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Self-actualized leadership: exploring the intersection of inclusive leadership and workplace spirituality at a faith-based institution of higher education

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Self-Actualized Leadership: Exploring the Intersection of Inclusive Leadership and Workplace

Spirituality at a Faith-Based Institution of Higher Education

A dissertation proposal submitted in partial satisfaction

of the requirements for the degree of

Doctor of Philosophy in Global Leadership and Change

by

Kerri Cissna

April, 2020

Margaret J. Weber, Ph.D. – Dissertation Chairperson

This dissertation, written by

Kerri Cissna

under the guidance of a Faculty Committee and approved by its members, has been submitted to and accepted by the Graduate Faculty in partial fulfillment of the requirements for the degree of

DOCTOR OF PHILOSOPHY

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TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

ACKNOWLEDGEMENTS

Academic Background

Doctor of Philosophy in Global Leadership and Change, Pepperdine University, 2020
Doctor of Education in Organizational Leadership, Pepperdine University, 2012
Master of Education in College Student Affairs, Azusa Pacific University, 2003
Bachelor's in religion & Christian Ministries, Warner Pacific College, 2001

Professor

2019-20	Adjunct Faculty, Pepperdine University, Communication & Business Divisions
	COM 450: Leadership & Communication
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2018-19	Adjunct Faculty, Pepperdine University, Communication Division
	COM 300: Research Methods for Communication
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2017-18	Guest Lecturer, Pepperdine University, Graduate School of Business Management
	OTMT 617: Leadership Theory & Practice, MBA Program
2016 - Current	Guest Lecturer, Pepperdine University, Graduate School of Education & Psych
	ESEC 600: Leadership and Service
	MAED 630.20: Professional Identity & Leadership, MAE Program
2013 - Current	Guest Lecturer, CA State Long Beach, Human Resources and Management
	HRM 360: Organizational Behavior
	HRM 446: Leadership and Motivation in Organizations
2010	Adjunct Faculty, Pepperdine University, COM 292: Comm. & Leadership
2011	Adjunct Faculty, Pepperdine University, COM 292: Comm. & Leadership
2007	Adjunct Faculty, Pepperdine University, FYS 100: Exploring Leadership
2006	Adjunct Faculty, Asbury University, General Education 100: Intro to College
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2004	Adjunct Faculty, Asbury University, General Education 100: Intro to College

Professional Experiences

2020 - Present	Executive Director
	Leadership Long Beach, Long Beach, CA
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	*Coordinate youth leadership program
	*Design and implement alumni engagement activities
2018 – Present	Adjunct Professor
	Pepperdine University, Malibu, CA
2013 – 2018	Assistant Vice Chancellor
	Graduate School of Education and Psychology,
	Pepperdine University, Malibu, CA
	*Focused on donor prospecting, stewardship and solicitation

*Advanced priority initiatives of the school
*Recruited board members, created onboarding processes

2009 – 2013   Director of Housing & Residence Life
Pepperdine University, Malibu, CA
*Supervised 12 professional staff, 100+ student staff
*Coordinated emergency response efforts and student care team
*Organized programming and community building strategies

2006 – 2009   Leadership Development Coordinator
Pepperdine University, Malibu, CA
*Founded Leadership Institute in Lausanne Switzerland
*Created Project LEAD (spring break alternative)
*Designed leadership portfolio, leadership colloquium series, conference
*Advised student government

2007-2008   Interim Director of Intercultural Affairs Office
Pepperdine University, Malibu, CA
*Supervise 6 student leaders
*Coordinate diversity retreat
*Develop ongoing curriculum to address complex issues around diversity
*Create strategy for cultural intelligence (CQ) to increase

2003 - 2006   Resident Director, Office of Leadership Development
Asbury University, Wilmore, KY
*Managed apartment complex
*Designed leadership development workshops/curriculum
*Organized service projects on a regular basis
*Coordinated emergency response and student care team efforts

2001 – 2003   Assistant Resident Director, Office of Residence Life
Azusa Pacific University, Azusa, CA
*Managed apartment complex with 150 students
*Supervised team of student leaders
*Emergency response and budget management

CERTIFICATIONS

2019   Flipped Classroom Certificate Program, Pepperdine University, Center for Teaching Excellence

2014   The Annenberg Foundation's Nonprofit Leadership Academy, Annenberg Foundation

PUBLICATIONS

Chapters

2019   *Mindfulness Companion: The role of mindful leaders, followers and organizations. Handbook of Mindfulness, Flow, and Creativity in the Workplace.* Routledge, Oxfordshire.

2019   *Finding the key to positive leadership: Applying inclusivity and virtue ethics.* Positive leadership and change: Exemplary approaches and new directions. Springer, Palgrave MacMillan Publishers: NYC, NY.

2019   *Meaningful work-family integration: Strategies for fulfillment.* The Handbook of Workplace Well-Being: Reimagining Human Flourishing. Palgrave MacMillan Publishers: NYC, NY. (May 2019)

2018   *Inclusive Leadership and Hyper-spirituality.* The Handbook of Workplace Spirituality and Fulfillment. Palgrave MacMillan Publishers: NYC, NY.

Books

(In press)   *Women in Leadership and Work-Life Integration, Volume III: Global Perspectives.* Cambridge Scholars Publishing, United Kingdom.

2016   *Women in Leadership and Work-Life Integration, Volume II: A Woman's Identity.* Cambridge Scholars Publishing, United Kingdom.

2015   *Women in Leadership and Work-Life Integration, Volume I.* Cambridge Scholars Publishing, United Kingdom.

2012   *Inspired Life: The feminine side of the American Dream.* Amazon publishing.

Articles

2017   *Global Leadership Competence: The Intelligence Quotient of a Modern Leader.* Journal of Leadership Education.

2016   *Global Leadership Competence: The Intelligence Quotient of a Modern Leader.* Journal of Global Leadership, Volume IV. http://www.icglconferences.com/wp-content/uploads/2017/08/ICGL-Journal-Vol-IV_-2016.pdf

2015   *The Digital Women's Project at Pepperdine University, Graduate School of Education and Psychology.* Growth*, 12*(1), 2-9. Retrieved from http://www.acsd.org/learning/growth-journal/

2012   *Pepperdine University Students paws to relax.* Waves Newsletter of Western Association of College and University Housing Officers, spring 2012.

2006   *Frugal Flushing; A new look at stewardship.* Koinonia Journal of the Association of Christians in Student Development, Winter Edition.

PRESENTATIONS

2019   Creating inclusive organizations through wise leadership, servant leadership and inclusive leadership. Academy of Management, Boston, MA.

Exploring the intersection of inclusive leadership and workplace spirituality at a faith-based institution of higher education. Athens Institute for Education and Research, Athens, Greece.

2018   Resiliency and strength of women leaders around the globe. Oxford Women's Leadership Symposium, Oxford, United Kingdom.

The power of emotional connection in fundraising and alumni engagement. CASE District VII Conference, San Francisco, CA.

2017   Understanding diversity through identity and leadership. Sigma Alpha Epsilon Professional Development Institute, University of Laverne, Claremont, CA.

Diversity & cultural intelligence: A look beyond the surface. Community Gathers Workshop, City of Long Beach, CA.

Strategic decision framework to balance work and family. VII I-WIL International Conference of Work and Family, Barcelona, Spain.

From concept to publication: How a qualitative life course study of 600 global women inspired three books on leadership and work-life integration. VII I-WIL International Conference of Women in Leadership, Barcelona, Spain.

How to create a life of balance: The digital women's project from concept to publication. Annual Graduate School of Education and Psychology Student Symposium, Malibu, CA.

Conflict management strategies: The guide to healthy conflict resolution. Boeing Development Day, El Segundo, CA | Family Camp, Pepperdine University, Malibu, CA.

2016   The evolution of leadership competency. Annual Graduate School of Education and Psychology Student Research Project Symposium, Los Angeles, CA.

Global leadership competence: The evolution of a great leader. International Global Leadership Conference, Plascencia, Belize.

The confidence code: What women should know about self-assurance? Full screen/McBeard, We Gather Women's Conference, Playa Vista, CA.

Digital Intelligence (DQ): Global leadership competency for the information age. International Organization of Social Sciences and Behavioral Research Conference. San Antonio, TX. *Won Best Paper Award

Women in leadership and work-family integration: From concept to publication. First Annual GSEP Student Research Project Symposium. Los Angeles, CA.

The evolution of leadership theory: Tools for successful coaching. McBeard Media/Fullscreen, Playa Vista, CA.

The evolution of global leadership and tools for success. Women in Leadership and Work-Life Balance Conference. Pepperdine University Graduate School of Education and Psychology, Los Angeles, CA.

2015   Global leadership competence: The intelligence quotient of a modern leader and tools for mentoring. Women in Leadership and Work-Life Balance Conference, Pepperdine University Graduate School of Education and Psychology. Los Angeles, CA.

Women in leadership and work-family integration: From concept to publication. First Annual GSEP Research Project Symposium. Malibu, CA.

The evolution of global leadership and diversity in the Workplace. The Southern California Diversity IN Leadership Conference. Long Beach, CA.

Gender issues for work-family life integration strategies. The Work and Family Researchers Network Conference. New York City, NY.

2014   Global leadership competence: The intelligence quotient of a modern leader. The Southern California Diversity IN Leadership Conference. Long Beach, CA.

2013   Women in leadership: Strategies for work-life balance. Digital women's project Conference at Pepperdine University, Graduate School of Education and Psychology. Los Angeles, CA.

2012   Spiritual life advisor program: Vision, selection, and training for a hall-based peer ministry. Association of Christians in Student Development. Marion, Indiana.

Counteracting the sophomore slump through project L.E.A.D. (leadership, education and development). Association of Christians in Student Development. Marion, Indiana.

Developing intercultural competence at predominantly white institutions. Association of Christians in Student Development. Marion, Indiana. Women in leadership and work-life balance.

Board of Visitors meeting, Pepperdine University Graduate School of Education and Psychology. Los Angeles, CA.

2011   Think cheap: Professional development on a budget.
Association of Christians in Student Development. Springfield, Missouri.

A fresh look at diversity training.
Association of Christians in Student Development. Springfield, Missouri.

2010   Teaching student leaders how to use their moral compass.
Western Association of College and University Housing Officers. Stanford University.

A fresh look at diversity training.
Western Association of College and University Housing Officers. Stanford University.

Think cheap: Professional development on a budget.
Association of College and University Housing Officers International. Austin, Texas.

Teaching student leaders how to use their moral compass.
Association of College and University Housing Officers International. Austin, Texas.

A fresh look at diversity training.
Association of College and University Housing Officers International. Austin, Texas.

2009   Finding your true north.
California College Personnel Association, California State Berkeley University, California.

Creating a graduate community.
Western Association of College and University Housing Officers. University of Santa Barbara, California.

Think cheap: Professional development on a budget.
Western Association of College and University Housing Officers. University of California Santa Barbara, California.

The EVE project: Addressing sexual violence on your campus.
National Collegiate Leadership Conference. University of Tucson, Arizona.

Finding your true north.
National Collegiate Leadership Conference. University of Tucson, Arizona.

Students mentoring students.
National Collegiate Leadership Conference. University of Tucson, Arizona.

The seven habits of highly effective people.
L.E.A.D. Conference. Pepperdine University, Malibu, California.

2008   New and included: Thriving in the first professional position.
American College Personnel Association Conference. Orlando, Florida.

2007   The EVE Project: Addressing sexual violence on your campus.
Association of Christians in Student Development. Minneapolis, Minnesota.

2006   The balancing act of the working parent.
College Personnel Association of Kentucky Conference. Lexington, Kentucky.

Living and learning communities: Lessons learned.
American College Personnel Association Conference. Indianapolis, Indiana.

2005   Living and learning communities: Lessons learned.
Association of Christians in Student Development Conference. George Fox University, Newberg, Oregon.

Global Service

Project Team Leader, Barbardos, Azusa Pacific University
Project Team Leader, Mexico, Azusa Pacific University
Project Team Leader, Haiti, Malibu Presbyterian
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Volunteer

Advocate, Compassion International
Board Member, Guiding Hands Out of School Program
Researcher, Digital Women's Project: Women in Leadership and Work-Life Balance
Mentor for Emancipated Foster Youth, HerShe Organization
Project Team Leader to Barbardos, Azusa Pacific University
Project Team Leader to Mexico, Azusa Pacific University
Project Team Leader to Haiti, Malibu Presbyterian
Missions Committee, Malibu Presbyterian
Board Member, Cause 4 Celebration
Volunteer, Haiti Outreach Ministries
Volunteer, Union Rescue Mission, Hope Gardens, Los Angeles

Professional Associations & Leadership

Member, Council for Advancement and Support of Education (CASE)
Member, National Women's Political Caucus, Southbay Chapter
Former Member, National Association of Student Personnel Associates (NASPA)
Member, Santa Monica Chamber of Commerce
Reviewer/Editor, Journal of Leadership Education (JOLE)
Member, LAX Chamber of Commerce
Member, Barnabas Group, Orange County

Committee Assignments

Chair, Leadership Conference planning committee, LEAD programs planning committee
Chair, Resident Director search committee(s)
Co-chair, Undergraduate women's issues programming committee
Coordinator, GSEP Board of Visitors
Member, Alcohol and other drugs committee
Member, Building bridges: Creating safe space for LGBT students
Member, Graduation speaker selection committee
Member, Meal plan restructuring committee
Member, sophomore experience task force
Member, Student Affairs co-curriculum assessment committee
Member, Student of concern committee
Member, Women's in Leadership Conference planning committee
Member, Diversity IN Leadership conference planning committee
Member, PhD in Global Leadership and Change Advisory Board
Member, MA in Social Entrepreneurship and Change Advisory Board
Member, Corporate Outreach and Engagement
Founding Member, Center for Women in Leadership
Members, Better Together Teachers Conference hosted by Bill & Melinda Gates
Foundation

Honors and Awards

Student Chaplain, Warner Pacific College, 1998 - 2000
Student Body President, Warner Pacific College, 2000 - 2001
A.F. Gray Founders Award, Warner Pacific College, 2001
Minority Student Ally Award, Black Student Association, Pepperdine University, 2007
Student Affairs Staff Member of the Month, Pepperdine University, June 2006
Distinguished Young Alumni, Warner Pacific College, 2011
Best Paper Award, IOSSBR Conference, San Antonio, TX, 2016

ABSTRACT

Today's leaders are facing complex business problems that require a moral compass and more than one person to solve. Bill Gates extols that organizations must innovate or die (Lee, 2013) and it is becoming widely accepted that diversity and inclusion are key factors in cultivating the innovative workplace (Kurschner & Schmidt, 2017). Although religion has been relegated to the margins of organizational leadership studies, a new era of globalization has ushered in opportunities for spirituality to become a conduit for self-actualization and inclusive leadership. Therefore, inclusive leadership and workplace spirituality are needed to address some of these pressing matters.

