themes. Coding examples provided in Figure 3.6 and Figure 3.7 illustrate examples of in-vivo coding in ATLAS.ti.

Figure 3.7 **Example of coding the data for DC2 in ATLAS.ti**

For DC3 however, the coding system was enhanced to align with the ongoing refinement of the constructs and to produce more powerful analysis of the large amount of semi-structured and unstructured discussion data which resulted in the coding of over 800 key participant quotations. Figure 3.8 illustrates one of the thematic code sets (groups) used for coding quotations in DC3.

By implementing this enhanced coding procedure in DC3, and by refining it as clarity of the potential findings emerged, it was possible to analyse numerous code co-occurrences (see Figure 3.9), a technique especially important in this research for examining data-emergent relationships between OS and OR.
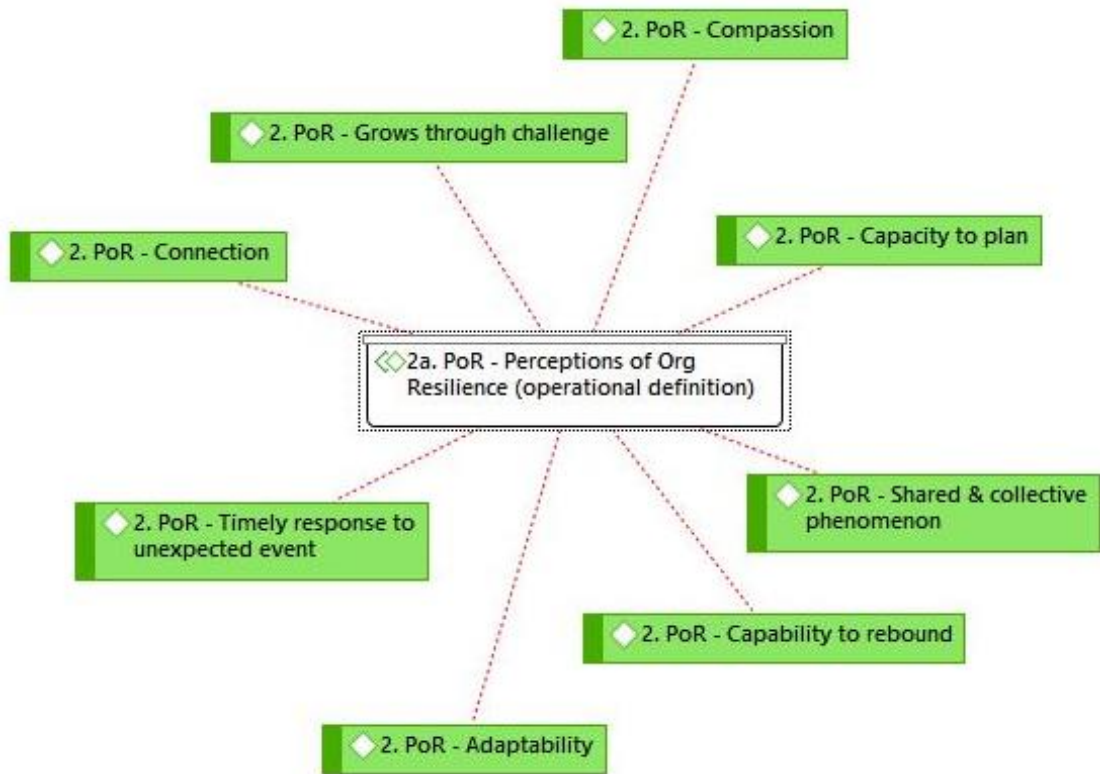
Figure 3.8 Example of DC3 ATLAS.ti data codes – codes for exploring operational definition of Organisational Resilience (OR)
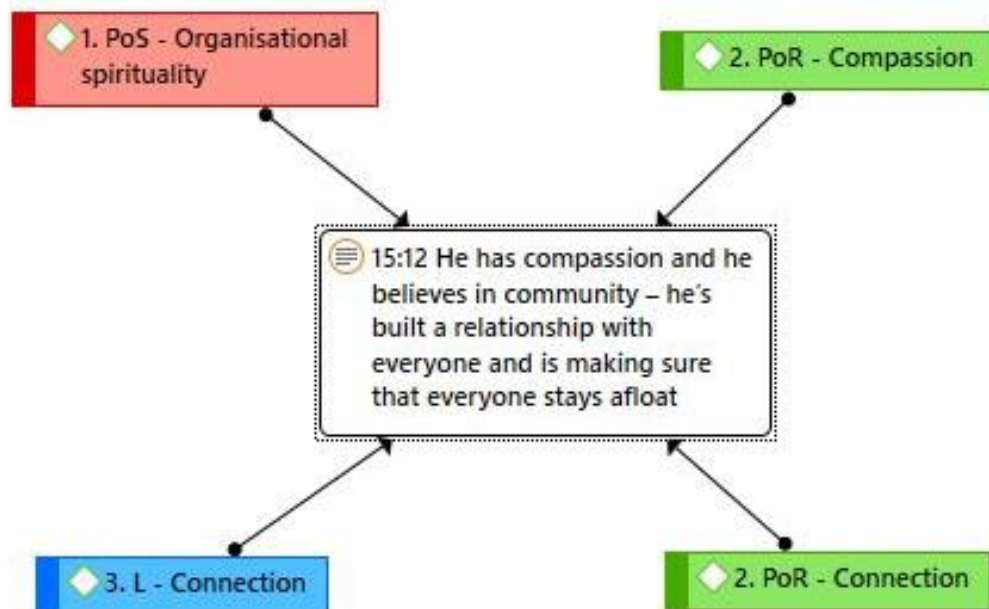
Figure 3.9 Example of code co-occurrence in DC3 – a quotation which intersects the constructs of Organisational Spirituality and Organisational Resilience

3.3.5 Summary

Table 3.2 Summary of this study's research design: Perspective justification/ assumption, and researcher action

Design Issue	Perspective	Justification / Assumption	Researcher Action
Data collection	Theoretical sampling Emergent discovery	Triangulation source, data collection method, researcher Purposeful sampling Knowledge and understanding (participant theories) are embedded within tacit dimension	Semi-structured interviews Follow participant 'leads' and suggestions Allow for emerging discoveries 'Dredge' for tacit knowledge during data collection
Data analysis	Systematic procedures	Uphold replicability of procedures and transparency	Unit of analysis Coding (in-vivo & thematic) Categorising Constant comparison Theoretical sensitivity
Data management	Technology aided	Software facilitates construction, deconstruction and reconstruction of codes, categories and theory building	Learn the software Adhere to data analysis procedures Use software to support researcher reasoning (for example, network maps were constructed, deconstructed and reconstructed as data emerged and constant comparison was practised).

Adapted from Whiteley (2012, p. 263)

In review, this 'Methodology' chapter has presented three main foci: the research paradigm, methodology and research design. A summary of this study's research design (Table 3.2) details key elements discussed and illustrates their connections as they relate to the research questions, to data collection and analysis. The section following discusses the study's rigour, including the audit trail, ethical issues, and lastly, some limitations of the study.

3.4 Research Rigour

3.4.1 Introduction

This research was informed by an Informing Study. A critical literature review and much reflexive preparation preceded research design. To strengthen the quality of this exploratory study and to include integral rigour into the whole process, four areas recommended by Denzin and Lincoln (2011) and Whiteley (2002) were adopted. These include credibility (accurate researcher representation of participants insights); dependability (achieved through maintaining of an audit trail capturing reflexive researcher journaling, as well as by plausibility checks); confirmability (attained through the confirmation of findings by others); and transferability (enabled through the audit trail, record keeping of conversations, decisions, and actions such that the study is reproducible). An objective of incorporating rigour into the research is replicability, so if another researcher desired to replicate the process of this study, the researcher has a trail of activities that could be followed. Therefore, as an integral part of research rigour, Whiteley (2002) encourages the researcher to give serious attention to the issue of research replicability: 'each process and procedure in the research needs to be documented so that is able to be replicated, as far as the research context allows' (p. 4). The research design, which is consecutive and iterative, is itself a part of the rigour process because it provides researcher clarity about replication of the design.

3.4.2 Audit Trail

To assist in the production of findings which are reliable, confirmable, and reproducible, numerous researchers advocate the implementation of an audit trail (Carcary, 2009) or what some have called an inquiry audit or an 'confirmability audit' (Lincoln & Guba, 1985). The terms have nuanced differences. By 'inquiry audit', Lincoln and Guba (1985, p. 317) are referring to an external review or audit into the process and the product of research which, if successful, can telegraph the study's consistency and integrity. This is not dissimilar to the idea of Koch (2006, p. 91) who believes a study's trustworthiness can be affirmed through the reader's ability to audit its progress and actions by means of a 'decision trail'. Likewise, Sandelowski (1986), posits that a study and its findings have achieved auditability when 'the researcher leaves a clear decision train concerning the study from its beginning to its end', such

that, 'another researcher can follow the progression of events in the study and understand their logic' (p. 34). In addition, another researcher could arrive at the same or comparable, but not contradictory conclusions given the researchers' data, perspective, and situation. According to Guba and Lincoln (1981), when considering the rigour of a study, auditability should be viewed as a criterion of its overall consistency.

Lincoln and Guba (1985, pp. 320-321) furnish this idea of a study needing to have confirmability via a 'confirmability audit' which they outline as constituting six essential elements: raw data; analysis jottings; reconstruction and synthesis creation notes; process records; personal journals; and formative evolving insights. It is this latter notion of the confirmability which finds most compatibility with this researcher's approach to the audit trail. In some measure this helps to meet the research rigour requirement via establishment of a study's 'credibility, transferability, dependability and conformability' (1985, p. 327).

According to Whiteley (2002), there are two essential rigour activities: the first, a procedural audit trail including: '[t]ranscriptions where available, field notes, memos, as well as rationale for every aspect of the research design need to be kept. In particular, the assumptions upon which data analysis takes place are important aspects of the audit trail. The second rigour issue is that of the data analysis strategy' (p. 23). The latter was addressed earlier in this chapter, and the issue of the audit trail will now be discussed.

In her paper addressing a supervisor's conversation with doctoral students and in regard to rigour requirements, Whiteley (2012), drawing on Koch (1994) and Beck (2009) makes the following comment:

> The audit trail can be as perfunctory or as comprehensive as the doctoral student and supervisor want it to be. In this case, it combines many elements required of rigour, beginning with an evidential account of contacts, procedures, problems, decisions, memos and even musings about tenuous links within the study. Evidence needs to be provided to the supervisor that the researcher is self-aware, aware of the need to self-reflect (being careful to record the

reflections in whichever version of an audit trail is used (Whiteley, 2012, p. 259).

Similarly Carcary (2009) outlines her ideas of the key ingredients of an audit trail. She distinguishes two kinds of audit trail creation: the first being intellectual via self-reflection and thinking, the second by physical documentation. The physical audit trail she describes as being a collection of researchers' documentation capturing their thoughts and decisions throughout the various stages of the study (Carcary, 2009). This process is noted by Whiteley (2002, p. 23) to hold importance for two reasons: '[f]irst it allows others to verify the systematic and rigour claims being made. Secondly, it allows, as far as practicable, replicability of research activities. Sometime later, Whiteley (2012) explains:

> [t]he audit trail has many rigour uses. Not only is it a source of self-reflection and material for reflexivity, it contains a continuous stream of records of activities, decisions, dilemmas and seemingly mundane accounts of successful and unsuccessful communication with target organisations and respondents with self-reflective reasons why this might be (p. 259).

Guided by the authors discussed above, the predominant rigour activity throughout this study was the audit trail which included several constituent parts. Not only was this for creating a trail that could be replicated; but it was especially helpful in assisting the author to maintain a tentative and flexible posture by being a visual reminder for reflexivity practice via self-reflection, journaling, field notes, notes to self, memo-ing, and summaries from conversations with her supervisor. These critical thinking discussions were particularly important for researcher reflexivity, as they grew the researcher's capacity for self-awareness and for revealing potential researcher bias. They proved to be supervisory spaces in which the researcher could be challenged to step outside of her emic (inside) view and from another perspective, look objectively at the research.

3.4.3 Bracketing

Wall, Glenn, Mitchinson, and Poole (2004) explain that 'researchers are human beings, and it is natural that they will bring their own personal experiences, preconceptions,

beliefs and attitudes to the research situation' (p. 21). The perspective of Walsh (1996) is that not only does a researcher come to the research space in this manner, but to the degree that human interaction co-creates information, there is some mutuality in this type of space.

Walsh (1996) discusses issues of conscious and unconscious bias that are constant challenges for qualitative researchers. Researcher bracketing of bias, preconceptions and assumptions is a term given to the deliberate work to 'expose' these things to oneself and to hold them in 'abeyance' (Wall et al., 2004, p. 21). By bracketing, the researcher works to keep the research space clear and facilitates the participants' insights to be received by the researcher, clearly and accurately (untainted). At times, it also required the researcher to clarify with participants, excerpts from the transcript and/or the ideas expressed in the transcript for clarity and accuracy.

3.4.4 Triangulation

Triangulation is an element of the research rigour which supports a qualitative study's credibility (Patton, 1990). According to Hoepfl (1997) and Patton (1990), credibility relies less on the quantity and the richness of the data gathered and analysed, as it serves to strengthen the coherence to the story the study is telling (Eisner, 1991). However, credibility can be improved through the triangulation of data. Of the four types of triangulation (methods, data, theory and multiple analysts) (see Patton, 1990), this paper adopted triangulation across data collection method, semi-structured interview and 'complete this sentence'.

3.5 Ethical Issues

The research was conducted in strict accordance with the *Australian NHMRC National statement on Ethical Conduct in Research Involving Humans* and Curtin University's protocols and ethics. Ethics approval (Form C) was sought and granted for ethics approval.

An information sheet, including appropriate Curtin University contacts for inquiry or complaint, was provided to each participant. This also detailed the study's objectives, the intention to use an audio device to record discussions for transcription and analysis, that they could withdraw at any time during the research, without prejudice or negative

consequence. There was no reward or reimbursement given in exchange for the participants' time. A consent form (Appendix B) was provided and signed by both the participant and the researcher before interviewing and recording commenced.

Gathering quality data required participants to feel comfortable and to speak freely, secure in the knowledge that any sensitive information disclosed during the interview was confidential and non-traceable through descriptions of the data. Confidentiality and anonymity of participant data is of paramount importance, and so, following transcription, the participants' names, were converted to numbers and linked to a participant list held only by the researcher. The name of the participating individuals and their organisations are masked in the final thesis.

3.6 Limitations

As with all research, this study has several limitations.

First, as a pioneering and novel study, it is also exploratory in nature, and therefore it has little empirical research to help verify its findings. Secondly, bounded to Australia, means that its findings are not necessarily transferrable to other cultures. Thirdly, whilst it produced densely rich and exciting data, its sample size is small (29 interviews). Fourthly, although many industries were represented, which achieved a widespread collection of data, it does not offer a specific drilling-down into a singular workplace with the views of many.

Notwithstanding its clear limitations, the depth of the data generated has allowed strong findings to emerge which, to some measure, capture the perceptions of leaders (and staff) around the constructs of organisational spirituality and organisational resilience.

This chapter has provided an explanation of this study's research paradigm, its methodology and research design. Lastly, a thorough account of the study's ethical issues and matters of trustworthiness and rigor was presented.

The following chapter, Chapter 4, will present the research findings.

CHAPTER 4 – FINDINGS

4.1 Introduction

This chapter will reveal three main themes which will inform the core of the discussion herein. First, there was found a dynamic and encompassing relationship between a folkloric expression of organisational spiritualty and organisational resilience. Organisational spirituality was found to act as a transformative energy, impacting positively on organisational resilience. The second theme is linked to the folkloric interpretation of organisational spirituality and its core components of compassion (and care) and connectedness. The data indicated that care was taken to be part of the compassion construct so when developing the analysis and models showing compassion, care has been embodied in that construct. The third theme focusses on the role of the leader in producing an environment where resilience is aided by the human qualities of compassion and connectedness, which are associated with a leader's spiritual drivers, personal qualities, self-nourishing practices, and their construction of personal and organisational ambience.

4.2 Overview of the Data Collection and Analysis Activities

This is an exploratory study bringing together two constructs that appear to be woven into the emotional and psychological fabric of employees' 'human' work experiences. These are organisational spirituality (OS) and organisational resilience (OR) which are uniquely human. Both OS and OR are presented as workplace spirituality and workplace resilience when the context is one of the participants talking about the two constructs. A novel study, it is supported by data from both an Informing Study (see Chapter 1) and tentatively from the literature (see Chapter 2), a review of which showed potential links between the two constructs. At the time of the initial literature review, there appeared an absence of literature addressing possible connections between these two constructs, so an exhaustive and more holistic attempt was made to review a breadth of empirical evidence and conceptual work (within and beyond the organisational domain) that indicated some association or link exists.

Due to the dearth of information, and that this study was to be pioneering in that regard, it utilised a form of grounded theory to elicit the theory of its participants and was led by that data to its findings. Had the researcher had a priori knowledge, and foreseen the data that would appear, literature pertaining to those data would have been included in the review. Grounded theory, however, adopts the researcher stance of keeping an open and objective stance (as far as possible) to being led by emergent data to allow new theories to develop. This chapter presents findings from issues that were related to the research topic:

> *Examining relationships between organisational spirituality and organisational resilience: Perceptions of leadership and staff within Australian organisations.*

The supporting research question was developed to study this topic: *Is there a relationship between organisational spirituality and organisational resilience and what are the perceptions of leadership and staff within Australian organisations?*

As described in Chapter 3, the software chosen to facilitate and manage data analysis was ATLAS.ti. Its interactive and systemic capabilities for analysis captures, at a quotation level, the exact utterances of participants and enables an intuitive interaction when coding the data, utilising: constant comparison; visualisation of the data; an overall flexibility in coding and in presentation of the data's findings, which all support a grounded theory research approach.

Before introducing the study's main findings, and as described in Chapter 3, it is noted that the study contains three main data collection activities, the latter two, DC2 and DC3, iterating from DC1:

> (DC1) Semi-structured interviews (9)

> (DC2) Case study: a long-form semi-structured interview (leadership focus)

> (DC3) Semi-structured, in depth interviews with leaders (19) exploring organisational spirituality and organisational resilience (leadership focus).

4.3 Presentation of the Study's Findings – an overview

Analysis of all three data collection activities saw a grounding of the data emerge from which the main findings are presented and will be discussed in Chapter 5.

First, data from this study support the finding that there exists a dynamic and encompassing relationship between folkloric expressions of organisational spirituality and organisational resilience.

Secondly, the evidence collected in all three data collection activities, indicates there are characteristics, common to the interpretation of the nature of the relationship between organisational spirituality and organisational resilience, and these include compassion (and care) and connectedness. These central constructs form the core of a tentative and more folkloric definition of organisational spirituality and of organisational resilience than portrayed in the tentative operational definitions going into the study (see Chapter 1). These data-centred definitions of the two constructs can be used for the purpose of presenting the findings from this Australian study, and with a view of arriving at more precise definitions of organisational spirituality and organisational resilience through future research.

Thirdly, expressed in the data resulting from all three data collection activities was a finding that OS and OR had something to do with leadership. From the data collected in DC2 and DC3, it became clear that it was not only leadership per se, but the leader's qualities, the construction of a leadership (and workplace) ambience and elements of the leaders' internal world (their spiritual drivers and self-nourishing practices) that would enable a relationship between organisational spirituality and organisational resilience to occur. It was found that organisational spirituality acted as a transformative energy, impacting on organisational resilience in a positive way. This outcome is foundational through its harnessing the energy of the tacit knowledge of organisational members towards increasing organisational resilience and paving the way for future research.

This chapter now proceeds to present results from its three data collection activities. They are presented in turn, commencing with Data Collection 1.

4.4 Findings from Data Collection 1 (DC1)

The purpose of DC1 was twofold: to produce participants' folkloric, tacit knowledge regarding the relevance, acceptability, and accessibility of the two major constructs – organisational spirituality (OS) and organisational resilience (OR) and to elicit their potential relationship. The purpose was framed in the following DC1 question:

> DC1: Is there a relationship between organisational spirituality and organisational resilience and if there is, how is this expressed by leaders and staff within Australian organisations?

Qualitative data were collected, and the findings showed that that there was folkloric understanding of OS and OR and they both appeared to be relevant and important to participants.

Emergent from the data, concerning the relationship between organisational spirituality and organisational resilience were the constructs of leadership qualities, leadership environment (culture), leadership and stakeholder connectedness, and leadership ambience (atmosphere).

This section of findings presents data in several concept maps that show issues raised by participants who range from employees to supervisors to managers to CEOs. The maps are followed by a researcher comment supported by participant quotations. Where short extracts from quotations supporting a theme are provided, they are separated by the device of "…".

The first data presented relate to perceptions of the two main constructs of organisational spirituality and organisational resilience. This will be followed by emergent themes of relationships between the two of them.

4.4.1 Organisational Spirituality (OS)

At the very highest level, staff and leaders' perceptions of spirituality in the workplace were captured in the data and represented below. Figure 4.1 is presented to demonstrate the richness of the data collected and the participants' responses are also shown in the clusters and individual concept maps throughout the chapter.

The first cluster, associated with the "heart of the organisation" (as described by Participant 8 [P8]), appears to relate to an organisation's culture.

The second cluster pertains to the people, the organisational members, who are typically represented in the data as having a sense of "camaraderie" and "connection".

The third cluster encompasses behaviours which are described as being valued by staff at all levels, and which may be additionally attributed as 'qualities' of colleagues, leaders, and spiritual (formal or informal) leaders.

The fourth cluster coalesces around the notion of ambience or atmosphere which organisational members experience; a calmness (or the absence thereof) and peace, and a measuredness in crisis.

Closer examination of the perceptions of the organisational spirituality construct is presented. It is important to note, that the notion of spirituality was not necessarily familiar to participants, nor was it one which they were accustomed to describing, especially in the context of work. Therefore, capturing spontaneous, intuitive, one word or short phrase answers was particularly helpful for eliciting people's core, folkloric perceptions.

The first to be addressed pertained to spirituality, personally, which is followed by, organisationally.

4.4.1.1 Spirituality

> *(i) My personal expression of spirituality is…*

The data regarding participants' personal sense of spirituality are organised as follows:

- personal: "undergoing change: fluid" [P1]; "reflective" [P2]
- having relationship with one's work: a "calling" to the work [P3]; being "impeded by this organisation" [P9]
- having religious/sacred association: "a follower of Jesus" [P8]
- being others-orientated: "being respectful of others" [P7]
- as having qualities: "peaceful" [P4]; "whole" [P5]; "beauty" [P6].
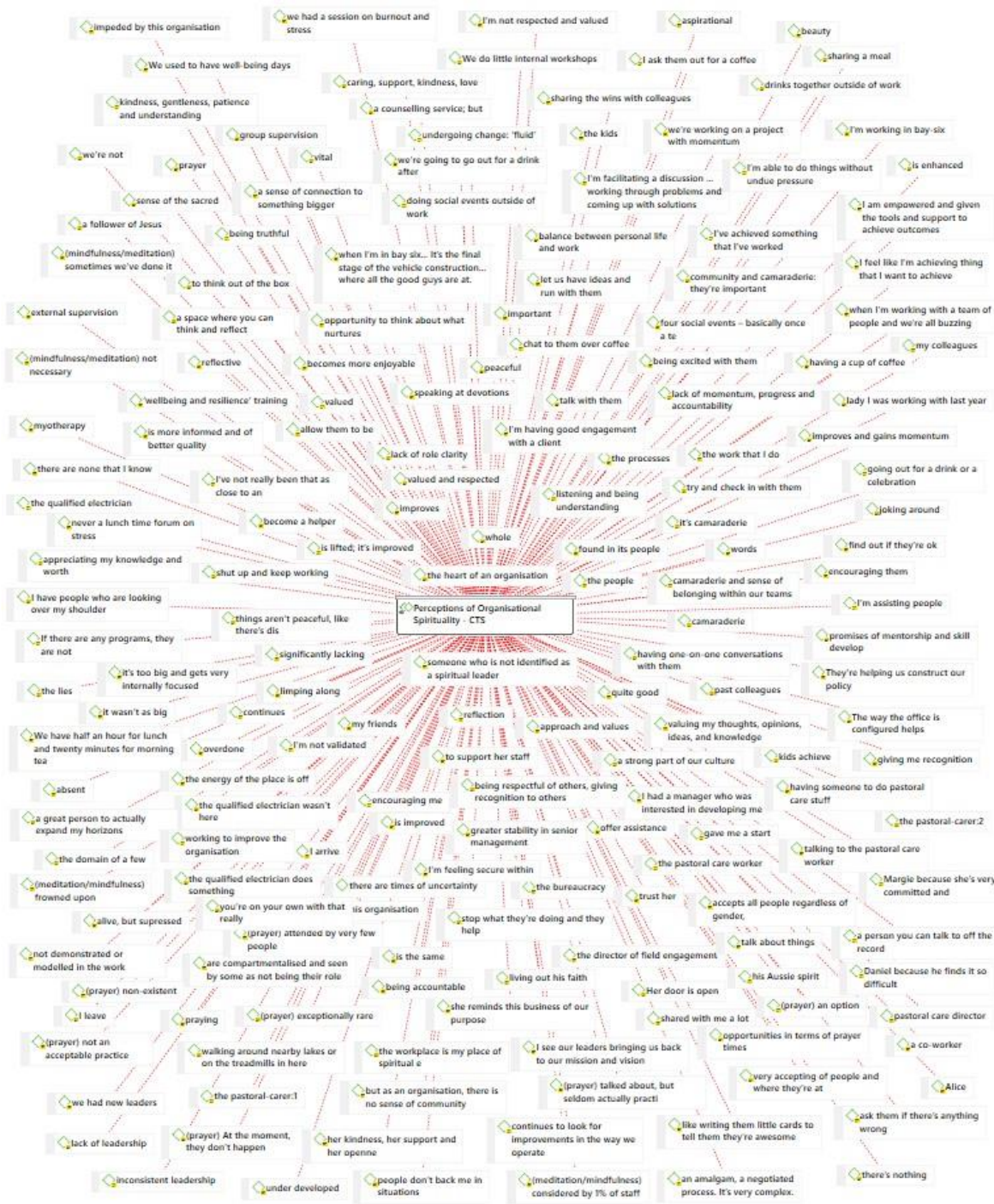
Figure 4.1: **Perceptions of: 'organisational spirituality'**

4.4.1.2 Spirituality in the workplace

> *(ii) For me, workplace spirituality could describe…*

Data from this statement reveal perceptions of workplace spirituality as having:

- relationship with one's personal sense of spirituality: "my personal approach and values" [P7]; "the workplace is my place of spiritual expression" [P3]; "the ability to express a spiritual dimension of your life with colleagues" [P9]
- connection to something greater than oneself: "a sense of connection to something bigger" [P1]
- a "space" within the work environment to "think and reflect and learn"; having opportunities to "think about what nurtures you, what grows you in a workplace setting, which is quite unique" [P2]
- a "complex", "negotiated process" [P3]
- an others' orientation: "colleagues" [P9] and "comaraderie" [P4]
- qualities – such as "kindness, gentleness, patience and undertanding" [P5]

Combining the two sets of data shows strong parallels. For both, there is a tone of positivity regarding the spiritual elements that particpants describe. Common to both are the sense of something bigger than oneself (or sacred/religious); both inner (personal) and others' orientations; having work meaning/purpose; and positive qualities (values/virtues).
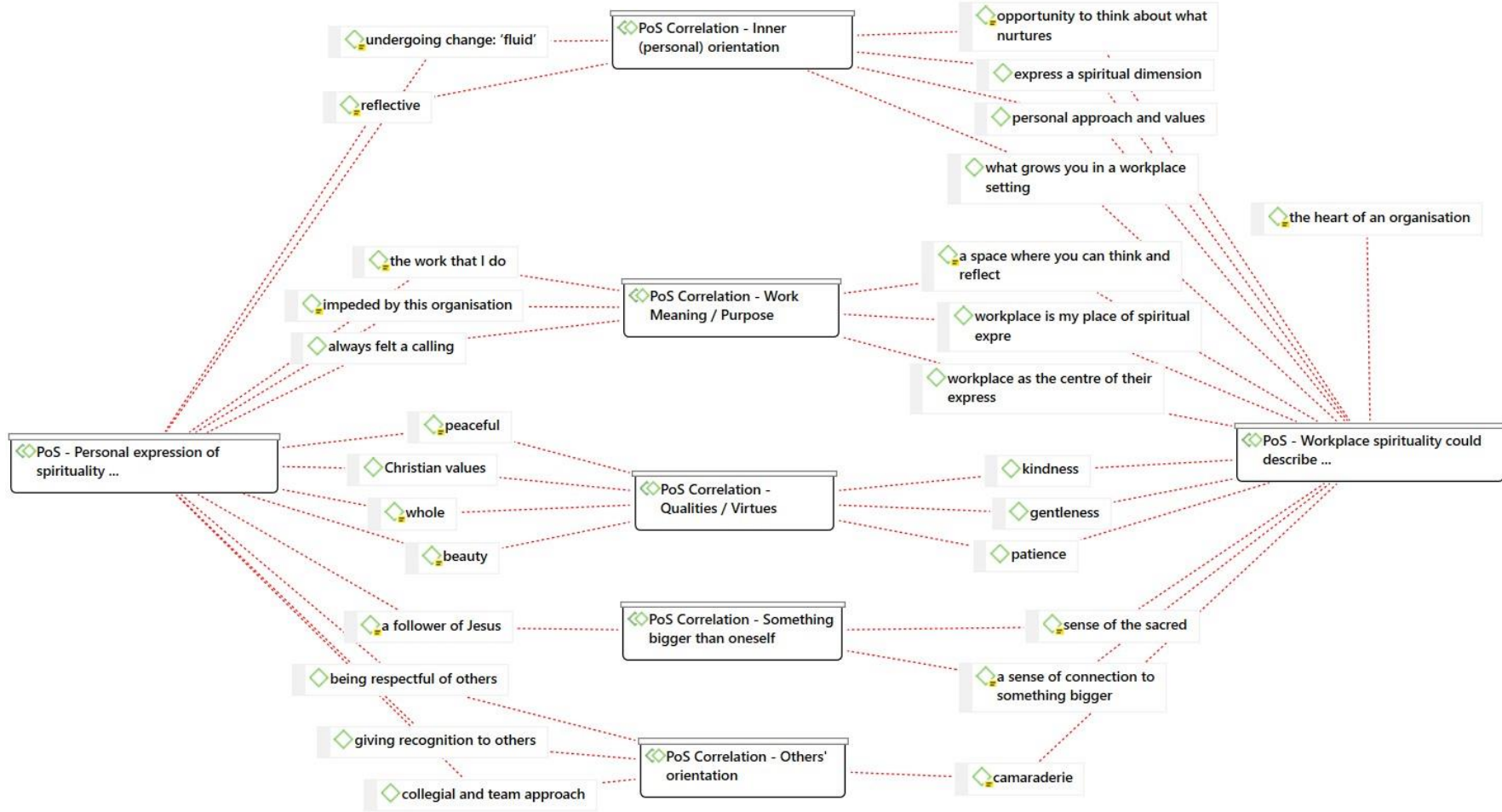
Figure 4.2 **Tentative correlations between 'personal expression of spirituality' and 'workplace spirituality'**

The concept map, Figure 4.2, depicts these tentative correlations pertaining to both personal spirituality and organisational spirituality. An outlier, the heart of the organisation, is perhaps a concept which overlays (or underlays) the whole; and is an idea which the data in the following rounds may, or may not, affirm.

Next, focus is given to participants' perceptions of a spiritual leader, whether in a formal or informal role, via two 'complete this sentence' (CTS) prompts. By way of transparency, one of the five companies included in this round of data collection, a large NGO, had a paid 'pastoral care worker' on staff. The remaining four organisations had no staff member designated to a 'spiritual' role.

4.4.1.3 Spiritual leadership (formal or informal)

Two prompts were posed to participants:

> *(i)   Informally or formally, a spiritual leader here is…*
>
> *(ii)   Informally or formally, a spiritual leader encourages the staff by…*

4.4.1.2.1 Connection

First, emergent from the data, albeit limited, is a theme of a leader who is genuinely accepting of people, who perhaps serves as a kind of connecting glue in the organisation. For example, an informal spiritual leader in this workplace was described in this manner:

> *…the supervisor of the factory; he's spread across the entire factory. He's very accepting of people and where they're at. He has got flaws but he's pretty good at making everyone feel included and accepted sort of thing… his Aussie spirit to tease and tear them down a bit, but in a loving way… If you get close to him, he will poke fun at you; but it's camaraderie… [P4]*

Similarly, another participant reported a sense of appreciation for having a visible and yet confidential spiritual leader who connected genuinely and effectively with leaders and staff:

...a pastoral care director and he's one of the best things I've seen in the organisation. He's very present on the floor. I often go and talk to him. It also creates a network. It's quite out in the open. There's no stigma, so you can have a chat with him. There is an explicit acknowledgement of the nurture that needs to be provided... [P3]

4.4.1.2.2 Listening

Second, is a theme of a listening and trustworthy confidant, seen in this example:

...liaison officer because of her kindness, her support and her openness. Her door is open. She's a person you can talk to off the record and trust her. She would not say anything to management unless you wanted her to... [P5]

Data reveal that a spiritual leader is perceived by these participants as someone who is not esoteric nor necessarily religious, but real and grounded – having flaws – relationally connected to staff, friendly, fun, loving, kind, trustworthy, open and available. The qualities of this type of leader are valued by staff, and stand in stark contrast to comments of a hierarchical leader who seemed not to demonstrate such qualities:

The CEO doesn't have the rapport with staff. He can walk into the staff café and no-one will talk to him and he must find that incredibly difficult. [P6]

4.4.1.2.3 Perceptions of leadership's role

A full-time pastoral care worker in the NGO, who spent each day walking the floors, connecting, and listening in a confidential capacity, understood the importance of his role in light of the employees' perceived disconnection to management. Daily he was hearing the staff's folkloric exchanges, conversations which leadership was seeming to ignore or dismiss. He was in the unique position of understanding both groups' perspectives, yet he had no formal avenue to be an intermediary because his leadership role was not represented on the official leadership team. By way of advocating for consideration of inclusion within the leadership group, he relayed this story:

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I was at an event earlier in the year and I said to one of our leadership team, "I'm not putting up my hand for this proposal, but you, our Leadership Group (LG), need a person like me. Why? I probably know what the whole organisation and staff are feeling better than anyone else. If you had that sort of person on the LG who is an expert with staff, to be part of the decisions we are making and who could put these to the staff in a people-friendly way, you'd get better buy-in." I think it got heard but ignored. The skills that I have probably don't get used at a leadership level as they could. I get 'called-in' but often it is too late by the time I'm called in. [P8]

In his spiritual/caring capacity, he envisaged a way forward, to improve the distressed state of dialogue between staff and management; an opportunity to improve the business, especially regarding its cohesion and function. He explained,

I think the staff look up to our leaders and hold our leaders to very high standards. And I'd say, rightly so. When they see the disconnect between statements and reality, they get disappointed. I think one of the things our leadership don't do well is to make themselves vulnerable and make themselves visible to staff. I've said on a number of occasions to our leaders, "I'm happy to take you for a walk around our organisation and as we go up to someone, I can even give you information if you want and let you know, 'That's Dave, he's got 3 kids and his wife is pretty sick at the moment'''. But I've never been taken up on that. That brings us back to the emotional intelligence (EI) issue. The leadership team lack EI and people skills which has had a such a big impact on the organisation. [P8]

His candid insights indirectly highlighted the role of leaders in either fostering or supressing a spiritual and caring (harmonious) environment. Supporting this notion are further insights on the role of leadership, drawn from participants' completion of the following CTS prompt: *Some of the leaders genuinely seek to nurture the spirit of the staff by….* Participant responses described leadership behaviours which they perceived

as desirable and necessary to facilitate this type of environment: "being interested in the individual", "acknowledging they [staff] exist", "listening", and "listening is the key".

Presented next, is data pertaining to the second construct of this research, organisational resilience.

4.4.2 Organisational Resilience (OR)

Adopting a bird's eye view, staff and leaders' perceptions of organisational resilience were captured in the data, represented in Figure 4.3 below.
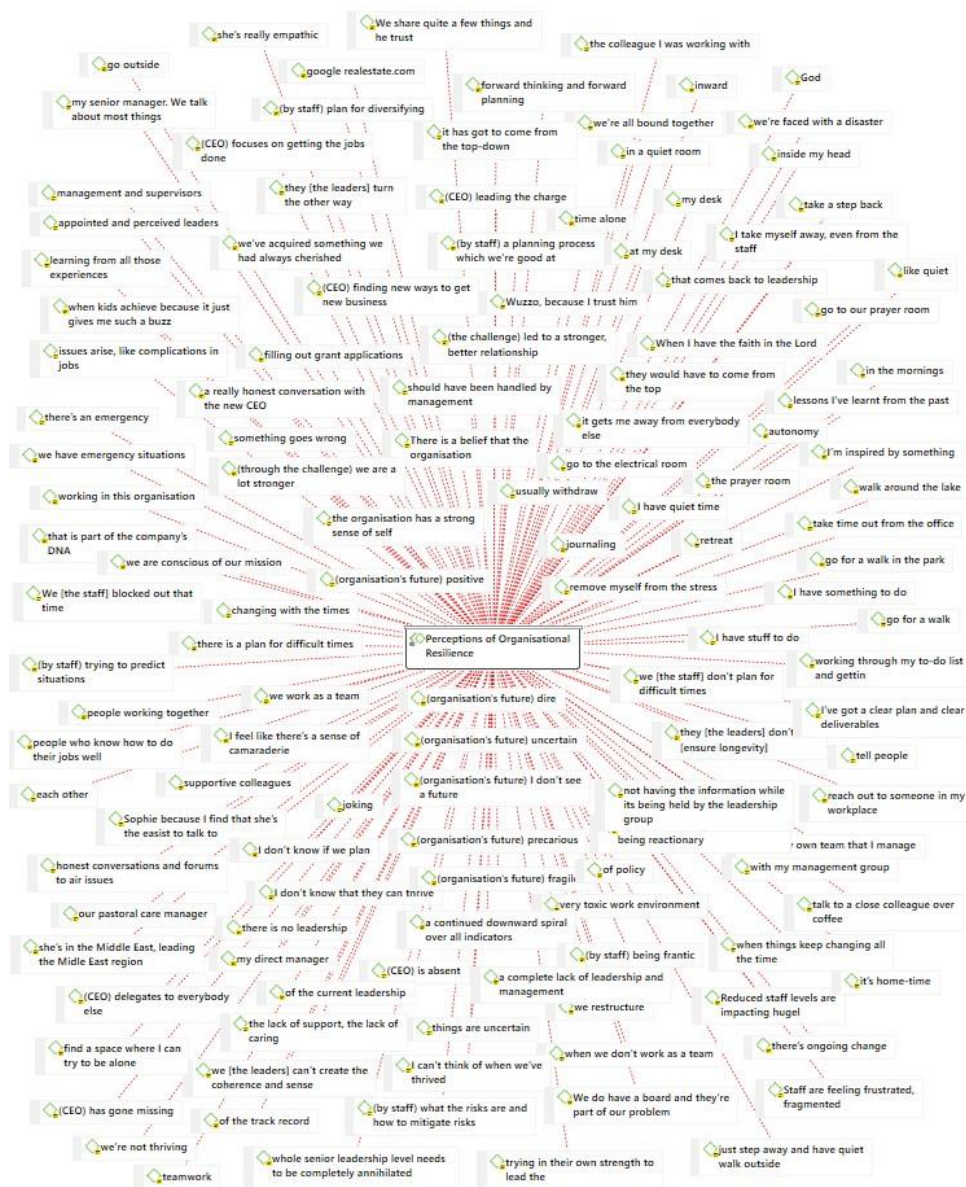
Figure 4.3 **Perceptions of: 'organisational resilience'**

Clustering of these quotations see them meld mainly around four concepts and some succinct examples of these are captured and provided in Figure 4.4 below.

The first group pertained to present-time elements contributing to an organisation's resilience (actions presently occurring), namely resilient actions exhibited and experienced by staff, often in a self-organising manner.

The second was systemic in nature: the DNA and identity of the organisation which in one case, engendered positive, even a "winning" or successful belief in the organisation.

The third data cluster of quotations pertained to participants' future outlook for their particular organisation. Most participants felt the future was "uncertain" or felt unable to envisage a future.

Last, a cluster which portrays participants' individual resilience strategies in the workplace, which, free from policy or rule, is initiated by them.

Present OR (positive) found in:

"colleagues"   "talk"
"team"   "reach out"
"togetherness"   "listen"
"camaraderie"   "open"
"leaders" "my direct leader"
"honest conversations"

OR at Organisational level

"belief in the organisation"
"sense of self"
"DNA"
"has to come from top down"
"CEO"   "senior leadership"
"conscious of mission"

Future OR outlook

"uncertain"   "positive"
"fragile"
"there is no leadership"
"leaders turn the other way"
"precarious"
"dire"

Personal resilience in the organisation
"time alone"
"retreat"
"faith"
"clear plan"
"working through my to-do list"

Figure 4.4 **Perceptions of organisational resilience (OR) – clustered examples**

Notable, data from three of the four clusters/quadrants (*Present OR*, *OR at Organisational level* and *Future OR outlook*), each included leadership-related quotations. Unrelated to leadership, was a form of resilience, sourced in the individual (*Personal resilience in the organisation*).

4.4.2.1 Present-time elements evidenced in an organisation's resilience

Participants were invited to complete this resilience-related prompt:

As an organisation, we are resilient when…

Data from the responses were tentatively clustered as per Figure 4.5.

Figure 4.5 **Perceptions for: 'as an organisation, we are resilient when…'**

4.4.2.1.1 Cluster 1 The heart of the organisation

This cluster indicates resilience to be a present cultural strength, acting perhaps as "the heart" of the organisation, and derived from the organisation's DNA – its sense of self, and of the conviction or belief staff had in that, and in their consciousness of the mission or purpose of the organisation. These answers revealed the strength that staff appear to derive from workplaces which are grounded in and successfully imbue congruency in their identity messaging throughout the organisation.

> *…that is part of the company's DNA. It's part of why they've been successful because they do inculcate that approach. They see themselves as winners, as perhaps being able to do things as well or better than their competitors. There is a belief that the organisation is a winning organisation. The things that they do, they do well, and they want to continue doing them well or better. [P7]*

That a 'winning' element was mentioned in relation to the organisation's DNA and then repeated, gives emphasis to how important a core belief and projected attitude is to engendering faith in the greater sum of the parts, the collective. Notably, as this

participant explained, leadership played a key role in shaping that winning and resilient mentality:

> *...strong management clearly determine objectives and make sure the people are establishing plans and processes around those objectives. That comes from the CEO down. They can't control everything; they can only control what they are seeking to do... They're prepared to go out on a limb and try new things. Even with failure. There have been failures. Probably more wins than failures; but the failures have often turned into successes in the end. Ultimately there's an acceptance and posture of, "Well, it didn't work. Why didn't it work?" We're used to analysing things. So, we learn, "It didn't work because..." and that lays the foundation for what may come in the future. There's a learning process and there's knowledge acquisition, even when it has been difficult. [P7]*

The participant's perceptions of the organisation's resilience quoted above, is noteworthy for several reasons. Explicit in the response are leadership behaviours and qualities which portray strong but compassionate leadership – practices, that on a global scale, allow for failures and purposefully reframe them as learning experiences; invaluable opportunities for 'knowledge acquisition'. To this end, reflection and learning appear to be embedded as key leadership and cultural practices.

4.4.2.1.2 Cluster 2 Work as a team (business-as-usual/everyday)

The second type of present-time response to the prompt, *As an organisation, we are resilient when...,* describes everyday behaviours of pulling together, depicted in phrases such as, "…we're all bound together" [P1] and "…we work as a team" [P5].

4.4.2.1.3 Cluster 3 Shared purpose (in crises)

This cluster, strongly associated with cluster two, is one which, from the data, emerged from participants' observable instances of situational resilient behaviours. They detail how staff adapt instinctively to meet complications, disasters, and emergencies. One participant contrasted this type of exceptional situational resilience with poorer everyday behaviours exhibited at an organisation level:

...we have emergency situations that need responding to immediately when lives are at stake... We bond and work incredibly effectively in emergency situations which says something about our resilience; but I wish it could be translated into our business-as-usual resilience in terms of our operating model. It's fascinating to unpack how an organisation works so well in an emergency and yet so ineffectively sometimes in our daily work – it's a whole study in itself. I think it's the shared purpose that you get in those emergency situations where people know what needs to be done, when it needs to be done, what their part in that is and suddenly all the rest of rubbish gets left behind. We're incredibly resilient in those situations, we follow through, we're highly professional and it's amazing. [P2]

Additionally, the above comment acknowledges the necessary elements of 'clarity' and 'shared purpose' that enhance the directional focus and flow of teams resiliently working together. But it is the energy with which this person describes the phenomena as "amazing" that suggests there is more than a sense of duty motivating the staff, many of whom were believed to be feeling disenfranchised. Attributes such an "amazing" and "highly professional" seem to describe an invisible source of resiliency which perhaps lies largely dormant in the organisation when day-to-day, things are "business-as-usual".