This study examines the phenomenon of inclusive leadership and its connection to self-actualization through the experience of workplace spirituality. In order to examine these two seemingly disparate concepts, a study collected 201 surveys online with staff and faculty from an elite faith-based institution of higher education. Results from this study showed that workplace spirituality does create a milieu for inclusive leadership, leading by example, servant leadership, autonomy, mission/values, integration of self, openness, critical thinking, authenticity, and connection. One significant finding that emerged is that diversity-without-inclusion cultivates fear and becomes toxic, while inclusion-without-diversity breeds homogeneity at the detriment of creativity. This first phase of the study revealed a void in diversity amongst the highest levels of leadership and a lack of gender and religious inclusion at all levels. A second phase of this study implemented semi-structured interviews with 7 administrative leaders at the institution to further explore and understand self-actualized leadership. Results concluded that administrative leaders report experiences of inclusion and feeling "safe, free and capable." They described self-actualized leadership, including strategies for inclusive leadership and workplace spirituality which are shared in chapter five.

This research is grounded in Inclusive Leadership theory by Edwin P. Hollander (2009) and the characteristics of Inclusive Leadership that came from a Deloitte study of 1500+ corporate leaders around the globe (Bouke & Dillon, 2016). Inclusive Leadership theory is integrated with Abraham Maslow (1970) who described 15 characteristics of Enlightened Leadership. Findings from this study create a roadmap for schools and organizations that want to develop *Self-Actualized Leadership* programs, which comes from the integration of inclusive leadership, and workplace spirituality.

Chapter 1. Introduction of the Study

Leaders have a significant role in creating the state of mind that is the society. They can serve as symbols of the moral unity of the society. They can express the values that hold the society together. Most important, they can conceive and articulate goals that lift people out of their petty preoccupations, carry them above the conflicts that tear a society apart, and unite them in the pursuit of objectives worthy of their best efforts (Gardner, 1965, p. 256).

Introduction

A leader sees things from a farther, wider and earlier perspective than everyone else. They see the world as it should be, by its possibility, and are not limited by current realities. When looking at our planet from outer space, there does not appear to be any division or separation of countries, societies or ethnic groups. From that vantage point there is only one race; the human race. By zooming out and catching a glimpse of what the globe looks like from a wide lens, it is clear that humans are the ones that have separated from one another and created systems of hierarchy and division in order to function and avoid chaos. Humans labeled things to make sense of them. These antiquated systems were designed for a world of humans that had no way of connecting with each other across borders, and they led to class systems, slavery, greed, wars and violence. The modern era needs leaders with global perspectives, who can teach future generations a new story about what is possible for humans here on earth. We must look beyond the reality of what is and create a vision for a better world that connects us all. Joseph Campbell (1988) was a prolific writer on the role that myths and archetypes play in shaping society. He predicted that, "the only myth that's going to be worth thinking about in the immediate future is one that's talking about the planet… not this city, not these people, but the planet and everybody on it. That's my main thought for what the future myth is going to be" (Campbell, 1988, p. 13). Global Leaders who view things from a broader perspective, will teach

1

future generations that we are all connected and lead humans to work towards the same goals for world-wide preservation versus self-preservation. These global leaders know that each person has a talent that should be leveraged towards a greater sum of the whole, rather than leading from antiquated modes of hierarchy, competition and separation.

Abraham Maslow (1943) could see into the future to a time when organizations would shed the compliance/authoritarian ways of leading organizations so that all humans could reach their full potential, which he labeled as self-actualization. Maslow is known for saying that people who plan on being anything less than they are capable of being will probably be unhappy all the days of life (Maslow, 1943). His suggestion was that *enlightened leaders* would find ways for humans to thrive by reaching their fullest potential, regardless of position/class. Maslow's work on self-actualization aligns nicely with inclusive leadership theory and its intersection with workplace spirituality to create the focus of this study.

Inclusive leaders who utilize workplace spirituality to maximize human potential are needed for the modern world. Leaders that have a guiding set of principles to transcend individual ego can play a significant role in shaping collective cultural values that enhance the state of mind that is the society. These leaders serve as positive role models who demonstrate humility, servant leadership, inclusion, values-based decision making, and guiding morality. They embody virtues that make for a better world. The spiritual aspects of life combine with inclusive leadership to create a vision that transcends individual distractions and pettiness. Researchers predict that the 21st century will see science come to understand and buildout the factors that allow individuals, communities, and societies to flourish (Csikszentmihalyi & Seligman, 2000). This study sought out to explore the intersection of inclusive leadership and workplace spirituality in order to discover guiding principles for self-actualized leadership.

Inclusive Leadership

Social Psychologist, Professor Edwin Hollander, introduced a theory of Inclusive Leadership in 2009, at the apex of his career in academia that lasted over 50 years. In his work, Hollander highlights the role of followers as being key to effective leadership (2009). He described an interpersonal process that is a mutually beneficial relationship between leader and followers, with shared goals and a common vision for the future. Hollander is known for emphasizing the role of "followership" more than any prior leadership theorists, and he focused on the leader-follower relationship as a two-way process of influence (Hollander, 2009). Hollander was ahead of his time with this theory of Inclusive Leadership. He knew that a leader must be able to distribute power and leverage the strengths of followers in order to be truly effective. A Deloitte study (Bourke & Dillon, 2016) on inclusive leadership (described further in Chapter Two) found that inclusive leadership is about three important things:

1. Treating people and groups fairly—that is, based on their unique characteristics, rather than on stereotypes.

2. Personalizing individuals—that is, understanding and valuing the uniqueness of diverse others while also accepting them as members of the group.

3. Leveraging the thinking of diverse groups for smarter ideation and decision making that reduces the risk of being blindsided.

Inclusive leadership theory is based on a reciprocal relationship between leader and follower. Inclusive Leadership (IL) has similar characteristics and outcomes as Maslow's concept of enlightened management that cultivates self-actualization amongst leaders. The embodiment of IL enables leaders to operate more effectively in diverse markets, connect with a variety of customer bases, access a plethora of innovative ideas and cultivate diversity amongst individuals. Inclusive Leaders share the same outcome of helping their employees to reach their fullest potential.

Workplace Spirituality

Workplace spirituality can assist in creating avenues for integration and connection, not separation and differentiation. According to Hackman and Johnson (2013), workplace spirituality is "a framework of organizational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy" (p. 423). Organizational spirituality is also described as "the basic feeling of being connected with one's complete self, others, and the entire universe" (Hackman & Johnson, 2013, p. 423). For the purpose of this study, the researcher submits that workplace spirituality refers to an organizational commitment to prioritize the spiritual life of every employee and the distribution of power in a way that maximizes human capacity towards advancing the mission of the enterprise.

As systems become more democratized and humans more connected through advances in technology and globalization, we have seen an increased demand for inclusive leaders to emerge. Highly successful companies like Google, Lyft, Mastercard, IBM, and Nestle view leadership as a team enterprise and recruit leaders who view their roles as a connector more than an authoritarian. "Ninety percent of companies are redesigning their organizations to be more dynamic, team-centric, and connected" (Abbatiello, Knight, Philpot, & Roy, 2017, p. 1). This requires a new model for leadership that is inclusive and keeps people connected and engaged in ways that drive innovation and constant improvement.

According to psychologist Morrow, inclusive leaders make a positive impact on organizations because they "encourage everyone to engage in the organizations mission in their own unique way" (2014, p. 1). They are capable of including others in vision setting and decision making, and do not rely on themselves to lead the organization. These leaders are also

4

able to identify the best qualities in each person and they work to develop those strengths. Inclusive leaders will shine a spotlight on the accomplishments of others, embrace diversity and value every voice (Morrow, 2014).

Humans have a desire be highly connected and invested in the mission of an organization regardless of position or status, and this is gaining momentum with younger generations (Grant, 2017; Sheahan, 2005). There is a cultural narrative emerging as we enter an *Age of Purpose* and younger generations seek meaning in workplace settings (Grant, 2017; Sheahan, 2005). As a result, companies and educational institutions are adapting to serve the needs of these younger generations by creating more opportunities for inclusive leadership and purposeful living, especially in workplace settings (Grant, 2017). The Age of Purpose is known for having an economy of purpose (Grant, 2017; Hurst, 2016). Purpose is defined as a stable, generalized intention to accomplish something that is meaningful to self and beneficial to the world beyond the self (Damon, 2008; Grant, 2017).

The ethical turmoil of the early twenty-first century has prompted a shift in conscious leadership, with leaders consequentially moving away from a self-centered mindset to one of higher ethical purpose (Daft, 2008). This culminated in ugly headlines that exposed unethical corruption amongst leaders from Enron, WorldCom, Tyco and Adelphia Communication (Daft, 2008). Leaders at these companies focused on their individual ambition, collecting large sums of money when they sold inflated stock while their companies deteriorated. A new paradigm has emerged for the *Age of Purpose*, where leaders are needed who value accountability, integrity, and responsibility to a cause that is larger than self-interest (Sellers, 2002). This new type of leadership reinforces the importance of doing the right thing, even if it hurts (Daft, 2008). It embraces deontological ethics, which is based on the duty and obligation that humans have to

treat others the way they would like to be treated (Daft, 2008). The world needs a new type of leader who moves beyond individual self-interest in order to consider causes that benefit multiple stakeholders (employees, customers, etc.).

Workers of the modern era have different expectations of leaders who will develop and mentor them through opportunities and stretch assignments (Abbatiello et al., 2017). They hope to contribute to the mission of the organization, not simply by carrying out orders, but by participating in the institutional inputs and outputs. Sophisticated organizations have caught onto this trend and have combined organizational structure, job design and developmental opportunities into the creation of a leadership pipeline (Abbatiello et al., 2017). Instead of investing in formal training programs, organizations should focus on establishing a strong company culture that breeds leadership, risk-taking, knowledge sharing and cross-disciplinary management (Duchon & Plowman, 2005). This can be done through inclusive leadership in environments that values a holistic paradigm and considers the importance of a whole person (physical, mental, emotional and spiritual) at work (Duchon & Plowman, 2005).

The purpose of this research study at a faith-based institution is to explore the intersection of inclusive leadership and workplace spirituality. Findings will help to better understand the role of inclusive leadership in cultivating purposeful environments that utilize core values that construct healthy workplace settings. This study was done in a United States' context at a private institution however, the literature review explores studies that interrogate inclusive leadership and workplace spirituality around the globe.

Research Study

This study applies the work of Professor Hollander on inclusive leadership to a modern time when humans have become more connected than ever, and the capacity of each human to

contribute to a greater society has become evident. A look into the phenomenon of inclusive leadership at a medium-sized private liberal arts faith-based institution of higher education which professes a commitment to Christian values provides insights and applications that can be replicated in other settings. A faith-based institution was selected for this study, because it professes to manifest a workplace environment that recognizes the inner life of each employee that can be nourished by meaningful work (Ashmos & Duchon, 2000). This study seeks to identify the ways in which inclusive leadership cultivates work environments where employees can thrive and reach their fullest potential (self-actualization).

Workplace spirituality is expressed through a commitment to the spiritual life of each individual employee and institutionalizes a holistic paradigm while considering the importance of the whole person (Duchon & Plowman, 2005). Maslow introduced this idea that the "best helpers are the most fully human persons" (1943, p. xii). The academic institution that was selected for this study has publicly expressed a commitment to helping staff and faculty live out of a sense of purpose which makes it an ideal eco-system to evaluate inclusive leadership and self-actualization during the Age of Purpose.

A two-part study was conducted for this dissertation which included two different methods of analysis. The first method included a dissection of the quantitative and qualitative responses from Study One to identify themes that emerged. The second portion of the dissertation study was a series of in-depth, semi-structured interviews conducted with the seven members of the leadership team at the same institution to further understand the findings from Study One.

This phenomenological study dives into the practice of inclusive leadership and how it interacts with workplace spirituality. These two emerging fields of study are building

momentum for the 21st century and those who want to be on the forefront of emerging leadership practices need to understand these dynamics and how they intersect. The hypothesis of this study is that inclusive leadership is institutionalized and engrained at organizations that place a high value on workplace spirituality.

Statement of the Problem

Humans have seen negative consequences of corrupt leadership over the ages, as systems relied on centralized positions of power. Lord Acton (1887) coined a famous quotation "Power tends to corrupt, and absolute power corrupts absolutely" (p. 1). The notion that power tends to corrupt has become a norm in society, and research studies have been done in the field of psychology providing evidence for these observations (Cislak, Cichocka, Wojcik, & Frankowska, 2018). Leaders in powerful positions tend to undervalue the input and perspective of followers, and objectify others (Cislak, 2013; Galinsky, Magee, Inesi, & Gruenfeld, 2006; Georgesen & Harris, 1998). Power can reduce levels of compassion and the ability to have meaningful relationships with others (Kipnis, 1972). Power is also known to correlate with cynicism (Inesi, Gruenfeld, & Galinsky, 2012).

Centralized power can corrupt leaders and lead to destruction, which has led to many discussions around the topic of business ethics and corporate morality (Bhunia, Mukhuti, & Khan, 2012; Cavanagh, 1999; Jurkiewicz & Giacalone, 2004; Klenke, 2005; Sheep, 2006). Disappointment in leaders who are self-serving and ego-driven is an ancient phenomenon. The void of inclusive leadership and presence of corrupt leaders has been a problem throughout the ages however, an alternative was not readily available like it is today. We are now reaching a point in society where new models are accessible. Humans are becoming increasingly more connected through technology and globalization, and systems are becoming decentralized and

democratized. Humans will continue to discover new applications for inclusive leadership as the distribution of power becomes more commonplace and our world becomes smaller.

As globalization continues to shrink our world, and technology democratizes systems and connects humanity, a plan is needed to develop leaders who acknowledge the need to transcend ego and create inclusive environments where employees can thrive. The problems that this study seeks to address are:

1. A new reality of global leadership is needed that dismantles the antiquated hierarchical systems that feed off of the separateness of humans.

2. Society has seen numerous counts of corrupt leaders that abuse power and create systems that advance personal interest over the interests of all stakeholders.

3. There is a void in the research that measures inclusive leadership in work settings that are insulated by workplace spirituality, two concepts that seek to transcend ego and create inclusive environments. Longitudinal studies of purposeful work do not exist (Grant, 2017).

4. Existing quantitative research suggests that humanity has become increasingly individualistic, narcissistic and materialistic (Grant, 2017; Greenfield, 2013). This indicates a need for inclusive leadership styles and workplace spirituality which both lend themselves to be others-focused and altruistic.

5. Society in the United States has seen an increase in mental health issues that bleed into the workplace and schools, which can be counteracted through new mental models of inclusive leadership and self-actualization.

Purpose and Importance of the Study

The field of leadership studies has increasingly recognized how important inclusive leadership is for the digital age. Modern organizations are seeking a digital leader who can build connected teams, keep people engaged and drive innovation, continuous improvement and risk tolerance (Abbatiello et al., 2017). Korn Ferry (2016) did a global study of CEO perceptions by conducting in-depth interviews with 800 business leaders in multi-million (and billion) dollar global organizations. The leaders interviewed were from the United Kingdom, China, the United States, Brazil, France, Australia, India and South Africa (Korn Ferry, 2016). They found a gap between the leaders who place a high value on people in their organizations and leaders who place a high value on technology and tangible assets (Korn Ferry, 2016). The leaders who were interviewed stated that they focus on the latter due to the following:

- Sixty-three percent say that in 5 years, technology will be the firm's greatest source of competitive advantage.

- Sixty-seven percent that technology will create greater value in the future than people will.

- Forty-four percent say the prevalence of robotics, automation and artificial intelligence (AI) will make people largely irrelevant in the future of work.
  (Korn Ferry, 2016).

The Vice Chairman, CEO and Board Services of Korn Ferry Alan Guarino said,

> While the critical role and pervasive nature of technology in tomorrow's workforce is clear, no one is saying people are going away altogether. Soft skills such as the ability to lead and manage culture, will become critical factors of success for companies in the

future of work as they seek to maximize their value through their people. (Korn Ferry, 2016, p. 31)

As a result of these shifts, leaders will need to have a different set of skills and expertise than in previous generations. "Most organizations have not moved rapidly enough to develop digital leaders, promote young leaders and build new leadership models" (Abbatiello et al., 2017, p. 1). Organizations do not need more leaders, they need a different type of leader who is more agile, inclusive and ready to operate in the digital world. This study on inclusive leadership and workplace spirituality can become fertile ground in addressing this void in digital leadership for the information age. Leaders are able to leverage digital environments to create inclusion and capitalize on the strengths of employees to create a more meaningful workplace.

Research Questions

Several research questions were selected to guide this phenomenological study on the intersection of inclusive leadership and workplace spirituality. These are the overarching questions that the researcher used to narrow down the scope of this particular inquiry. The research questions that guide this particular study are:

1. Is there a relationship between inclusive leadership and workplace spirituality?

2. How do people experience inclusive leadership at a faith-based institution of higher education that embraces workplace spirituality?

3. What does the intersection of inclusive leadership and workplace spirituality look like at a faith-based institution of higher education?

4. What variables influence the intersection of inclusive leadership and workplace spirituality?

5. What strategies are leaders using for this intersection of inclusive leadership and workplace spirituality?

Conceptual Hypothesis

The working hypothesis for this study is that inclusive leadership and workplace spirituality are both constructs that intersect for self-actualization. The purpose of this study is to explore the intersection of inclusive leadership and workplace spirituality in order to understand strategies for helping humans reach their greatest potential in the workplace. A growing demand for this type of environment makes this research study timely and important. The study reveals information regarding employee experiences with inclusive leadership and workplace spirituality that can be replicated and ingrained into the DNA of an organization for reaching higher levels of self-realization. Findings are relevant for educational and corporate settings.

Clarification of Terms

For this study, workplace spirituality is defined by its ability to integrate the entire human experience at work. An organization that embraces workplace spirituality has a mission statement that is a "culmination of the voices of all stakeholders, and it must mirror that which is spiritual in man and in life" (Berry, 2013, p. 42). While some workplace settings require employees to leave a part of their personal life at home, workplace spirituality integrates the emotional, mental and spiritual components of human life into the work setting. There are numerous other terms that should be clarified before reading the remaining chapters of this dissertation study. The following terms are used in this paper:

- *Collective genius:* when leaders see their role not as take-charge direction setters but as creators of a context in which others make innovation happen (Hill, Brandeau, Truelove, & Lineback, 2014).

- *Connectedness:* joined or linked together (Merriam-Webster, 2019).

- *Cultural competency (CQ):* the condition of having or being composed of differing elements: variety; especially the inclusion of different types of people (such as people of different races or cultures) in a group or organization (Ang & Van Dyne, 2008).

- *Cultural intelligence*: the capability to relate and work effectively across cultures (Ang & Van Dyne, 2008).

- *Decentralization:* the process by which the activities of an organization, particularly those regarding planning and decision-making, are distributed or delegated away from a central, authoritative location or group (Merriam-Webster, 2019).

- *Distributed leadership*: is a conceptual and analytical approach to understanding how the work of leadership takes place among the people and in context of a complex complicated organization (Merriam-Webster, 2019).

- *Divinity*: the quality or state of being divine (Merriam-Webster, 2019).

- *Divine:* of, relating to, or proceeding from God or a god (Merriam-Webster, 2019).

- *Diversity:* a range of different things (Merriam-Webster, 2019).

- *Duality*: the quality or condition of being dual (human and spiritual) (Merriam-Webster, 2019).

- *Faith:* firm belief in something for which there is no proof (Merriam-Webster, 2019).

- *Fulfillment:* the act or process of delivering a product (such as a publication) to a customer (Merriam-Webster, 2019).

- *Hierarchy of needs*: a theory in psychology proposed by Abraham Maslow in his 1943 paper "A Theory of Human Motivation" in Psychological Review (Merriam-Webster, 2019).

- *Hyper-spirituality:* a type of spirituality that seeks to find and pronounce the defense of one's theology in everything they see or attach a spiritual element to even the most minor of things (Merriam-Webster, 2019).

- *Inclusion*: the action or state of including or of being included within a group or structure (Merriam-Webster, 2019).

- *Inclusive Leadership:* the practice of leadership that carefully includes the contributions of all stakeholders in the community or organization (Hollander, 2009).

- *Inner life:* the thoughts, imagination, emotions, and values that occupy the mind when a person is all alone (Merriam-Webster, 2019).

- *Intelligent Spirituality:* human-centered, unifying, not other-worldly spirituality (Pava, 2004, p. 65).

- *Interconnectedness:* extending or lying beyond the limits of ordinary experience; in Kantian philosophy; being beyond the limits of all possible experience and knowledge; transcending the universe or material existence (Merriam-Webster, 2019).

- *Intercultural Competency:* a range of cognitive, affective, and behavioral skills that lead to communicate effectively and appropriately with people of other cultures (Merriam-Webster, 2019).

- *Meaning*: what is meant by a word, text, concept, or action (Merriam-Webster, 2019).

- *Mission:* an important assignment carried out for political, religious, or commercial purposes, typically involving travel. Or, the vocation or calling of a religious organization, especially a Christian one, to go out into the world and spread its faith (Merriam-Webster, 2019).

- *Purpose*: the reason for which something is done or created or for which something exists (Merriam-Webster, 2019).

- *Religion*: the belief in and worship of a superhuman controlling power, especially a personal God or gods (Merriam-Webster, 2019).

- *Sacredness*: unassailable, inviolable; highly valued and important; worthy of veneration; entitled to reverence and respect (Merriam-Webster, 2019).

- *Self-actualization*: the realization or fulfillment of one's talents and potentialities, especially considered as a drive or need present in everyone (Merriam-Webster, 2019).

- *Self-Actualized Leadership*: utilizes inclusive leadership and workplace spirituality to take leaders beyond self-interest and insulate an environment that increases meaning and fulfillment among employees (Cissna, 2020).

- *Self-fulfillment*: the fulfillment of one's hopes and ambitions (Merriam-Webster, 2019).

- *Self-realization*: fulfillment of one's own potential (Merriam-Webster, 2019).

- *Social Justice*: justice in terms of the distribution of wealth, opportunities, and privileges within a society (Merriam-Webster, 2019).

- *Spiritual Intelligence*: Spiritual intelligence calls for multiple ways of knowing and for the integration of the inner life of mind and spirit with the outer life of work in the world (Vaughan, 2002).

- *Spiritual Leadership:* a leader's actions, mindset, and beliefs inspiring self and others intrinsically, while increasing spiritual wellbeing through vision, hope/faith, altruistic love, meaning/calling, and membership (Fry & Cohen, 2009).

- *Spirituality*: the quality of being concerned with the human spirit or soul as opposed to material or physical things (Merriam-Webster, 2019).

- *Theology:* the study of the nature of God and religious belief (Merriam-Webster, 2019).

- *Transcendence*: existence or experience beyond the normal or physical level (Merriam-Webster, 2019).

- *Values:* the regard that something is held to deserve; the importance, worth, or usefulness of something (Merriam-Webster, 2019).

- *Vision*: the faculty or state of being able to see (Merriam-Webster, 2019).

- *Vocational calling:* an occupation to which a person is specially drawn or for which he/she is suited, trained, or qualified (Merriam-Webster, 2019).

- *Wholeness:* the quality of being complete or a single unit and not broken or divided into parts; the need for wholeness and harmony in mind, body, and spirit (Merriam-Webster, 2019).

- *Workplace spirituality*: began in the early 1920s as a grassroots movement with individuals seeking to live their faith and/or spiritual values in the workplace (Merriam-Webster, 2019).

Framework (Overview)

This research project builds on the work of Abraham Maslow's Hierarchy of Needs Theory (1943), which describes the basic survival needs that all humans have in common with self-actualization being the outcome when those needs are met. Maslow describes the five basic human needs as: physiological (basic survival), security (physical and emotional), belonging (social acceptance), esteem (confidence in self-worth), and self-actualization (reaching human potential) needs. He stated that these "human needs arrange themselves in hierarchies of potency, where one usually rests on the prior satisfaction of the other" (Maslow, 1943, p. 370). Maslow (1943) suggested the highest level of human need is a spiritual experience, which is also a part of the human condition. When humans are seen as having spiritual dimensions, they are given the opportunity to lead from their highest version of self (Maslow, 1943).

This research study further explores the apex of this hierarchy, which is known as self-actualization, and its relationship with the outcomes of workplace spirituality. For this study, when spirituality in the workplace is mentioned, it is referring to the level of self-actualization, which Maslow describes in his hierarchy of needs. This level of self-realization relies on individuals who transcend individual ego in order to serve the mission of the organization.

Inclusive Leadership Theory by Hollander (2009) is also used to guide this study. His concept in social psychology describes how leaders will develop a bond with followers over a shared common-destiny and purpose in their work. Hollander believed that inclusive leadership was about doing things with people rather than to people. This ability to see the needs of each person to be self-realized and live a life of purpose aligns nicely with Maslow's work. Hollander (1958) believes that leaders receive "idiosyncrasy credits" from followers that give them the credibility when trying to experiment and innovate new ideas. However, if the leader is not creating these bonds over a shared purpose, the credibility of the leader will be diminished. This theory of inclusive leadership will be the main driver of this research project and will be the focal point of Chapter Two's review of literature.

The study is grounded by a framework that Maslow created for *Enlightened Leadership* which describes the 15 characteristics of self-actualized leadership (1965). It was blended with a study from Deloitte that revealed the characteristics of Inclusive Leadership (Bourke and Dillon, 2016). The 15 characteristics of self-actualized leadership closely align with the 12 qualities of inclusive leadership therefore these two models intersect to ground this study.

These two models will be further explored in Chapter Three in order to compare and contrast their relevance for creating a leadership model for the modern age. The intersection of inclusive leadership and workplace spirituality become fertile ground for a new era which demands connection and purpose. Together these two can inform society in ways that create a new mental model for a global family that works together to preserve the planet for future generations.

Limitations of the Study

This study has a number of limitations that need to be addressed. One limitation to this type of study is that it is difficult to measure workplace spirituality. Milliman, Czaplewski, and Ferguson assert that ''workplace spirituality is a complex and multi-faceted construct... the concept is highly personal and abstract'' (2003, p. 428). This is one of the greatest limitations of the study.

The University that was selected for this study espouses a strong belief in strengthening lives of purpose, service and leadership. While it is easy to evaluate service and leadership outcomes, the concept of purpose proves to be more difficult to measure. That poses a unique limitation for creating an evaluation method that can accurately inform the researcher on whether or not employees experience higher levels of engagement as a result of purpose at work (self-actualized environments).

Another limitation is that data were collected from members of the same faith-based institution, making it difficult to generalize the findings outside that particular institution. Additional data should be collected from additional institutions of higher education in future studies to validate the findings. As a result, caution needs to be taken when generalizing any of the findings to larger demographics.

Summary of Chapter 1

People rely heavily on leaders to create environments where they can participate and thrive and they spend a lot of time at school and at work. Therefore, these environments become prime real estate for teaching new mental models that help people envision a more inclusive world. Inclusive leadership and workplace spirituality can address this by creating a collectivist environment that values input from people at all levels in order to create stronger outputs.

The need for workplace spirituality is even greater now because of the change in organizational structures and functions across the globe. These changes in society can result in the insecurity of employees (Giacalone & Jurkiewicz, 2003a). The role of spirituality in the workplace is making leaps as the need for meaningful work increases amongst humanity. The revitalization of work through an infusion of spirituality and inclusive leadership is a very exciting opportunity. A new type of leader is needed to be able to see the opportunities and prepare the human workforce to navigate these shifting waters.