4.4.2.1.4 Resilience – a personal, invisible energy

Helping to bring some understanding to this invisible, transformative energy, are two themes emerging from the data pertaining to staffing.

First, participants' responses to the CTS prompt, *I work here because...*, contained expressions of personal alignment with one's passion or skills, some even conveying a sense of destiny or call. For example:

I'm passionate about seeing change happen for young people [P1] // It's always been my passion to work in international communities [P3] // God sent me here [P4] // I just love working with the [stakeholders] [P5] // I believe in the global organisation's vision

[P9] // I feel my skills are valued and I'm contributing to a new and better organisation [P1] // I enjoy the challenge. I enjoy the variety [P7].

Data here reveal a possible factor their situational resilience… a raison d'être. It is possible, that these participants may draw from within themselves, a sense of purpose, or as some conveyed, a sense of call and meaning which they derived from their work.

Participant 2, whose earlier narrative described performing with impressive resilience in crises, possessed a lifelong passion for this work. However, his day-to-day employment was conducted within a workplace, the resilience of which he described as ineffective, with a staff turnover that was "too high". Moreover, when asked why colleagues left the company, he explained it was due to a prevailing sense of disenchantment with the highest levels of leadership. Staff, he said, were "not valued and it's unclear as to what their deliverables are because the organisation is not staying the course on strategic decisions". He went on to explain that nevertheless, some colleagues remain, because they are "passionate about the cause, about the impact we have in the field, and their calling to do this work." Irrespective of a compromised day-to-day organisational resilience, it is potentially the sense of call, meaning and purpose he and his colleagues experience in their work, individually and collectively, which they draw upon and which is evidenced in his numerous examples of extraordinary resilience.

4.4.2.2 Accounts of leadership influences upon an organisation's resilience

Shedding further light on the role of leaders during periods of change and challenge along with the potential negative impacts of their behaviours upon the organisation, are the following selection of responses to the prompt:

> *A period of significant difficulty which the organisation faced was…*

This statement was provided to gauge peoples' real experiences of their organisation's resilience. For example, indirectly indicating possible deterioration of the organisation's resilience is the comment –

...a big change of CEO last year [whose] style of doing things was very different and caused a lot of disruption and it became a very toxic work environment. [P1]

Under pressure, leadership rhetoric was invariably described by participants as displaying its actual truth. Whether or not it held the substance it professed, and whether the walk and talk were aligned, became revealed, much like this participant related:

...right now. We're in that right now... It's very significant, it's an unprecedented level of change in the organisation... With the whole change of the work environment, there were things that happened. Clearly nobody really listened to, or heard, what the people operating within that environment really thought, and when they expressed it, it was dismissed. It's that type of stuff when the people feel like they're not being listened to or valued. [P3]

And as this participant's comment illustrates, perceived failure of management to live up to the values they espoused, fractured relationships:

...the [leadership] behaviours demonstrate what is actually valued ... we say one thing, but the actions demonstrate that the value is not true – it might be desirable: but it's not true. That forms a major problem. One of our values is about valuing people... it sets unrealistic expectations and I think that that detracts from resilience. It's ok to have aspirations like, "this is what we'd like to be"; but when organisations promote doing one thing and the employee's experience is another, that can make things much worse ... It like your relationship is already damaged a little bit. [P9]

In one workplace, issues arising from management foisting compulsory changes upon the physical work environment, had not only unsettled staff, but made it almost impossible for some people who worked primarily across teams to carry out their work. Due to failure by the leaders to listen to staff, along with the overreach of a command-and-control style leadership decision, the implementation was reported to be widely

scorned, and anger ensued. Consequently, the data revealed that at an organisational level, the company cohesion had been weakened, work relationships compromised, and the capacity for some staff to carry out day to day work, diminished. Perhaps without their realising, senior leaders responsible for instituting the change had undermined the organisation's resilience. According to another participant involved in this change, a period of significant difficulty had been present for –

> *...the last four years. We've reduced staff by about 20%... Very*
> *tough. On the whole, the people in the organisation want it to*
> *survive, but when they see these decisions made, they ask why*
> *weren't those who got us into this situation accountable as well? So,*
> *we made lots of people redundant, but our leadership did not change*
> *at all... It is seen as hypocritical. [P8]*

It appears that for an extended period of time, and repeated across a variety of examples, the company's management was perceived to be a cause of disappointment and disenchantment amongst staff resulting in a 'them/us' mentality, and possibly weakening the organisational relational (and resilience) fabric. The current situation was therefore described in terms antithetical to a resilience-building workplace:

> *Right now, we're not thriving because we can't create the coherence*
> *and sense of identity. It's not being able to create that coherence*
> *around: Where are we going? Who are we? Where do we want to*
> *be? And that comes back to leadership. Staff are feeling frustrated,*
> *fragmented. [P3]*

Finally, in regard to formal, systemic organisational resilience strategies, data are displayed from two CTS prompts eliciting responses to the unfinished statements, *To prepare us for when things go wrong, the board / CEO...* The two statements are combined and illustrated in a network map below (see Figure 4.6). In broad terms, organisational strategies expressed via the board or the CEO ranged from "calling a meeting" // "giving us full warning"// outlining "policies", to "does not communicate" // "lots of swearing" // "gone missing".

Overall, leadership's role in preparing the businesses for difficult times was perceived as minimal and ineffectual, and in some instances, even absent.
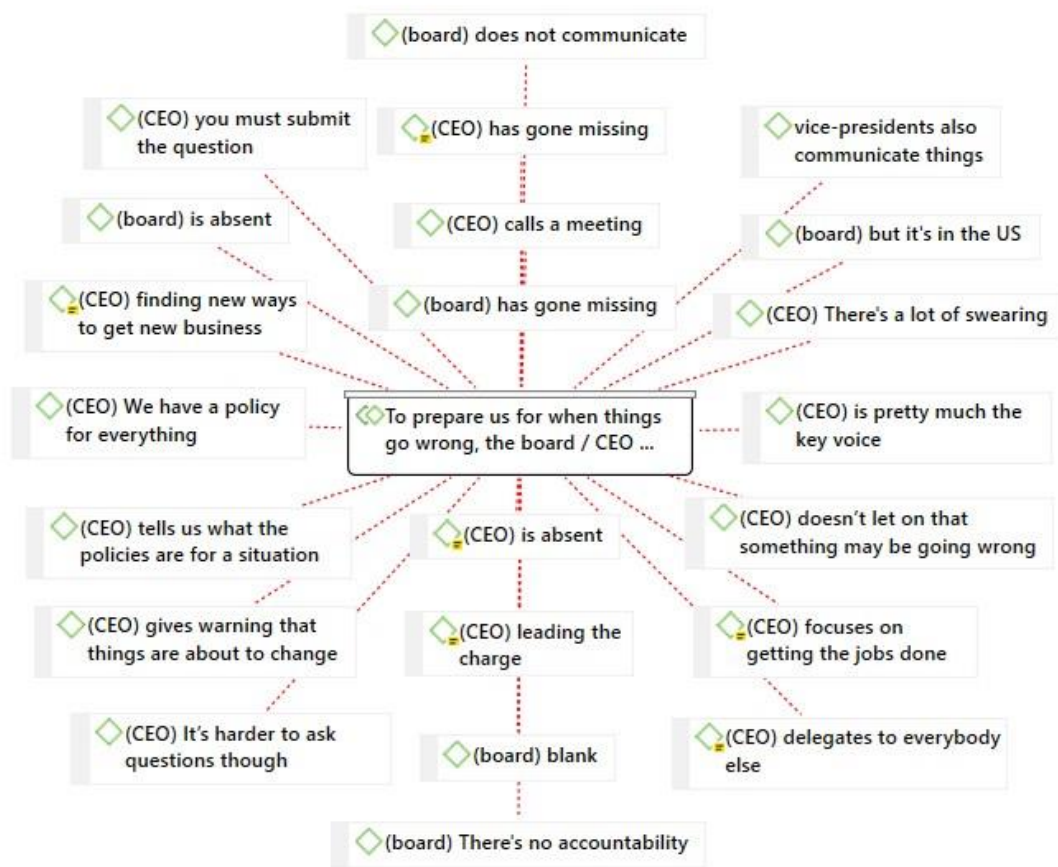
Figure 4.6 **Perceptions for: 'to prepare us for when things go wrong, the board / the CEO…'**

4.4.2.3 Future outlook

When directly addressing the future of their organisation, positive comments were rare. Most described their organisation's future as: "uncertain" or were unable to envisage a future. Others felt it was, "fragile", "precarious" and "dire… we have been in a continued downward spiral over all indicators". These kinds of statements were typical of several participants:

> *In this current state, I don't know that [the organisation] can thrive.*
> *I think the whole senior leadership level needs to be annihilated for*
> *that to happen. I believe they can thrive; but I don't believe it can*
> *happen with the current people in those leadership positions. [P6]*

As this type of negative leadership sentiment emerged in the data, a question arose in the researcher's mind as to whether (or how) staff might take responsibility for their individual resilience, and this is now briefly addressed.

4.4.2.4 Individual resilience strategies evidenced within an organisation

Analysis of the data from all nine semi-structured interviews revealed that staff from all levels, including leaders and senior leaders, were cognisant about both preserving and nurturing their own resilience (see Figure 4.7).

Figure 4.7 **Personal resilience strategies – initiated by individual participants**

Strategies to protect one's personal resilience in the workplace, especially when under stress, were described in the data as including: "take a step back" // "remove myself from the stress" // "take myself away, even from staff" // "go to our prayer room".

Additionally, the data revealed proactive nurturing actions which were initiated by the individual, either alone, (e.g.: "journal", "go outside" or "be inspired by something"), or with a "supportive" colleague (e.g.: "reach out to someone in my workplace"; "talk to a close colleague over coffee"). In difficult and challenging circumstances, such simple, autonomous strategies of connecting to oneself and connecting with others, appeared to have enabled preservation and cultivation of the individual's personal resilience.

In summary, thus far, emerging from the data, and typified by the examples provided above, the study's two main organisational constructs, organisational spirituality and organisational resilience, were portrayed as being impacted (positively or negatively) by leadership. Both had tentative relationships with ideas of individual meaning and purpose, including shared purpose as ways of sourcing resilience internally, and outwardly, supported by concepts of connection and collegially.

For this reason, the data were analysed for associated collegial and leadership themes.

4.4.3 Collegial and leadership influences upon spirituality and resilience

As a starting point for this third and final section of this data collection analysis, the two opening prompts of the interviews were explored:

(i)	*The things I enjoy about this organisation are ...*
(ii)	*The things which most frustrate me about this organisation are ...*

What immediately emerged in the data was the contrast between the responses (see Figures 4.8 and 4.9). On the one hand, participants, although from five different organisations, largely expressed most enjoying the people around them, specifically: "my colleagues"; "the kids"; "my friends"; "the people"; "interesting people" and their "expertise", and lastly a missional statement of making "a difference in the lives of poor people".

Every person connected a sense of enjoyment of his/her work to the people within in their organisation. Even in a small sample, the strength of the emergent data is striking.

In each case, were the organisation to believe it was the work, the achievements, salary or other benefits that these employees most enjoyed, they would have missed that – it is the people of the organisation, and the sense of camaraderie they engendered.

***Figure 4.8* Perceptions for: 'things I enjoy about this organisation are…'**

Supporting the positive human factor arising from collegiality, all participants indicated that when feeling connected to others, positive effects materialised in their work, stating it "improves", "gains momentum", "is more informed and of better quality". In other words, both productivity and quality of work was enhanced by feeling connected to others. On the other hand, responding to the notion of what brings these participants the most frustration, each person pointed to leadership; for example: "the qualified electrician"; "lack of leadership"; "inconsistent leadership"; their "lies"; their "process" and "lack of momentum, progress and accountability" and being "too internally focussed".
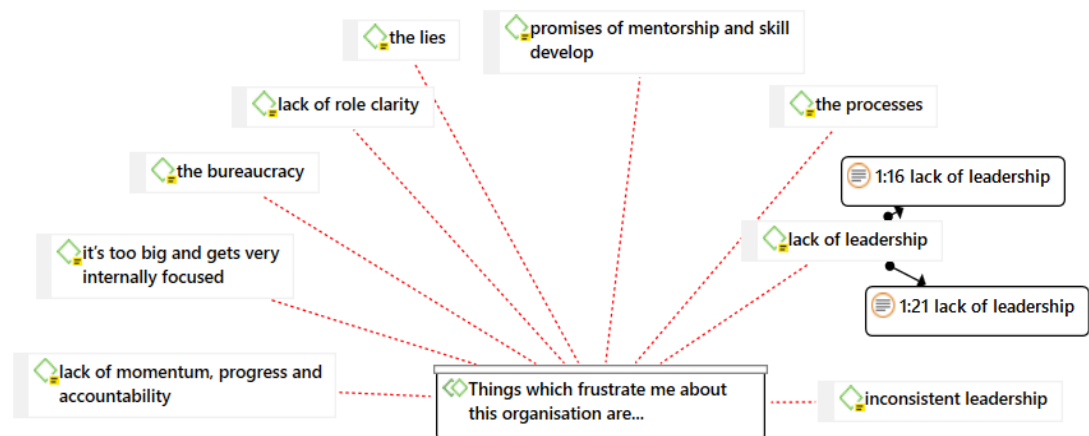
***Figure 4.9* Perceptions for: 'things that frustrate me about this organisation are…'**

Data generally showed that "people" (organisational colleagues) brought participants enjoyment and that "leadership" brought frustration. Therefore, the researcher sought to analyse a spiritual and a resilience aspect with both "people" and "leaders" to observe how the four might intersect. For this purpose, the following two CTS prompts were chosen and are addressed one at a time:

> (i)   *Spiritual practices in our workplace could be considered as…*
>
> (ii)   *I feel concerned about our organisation's capacity to overcome serious issues because…*

Some participants perceived spiritual practices in the workplace (see Figure 4.10) to be "limping along", "the domain of a few" or "underdeveloped" and hoped that they might "figure out this… without it being religious".

More positive sentiments of spiritual practices were related to people-orientated activities: "community", "camaraderie", "caring", "support" "kindness" "love" – "all the things that we do as individuals within this organisation, our community, which can make it a great environment to work in".

Figure 4.10 **Perceptions for: 'spiritual practices in our workplace…'**

Discussing spirituality later in the semi-structured interview, a participant reflected upon the cultural context which has shaped perceptions of spirituality in Australia:

> *…in the western world we've removed spirituality so much from life and we have compartmentalised it. But everything is spiritual… overseas our staff is hungry for that sort of thing, and spirituality is*

so vital for them that they embrace it and it makes a difference. We

live in such an anti-spiritual society… [P8]

Consequently, consciously implementing spiritual practices into the work environment might meet with resistance. One participant commented that the extent it can likely be instilled throughout his organisational culture is limited. He said,

…*there is a place for it as part of a holistic approach to how we*

work… There would be a pocket of people who would be open to it;

but I think the organisation would structure it during lunchtimes. It

would definitely be siloed… [P9]

Sentiments of another participant reflected similar barriers, and these were accompanied with a warning if inauthentically introduced:

…those sorts of things will be difficult to implement within the

organisation. It has to be natural! I think people have very good

bullshit meters. And they know when it's not authentic. So, it has to

come from one's spirit or organisational spirit, and if that

organisational spirit or the personal spirit doesn't match up with the

actions, people are going to be wary. You'll end up with a negative

impact rather than a positive impact, even though one was trying to

be positive… [P8]

***Figure 4.11* Perceptions for: 'I feel concerned about our organisation's capacity to overcome serious issues because…'**

Examining participant perceptions regarding concern for their organisation's capacity to overcome serious issues (see Figure 4.11), emergent data unanimously pointed to issues solely associated with leadership. Blocking these four statements against each other, (see Figure 4.12) shows that a tentative relationship exists to constructs of an organisation's spirituality and its resilience.

Things I enjoy about the organisation… ↓ People	*Things that frustrate me about the organisation…* ↓ Leadership
People (community, care, support) ↑ *Spiritual practices in our workplace could be considered as…*	Leadership ↑ *Concern about the organisation's capacity to overcome serious issues because…*
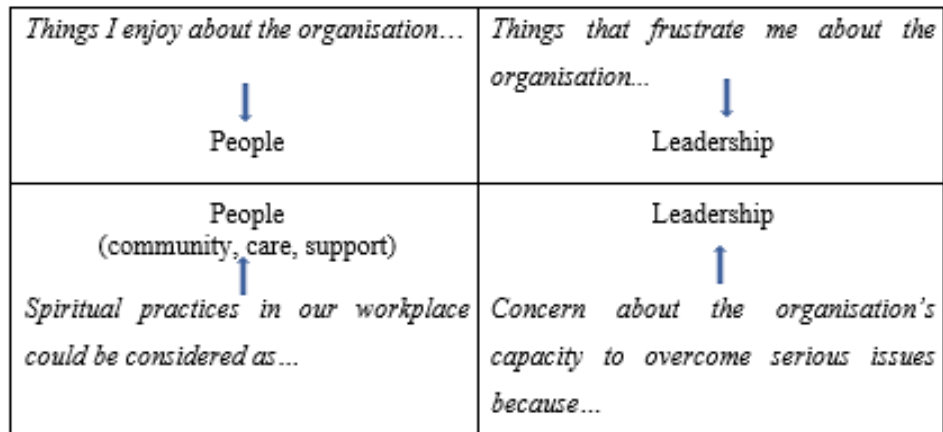
Figure 4.12 **Emergence of people (connectedness) and leadership as having relationship with organisational spirituality and organisational resilience**

4.4.4 Enablers and Blockers – (Organisational) Spirituality and Resilience

> *1a. What in your view contributes to a spiritually nourishing organisational culture?*
>
> *1b. What in your view detracts from a spiritually nourishing organisational culture?*
>
> *2a. What do you consider contributes to an organisation's resilience?*
>
> *2b. What do you consider weakens an organisation's resilience?*

Enablers and blockers (E&B) were used to gain insight into the two core constructs: organisational spirituality and organisational resilience by identifying participant perspectives of their supportive and inhibiting factors.

To the four questions presented, all and any organisational factor that participants identified (for example: policy, processes, operations, culture, H&R, training, and development) as being important to them, are expressed.
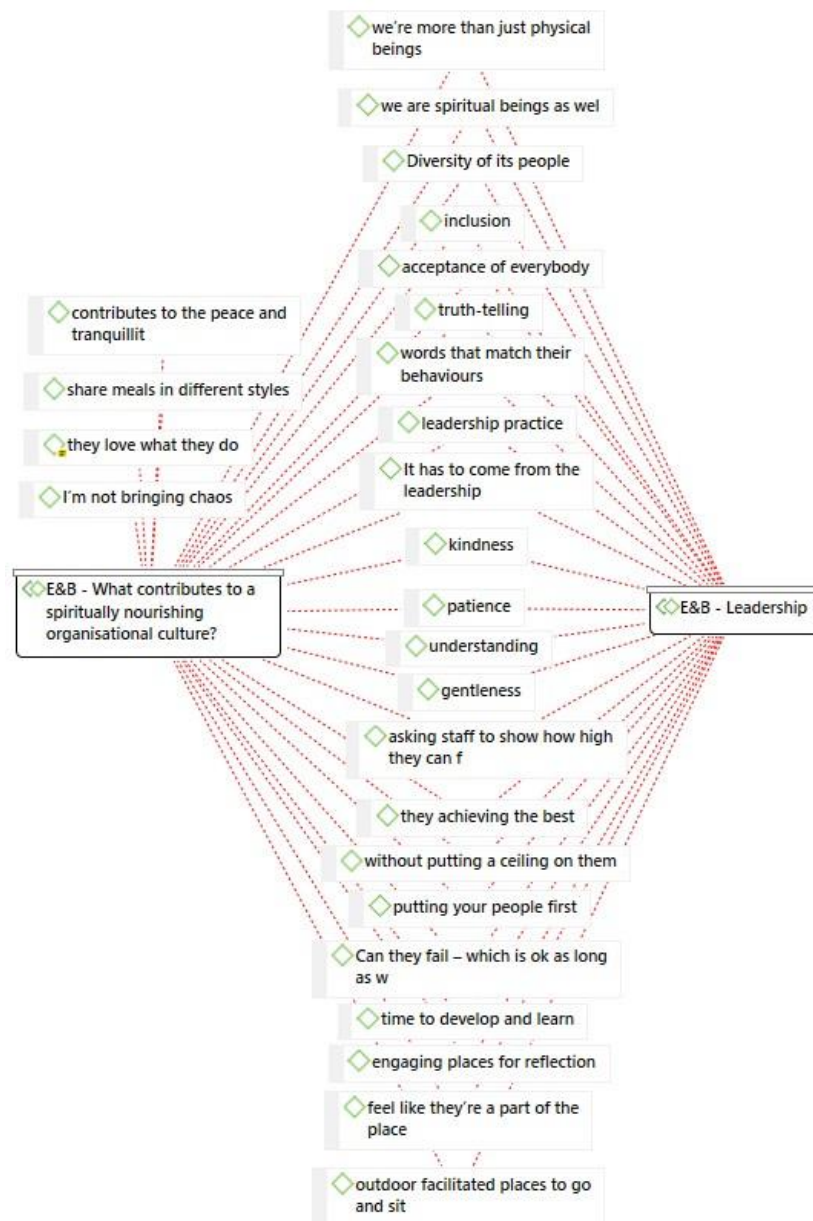
Figure 4.13 **Perceptions of spiritually nourishing contributions: showing correlations to role of leadership.**

What emerged in the data, and was not anticipated, was that most of the responses about 'what contributes to a spiritually nourishing environment' were related to leadership (see Figure 4.13). Only a few factors were of a more personalised nature, ascribed to the individual providing the response.

Generally, the ideas spanned considerations of the physical ambience of the workspace, space and time granted to reflect and learn; developing one's potential, qualities/values/virtues of leaders, behaviours of leaders, issues of acceptance and

listening and an organisation worldview that embraces the spiritual nature of its employees.

The network maps below provide a visual display of participants' perceptions of what detracts from a spiritually nourishing organisational culture, and in almost every case, the rationale behind each response pertained to issues of leadership (Figure 4.14).
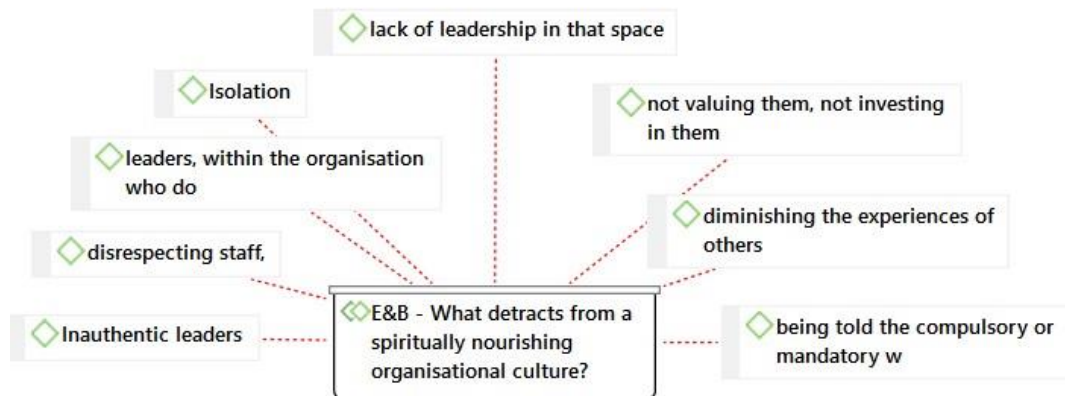
Figure 4.14 **Perceptions of spiritually nourishing detractors**
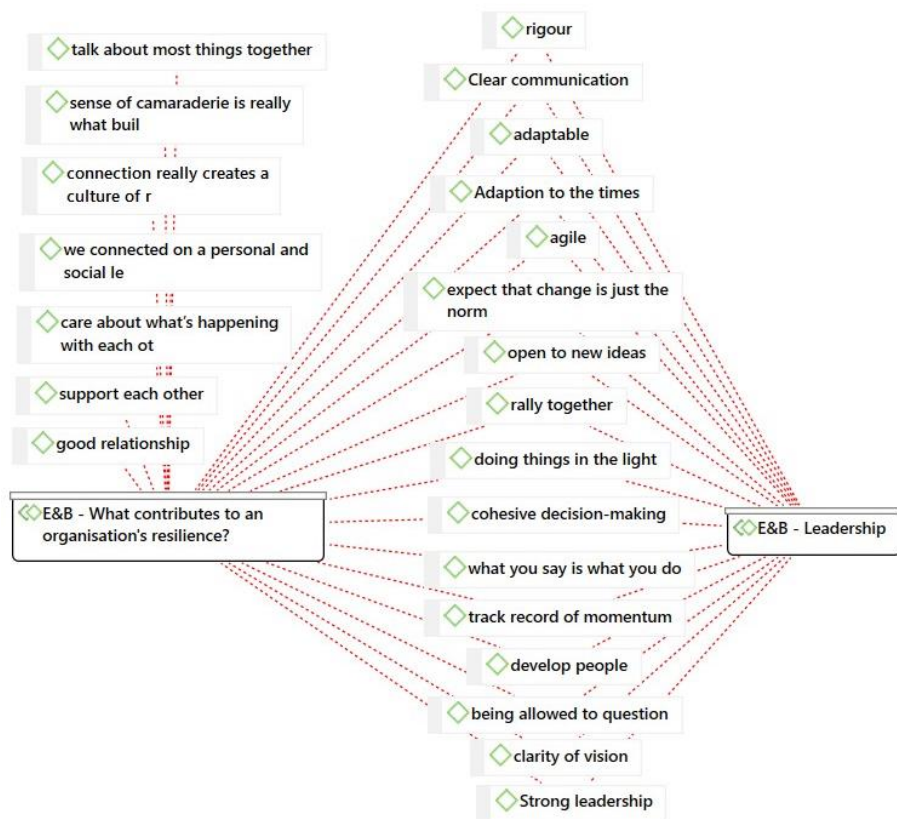
Figure 4.15 **Perceptions of contributors to organisational resilience: showing correlations to role of leadership**

Figure 4.16 **Perceptions of what weakens organisational resilience – all correlate to leadership**

Pertaining to the study's other main construct, organisational resilience, Figure 4.15 demonstrates an emergent relationship in the data, between organisational resilience and leadership, with numerous points of commonality. Conversely, and according to the data, leadership again appears to have a key role in perceptions of what weakens the organisation's resilience (see Figure 4.16), whether that is through a leader's ego, insecurity or obstinance, lack of clarity in messaging or 'spin', or a lack of trust and regular disappointment in the leaders.

Concluding this section on Data Collection 1, clear but tentative findings have emerged which demonstrate a potential relationship between leadership and the two main constructs of this study, organisational spirituality, and organisational resilience, and this is depicted in a tentative visual model, Figure 4.17. Moreover, both staff and leaders indicated that moving toward a more spiritual environment was beneficial, but that change in this direction could only occur if agreed to and shaped by senior leaders.

Figure 4.17 **A tentative visual model (from the findings of DC1)**

4.5 Findings from Data Collection 2 (DC2)

Data Collection 1 (DC1) findings signalled to the researcher that a leader who qualified as both resilient and who operated in a caring and spiritual environment, was needed for a prolonged interaction with the researcher to determine whether or not leadership was a key variable in this situation. So, the data presented below are those from a case study of a senior leader (DC2) as described in Chapter 3.

Following on from the findings of DC1, this case study (DC2) focussed solely on the perspective of a senior leader. The purpose of DC2, a long-form semi-structured interview, much of it led by the participant's perceptions, deeply penetrated this leader's unique leadership space in the context of the study's two major constructs, (organisational) spirituality (OS) and organisational resilience (OR), with special emphasis and attention given to the folkloric and tacit knowledge of spirituality. To aid this exploration, two central and supporting research questions were asked:

> DC2 #1: Is there a relationship between organisational spirituality and organisational resilience and if there is, how is this expressed by a senior, influential leader from an Australian organisation?
>
> DC2 #2: What are some examples of folkloric language used by a leader to describe the concepts of OS and OR?

Qualitative data were collected and analysed. They showed the leader's folkloric understanding of the two main constructs of this study, and of spirituality-in-practice as it appeared relevant and important on a daily basis to the participant, and these are incorporated throughout the findings.

Emergent from the data were four constructs pertaining to leadership. Two of these supported and amplified those from DC1: leadership qualities (LQ) and leadership ambience/atmosphere (LA). Another two emerged as novel concepts which were not uncovered prior to going into this case study: spiritual drivers in leadership (SDL) and a leader's self-nourishing practices (LSNP). Additionally, two characteristics common to the nurturing of relationship between OS and OR, namely compassion (which includes care) and connectedness, emerged strongly in the data.
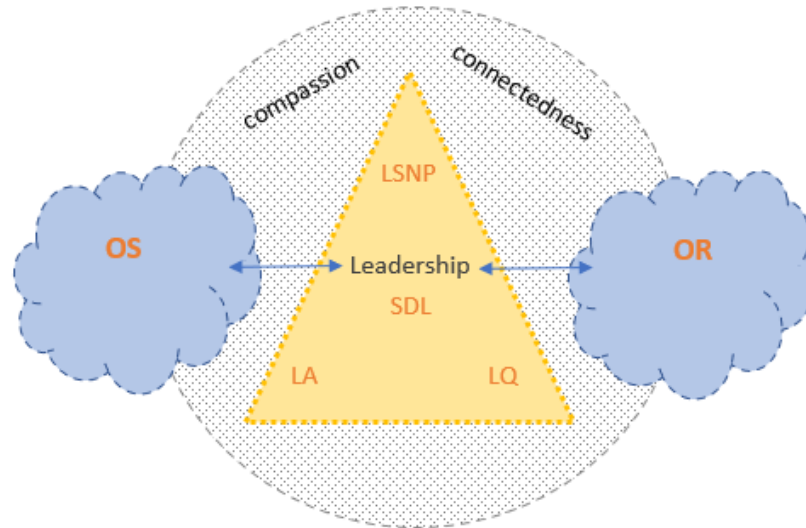
Figure 4.18 **Emergent model, presenting key aspects of DC2 findings**

The emergent findings are illustrated in a tentative visual model (Figure 4.18) which serves as a guide for the presentation of DC2 findings. In addition, examples of DC2 data are contained in several selected network maps and are supported, where appropriate, by both extended and brief participant quotations. Many profound insights were elicited from this long-form interview, and these are now shared.

4.5.1 Spiritual Drivers in Leadership (SDL)

4.5.1.1 The honest expression of a faith (one's innate driving force)

This first subsection pertains directly to the participant's perceptions of spirituality, which was described as: "the driving force that everybody has within them":

> *Spirituality is the honest expression of a faith. It doesn't have to be defined by a monotheistic god. It can be defined by the driving force that everybody has within them that keeps them going. Sometimes it's this spontaneous expression of who you are, irrespective of any kind of formal leaning that you might have.*

Revealed in this quotation are several elements of a 'driving force', an energy which he later also called, "the abstract drive of people". Three insights encapsulated in the above remark, are that:

- spirituality is an honest (authentic) expression of faith (belief);

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- spirituality is not perceived as something contrived or externally framed, nor is it characterised by religion, nor of any religious or theological learning, though one may also adhere to religious doctrine and principles;
- spirituality is a spontaneous manifestation of an innate "essence", the instinctive core energy of "who you are", a "driving force" that resides within everyone and sustains everyone. See Figure 4.19 for more quotations.
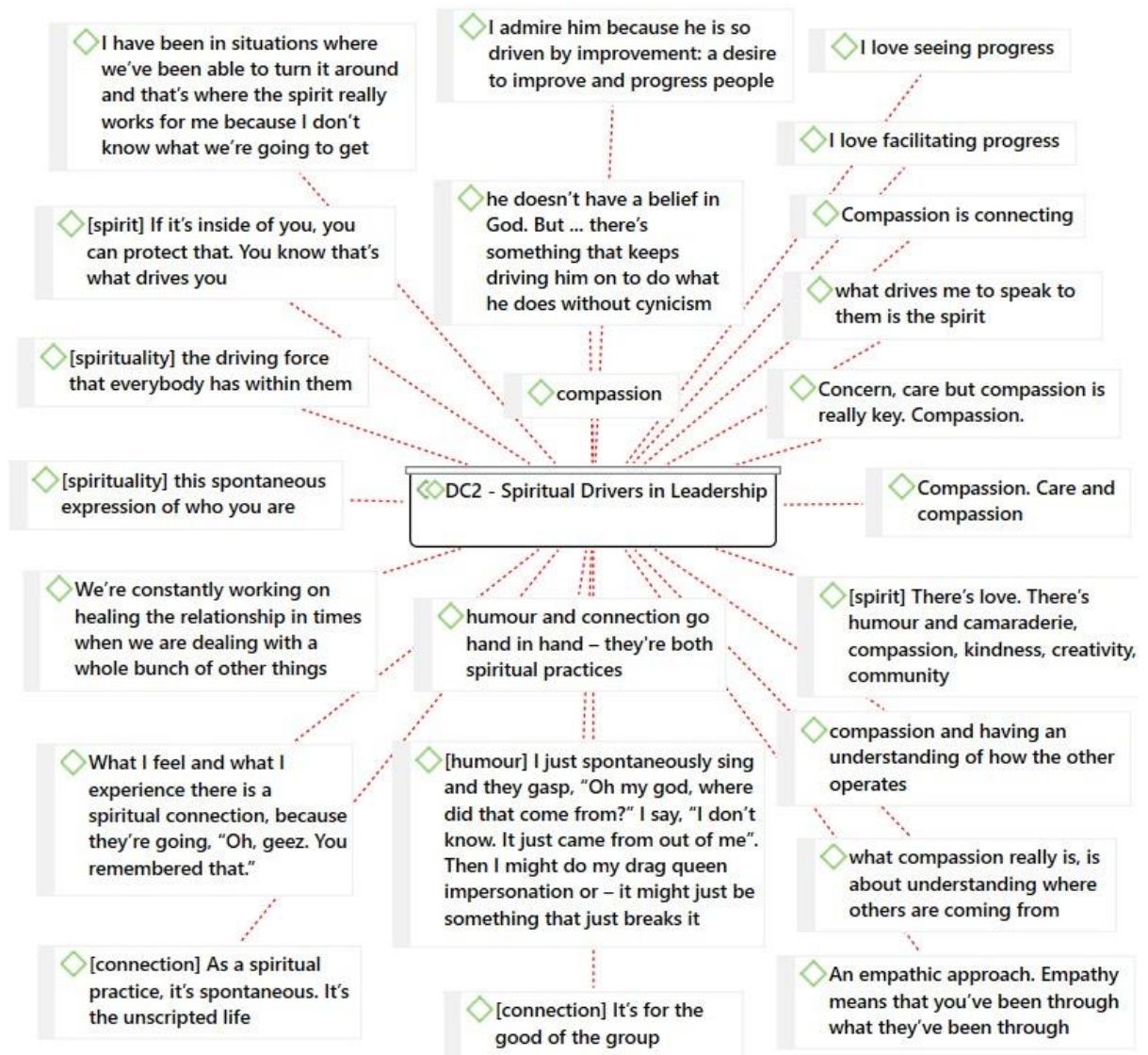
Figure 4.19 **DC2 findings: Spiritual Drivers in Leadership (SDL)**

The participant reflected on the uncorrupted or pure nature of his colleague's driving force, which he observed thus:

He doesn't have a belief in God. But... there's something that keeps driving him on to do what he does without cynicism. That's what I admire about him ...

Data revealed the participant's perceptions of various expressions of the colleague's manifested leadership energy, one being a form of call, a raison d'être, derived from his work:

I admire him because he is so driven by improvement: a desire to improve and progress people.

Similarly, for himself, the participant shared an account of his own desire as a leader to keep working in the organisation and in his role because, "I love seeing progress. I love facilitating progress".

4.5.1.2 Compassion (and care): a leader's spiritual driver and connector

A second subtheme of the finding (SDL) emerged in the data. It appears to strongly relate to a compassionate manifestation of the leader's driving force and the following excerpt illustrates this.

***Interviewer:** If you look at [colleague], what's her abstract drive?*

***Participant:** Compassion.*

***Interviewer:** If you consider the person with whom you would first talk when under duress at work, what's his abstract drive?*

***Participant:** Compassion.*

***Interviewer:** If you consider an informal spiritual comforter at work, what would be their driver?*

***Participant:** Concern, care but compassion is really key. Compassion*

***Interviewer:** What's your spiritual driver?*

***Participant:** Compassion. Care and compassion. Compassion has been kind of hijacked by this idea that you've got to make things*

better. Compassion is connecting. It's a sympathetic pity and concern for the sufferings and the misfortunes of others. That's the definition. But what compassion really is, is about understanding where others are coming from.

Two key ideas regarding SDL emerged from this exchange: one is of compassion; the other is of its capacity to connect.

In regard to the former, compassion was perceived by the participant in this excerpt, as a common spiritual driver of each of his colleagues (also leaders). Of himself, he initially described his spiritual driver as care and compassion but qualified this by adding with tonal emphasis, that compassion was key. The researcher, therefore, being led by the data, phrases this DC2 findings as 'compassion'.

The latter idea, equally important to the findings is his statement that, "Compassion is connecting". It is evident that he perceived a leader's innate energy, his/her driving force, to be more than concern for others, adding a process of connecting. Throughout the data in this case study, the theme of connection was strong.

4.5.1.3 Humour: a leader's spiritual driver

Finally, as part of this case study's findings for SDL, was humour. Although unique to each person, for this leader, humour was perceived as a natural and integral part of spiritual make-up and regularly employed in the workplace.

Sometimes I actually wonder where it (humour) comes from. A friend of mine said to me, "it's the spirit – it's the spirit that does that. It's not you; it's the spirit". He said, "sometimes I wait for the spirit and it comes and it's nothing cognisant." This is what I think spirituality is: it's not something that's preconceived, thought-through or rehearsed.

Thus far, tentatively emerging in the data for SDL are concepts of leadership, organisational spirituality, compassion, connection, and humour.

4.5.2 Leadership Ambience (Atmosphere) (LA)

4.5.2.1 Leadership Ambience: a group or organisation's spirit

Under the emergent construct of leadership ambience (LA), the first of two concepts to be brought forward from the analysis is the idea of an organisation's 'environmental' ambience or spirit which can be readily perceived by all organisational members, and in this particular case study, by this leader:

> *... you know that when you walk into some [organisations], you know there's no spirit. I walked into the music department at my son's school and it's there! What the commonality is, is a love of music and creativity and yet they're all really different people ... There's a real spirit in that group...*

Moreover, the participant described his role in guaging the spirit, and, if appropriate, his attempts to shift the spirit or atmosphere in the workplace, as each of these quotations illustrate:

> *I don't know how many times I've walked in and tested the temperature of the room... and reentered...*

> *I stand up and just spontaneously sing and they gasp, "Oh my god, where did that come from?" I say, "I don't know. It just came from out of me". Then I might do my drag queen impersonation or – it might just be something that just breaks it.*

4.5.2.2 Leadership Ambience: the power of calm

The second concept to emerge and be attached to LA was around the theme of 'calm'. Throughout the long-length interview, the leader regularly referenced the notion of leading in a climate of calm: "my job is to maintain calm in a sea of doubt".

In conveying numerous examples of heightened emotional workplace tensions and distress, the perceptions of this leader were that "people expect the worst", and that the "power of calm takes people by surprise because [they] expect a flare-up". During unpredictable, even chaotic situations, and certainly in everyday conversations, this leader sought to practise intentional equanimity:

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> *If I am personally able to be peaceful and resilient, that has significant influence over the impact I have on others.*

Supporting this intentional spiritual and resilient leadership practice, was the participant's deliberate utilisation of his voice to establish and extend an atmosphere of calm and security: "I use my voice to talk people back from that place and to give emotional safety". In more general contexts, he chose to "maintain some sense of calm or authority or surety or assurance by my voice", primarily because "there's a lot of power in calm".

Silence was also very much evident in the data as a leadership approach which not only contributed to calmness (and to resilience) but also provided a space for the leader to cultivate calm and insight, in a spiritual sense:

> *I won't fill the silence with what I think is the answer. I will wait. Sometimes it gives me time to hear the spirit.*

This leader's perspective on the power of environmental (atmospheric) calm and also the supportive judicious projection and crafting of his voice was pivotal in his leadership because of his conviction that his "expression of spirituality is what I say, and how I speak". Moreover, each of these behaviours demonstrated a coherence in the data, a synergy in the leader's (internal) spiritual essence and (outward) workplace practices.

In summary, and regarding LA, the data revealed a leader's presence to be influential upon both monitoring, regaining and maintaining a sense of ambient calm in the workplace, even in the midst of chaos.

4.5.3 Leaders' Self-Nourishing Practices (LSNP)

Data concerning the above section revealed the power of calm, the energy and capability, that is, the capacity and skill of a leader to influence others and the workplace space with an ambience of calm. Further to this, the leader was aware that,

> *…to achieve this, and to maintain some sense of calm or peace, I have to choose to withdraw – I know that works.*

Purposeful withdrawal is a strategy described in the data to be a part of the leader's self-nourishing (including a self-protective) practice. In this section, the data describe the necessity of shoring up one's own spiritual and resilient capacity (sourced both in solitude and by connection with others), which positively influences both the leader and the organisation. Figure 4.20 displays data pertaining to a range of self-nourishing practices implemented by the participant. Self-nourishing practices sourced in solitude are addressed first.

4.5.3.1. Nourishing a leader's spirit – via solitude
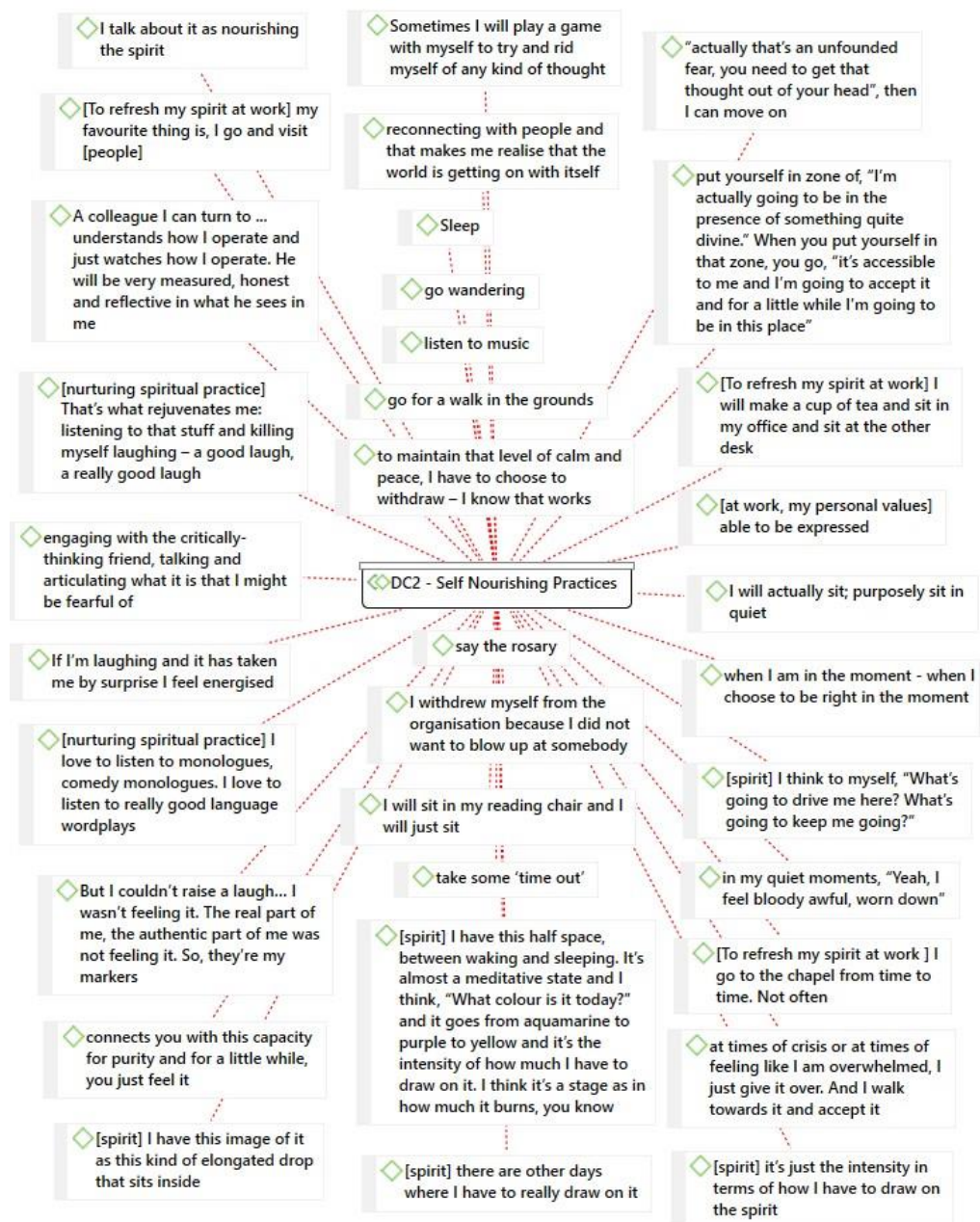
Figure 4.20 DC2 findings: Self-Nourishing Practices

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Nourishing the spirit was portrayed in the data as having both internal and external (other) orientation. Internal nourishment via solitude was expressed as having a variety of styles. For example, at work (and these extracts come from different points in the case interview session, indicated by …//…), nourishing approaches elicited in the data were to:

> …take some time out // sit; purposely sit in quiet // make a cup of tea and sit in my office and sit at the other desk // say the rosary // listen to music // play a game with myself to try and rid myself of any kind of thought. Don't think about the elephant. Oh, there it is // go wandering // go for a walk in the grounds // [choosing to be] in the moment… right in the moment // [being] in the presence of something quite divine. When you put yourself in that zone, you go, 'it's accessible to me and I'm going to accept it and for a little while I'm going to be in this place'.