As the world becomes smaller due to globalization and the advances in technology, we become more connected as a human race. A leadership model needs to emerge that embraces the requirements for leadership of the 21st century, which integrates inclusive leadership and workplace spirituality that leads to human fulfillment. More research in this arena can lead to solutions for happiness, peace, fulfillment and meaning. Therefore, the implications of this research are limitless.

This study contributes to a limited body of knowledge regarding inclusive leadership and its relationship to workplace spirituality. Specifically, the study seeks to find ways that inclusive leadership interacts with workplace spirituality for employee fulfillment. From a practical perspective, the findings will provide a model for other organizations to implement in order to create a thriving workplace culture that encourages employees at all levels to contribute at their highest level possible. By developing a healthy, inclusive organization that addresses the spiritual needs of its employees, cultures can have the potential to create competitive advantages to overcome toxic workplace behaviors and dominate the marketplace. Self-Actualized Leaders know that when humans are connected around an organizational mission, they can maximize their potential.

Chapter 2. Review of Relevant Literature

> Ego-centric leaders often build an organization as a hero with a thousand helpers. New paradigm leaders build their organizations with many strong leaders who can step forward and continue the company's success long into the future (Daft, 2008, p. 131).

Leadership for the 21st Century

Humans are more connected than ever before due to advances in technology and globalization. The landscape of the world has become more diverse and soon there will be no majority culture. This will require us to find new ways of leading in a diverse world. Leaders who want to be at the forefront of these changes can access culture and employ new leadership models that increase inclusiveness in the workplace. Diversity creates a rich tapestry for leaders who want to capitalize on the strengths that different people bring to the table and create an environment of distributed power. There is an important distinction between diversity and inclusion, and leaders make a grave mistake by focusing solely on the former.

Diversity describes the demographics of a group, while inclusion describes which individuals are allowed to participate and empowered to fully contribute to the group (Miller, 1998). The value of the entire group increases when diversity is actually utilized. While diversity is an attribute of every group, inclusion can increase the "total human energy available to the organizations" (Miller, 1998, p. 151). Organizations are able to accomplish much more with diverse mindsets finding solutions to problems, while homogeneity limits the number of options that can be created. An inclusive organizational culture can "enable contributions from a broader range of styles, perspectives and skills, providing a greater range of available routes to success" (Miller, 1998, p. 152). Great leaders know that they need to build a cabinet of diverse minds around them to increase their ability to make better decisions. Instead of being threatened by different opinions, they value those differences in the creation of a better end product.

21

We have seen several decades of committed leaders and human resource departments who have worked hard to diversify organizations (Goosby Smith & Lindsay, 2014). It appears that they have done everything right by leveling the playing field in recruiting, creating fair policies, auditing diversity climates, and conducting diversity trainings. However, there is still something missing. It does not matter how diverse organizations become if they are not prepared to create inclusive environments. "Inclusion is the combined state of organizational affairs that seeks, welcomes, nurtures, encourages, and sustains a strong sense of belonging and high performances from all employees." (Goosby Smith & Lindsay, 2014, p. 75). Inclusive environments welcome and value all stakeholders, which creates a sense of belonging and meaningful work environment where people can thrive, create, and innovate.

Successful organizations have one thing in common: they have learned how to leverage diversity to create a unified and inclusive global culture (Janakiraman, 2011). Global organizations build in diversity and inclusion that create high performing teams with effective talent management (attraction and retention), team performance, values alignment, and improved efficiency (Janakiraman, 2011). The leaders who thrive in this kind of environment are the ones who realize they don't have all the answers. They actively seek out input and create opportunities for open dialogue and feedback for decision making. Leadership is seen as distributed and work environments are inclusive.

It is not enough for a company to be diverse in the demographic makeup of employees. Inclusive leadership must accommodate diversity in order to create an environment where all employees can thrive. Many organizations focus on attracting diverse employees, but then struggle to retain them because there is not an inclusive culture set in place (Janakiraman, 2011).

Organizations with highly diverse workforces that refuse to design an inclusive environment are likely to be more dysfunctional than organizations without diversity at all (Janakiraman, 2011).

Research suggests that diversity policies and procedures are not able to create inclusive environments. It comes down to the mindset of leaders in creating a culture that is inclusive (Janakiraman, 2011). When leaders want to create an inclusive environment, employees feel increased levels of sense of belonging and psychological safety in the workplace. All of this leads to more creativity and innovation coming from a highly engaged workforce.

Janakiraman (2011) offers a framework that demonstrates the relationship between diversity and inclusion. This is laid out in a quadrant (see Figure 1). This framework depicts that when organizations practice inclusion and diversity, employees experience higher levels of collaboration, engagement and retention. This gives an organization a competitive advantage in the marketplace.
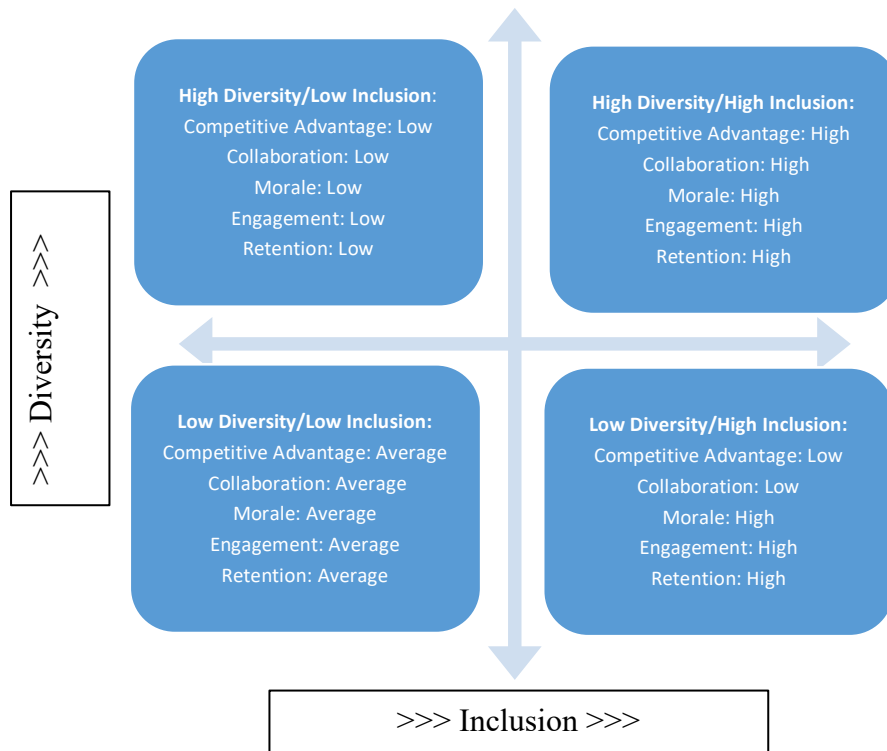
Figure 1. Framework for the relationship between diversity and inclusion (Janakiraman, 2011).

Global leaders are needed for the 21st century who can drive performance through the cultivation of a diverse and inclusive work environment. According to Janakiraman (2011), traditional teams are not created by intentional selection of diverse perspectives, which leads to average results. Globally diverse groups take more risks and take advantage of more opportunities, and inclusive leadership drives stronger performance.

Janakiraman (2011) suggests several practical strategies for becoming an inclusive leader:

- Check assumptions and biases.

- Assume positive intent.

- Slow down your responses.

- Scan social dynamics and interaction patterns for exclusion behaviors.

- Treat everyone as your Number 1.

- Deepen self and other-awareness.

- Engage and motivate others in learning about differences and experiences non-judgmentally.

- Provide individual feedback and coaching to transform exclusion behaviors.

- Model inclusive behaviors in your sphere of influence.

- Engage in constructive conversations to prevent, reveal and transform exclusionary patterns and behaviors. (p. 132)

Diversity research used to be dominated by focus on problems associated with diversity, such as discrimination, bias, affirmative action, and tokenism (Shore et al., 2011). Scholars now focus on the fact that diversity enhances work processes and organizational mechanisms that increase the value of diversity in work settings (Gonzalez & DeNisi, 2009; Homan et al., 2008; Shore et al., 2011). One strand of research that is ever evolving in this area focuses on creating work environments where diverse individuals feel included (Bilimoria, Joy, & Liang, 2008; Roberson, 2006). Inclusion leads to workplaces where people feel more connected to the mission of the organization and work hard towards accomplishing goals together as a cohesive unit. All of this research points to a demand for inclusive leadership in organizations that want to stay competitive for today's globalized, digital marketplace.

In *Breaking the Zero-Sum Game: Transforming Societies through Inclusive Leadership*, Ebere Morgan states that "people are tired of living in a "zero-sum" world that relies on the paradigm that some people 'win' while others must 'lose'" (2017, p. xiii). This book provides a series of cutting-edge theories and best practices that are shifting society into being more diverse, inclusive and democratic. It also offers a new global perspective of inclusiveness that transcends culture, nation states, and other artificial boundaries that humans have created (Morgan, 2017). Humans have created geographical boundaries and categorized people groups. With this

recognition that divisiveness is a human construct, comes an understanding that humans are all connected and can create a new mental model of inclusion. There is truly only one race, the human race. As society advances and demographics change, this truth will resonate with more and more people until society has created a new reality of connection and inclusion.

Demographic shift. An increase in women and minorities in the workplace has incited changes in how organizations address diversity. There are also various differences among ages, disabilities and sexual orientations that create a need for a different type of (inclusive) leadership for the modern world. There is a strong shift in economic powers as nations are developing and populations are increasing (Morgan, 2017). These shifts have created a context for a new type of social environment that leads to an emerging expansion of inclusive leadership.

America will soon face a reality where there is no majority culture. According to the US Census Bureau, by the year 2020, more than half of the nation's children are expected to be a part of a minority race or ethnic group. This shift will be realized for the entire nation by 2044, when there will be no one racial or ethnic group that will dominate the U.S. in terms of size (US Census Bureau, 2014). This creates a real opportunity for new leadership models. It also creates a prerequisite for leaders to serve from a place of intercultural competence and inclusion.

A 2014 U.S. Census Bureau report provides an in-depth analysis of the nation's population looking forward to 2060, including its size and composition across age, sex, race, Hispanic origin and nativity. According to the report, the size and composition of the US population will drastically change from 2014 to 2060:

- The U.S. population is expected to grow more slowly in future decades than it did in the previous century. Nonetheless, the total population of 319 million in 2014 is projected to reach the 400 million threshold in 2051 and 417 million in 2060.

▪ Around the time the 2020 Census is conducted, more than half of the nation's children are expected to be part of a minority race or ethnic group. This proportion is expected to continue to grow so that by 2060, just 36 percent of all children (people under age 18) will be single-race non-Hispanic white, compared with 52 percent today.

▪ The U.S. population as a whole is expected to follow a similar trend, becoming majority-minority in 2044. The minority population is projected to rise to 56 percent of the total in 2060, compared with 38 percent in 2014.

▪ While one milestone would be reached by the 2020 Census, another will be achieved by the 2030 Census: all baby boomers will have reached age 65 or older (this will actually occur in 2029). Consequently, in that year, one-in-five Americans would be 65 or older, up from one in seven in 2014.

▪ By 2060, the nation's foreign-born population would reach nearly 19 percent of the total population, up from 13 percent in 2014 (p. 1)

This report brings great news for a world that is becoming more connected and craving inclusion in organizations (US Census Bureau, 2014). The opportunities for global leadership abound in this new context. It has become extremely affordable and efficient to jump on a plane and fly anywhere around the world. There are no barriers between many borders, leaving the door wide open for commerce opportunities across country lines. Anyone can make friends from around the world within minutes as a result of the advances in technology and social media. It is a new era where humans are more connected, and organizations can embrace this as an opportunity to gain competitive advantage. Leaders have to prepare for this new reality.

Power shift. Leaders used to believe that strict control was needed for running an organization effectively, and that holding a powerful position enabled them to tell others what to

do and how to do it. Rigid hierarchies led organizations with structured jobs and work processes where power remained at the top. However, several researchers are questioning these distributions of power for the 21st Century. "An emphasis on control and rigidity serves to squelch motivation, innovation and morale rather than produce desired results" (Daft, 2008, p. 9). Today's modern leader knows how to share power rather than hoard it, finding new ways to increase engagement and buy-in from all levels, which increases the organization's brain power (Daft, 2008).

Towards the end of the twentieth-century, leadership became equated with personal ambition, giant egos, and big personalities (Bhunia et al., 2012). Not all high-profile leaders were self-serving, but there was an ethical maelstrom among leaders that gained a lot of media attention. This naturally led to a shift in mindset away from narcissistic leadership to a humble approach. A move was made away from celebrity "leader-as-hero" styles to a hard-working behind-the-scenes types of leadership that builds a strong enduring company around a meaningful vision that empowered others, rather than touting one's own successes and abilities (Badaracco, 2002; Collins, 2001; Daft, 2008; Jennings, 2005; Khurana, 2002). Servant leadership models flooded the popular discourse and transformational leadership became a hot commodity.

Collins refers to this new type of leadership as being Level 5, which is characterized by a complete lack of ego and fierce resolve for doing what is best for the organization (2001). This type of leadership that focuses more on the empowerment of others, creates a foundation for inclusion. The result is a stronger company with happier employees as a result of true community engagement. Research studies have proven that a sense of community at work will have a

positive impact on the commitment levels of employees (Fry, 2003; Gupta, 2017; Milliman et al., 2003; Pawar, 2009; Rego & Cunha, 2008).