Nourishing the self, he said, "connects you with this capacity for purity and for a little while; you just feel it."

The leader also described prayer to be another solitary and nourishing practice which assisted him:

> *Prayer for me is – we've got the formal prayers like the rosary and we've got – the Catholic Church has 50 million bloody prayers; but it all comes back to the one thing that says, "Please help me accept what I have. And thank you." That's it. Just let me accept it and get on with it // there are times I go, "Geez, I've got a big week coming up. God, can you just give me a kick up the arse when I need it?" I literally talk like that, even in the car… "Help me get through it." I literally talk out loud. And then inexplicably, later on in the day, I feel calm.*

This prayerful approach to resourcing one's sense of calm is consistent with this leader's style of spirituality, which he described as "common sense". In addition to nurturing his spirit in solitude, there were a variety of other-oriented nourishing strategies he utilised.

As he described negotiating tough times in the organisation, the leader reflected on a time that he temporarily removed himself. "I withdrew myself from the organisation because I did not want to blow up at somebody // And I've said in my quiet moments, 'Yeah, I feel bloody awful, worn down'". The strategy of self-awareness leading to a period of brief withdrawal was just one of many self-nurturing practices he related, the goal of which was to replenish and to strengthen himself personally to publicly lead in a calm and appropriate manner.

Piecing together what appeared, at a cursory glance, incidental data from the case study, a more extensive and accurate picture of LSNP was formed: an image of a leader who practised self-awareness and was responsive to his own capacity and internal 'climate' and as well as to that of the workplace. When sensing a need of spiritual and resilience replenishment, the leader noted, "I think to myself, 'What's going to drive me here? What's going to keep me going?'" He remarked –

> *...people intrinsically know that the residence of God as an entity, if*
> *we're going to put a name on it, is inside of us. If it's inside of you,*
> *you can protect that. You know that's what drives you.*

The data portray a protective process of his sense of peaceful well-being, as well as his capacity to nourish and finally to draw upon that. The leader explained a visualised image he had of the spirit within him – "an elongated drop that sits inside" – which has different intensities of colour "in terms of how I have to draw on the spirit". And candidly, he admits, "there are days where I have to really draw on it".

It became quickly apparent in the data that this participant's 'everyday' spiritual approach to leadership served to strengthen his own resilience and that of others. That he could more effectively influence people for their own growth, again indicated a spiritual/resilience relationship and process. Garnering his inner resources helped him establish a personal sense of strength and calm, and this regular and purposeful exercise was described by him as, "nourishing the spirit".

4.5.3.2. Nourishing a leader's spirit – via connection with others and laughter

One of this leader's favourite activities that helped refresh his spirit was to visit people in the workplace. "Reconnecting with people… makes me realise that the world is

getting on with itself" – in other words, it provided him leadership perspective when his thinking and emotions had become clouded.

Another strategy was to connect with a wise and trusted colleague, one "who understands how I operate and just watches how I operate. He will be very measured, honest and reflective in what he sees in me." Engaging in strengthening conversations like these, whereby he could chat with a "critical thinking friend" and articulate "what it is I might be fearful of" helped to renew his spirit and to release within him, a genuine sense of authoritative calm.

Lastly, the leader depicted the spiritually therapeutic nature of humour and laughter. When asked to describe a 'nurturing spiritual practice', his immediate response was:

> *I love to listen to monologues, comedy monologues. I love to listen to really good language wordplays… that's what rejuvenates me: listening to that stuff and killing myself laughing – a good laugh, a really good laugh. If I'm laughing and it has taken me by surprise, I feel energised.*

4.5.4 Leadership Qualities (LQ)

In the interview, the concept of 'leadership' was explored. Data subsequently revealed three different types leadership perceptions, the first being, "laying the way straight":

> *There are three ways to lead. Sometimes you do it from the front and you're knocking things out of the way; sometimes you're standing beside someone and you're guiding them along and sometimes you're leading from behind by pushing people along who can be pushed while they take out the obstructions. Leadership is discerning between the three, that's the big thing.*

The second type related to being a person of influence, for example:

> *Leading is about being a person of influence and seeing how things can be better; but not taking on the entire responsibility to do so. It's about delegating, empowering and recognising capacity.*

The third kind was having a sense of vision, of realising potential:

> *...seeing how things can be better; but not taking on the entire responsibility.*

For leadership to be practiced in this manner, according to the participant, required a range of leadership qualities, some of which he regularly referred to as character virtues and values, such as:

- compassion and empathy
- courage ("speaking the truth in love")
- discernment; "…identifies very clearly where the good is. But he also identifies very clearly where it isn't and is able to discern the difference"
- excellence: "driven by improvement // goes beyond beause he wants to improve the organisation"
- "healthy sense of self and what your shortcoming are"
- humility and "vulnerabiltiy // be able to suspend the power differential"
- humour : "just the right level of humour"
- peaceful
- people ("a desire to improve and progress people")
- "resilient"
- "smart"
- "speaking the truth in love" ("I don't have to lie about what I say. I don't have to think hard about something I may have said. I just speak the truth")
- temperance/even tempered ("temperate with everyone // being the same with to everybody")
- trustworthiness ("I have a lot of trust in him // I trust him to get things done // I trust he won't 'bag' people out // I speak about people as if they are in the room").

These also appeared to include having one's values aligned with those of the organisation: "being true to the vision and demonstrate that all the time // true to the brand".

4.5.4.1. Humour

A leadership attribute chosen for some attention here because of its prevalence throughout DC2 data, is humour. Contrasted to its personal therapeutic nature directly benefitting the leader, the data also revealed humour to be a leadership skill or a quality, which was considered to have a particularly useful role.

As described above, from a compassionate perspective the data showed humour to be a powerful leadership tool which, in different instances, was reported to ostensibly change the workplace atmosphere, and in one-to-one exchanges, proved instrumental in shifting people's emotional states.

> *Sometimes I think humour gets me into trouble. But my god, it's a breaker. It really does break people. It really does. I find that humour levels people out.*

> *There are things that come out of my mouth that I think, "What the hell!"; but I know that they have landed well and something's broken.*

Collected in the data was the leader's recollection of an organisation's legal incident. He outlined how, in the midst of the leader's discouragement, honest conversation and humour were devices wisely incorporated to shift energy and to build resilience:

> *… my boss and I were sitting there and we were tired. We had talked this issue through, oh my god! I turned to her and I said, "You know, this CEO thing, you're not selling it to me. You're really making a shit job of selling this CEO thing to me," and she just burst out laughing. I said, "Yeah, I know." I said, "Yeah, this marketing campaign of 'recruiting' people to do your job, it's really not working." She started to laugh so hard that she started to cry. I laughed and went – "let's pull back on that, don't walk out of here crying!" The more I said – anyway. She broke because she needed to, and then she said, "Oh, I feel so much better." Very often crying a lot does that.*

For this leader, humour was a 'spiritual driver', a 'spiritual practice' and a leadership quality. Because of its power to connect and shift emotional states, he added that "humour and connection go hand in hand here – they are both spiritual practices."

In summary, and in relationship to LQ, data emerged that indicated potentially three constructs of organisational spirituality (including compassion and connectedness), organisational resilience and leadership.

By way of example, to illustrate some of these overall emergent and common relationships, the following network maps are provided, beginning with Spirituality – Leadership – Resilience (see Figure 4.21).
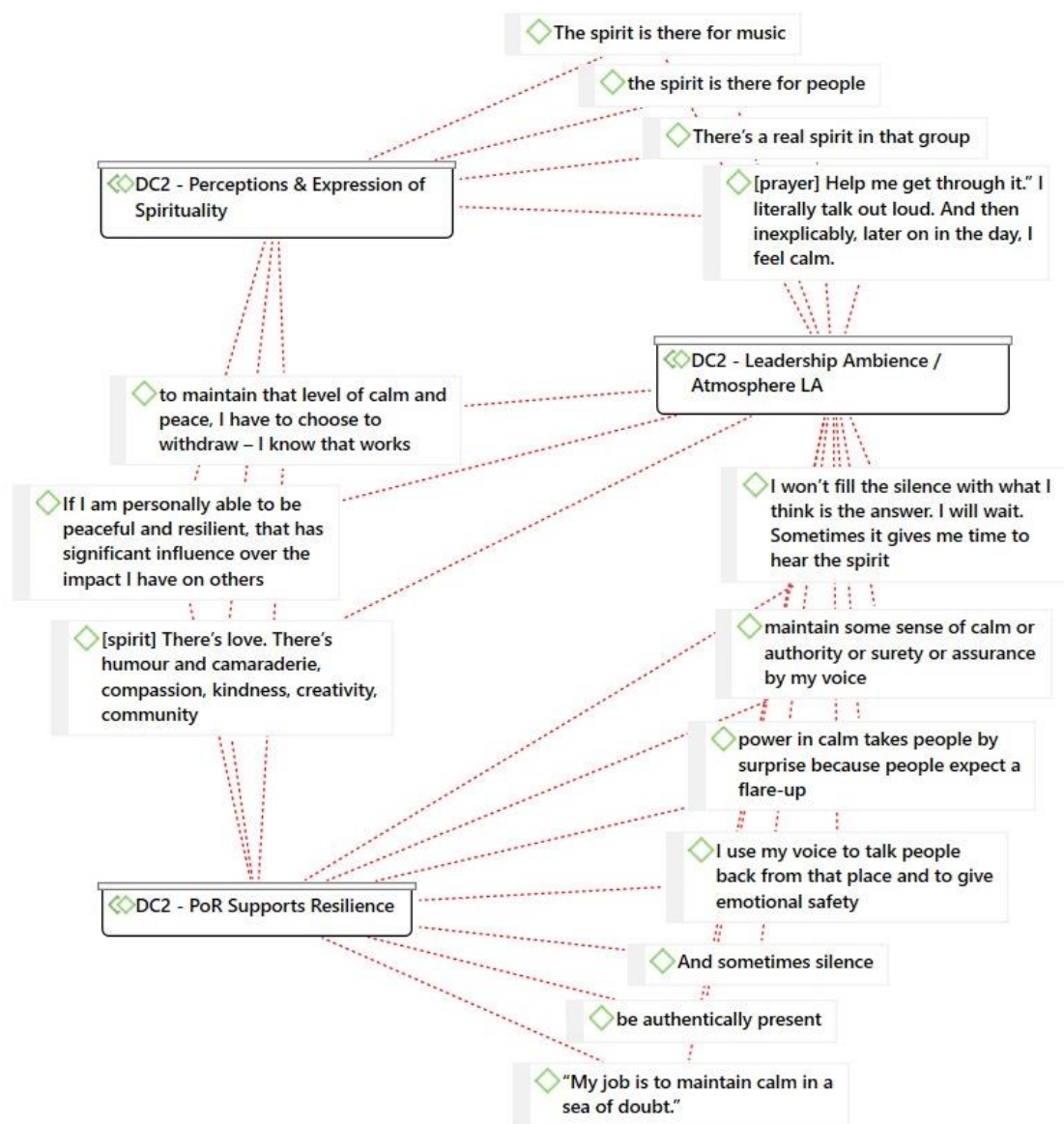
Figure 4.21 **DC2 findings: Emergent common connections between organisational spirituality (OS), leadership ambience (LA) and organisational resilience (OR)**

4.5.5 Relationships between Compassion, Connection, OS and OR

This final section of DC2 presents one last finding: evidence in the data of relationships between various constructs. Leading into these were indicative examples of data pointing to several distinct links between the leader, including spirituality, compassion and connection, and these are succinctly outlined below.

First, the leader's perceptions of compassion was of a person's (spiritual) "abstract drive", his "essence", and he identified his own abstract drive, and that of two his senior leaders, as compassion.

Secondly, there was an intimate link between spirituality and forms of connectedness. The participant perceived that a leader's "spiritual practices mean making connection", whether with oneself, with others, or in sacred connection.

Thirdly, was the dual concept of 'compassion and connection', which the leader described as a spiritual practice.

Fourth, humour was also revealed as a spiritual practice ("it's the spirit") which served to replensih the leaders own spiritual and resilience capacity.

Fifth, humour was linked to connectdness that had a power to transform situations, by changing the energy and emotional states. In short, the data revealed that, "Humour and connection are both spiritual practices":

> *Connection… as a spiritual practice, it's spontaneous. It's the unscripted life.*

This type of connection is one that a leader can sense and also foster:

> *I can connect with them about, I'll say, "I hear your daughter got into university. How is she going?" And immediately they're in. What I feel and what I experience there is a spiritual connection, because they're going, "Oh, geez. You remembered that."*

Finally, in some way, each of the above concepts, have elements which relate to the leader fostering organisational strength and ambience, that is, its resilience and equanimity. This quotation, supplied earlier, explicitly points to this relationship:

> *If I am personally able to be peaceful and resilient, that has significant influence over the impact I have on others.*

Further examples of these connections between the study's main constructs are illustrated in the network maps below along with some brief reseacher comment.

Figure 4.22 displays data demonstrating the interconnection between compassion (and care) and perceptions of organisational spirituality and organisational resilience.
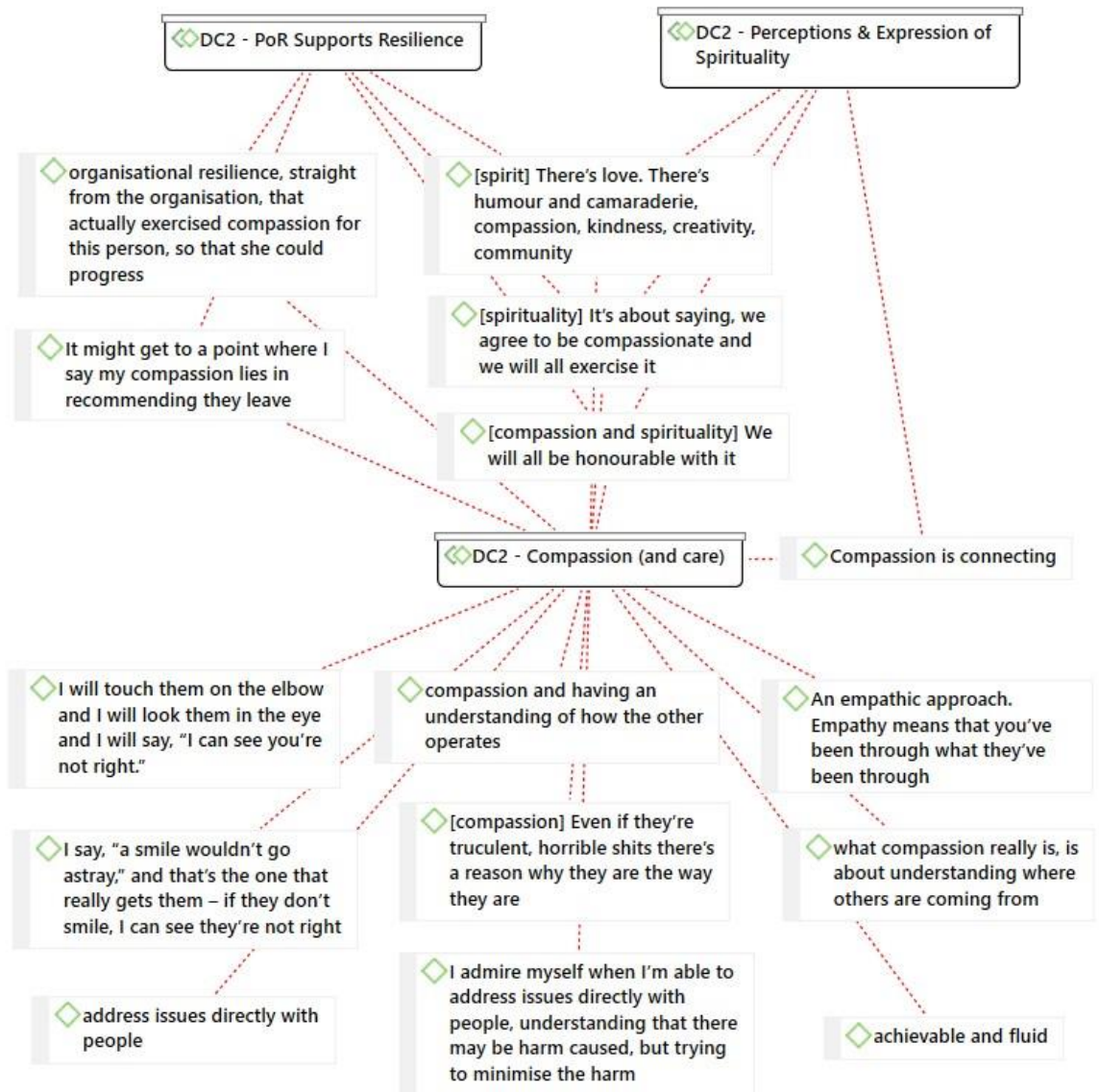
***Figure 4.22* DC2 findings: Relationships between compassion, OS and OR**

Finally, Figure 4.23 displays data demonstrating relationships between connectedness, and perceptions of organisational spirituality and organisational resilience.
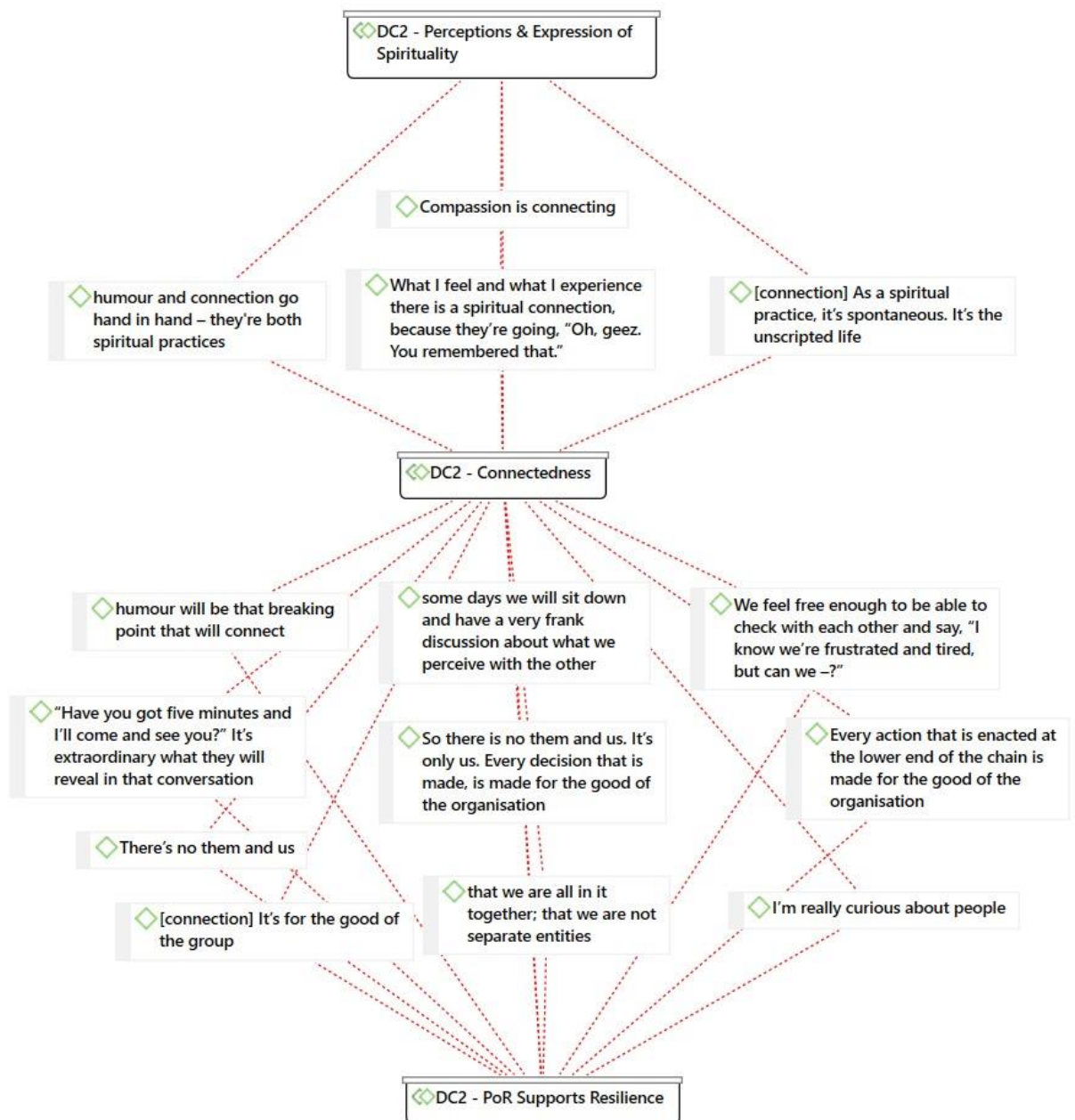
Figure 4.23 **DC2 findings: relationships between connectedness, OR and OS**

In summary, findings from DC1 had pointed to a leadership environment as constructed by organisational leaders as holding the key as to whether or not a functional relationship between resilience and spirituality existed in the organisation and what the nature of that relationship might be.

Data collection 2, in addition to eliciting the leader's folkloric language of these constructs, as evidenced in the data and in his quotations provided, sought to specifically address the question, *Is there a relationship between organisational*

spirituality and organisational resilience and if there is, how is this expressed by a senior, influential leader from an Australian organisation? To address this, DC2 focussed on the extensive perceptions and deep insights of an experienced, resilient, and spiritually aware leader, who operated in a spiritual and resilient Australian organisation.

Data collected from DC2 corroborated DC1s tentative findings regarding the existence of a relationship between OS and OR. They also affirmed the intermediary role of leadership in managing that relationship. Moreover, DC2 data supported and amplified the earlier findings around the constructs of compassion and connectedness, leadership qualities (LQ) and leadership ambience/atmosphere (LA).

Analysis of DC2 saw data emerge two novel constructs: spiritual drivers in leadership (SDL) and a leader's self-nourishing practices (LSNP). Being led by the data, Data Collection 3, which follows, further explored both leadership's role in facilitating the OS and OR relationship and leaders' perceptions of the two constructs.

4.6 Findings from Data Collection 3 (DC3)

It is clear from the maps (DC1 and DC2) exhibited earlier, that in fact, an environment constructed by leaders, held the key to whether or not there is a relationship between resilience and spirituality in the organisation and what the nature of that relationship was.

The purpose of collecting a third set of data was twofold. The first was to explore and elicit senior leaders' tacit knowledge and accessible, folkloric perceptions of the two major constructs, organisational spirituality (OS) and organisational resilience (OR). This data would serve to produce tentative definitions suited to an Australian organisational culture. The second was to further explore the leadership space (and its constituent elements) and its potential associated elements of compassion and connectedness as they relate to organisational spirituality and organisational resilience. Data were elicited to either challenge or support the findings emerging from DC1 and DC2 and continued to be sought until a point of saturation was reached. As described in Chapter 3, semi-structured interviews were used with a variety of kinds of prompts and with an emphasis on allowing participants to 'tell their stories' about OR and OS.

To this end, the following supportive research questions for DC3 were crafted:

> DC3 #1. Is there a relationship between organisational spirituality and organisational resilience and if there is, how is this expressed by senior leaders across a range of Australian organisations?

> DC3 #2. If relationship exists, how does the leadership space relate to and possibly help facilitate a relationship between organisational spirituality and organisational resilience?

> DC3 #3. What are examples of folkloric language used by leaders within a variety of Australia organisations when describing concepts of organisational spirituality and organisational resilience?

This part of the research produced several findings.

First, data from DC3 did confirm findings from DC1 and DC2, indicating that a relationship does exist between this study's key constructs, organisational spirituality and organisational resilience.

Secondly, data supported previous findings, that aspects of leadership are instrumental in supporting and facilitating that relationship – namely, leadership qualities (LQ), leadership ambience (LA), spiritual drivers in leadership (SDL) and a leader's self-nourishing practices (LSNP).

Thirdly, data validated earlier findings in respect of shared characteristics common to the interpretation of the nature of that relationship between organisational spirituality and organisational resilience, namely compassion (with care included in the compassionate construct) and connectedness.

Lastly, this set of data further revealed an additional shared characteristic previously observed in DC1 and DC2 making it sufficiently saturated to suggest an integral relationship between OS and OR: nurture of the organisation's spirit.

Examples of DC3 data and connections between the constructs are contained in network maps presented below and the findings are supported, where appropriate, by participant quotations.

The presentation of the final section of findings is produced by addressing various components of a tentative, emergent model, born from DC3 data (Figure 4.24). The analysis commences by addressing the third of the above research intentions regarding the folkloric language used by leaders within Australian organisations when describing concepts of organisational spirituality and organisational resilience. This data will then inform revised and more succinct, data-led and contextually accessible definitions for both organisational spirituality and organisational resilience.
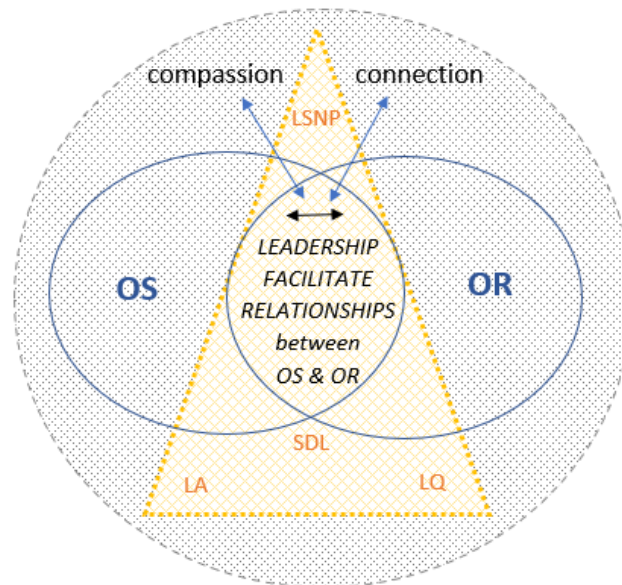
Figure 4.24 **Model of DC3 findings**

4.6.1 Perceptions of Organisational Spirituality

4.6.1.1 Perceptions of 'spirituality'

This subsection comes directly from the participants' quotations which emerged when describing their perceptions of forms, or instances, of spirituality.

Before attempting to draw participants' perceptions of the potentially unfamiliar compound construct of organisational spirituality, a notion that may be unfamiliar to many, the researcher sought to elicit each leader's perceptions of the single (and possibly unfamiliar) construct of 'spirituality'.

As part of the semi-structured interview, in addition to focussed questions, the researcher included a variety of prompts, inviting the participant to complete them in sentence form (CTS) – with the explicit intent of surfacing their tacit knowledge.

Leading into gaining participant perceptions of the more unfamiliar of the two key constructs, 'organisational spirituality', the researcher sought to elicit participant insights regarding its singular form, 'spirituality'. Data were sought with the express aim of helping to inform the researcher when analysing participants' perceptions of organisational spirituality, and to assist identification of vital components. And so, the data for 'spirituality' are presented in that spirit.
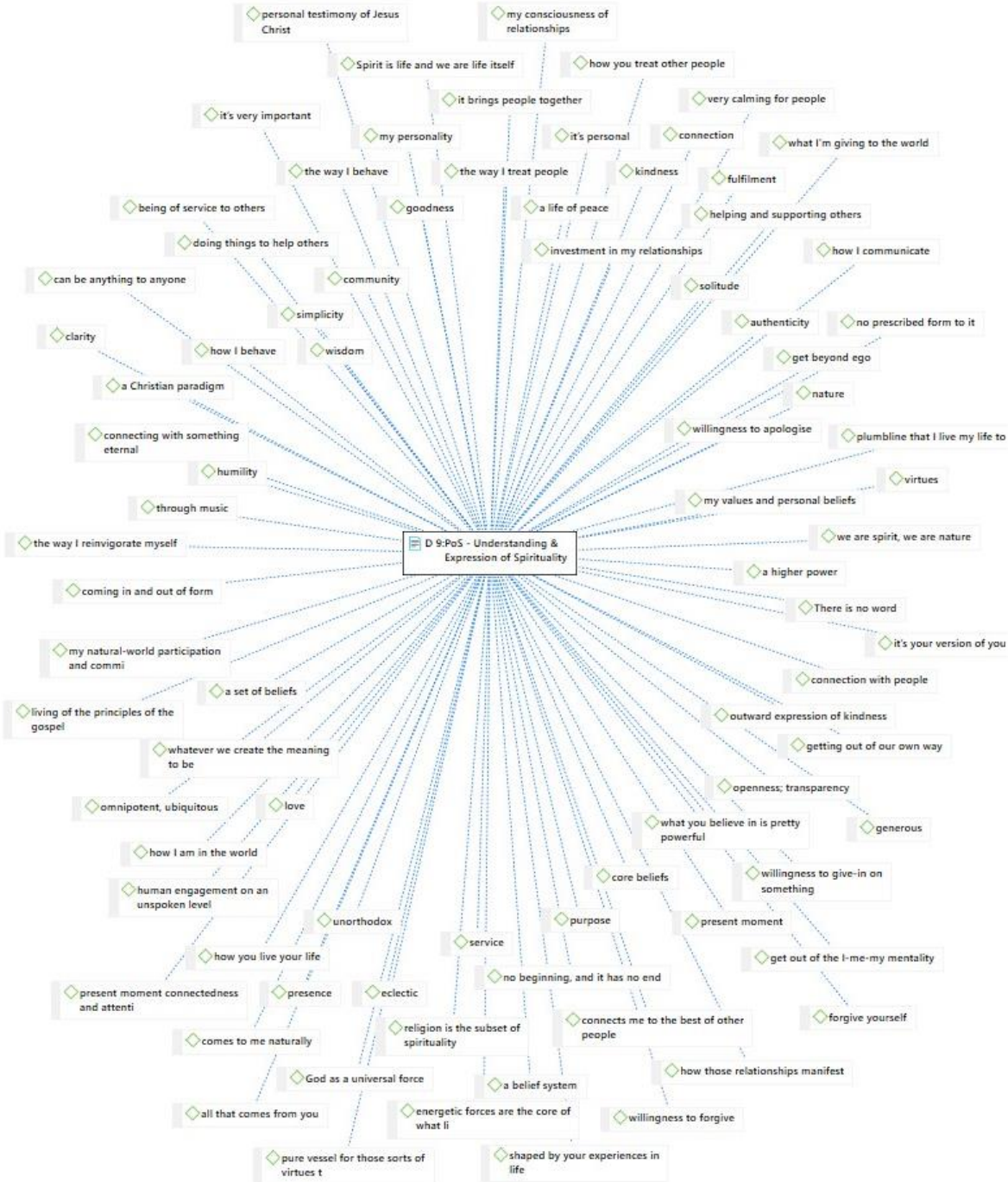
Figure 4.25 **Data for: 'my personal understanding and expression of spirituality …'**

Participants were provided with a pair of CTS prompts:

> *(i)   My personal understanding of spirituality is…*
>
> *(ii)   My personal expression of spirituality could be described as…*

In-vivo coding of the data was undertaken, and results are shown in Figure 4.25. For a framework, categories (ATLAS.ti code groups) were initially informed by components of the working definition for 'spirituality', provided in Chapter 1.

Figure 4.26 illustrates the data from the combined questions as they relate to these categories: (i) Sense of the sacred; (ii) Quest for wholeness and coherence; (iii) Connecting with oneself; (iv) Connecting with others; (v) Connecting with nature/universe; (vi) Sense of meaning and purpose; (v) Having qualities (of spirituality).

What then became apparent was the internal and external orientation of participants' perceptions of spirituality (see Figure 4.27), and that its expression appeared as being values-based and relational – as having connection with people (Figure 4.28).

Figure 4.26 **Categories (code groups) for: 'my personal understanding and expression of spirituality…'**

Figure 4.27 Internal and external orientations of data for: 'my personal understanding and expression of spirituality …'

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Figure 4.28 'My expression of spirituality …' revealed as: 'values oriented' and 'connection with people'

33:14 'innate abstract drive'... purpose

19:38 spiritualty is greater than myself. It is a divine order

33:2 'innate abstract drive'... enthusiasm for life

33:7 passion for what we do in building leaders and managers

17:34 The crystallisation of purpose has been the real difference

17:30 Our calling and our responsiveness is centred in the present moment

33:18 'innate abstract drive'... my passion

23:6 When you go for the walk outside, you share energy with nature ... I think sharing energy is the meditative refueller.

20:10 If we can create meaning and purpose in organisations – you will have people walk over hot coals for it

19:23 Connection is about now. It's about presence. It's about power. It is spontaneous because it's now. It's the unknown ... Life is real. Life is now. It is spontaneous ... It only ever occurs in the now

20:4 You can draw resilience from the source of self, ego or thinking, or you draw from the source of unlimited potential, inspiration.

19:29 The 'unscripted life' is an evolving story, journey. You get to a point and you say, 'I don't care what happens. I just want to keep going' because there is a trust.

33:4 'innate abstract drive'... expression of my true self

33:5 that thing which drives us ... It's the encouragement from within wantin...

15:39 we can find compassion and we find love. If we find love, we're operating directly from source

17:29 When there's a real greater cause and people are invested, contribution, worthiness and purpose transpire. It's a fundamental human need.

21:20 'I am' are the most two powerful words we are given. I am. I am God. I am peace. I am love. I am joy. I am happiness. ... They actually are who you are, and you feel it on an energy-vibrational level

18:7 human connection in adversity ... translated ... what we can achieve when we're all rolling together. That we can rise above what would otherwise be considered reasonable to achieve

15:159 in crises or difficult situations ... people want to do the best they can for a greater good

21:8 ...passion; authentic power; it's about a driving sensation which is inspiration because the etymological roots of inspiration are 'in spirit', right? You're inspired, you're operating in spirit

33:10 'innate abstract drive'...life

17:28 it gives them purpose beyond self. ... It's like people get this opportunity to forget themselves and take part in something more. And I think we're all looking for that

21:5 Spirituality is your representation to the world. We talk about who you are, who your inner person is. I think that's representing spirituality quite a lot. And how you interact with the world is motivated by your spirituality.

19:35 spirituality. It's tapping into something bigger than ourselves. There's a connection ... without us having met or spoken

1. PoS - Innate, driving force or energy

19:28 awakening within everyone which creates a hunger and a passion that doesn't leave you

19:26 The power of connection is the energy from the people within the space...

21:7 Spirituality is a person's unique drive because each individual has a different calling that has its origins in spirit. It's the same spiritual qualities being manifested by different people

18:21 Spirituality is not a belief system. It is life itself

33:15 'innate abstract drive'... successful career in sport

23:11 We spend around a third of our life working. If the work that we do has significance and purpose, then that feeds our essence, that feeds our spirit.

18:11 What is it beyond all of the individuals and rules and tasks which can help a disparate group of individuals rise beyond the quantum of that and to become something more powerful? What does that take? A shared commitment to something which is perhaps implicit and hard to define and possibly not even commonly articulated. It's simply seen to be a centre of connection and purpose that exists despite the absence of description.

19:7 spiritual practices mean connecting; connecting to God, my higher self...

21:24 Spirituality means that there is a higher order ... I think we are literally connected through consciousness. I think that is what spiritualty is. It's way bigger than us; but we're a part of it

21:19 Life, spirit is what I am and it's happening and I'm letting it happen ... It creates a completely different world

19:42 You've got to create opportunities to collide with people, whether the corridor, lunch room, go for a drive ... because it could be a little spark that generates something that you never knew was going to happen

33:16 'innate abstract drive'... my leadership style and certainly my communic...

20:1 When a person is living in alignment with their spirit, they're naturally going to be resilient

21:4 Spirituality is life. Nature is life; living all around you. It's overwhelming. There's so much energy and things that are growing and living

20:26 organisational resilience, which I think is the same with the individual resilience, is your sense of purpose, whatever that might be

21:2 To me, spirit's the essence, the being, the quietness, the stillness, a vessel to flow through ... I think there's movement everywhere, within everyone and within everything. What makes it real or flow is the awareness of it. It's a bit like a river flowing ... There's always flow

21:22 God is unconditional love ... It's an experience of my 'being' in the highest, purest sense: selfless, giving, loving, joyful, peaceful. It's flow ... It's something we understand on a knowing, feeling level and experience that way

21:3 And our spirit, we are God in the true sense, not in the man-made sense. We are like a drop of God. Everything in us is complete with the potential of everything that we need or want.

19:8 with your beingness. The importance of that is that it gives you a break from living in the mind, being the human. It resets everything ... It really is connection.

21:1 To me, spirituality, to truly understand it, is to undo everything that you have learned as a human. Everything in essence is spirit. It's life. Life is energy. Everything that's just spirit is un-manifested

21:9 I think that spiritualty is the essence of life. It is life and it's being aware of that and allowing that to flow through you. It tells you who you are. It gives ... a purpose, an understanding of why we're here

17:86 compassion, kindness and meaning, for people to have a sense of meaning as to why they do what they do

21:31 to live as spirit is to come from that place, that spark within you ... to live from that, to breathe that and everything comes from that place

21:11 Spirituality is an individual's motivation, or what drives an individual's motivation ... I typically engage people by identifying their motivation.

19:20 a surrender to the calling or the source, however you label it – God, spirit, or whatever

20:9 if you know your purpose, then the adversity that you experience along the way is contextualised.

Figure 4.29 **Perceptions of spirituality as an innate, driving force or energy**

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Figure 4.30 Perceptions of spirituality: exploring connections between compassion and connectedness

Figure 4.31 'The Aussie spirit means…': demonstrating spiritual and resilience connections

Figure 4.29 highlights approximately 50 quotations where participants use language demonstrating a perception of spirituality as an innate, driving force or energy. This finding only emerged when initial coding was subsequently re-analysed. A new ATLAS.ti code was therefore created to draw together the data for this emerging theme. The following two quotations from Figure 4.29 contain the main concepts captured in this area of the findings:

> *To me, spirituality, to understand it, is to undo everything that you have learned as a human. Everything in essence is spirit. It's life. Life is energy. Everything that's just spirit is un-manifested. [P2]*

> *Spirituality is life. Nature is life, living all around you. It's overwhelming. There's so much energy and things that are growing and living and so many worlds and so many individual perceptions of the world. [P3]*

The final network map for this sub-section (Figure 4.30) shows 'Perceptions of spirituality' arising from questions in the semi-structured section of the interviews. The code co-occurrences (where a quotation, because of its content and context, is coded for two or more themes) for these quotations show relationship with spirituality, compassion, and types of connectedness (with oneself and with others).

4.6.1.2 Perceptions of 'spirituality' and 'organisational spirituality'– folkloric

Demonstrated in the network map above (Figure 4.31) are participants' colloquial or folkloric expressions to '*the Aussie spirit means…*' prompt. Notably, the data revealed that notions of resilience are deeply entrenched in Australians' understanding of the national 'spirit' The nature of this spirit seems to inherently embrace resilience, with participants' ideas of: "just giving it a go regardless of the situation // tenacity // having a go // give it a go // giving everyone a go // have a crack // never giving up; fighting // you might be beaten, but you don't lose // to not give up // beaten but still be moving forward // grow and develop as well". Additionally, also reflected in the data are perceptions of an abiding sense of connectedness: "mateship // friendship // giving everyone a go". The interrelationship between Australian perceptions of spirituality and notions of connectedness, resilience and the strength of those relationships is particularly apparent in Figure 4.31.

Table 4.1 Examples of perceptions of Organisational Spirituality: Folkloric language

Organisational Spirituality – Folkloric language
giving everyone a go
He has compassion and he believes in community – he's built a relationship with everyone and is making sure that everyone stays afloat
it's coming from a kindred spirit. He's somebody they can easily relate to
the culture of the organisation is its spirit. The culture is driven by the behaviours and the behaviours are driven by the values. I joined this company because I looked at their values
if you say Fremantle and then Joondalup, I can kind of pick that there's a different vibe about those two places
every organisation is a living entity which will shrink or expand, live or die, depending what is breathed into it
it's the intrinsic nature of the unseen spirit of our humanity, our beingness that drives this justice forward
collective consciousness
There's a pride in being Aussie; but there's a real casualness of spirit and culture
it enables us to be free-spirited in our thinking and our decision-making. It is a very powerful, engaging spirit that enables people to rise above what's expected of them
The ANZAC spirit talks to a human connection
human connection in adversity. And I think it's translated more now to just what we can achieve when we're all rolling together. That we can rise above what would otherwise be considered reasonable to achieve
Whether you're an ANZAC or not, it takes us back to the sense of who we are meant to be and that we're all connected and that we are loved
It seems to have a 'magical-ness' about it, it is seen to be special to one group; yet it's a type of bonding magic which is universal
Every person and family or every school or every club has a spirit, or an essence, or a vibe
a collective consciousness of feeling, which means that the vast majority of people are actually feeling a certain way, producing that cultural spirit
compassion is a vehicle to express spirituality
spirituality sits above all of us. It's the space between us as people and how we connect; the touch points between us all

Broader analysis of the data for its folkloric expressions of spirituality, reveals a plethora of insights, a selection of which are depicted in Table 4.1. Of these, the data again show close relationship to ideas of resilience and connectedness, but also of compassion.

4.6.1.3 Perceptions of 'organisational spirituality'

Coding of semi-structured interview data revealed participants' perceptions of organisational spirituality (OS) to be concentrated on two elements of the working definition for OS (refer to Figure 4.26), namely, 'connecting with others', and 'compassion'.

Evident in the network map, Figure 4.32, are relationships of OS with both compassion and connectedness (that is, 'connecting with oneself' and even more strongly, 'connecting with others'). Some of these quotations explicitly portray this relationship:

> *...compassion is a vehicle to express spirituality [P3]*

> *Spirituality is trying to express connection: the human aspect, the*
> *being aspect of the human being [P5]*

A set of OS coded quotations for connectedness, shown in Figure 4.33, clearly describe this relationship – for example:

> *Organisational spirituality is about people within an organisation*
> *serving each other. [P8]*

> *spiritual practice is a way of connecting dots – of facilitating or*
> *returning to this integrity that we have, whether it's through a god*
> *or having an open, honest and growthful interaction. [P1]*

A set of OS coded quotations for compassion, shown in Figure 4.34, depict the relationship – for example:

> *[organisational spirituality] has got that element of care, it's got an*
> *ethical dimension to it; ethical decision making, ethical behaviour,*
> *integrity type focus, behaving with integrity... [P8]*

The intensity of the relationship is particularly evident where the constructs of both compassion and connection are instinctively woven together in the participants' folkloric perceptions of OS. Both these maps (Figures 4.33 and 4.34) display instances of co-occurring codes, pointing to a strength of relationship between the constructs.

Compassion, or connecting with others, is exchanging and sharing spiritual spaces and understanding one's motivations and approaches to the world. I think they both tap into a deeper plane of interaction. [P3]

Figure 4.32 **Perceptions of organisational spirituality and relationships with 'compassion (and care)', 'connecting with others', 'connecting with oneself' and 'having qualities'**

19:14 it's the special make-up of my spirituality at that moment, with that person's spirituality, coming together, connecting and exchanging

17:51 It's about humanity. It's about the bigger picture, of connection at a greater level

19:9 where people have places to connect

15:114 his life values; but also it comes from the [organisation] because it was open to it

17:11 Spirituality is trying to express connection: the human aspect, the being aspect of the human being

19:10 I'm encouraging connection and empowering people to connect and encouraging people to be connectors themselves

16:36 Compassion, or connecting with others, is exchanging and sharing spiritual spaces and understanding one's motivations and approaches to the world. I think they both tap into a deeper plane of interaction

1c. Smart Code - PoS - Organisational spirituality COOC PoS - Connecting with others

19:12 connection makes people feel less lonely

19:18 It's unscripted, yes. It's organic, yes; but there's intentionality behind it ... that will guide the form the interaction takes

19:15 a spectrum of connection, it might be a passing smile or a deep conversation. It can be anything along that continuum

19:11 When people connect, it spreads understanding and empathy

19:30 there is a place to structure time to connect; but the actual connecting part of it is unscripted; in the moment, unconscious, it happens

19:21 your intention is to allow the spirit to guide the interaction ... it's a surrender which then allows for magic to happen. It cultivates a space for that to happen

19:27 The more we understand where each other's at, the more we can modify our own behaviour accordingly as so the more resilient we become

19:1 spiritual practice is a way of connecting dots - of facilitating or returning to this integrity that we have ... having an open, honest and growthful interaction

Figure 4.33 **Relationship between OS and connectedness (code co-occurrence)**

15:111 we need each other to get the best out of ourselves. His carer-role acknowledges that

17:10 Organisational spirituality is about people within an organisation serving each other

15:115 It's the communication thing – the giving and the receiving

17:58 [organisational spirituality] has got that element of care, it's got an ethical dimension to it; ethical decision making, ethical behaviour, integrity type focus, behaving with integrity

19:33 to lead others by exchanging spirituality, you have to demonstrate it yourself

1b. Smart Code - PoS - Organisational spirituality COOC PoS - Compassion (and care)

15:18 You can't have a carer functioning unless the others are open to being cared for and accepting that care's a good thing

19:11 When people connect, it spreads understanding and empathy

16:36 Compassion, or connecting with others, is exchanging and sharing spiritual spaces and understanding one's motivations and approaches to the world. I think they both tap into a deeper plane of interaction

19:32 compassion is a vehicle to express spirituality

Figure 4.34 **Relationship between OS and compassion (code co-occurrence)**

Further analysis of all the quotations coded for OS, uncovered many that could be categorised as describing OS as an energy (see Figure 4.35 below). This finding also relates to Figure 4.29, shown previously. One example of where a participant perceived OS having an energetic form influencing interactions was expressed as follows:

behind all of our communication is a spiritual vibe that sets the tone [P2]
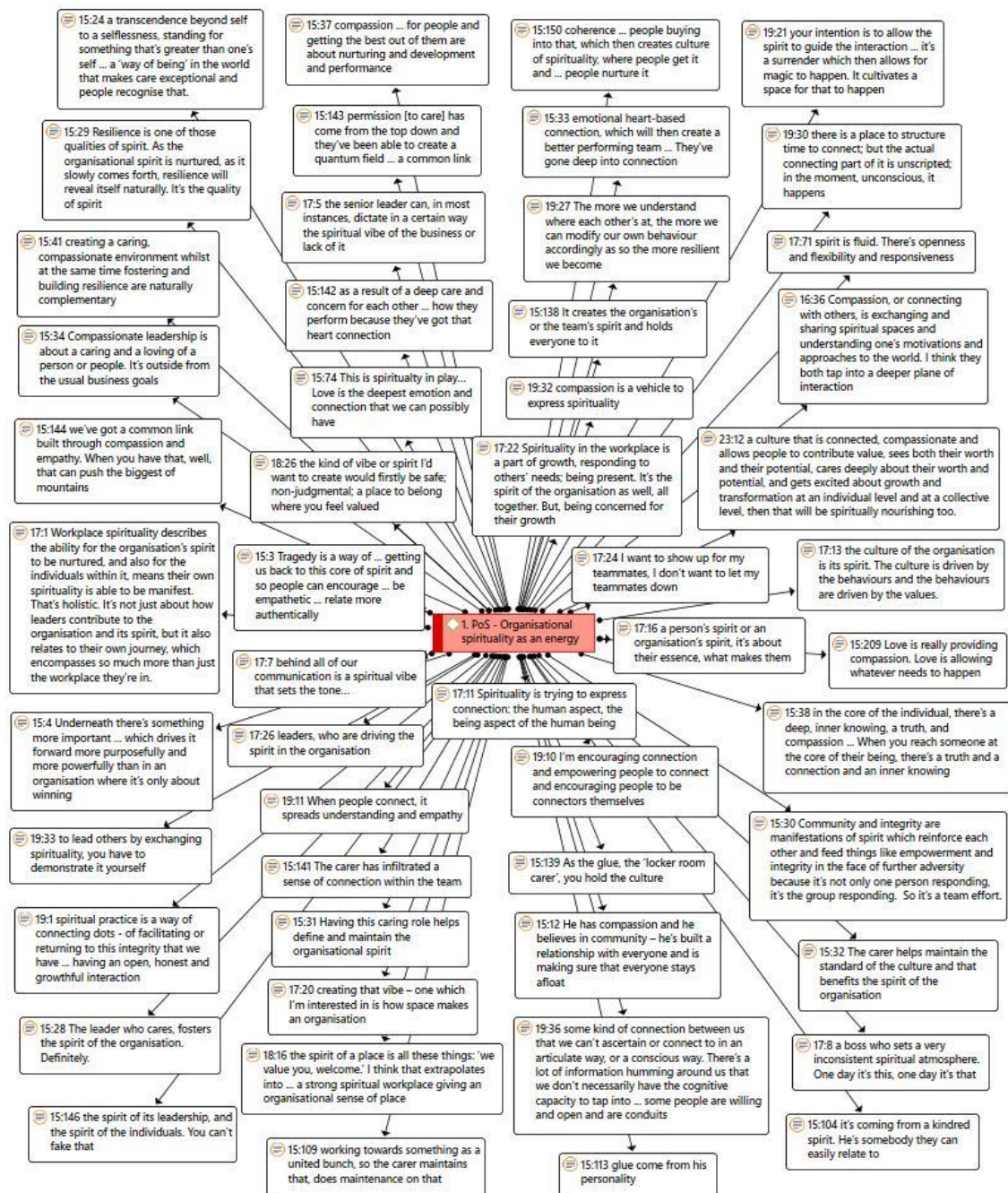
***Figure 4.35* Perceptions of organisational spirituality as energy**

4.6.2 Perceptions of Organisational Resilience

This study's tentative working definition of organisational resilience was informed, in part, from data from the Informing Study (see Chapter 1) and from the extant literature. It awaited confirmation or challenge from this study's data. Via analysis it was anticipated that the data would first, reveal whether existing elements of the working definition held value or meaning to the participants, and secondly, inform a revised folkloric definition.

The study's working definition of organisational resilience (OR) is presented blow:

> *A shared and collective phenomenon; an organisation's or team's capacity to plan, initiate timely responses to an unexpected event, to adapt, rebound, and grow through challenge.*

The elements of this OR working definition were supported by the data (see Figure 4.36) in response to a pair of 'complete this sentence' (CTS) prompts, posed to participants:

(i)	*An organisation is resilient when…*
(ii)	*Increasing the capacity of organisational resilience brings…*

The most prevalent perceptions fell into the category of 'Shared and Collective Phenomena' (see Figure 4.36). This category revealed common perceptions which are succinctly summarised by the response from one participant who stated that, *"An organisation is resilient when… there's a strong bond between the people"* [P5]. The data confirmed that connectedness is one of the critical elements within the environment of a resilient organisation which enables it to rebound in times of crisis and to grow through challenges.

Further perceptions of organisation resilience were also obtained from participant data in the semi-structured part of the interviews. Key quotations regarding OR were marked up in ATLAS.ti and then coded with one or more thematic codes which characterise a resilient organisation. A sample of the findings for four of these characteristics are shown: 'Connectedness' (Figure 4.37), 'Compassion' (Figure 4.38), 'Capability to Rebound' (Figure 4.39) and 'Grows through Challenge' (Figure 4.40).
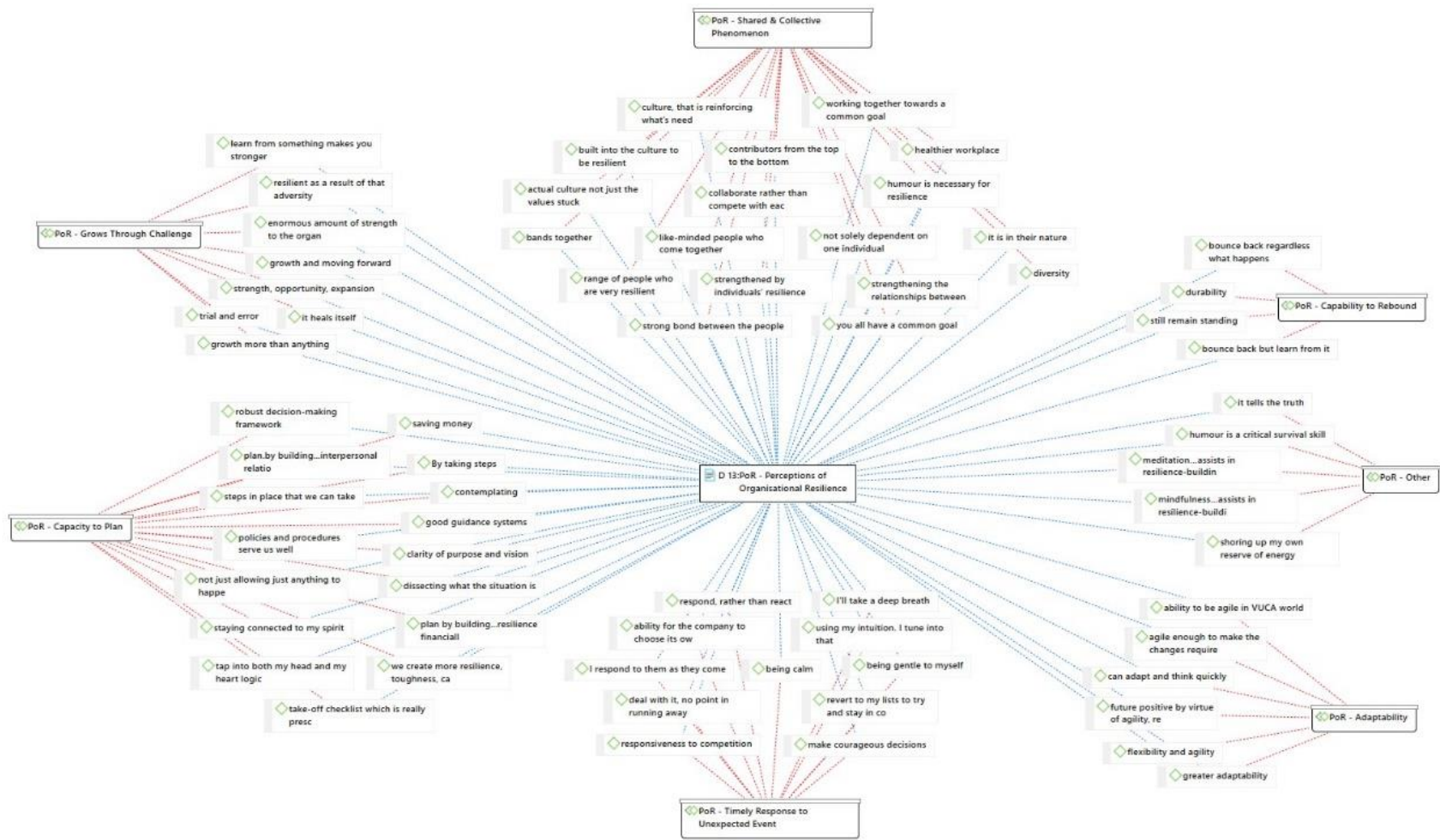
Figure 4.36 **Perceptions of organisational resilience – categorised according to OR working definition**
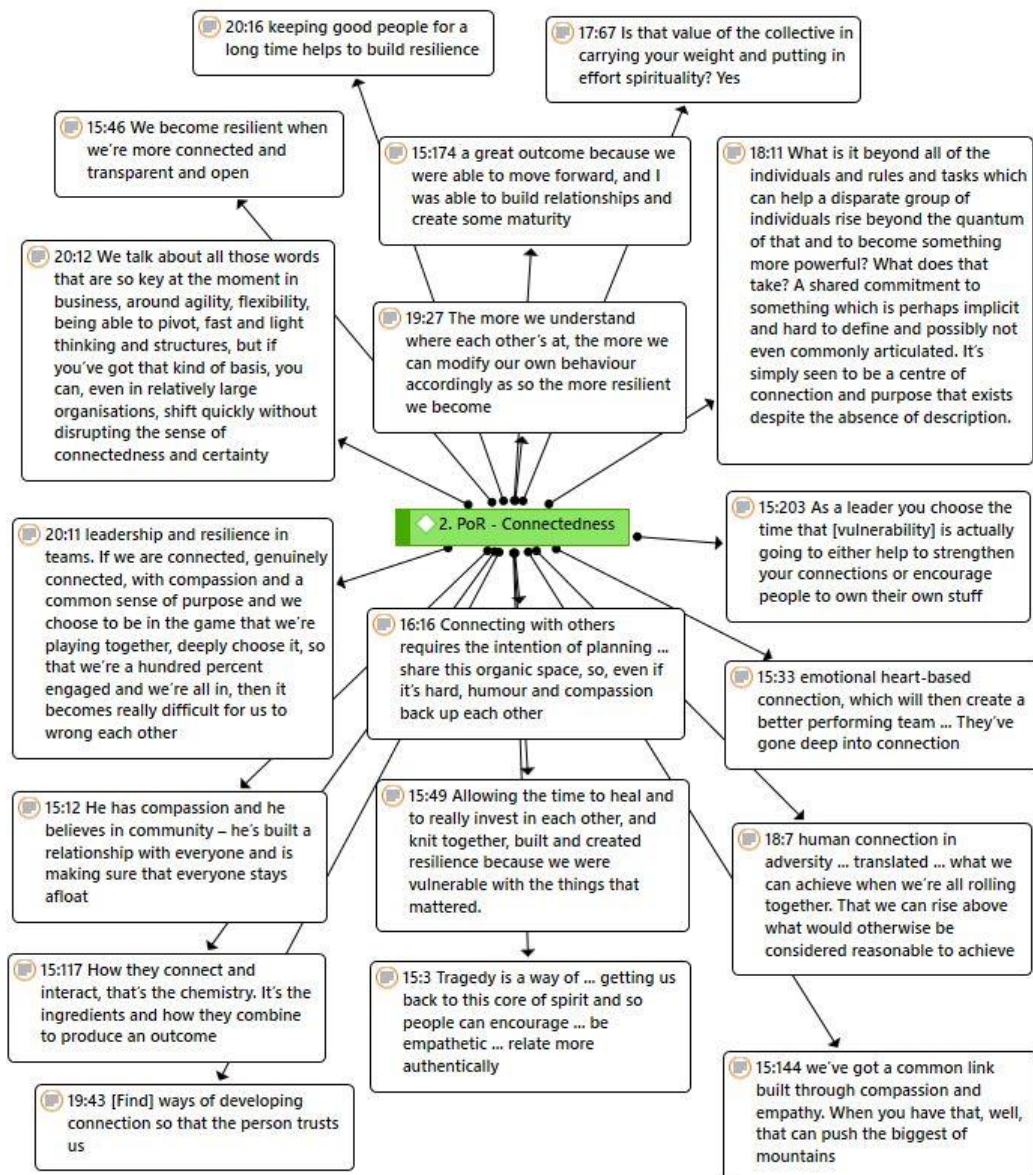
Figure 4.37 'Connectedness' as a characteristic of a resilient organisation

The important role that connectedness plays in a resilient organisation is illustrated above (Figure 4.37) in a selection of quotations. Two notable quotations are:

> *We become resilient when we're more connected and transparent and open. [P10]*

> *…human connection in adversity. And I think it's translated more now to just what we can achieve when we're all rolling together. That we can rise above what would otherwise be considered reasonable to achieve. [P4]*

15:51 Every single time that there have been challenges in the workplaces to be overcome, without care and compassion, I don't think those challenges would have been met

15:49 Allowing the time to heal and to really invest in each other, and knit together, built and created resilience because we were vulnerable with the things that mattered.

15:62 a team that have care, compassion and collegiality deeply woven into it. They're smashing results out of the park on any measure

17:49 by the work the carer does to build that organism and that teamwork, that becomes resilient

15:132 ideally that environment is built before you get to the trouble

15:144 we've got a common link built through compassion and empathy. When you have that, well, that can push the biggest of mountains

15:3 Tragedy is a way of ... getting us back to this core of spirit and so people can encourage ... be empathetic ... relate more authentically

15:157 can an organisation authentically introduce it ... and it's recognised as important. The test would be resilience. You could be confident of the resilience of the organisation if [care and compassion] could authentically take root

15:29 Resilience is one of those qualities of spirit. As the organisational spirit is nurtured, as it slowly comes forth, resilience will reveal itself naturally. It's the quality of spirit

2. PoR - Compassion

15:92 mostly, the compassionate and caring leadership is going to help build organisational resilience

15:59 those two concepts of care and resilience are interwoven

15:179 compassion ... it actually has a massive ripple effect on the collective – it changes the direction of what we do as humans.

20:27 you're caring for people through it, then one of the very clear outcomes is that it builds greater resilience

15:133 to build that kind of caring and resilient culture ... when you're in the thick of it, in some organisations, it is too late

15:12 He has compassion and he believes in community – he's built a relationship with everyone and is making sure that everyone stays afloat

15:41 creating a caring, compassionate environment whilst at the same time fostering and building resilience are naturally complementary

Figure 4.38 'Compassion' as a characteristic of a resilient organisation

The important role that compassion plays in a resilient organisation, is illustrated above (Figure 4.38) in a selection of quotations. Two notable quotations are:

> *compassion ... it actually has a massive ripple effect on the collective – it changes the direction of what we do as humans. [P5]*

> *...creating a caring, compassionate environment whilst at the same time fostering and building resilience are naturally complementary. [P6]*

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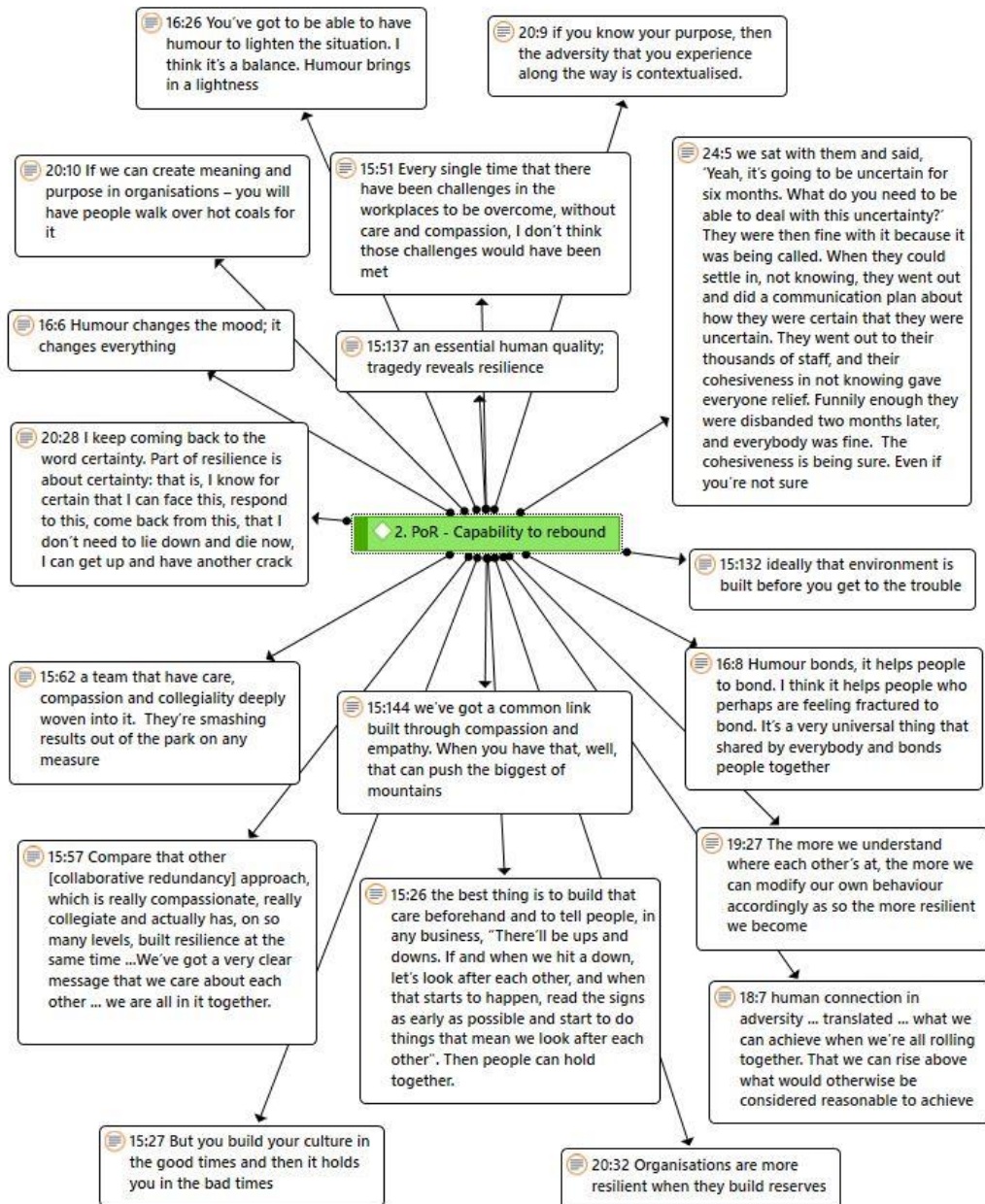
Figure 4.39 'Capability to rebound' as a characteristic of a resilient organisation

A critical characteristic of a resilient organisation is its capability to rebound from a crisis or hardship. An insightful perception about this 'rebounding capability' from Figure 4.39 is as follows:

> *I keep coming back to the word certainty. Part of resilience is about certainty: that is, I know for certain that I can face this, respond to this, come back from this, that I don't need to lie down and die now, I can get up and have another crack. [P15]*

19:3 things are going to grow and manifest from this conversation

15:30 Community and integrity are manifestations of spirit which reinforce each other and feed things like empowerment and integrity in the face of further adversity because it's not only one person responding, it's the group responding. So it's a team effort.

17:29 When there's a real greater cause and people are invested, contribution, worthiness and purpose transpire. It's a fundamental human need.

15:111 we need each other to get the best out of ourselves. His carer-role acknowledges that

15:49 Allowing the time to heal and to really invest in each other, and knit together, built and created resilience because we were vulnerable with the things that mattered.

17:22 Spirituality in the workplace is a part of growth, responding to others' needs; being present. It's the spirit of the organisation as well, all together. But, being concerned for their growth

20:13 How we deal with ambiguity as a team makes us stronger ... Let's work on difference of opinion and how we deal with that and solve it and come to a resolution

2. PoR - Grows through challenge

15:37 compassion ... for people and getting the best out of them are about nurturing and development and performance

15:174 a great outcome because we were able to move forward, and I was able to build relationships and create some maturity

20:24 building resilience comes from constant training like going to the gym ... It's exactly the same thing I think in organisations. The resilience is – we start on one area. We get a challenge. We work out how to get through that

20:7 resilience comes when we reflect and go, 'Well, what did we do right? What did we do wrong? What could we do better for the next one?' It's that constant checking-in and measuring

15:11 organisational glue ... I think I'm glue ... it's about not leaving anyone behind ... we all move forward together

15:105 And the person who's on the out changes, and you got to make sure you bring him back in. I only am motivated to do that because I value the whole

20:14 You have to really be prepared to fail ...because you learn a lot about yourself and about your team and about what it takes to win when you fail, and that will make you better

Figure 4.40 **'Grows through challenge' as a characteristic of a resilient organisation**

A defining characteristic of a resilient organisation is its ability to grow in response to challenges. A quotation from Figure 4.40 describes this very well in folkloric terms as follows:

> *… building resilience comes from constant training like going to the gym. You go. You start with the small weights. You work your way up. It's exactly the same thing I think in organisations. The resilience is – we start on one area. We get a challenge. We work out how to get through that. [P5]*

4.6.2.1 Perceptions of 'organisational resilience' – folkloric

This study set out to capture participant perceptions of an informal (folkloric) nature regarding the two main constructs of organisational spirituality and organisation resilience (OR). Folkloric expressions are therefore evident throughout the data. This section presents a sample of the folkloric OR expressions in Table 4.2. What is first

notable is the different styles of language used, all of which are valid and reflect the diversity and uniqueness of each participating leader and the work environments:

- Colloquial – "I can get up and have another crack"

- Functional – "everybody is working together towards a common goal"

- Philosophical – "Resilience is one of those qualities of spirit. As the organisational spirit is nurtured, as it slowly comes forth, resilience will reveal itself naturally. It's the quality of spirit…"

The other notable aspect is the content itself and the multifaceted dimensions of OR reflected. The concepts articulated in folkloric terms include, but are not limited to:

- Organisational resilience is not accidental - it is practised and built into the organisation like, *"going to the gym"*
- Resilient organisations not only bounce back from a crisis but learn from it
- Resilient organisations are marked by a caring and compassionate environment
- Resilient organisations exhibit a common goal or sense of purpose

Table 4.2 Examples of perceptions of Organisational Resilience: Folkloric language

Organisational Resilience - Folkloric
just 'giving it a go' regardless of the situation; give it a go; having a go
to not give up; never giving up; fighting
'have a go' mentality or approach. It's giving everyone a fair chance. Maybe it's to grow and develop as well
tenacity
You might get beaten but you don't lose
you can get beaten but still be moving forward
everybody is working together towards a common goal
there is a crisis, and it can not only bounce back but learn from it
If leaders are not in it for the right reasons, then things like resilience and solidarity aren't going to be there
pulling together
glue, organisational glue. I'm reflecting on my own experience because I think I'm glue.

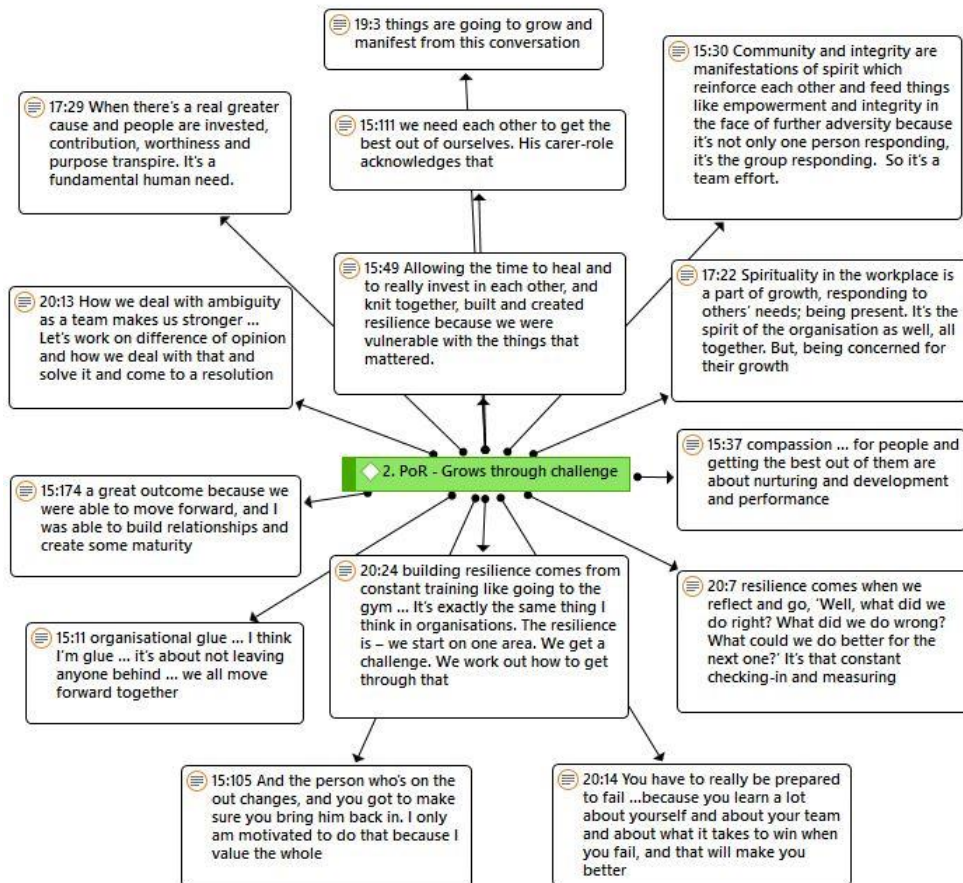| **Organisational Resilience - Folkloric** |
|---|
| He has compassion and he believes in community – he's built a relationship with everyone and is making sure that everyone stays afloat |
| It's possible to build that kind of compassionate and resilient culture if people have mostly felt looked after and they if trust the leadership is being honest with them |
| Resilience is one of those qualities of spirit. As the organisational spirit is nurtured, as it slowly comes forth, resilience will reveal itself naturally. It's the quality of spirit |
| creating a caring, compassionate environment whilst at the same time fostering and building resilience are naturally complementary |
| the way you facilitate and foster resilience among staff is by being sincere, authentic, caring, taking action to help people. |
| We become resilient when we're more connected and transparent and open |
| when there's an emergency or there's something happening – and that's what Australia does really well – everybody comes together |
| in crises or difficult situations, attrition and sickness disappear because people want to do the best they can for a greater good |
| people will come to the party in the greater-good moments |
| If you've got a present moment awareness and something happens which is difficult to deal with, in the moment you say, 'Oh, shit.' But then you remind yourself, 'This too shall pass' and then comes a bit of a laugh |
| Humour helped her transcend her own circumstances |
| by the work the carer does to build that organism and that teamwork, that becomes resilient |
| the resilience piece is – you know, you get knocked down and you get up again |
| resilience is the ability to continually face challenges and get through the other side |
| building resilience comes from constant training like going to the gym. You go. You start with the small weights. You work your way up. |
| we try and make people feel as comfortable as possible. That creates a conducive learning environment which leads to a high level of resilience and people learning … how to respond better to situations… that actually builds their toughness |
| organisational resilience, which I think is the same with the individual resilience, is your sense of purpose, whatever that might be |
| you're caring for people through it, then one of the very clear outcomes is that it builds greater resilience |
| I keep coming back to the word certainty. Part of resilience is about certainty: that is, I know for certain that I can face this, respond to this, come back from this, that I don't need to lie down and die now, I can get up and have another crack |
| Tied to resilience is a sense of purpose. |
| culture has its ebbs and its flows. And that's a part of resiliency as well, flowing through the workplace through periods of chaos and less disruption. But that's part of the fluidity |

This concludes the DC3 findings regarding the folkloric perceptions of OS and OR. In the next section the researcher begins to explore the relationships between these constructs.

4.6.3 Relationships between Organisational Spirituality (OS) and Organisational Resilience (OR)

In the previous two sections the perceptions of OS and OR were presented as if they were somewhat independent constructs. However, in reality the data indicates there are characteristics, common in the interpretation of the nature of organisational spirituality and organisational resilience, and that the commonality provides evidence of a relationship between the constructs.

The first common characteristic seen is connectedness in both constructs. Previously, the findings from 'complete this sentence' (CTS) prompts were presented for, '*My personal understanding and expression of spirituality…*' (Figure 4.26) and for Perceptions of Organisational Resilience (Figure 4.36). Connectedness was a common characteristic in both cases. This commonality is demonstrated in Figure 4.41 where associations between the quotations are shown.

Figure 4.41 takes just two distinct code groups, each a part of the much larger category of code groups – 'Perceptions of Spirituality (PoS): connecting with others' and 'Perceptions of Resilience (PoR): shared and collective phenomena'. When analysed in ATLAS.ti, very strong associations between the meanings of the quotations became evident. Both code groups hold quotations around themes of connectedness: 'connecting with people' (OS), "bringing people together" (OS), "strengthening the relationships" (OR), "bands together" (OR); "helping and supporting others" (OS), "being of service" (OS) and "collaborate rather than compete with each other" (OR)

The commonality of connectedness in OS and OR is also evidenced in Figure 4.42. In this figure it is the co-occurrence of the ATLAS.ti OS code and four other OR codes which demonstrate the interrelatedness between the constructs at an organisational level. This interrelatedness is illustrated very well in this comment:

Resilience is one of those qualities of spirit. As the organisational spirit is nurtured, as it slowly comes forth, resilience will reveal itself naturally. It's the quality of spirit [P1].

Figure 4.41 Relationship between 'my personal understanding and expression of spirituality' (connecting with others) and Perceptions of OR (shared and collective phenomena)

15:37 compassion ... for people and getting the best out of them are about nurturing and development and performance

15:11 organisational glue ... I think I'm glue ... it's about not leaving anyone behind ... we all move forward together

2. PoR - Grows through challenge

15:111 we need each other to get the best out of ourselves. His carer-role acknowledges that

17:22 Spirituality in the workplace is a part of growth, responding to others' needs; being present. It's the spirit of the organisation as well, all together.

16:16 Connecting with others requires the intention of planning ... share this organic space, so, even if it's hard, humour and compassion back up each other

17:24 I want to show up for my teammates, I don't want to let my teammates down

17:67 Is that value of the collective in carrying your weight and putting in effort spirituality? Yes

2. PoR - Capability to rebound

1. PoS - Organisational spirituality

2. PoR - Connectedness

19:27 The more we understand where each other's at, the more we can modify our own behaviour accordingly as so the more resilient we become

15:29 Resilience is one of those qualities of spirit. As the organisational spirit is nurtured, as it slowly comes forth, resilience will reveal itself naturally. It's the quality of spirit

15:9 genuinely helping the people who need to be helped. It's selfless

15:114 his life values; but also it comes from the [organisation] because it was open to it

15:13 This caring role is like the common denominator of trust in the organisation. Everyone trusts that individual even if they don't trust each other.

15:41 creating a caring, compassionate environment whilst at the same time fostering and building resilience are naturally complementary

2. PoR - Compassion

15:34 Compassionate leadership is about a caring and a loving of a person or people. It's outside from the usual business goals

15:3 Tragedy is a way of ... getting us back to this core of spirit and so people can encourage ... be empathetic ... relate more authentically

15:142 as a result of a deep care and concern for each other ... how they perform because they've got that heart connection

15:144 we've got a common link built through compassion and empathy. When you have that, well, that can push the biggest of mountains

Figure 4.42 **Code co-occurrences of organisational spirituality and organisational resilience**

4.6.4 Relationships of Leadership with OS, OR, Connectedness and Compassion

4.6.4.1 Leadership Ambience (LA)

Figure 4.43 Leadership Ambience
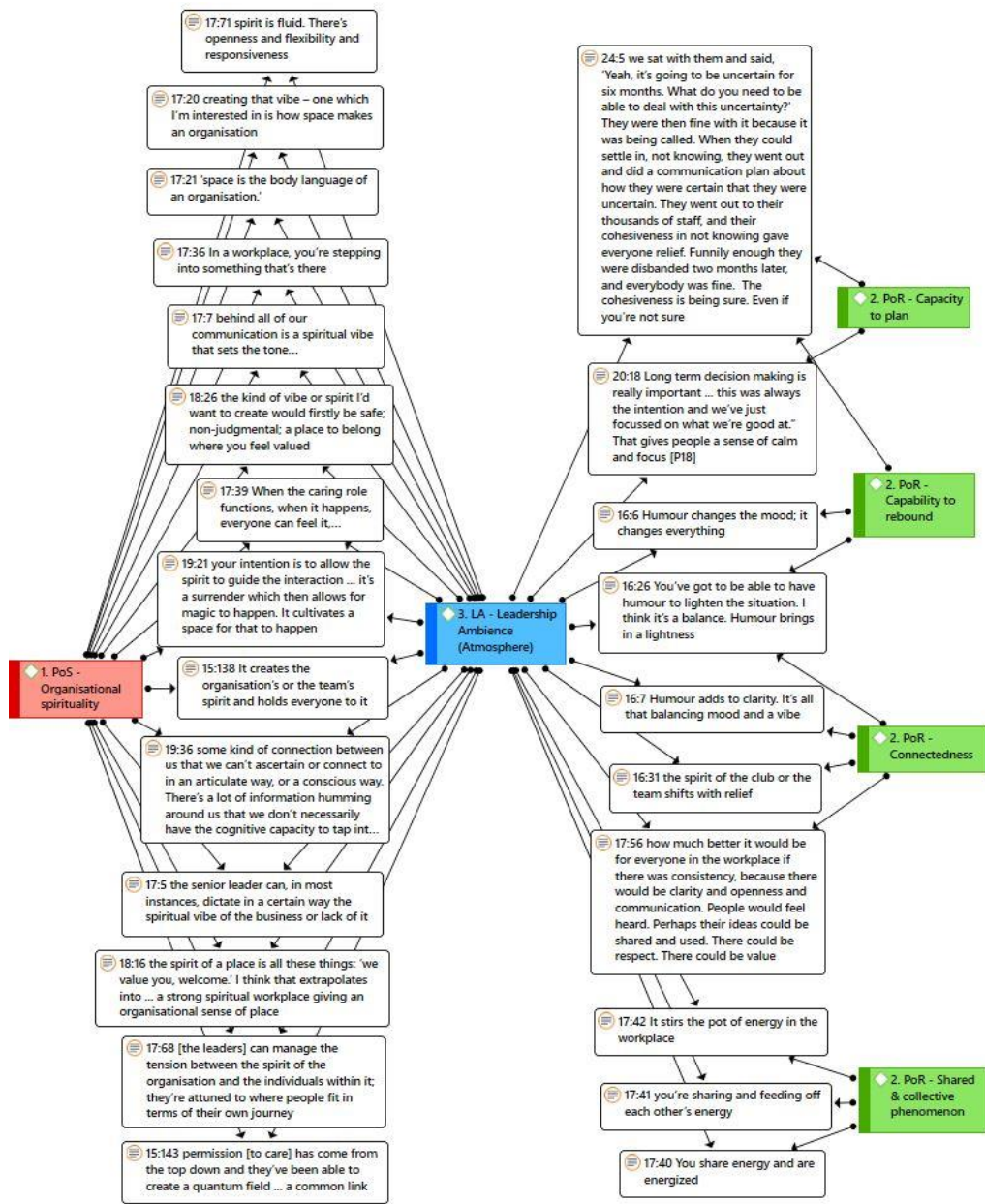
Figure 4.44 **Leadership Ambience and its relationships with OS and OR**

Figure 4.43 shows many quotations relating to organisational ambience (atmosphere) that have been shaped or constructed by leaders. Figure 4.44 explores the code co-occurrences with quotations specifically relating to OS and facets of OR. Two notable quotations illustrating the relationships are:

> *OR - You share energy and are energised [P3]*

> *OS - the senior leader… can, in most instances, dictate in a certain way, the spiritual vibe of the business or lack of it [P2]*

4.6.4.2 Spiritual Drivers in Leadership (SDL)

SDL - A Spiritual Leader is ...

- can rise above the day-to-day
- learned, wise, very 'God-like' man
- pull together people from such diverse b
- doesn't abuse their power
- make sense of the whole
- clear and strong leadership as required
- goes beyond their utility-contribution
- genuinely connected to the people
- he was very kind
- helps people to think beyond their own e
- sees a holistic picture
- connects people to it
- reflective
- open, welcoming, inclusive
- willing to nurture other people's growth
- has a sense of humility
- generous and loving
- looks beyond the task at the person
- not about the transactions of the busine
- open to conversation
- operating beyond their own realm
- someone with vision
- one of that workplace's greatest assets
- calming influence
- sees people for who they are
- somebody who is self-aware
- secure in who they are
- able to be vulnerable

SDL - Spiritual Drivers in Leadership

- connection to bigger stuf
- being able to read the play
- empowering them
- equipping them, enabling them
- listening to their staff
- interested in a person's evolution and j
- genuinely interested in them and helping
- being genuinely interested and kind
- encouraging meditation and mindfulness p
- have depth in their communication
- not just 'I'm the boss' transactional
- finding the links within that diversity
- working for the lowest common denominato
- role-modelling
- an authentic expression of self
- getting people to think
- believing in them
- Respecting where another person is at
- asking, "Have you considered this?"
- without trying to force things on people
- peer-coaching
- by inspiring
- Being willing to walk with them
- a deep appreciation of diversity
- authentic expression of their purpose
- to see their own best self
- manifesting to motivate
- asking open questions
- truly empowering them
- being reflective
- individual growth
- sharing their own stories,
- to grow; to develop
- giving them freedom
- Not putting themselves first
- just being there

SDL - A Spiritual Leader Encourages Staff By ...

Figure 4.45 **Perceptions of spiritual leaders**

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Figure 4.45 provides perceptions of spiritual leaders in response to 'complete this sentence' (CTS) prompts for '*A spiritual leader is…*' and '*A spiritual leader encourages staff by …*'. In the data, spiritual leaders are typically perceived to "ride above the day-to-day", "genuinely connect with people", seen as being "wise" and "kind" and presenting a "calming presence".