Innovation shift. Modern leaders must focus on innovation as the critical task for the foreseeable future. Hill et al. (2014), found that leading innovation takes a distinctive kind of leader who can unleash and harness the collective genius of all people in the organization. This becomes the main task for inclusive leaders for the modern age. As a result of valuing the whole person, leaders in the 21st century draw out the unique genius in every individual (follower) and assemble them into what is known as a collective genius (Hill et al., 2014). Collective genius plays a critical role in creating environments where employees thrive as it creates a mutually beneficial relationship amongst leaders and followers. Collective genius relies on inclusive leadership for new ways of innovation in such an agile context:

> Direction-setting leadership can work well when the solution to a problem is known and straightforward. But if the problem calls for a truly original response, no one can decide in advance what that response should be. By definition, then, leading innovation cannot be about creating and selling a vision to people and then somehow inspiring them to execute it. (Hill et al., 2014, p. 272)

Previous forms of leadership relied on the leader to create a vision that inspires people to follow. However, leadership for the 21st relies heavily on innovation and agility, which cannot come from one person alone. "A leader of innovation creates a place- a context, an environment-where people are willing and able to do the hard work that innovative problem solving requires" (Hill et al., 2014, p. 173). The primary philosophy behind this new leadership theory is that each member of the group has a slice of the genius pie and the sum becomes greater than its parts. The leader's role is to create a place where all of these slices can be combined and converted into

a new form of collective genius. The shift in power has moved from an individual at the top to a power distributed amongst a collective group that operates as a high performing team to deliver innovation.

High performing teams are defined by innovation and emerge from inclusive environments that nourish the human soul. They are also a representation of distributed power amongst a group, where the leader typically rotates according to the needs of the organization. According to Wiese and Ricci, "high performing teams report that it's fun and satisfying to work on collaborative teams because they are asked to contribute at their highest potential and they learn a lot along the way" (2010, p. 78). Wiese and Ricci (2010) give the 10 characteristics of high-performing teams as:

1. People have solid and deep trust in each other and in the team's purpose — they feel free to express feelings and ideas.

2. Everybody is working toward the same goals.

3. Team members are clear on how to work together and how to accomplish tasks.

4. Everyone understands both team and individual performance goals and knows what is expected.

5. Team members actively diffuse tension and friction in a relaxed and informal atmosphere.

6. The team engages in extensive discussion, and everyone gets a chance to contribute — even the introverts.

7. Disagreement is viewed as a good thing and conflicts are managed. Criticism is constructive and is oriented toward problem-solving and removing obstacles.

8. The team makes decisions when there is natural agreement — in the cases where agreement is elusive, a decision is made by the team lead or executive sponsor, after which little second-guessing occurs.

9. Each team member carries his or her own weight and respects the team processes and other members.

10. The leadership of the team shifts from time to time, as appropriate, to drive results. No individual members are more important than the team (p. 243).

There are many studies that reveal what makes a great leader, but few studies have analyzed what makes a great team. However, Google studied 200 high performing teams for over two years to quantify the ingredients for success (Rozovsky, 2015). From their study, we learn that there are five key dynamics that set successful teams apart from other teams at Google (Rozovksy, 2015):

1. psychological safety: Can we take risks on this team without feeling insecure or embarrassed?

2. dependability: Can we count on each other to do high-quality work on time?

3. structure & clarity: Are goals, roles, and execution plans on our team clear?

4. meaning of work: Are we working on something that is personally important for each of us?

5. impact of work: Do we fundamentally believe that the work we're doing matters?

High-performing teams create an inclusive environment where each person feels valued and accepted. The result is a healthy organizational culture that capitalizes on strengths in variety instead of homogeneity. And there is a human desire to be highly connected and invested in the mission of an organization. This is great news for the future of leadership. Leveraging other

people's strengths, building a strong network, and creating psychological safety will help to create a thriving work environment. Delizonna (2017) agrees with Google that high-performing teams need psychological safety and she gives the six ways to create psychological safety in the workplace as: approach conflict as a collaborator, not an adversary, speak human to human, anticipate reactions and countermoves, replace blame with curiosity, ask for feedback on delivery, measure psychological safety by asking your team how safe they feel.

Organizations will thrive under leaders who embrace these new concepts for how to create inclusive environments and high-performing teams that lead to higher levels of innovation. The workforce is moving into an era where the human capacity to lead is widespread. This can be a huge opportunity for leaders who let go of traditional hierarchy in exchange for a rich tapestry of distributed leadership.

Evolutionary shift. As we look into the future to predict the type of leadership that is needed, we should review the history of leadership theory. One can understand the need for inclusive leadership and how it can be practiced today, by understanding how different types of leadership have evolved over time. The concept of leadership has changed as society has evolved. Understanding different types of leadership is important in considering the context that typically reflects society at large. Leadership theories have evolved and become norms over time which ingrain certain attitudes and behaviors into the larger world we live in. As these become the norm and new trends emerge, relevant theories of leadership are needed.

Most major leadership theories can be categorized into six basic approaches to leading: great man theory, traits theory, behavioral theory, contingency/situational theory, influence theory, relational theory (Daft, 2008). A historical overview of these six themes will set the foundation for a new inclusive leadership theory that integrates workplace spirituality (Self-

Actualized Leadership). Many ideas from the various leadership approaches are timeless and can be applied to situations of the day. They can also inform the design of leadership for the future.

  Great man leadership theory. The earliest concepts around leadership adopted a paradigm that leaders were born with heroic traits and natural abilities to exert power and influence (Daft, 2008). The folks who bought into this philosophy felt that societal advances were due to great men who made decisions that prevented others from leading society in a different direction (Bass & Bass, 2009). This came from a belief that leaders were born with inherent traits, qualities and abilities that enabled them to accomplish tasks and influence others. This is called the Great Man Theory because leadership was conceptualized as a single Great Man who determined what the masses could accomplish (James, 1880). One philosopher explained that:

> There is no such thing as leadership by the masses. The individuals in every society possess different degrees of intelligence, energy, and moral force, and in whatever direction the masses may be influenced to go, they are always led by the superior few. (Dowd, 1936, p. 71)

  Galton (1869) sought to explain leadership on the basis of inheritance saying that the character of a man is wholly formed through those "gemmules" that have succeeded in attaching themselves. By this he meant to say that leadership was in the genes of a man. Wiggam (1931) suggested that superior leaders come from the highest level of social class due to survival of the fittest. The *Warrior Model* of leadership is one form of the Great Man theories, which states that leaders are those who willingly use force to take the initiative and accept the casualties needed to win fame and power and control (Daft, 2008).

The Great Man Theory of leadership was a good place to start in conceptualizing the leadership process. However, researchers began to look for specific qualities or traits that identify a leader. There was so much diversity in traits that effective leaders possess, researchers felt that it was impossible for leadership to be genetic. This led to a new way of studying leadership where trait leadership theory emerged.

Trait leadership theory. Beginning in the 1920's, researchers started to examine the traits that determine whether someone can lead or not. Traits are defined as the "distinguishing personal characteristics of a leader, such as intelligence, honesty, self-confidence, and appearance" (Daft, 2008, p. 223). Curiosity led researchers to look for particular characteristics that successful leaders have in common. Leadership scholars believed that if they could identify the traits that great leaders share, they might be able to teach them or at least predict the people who could become successful leaders.

Although investigators have found thousands of traits that can be associated with leadership, there are five general categories that describe leadership personality. The Big Five personality dimensions of leadership are: extraversion, agreeableness, conscientiousness, emotional stability, and openness to experience (Barrick & Mount, 1993). People who score higher on these five dimensions are typically more successful leaders (Daft, 2008).

Stogdill (1948) searched more than 100 studies based on the trait approach and found several traits that appeared consistently regarding successful leadership: intelligence, initiative, interpersonal skills, self-confidence, drive for responsibility, and integrity. However, his findings also stated that the value of a particular trait or set of traits will vary based on the organization or the situation (Stogdill, 1948). Researchers have never come to a consensus on

the traits that lead to successful leadership, which led them to consider behaviors of leaders and how those might contribute to leadership failure or success.

Behavior leadership theory. As researchers could not agree upon a list of traits that identify a leader, they began to study the behaviors of leaders instead. Studies evaluated what leaders actually do instead of exploring the qualities of the person. Comparison studies would look at the behaviors of successful leaders in relationship to their followers versus the traits of ineffective leaders. One of the first studies on leadership behaviors looked at the autocratic style of leadership versus the democratic style of leadership (Daft, 2008). Autocratic leadership styles centralize authority and derive power from position, control, and coercion while democratic leadership styles delegate authority and rely heavily on participation from subordinates for the completion of tasks (Daft, 2008). Authoritarian leadership styles believe that power and status differences should control the organizational structure, where leaders know when and how to wield and share power (Adorno, Frenkel-Brunswick, Levinson, & Stanford, 1950).

Individualized leadership styles rely on a unique relationship that develops between the leader and each individual member. Once a leader has determined to have individual relationships with each follower, which is called *dyadic theory*, the focus can shift to exploring the leader-member exchange (LMX; Daft, 2008). Studies have shown that high quality LMX relationships have led to positive outcomes for leaders, followers, and organizations (Daft, 2008). Various studies have been done on these leadership styles and their effect on outcomes such as employee satisfaction on performance.

Other behaviors that seem to impact employees are *Consideration*, which describes the way that a leader respects the ideas and feelings of subordinates and the *Initiating Structure* which describes a leader's orientation towards work activities (the way in which a leader

delegates, demands, directs, etc.) (Daft, 2008). The *Locus of Control* describes another behavior used to understand the way that leaders place responsibility (either internal forces or external forces are controlling the behavior). Leaders who have an internal Locus of Control will be more self-motivated, have more control over their behavior, participate in social gatherings and actively seek input from others. However, leaders who have an external Local of Control will be more likely to prefer structured and directed work situations (Ibid & Miner, 1992). Leaders who are more comfortable with the latter will not be as effective in situations that require creativity, independence and initiative. Researchers could not agree on one set of behaviors that all leaders possess, and they began to study the environments of leadership.

  Contingency leadership theory. Researchers failed to find a universal set of leadership traits or behavior's, so they shifted focus to examine the situation in which leadership occurred. This led to a new generation of leadership models which focused on the contextual and situational variables that influence successful leadership. The intention behind contingency theory was to help leaders analyze situations and tailor behaviors according to the desired outcomes (Daft, 2008). These models are built on the assumption that leadership cannot be taught in a vacuum and should be considered within each situation at hand. Contingency leadership styles explain the "relationship between leadership styles and the effectiveness in specific situation" (Daft, 2008, p. 64). This theory is built on the foundation that a leader's style and behavior must be appropriately matched with the right conditions in order to be successful.

  Fiedler's Contingency Model enables leaders to diagnose their leadership style as relationship-oriented or task-oriented, which interacts with one of three situations: leader-member relations, task structure, and position power (Fiedler, 1954). Fiedler (1954) was trying to show that leadership styles fit into different situations in a variety of ways. This theory

became foundational for getting researchers to explore situational factors in leadership (Daft, 2008).

Hersey and Blanchard further developed contingency leadership theory by focusing on the followers in order to determine effective leader behavior (1982). According to this theory, leaders will adopt of the four basic leadership styles: telling, selling, participating, and delegating. In each circumstance that arises, the leader will select a style that the follower is ready for.

Path-Goal theory holds the leader responsible for increasing the motivation of employees to achieve personal and professional goals (Evans, 1970). This theory is called path-goal because it shares the paths that leaders can provide for subordinates to find success and fulfillment in the workplace. Leaders select one of four styles to lead: supportive, directive, participative, and achievement oriented. Leaders can increase the motivation of their followers by clarifying the path for rewards that are available and increasing the rewards that follower's value and desire (Evans, 1970).

The Vroom-Jago Contingency model focuses on the varying degrees of participatory leadership and how leaders can decide how much participation is needed in decision making (Jago & Vroom, 1982). This model uses three components to help leaders determine the participation levels of employees: leader participation styles, a set of diagnostic questions, and a series of rules for decision making (Daft, 2008). Leaders can use this model to learn how to adapt their leadership styles to various situations. Researchers didn't seem fully satisfied with contingency theories as they continued to search for new ways to understand leadership.

Influence leadership theory. Research studies began to evaluate the process of influence that happens between leaders and their followers. These leadership styles work beyond position

or power. The topic of influence is crucial to understanding leadership. House (1977) introduced *Charismatic Leadership* style which described leaders who were able to captivate their followers with self-confidence, emotional appeal and highly expressive energy. Kohut (1976) described the dark side of charismatic leaders as being narcissistic people who use their followers to maintain a self-esteem.

Transformational leadership theory for leaders who are able to motivate followers to go beyond their own interests for the good of the organization (or society). Transformational leaders encourage their followers to excel and to self-actualize (Bass & Bass, 2009). This was opposed to *Transactional leadership* models which involve a transaction between the leader and follower (Hollander, 1986). Transactional leaders promise rewards in exchange for the fulfillment of agreements. These styles describe the influence relationship between leaders and followers, but researchers found that relationships should be further examined in order to truly understand what it takes to lead others.

Relational leadership theory. A shift occurred in the 1970s to a focus on the relational aspect of leadership that analyzed how leaders and followers interact and influence each other (Daft, 2008). Effective leaders are able to engage all participants to contribute to the overall vision of the organization. The interpersonal relationships between leaders and followers become the most important factor. Servant leadership was formulated by Robert Greenleaf (1973) who expressed that leaders need to curb their ego in order to make the needs of others the highest priority in leadership. In this style of leadership, power is shared amongst followers and leaders take on a servant role. Servant leadership is similar to transformational leadership as they both rely on; vision, influence, credibility, and trust (Farling, Stone & Winston, 1999). As leadership development has evolved with the advancement of society, a new context has

emerged that make inclusive leadership a critical model for the modern age. Inclusive leadership seems to draw upon all six areas of leadership theories in order to create an ideal solution for future leadership.

The Age of Inclusion

The world is shrinking, and humans are becoming more connected than ever due to advances in technology and globalization. Inclusion can take this new reality to another level of productivity and providence. Pelled, Ledford, and Mohrman define inclusion as "the degree to which an employee is accepted and treated as an insider by others in a work system" (1999, p. 1014). It is a specific form of relationship with "leaders who exhibit openness, accessibility, and availability in their interactions with followers" (Carmeli, Reiter-Palmon, & Ziv, 2010, p. 250). Roberson suggested that inclusion is "the removal of obstacles to the full participation and contribution of employees in organizations" (2006, p. 217). Miller refers to inclusion as the extent to which diverse individuals "are allowed to participate and are enabled to contribute fully" (1998, p. 151).