Arising from semi structured questions, Figure 4.46 shows the code co-occurrences of 'Organisational Spirituality' and 'Spiritual Drivers in Leadership (SDL)' which depict the relationship between OS and leadership. No code co-occurrences are shown between OR and SDL as the main SDL relationship is the organisational spirituality construct as evidenced by the data.
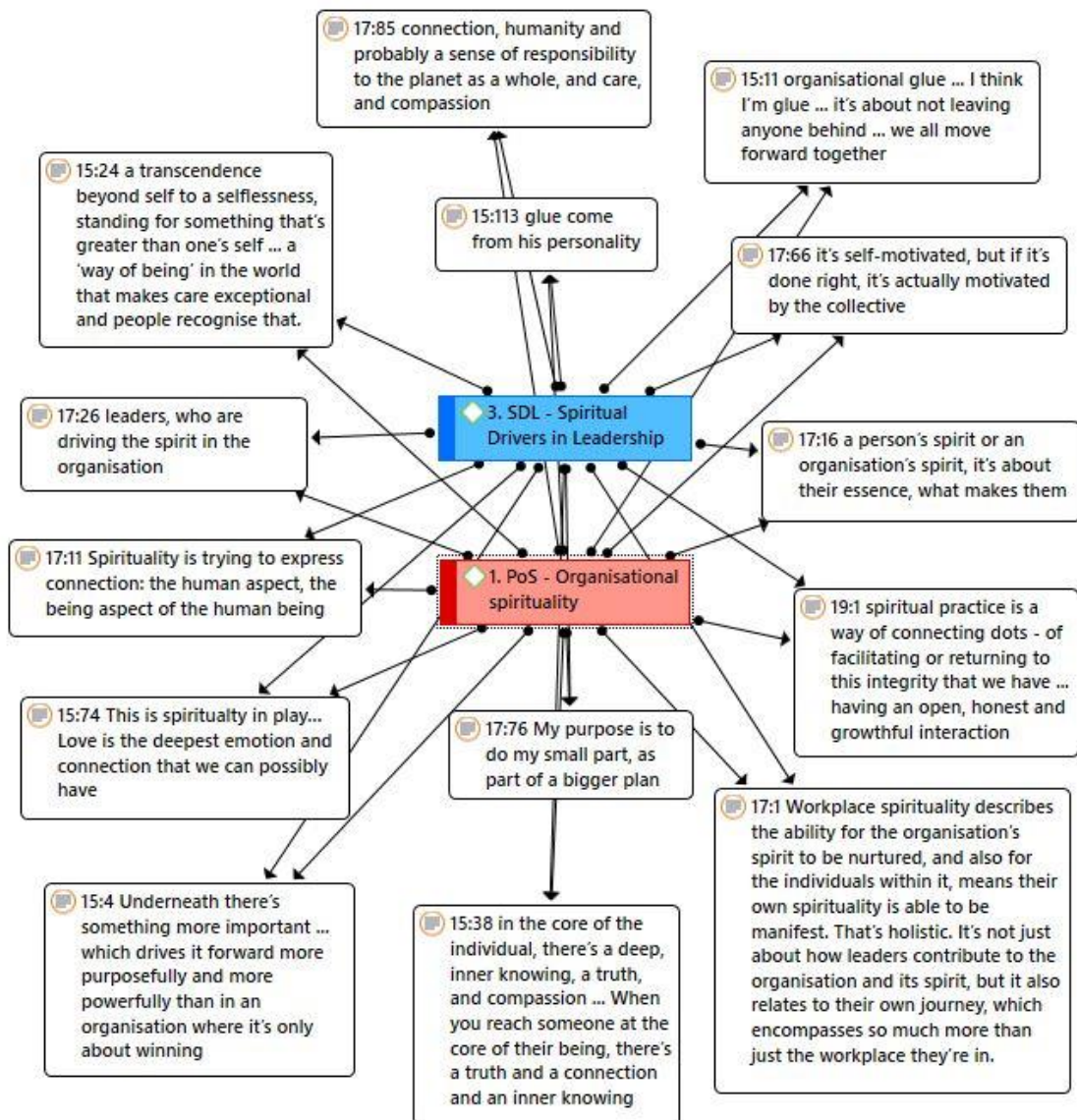
Figure 4.46 **Spiritual Drivers in Leadership and OS relationship**

4.6.4.3 Leadership Qualities (LQ)
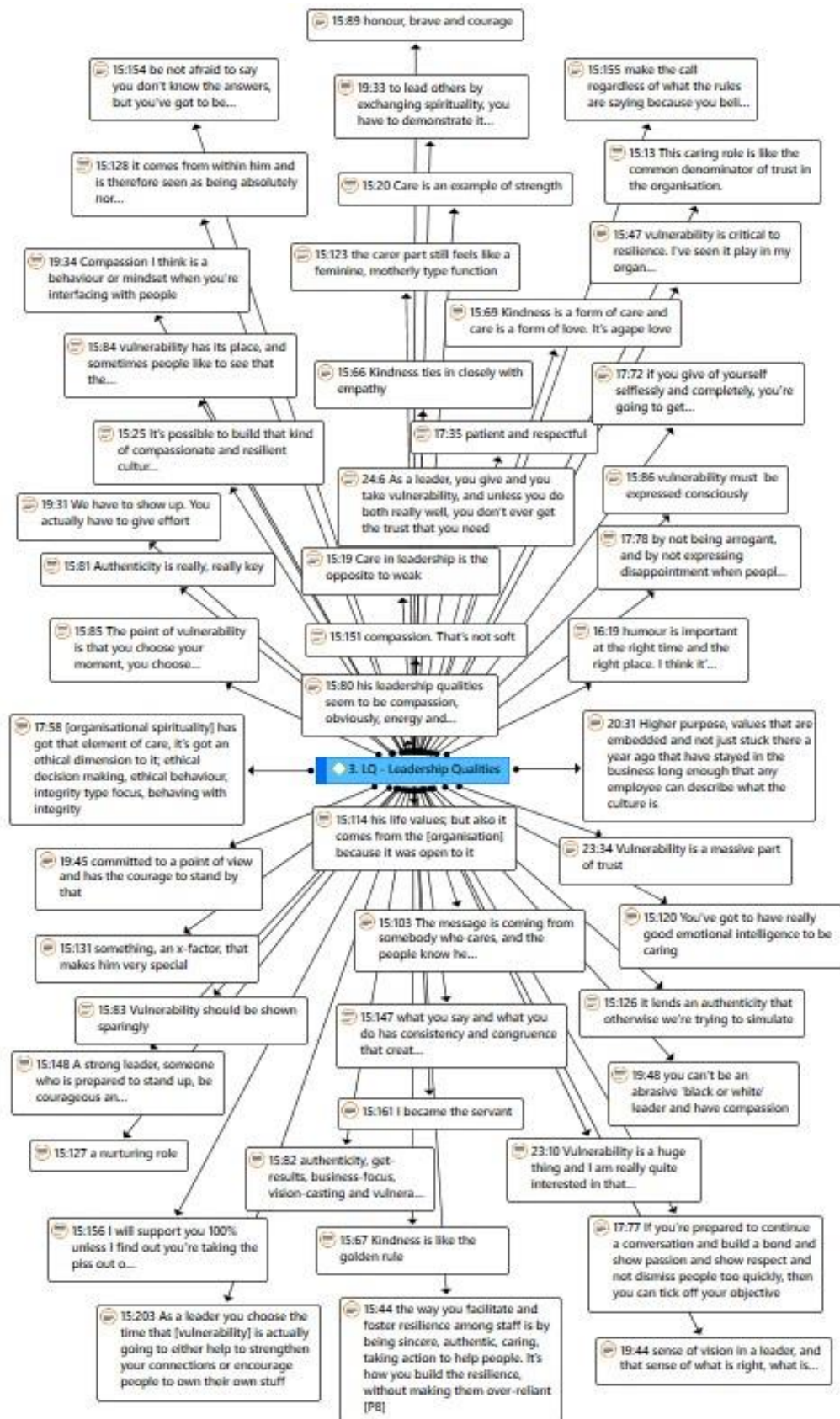
Figure 4.47 Leadership Qualities

Figure 4.47 shows quotations relating to Leadership Qualities (LQ) whereas Figure 4.48 shows the Leadership Qualities interacting with OS and OR as seen in the data via code co-occurrences, illustrated in the following quotation:

As a leader you choose the time that [vulnerability] is actually going to either help to strengthen your connections or encourage people to own their own stuff... [P18]
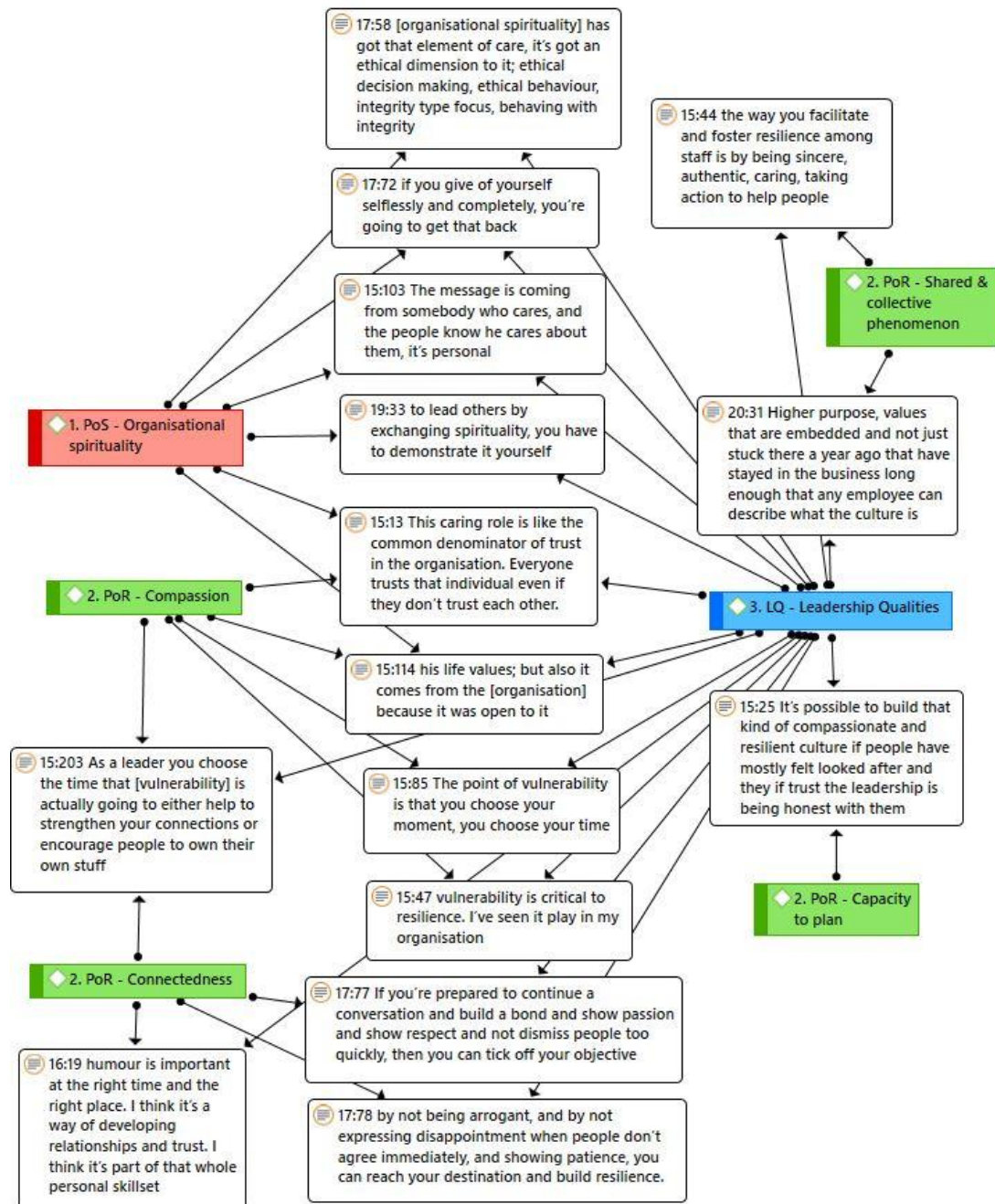
Figure 4.48 **Leadership Qualities and relationship with OS and OR**

4.6.4.4 Leaders' Self-Nourishing Practices (LSNP)
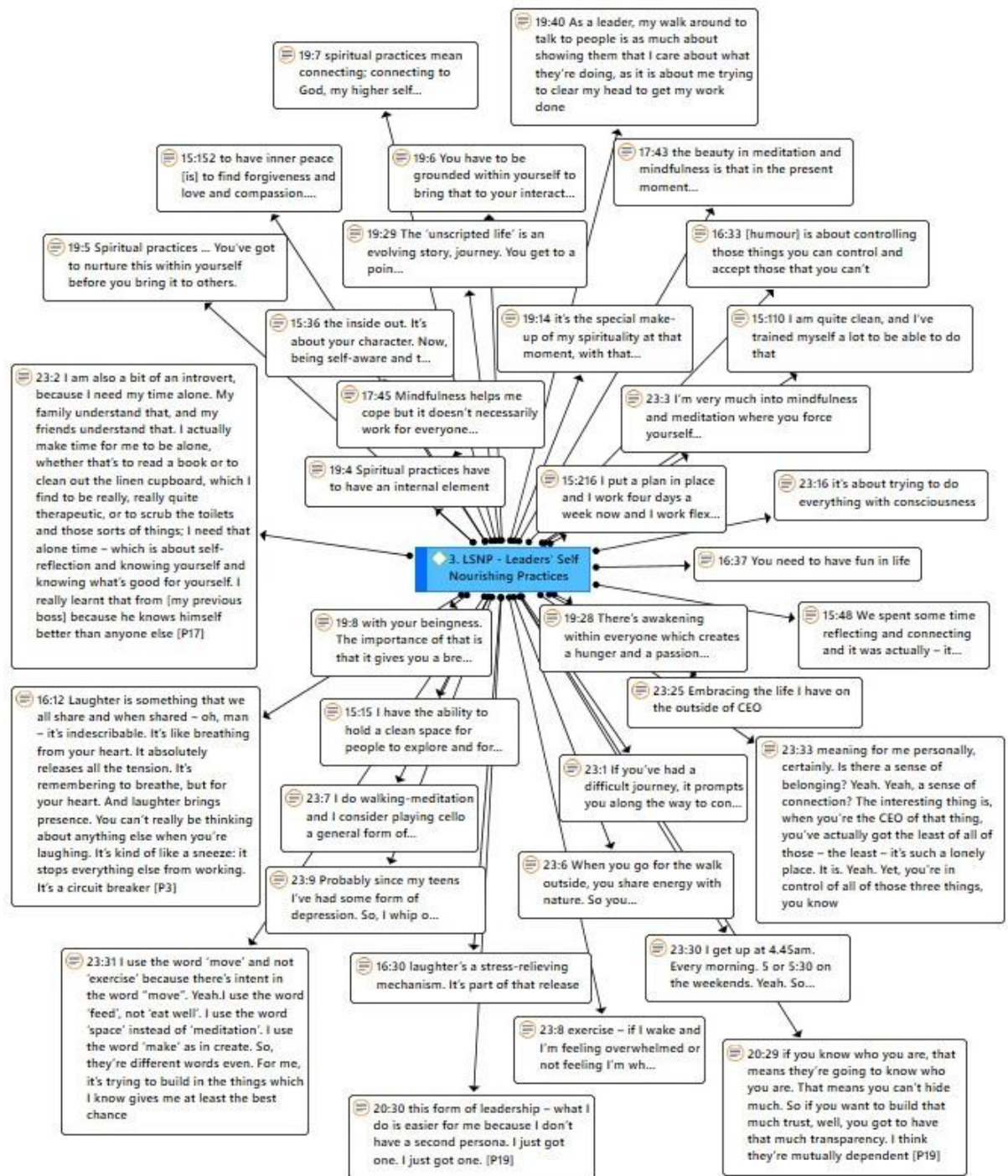
Figure 4.49 Leaders' Self-Nourishing Practices

Figure 4.49 shows the full range of quotations relating to Leaders' Self-Nourishing Practices (LSNP), whereas Figure 4.50 shows LSNP relationships with other leadership attributes and personal resilience. Whilst there is an absence of significant

code co-occurrences with OS and OR, what is clear, is how leaders' self-nourishing practices play an important role in the well-being and personal / intrinsic resilience of the leader.
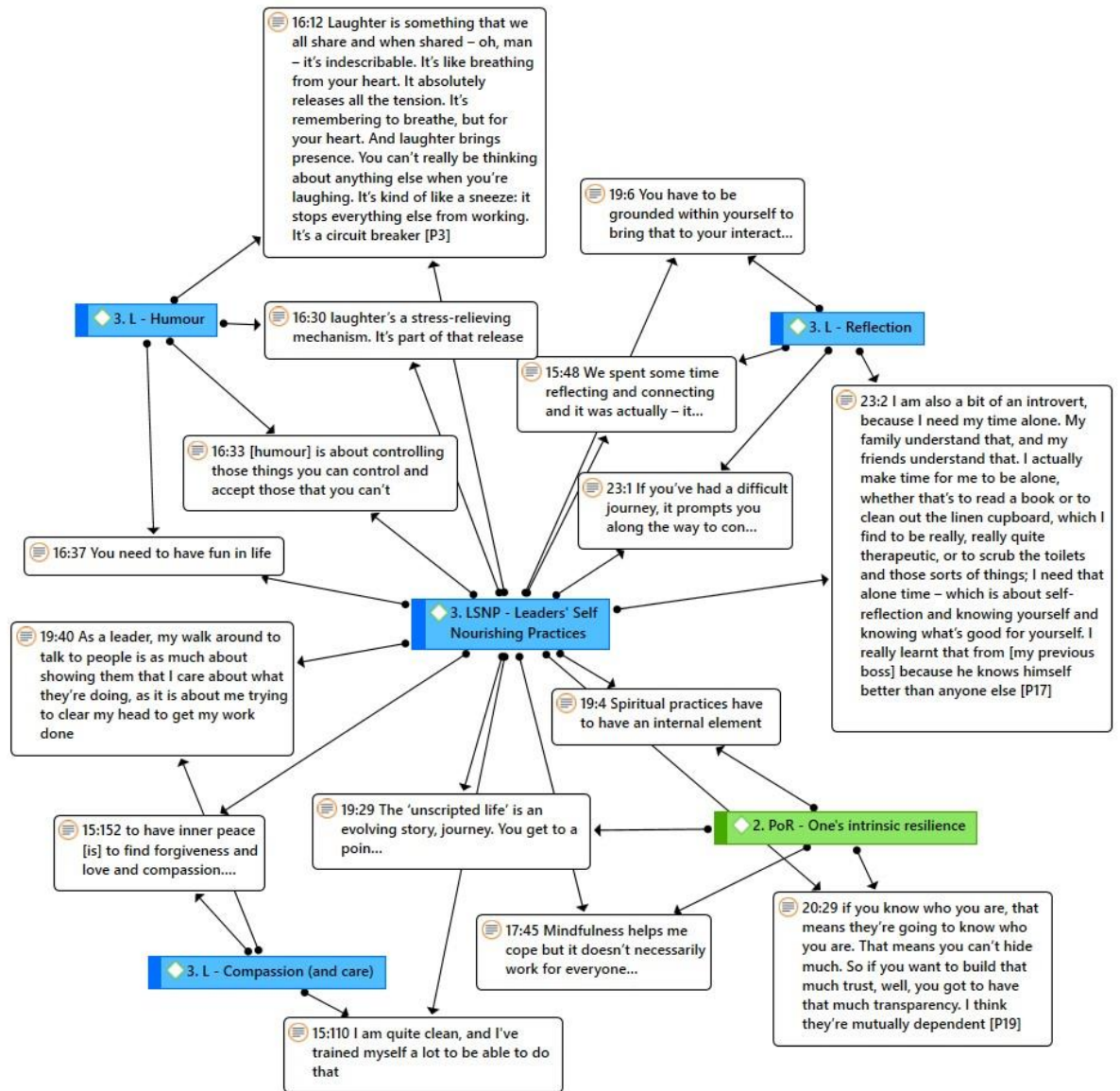
Figure 4.50 **Leaders' Self-Nourishing Practices and relationship with other Leadership attributes and personal resilience**

4.6.4.5 Nurture of the organisation's spirit

Note: Refer to section 4.6.4.10 for commentary on network maps, Figures 4.51 and 4.52.
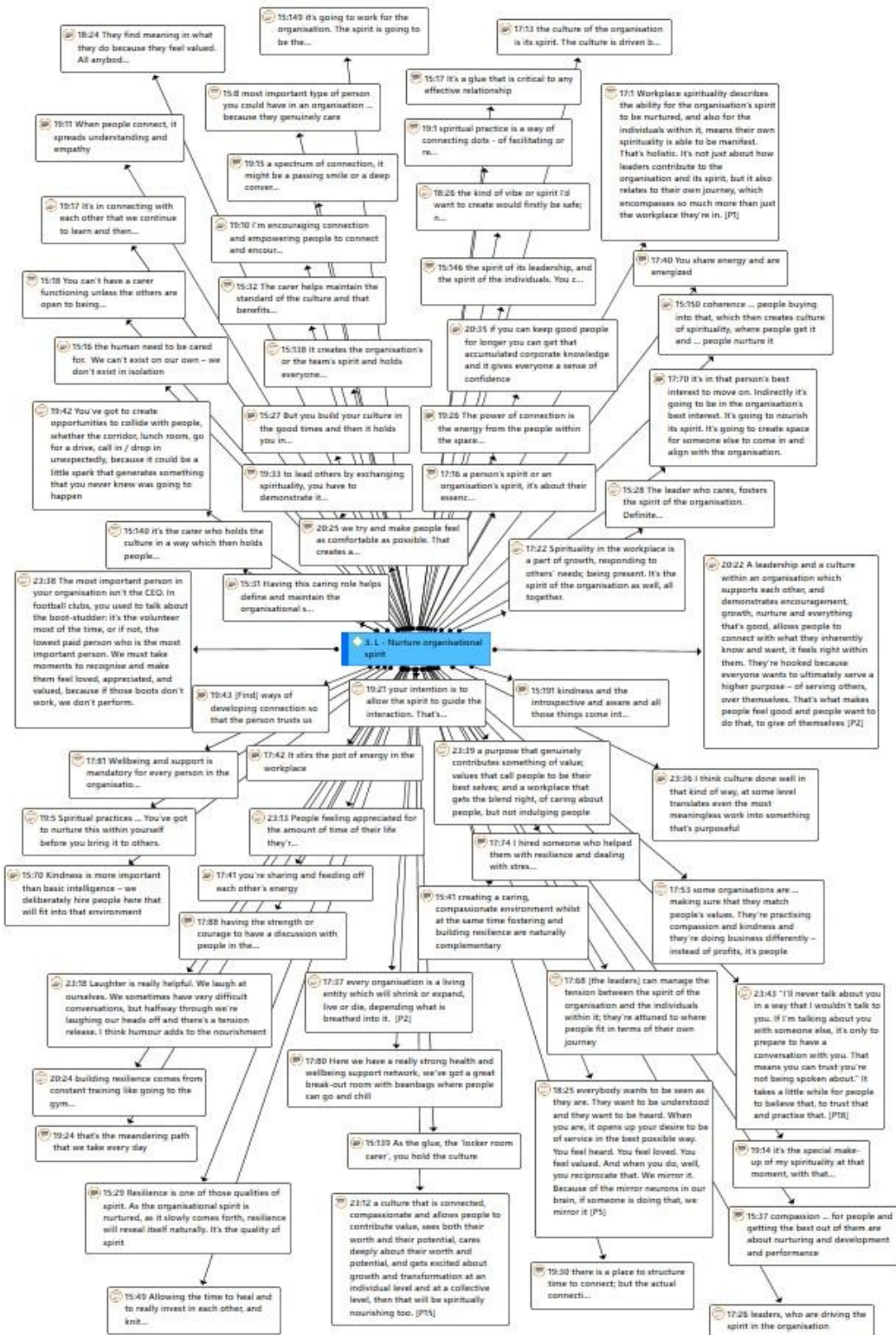
Figure 4.51 **Nurture the organisation's spirit**

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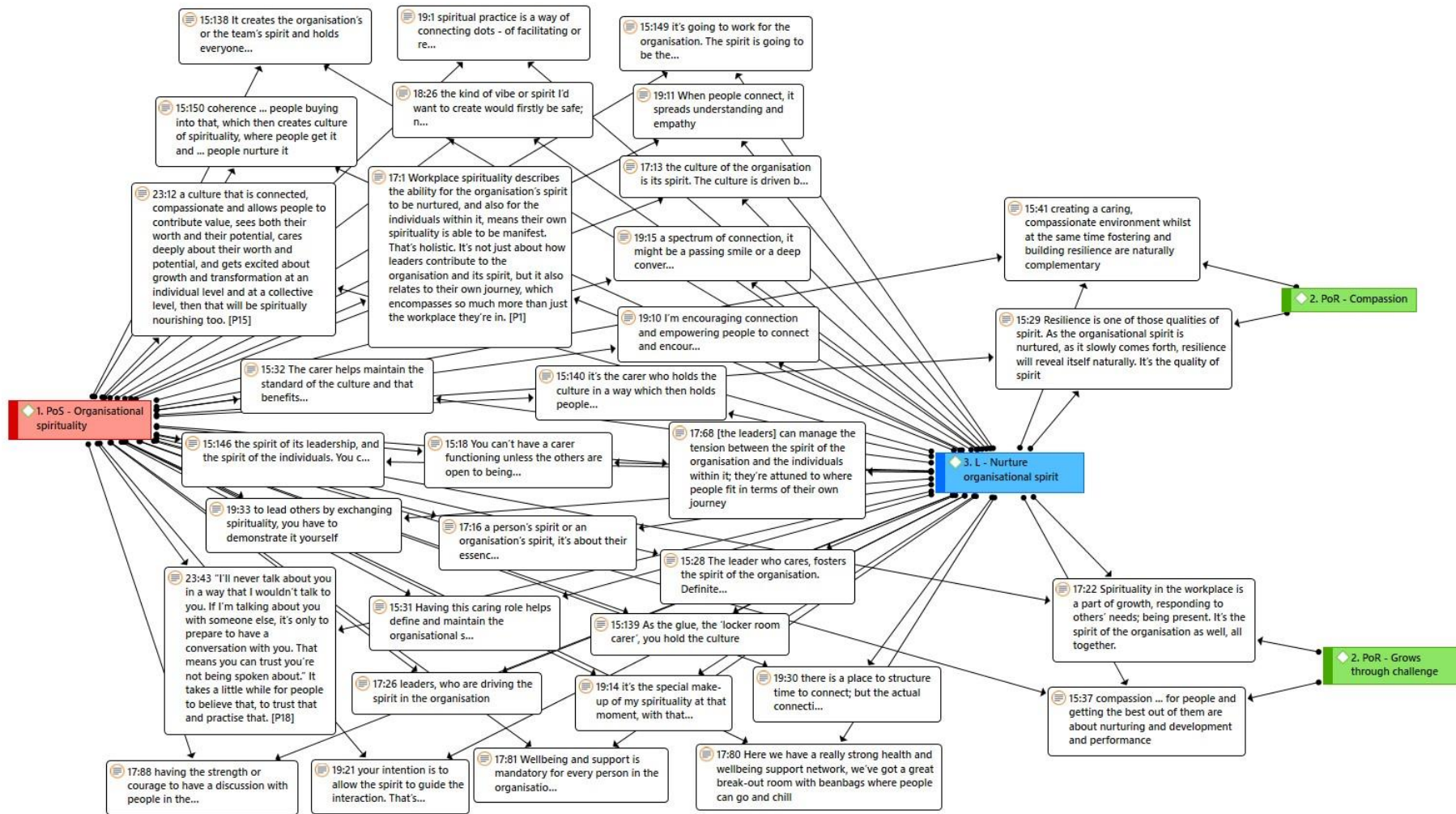
Figure 4.52 **Nurture the organisation's spirit and relationships with OS and OR**

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4.6.4.6 Leadership and Connectedness

Note: Refer to section 4.6.4.11 for commentary on the network maps, Figures 4.53 and 4.54
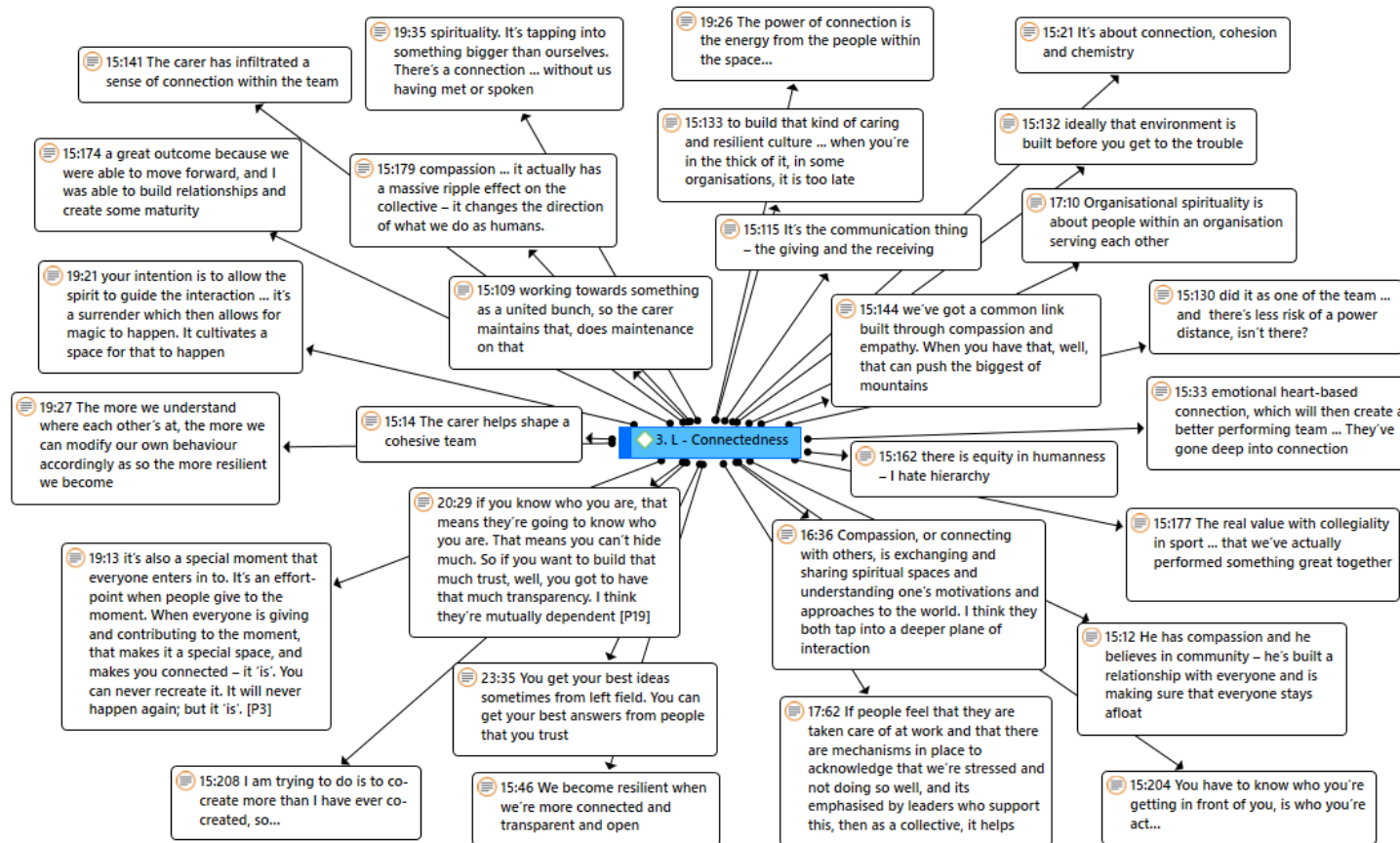
Figure 4.53 Leadership and Connectedness
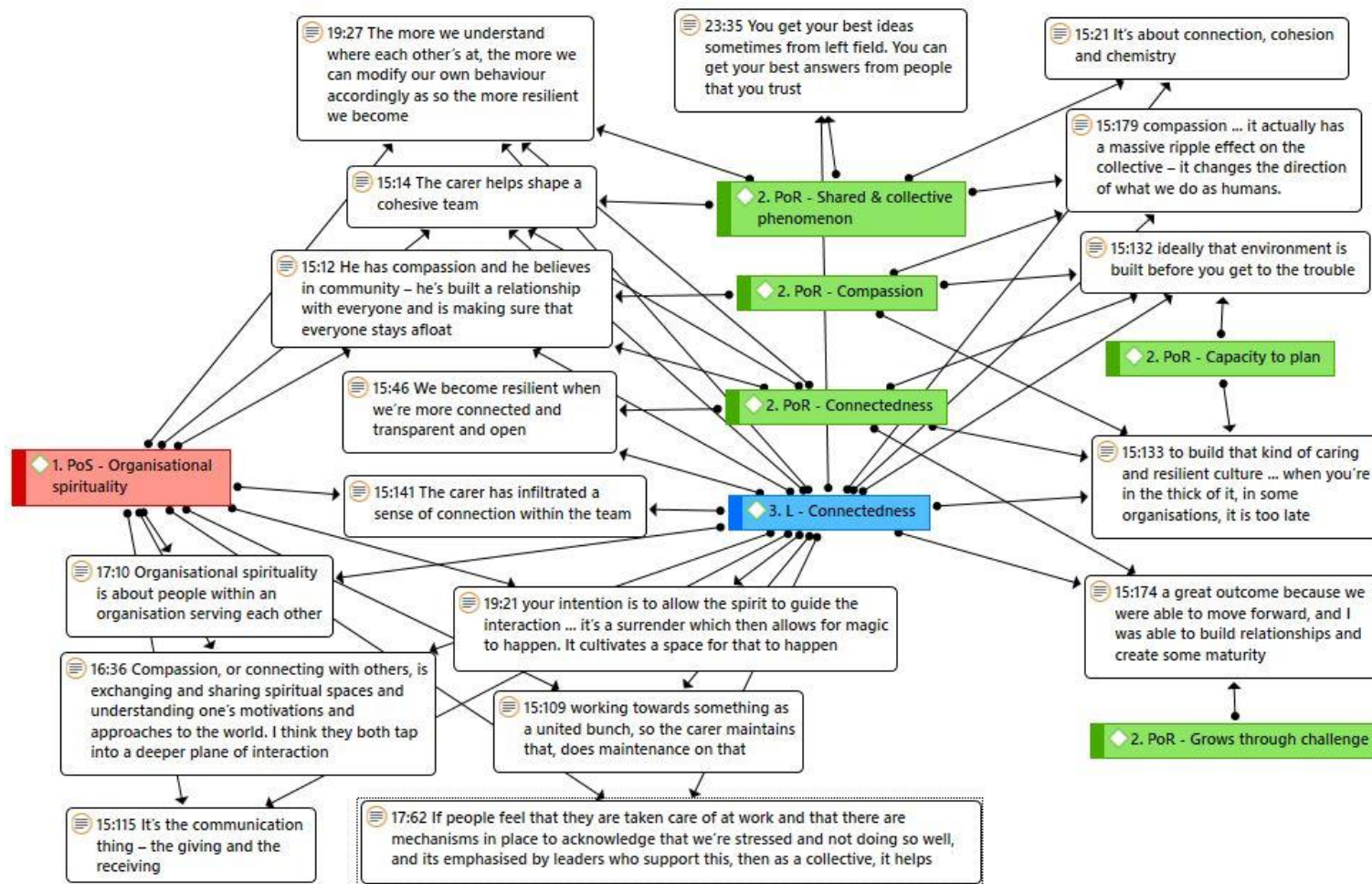
Figure 4.54 **Leadership Connectedness facilitating OS and OR**

4.6.4.7 Leadership and Compassion – the intersection of compassion in leadership with OS and OR

Note: Refer to section 4.6.4.12 for comment on Table 4.3 and the network map, Figure 4.55

Table 4.3 Quotations with coding for 'Leadership – Compassion (and care)'

Quotations with ATLAS.ti coding for 'Leadership – Compassion (and care)'
A leader has to care … images of togetherness, integrity and oneness … All these things pulling together and that includes suffering
Tragedy is a way of stripping all the extraneous crap and getting us back to this core of spirit and so people can encourage, people can be empathetic, and people can relate more authentically to each other
a genuine, caring person
He's genuinely caring from who he is within, in his heart
the most important type of person you could have in an organisation, because they're doing it from the heart because they genuinely care
genuinely helping the people who need to be helped. It's selfless
It's not being dictated by a hierarchy.
glue, organisational glue. I'm reflecting on my own experience because I think I'm glue. I'm typically organisation glue and for me, it's about not leaving anyone behind, and asking how do we all move forward together all the time?
He has compassion and he believes in community – he's built a relationship with everyone and is making sure that everyone stays afloat
This caring role is like the common denominator of trust in the organisation. Everyone trusts that individual even if they don't trust each other. They trust that one
The carer helps shape a cohesive team
the human need to be cared for. You know, we can't exist on our own – it takes a village to raise a child sort of concept – we don't exist in isolation

Quotations with ATLAS.ti coding for 'Leadership – Compassion (and care)'
It's a glue that is critical to any effective relationship
You can't have a carer functioning unless the others are open to being cared for and accepting that care's a good thing, yeah
Care in leadership is the opposite to weak
Care is an example of strength
It's about connection, cohesion and chemistry
Care is fundamental to that, trust is fundamental, and vulnerability is fundamental with trust. It sort of all cascades down. Chemistry is how the team bonds.
the person who steps up to take the role that transcends their individual self
a transcendence beyond self to a selflessness, standing for something that's greater than one's self. I think both of those examples describe a 'way of being' in the world that makes care exceptional, and people recognise that. It's attractive because it's elusive and, you know, probably not all that common
It's possible to build that kind of compassionate and resilient culture if people have mostly felt looked after and they if trust the leadership is being honest with them
the best thing is to build that care beforehand and to tell people, in any business, "There'll be ups and downs. If and when we hit a down, let's look after each other, and when that starts to happen, read the signs as early as possible and start to do things that mean we look after each other." Then people can hold together.
The leader who cares, fosters the spirit of the organisation. Definitely
Having this caring role helps define and maintain the organisational spirit.
The carer helps maintain the standard of the culture and that benefits the spirit of the organisation

Quotations with ATLAS.ti coding for 'Leadership – Compassion (and care)'
Compassionate leadership is about a caring and a loving of a person or people. It's outside from the usual business goals and focus; not losing that usual organisational message
Compassionate leadership comes down to a genuineness
compassion, possibly for God, for people and getting the best out of them are about nurturing and development and performance
we can find compassion and we find love. If we find love, we're operating directly from source
the way you facilitate and foster resilience among staff is by being sincere, authentic, caring, taking action to help people. It's how you build the resilience, without making them over-reliant
We become resilient when we're more connected and transparent and open
vulnerability is critical to resilience. I've seen it play in my organisation
It's like a hygiene factor.
Every single time that there have been challenges in the workplaces to be overcome, without care and compassion, I don't think those challenges would have been met
Care is contextualised to the organisation
Compare that other [collaborative redundancy] approach, which is really compassionate, really collegiate and actually has, on so many levels, built resilience at the same time. We've got all of the people on board that we had on board before; one hundred percent of the in-house knowledge, capability and experience. We've got a very clear message that we care about each other. We've given people the respect and trust to actually sort it out, and even though there will parts of the experience that leave uncertainty about the future, we are all in it together.
So, in the face of a highly transactional environment, you need to pull yourself back to reflect and ask yourself, "How can we do this well? How can we do it in a way that cares about the people as well as the outcomes?" It's counter intuitive because their world is so hard-driving.
those two concepts of care and resilience are interwoven

Quotations with ATLAS.ti coding for 'Leadership – Compassion (and care)'
a team that have care, compassion and collegiality deeply woven into it. They're smashing results out of the park on any measure
a person can genuinely be kind
kindness is a conscious choice which doesn't necessarily change the action, only how you do it
there's kind of a kindness in looking at the brutal facts of things because it's a kindness to everyone that you're going to try and deal with reality, but the process of doing it might not feel kind in the moment. You might need to say, 'look, we might like this, but it's losing money' and make a hard decision; but the execution can be done with kindness
Kindness ties in closely with empathy
Kindness is like the golden rule
be an instrument of grace to that person... You would listen
Kindness is a form of care and care is a form of love. It's agape love
Kindness is more important than basic intelligence. So I want people – we deliberately hire people here that will fit into that environment
Kindness is part of it; but there has got to be passion. There has got to be drive. There has got to be initiative. There has got to be enjoyment, excitement
We've thus far let two people go this year and we did everything we could to do it in the kindest, most humane way possible, to the point where they still come back and still get references from me even though they just didn't fit here
An acronym of Love which I broke down to: Letting Our Vulnerability Evolve
I truly, genuinely accept people for who they are, and I love literally love them, and there's not very much that would ever get in my way of that
I do have boundaries. How do I do it? I think it's about absolute tolerance and acceptance of other people's truth and the knowing that my truth, or one's truth, is no better than their truth
teamwork and about being compassionate – and that's love actually

Quotations with ATLAS.ti coding for 'Leadership – Compassion (and care)'
at one level it's a decision to care
his leadership qualities seem to be compassion, obviously, energy and openness and humour
clear and decisive leadership still with compassion
mostly, the compassionate and caring leadership is going to help build organisational reliance
The message is coming from somebody who cares, and the people know he cares about them, it's personal
it's coming from a kindred spirit. He's somebody they can easily relate to
It's created organically
It's a really personality-driven role
working towards something as a united bunch, so the carer maintains that, does maintenance on that
I am quite clean, and I've trained myself a lot to be able to do that
we need each other to get the best out of ourselves. His carer-role acknowledges that
that's his natural approach
glue come from his personality
the most important thing to this organisation is not what we do, it's how we treat people
You've got to have really good emotional intelligence to be caring
they have human needs which are no less important to be cared for or understood and supported
What struck me is that nurturing role
the carer part still feels like a feminine, motherly type function
The nomenclature takes time to break down to see masculine and feminine roles

Quotations with ATLAS.ti coding for 'Leadership – Compassion (and care)'
the potency of that role, is under-recognised
it lends an authenticity that otherwise we're trying to simulate
a nurturing role
it comes from within him and is therefore seen as being absolutely normal
not as common as we might like to think it would be
did it as one of the team; he didn't do it as a professional staff support and that sort gave him entrée – because there's less risk of a power distance, isn't there?
ideally that environment is built before you get to the trouble
to build that kind of caring and resilient culture or environment when you're in the thick of it, in some organisations, it is too late
It creates the organisation's or the team's spirit and holds everyone to it
it's the carer who holds the culture in a way which then holds people to it
The carer has infiltrated a sense of connection within the team
that permission has come from the top down and they've been able to create – really what it is, I don't know, a quantum field if you like of this little bubble of all these people who have now got a link, a common link
we've got a common link built through compassion and empathy. When you have that, well, that can push the biggest of mountains
the spirit of its leadership, and the spirit of the individuals. You can't fake that
it's going to work for the organisation. The spirit is going to be there
compassion. That's not soft
to have inner peace [is] to find forgiveness and love and compassion. … So it's love. It has to be love

Quotations with ATLAS.ti coding for 'Leadership – Compassion (and care)'
be not afraid to say you don't know the answers, but you've got to be strong enough to say that you do
make the call regardless of what the rules are saying because you believe it's the right decision. That's my job. I need to make decisions
I will support you 100% unless I find out you're taking the piss out of me, or the organisation
can an organisation authentically introduce it – even if not organically – and it's recognised as important. I guess the test would be resilience. You could be confident of the resilience of the organisation if it could authentically take root
we made the statement that saving jobs was a key priority through the organisation
creating new revenue and cutting costs, that would secure jobs basically
we were being caring and kind and supportive of people by actually announcing that people would only lose a job as a very last resort
We explored every single possibility
Employees were the ones that we were trying to keep
I was looking out for the best interest of the organisation
it actually has a massive ripple effect on the collective – it changes the direction of what we do as humans. So it's quite powerful
we all take a four-day week, we'll solve the problem, and no-one loses their job
There's honesty and there's room for truth. What you want to avoid is being brutal. I believe I'm honest all the time, but I may not be brutally truthful. There's been plenty of examples that I've used, where I know what I would have liked to have said to the player if I didn't care about breaking their heart, but I did it differently, but still delivered an honest message.
Kindness does not mean being just soft and gentle and happy all the time, right? I mean you don't do anybody any favours if they're not performing and you don't let them know they're not performing.
it is compassionate to bear with someone, and stick with someone, to help coach them through something – that's the point I really try and make. There would be other people who would say, "we don't want you, good-bye".

Quotations with ATLAS.ti coding for 'Leadership – Compassion (and care)'
be consistent in who you are, but let your team know why. Contextualise it.
Someone who acknowledges the whole person, taking into account their individual style and adjust for that person
constructive feedback; someone who chooses their timing for how you deliver messages; it's pretty hard because it requires you to be selfless and available
Love is really providing compassion. Love is allowing whatever needs to happen to happen without it really serving you
one of the guys said, "We don't have time to light campfires and sing Kumbayas." I said, "We're not talking about that," and we talked about it transactional terms: "If you run a performance management process as quickly and as efficiently as you can and you get rid of her, and she comes back with allegations of bullying, some of which could potentially be substantiated, is that a slower or faster process? What does it do for your reputation?" They could see it wouldn't be particularly good. They could go almost the same speed but add the loop of, "we care about your well-being, we've observed this as an issue and think it's potentially a problem. How do we balance that alongside of this need?" To ask the question puts it on the table. At the very least, if things don't go well and she complains, and if her well-being is smashed, then at least it is on the record that you attempted to do something about that, which equals a better outcome. Best case scenario is that you have a conversation as she says, "You know what? This just isn't working for me." And you go, fantastic, "Let's help relocate you somewhere that's a better fit for you."
went through the difficult time with care and compassion and had none of the job losses that were seen in many organisations
Humour builds understanding and empathy; but it's something so much more
Connecting with others requires the intention of planning, or setting it out, like we're going to talk about this and share this organic space, so, even if it's hard, humour and compassion back up each other. So, they can go hand in hand
it wasn't' about him, it was about caring for others and their well-being
Compassion, or connecting with others, is exchanging and sharing spiritual spaces and understanding one's motivations and approaches to the world. I think they both tap into a deeper plane of interaction

Quotations with ATLAS.ti coding for 'Leadership – Compassion (and care)'
people are our biggest asset then we need to tap into how we create a space in terms of well-being
When the caring role functions, when it happens, everyone can feel it, and everyone comments on it and everyone knows it
there needs to be an understanding of who you are, so you can see that in the other person. Once you can see the other person, then you can match them to what their essence requires
by the work the carer does to build that organism and that teamwork, that becomes resilient
If people feel that they are taken care of at work and that there are mechanisms in place to acknowledge that we're stressed and not doing so well, and its emphasised by leaders who support this, then as a collective, it helps
compassion, kindness and meaning, for people to have a sense of meaning as to why they do what they do
I'm encouraging connection and empowering people to connect and encouraging people to be connectors themselves
detached from having it be a certain way and that's the most powerful form of interaction. It's surrender
compassion is a vehicle to express spirituality
to lead others by exchanging spirituality, you have to demonstrate it yourself
Compassion I think is a behaviour or mindset when you're interfacing with people, recognising that we've all been on different journeys to this point holistically and even in the last hour. It's that want to understand another, because if you don't understand, then you're making assumptions.
As a leader, my walk around to talk to people is as much about showing them that I care about what they're doing, as it is about me trying to clear my head to get my work done
you can't be an abrasive black or white leader and have compassion
leadership and resilience in teams. If we are connected, genuinely connected, with compassion and a common sense of purpose and we choose to be in the game that we're playing together, deeply choose it, so that we're a hundred percent engaged and we're all in, then it becomes really difficult for us to wrong each other

Quotations with ATLAS.ti coding for 'Leadership – Compassion (and care)'
How we deal with ambiguity as a team makes us stronger, so let's really work on that space. Let's not work on a white or the black. Let's work on difference of opinion and how we deal with that and solve it and come to a resolution and an agreement
A leadership and a culture within an organisation which supports each other, and demonstrates encouragement, growth, nurture and everything that's good, allows people to connect with what they inherently know and want, it feels right within them. They're hooked because everyone wants to ultimately serve a higher purpose – of serving others, over themselves. That's what makes people feel good and people want to do that, to give of themselves
the reason why I am a carer is because of my personally-held spirituality
a purpose that genuinely contributes something of value; values that call people to be their best selves; and a workplace that gets the blend right, of caring about people, but not indulging people
there is a commercial exchange going on, and it's getting that balance right. We're not pretending that it's a family, we're not pretending that you can do what you like here.
how do you get the best out of people such that the result is greater than the sum of the parts? In football sense, you've got twenty-two players, so has the opposition. Somehow, you've got to make that twenty-two, perform better than the other twenty-two. If everything's equal, then the team that does that better will win. Tactics and all that, forget about all of that sort of stuff. In the end, it's about making twenty-two look like twenty-five, whether you're attacking or defending. Connection, care, vulnerability – all those things are the precursors to performance. Unless you've got staff / teams that take time; are emotionally invested; give discretional effort; want to make others better… you're not going to get the bonus, you're just going to get the sum of the parts, at best actually. You might even get less if people are disconnected or they don't give a shit.   [P16]
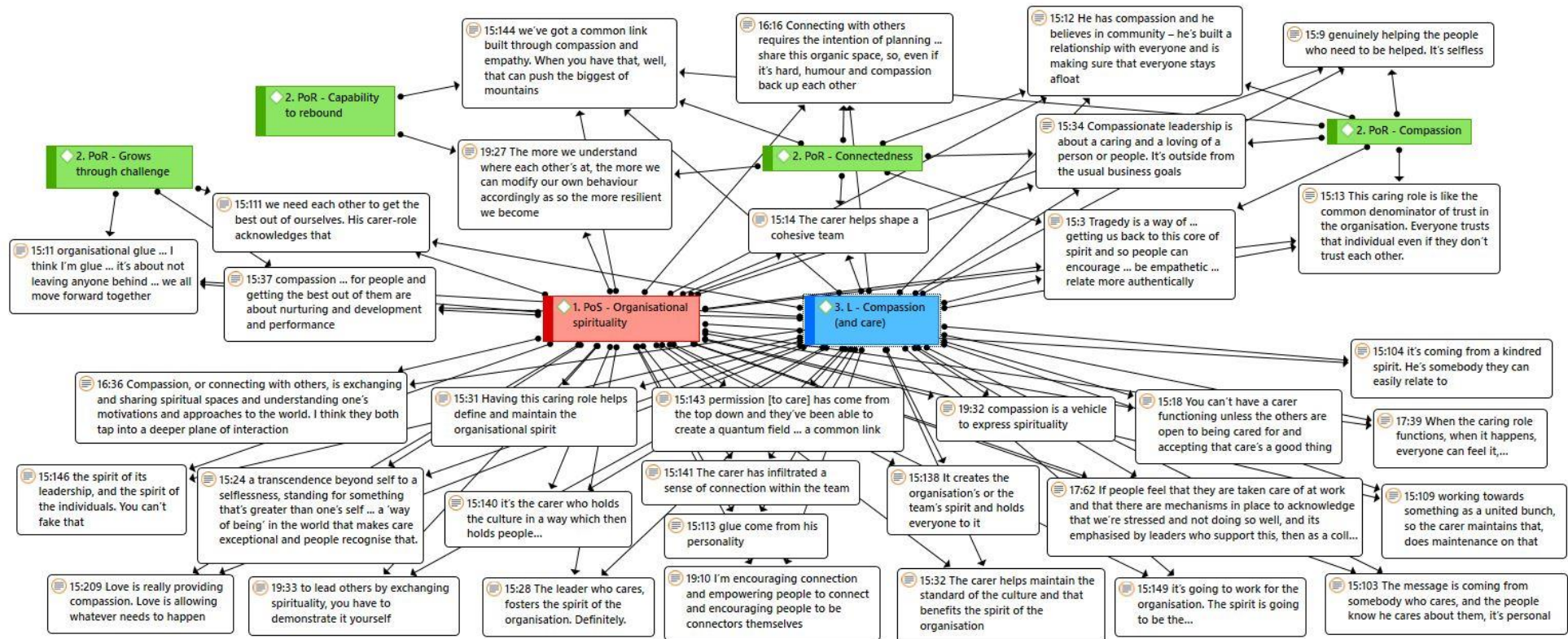
Figure 4.55 Leadership Compassion facilitating OS and OR (all quotations have code co-occurrences with OS and Leadership Compassion)

4.6.4.8 Organisational capability to rebound and relationships with leadership

Network maps are presented to convey the content and linkages with compassion, connectedness, and leadership. Refer to section 4.6.4.13 for commentary on Figures 4.56 and 4.57.
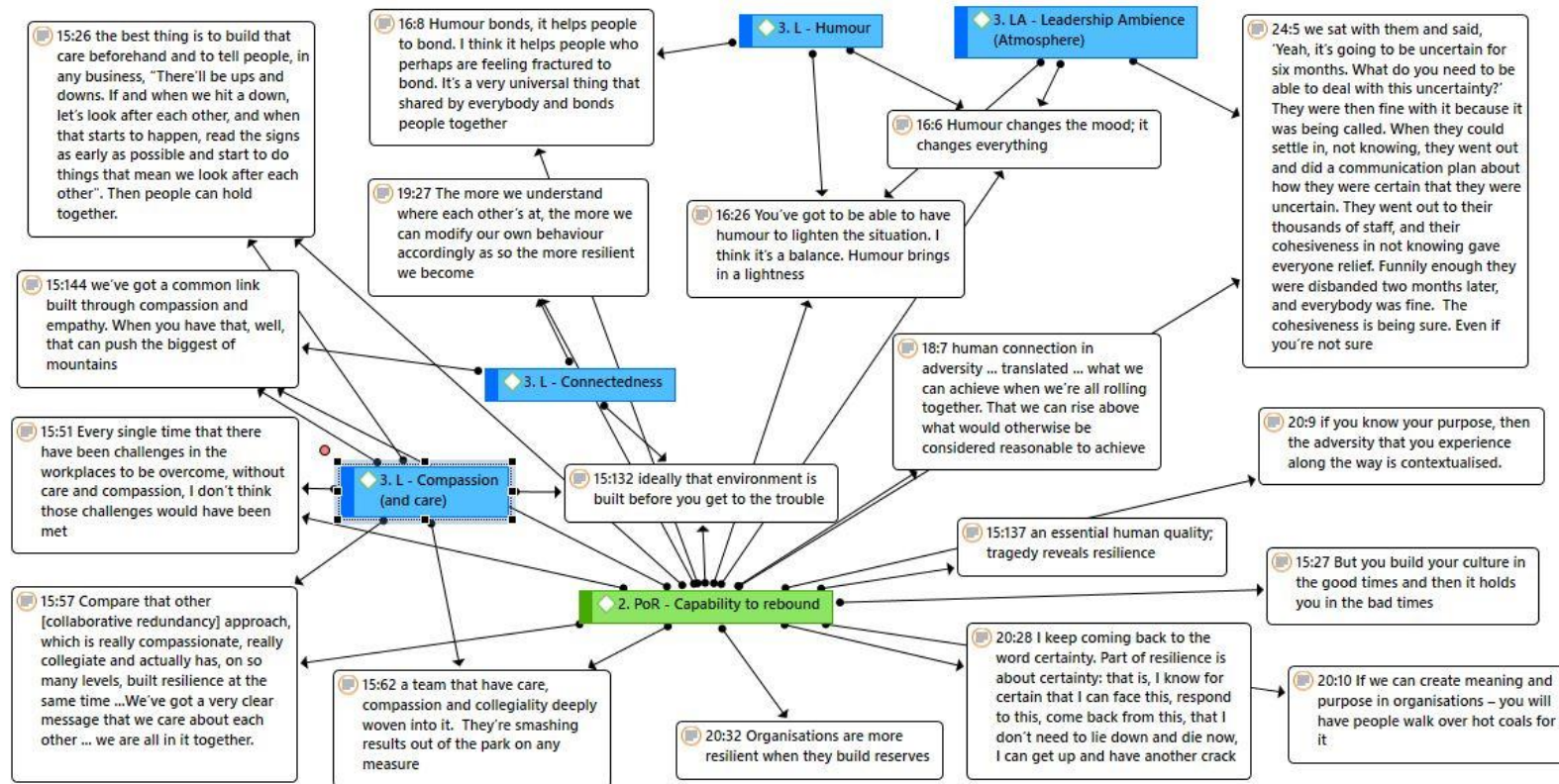
Figure 4.56: **Organisational capability to rebound and its relationships with leadership**

4.6.4.9 Organisational spirituality as an energy and its relationships with leadership

Note: Refer to section 4.6.4.14 for commentary on the network map, Figure 4.57
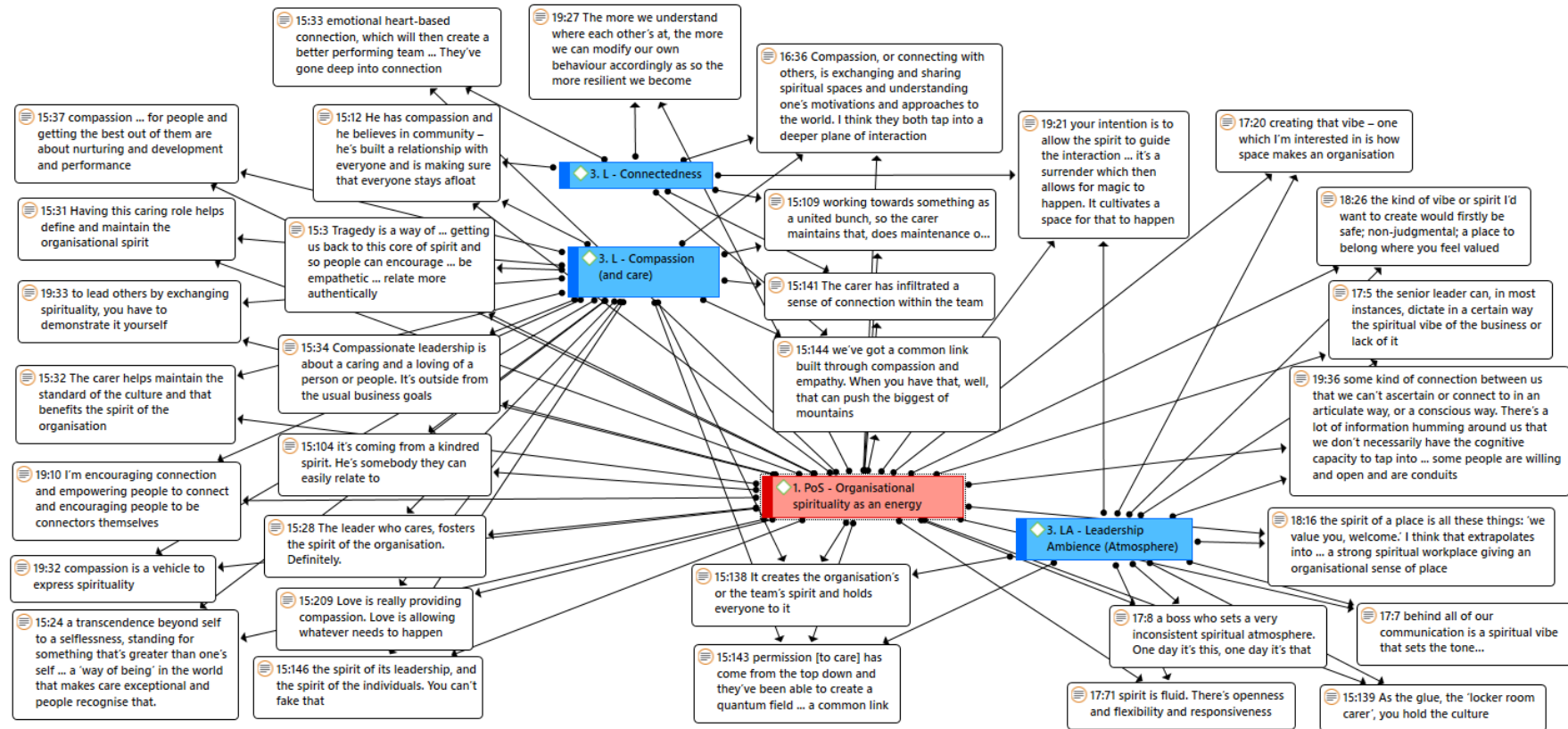
Figure 4.57 **Organisational spirituality as an energy and its relationships with leadership**

4.6.4.10 Researcher comment for section 4.6.4.5 Nurture of the organisation's spirit

Figure 4.51 shows the full range of quotations relating to nurturing the organisation's spirit. Figure 4.52 is a subset showing the multiple code co-occurrences with organisational spirituality. The data from several quotations where the code co-occurrence is for both OS and OR highlights the overlapping role played by OS in building organisational resilience.

> *...creating a caring, compassionate environment whilst at the same time fostering and building resilience are naturally complementary. [P6]*

> *Resilience is one of those qualities of spirit. As the organisational spirit is nurtured, as it slowly comes forth, resilience will reveal itself naturally. It's the quality of spirit. [P1]*

4.6.4.11 Researcher comment for section 4.6.4.6 Leadership and Connectedness

Figure 4.53 shows the full range of quotations where a reference to connectedness relates to the role of the leader. The code co-occurrence with OS and OR are then shown in Figure 4.54. This network map shows a web of interrelated concepts with some quotations having considerable coding density.

This richness is illustrated in the following quotation which unites the constructs of Organisational Resilience, Organisational Spirituality and Connectedness.

> *He has compassion and he believes in community – he's built a relationship with everyone and is making sure that everyone stays afloat. [P3]*

4.6.4.12 Researcher comment for section 4.6.4.7 Leadership and Compassion – the intersection of compassion in leadership with OS and OR

The ATLAS.ti code for 'Leadership Compassion (and care)' was the most frequently used code with 134 quotations flagged with this code. Given the high number, a network map has not been produced but the coded quotations are captured in Table 4.3. Figure 4.55 however shows a refined grouping where 'Leadership Compassion

(and care)' has a code co-occurrence with Organisational Resilience (OR) and Organisational Spirituality (OS).

The web of interrelationships in this network map further reinforces the researcher's conclusion that compassion is common to the interpretation of the nature of the relationship between organisational spirituality and organisational resilience.

4.6.4.13 Researcher comment for section 4.6.4.8 Organisational capability to rebound and relationships with leadership

The capability of an organisation to rebound in a crisis is a key indicator of a resilient organisation. Given the significance of this capability the researcher interrogated the data to see what themes kept reoccurring when reference was made to 'rebounding' and similar concepts.

What the data revealed (Figure 4.56) is the primary role of the leader, and specifically the dimensions of Leadership Connectedness, Leadership Compassion and Leadership Ambience. The role of humour is also seen in many cases, although this can be viewed as a subset of Leadership Ambience.

4.6.4.14 Researcher comment for section 4.6.4.9 Organisational Spirituality as an energy and its relationships with leadership

The final area where some important relationships emerged in the DC3 data, is in organisational spirituality as an energy and the interrelationships with leadership (see Figure 4.57). Like the previous network map, the data point to the importance of the leader's role. One example of the unleashing of 'spiritual energy' by the leader is illustrated in this quotation.

> *...we've got a common link built through compassion and empathy.*
> *When you have that, well, that can push the biggest of mountains.*
> *[P5]*

There are many links between compassion, connection and leadership qualities and, like many of the other data presentations, they convey an energy that, although portrayed in different ways, is well recognised and supported.

The purpose of this chapter was to present authentic data from three data collection activities iterating from the first set. The findings related to the research topic *Examining relationships between organisational spirituality and organisational resilience: Perceptions of leadership and staff within Australian organisations.* Several supporting research questions were generated as the data evolved, all connecting to the two constructs Organisational Spirituality and Organisational Resilience. Supported by the data, and being aware that this is an exploratory study, it has been possible to construct a tentative model that reflects those constructs that are special to the relationships within the organisation that enable it to use the transformative energy coming from organisational spirituality to help both organisational resilience and leadership qualities and practices.

Chapter 5 which follows, discusses the findings presented here in relation to a tentative model produced from the data and the literature.

CHAPTER 5 – DISCUSSION

5.1 Introduction

This discussion chapter addresses the research topic, *Examining relationships between organisational spirituality and organisational resilience: Perceptions of leadership and staff within Australian organisations*, in a data-directed manner, supported by progressive thematic illustrations, participant data and reference to theories and questions raised in the literature review.

This current chapter is supported by the four preceding chapters, each making an important and differing contribution. Chapter 1 described the research context and presented as the background to this doctoral research study, was an Informing Study. The Informing Study's unanticipated findings emerged a tentative connection between organisational spirituality (OS) and organisational resilience (OR) having association with themes of care and concern, trust, communication, and a sense of community and interconnection, and were instrumental in informing the current research topic.

Data from three iterative data collections (see Chapter 4) produced extensive participant quotations, and once coded they emerged three key and novel findings (see Table 5.1), two of which had not been anticipated going into the study, and these will each add to the current body of organisational literature.

Table 5.1 Key findings and contributions of this study to the organisational literature

1. The evidence collected in all three data collections, indicates there is a relationship between organisational spirituality and organisational resilience.

2. The evidence collected in all three data collection activities, indicates there are characteristics, common to the interpretation of the nature of the relationship between organisational spirituality and organisational resilience, and these include compassion and connectedness. These central constructs form the core of a tentative and more folkloric definition of organisational spirituality and of organisational resilience than portrayed in Chapter 1.

3. The evidence collected in all three data collection activities indicates there is a deciding factor on an organisation's capacity to be resilient and to construct an environment of compassion and connectedness, which is associated with the leader: a leader's spiritual drivers, personal qualities, self-nourishing practices, and their construction of personal and organisational ambience. This is further refined in the 'Insights and Synthesis' section of this chapter, so that Leadership Qualities (LQ), Spiritual Drivers in Leadership (SDL), and Leaders' Self-Nourishing Practices (LSNP), transitioned into the three central constructs of Compassion, Leadership Ambience and Connectedness, that act as a conduit as they nurture the organisational spirit. The result, evidenced in the data is a transformative energy impacting upon the organisation's resilience, its capacity to rebound, adapt, and grow through challenge.

A critical review of scholarly literature in the research domain was undertaken in Chapter 2, beginning with the context of the bounded study which located the capitalist and materialist nature of Australia's organisational environment within a broader global framework. Explicated were the effects on organisational members from within an historically command and control management style that ignored notions of employee humanness (including for example, care, compassion, well-being). Chapter 2 revealed that little literature exists directly addressing relationships between organisational spirituality and organisational resilience, and for that reason a grounded theory study was selected for this novel research (see Chapter 3).

Chapter 3 presented the study's methodology which involved the collection of rich data and varied perceptions in a series of three iterative and in-depth data collection activities. This chapter also described that, in accordance with grounded theory, the data's pre-eminence leads the researcher. It therefore detailed the nature of the research deviating from its original intent of gathering perceptions of 'leaders and staff' to those of leaders alone, namely senior leaders who had capacity for decision making and effecting change. It described the opportunity for this type of grounded theory study to produce data-led, grounded insights into a potential merging of the study's two core

constructs, OS and OR, or of an emergence of a new construct, or of some synthesis that might produce an encapsulating construct.

A fulsome and detailed examination of the data was presented in Chapter 4, with each data collection activity and its findings treated differently. Emerging from Data Collection 1 (DC1) were constructs of organisational spirituality and organisational resilience being related through the leader (see Figure 5.1); however, they were not expressed in the data as having interaction or relationship in and of themselves. To the researcher from the outside looking in, it seemed that a kind of relationship was being described, that it existed, but was not recognised internally by the participants themselves.
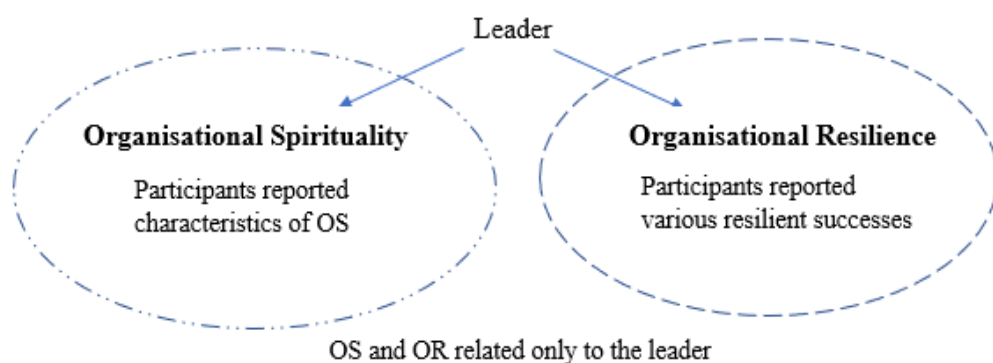
Figure 5.1 **OS and OR related to the leader**

In Chapter 4, analysis of the DC2 data pointed to the role of the leader as key influencer (or suppresser) of an organisation's spiritual environment and of its resilience. The data also emerged themes of compassion and connectedness having connection with each other and with the role of leader. The two constructs, when facilitated and nurtured by the leader (L), manifest and explain the relationship between OS and OR (see Figure 5.1).

The final section of Chapter 4 detailed the researcher's extensive and deep analysis of DC3 data. The presentation was a little different to that of DC1 and DC2, as the researcher sought to capture and convey abundant and powerful insights, not just on individual constructs surfaced by the data, but importantly, on the web of relationships surfacing between them. In this sense, the findings which emerged from the extensive analysis, served to richly inform the important loci of organisational spirituality (OS) and organisational resilience (OR).

Chapter 5 contains a data-directed discussion of these findings and presents them systematically, according to the three key findings above, displayed in Figure 5.1. Included for each finding are a selection of network maps, participant quotations and critical comments from the literature. The chapter ends by contributing insights and synthesis of the data showing how leadership qualities transitioned into three central constructs, Compassion, Leadership Ambience and Connectedness. These produced a transformative energy flowing into the organisation and contributing to its resilience and capacity to grow and meet challenge.

5.2 Relationships between Organisational Spirituality (OS) and Organisational Resilience (OR)

Finding 1:

The evidence collected in all three data collections indicates there is a relationship between organisational spirituality and organisational resilience.

This study is presented in response to Pawar's (2014) explicit call for empirical research. Building on existing research, this study conducted an investigatory exploration for potential links between organisational spirituality and organisational resilience.

Review of the literature (see Chapter 2) regarding a possible relationship between organisational spirituality and organisational resilience showed minimal relevant, rigorous research or theory building has occurred. Actioning this study's research issue was to explore organisational members' perceptions regarding relationships between organisational spirituality and organisational resilience. It was hoped, should a relationship exist, that a groundedness in the data would emerge a tentative but robust description of that relationship.

The contribution of the data collection activities was the rich quality data elicited from an array of organisational members who dredged up their tacit knowledge, their informal decisions, reflections and opinions as they provided comment on, first OS and secondly OR, and which revealed through analysis, a relationship between the two.

Figures 5.2 and 5.3 illustrate the many relationships between OS and OR that emerged in the data. On the one hand, at a minutiae level, Figure 5.2 for example, takes just two distinct code groups, each a part of the much larger category of codes groups – 'Perceptions of Spirituality (PoS): connecting with others' and 'Perceptions of Resilience (PoR): shared and collective phenomena'.
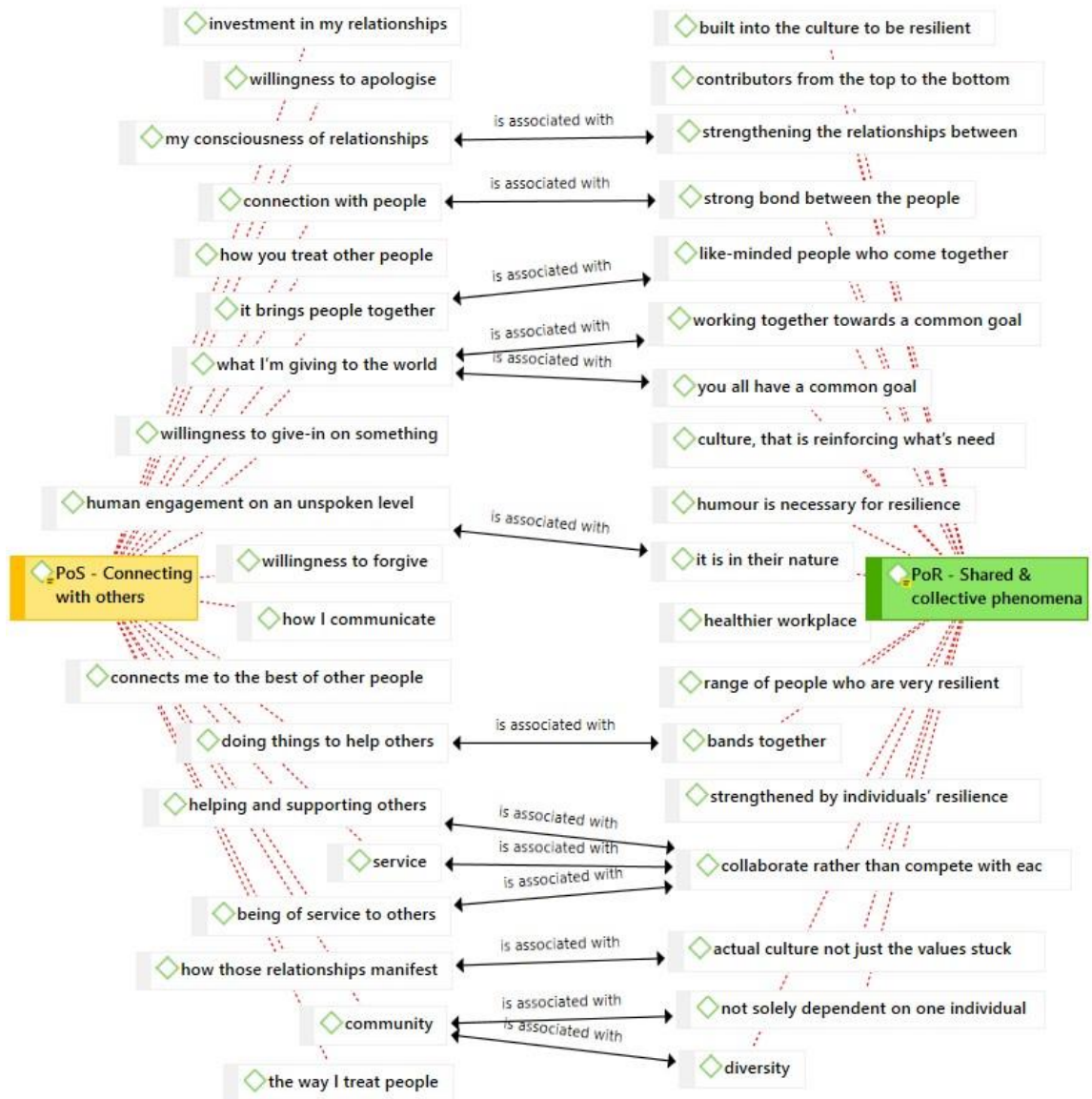
Figure 5.2 **Evidence of OS and OR associations**

When analysed in ATLAS.ti, very strong associations between the meaning of the quotations became evident. Both codes hold quotations around themes of connectedness: "connecting with people" (OS), "bringing people together" (OS), "strengthening the relationships" (OR), "bands together" (OR); "helping and

supporting others" (OS), "being of service" (OS) and "collaborate rather than compete with each other" (OR)

Resilience is a foundational part of this research topic, and particularly whether it relates to spirituality. The data do link organisational resilience, an ability to adapt to difficult and changing conditions, to organisational spirituality, and in this regard, the data of this study support Richardson (2002), who contends that resilience delivers opportunities for recovery in a natural, self-regulated manner supporting a system's endeavour to regain steadiness and balance

Table 5.2 Summary of Buikstra et al.'s (2010) resilience promoting concepts in relation to this current study

	Resilient-promoting concept	**Relevance to themes of current study**	**Concepts supported / challenged by the data of current study**
1	Social network and support	Care; compassion; connectedness	Overwhelmingly supported as a critical factor
2	Positive outlook	Well-being; spirituality	Supported
3	Learning	Self/others' awareness; personal resilience	Strongly supported
4	Early experience	Self-awareness; personal resilience	Strongly supported
5	Environment lifestyle	Spirituality	Supported
6	Infrastructure and support	Connectedness; care; compassion	Strongly supported
7	Sense of purpose	Well-being; spirituality; connectedness	Strongly supported
8	Diverse and innovative	Well-being (creativity)	Supported
9	Embracing differences	Care; connectedness	Supported
10	Beliefs	Spirituality; connectedness	Strongly supported
11	Leadership	Spirituality; connectedness; care; compassion	Overwhelmingly supported as a critical factor

Similarly the data lend support the idea that, 'higher levels of resilience are linked to both a person's adaptive behaviours and also to his/her physiologically and

psychologically balanced growth' (Lee et al., 2013), which in this study could relate to spiritual growth. This approach is likely to find support in Moore (1994, p. xix), who remarked that 'psychology is incomplete if it doesn't include spirituality… in a fully integrative way'. Within the extant organisational resilience literature, however, organisational spirituality remains only a potential (largely unrecognised and unharnessed), intangible organisational resilience factor.

Organisational resilience, although undergoing much theoretical development (Burnard et al., 2018); remains underdeveloped (Dewald & Bowen, 2009; Lengnick-Hall & Beck, 2005). Despite resilience garnering some popularity and research attention, particularly pertaining to an individual and psychological point of view, considerably less attention has been given to 'whether this construct is conceptually and operationally robust at a group level' (Morgan et al., 2017, p. 159).

Residing in the community literature, Buikstra et al.'s Australian study (2010) identified eleven resilience-promoting concepts that allow for individual, community, and environmental attributes to interact. Although business organisations are not strictly the environments described in the 'community' literature, they hold communities of interacting people and in Chapter 2 their findings were flagged as having possible relevance and resonance with this study's data.

Each resilience-promoting concept was detailed prior to going into this study (refer to Table 2.2) and its potential link to this current study identified. Post data collection and data analysis, the original table was re-visited and a third column added for the purpose of identifying which items were either supported or challenged or identified as not applicable (NA) by the findings (see Table 5.2).

In accord with Buikstra et al. (2010) *Social Network and Support* was overwhelmingly identified in the data of this doctoral research; however their eleventh ranked item, *Leadership,* was in terms of its density in the data, also overwhelmingly supported, and thus, along with *Social Network and Support*, could be considered 'critical' factors of resilience (p. 981). Following these two, came *Infrastructure and Support*, *Sense of Purpose*, *Learning* and *Early Experience.*

Of interest was the concept of *Positive Outlook*, described by Buikstra et al. as 'a crucial component of individual and community resilience' (p. 982) which also

pertains to characteristics of determination and perseverance, and the capacity to bounce-back from challenge. This item was present and supported in the current study's data, especially in the bounce-back element and in the positive vibe or presence of both a leader and organisation; however, the data were virtually absent around issues of determination and perseverance.
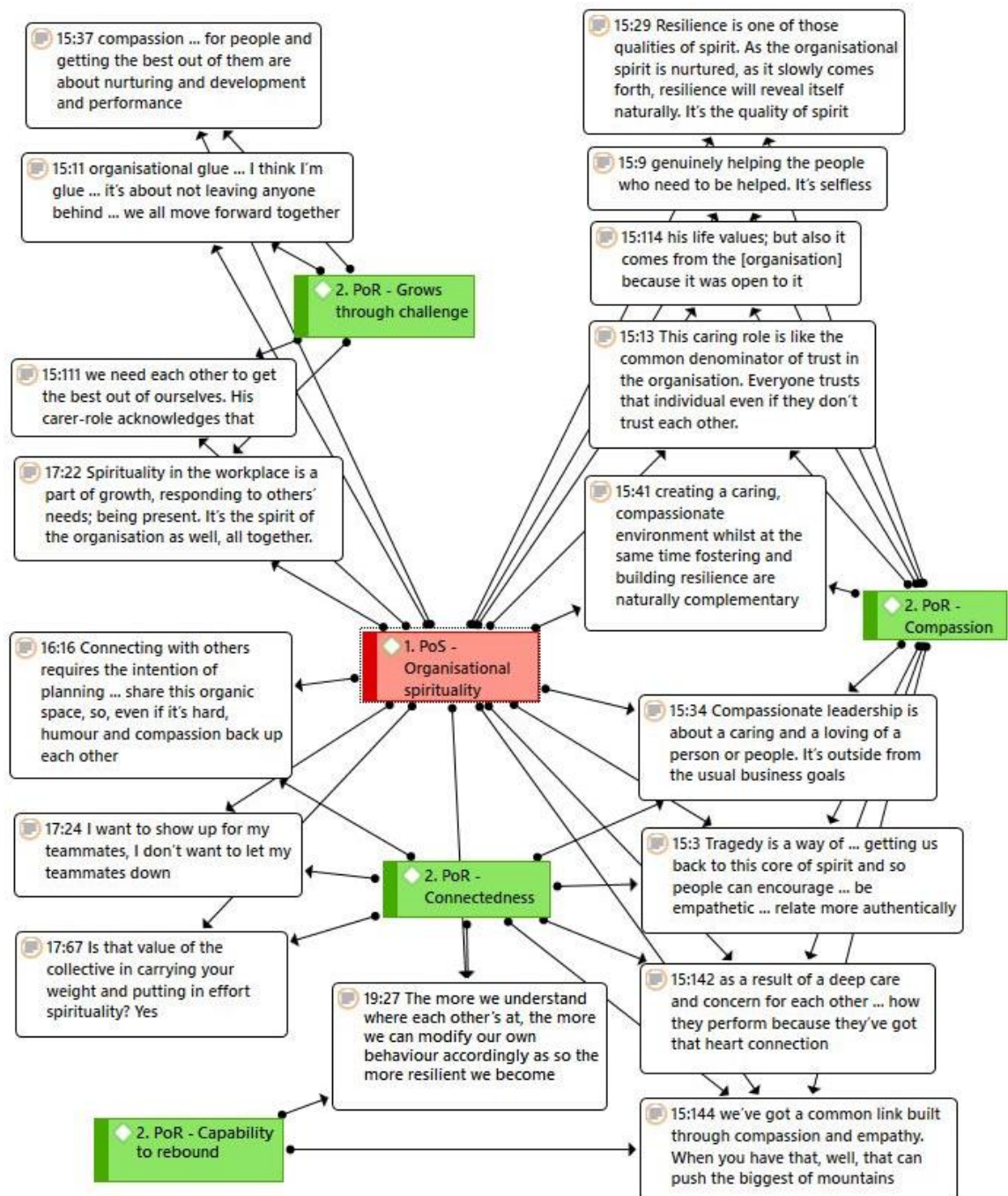
Figure 5.3 **Evidence of OS and OR relationships revealed in code co-occurrences**

Returning to the data, from a broad perspective, Figure 5.3 displays the interplay of relationships between OS and several OR codes derived from the operational definition:

> Organisational resilience: a shared and collective phenomenon which might harness compassion and connectedness to produce timely responses to unexpected events, allowing the organisation to adapt, rebound and grow through challenge (Bhamra et al., 2011; Dhiman & Marques, 2011; Golicic et al., 2017; Klockner, 2017; Morgan et al., 2017; Parsons, 2010; Suttcliffe & Vogus, 2003; Van Opstal, 2007).

These constructs proved to be important in terms of the data which supported them. They contrast with assumptions made in pursuit of an economic self-interest model adopted by many profit-oriented organisations. When conversed with and questioned, the tacit knowledge of participants, which is less visible within organisational structures and systems, showed the value placed in, and resilient benefits derived from, altruism, care, compassion, and other-interested behaviour.

Constructs selected from the OR definition for coding in this network map (Figure 5.3) were 'PoR: Compassion', 'PoR: Connection', 'PoR: Capability to rebound' and 'PoR: Grows through challenge'. In ATLAS.ti, coding for co-occurrences surfaced a high degree of interrelatedness between the constructs at an organisational level, perhaps best typified in this comment:

> *Resilience is one of those qualities of spirit. As the organisational spirit is nurtured, as it slowly comes forth, resilience will reveal itself naturally. It's the quality of spirit. [P1]*

Described in this quotation is the notion that the organisational spirit can be nurtured, and as it is, a transforming energy sees the spirit of the organisation come forth and then, quite naturally, without force, the organisation's resilience is made manifest.

5.3 Compassion and Connectedness – common to both OS and OR

Finding 2:

The evidence collected in all three data collection activities, indicates there are characteristics, common to the interpretation of the nature of the relationship between organisational spirituality and organisational resilience, and these include compassion and connectedness. These central constructs form the core of a tentative and more folkloric definition of organisational spirituality and of organisational resilience than portrayed in Chapter 1.

Finding 2 will be addressed in two main parts: first, the construct of a) compassion and its relationship with OS and OR and b) the construct of connectedness at its relationship with OS and OR. Secondly, the folkloric language of participants is discussed and folkloric definitions of OS and OR proposed.

5.3.1 Compassion (CP)

Compassion permeates very strongly across all three data collection activities and has a relationship with (but not limited to) four constructs of OS, OR, leadership and connectedness. As explained in Chapter 4, it is a concept closely tied in the data to care which is, for the purposes of this study, folded into the major construct of compassion. CP was overwhelmingly viewed by participants as being "important" or "essential" in leadership.

As described by the participant in DC2:

> … *veterans have their groups because they've all experienced the same thing. That's empathic. But in an organisation where you are in the lottery of working with people who are completely different, you're talking about compassion and having an understanding of how the other operates.*

The network map (Figure 5.4) gives an example of the rich and varied comments made on care and compassion in DC2, and these include actions such as "a smile", "I will touch them on the elbow and I will look them in the eye", and "an empathetic

approach". Although the core concept is compassion, the DC2 data portray many ways to show compassion and to incorporate it into the organisation even though it is not within the formal guidelines laid down: "we will all be honourable with it… //… we agree to be compassionate, and we will all exercise it ethically and well". Such comments give indication of the participant's sincere determination that compassion upholds its own integrity and is not compromised into a weaker and distorted version. Moreover, it emerged that the strength of compassion allowed the leader to speak truth to colleagues and stakeholders, in a manner which saw him "address issues directly with people". While he recognised that harm may ensue from difficult and challenging conversations, he pointed out that leading with compassion minimises the harm.
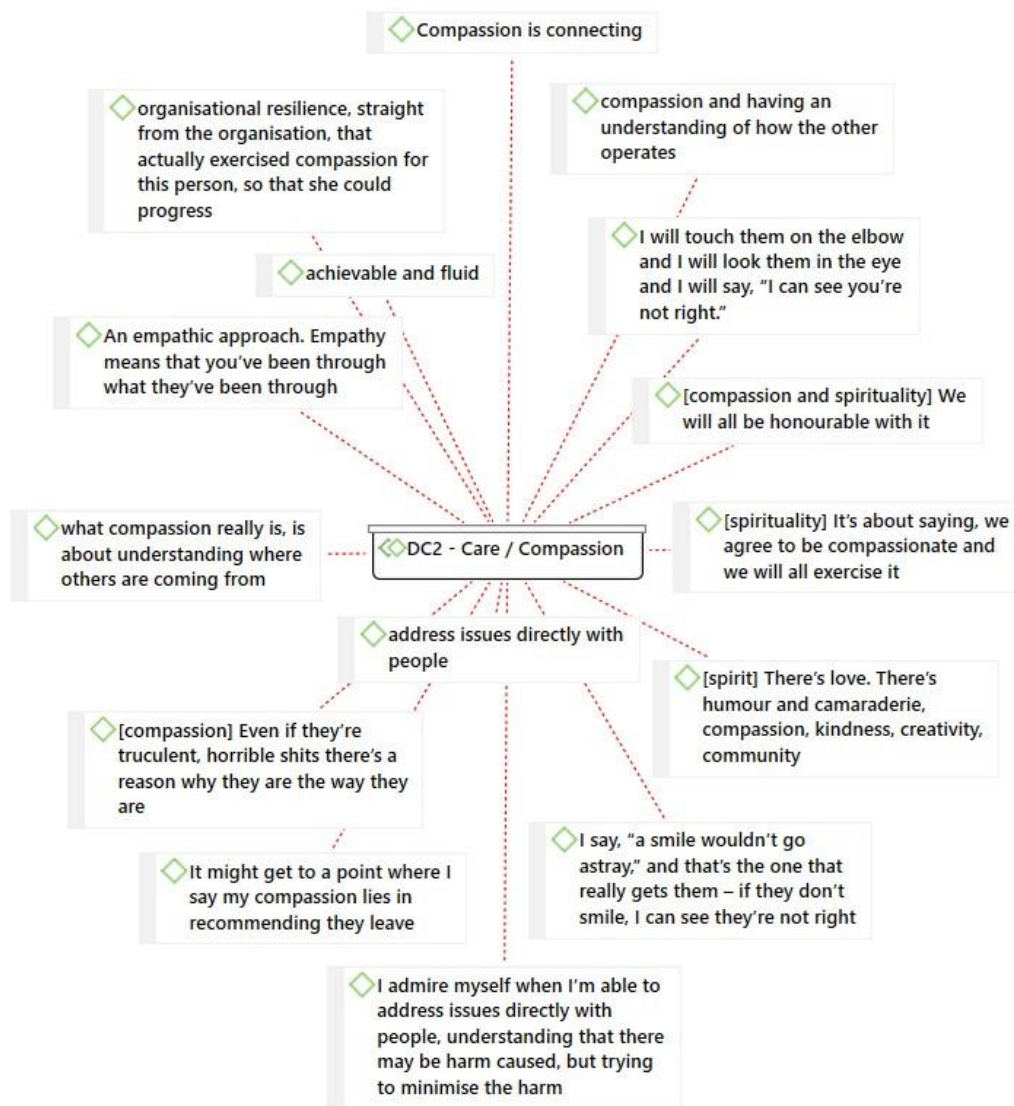
Figure 5.4 Theme of Compassion from DC2

Particularly notable is that the DC2 participant associated organisational compassion with being "achievable and fluid", and as a natural human response which can also be a cognisant action, appropriately expressed, even when staff or stakeholders are "truculent, horrible shits [because] there's a reason why they are the way they are".

Despite the literature showing how mechanistic and power-controlled management and leadership have remained over the years, this type of language and approach is not evident in the lexicon of the participants. They appear confident to promote an understanding of where people come from and of empathy and love; organisational terms which are not necessarily welcomed in this predominantly economic and rationally driven world.

Beholden to their fiduciary duty and to improving efficiency (Dyck & Schroeder, 2005), organisational leaders may struggle to consider working environments in which compassion is legitimately and purposefully fostered. This idea finds support in the work of George (2014) who suggests that for organisations operating within the current capitalist conditions, 'compassion is much less likely to occur' (p. 7). This type of tension, between people and profit, is not dissimilar to that described in the study by Margolis and Walsh (2001) who ask, 'can a firm effectively attend to both people and profits as it conducts business?' (2001, p. 1). The overriding sentiment of the participant data, however, is that it is eminently possible to attend to both. The data are of one accord in suggesting it is leadership dependent; but that for organisational members to act compassionately in the workplace is not only vital, but a very human way of being. Supporting this in the data, and evident in Figure 5.3, is the emphasis given to relationships, compassion being other-orientated. Compassion's relational aspect was instinctively described, for example: compassion having association with connectedness: "compassion is connecting"; and compassion having association with resilience: "organisational resilience… that actually exercised compassion for this person so that she could progress"; and compassion with spirituality.

In Chapter 2, review of the literature revealed that it has only been in recent times in the history of management theory that vigorous interrogation of compassion has become evident (Dutton et al., 2006; Frost et al., 2006), and as a consequence, scholars argue that there is 'yet to be an integrative review of the evidence relevant to the

question, What is compassion?"' (Goetz et al., 2010, p. 351). One answer, according to the leader from DC2, is this:

> *Compassion is connecting. It's a sympathetic pity and concern for the sufferings and the misfortunes of others. That's the definition. But what compassion really is, is about understanding where others are coming from.*

Listening to the folkloric perceptions of this participant, what becomes apparent is the intricate association compassion is described as having with other human activities that are reflected in the organisation's spirit:

> *...the spirit is there for people. There's love. There's humour and camaraderie, compassion, kindness, creativity, community ... connection.*

This discussion turns to compassion's relationship with organisational spirituality.