Lirio, Lee, Williams, Haugen, and Kossek describe the state of inclusion "when individuals feel a sense of belonging, and inclusive behaviors such as eliciting and valuing contributions from all employees are part of the daily life in the organization" (2008, p. 443). Leaders can create inclusive environments by ensuring that each employee is contributing to the daily life of the organization in some way. Decision making processes should be distributed to achieve this reality and every voice should be heard.

Diversity is the entry way for a variety of voices to innovatively speak new languages. Inclusion is "the extent to which employees believe their organizations engage in efforts to involve all employees in the mission and operation of the organization with respect to their

individual talents" (Avery, McKay, Wilson, & Volpone, 2007, p. 6). It is very important for employees to feel valued and included in helping the organization reach its goals (mission).

There is research that demonstrates employees who have more meaningful work experiences when there is a sense of belonging (Gupta, 2017). Interconnectedness leads to this type of social acceptance which creates an attachment to the workplace. The definition of attachment is an emotional connection that creates a bond between people in the workplace (Bowlby, 1969). Popper, Mayseless, and Castelnovo (2000) compared attachment theory to transformational leadership and found significant correlations between attachment and transformational leadership. Attachment theory explains why children attach to figures (mostly parents) to form the basis for whether they feel secure or insecure (Popper et al., 2000). When the child feels secure, they perceive the world positively and when they feel insecure, they perceive the world from a negative perspective. Employees who have access to attachment figures in times of need will feel more motivated and engaged at work (Bowlby, 1979).

Leadership theorists are beginning to see that attachment theory can be applied to the workplace with adults. This is highly significant in building a case for inclusive leadership that understands how to help followers feel connected and attached at work. Attachment at work has produced positive outcomes such as work motivation, performance, and ethical behavior (Yip, Ehrhardt, Black, & Walker, 2018). One of the most fundamental needs that humans have is for a sense of belonging (Baumeister & Leary, 1995; Maslow, 1943).

People need to feel like they belong at their place of work in order to be at ease with themselves. To do this, employees should be encouraged to share their emotions at work (Ashmos & Duchon, 2000). Emotions become very important in developing relationships with others at work (Boyatzis & McKee, 2005). When employees have insecure bonds with others,

they exhibit negative behaviors, yet when they feel secure in their relationships with the others, they tend to have positive experiences. (Bowlby, 1982).

People will feel accepted at organizations that care more about their personal lives than about the profits that are made at the organization (Petchsawanga & Duchon, 2009). When people feel valued, they will experience an increase in productivity and engagement. The more connected people are to the organization and to each other, the more fulfilled they will feel in life (Gupta, 2017).

The culture of inclusion exists when "people of all social identity groups [have] the opportunity to be present, to have their voices heard and appreciated, and to engage in core activities on behalf of the collective" (Wasserman, Gallegos, & Ferdman, 2008, p. 176). Having a voice surfaced in the literature as a theme among employees in inclusive environments. An inclusive organization is "one in which the diversity of knowledge and perspectives that members of different groups bring to the organization has shaped its strategy, its work, its management and operating systems, and its core values and norms for success" (Holvino, Ferdman, & Merrill-Sands, 2004, p. 249). Mor Barak stated that:

> Employee perception of inclusion-exclusion is conceptualized as a continuum of the degree to which individuals feel a part of critical organizational processes. These processes include access to information and resources, connectedness to supervisor and co-workers, and ability to participate in and influence the decision-making process. (2000, p. 52)

This information is helpful for supervisors who want to evaluate their climates around inclusiveness. Are leaders providing access to information, resources, and decision-making? And how connected do people feel to others in the organizations, including supervisors?

Answering these questions can help determine the inclusive nature of the leadership and

environment. Inclusive leaders know how to motivate employees by recognizing their inputs,

paying attention to their voices and contributions (Nembhard & Edmondson, 2006). As the

benefits of creating inclusive work environments stack up, a dive into the depths of inclusive

leadership theory can help to better understand the type of leadership that is needed to serve as a

guide for this modern context and future modalities.

   Inclusive leadership theory. *Inclusive Leadership Theory* by Edwin Hollander (2009)

describes how leader's bond with followers over a shared common-destiny and purpose in their

work. Hollander (1958) believes that leaders receive "idiosyncrasy credits" from followers when

they bond over a shared vision. This gives the leader credibility when trying to experiment and

innovate new ideas. However, if the leader is not creating these bonds over a shared purpose, the

credibility of the leader will be diminished. Hollander described a mutually beneficial

relationship between leader and followers when there are shared goals and a common vision for

the future. Hollander emphasized the role of "followership" as he focused on the leader-follower

relationship as a two-way influence process (Hollander, 2009).

   Hollander introduced Inclusive Leadership Theory to the world of social psychology,

which revealed the bond that leaders establish with their followers over a shared purpose in their

work (2009). "Inclusive leadership is about relationships that can accomplish things for mutual

benefit… and means doing things with people, rather than to people" (Hollander, 2009, p. 3).

Followers should be actively included with leadership according to the four R's: respect,

recognition, responsiveness, and responsibility (Hollander, 2009, p. 3). This framework is based

on the assumption that a leaders' vision is not enough to truly make a difference in the life of

followers. Hollander looked at followership instead of employing a leader-centric understanding of the concept of leadership.

Hollander's research responded to the dark side of leadership, also known as "CEO disease," which describes the failings of a leader that can be associated with power and insularity (2009, p. 3). Conger (1990) describes this dark side of leadership when a leader's behaviors become exaggerated, they lose touch with reality, or become vehicles for personal gain which can hinder the organization. He states that "unsuccessful strategic visions can often be traced to the inclusion of the leaders' personal aims that did not match their constituents' needs" (Conger, 1990, p. 44). Freud warned that dominance was different from leadership (Hollander, 1986, p. 487). Gardner made a distinction between imposed authority ("headship") and leadership which engages others in action (Cowley, 1928). Leaders who do not check their ego can become susceptible to all of these negative effects, which can destroy morale and be the downfall of an organization.

Hollander does not suggest that followers need to be stroked in order to comply, however, they need to be included in the tasks of leadership. This type of active role is essential for followers who can improve the chances of achieving desired outcomes. The goal of inclusive leadership is to create an inclusive process that others are truly involved in as partners making inputs, with persuasion used over coercion (Hollander, 2009).

Inclusive Leadership (IL) seeks to create relationships that can accomplish things for mutual benefit (Hollander, 2009). Leaders at this level understand that they influence by working with people to create results, which is the true essence of inclusion (Hollander, 2009). This model does not rely on one person's leadership capabilities in decision making and achieving goals but relies on the group to make decisions together.

IL promotes an environment that allows for input and output to come from everyone. It also respects competition and cooperation as part of a participative process (Hollander, 2009). In the political sphere, it considers democracy literally and becomes serious about the consent of the governed as a point of accountability (Hollander, 2009).

While other leader-centric concepts emphasize traditional leader qualities such as character and charisma, they neglect the essential relationship with followers (Hollander, 2009). IL demonstrates how followers can be included actively in leadership, with a role in a mutual process, which can improve the understanding and practice of effective leadership. Leaders typically take greater initiative, but followership is vital to the process. Leadership benefits from active followers, in a unity, including upward influence on a two-way rather than a one-way street (Hollander, 2009).

Morgan provides the competencies that inclusive leaders must have as: global mindset, self-awareness, empathy, cultural intelligence (CQ), and collaborative teamwork (2017). Salib (2014) contends that inclusive leadership can be categorized into servant leadership outcomes and inclusion outcomes. To better understand inclusive leadership theory, researchers have been exploring the ways that IL plays out in the workplace.

Inclusive leadership in organizations. In organizations, inclusive leadership creates a learning-centered model that values everyone's contribution. Leaders who embody this style of leadership involve a diverse group of individuals in decision making and can incorporate the needs and perspectives others (Boitano, Lagomarsino Dutra, Schockman, 2017). Furthermore, inclusive leaders intentionally recruit and retain diverse staff to reflect the racial and ethnic community that the organizations serve. It is a commitment to reflecting the world we live in. Research trends reveal that more relational and identity-based leadership approaches are

necessary for harnessing benefits that come from diverse and globalized workforces of today and the future (Sugiyama, Cavanagh, van Esch, Bilimoria, & Brown, 2016).

Morrow (2014) described inclusive leaders as having a passion for results in addition to the ability to unleash the talents and strengths of others for better business results. He designed the *Linkage Inclusive Leadership Assessment* that can be used to measure the behavioral competencies demonstrated by inclusive leaders (see Figure 2; Morrow, 2014). This tool is based on three areas of focus, which are useful for further understanding inclusion in the workplace:

Figure 2. The linkage inclusive leadership assessment model (Morrow, 2014).

1. Leading Self: Inclusive leaders minimize bias through candid conversations, being vulnerable and open to learning. They recognize that every person has a unique perspective that adds value to the whole.

2. Leadership Relationships: Inclusive leaders build the confidence and competence of others by recognizing their value and accomplishments.

3. Leading Culture: Inclusive leaders create an environment where people are

    comfortable and safe to bring their true, authentic selves to work (Morrow, 2014, p. 3).

Nembhard & Edmondson (2006) introduced the construct of leader inclusiveness as "words and deeds exhibited by leaders that invite and appreciate others' contributions" (p. 1). Their research study proposed that leader inclusiveness helps cross-disciplinary teams overcome differences. This study used data collected in 23 neonatal intensive care units involved in quality improvement projects to support the hypotheses. The findings provide insight into strategies for fostering improvement efforts in which cross-disciplinary teams engage in collaborative learning to improve products or services (Nembhard & Edmondson, 2006). They do this by allowing members to collaborate on problem solving to create better solutions. Leader inclusiveness predicted psychological safety and engagement in quality improvement work.

Inclusive leadership is seen as critical for competitive advantage in today's marketplace (Janakiraman, 2011).   Diversity is becoming commonplace in every part of the world across almost every industry, and it is only going to continue to become more diverse. Global organizations are jumping on the opportunities that exist across borders. The leaders of tomorrow are quickly building a diverse workforce that utilizes inclusive leadership as a primary source for competitive advantage (Janakiraman, 2011).

Pless & Maak (2004) state that "in a globalizing economy companies recognized potential benefits of a multicultural workforce and tried to create more inclusive work environments" (p. 129). Cox & Blake (1991) shared that some organizations have been disappointed with the results they have achieved in their efforts to meet the diversity challenge because the attention has been placed on the strategic dimension of diversity policies, systems, and processes. More attention needs to be placed on the culture of inclusion, through the design

46

of norms and values (Pless & Maak, 2004). Reflection work should be integrated as a fundamental task in creation of an inclusive work environment where people from diverse backgrounds feel respected and recognized.

Pless & Maak (2004) state that "leader inclusiveness captures attempt's by leaders to include others in discussions and decisions in which their voices and perspectives might otherwise be absent" (p. 947). They also present a conceptual framework of inclusion in the workplace that is based on a moral theory of recognition. The founding principles are reciprocal understanding, standpoint plurality and mutual enabling, trust and integrity (Pless & Maak, 2004). The process of developing an inclusive work culture involves four essential transformational stages: (a) raising awareness, building understanding and encouraging reflection; (b) develop a vision of inclusion to define the change direction; (c) key management concepts and principles of inclusion should be taught; and (d) design an integrated Human Relations Management (HRM) system that implements change (Pless & Maak, 2004). This happens when organizations translate these founding principles into competencies that are observable and measurable behavior. Ongoing development, reinforcement and recognition of inclusive behavior is needed to make this a sustainable change.

Inclusion is also seen as "the degree to which an employee perceives that he or she is an esteemed member of the work group through experiencing treatment that satisfies his or her needs for belongingness and uniqueness" (Shore et al., 2011, p. 32). A study was conducted that blends the essential ingredients of belongingness and uniqueness to create an inclusive environment. A framework emerged to depict these research findings (Table 3) and shows that belonging and uniqueness work together to create feelings of inclusion (Shore et al., 2011).

47
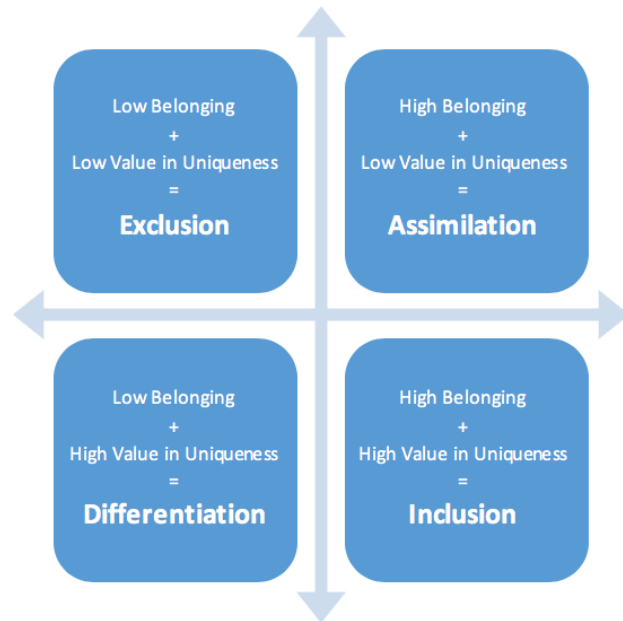
Figure 3. Inclusion framework (Shore et al., 2011).

Another study looked at the role inclusive leader's play in reducing turnover rates in diverse groups, and the moderating role of leader-member exchange (Nishii & Mayer, 2009). This research examined leader-member exchange (LMX) at the group level as a moderator of the relationships between demographic (i.e., race, age, gender) and tenure diversity and group turnover (Nishii & Mayer, 2009). "Results from a sample of supermarket departments ($N = 348$) yielded evidence for a three-way interaction involving demographic diversity, LMX mean, and LMX differentiation such that the interaction between demographic diversity and LMX differentiation was only significant when LMX mean was high" (Nishii & Mayer, 2009, p. 2). These findings highlight the important role that leaders play in influencing the relationship between diversity and turnover through the patterns of inclusion that they create in their units (Nishii & Mayer, 2009).