5.3.1.1 Compassion and OS
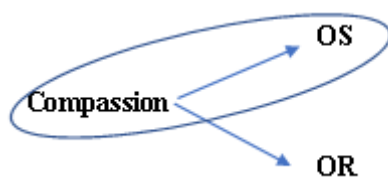
Adding to the network map for code 'Compassion' (Figure 5.4), Figures 5.5 and 5.6 depict 'Compassion' as having co-occurrence coding of quotations with OS, the latter also having co-occurrence with Connectedness. This means that each of these quotations, because of their context and content, were coded for more than one code group, in the case for Figure 5.5, for both compassion and for organisational spirituality. These quotes from DC3 typify such connections:

> *Compassionate leadership is about a caring and a loving of a person or the people, completely outside from the usual goals and focus and the usual message. Not losing that. Just putting it aside. The focus is on the individual and the situation without a pressure, without a time limit, without an agenda. I think it comes down to no agenda and a*

genuineness. I think that's the spirit of the club, the spirit of the leadership, spirit of the individuals. And you can't fake that. It either is there or it's not… [P2]

Organisational spirituality is about making sure we don't just have espoused values… the culture of the organisation is its spirit. The culture is driven by the behaviours and the behaviours are driven by values… A compassionate leader is someone who acknowledges the whole person… it requires you to be selfless and available. Leaders are busy, but if they truly want to be compassionate, they need to avail themselves. [P9]
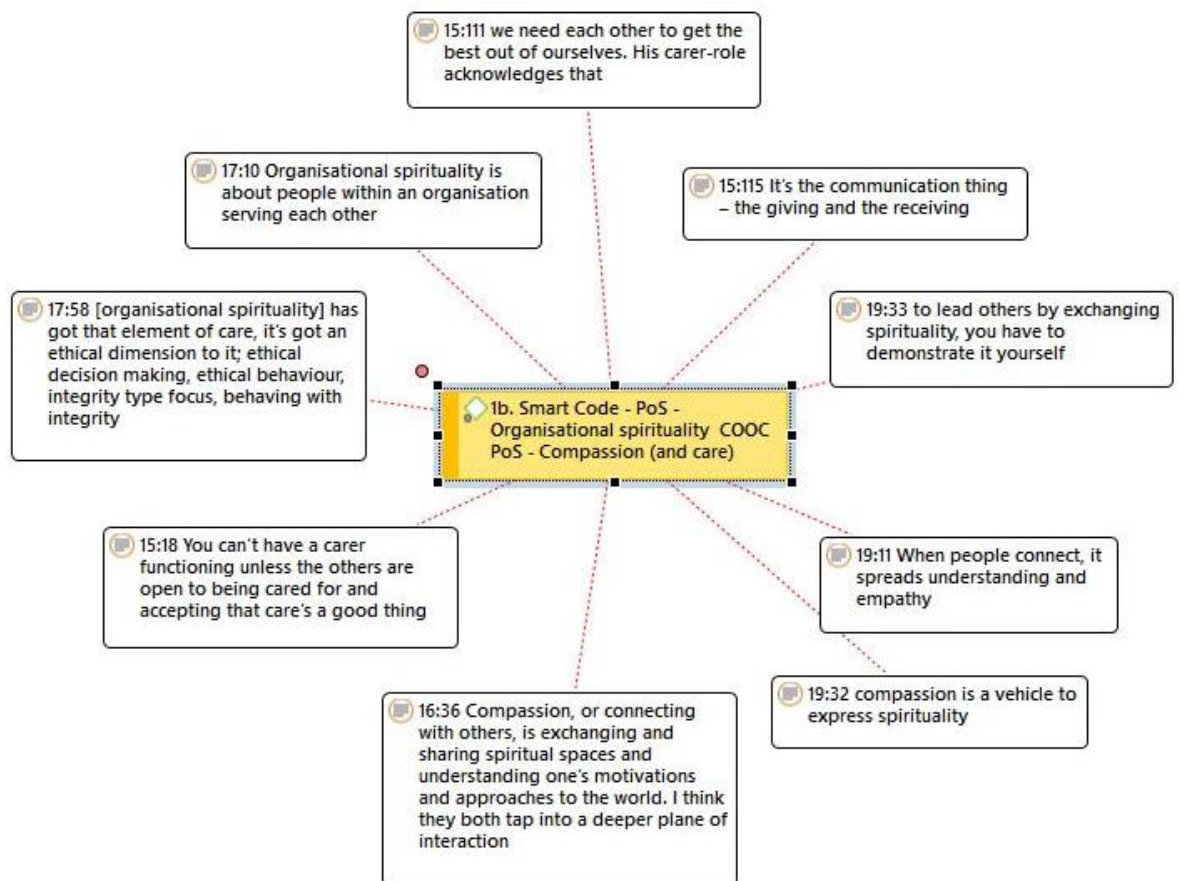
Figure 5.5 **Code co-occurrences indicating relationships between Compassion and OS**

Compassion is taking into account the full welfare of people and showing them support ... Organisational spirituality is about people

within an organisation serving each other. It's got that element of care… [P8]

In these three instances, each of the leaders not only articulates his/her commitment to the concepts but speaks freely of leadership behaviours which go way beyond the domain of most scholarly material. They speak of an authentic, a genuine organisational spirit, of "caring and loving a person or the people, completely outside from the usual goals and focus and the usual message". The leadership focus is on the "individual and the situation", on "the whole person" who arrives at work and takes into account "the full welfare of people" and shows them support.

Many of the postmaterialist writers (Deckop et al., 2010; Frost et al., 2006) as 'post-material' suggests, posit that materialism may have a negative association with personal well-being, which could be framed as well-being of the personal spirit. However, the data suggest that organisational members foster such human qualities as compassion (and connectedness) very naturally, and they connect these qualities to their role as a transformative energy to make themselves and their organisations more resilient. Whitney (1995) refers to postmodern opportunities for organisations to be more integrative, spiritual and meaningful. Meaning at work, is addressed by researchers such as Zohar and Marshall (2005) as a core idea in work:

> The trouble with corporate life is that it is *essentially* dispiriting…
> But we are human beings. We are essentially spiritual creatures. We
> are on a life-long quest for meaning. So our corporate lives exclude
> what we really care about (Zohar & Marshall, 2005, p. 20).

However, Wheatley (2007), in her consideration of the manner in which contemporary organisations perpetuate Taylor's scientific management approach, and in the process, stifle some of the humanness of its workers, writes:

> When we conceived of ourselves as machines, we gave up most of
> what is essential to being human. We created ourselves devoid of
> spirit, will, passion, compassion. emotions, even intelligence.
> Machines have none of these characteristics innately, and none of
> them can be built into its specifications. The imagery is so foreign
> to what we know and feel to be true about ourselves that it seems

strange that we ever adopted this as an accurate description of being human. But we did, and we do (p. 19).

Vasconcelos (2013) suggests that desire for deriving genuine meaning from one's work has been predicated on and encouraged by the 'resurgence of spirituality as a core idea' (p. 232). It is perhaps unsurprising then, if connecting his idea to Wong's (2011), who posits that compassion is central to spirituality, that a closeness of relationship was evident in the data. Unmistakably, the data prioritised organisational members as spiritual and resilient human beings.

From a scholarly perspective in regard to compassion's relationship with organisational spirituality, the findings of this study have resonance in the idea which posits that 'focusing on the human response to suffering in organizations enables scholars' understanding of the proactive, creative, and generative potential that lies unstudied in organizations and that is a wellspring of nourishment' (Frost et al., 2006, p. 844)

It was not known, going into the study, the importance of compassion (which in this case, has a strong relationship with organisational spirituality). However, in the data it emerged as a developing organisational construct. Compassion held potential for this current study, not only because it is considered essential and overlooked (Kanov et al., 2004) in theoretical writing; but because it enriches organisational life by its human responsiveness. In times of difficulties, its responsiveness could possibly release resilient behaviours.
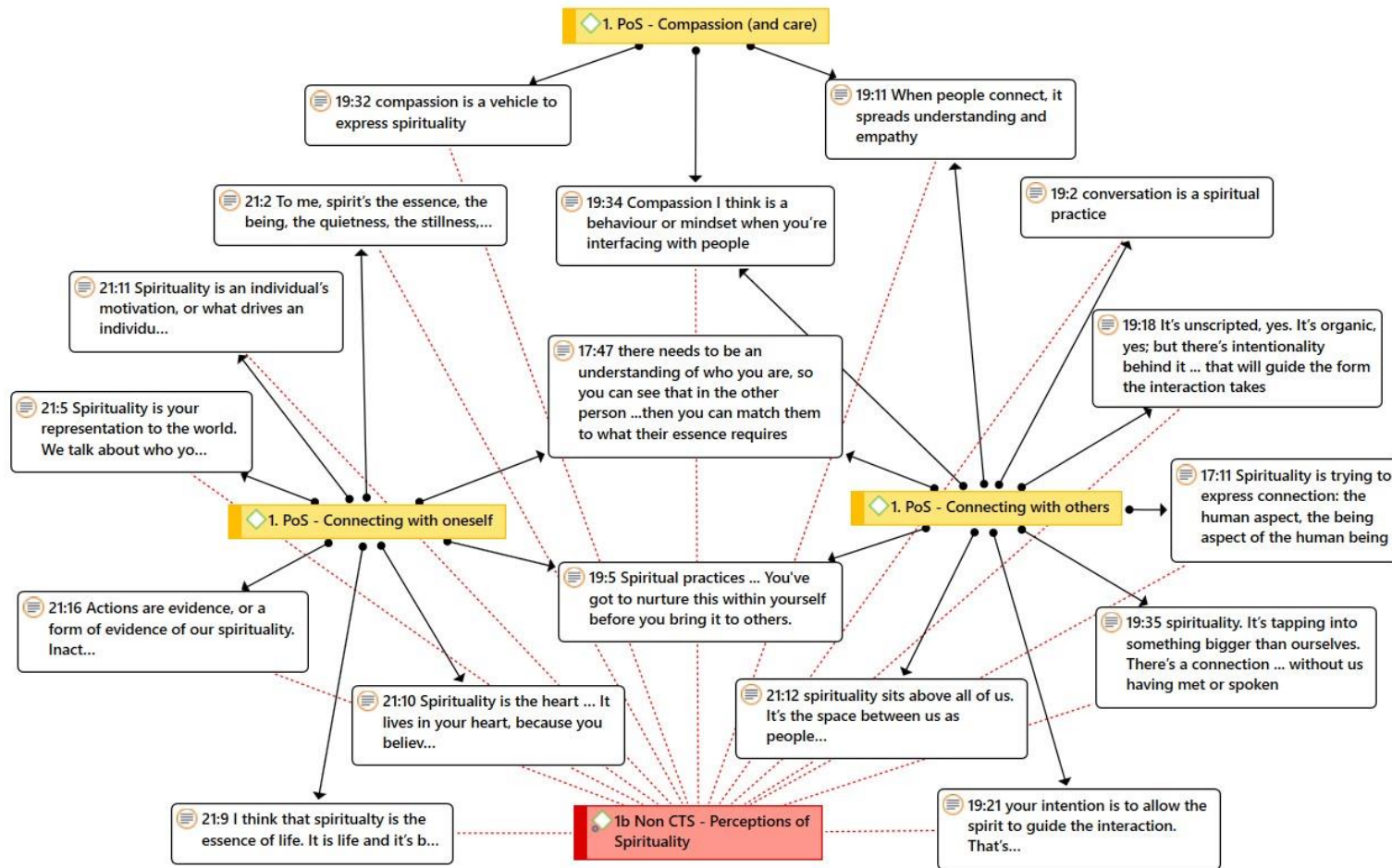
Figure 5.6 **Code co-occurrences indicating relationships between Compassion and Connectedness with Perceptions of Spirituality**

5.3.1.2 Compassion and OR

The relationship between compassion and OR emerging from the data is discussed below:
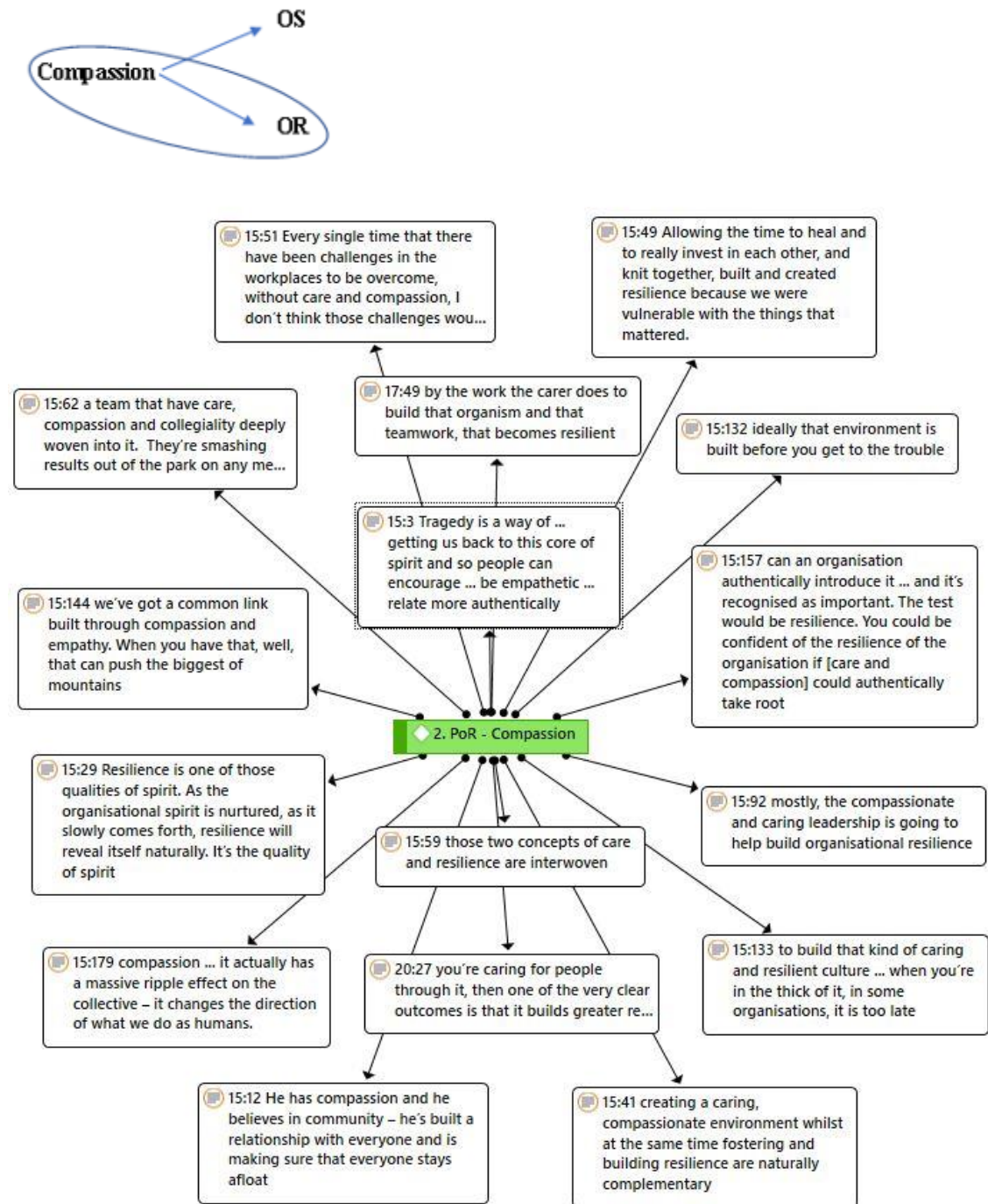
Figure 5.7 **Perceptions of Resilience (PoR): Compassion**

Compassion and organisational resilience are, at first sight, an unlikely duo. Putting them into database search engines returns a negative result. Like many other nations, Australian businesses predominantly operate in a commercial culture where the preeminent responsibility is to maximise shareholder return (Argenti, 1989). Traditionally, ingrained institutional barriers that come with such theories of organisations give resistance to compassion's expression whilst capitalism's prevailing tenets 'seem to downplay the importance of compassionate organizing' (George, 2014, p. 7). This type of obligation alone, for example, may be sufficient cause for an organisation and its leadership to be dispassionate when terminating members (and inflicting harm) (George, 2014), and yet, in this study's data are multiple instances of demonstrating compassion in a termination process with the explicit objective of minimising harm. The data suggest that there is value in being caring and compassionate, personally and across the organisation. It also suggests that whether as individuals, or in teams, compassion at work is regularly active and has a "massive ripple effect", although it is not necessarily made (formally) visible.

The result is a resilience and desire to see the organisation succeed.

> *Compassion is essential. Compassion is one of the things that balances us being purely transactional. In my work I talk about transactional ways of being that are quite effective, and we can get a lot done in purely transactional environments. They generate some great results. There're heaps of companies out there that have a very transactional mindset, like 'we do x and you pay us y,' and that's the outcome. The problem with purely transactional environments is that they tend to be win-lose. They tend to be by nature, highly competitive and competitive in a way that means that often people in the same organisation are pitted against each other to generate results. It tends to create siloed thinking and a lack of flexibility. Compassion means that we care about results, but we also care about how we get them, and the bigger 'why' behind them, which I think makes us more agile, more flexible, and less harsh on resources, especially people resources. [P15]*

Writers on compassion span several disciplines, for example, Wong (2011) addresses compassion in psychiatry. Other writers such as Blum (1980), Lazarus (1991), and Sprecher & Fehr (2005), reflect the data in this study as they speak about compassion being directed towards others and the desire to help. Hoffman's (1981) contention is that altruism is a compassionate condition, which the data indicate:

> *Leaders [build resilience] by walking the talk, caring for their staff and sticking to the vision. [P16]*

> *I think deep down in the core of the individual, there's a deep, inner knowing, and a truth and the compassion and sensitivity resonates deep within the being. When you connect on that deep, inner level, anything else that's perceived, witnessed as beliefs, is just blown apart. When you reach someone at the core of their being, there's a truth and a connection and an inner knowing... That's really strength. [P2]*

This altruistic aspect of compassion, and its care and concern for the organisation's survival, is one of the elements of spirituality that acted as a transformative energy towards resilience. In Figure 5.7, a sense of energy and resilience arises from compassion (and care) and connectedness in the data.

> *...care, compassion and collegiality deeply woven into it. They're smashing results out of the park... [P15]*

A team that has these qualities and energy is, more often than not, the type of team to which organisational members wish to belong.

5.3.2 Connectedness (CN)

5.3.2.1 Connectedness and OS

The relationship between Connectedness and Organisational Spirituality that emerged from the data is visible in both the network map (see Figure 5.8) and participants' quotations presented below.
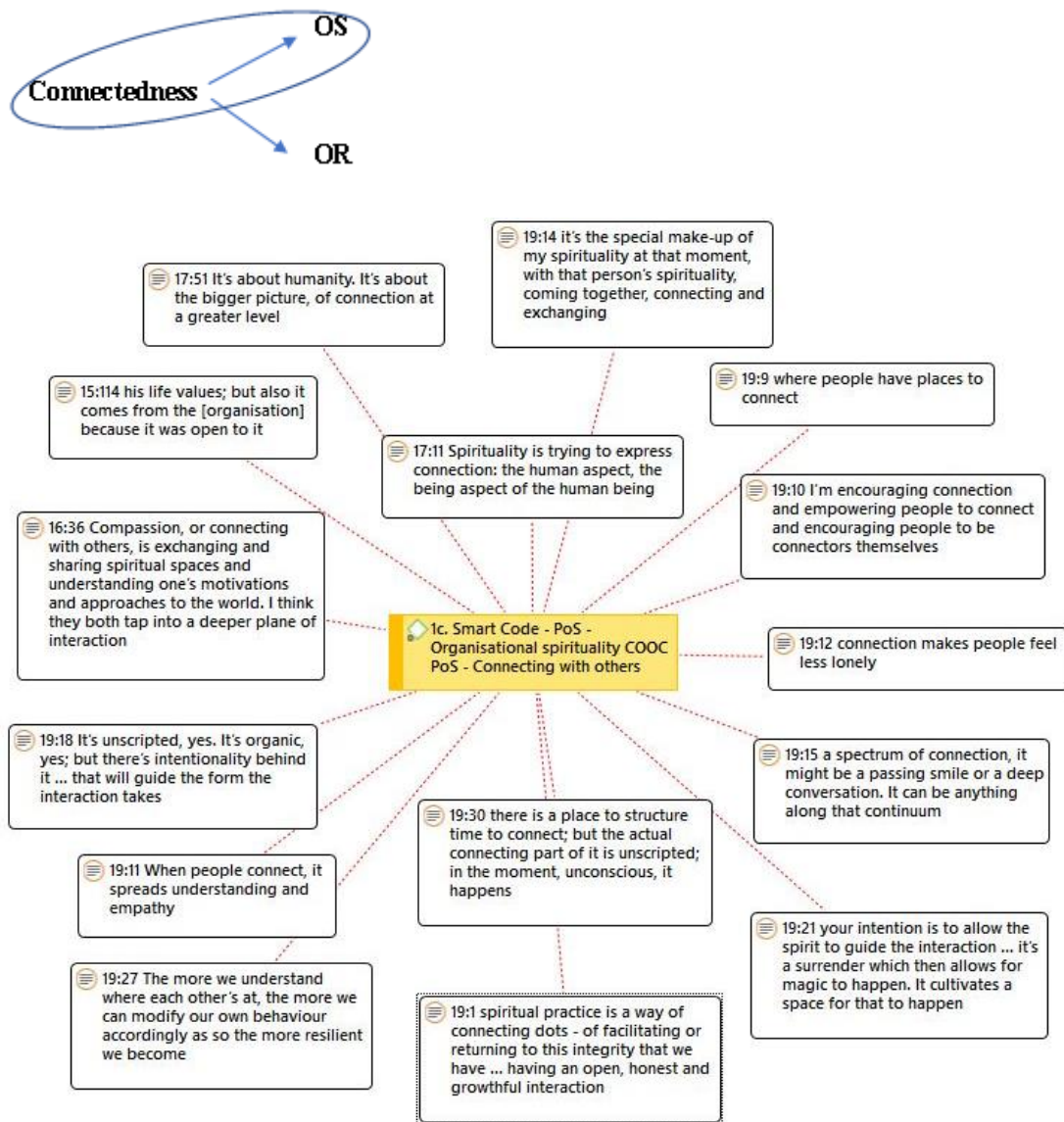
Figure 5.8 PoS: **Code co-occurrences indicating relationship between 'Connecting with others' and OS**

> *Spirituality is trying to express connection: the human aspect, the*
> *being aspect of the human being, you know ... conscious business*
> *leader... bringing together the heart and the head, caring about*
> *what we do and why we do it as opposed to just doing it and really*
> *querying why we do what we do and what's the collective impact of*
> *what we do... the cause and effect, the Newtonian cause and effect,*
> *you reap what you sew... So connection, humanity and probably a*
> *sense of responsibility to the planet as a whole, and care, and*
> *compassion. [P5]*

...having absolute pure regard and love for people generally, you're communicating with something greater. We have a flow-on effect whether we like it or not. We're connected. That's that. If you're operating at that level or can let yourself operate at the level, it gives opportunity to impact and influence far beyond yourself than you might ever know. [P7]

5.3.2.2 Connectedness and OR

The relationship between Connectedness (and spirituality) and Organisational Resilience that emerged from the data is illustrated in Figure 5.9 and discussed in this section.

A great team has three things: character, chemistry, and more than anything it has connection. If you don't have connection, care and compassion, then you'll never have a great team and the team will never be as successful as they could be... we are human beings and it's a basic need to communicate and to connect; but as a leader, I can achieve nothing if the communication is not on point and delivered in the right manner and understood. [P17]

A spiritual leader is somebody that's genuinely connected to the people and the stakeholders of the organisation... I'm very transparent and I build high trust relationships... I think its authenticity... even now, with 20 companies, we've probably got hundreds of people that are connected to us. Now to maintain the quality assurance of all that, it's important for us to maintain the perpetual help for leaders of the business to keep going on their consciousness journey. [P19]
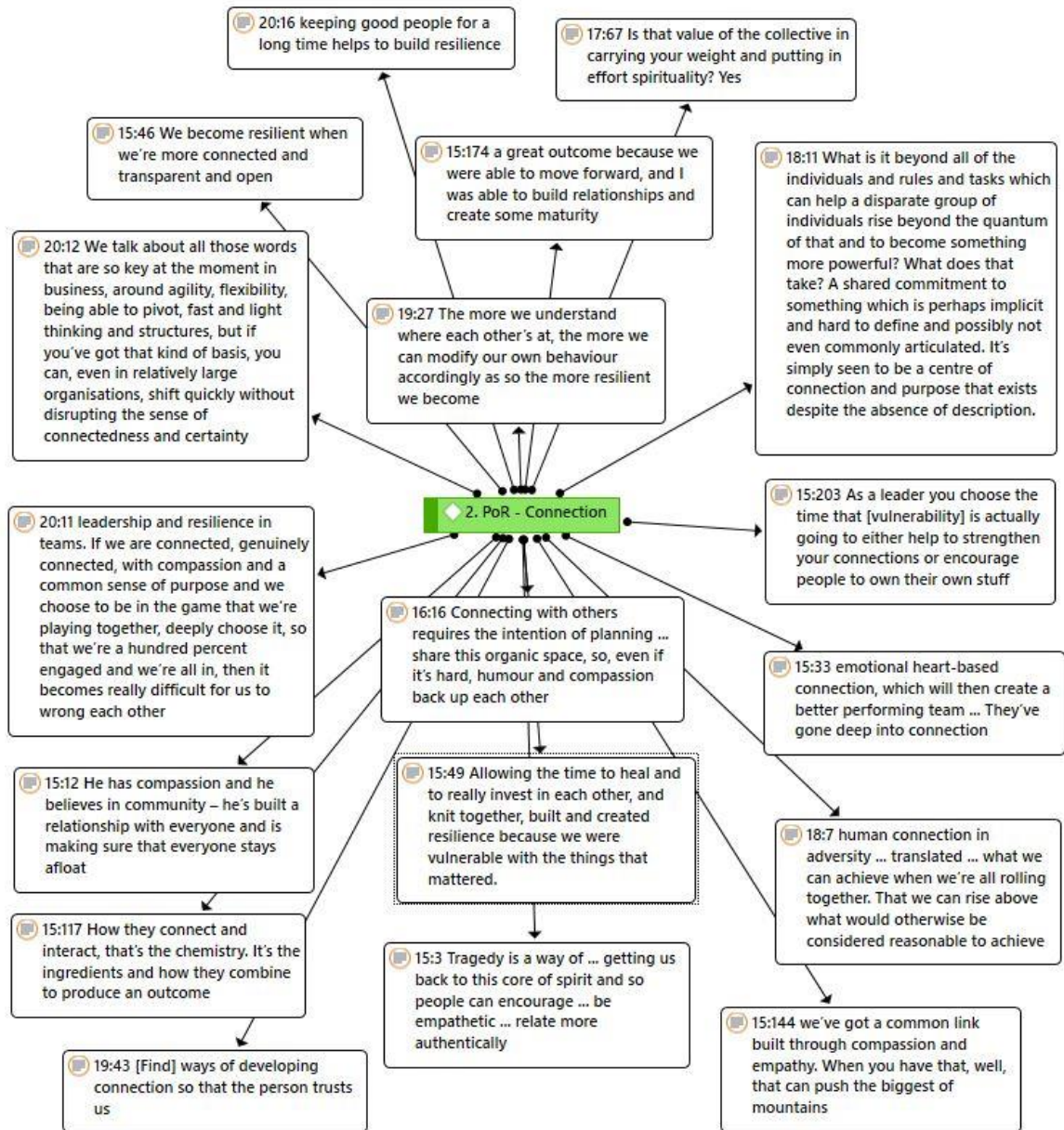
Figure 5.9 **Perceptions of Resilience (PoR): Connection**

I remember working with a team and their division was about to be sold to a big conglomerate, which meant they had, for two years, to be prepared to be sold and from there, they would need to find a new job. And yet, they were prepared to stick there until the end to get the job done. And then, they weren't sold. That meant they didn't know if they were going to go into the mothership or be disbanded. They were completely uncertain. When we sat with them and said, 'Yeah, it's going to be uncertain for six months. What do you need

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to be able to deal with this uncertainty?' they were fine with it because it was calling it. When they could settle in not knowing they went out and did a communication plan about how they were certain that they were uncertain. They went out to their thousands of staff, and their cohesiveness in not knowing gave everyone relief. Funnily enough they were disbanded two months later, and everybody was fine. The cohesiveness is being sure. [P16]

In Chapter 2, Benefiel's (2003a) question was raised, 'How does spirituality affect organisational performance?' (p. 383), because it seemed to require additional consideration regarding how the discourse of spirituality and the discourse of organisational science can enter into meaningful dialogue with each other. The two discourses appear to stand as foreign languages to one another. The above quotation by Participant 16, illustrates this aptly. The leader facilitated a high uncertainty environment into to one which, with transformative energy, brought certainty to the uncertainty, relief to the prevailing distress, and garnered 'cohesiveness' (connectedness) to strengthen the team and to accomplish the task (resilience).

The data, therefore, in response to Benefiel's question, illustrate that organisational spirituality affects the organisation's ability to perform in times of trouble. It shows that, with further empirical research, there is a way for the scientific and spiritual discourses to meaningfully relate. The resilient organisation, according to the data in this study, draws on OS qualities of compassion (and connectedness) to increase its resilience.

5.3.3 Folkloric language of OS and OR

One intention of this study is to represent Australian organisational members who gave their perceived versions of their organisation's spirituality and resilience. The folkloric language of participants is the account presented throughout both the findings (Chapter 4) and this data-directed discussion chapter.

Not necessarily visible, yet imbued into the everyday undercurrent of the organisational dynamic, these incidental staff interactions may range from a cursory glance to an agreement, though not always with the awareness of managers and leaders (Price & Whiteley, 2014). Folkloric narratives, which are experientially regarded as the more authentic and more productive, are important for organisational members as they foster connection, but are especially important when they are attempting to deal with adversity within their workplaces and considering ways to bounce back. Folkloric narratives were upheld in the current study's data, which in some cases resembled organisational storytelling and emerged the need for leadership qualities alongside central constructs of compassion and connectedness, reflecting the ideas of Lawrence and Maitlis (2012).

5.3.3.1 Organisational Spirituality – folkloric

OS proved a particularly interesting construct, largely because of the degree of 'textbook' unfamiliarity. Although some degree of participant uncertainty registered at the first utterance of the academic construct, 'organisational spirituality' there was however, keen appetite and demonstrable experience and activity regarding its definitional intent.

Overwhelmingly participants' language of OS was warm-hearted, expressing several key 'themes' (among others) but a selection of which are presented below:

- the organisational spirit/culture:

> *- the culture of the organisation is its spirit. [DC3 P9]*

- the spiritual atmosphere:

> *...creating that vibe – one which I'm interested in is how space makes an organisation. [DC3 P10]*

- compassion and care:

Workplace spirituality describes the way we operate for the growth of others. [DC1 P1]

- connectedness:

some kind of connection between us that we can't ascertain or connect to in an articulate way, or a conscious way. There's a lot of information humming around us that we don't necessarily have the cognitive capacity to tap into. But I think there are some people who are willing and open and are conduits to that. [DC3 P7]

- the role of the leader:

...that permission has come from the top down and they've been able to create – really what it is, I don't know, a quantum field if you like of this little bubble of all these people who have now got a link, a common link. [DC3 P5]

My job is to maintain calm in a sea of doubt. [DC2 P2]

- a combination of themes:

...a culture that is connected, compassionate and allows people to contribute value, sees both their worth and their potential, cares deeply about their worth and potential, and gets excited about growth and transformation at an individual level and at a collective level, then that will be spiritually nourishing too. [DC3 P15]

5.3.3.2 Organisational Spirituality – a folkloric definition

The original working definition of this study was presented in Chapter 1 as:

An organisation's cultural practice which recognises, values and attends to the nourishment of employees' inner life and sense of spiritual well-being, through provision of meaningful work, care and compassion and interconnection with others (see Ashmos & Duchon, 2000; Dhiman & Marques, 2011; Giacalone & Jurkiewicz,

2003; W. Harrington et al., 2001; Hesketh et al., 2014; Karakas & Sarigollu, 2019; Korac-Kakabadse et al., 2002; Mitroff & Denton, 1999a; Neal & Harpham, 2016; Pawar, 2016; Pawar, 2017; Rayment & Smith, 2013).

A tentative, data-led (folkloric) definition of organisational spirituality is proposed:

> **Organisational spirituality:** the nurture of an organisation's spirit via compassion and connectedness.

5.3.3.3 Organisational Resilience – folkloric

The construct of organisational resilience is generally considered theoretically weak and extends over such a breadth of disciplines as to make consensus problematic. As Botha (2015, para 2) reflects, the current questions regarding its definition are 'not dissimilar to the ones being asked nearly ten years ago'.

Unlike organisational spirituality, however, organisational resilience is a taken-for-granted "bounce back" and "pull together" folkloric construct, and freely talked about by various qualities of adaptation to changing and harsh conditions.

Examples of folkloric expressions were plentiful in the data. In the fuller descriptions what became clear, and this has been demonstrated in detail in Chapter 4, is the mirroring of the same constructs of connectedness (and camaraderie), compassion (and care) leadership and spirituality. For example:

> *I think connection really creates a culture of resilience in the workplace because it's not that we just work together, it's "I've got your back because we're connected now. We're comrades". I think that sense of camaraderie is really what builds resilience. Especially for those hard times. It's when you actually feel connected to other people beyond the work. [DC1 P1]*

Implicit in many of the resilience quotations were mention of momentum and energy, overcoming and winning:

That's the drive. It's spirituality. I think if we were to unpack resilience and organisational resilience, it's about strength. Resilience is strength. It's organisational strength. [DC2 P1]

Though there are characteristics of both OS and OR, which in the data appear shared, OR has functions which gives it distinctiveness. Two of these, 'capacity to rebound' and 'grow through challenge', as they emerged in the data, are of particular interest. What the data show through the relationships is that the 'capacity' for transformation, for energetically rebounding and growing through difficult and harsh conditions, is preconditioned by the spiritual nurturing of that environment. That organisational resilience has latent potential and the power to be transformed, ignited, and propelled, is an exciting insight into the OS and OR relationship.

5.3.3.4 Organisational Resilience – a folkloric definition

The original working definition of this study was presented in Chapter 1 as:

> A shared and collective phenomenon; an organisation's or team's capacity to plan, initiate timely responses to an unexpected event, to adapt, rebound, and grow through challenge (Bhamra et al., 2011; Dhiman & Marques, 2011; Golicic et al., 2017; Klockner, 2017; Morgan et al., 2017; Parsons, 2010; Suttcliffe & Vogus, 2003; Van Opstal, 2007).

Each element of this definition resonated with the data, however, one area it omits that the data addresses, is in preparing the organisation by nurturing and strengthening its spirit (via compassion and connectedness), from which its capacity is renewed and increased. In seeking to simplify the definition to a readily useable and accessible one, the following tentative and data-led (folkloric) one is proposed:

Organisational resilience: the capacity to succeed in adverse conditions rests upon its leadership in nurturing the organisational spirit, central to which are connection and compassion.

5.4 Role of the Leader (L)

Finding 3:

The evidence collected in all three data collections indicates there is a deciding factor on an organisation's capacity to be resilient and to construct an environment of compassion and connectedness, which is associated with the leader: the leader's spiritual drivers, personal qualities, self-nourishing practices, and their construction of personal and organisational ambience.
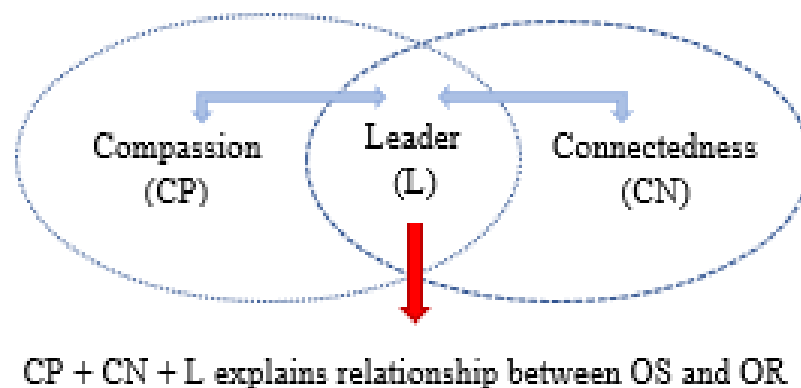
Figure 5.10 **Data: CP + CN + L exposes a relationship between OS and OR**

Data which emerged from all three iterative data collection activities, richly informed the important loci of organisational spirituality (OS) and organisational resilience (OR), illustrated in Figure 5.10.

Early in the data collection, it became apparent that the leader plays an influential role in both organisational spirituality and organisational resilience. However, participants did report that in in crises – particularly of a humanitarian disaster or in relation to emergency services – irrespective of the leadership, the people pulled together and achieved outstanding results. In some instances, despite the resilience shown at these events, participants reported a bleak outlook for the organisation's future. Moreover, data from senior leaders and staff members strongly indicated that for a spiritual organisational climate to be genuinely fostered would require the permission and the authentic alignment of the organisation's senior leadership:

...those sorts of things will be difficult to implement within the organisation. It has to be natural! I think people have very good bullshit meters. And they know when it's not authentic. So, it has come from one's spirit or organisational spirit, and if that organisational spirit or the personal spirit doesn't match up with the actions, people are going to be wary. You'll end up with a negative impact rather than a positive impact, even though one was trying to be positive... [DC1 P8]

It's not just about how leaders contribute to the organisation and its spirit, but it also relates to their own journey, which encompasses so much more than just the workplace they're in. [DC3 P1]

Emerging from iterations of data analysis, is that the data not only points to relationships between organisational spirituality (OS) and organisational resilience (OR) and to specific leadership qualities necessary to enable organisational spirituality to act as a transformative energy on organisational resilience; but that as it does so (constructed and facilitated by leadership ambience and spiritual qualities of compassion and connectedness), a new energetic (resilient) organisational state is produced (see Figure 5.11). Key elements of this process (as informed by the data) are represented in a novel model and described in detail in the following section, 'Insights and Synthesis'.

Figure 5.11 **OS and OR relationship facilitated by L produces a new organisational state**

5.5 Insights and Synthesis – relationships between Organisational Spirituality (OS) and Organisational Resilience (OR)

5.5.1 Introduction

In the previous part of this chapter, both literature and data were addressed in discussing the research topic, *Examining relationships between organisational spirituality and organisational resilience: Perceptions of leadership and staff within Australian organisations.*

This section specifically utilises data because it is the data from which this model emerged. Therefore, in this section, the literature is not referenced. Instead, focus is given to the relationship between the elements of the model and the data being expressed. One of the core tenets of grounded theory is to follow the data and let the data express what is happening. In this sense, the data presented here, speak for themselves. Modeling of the data (Figure 5.12) shows the sense made by the participants in terms of the journey towards improving or connecting with organisational resilience through the notion of organisational spirituality, and in this case, from leadership attributes to organisational resilience capacity.
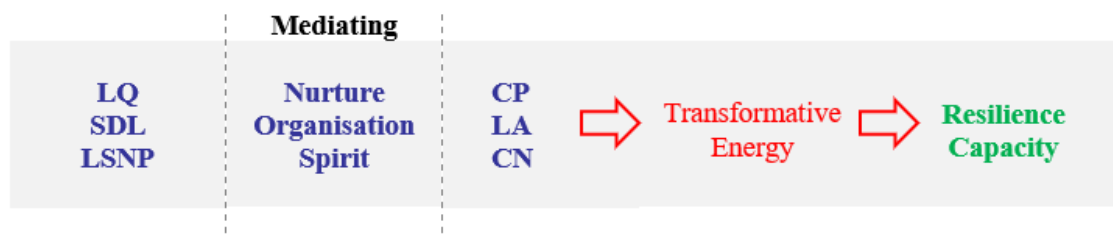
Figure 5.12 **Model: Building resilience capacity through organisational spirituality**

Raised in Chapter 2 was the notion of a potential innate organisational reservoir of resilience, a pre-existing capacity. Additionally, literature points to something inherent in the communal presence and interaction which, although an invisible dynamic, has energy and flow which fosters resilience. Luthar and Brown (2007) broadly describe this as love and security; but beyond this, little is known and more research and theorising are needed.

The data of this study did reveal an internal quality, which, when fostered by leadership served to strengthen organisational resilience. As a result, a tentative open systems model, *Building resilience capacity through organisational spirituality* (Figure 5.12), was formed and is presented, examining the relationships produced by the data, in a framework that linked organisational spirituality and organisational resilience within an enabling organisational environment. In particular, the model depicts the transformative flow from folkloric expressions of organisational spirituality to organisational resilience as revealed by the data. They uncovered that by fostering more human types of activities by leaders within the workplace, and by nurturing the organisation's spirit/uality, which is its transformative energy (driving force), an organisation's resilience was enhanced.

Originally, four attributes of leadership were identified and clustered together under the role of leader. These included: Leadership Qualities (LQ), Leadership Ambience (LA), Spiritual Drivers in Leadership (SDL) and Leaders' Self Nourishing Practices (LSNP). Now it is recognised, through immersion in the data, that one of those four was superordinate in joining together with compassion and connectedness, to produce a transformative energy. The recipient of this energy is resilience, depicted here as having the capacity to address challenge and to grow and succeed in adverse conditions.

5.5.2 Building resilience capacity through organisational spirituality: Leadership attributes
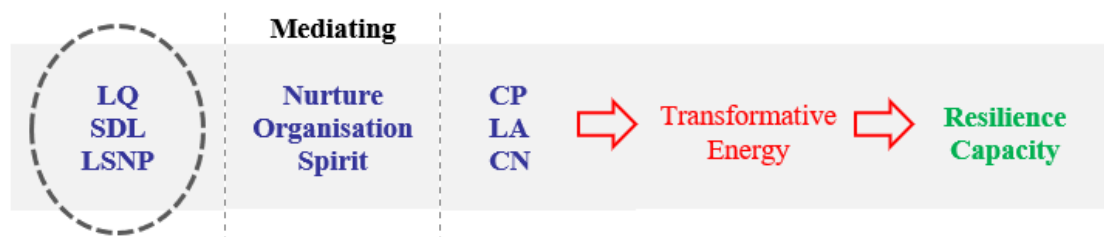
Figure 5.13 **Model element: Leadership attributes (LQ, SDL, LSNP)**

From the data, a reflective and self-aware leader, one who is well-connected to him/herself:

- exhibits Leadership Qualities (LQ)

- is spiritually driven (SDL)
- maintains personal growth via self-nourishing practices (LSNP) (Figure 5.13).

In this section, the three constructs, LQ, SDL and LSNP, begin this synthesis story and each will be briefly addressed in turn.

5.5.2.1 Leadership Qualities
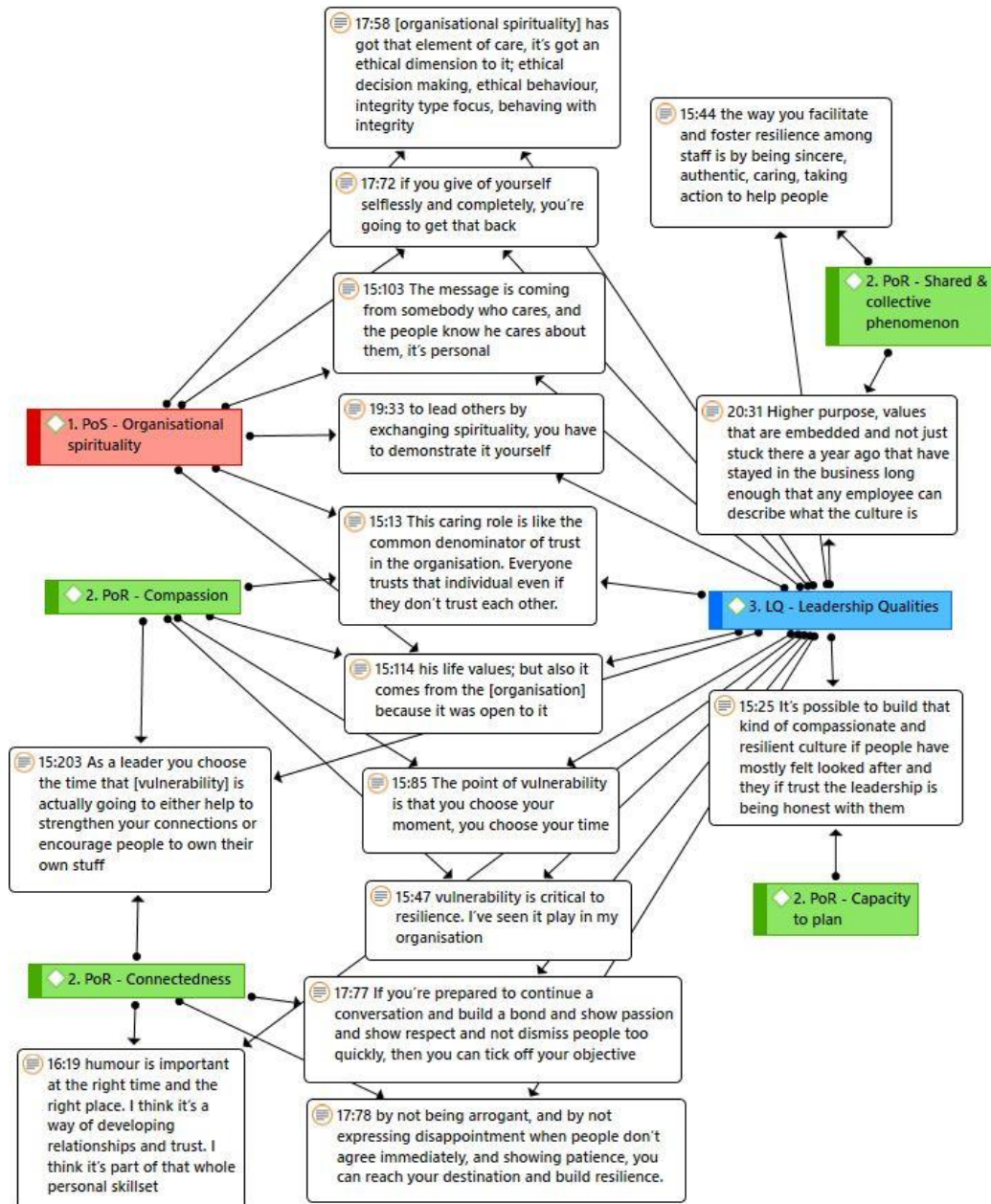
Figure 5.14 **Leadership Qualities (LQ) and relationships with OS and OR**

From the data, the construct of LQ reflects concepts that express the core of one's values and behaviours, as evidenced in the workplace. They are the observable and congruent qualities which organisational members tend to admire and respect and were offered in the data as being highly valued in leadership.

...by not being arrogant, and by not expressing disappointment when people don't agree immediately, and showing patience, you can reach your destination and build resilience.

...you're prepared to continue a conversation and build a bond and show passion and show respect and not dismiss people too quickly...

It's possible to build that kind of culture if people have mostly felt looked after and if they trust the leadership is being honest with them.

LQ also encapsulates attributes of care and humour:

The message is coming from somebody who cares, and the people know he cares about them, it's personal...

Humour is important at the right time and the right place. I think it's a way of developing relationships and trust. I think it's part of that whole personal skill set.

Moreover, as illustrated in Figure 5.14, there is an interplay of relationships between Leadership Qualites and OS/OR which shows how influential the personal qualities of a leader are in guiding the organisation toward resilience:

...the way you facilitate and foster resilience among staff is by being sincere, authentic, caring, taking action to help people...

5.5.2.2 Spiritual Drivers in Leadership

Coding of the data revealed a strong relationship with OS (see Figure 5.15). More specifically, codes described a leader's underlying internal drive which may be experience as a 'call' or –

...passion, authentic power; it's about a driving sensation which is inspiration... // ...an authentic expression of their purpose... // It's like the essence of who they are: it's built in... // Spirituality is a person's unique drive because each individual has a different calling that has its origins in spirit.
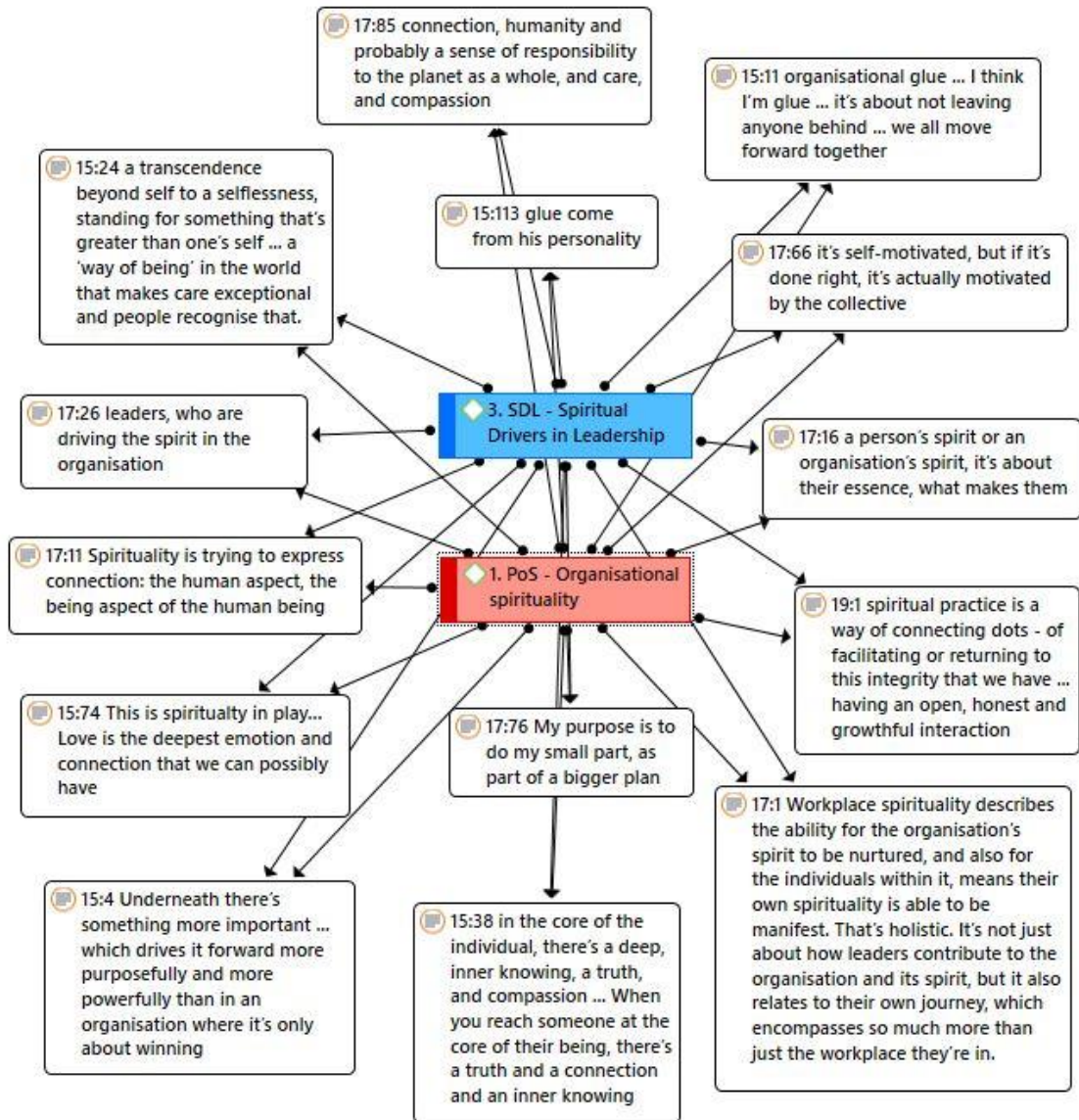
Figure 5.15 **Spiritual Drivers in Leadership (SDL) and relationships with OS**

SDL, an 'inside out' type of leadership attribute, is a deeply personal and individual energy. According to one participant it defines the leader:

...standing for something greater than oneself... a way of being in the world that makes care exceptional, and people recognise that.

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This organic and unique leadership attribute (SDL) is seen in the data as having a close relationship with organisational spirituality, especially if and when a person's core leadership driver is orientated toward the people of the organisation.

> *…in the core of the individual, there's a deep inner knowing, a truth, and compassion… When you reach someone at the core of their being, there's a truth and a connection and inner knowing…*

Leaders with these types of qualities are genuine connectors, they bring organisational members together, not because they are gregarious or outgoing, but, as the data indicate, because of their sincerity of heart, positive intent and aligned behaviours. A number of participants identified this as love:

> *Love is the deepest emotion and connection that we can possibly have…*

> *…we can find compassion and we find love. If we find love, we're operating directly from source…*

Finally, in DC2 the data point to humour as a spiritual driver. To this leader, it was a natural expression, an integral part of his spiritual make-up which he employed in the workplace.

> *Sometimes I actually wonder where it (humour) comes from. A friend of mine said to me, "it's the spirit – it's the spirit that does that. It's not you; it's the spirit". He said, "sometimes I wait for the spirit and it comes and it's nothing cognisant." This is what I think spirituality is: it's not something that's preconceived, thought-through or rehearsed.*

Leaders who live out their spiritual drivers are viewed in the data as being secure in who they are, and are described as being "wise", "reflective", "empowering" and "equipping" of others, and leaders who demonstrate resilience by their capacity to "rise above the day to day".

5.5.2.3 Leaders' Self-Nourishing Practices
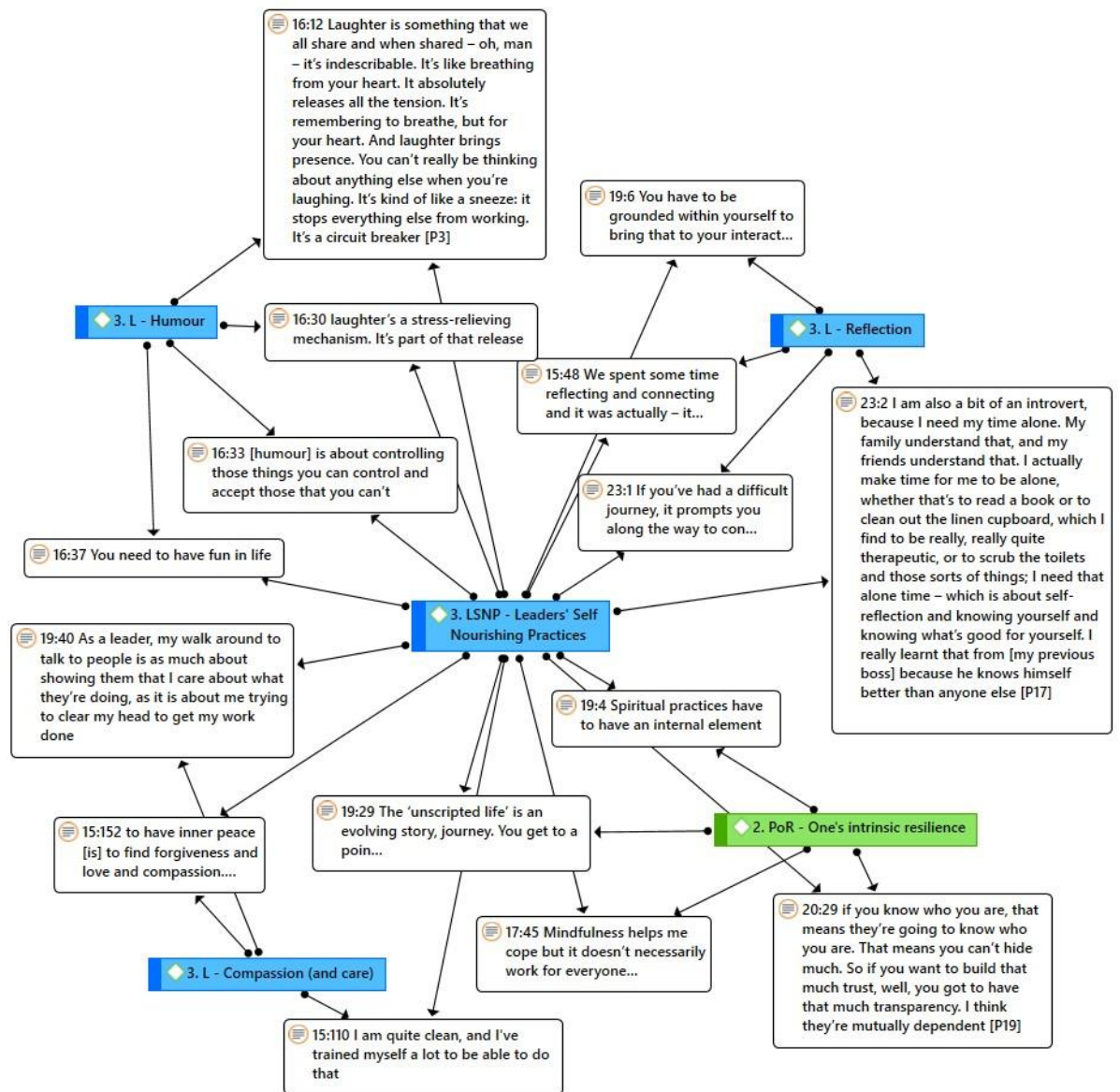
Figure 5.16 **Leaders' Self-Nourishing Practices (LSNP) and relationships with OR**

Describing a leader's personal strategies which might be implemented for self-awareness, clear-headedness and rebalance with calm during chaos, many leaders related in ways which revealed the importance of this strategy in support of their personal and professional well-being and performance:

> …*have a look at yourself and have a look at what drives you, or stresses you, and take responsibility for that. To me, that's what pragmatic spirituality looks like.*

...a space where you can think and reflect and learn. An opportunity to think about what nurtures you, what grows you in a workplace setting, which is quite unique.

A plethora of self-nourishing activities emerged in the data, including mindfulness practices, meditation, listening to music to lift one's mood, withdrawing for reflection and calm, getting out of the workplace, walking outside, engaging with others, and having fun, sparking humour and laughter. Each appeared to help replenish the spirit of a leader and assist in not only his/her personal growth, but in the capacity to present a strength and calmness, an assuredness to the organisational members. Leaders' self-nourishing practices and their relationships with organisational resilience emerged clearly in the data, and an example of this is presented in Figure 5.16.

5.5.3 Building resilience capacity through organisational spirituality: Mediating factor
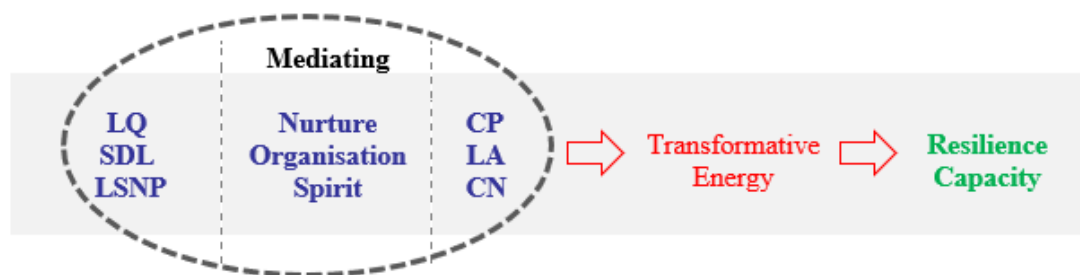
Figure 5.17 **Model element: Mediating factor**

Mediating leadership attributes and the three key constructs, Compassion (CP), Leadership Ambience (LA) and Connectedness (CN), is the notion of nurturing the organisational spirit (see Figure 5.17). The mediating relationship between leadership (and organisational members) expressing organisational spirituality, in this case as nourishing the organisation's spirit in a dynamic way, sees energy released via spiritual qualities of compassion and connectedness.

As the leader nurtures the organisation's spirit (see Figure 5.18) he/she acts a conduit for releasing / activating transformative spiritual energy. It is a process facilitated by the personal and workplace ambience leaders can construct; a factor that was unanticipated, but that was revealed very strongly in the data. In this process, transformative energy is received by the organisation, contributing to its capacity for

resilience, that is, its ability to adapt to harsh changes in its environment, to 'bounce back' and continue to grow. In this model, and as revealed through the data, nurturing the organisational spirit is a conduit, a corridor, through which these qualities pass, with the result of releasing energy.
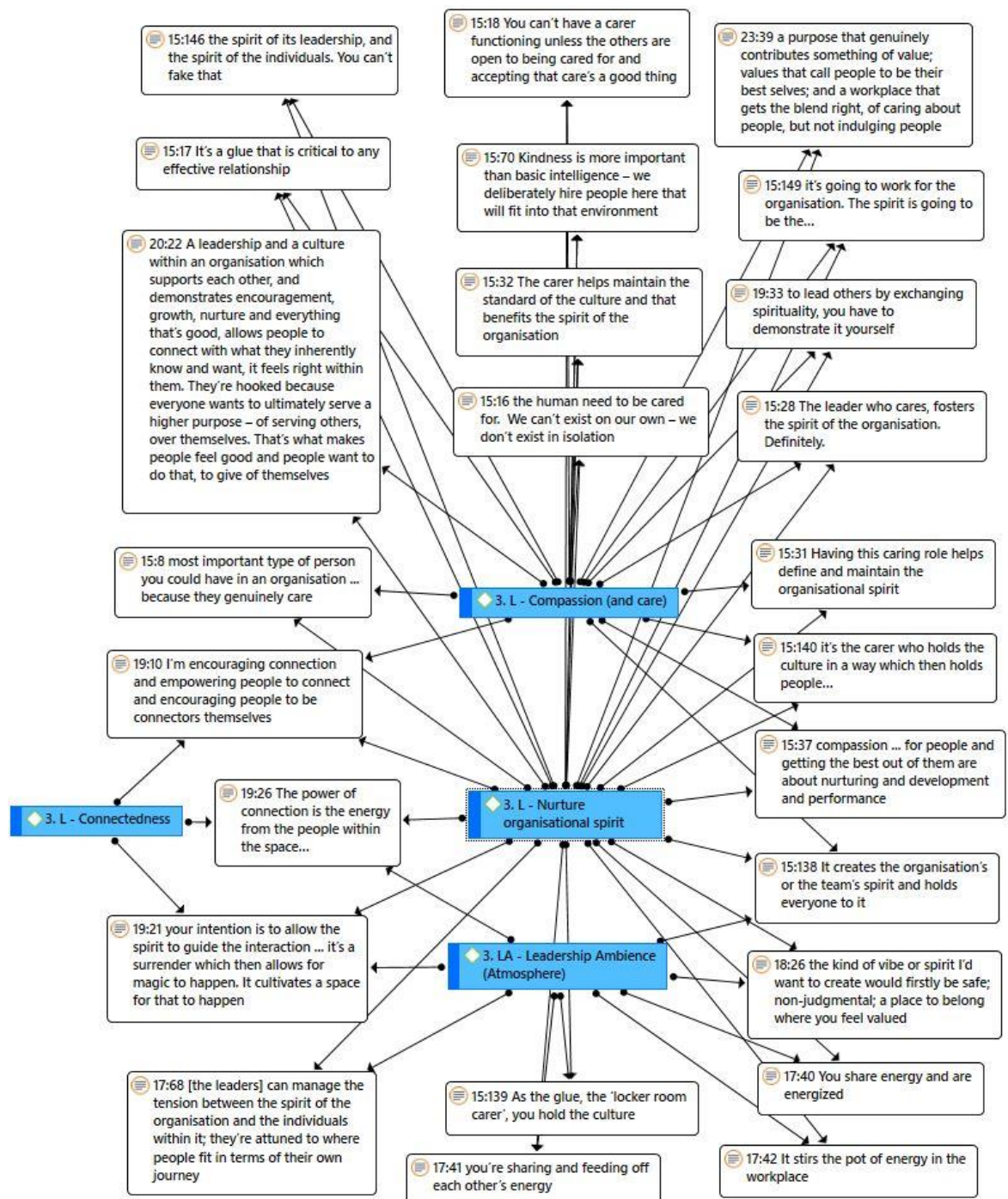
Figure 5.18 **Nurture of the organisational spirit and relationships with CP, LA, and CN**

5.5.4 Building resilience capacity through organisational spirituality: Transformative flow
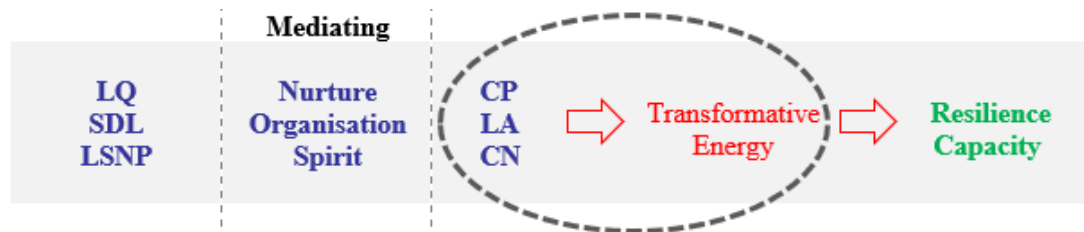
Figure 5.19 **Model elements: CP, LA, and CN, a transformative flow of energy**

Presented next is a network map (Figure 5.20) portraying the interrelatedness of CP, LA, CN and organisational spirituality as an energy. Under the transformative conditions described in this model, and as they related to both OS and OR, it becomes evident that they are not siloed constructs, but operate in a highly interrelated and interactive fashion, as the data and map indicate.

This led to the biggest insight in this study, one supported completely by the data, which showed that the combination of Leadership Ambience, Compassion and Connectedness are three key drivers towards enhancing capacity for resilience in organisations (see Figure 5.19 above).

The significant meaning of these three constructs, CP, LA, and CN, is that they allow the leader to nurture the organisational spirit.

> *To lead others by exchanging spirituality, you have to demonstrate it yourself.*

> *The way you foster resilience among staff is by being sincere, authentic, caring, taking actions to help people.*

Compassion in the data is described as "a vehicle to express spirituality", relational connection which helps "create a better performing team" and LA as "coming from the top down… to create a quantum field… a common link". LA and CN in this participant's statement points to all communications having a "spiritual vibe that sets the tone". Another participant described his perceptions of the communicative, spiritual dynamic or energy in this way:

…your intention is to allow the spirit to guide the interaction… it's a surrender which then allows for magic to happen. It cultivates a space for that to happen…

…we've got a common link built through compassion and empathy. When you have that, well, that can push the biggest of mountains…

Together they act as a conduit for the nurturing of the organisational spirit, which consequently leads to the occurrence of a transformative energy. The transformative energy has an impact on the resilience of the organisation, for example, on its capacity to adapt, rebound and grow through challenge.

Creating a caring, compassionate environment whilst at the same time fostering and building resilience are naturally complementary.

The data from this study were clear in showing a transformative flow from folkloric expressions of organisational spirituality to organisational resilience. They depict how the leader's personal leadership attributes, as s/he nourishes the organisational spirit, acts a conduit, and creates a mediating corridor through which leadership attributes pass, flowing into the energy expressed by CP, LA, and CN.

15:37 compassion ... for people and getting the best out of them are about nurturing and development and performance

15:33 emotional heart-based connection, which will then create a better performing team ... They've gone deep into connection

19:27 The more we understand where each other's at, the more we can modify our own behaviour accordingly as so the more resilient we become

16:36 Compassion, or connecting with others, is exchanging and sharing spiritual spaces and understanding one's motivations and approaches to the world. I think they both tap into a deeper plane of interaction

17:20 creating that vibe – one which I'm interested in is how space makes an organisation

15:31 Having this caring role helps define and maintain the organisational spirit

15:12 He has compassion and he believes in community – he's built a relationship with everyone and is making sure that everyone stays afloat

3. L - Connectedness

19:21 your intention is to allow the spirit to guide the interaction ... it's a surrender which then allows for magic to happen. It cultivates a space for that to happen

18:16 the spirit of a place is all these things: 'we value you, welcome.' I think that extrapolates into ... a strong spiritual workplace giving an organisational sense of place

19:33 to lead others by exchanging spirituality, you have to demonstrate it yourself

15:3 Tragedy is a way of ... getting us back to this core of spirit and so people can encourage ... be empathetic ... relate more authentically

15:109 working towards something as a united bunch, so the carer maintains that, does maintenance o...

17:5 the senior leader can, in most instances, dictate in a certain way the spiritual vibe of the business or lack of it

3. L - Compassion (and care)

15:144 we've got a common link built through compassion and empathy. When you have that, well, that can push the biggest of mountains

17:8 a boss who sets a very inconsistent spiritual atmosphere. One day it's this, one day it's that

15:32 The carer helps maintain the standard of the culture and that benefits the spirit of the organisation

15:34 Compassionate leadership is about a caring and a loving of a person or people. It's outside from the usual business goals

17:71 spirit is fluid. There's openness and flexibility and responsiveness

15:141 The carer has infiltrated a sense of connection within the team

3. LA - Leadership Ambience (Atmosphere)

15:139 As the glue, the 'locker room carer', you hold the culture

19:10 I'm encouraging connection and empowering people to connect and encouraging people to be connectors themselves

15:104 it's coming from a kindred spirit. He's somebody they can easily relate to

15:138 It creates the organisation's or the team's spirit and holds everyone to it

17:7 behind all of our communication is a spiritual vibe that sets the tone...

15:24 a transcendence beyond self to a selflessness, standing for something that's greater than one's self ... a 'way of being' in the world that makes care exceptional and people recognise that.

15:28 The leader who cares, fosters the spirit of the organisation. Definitely.

15:143 permission [to care] has come from the top down and they've been able to create a quantum field ... a common link

18:26 the kind of vibe or spirit I'd want to create would firstly be safe; non-judgmental; a place to belong where you feel valued

19:32 compassion is a vehicle to express spirituality

15:146 the spirit of its leadership, and the spirit of the individuals. You can't fake that

15:209 Love is really providing compassion. Love is allowing whatever needs to happen

1. PoS - Organisational spirituality as an energy

19:36 some kind of connection between us that we can't ascertain or connect to in an articulate way, or a conscious way. There's a lot of information humming around us that we don't necessarily have the cognitive capacity to tap into ... some people are willing and open and are conduits

Figure 5.20 CP, LA, and CN foster OS, a transformative flow of energy

15:26 the best thing is to build that care beforehand and to tell people, in any business, "There'll be ups and downs. If and when we hit a down, let's look after each other, and when that starts to happen, read the signs as early as possible and start to do things that mean we look after each other". Then people can hold together.

16:8 Humour bonds, it helps people to bond. I think it helps people who perhaps are feeling fractured to bond. It's a very universal thing that shared by everybody and bonds people together

3. L - Humour

3. LA - Leadership Ambience (Atmosphere)

24:5 we sat with them and said, 'Yeah, it's going to be uncertain for six months. What do you need to be able to deal with this uncertainty?' They were then fine with it because it was being called. When they could settle in, not knowing, they went out and did a communication plan about how they were certain that they were uncertain. They went out to their thousands of staff, and their cohesiveness in not knowing gave everyone relief. Funnily enough they were disbanded two months later, and everybody was fine. The cohesiveness is being sure. Even if you're not sure

16:6 Humour changes the mood; it changes everything

19:27 The more we understand where each other's at, the more we can modify our own behaviour accordingly as so the more resilient we become

16:26 You've got to be able to have humour to lighten the situation. I think it's a balance. Humour brings in a lightness

15:144 we've got a common link built through compassion and empathy. When you have that, well, that can push the biggest of mountains

3. L - Connectedness

18:7 human connection in adversity ... translated ... what we can achieve when we're all rolling together. That we can rise above what would otherwise be considered reasonable to achieve

20:9 if you know your purpose, then the adversity that you experience along the way is contextualised.

15:51 Every single time that there have been challenges in the workplaces to be overcome, without care and compassion, I don't think those challenges would have been met

3. L - Compassion (and care)

15:132 ideally that environment is built before you get to the trouble

15:137 an essential human quality; tragedy reveals resilience

15:27 But you build your culture in the good times and then it holds you in the bad times

15:57 Compare that other [collaborative redundancy] approach, which is really compassionate, really collegiate and actually has, on so many levels, built resilience at the same time ...We've got a very clear message that we care about each other ... we are all in it together.

2. PoR - Capability to rebound

20:28 I keep coming back to the word certainty. Part of resilience is about certainty: that is, I know for certain that I can face this, respond to this, come back from this, that I don't need to lie down and die now, I can get up and have another crack

20:10 If we can create meaning and purpose in organisations – you will have people walk over hot coals for it

15:62 a team that have care, compassion and collegiality deeply woven into it. They're smashing results out of the park on any measure

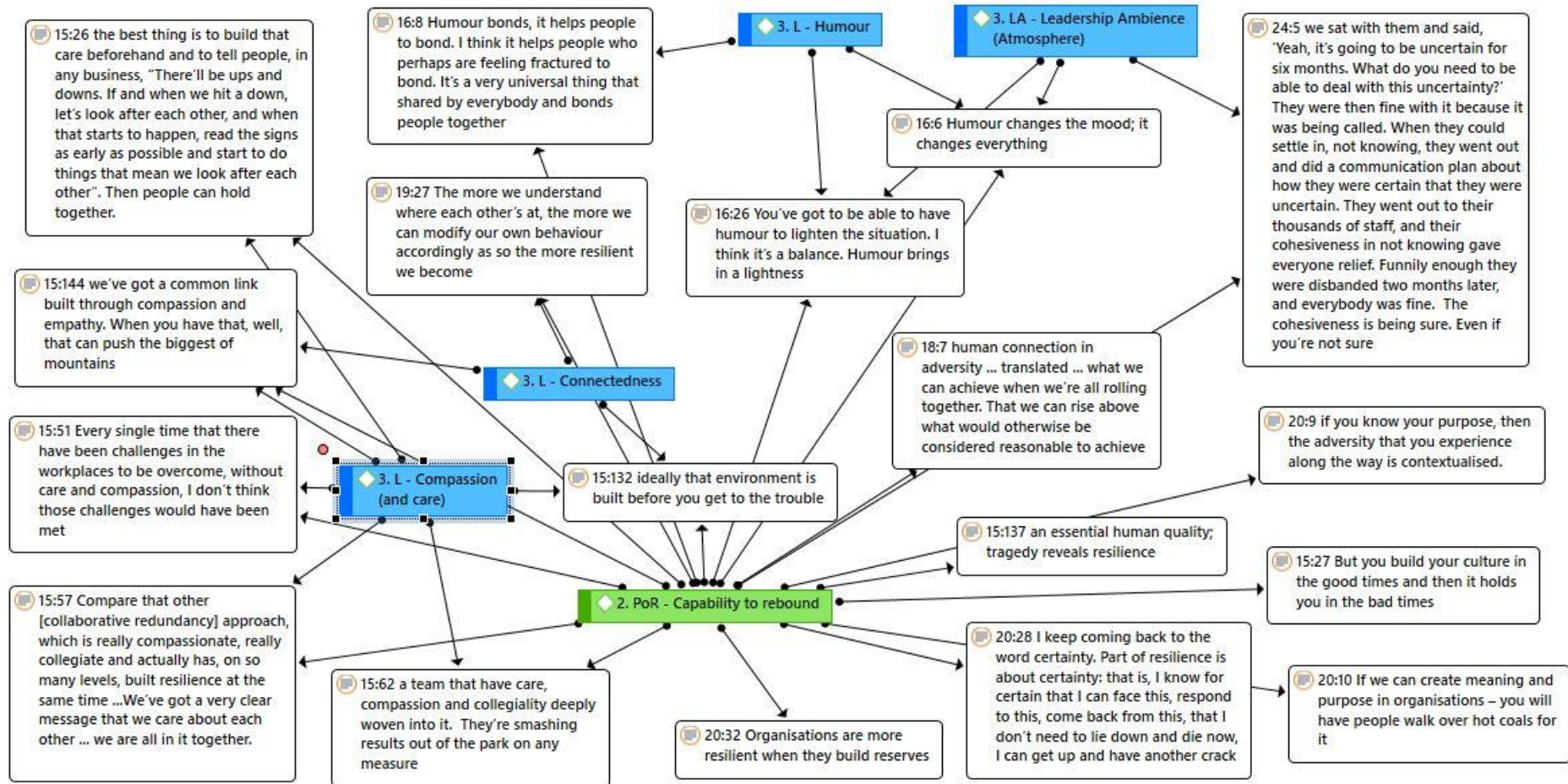20:32 Organisations are more resilient when they build reserves

Figure 5.21 **CP, LA, CN and OR relationships**

5.5.5 Building resilience capacity through organisational spirituality: Transformative flow toward organisational resilience capacity
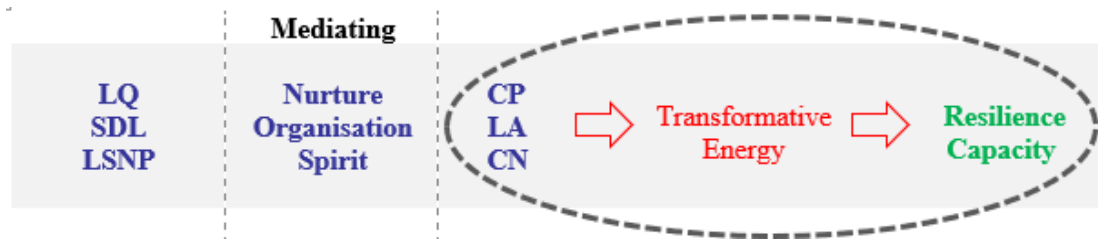

Figure 5.22 **Model elements: Transformative flow toward OR capacity**

In essence, mediated by the leader, this model tells the story of a transformative flow from folkloric expressions of organisational spirituality toward organisational resilience, and in the example of Figure 5.21, its capacity to rebound. Such an example, from the data, a candid and heart-felt one, was shared by one leader:

> *Allowing the time to heal and to really invest in each other, and knit together, built and created resilience because we were vulnerable with the things that mattered.*

Figure 5.22, with its emphasis on building resilience capacity, acknowledges that the spirit of the organisation, "energised" via the leadership elements of compassion, ambience and connectedness, directly contributes to organisational resilience. As this participant remarked –

> *Organisations are more resilient when they build reserves…*

The transformative energy imbued in the organisation, fosters its resilience capacity, including its ability to plan and rebound, adapt to changes in its environment, and to grow through such challenges:

> *…the best thing is to build that care beforehand and to tell people, in any business, "There'll be ups and downs. If and when we hit a down, let's look after each other, and when that starts to happen, read the signs as early as possible and start to do things that mean we look after each other." Then people can hold together.*

An insight in this study showed that there was an informal and folkloric energy that seemed to overcome the constraints and difficulties of the formally structured

organisational environment including the exercising of power and control and rational view. Insights such as this one, expose the transformative power that communities of people within organisations can experience:

> *Every single time that there have been challenges in the workplaces to be overcome, without care and compassion, I don't think those challenges would have been met.*

Contributing to this is the idea that spirituality has two purposes. One is for care and compassion of people, treating them as human, and the other is the producing of energy to act as a transformative impact.

> *...spirituality is about human engagement and space... a team gets stronger through those touch points and connections...*

In many ways, the transformative energy of organisational spirituality brings positive impact to organisational resilience. More than momentum, perhaps, it appears to bring life, a dynamic impulse of its own, its "magic".

5.6 Recommendations for Future Research

This exploratory study sought to explain relationships between organisational spirituality and organisational resilience, should they exist. As a qualitative and emergent study, perceptions from organisational leaders and staff were gathered, analysed, and discussed. There was sufficient support in the data to allow suggestions for future research into the organisational spirituality and organisational resilience connection.

The first item suggested is a study to emerge a more concise folkloric definition of organisational spirituality. A broader research, targeting a range of occupational levels would help form a generally accepted, and easily applied definition of organisational spirituality.

Secondly, from this study, a focus emerged on leaders and the leadership environment as important influences on a relationship between organisational spirituality and organisational resilience. A study concentrating on employees would further develop

the constructs of compassion, connectedness, and leadership as they relate to organisational spirituality and organisational resilience.

Thirdly, the attributes of leaders as they construct environments for organisational spirituality to help organisational resilience have just emerged. Further research concentrating on the qualities and their impact would be useful addition to research on leadership development.

Fourthly, evidence of organisational spirituality acting as a transformative energy, positively impacting on organisational resilience, and contributing to its resilient capacity warrants further investigation, perhaps of an expository nature.

Fifthly, following Sointu (2006), it would be useful to study whether these influences have helped organisational members develop a strong sense of connectedness as well as caring for self, asking has this brought an obligation to interact with others and other organisational systems?

5.7 Conclusion

The research issue for this doctoral thesis was created on the premise that, by understanding the potential interplay of organisational spirituality and organisational resilience, including human capital factors, it might be possible to reveal a more sophisticated and complex organisational portrait than has previously been considered. Bounded within the Australian context for the purposes of this exploratory study, it was posited that the elicitation of subjective perspectives from organisational members would surface interpretive data revealing different, but equally acceptable organisational realities, including relationships between organisational spirituality and organisational resilience.

As data evolved, they revealed that when a relationship between organisational spirituality and organisational resilience is being realised and authentically fostered by its leadership, it can create a new energetic (resilient) organisational state. This occurred (as described by the data) because of a leader and organisational members dynamically expressing organisational spirituality (for example nourishing the organisation's spirit), such that it releases energy through spiritual qualities of

compassion and connectedness, facilitated by the ambience leaders can construct. Crucially, a novel and demonstrable interaction which surfaced in the data, was that organisational spirituality acted as a transformative energy, impacting on organisational resilience in a positive way. The literature, findings and resultant model have contributed to the body of knowledge on organisational resilience, opening opportunities for many research topics on both organisational spirituality and organisational resilience.

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APPENDICES

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APPENDICES

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Appendix A   Spirit(uality) - its etymology

Appendix B   Informed Consent Form

Appendix A: Spirit(uality) – its etymology

Introduction

Over recent decades, a shift in organisational thinking has been witnessed, in which spirituality has emerged and taken a more prominent role (Vasconcelos, 2013). According to Sheldrake (2007, p. xi), '[s]pirituality is now an important academic field'. However, what exactly is meant by the term, spirituality? As Roof (1998, p. 215) suggests, it 'is not an easy word to define'. Difficulty is further layered with complexity within the domain of organisational spirituality and in regard to spirituality and leadership. It is fair to say that spirituality is viewed by many as being 'highly subjective, fluid and even an idiosyncratic process' (Vasconcelos, 2013, p. 233). Whether privately or within the workplace, it may be broadly experienced; for some as religious practice, for others as lending a helping hand, and for others simply feeling renewed within nature or via solitude or in a plethora of other ways (see Ashforth & Pratt, 2003).

In light of a multitude of interpretations and definitions, it is beneficial, therefore, before reviewing the academic literature, to search the etymology of its foundational concept – spirit – for clarity of meaning. In her article which comprehensively seeks to chart the course of organisational spirituality research, Benefiel (2003b) gives great emphasis to thoughtful questioning about and framing of the spirituality construct – its definition and also its organisational-orientated definition. She stresses that these responses and any subsequent development of the constructs inevitably shape the field of research. Sounding a warning, she urges researchers to 'address these questions consciously and carefully, rather than slipping into an approach which inadvertently becomes normative' (p. 367). Although applauding the ground-breaking work by Mitroff and Denton (1999) regarding their spiritual audit conducted within American businesses, Benefiel adds a caveat, suggesting that their research 'would be complemented by more work on the details and the spiritual side, by developing more fully their understanding of spirituality and drawing on spiritual literature to flesh out their points' (p. 369).

Based firstly on Benefiel's (2003b) call for diligent consideration, and secondly upon what has been, since then, spirituality's conceptual fuzziness, the following detailed examination of spirituality is presented in the attempt of forming a more reflective, nuanced, insightful and cohesive understanding, one which can be then applied to the organisational setting.

Breath of Life

Breath of Life: Rûaħ and spiritus

Originally sourced in Christianity, its derivation is from the Hebrew word rûaħ or *rûacħ* (from *Ruach HaKodesh* meaning Holy Spirit), whose essence is divine and means breath or wind, and is similar to the Latin terms, *spiritus or spiritualis* which mean breath, air or wind (Koenig et al., 2012; Neal & Harpham, 2016).

Pope John Paul II (1990), in his public address, *Catechesis on the Holy Spirit*, reminds his audience that the Hebrew rûaħ and its Latin translation *spiritus* mean 'breath'. Explaining its form (or formlessness), he says:

> A breath is the most immaterial reality we perceive. It cannot be seen; it is intangible; it cannot be grasped by the hand; it seems to be nothing, and yet it is vitally important… life depends on a spiritual principle, which was called by the same Hebrew word, ruah (1990, para. 7).

> The Hebrew ruah, just as the Latin spiritus, also designates the blowing of the wind. No one sees the wind, yet its effects are impressive… It could be called "God's breath" (1990, para. 8).

Describing the spirit's fundamental meaning and function, Pope John Paul II utilises an image of energy and momentum:

> …not that of an intellectual power, but that of a dynamic impulse, similar to the force of the wind. In the Bible, the primary function of the spirit is not to give understanding, but to give movement; not to shed light, but to impart dynamism (1990, para. 11).

Accompanying this notion is the concept of 'interiority'. By drawing on Old and New Testaments references, Ezekiel 36:26 and Romans 5:5, he explains:

> Since air is so tenuous, it penetrates not only into our body, but all of its spaces and clefts. This helps to understand that "the spirit of the Lord fills the whole world" (Wis 1:7) and that it penetrates especially "all intelligent, pure and most subtle spirits" (7:23), as the Book of Wisdom says (1990, para. 12).

The second aspect accompanying interiority, he adds, is knowledge:

> Who can know the depths of man," asks St. Paul, "if not his own spirit?" (1 Cor 2:11). Only our spirit knows our intimate reactions and thoughts not yet communicated to others… Indeed, "the Spirit reaches the depths of everything, even the depths of God... The depths of God can only be known by the Spirit of God (1 Cor 2:10-11) (1990, para. 13).

Breath of Life: Rûaħ and spiritus – beyond a biblical paradigm

Beyond the borders of the biblical sphere, yet similar to the essential meaning of *rûaħ* and *spiritus*, is the Sanskrit term *prāṇa,* describing breath or life-force, and the German term *giest* and the French expression, *l'espirit* (see Fox, 1994; Neal & Harpham, 2016; New World Encyclopedia, 2008).

In the course of the Yin Era (1751–1112 BCE), the concept of C*hi* appeared, and its meaning – wind, breath and spirit – is also very similar to *rûaħ and spiritus*. As *Chi* grew in importance throughout the period of the Han Dynasty (206 BCE –220 CE), not only was it considered an essential element for life, much like air or breath, it was also said to be unifying energy; a

> life energy force… extended to the areas of heaven, earth, humanity and all living things… a vital, dynamic original power that permeates the entire universe and… Chi brings cohesiveness and order as it essentially holds the universe together. It is the Spirit which is part of the universe and permeates all living things as it gives life and energy (Kim, 2009, p. 121).

Kim (2009) proposes that *Chi* has become somewhat of a universal term which bears close resemblance to the essence of the Hebrew *rûaħ* and is linked to the divine. There is also similarity to the Sanskrit *prāṇa*, Egyptian *Ka*, Japanese *Ki*, Polynesian *mana* and the Hawaiian *aloha* (see Kim, 2009; Lane, 1990). Ancient Hawaiians understood *he* as the breath of God (similar to *rûaħ*). The contemporary nomenclature of aloha means 'the presence of breath' or 'the breath of life' (Kim, 2009, p. 125) which is reminiscent of the sense of divinity attributed to their strong east winds, called *hā* (Lane, 1990). This concept is also evidenced in the hongi, a traditional greeting of the Māoris of New Zealand. When welcoming one another with a customary nose press, which is considered a 'gesture of spiritual respect' (Pease-Pretty, 2002, p. 3), the *ha* – the breath of life – is exchanged and becomes mingled.

Ki, similar to many of the 'spirit' concepts introduced above, is a 'broad, complex, and diverse phenomenon… most commonly viewed as energy, force, and strength... //...Ki, as the essence of life, flows between man and the universe' (Chang, 2001, p. 75). *Ki* perceives the mind and body to be inseparable and circular in form (Chang, 2001).

Notwithstanding their intrinsic complexities, it seems that many of the spirit-breath constructs describe an essential energetic lifegiving-force, a divine energy, the dynamism of which brings connection between all living entities within the universe, and which undergoes continual transformation albeit, in the case of *Chi*, 'neither linear or cyclical, but a continual pulsation of life and death, generation and disintegration' (Kim, 2009, p. 122).

These varying concepts, along with *rûacħ* and *spiritus*, seem to hold inherently compatible ideas of a spirit, or life-giving force: of energy and flow, of connection and interconnection. The Western development and expression of this notion, however, has been cultivated within a largely rational existence, an intellectual culture and tradition, which makes clear demarcation between mind and heart (or mind and emotions), where other traditions, for example Eastern and indigenous traditions, do not (see Kernochan et al., 2007).

Predicated on the idea that Christianity is at the root of spirituality, Koenig et al. (2012) assert that its source meaning, breath of life, has passed to many other faiths and religious traditions, including Buddhism and Hinduism, though they do not demonstrate a traceable history pre the twelfth century. Rather they depict a religious group or tribal paradigm emerging during the Middle Ages, and describe how spiritual people were generally regarded as those who adopted a life of, and within, a religious order (Koenig et al., 2012). They outline ways in which these forms of Christian religions (for example Catholicism and Protestantism) continued, and suggest that during the 1960's the term 'spirituality' was given prominence within the Catholic tradition, for the purposes of reinstating its much earlier meaning, and in the process, it replaced phrases such as 'ascetical theology and mystical theology' (2012, p. 45).

There are others, like Roof (1998) who appear to be at odds with Koenig et al.'s (2012) Judeo-Christian religious premise, and who seek opportunity to explore a broader paradigm of spirituality (see Chandler, Holden, & Kolander, 1992; Monod et al., 2011). Armstrong (1999) for example, elevates the spirit of love in action rather than deference to a formulaic religious requirements and observes that 'there has often been a distinction between people who practice a cultic form of religion and those who have cultivated a sense of the God of compassion' (p. 460). Observing the decline in America's traditional religious membership and the increased and 'widespread fluidity', Roof (1998, p. 221) makes the following summation.

> We get a picture of contemporary spirituality that fits rather strikingly the late-modern or postmodern conception: loss of the grand narrative; fragmented and relative conception of truth; pessimism about progress; science and rational explanation; and search for truth from many sources. This type of spirituality is driven not just by the failure of the established religions to nurture a meaningful and fulfilling inner life but also by conditions endemic to modernity itself…

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Appendix B: Informed Consent Form

Curtin University

INFORMED CONSENT FORM

Project: *to study individual perceptions of organisational behaviours*

Interviews for the above research project will be face-to-face, one-on-one and digitally audio recorded and scheduled to suit participants. It is anticipated that each interview will take approximately 1.5-2 hours. In some instances, a second interview may be required for clarification of issues raised in the first interview. These follow up interviews can be done face-to-face, by telephone or by email and will be shorter than the initial one.

Confidentiality and security of information is of paramount importance. Following completion of the interviews all identities shall be converted to code numbers. All interviews will be conducted solely by Christine Price. The research, in an abbreviated form, may be published in a professional journal or presented at a conference. Some interview extracts will be used in the study's final paper; but no information in the report or any subsequent publication will be able to be traced to an individual. No-one but the researcher, Christine Price, shall have access to a respondent's identity. All audio files and transcripts will be held securely and managed in accordance with Curtin University's ethical research requirements. Participation is voluntary and you are free to withdraw at any time.

Thank you for your co-operation and participation,

Christine Price

I _____ (participant's name) have been informed of, read and understand the purposes of this study and have been given opportunity to ask questions. I agree to my interview being audio recorded and understand that all content remains confidential - that my name will not be associated with any report, subsequent publication or presentation arising from this interview. I also agree to participate in a second interview to clarify issues from the first if requested by the researcher. I know where to direct my queries and have a copy of the consent form. I understand I can withdraw at any time.

Signature: _____   Signature: _____

Participant: _____   Researcher: _____

Date: _____   Date: _____

Revocation of Consent

I hereby WITHDRAW my consent to participate in the research project described above and understand that such withdrawal will be without prejudice or negative consequences to my employment.

Signature_____

Participant_____ Date_____

This Revocation of Consent should be forwarded to the Supervisor: Ass Prof Anna Rowe: a.rowe@curtin.edu.au

a: Curtin Graduate School of Business, Curtin University, 78 Murray Street, PERTH 6000