Inclusion can be taught in workplace environments through a variety of ways. Organization-wide change efforts should draw on social information processing theory which states that leaders will transmit social information about the importance of inclusive work environments through role modeling (Boekhorst, 2015). Rewards systems that compensate people for demonstrating inclusive behaviors can also become a conduit for increased inclusion. Diverse workgroups can offer different opportunities for people to learn inclusive behaviors. Leaders should share the same goals as the followers towards being authentic and developing an inclusive climate. As followers learn vicariously through the example of leaders, the climate will increase for both parties (Boekhorst, 2015).

Nembhard and Edmondson (2006) focused on leader inclusiveness to indicate leader behaviors that invite feedback from others, thus shaping their employees' belief that "their voices are genuinely valued" (p. 948). These types of leaders exhibit inclusive behaviors by inviting followers to share their views, opinions and inputs regardless of what they are (Carmeli, Reiter-Palmon, & Ziv, 2010). This creates culture where leaders are open, available, and accessible to followers. Previous generations may be accustomed to top-down decision-making models that create order and productivity. It may be counterintuitive to socialize work behaviors that open lines of dialogue and democratize decision-making practices. However, that is what is what is being predicted for leadership in the modern era.

Inclusive leaders make themselves available to their followers. They listen and pay attention to the needs of followers. Research suggests that when leaders are open and listen to employees and demonstrate a willingness to discuss ways to improve work processes, employees are likely to feel that it is safe to bring up new ideas and take innovative risks (Carmeli et al., 2010).

Reverse-mentoring. Inclusive leadership creates a space for new types of mentoring. Reverse mentoring is a new social exchange tool that Millennials are using to engage the Boomers to stay engaged at work (Breck, Dennis, & Leedahl, 2018; Leedahl et al., 2019; Morris, 2017; Waljee, Chopra & Saint, 2018). These two generations have completely different perceptions about leadership, needs, value systems and work-demands (Chaudhuri & Ghosh, 2012). Therefore, a new type of relationship between the leader and follower is emerging where different generations can learn from each other. Reverse mentoring is an innovative way to facilitate learning across generational relationships (Murphy, 2012). The purpose is knowledge sharing. However, this will take humility and openness from the person in charge. Younger generations have called this 'mentoring-up' yet this is an area of study that needs more research to be done in the future.

Mentoring-up. "Mentoring-up" describes a shared responsibility between the mentor and mentee, to have a continuous two-way conversation. It is defined as "the mentee's proactive engagement in the mentor-mentee relationship, so that both parties mutually benefit from the relationship and move forward towards an agreed-upon purpose or vision" (Lee, McGee, Pfund, & Branchaw, 2015, p. 136). In order to do this, the mentees need to be empowered and equipped with knowledge, skills, and confidence to navigate difficult situations and avoid passive aggressive patterns. There are seven core principles that provide a foundation for a mutually beneficial mentor relationship: maintaining effective communication, aligning expectations, assessing understanding, addressing equity and inclusion, fostering independence, promoting professional development, ethics (Lee et al., 2015, p. 139).

This concept of "mentoring-up" was adapted from Gabarro and Kotter's classic paper *Managing Your Boss* that was published in the Harvard Business Review about "managing up"

(1980). Gabarro and Kotter discovered that effective managers knew how to manage their peers laterally and their supervisors vertically in addition to the employees they managed (1980). They held the premise that mentorship involved mutual dependence between people who are fallible human beings (Lee et al., 2015).

Leaders who are available and accessible to employees can create a safe environment for others to approach them in order to address issues creatively. People can thrive when they believe that they are trusted by their boss. They often will want to make them proud. Nembhard and Edmondson (2006) also found that when leaders invite others to give input, psychological safety in the workplace develops. Followers feel that their voice is appreciated, and they will become more comfortable with expressing new ideas. This ultimately leads to greater innovation which is needed by organizations who want to dominate the marketplace.

Innovation. A research study examined how inclusive leadership (defined as the openness, accessibility, and availability of a leader) fosters employee creativity in the workplace (Carmeli et al., 2010). Using a sample of one hundred and fifty employees, this study explored the relationship between inclusive leadership, psychological safety and employee involvement in creative work tasks. The results of their structural equation modeling (SEM) analysis indicated that inclusive leadership positively relates to psychological safety, which cultivates employee involvement in creative work (Carmeli et al., 2010).

Bennett (2017) found that leaders who support employee voice and encourage participation may influence the employee's perception of organizational resources. This study examined the mediation roles of trust, justice and leader-member exchange (LMX) and the relationship between inclusive leadership and employee's perceptions of GOME (general organizational means-efficiencies/resources). A path analysis was used and found that inclusive

51

leadership strongly predicts GOME (Bennett, 2017). The results from this particular research suggest that supervisors can enhance employee perceptions of trust and justice, which positively impact GOME perceptions. The benefits of inclusive leadership in organizations is tried and true. However, this is not just happening in America. There are studies being done on inclusive leadership around the globe which validate this as the leadership theory of choice for the modern era.

  A global perspective of inclusive leadership. Inclusive leadership is not just an American-centric idea. There are organizations around the world that employ inclusive leadership in order to build a stronger workforce, which will be described throughout this section. The first study that will be introduced investigated inclusive leadership from Australia, Canada, Hong Kong, New Zealand, Singapore and the United States of America (Bourke and Dillon, 2016). Other studies described come from Australia (Smith-Ruig, 2017), Costa Rica, Mexico and Spain (Slater, Lopez Gorosave, Silva, Torres, Romero, and Antunez, 2017), Pakistan (Javed, Naqvi, Khan, Arjoon, & Tayyeb, 2017), India (Adapa and Sheridan, 2017), Hong Kong (Yin, 2013), Tokyo (Catalyst, 2017), Bulgaria and Ghana (Alexieva, 2017), Netherlands (Stalman, 2017; Schonewille, 2016), Germany (Kurschner and Schmidt, 2017), South Africa (Leibowitz, 2017), Vietnam (Choi, Tran, & Park, 2015). These research studies have been conducted around the world on inclusive leadership in a variety of capacities. This validates the role that inclusive leadership is playing across the globe for the 21st century.

  The traits of inclusive leadership that were used to create the instrument for this research come from a Deloitte study which occurred from 2011-2016. A Deloitte inclusive leadership model was developed through a comprehensive review of literature and further refined by the qualitative data collected from seventeen interviewees from across Australia, Canada, Hong

Kong, New Zealand, Singapore and the United States of America (Bourke and Dillon, 2016).

Bourke and Dillon (2016) describe the 15 leadership traits that inclusive leaders have in

common, which are divided into six signature themes (Table 1).

Table 1

Characteristics of Inclusive Leadership (Bourke & Dillon, 2016)

Themes					
Commitment	Courage	Cognizance of Bias	Curiosity	Cultural Intelligence	Collaboration
Personal Values	Humility	Self-Regulation	Openness	Drive	Empowerment
Belief in Business Case	Bravery	Fair Play	Perspective Taking	Knowledge	Teaming
			Coping with Ambiguity	Adaptability	Voice

The leaders were selected based on the criteria that they were committed to the creation

of an inclusive work environment, demonstrated inclusive behaviors and were a subject matter

expert. Three researchers coded the themes that emerged from the transcripts to capture key

themes. This Deloitte study utilized the seven-step scale development process to create a 180-

degree measure for inclusive leadership (Hinkin, Tracey, & Enz, 1997) using the following steps:

1. A list of items was generated to assess inclusive leadership from the review of

    literature and interviews of the senior leaders (mentioned above) from around the

    world. From this list, two versions of a survey was created for leaders to complete as

    a self-assessment and for their followers and peers to evaluate them.

2. A panel of experts validated the content-adequacy of the items to ensure that the definitions being used for each trait were accurate. A draft version of the items was checked by non-experts to see if the items were valid

3. A survey was given to 32 senior leaders and their followers/peers from various organizations, using a 5-point Likert scale for 120 items. T-tests were conducted to check for differences between self and other ratings and no significant differences were found.

4. Data were subjected to exploratory factor analysis using principal components analysis, which resulted in all items loading well on a single factor labeled inclusive leadership. Upon further investigation, 15 characteristics were identified among the six traits for inclusive leadership.

5. Internal consistency was tested using a scale reliability assessment, which was excellent for both the total scale and the elements (a values ranged from .82 to .93).

6. The same panel of experts was asked to ensure that the refined version of the tool was aligned to the theoretical definition of inclusive leadership, and several standard regressions were run to check convergent validity.

From this study, Deloitte Human Capital was able to create an industry standard for understanding and measuring inclusive leadership. The traits that describe inclusive leadership come out of a validated and reliable tool that was created by leveraging research, analytics and industry insights in order to design an accurate tool for understanding inclusive leadership. This study comes out of experiences that were mined from over 1,000 leaders, interviews with 15 industry leaders and subject matter experts, and surveys from over 1,500 employees about their perceptions of inclusive leadership (Bourke & Dillon, 2016). The traits that emerged from this

study will be shared in Chapter 3, as they serve as the foundation for the development of the questionnaire used for the semi-structured interview questions for this dissertation study.

Another research study was done in Australia to explore inclusive leadership in the nonprofit sector. The researcher explored profiles of ten chief executive officers from health and community services in order to analyze key practices that are exhibited by these leaders. The findings revealed that these leaders implement inclusive leadership practices such as the following:

1. Leaders are motivated by a strong set of values

2. The most common practice was to inspire staff and "create a story" about the vision of the organization

3. Focus was on empowerment and collaboration (Smith-Ruig, 2017, p. 19).

Another study looked at the lives of three female school directors in Costa Rica, Mexico and Spain in order to understand inclusive leadership and how they became social justice leaders (Slater et al., 2017). Qualitative interviews were conducted and analyzed for themes. Several key findings were that they all had early family experiences that gave them strength and core values, and they met adversity at a young age which reinforced their commitment to inclusive leadership (Slater et al., 2017).

An examination of inclusive leadership was done with a group of supervisor/subordinate dyads working in textile industry in Pakistan (Javed, Naqvi, Khan, Arjoon & Tayyeb, 2017). They were looking at inclusive leadership as a predictor for innovative work behavior with the mediating role of psychological safety. Findings from this study suggest that inclusive leadership is positively related with innovative work behavior, and psychological safety mediates the effect of inclusive leadership on innovative work behavior (Javed et al., 2017). The leader–member

exchange theory was used to build this theoretical model. The most significant finding from this study was that inclusive leadership can lead to greater innovation in workplace settings.

A study was conducted in India which sought to identify whether or not owner-managers of accounting firms utilize inclusive leadership practices as a strategic orientation for their employees in small and medium-sized firms (Adapa & Sheridan, 2017). For this research project, data was collected from 20 in-depth interviews and analyzed to explore themes. The findings indicate that the "owner-managers of small and medium-sized accounting firms encourage or create exclusively gendered spaces in the organization of work practices and lack core competencies associated with inclusive leadership" (Adapa & Sheridan, 2017, p. 19).

Yin (2013) selected a sample of 158 full-time employees in Hong Kong to explore inclusive leadership with, further demonstrating the fact that this is a global epidemic. Yin (2013) investigated how inclusive leadership, psychological safety, and leader-member exchange (LMX), were related to employee voice. The results showed that psychological safety and LMX (relationship between leaders/members) partially mediated the relationship between inclusive leadership and employee voice (Yin, 2013). Psychological safety had a high correlation with employee voice, a supplementary analysis was performed which included LMX as the mediator in the inclusive leadership and employee voice link. The results showed that LMX fully mediated the relationship (Yin, 2013).

Alexieva (2017) did a study with 294 employees from Bulgaria and Ghana on the mediating role of organizational identification on the relationship between inclusive leadership and employee well-being. By collecting data via an online survey, she found that inclusive leadership is positively related to employee work engagement and organizational identification, and negatively related to burnout (Alexieva, 2017). The study found that organizational

identification only mediated the relationship between inclusive leadership and engagement at work.

A dissertation study was done with students at Tilburg University in the Netherlands, by collecting data from 627 participants by means of a digital questionnaire (Schonewille, 2016). The researchers were analyzing the effect of inclusive leadership on knowledge sharing. They argued that knowledge sharing influences proactive work behavior and innovative work behavior, which are invaluable for the 21st century. The results from this study did provide evidence that inclusive leadership will influence both proactive and innovative work behaviors (Schonewille, 2016).

Accenture held a Catalyst Europe Roundtable in Kronberg, Germany, called *Unlock Employee Innovation through Inclusive Leadership* in September of 2017. The event was held for leaders to discuss inclusive leadership models to cultivate the right conditions for innovation to occur. They posited that the "best leaders achieve great results by including diverse voices and creating a workplace culture that enables innovation" (Kurschner & Schmidt, 2017, p. 34). The questions that guided the discussion were:

1. How can we ensure that we don't miss opportunities due to unintentional stereotyping?

2. How can we move from awareness of inclusive leadership to implementing and maintaining behavioral changes?

3. What strategies (e.g. digital competencies, strategic career planning, and affinity to new technologies) can help individuals to raise awareness about their skills and talents? (Kurschner and Schmidt, 2017, p. 34)

Five interviews were conducted with leaders in South Africa who had been involved in senior leadership of higher education from one to three decades (Leibowitz, 2017). The researcher transcribed the interviews and analyzed them for themes. Findings indicated that the attributes for inclusive leadership in South Africa requires a need for thoughtfulness, to be firm and resolute, to be humble, vulnerable and to encourage trust and participation from others.

Another research study examined the mediating roles of organizational commitment and employee creativity in relationship to inclusive leadership and employee work engagement (Choi et al., 2015). There were 246 employees of 6 different companies across the services industry in Vietnam. Survey respondents completed the Employee Work Engagement Scale, Inclusive Leadership Scale, Affective Organizational Commitment Scale, and Employee Creativity Scale. Findings showed that inclusive leadership was positively related to employee work engagement, and that both affected organizational commitment and employee creativity mediated this relationship (Choi, Tran, & Park, 2015). These findings represent a theoretical contribution to social exchange theory and provide useful managerial implications for organizations to improve work engagement among employees.

All of these studies and events were conducted around the world in an effort to more fully understand and employ inclusive leadership models in organizations. There is a growing trend to employ distributed leadership models across every industry and inclusive leadership is gaining steam and building momentum. Edwin Hollander created a model for leadership that has become widely accept across the world in just ten years, and there is evidence that this style of leading can instigate creativity and innovation. As the future of inclusive leadership continues to unfold more research studies should be done to understand how to fully execute distributed leadership for the 21st century.

Workplace Spirituality

According to Biberman and Whitty (1997), there are two paradigms for individuals and organizations: modern versus spiritual. The modern paradigm has managed organizations in a rigid, bureaucratic, and hierarchical way for the past 100 years with the use of reason, logic and scientific principles. The spiritual paradigm contrasts this with flat organizational structures, greater openness to change and belief in abundant resources, interconnectedness and the empowerment of all individuals. This latter paradigm syncs up with inclusive leadership to create environments that are mutually beneficial for the leader and followers.

For this study, workplace spirituality integrates the entire human experience at work (beyond the physical, emotional, and mental). An organization that embraces workplace spirituality has a mission to be a "culmination of the voices of all stakeholders, and it must mirror that which is spiritual in man and in life" (Berry, 2013, p. 54). Workplace spirituality integrates the emotional, mental and spiritual components of human life into the work setting and values the voice of each person involved. A true community is created through workplace spirituality that seeks to engage all stakeholders as valuable contributors to the whole. A framework by Abraham Maslow is used to understand the context of workplace spirituality.

Maslow's concept of self-actualization. Abraham Maslow's created the Hierarchy of Needs Theory (1943) because he wanted to know what motivates people. Whereas previous psychologists (like Skinner and Freud) focused on the people who were psychologically unhealthy, Maslow was determined to study peak performance in humans. He studied the sages and saints in order to find out what perspectives and behaviors they had in common (Conley, 2017). He believed that humans are motivated by five basic needs: physiological (basic survival), security (physical), belonging and social acceptance (emotional), esteem and

confidence in self-worth (mental), and self-actualization (spiritual) needs. Maslow states that "human needs arrange themselves in hierarchies of potency, where one usually rests on the prior satisfaction of the other" (1943, p. 370).

The apex of this hierarchical symbol is known as a self-actualizing person, which is someone who is more fully functioning and lives a more enriched life than does the average person (McLeod, 2007). When someone reaches self-actualization, they are capable of pursuing their innermost talent, creativity, innovation and fulfillment. Everyone has a desire to reach this apex of self-actualization, but progress is disrupted by failure to meet the lower level of needs (McLeod, 2007). Maslow believed that only one in a hundred people or two percent of the total population will reach the stage of self-actualization (Maslow, 1970). This implies that humanity is selling itself very short in all that it is truly capable of. He called it self-actualization because it refers to the human desire to reach self-fulfillment and to become actualized in one's potential.

Self-actualization is a continual process of becoming rather than a perfect state of happiness that one reaches (Hoffman, 1988). Maslow (1970) studied the lives of 18 people that he believed were self-actualized to come up with a list of 15 characteristics for the self-actualized person:

1. They perceive reality efficiently and can tolerate uncertainty;

2. Accept themselves and others for what they are;

3. Spontaneous in thought and action;

4. Problem-center (not self-centered);

5. Unusual sense of humor;

6. Able to look at life differently;

7. Highly creative;

8. Resistant to enculturation, but not purposely unconventional;

9. Concerned for the welfare of humanity;

10. Capable of deep appreciation of basic life-experience;

11. Establish deep satisfying personal relationships with a few people;

12. Peak experiences;

13. Need for privacy;

14. Democratic attitudes;

15. Strong moral/ethical standards.

Maslow also provides the behaviors that lead to self-actualization (1970). People in this stage of life experience life as a child would, being fully present in the moment. They try new things instead of sticking to safe paths. These people listen to their feelings in evaluating experiences instead of the voice of the majority. They are always honest and avoid pretense. Self-actualized people will share their views even if they are not popular with others and they will take responsibility for their own action. They are able to identify defenses and they have the courage to lay them down.

Maslow was interested in researching the ways that work could create avenues for self-actualization as opposed to schools because everybody has to work (1965). He stated that when the lessons of psychology are applied to a man's economic life, enlightened management could influence more humans and make more of an impact on society at large. His end goal was to design organizational "eupsychia" which is a term he created to describe the "the superior mind and soul" (Maslow, 1965, p. 12), which comes with self-actualization. He believed firmly that all humans have the ability to create and innovate, when given the opportunity to reach their greatest potential, which should be the goal of leadership. He also introduced 'enlightened

management' which assumes that every person in the organization would like to be a "prime mover" (Maslow, 1965, p. 20) versus a "passive helper" (p. 20). The assumptions that underlie Enlightened Management are important aspects of workplace spirituality:

1. Assume everyone is to be trusted (in the group, not the world).

2. Assume everyone is to be informed as completely as possible of as many facts and truths as possible (everything relevant to the situation).

3. Assume in all your people the impulse to achieve.

4. Assume that there is no dominance-subordination hierarchy in the jungle sense or authoritarian sense.

5. Assume everyone will have the same ultimate managerial objectives and will identify with them no matter where they are in the organization or hierarchy.

6. "Eupsychian" economics must assume good will among all the members of the organization rather than rivalry or jealousy (no sociopaths at the top, etc.)

6a. Synergy is also assumed (what is beneficial to the individual is also beneficial for everyone else).

7. Assume that the individuals involved are healthy enough.

8. Assume that the organization is healthy enough, whatever this means.

9. Assume the ability to admire…

10. We must assume that the people in Eupsychian plants are not fixated at the safety-need level.

11. Assume an active trend to self-actualization—freedom to effectuate one's own ideas, to select one's own friends and one's own kind of people, to "grow," to try things out, to make experiments and mistakes, etc.

12. Assume that everyone can enjoy good teamwork, friendship, good group spirit, good group homonomy, good belongingness and group love.

13. Assume hostility to be primarily reactive rather than character based.

14. Assume that people can take it, that they are tough, stronger than most people give them credit for.

15. Eupsychian management assumes that people are improvable.

16. Assume that everyone prefers to feel important, needed, useful, successful, proud, respected, rather than unimportant, interchangeable anonymous, wasted, used, expendable, disrespected.

17. That everyone prefers or even needs to love his boss (rather than to hate him), and that everyone prefers to respect his boss (rather than to disrespect him).

18. Assume that everyone dislikes fearing anyone (more than he likes fearing anyone), but that he prefers fearing the boss to despising the boss.

19. Eupsychian management assumes everyone prefers to be a prime mover rather than a passive helper, a tool, a cork tossed about on the waves.

20. Assume a tendency to improve things, to straighten the crooked picture on the wall, to clean up the dirty mess, to put things right, make things better, to do things better.

21. Assume that growth occurs through delight and through boredom.

22. Assume preference for being a whole person and not a part, not a thing or an implement, or tool, or "hand."

23. Assume the preference for working rather than being idle.

24. All human beings, not only Eupsychian ones, prefer meaningful work to meaningless work.

25. Assume the preference for personhood, uniqueness as a person, identify (in contrast to being anonymous or interchangeable).

26. We must make the assumption that the person is courageous enough for Eupsychian processes.

27. We must make the specific assumptions of non-psychopathy (a person must have a conscience, must be able to feel shame, embarrassment, sadness, etc.)

28. We must assume the wisdom and the efficacy of self-choice.

29. We must assume that everyone likes to be justly and fairly appreciated, preferable in public.

30. We must assume the defense and growth dialectic for all these positive trends that we have already listed above.

31. Assume that everyone but especially the more developed persons prefer responsibility to dependency and passivity most of the time.

32. The general assumption is that people will get more pleasure out of loving than they will out of hating (although the pleasures of hating are real and should not be overlooked).

33. Assume that fairly well-developed people would rather create than destroy.

34. Assume that fairly well-developed people would rather be interested than be bored.

35. We must ultimately, assume at the highest theoretical levels of Eupsychian theory, a preference or tendency to identify with more and more of the world, moving toward the ultimate of mysticism, a fusion with the world, or peak experience, cosmic consciousness, etc.

36. Finally, we shall have to work out the assumption of meta-motives and meta-pathologies, of the yearning for the "B-values" i.e. truth, beauty, justice, perfection and so on. (Maslow, 1965)

The implications for this type of enlightened management are huge. Everything in an organization springs from the leader who is either authoritarian, democratic or laissez-faire (hands-off). Empowered management that tries to lead from a democratic stance of valuing all humans, will find a more active and engaged workforce as opposed to the existence of helpless pawns.

Leadership can become a self-fulfilling prophecy. If leaders believe the workforce is helpless, they will create a reality that limits the potential of the organization. Leaders should see the self-interest in leading from an enlightened perspective that encourages all to find self-actualization (Maslow, 1965). This is one of the most compelling arguments for workplace spirituality.

Marques compares this state of self-actualization to "being awake and challenging or questioning the status quo" (Marques & Dhiman, 2014, p. 13) in contrast to the mindless mode of sleepwalking. Wakefulness describes the state of interconnectedness with all living beings from a holistic point of view (Marques & Dhiman, 2014). She suggests several strategies for staying mindful and awake: focus, open mind, care, understanding and serenity.

Peters describes self-renewal as the state of mental release and going with the flow (2007). Similar to self-actualization, this is the place of innovation, entrepreneurial spirit, the pursuit of mastery, ability to excel in ambiguity, an appreciation for technology, and the ability to laugh at failures (Peters, 2007). Self-renewal happens through failure, reflection, education,

travel, networking, reading, and any other experience that expands your horizons (Marques & Dhiman, 2014).

Tischler (1999) shares that as society evolves, more people are able to meet the lower level physiological needs and will be able to focus on the higher-order needs (social belonging, esteem and self-actualization). The same is true for inclusive environments that nurture the self-esteem and create a sense of belonging. It allows for self-actualization to emerge at work. The result is creativity and innovation, happiness and fulfillment.

High-performing teams create inclusive environments where each person feels valued and accepted. The result is a healthy organizational culture that capitalizes on community to create safe environments for people to innovate and create. There is a human desire to be highly connected and invested in the mission of an organization. To design a highly connected workforce which leads to engagement and high performance, workplace spirituality can be utilized. This is because a sense of connectedness is a core component of workplace spirituality (Milliman et al.; Saks, 2011; Van der Walt, 2018). Workplace spirituality increases the ability of a person to bring their whole self to work, which is important for sense of belonging and psychological safety.

Spirituality can manifest a workplace environment that recognizes the inner life of each employee that can be nourished by meaningful work (Ashmos & Duchon, 2000). Researchers who work in the field of workplace spirituality agree that it is difficult to decipher what exactly workplace spirituality is (Gull & Doh, 2004). However, there seems to be a consensus among researchers that religion and spirituality are two very different experiences (Prabhu, Rodriquez, & Ramana Khumar, 2017). Researchers also seem to agree that spirituality seems to be much more relevant at the workplace than religion is (Duchon & Plowman, 2005).   Maslow (1965)

66

predicted that organized religion and churches may become the enemies of the religious experience which is to be awakened or illuminated by the spiritual side of life.

Maslow compared enlightened management as a way of "taking religion seriously, profoundly, deeply and earnestly" (1965, p. 83). Enlightened management is a way that limited human beings can try to produce the good life on earth or to make a heavenly society here on earth (Maslow, 1965). He did not define religion here as the church attending adherence to supernatural rituals and ceremonies. Instead he shared a new style of management that has "deep concern with the problems of human beings, with the problems of ethics, of the future man" (Maslow, 1965, p. 83). Increased competition in the global economy has forced companies to define their values, vision and goals which has opened up the opportunity to embrace workplace spirituality (analyzing the heart and soul of the organization). This places ethics and values squarely in the conversation. Maslow predicted that "the more we immerse ourselves in the human side of the enterprise, the more spiritual we become" (1965, p. 83).

"Workplace spirituality is a contextualized phenomenon that seeks to identify and build meaning, connectedness and the sense of transcendence at work" (Prabhu et al., 2017, p. 1). A framework of workplace spirituality is designed around values that lead to employees having an experience of transcendence (Giacalone & Jurkiewicz, 2003b). A sense of belonging will emerge which can lead employees to feelings of meaning, purpose, and happiness (Maslow, 1943). Workplace spirituality increases collaboration and common goals creating a culture of attachment, attraction, and togetherness (Harrington, 2004). This quest for meaning and purpose in life leads to an appreciation for the depth of life, the expanse of the universe, and natural forces which operate it.

Peak experiences. Once people have reached the self-actualization stage, they will have transient moments of bliss called peak experiences. These experiences can be compared to being in the zone or what is often referred to as flow, where everything just seems to fit together perfectly (Conley, 2017). These are rare moments which are difficult to capture or measure. Maslow wrote, "the person in the peak experience usually feels himself to be at the peak of his powers, using all of his capabilities at the best and fullest… He is at his best, at concert pitch, the top of his form" (1994, p. 13). The characteristics of "peakers" are creativity, flexibility, courage, willingness to make mistakes, openness, collegiality, and humility (Conley, 2017, p. 10).

After studying every known high religion (the revealed religions), Maslow (1994) found that the intrinsic core, essence and universal nucleus of each religion grew out of a peak experience. This was a "private, lonely, personal illumination, revelation or ecstasy that was reported by some acutely sensitive prophet of seer" (Maslow, 1994, p. 19). While these experiences were only understood in supernatural terms at the time of their revelations, psychologists have since decided to seek scientific explanation for them. These studies have led to another plausible hypothesis that "to the extent that all mystical or peak experiences are the same in their essence and have always been the same, all religions are the same in their essence and always have been the same" (Maslow, 1994, p. 20). Maslow wanted to find out what the commonalities and differences were in all reported peak experiences, but what he found was even more significant: all humans have access to peak experiences (although some more rational minds choose to deny or suppress them as a form of insanity that cannot be explained by science).

His research also rendered another important finding that, "the most fundamental religious or transcendent experience is a totally private and personal one" (Maslow, 1994, p. 28), which cannot be shared amongst organized religions. A true peak experience is cultivated out of a private revelation where myths, symbols, rituals and ceremonies are revealed and have little meaning to anyone else. To put it more simply, "every 'peaker' discovers, develops, and retains his own religion" (Maslow, 1994, p. 28). This private religious experience is share by all the great world religions like Islam, Christianity, Judaism, Hinduism, and also includes atheistic ones like Buddhism, Taoism, Humanism, Confucianism (Maslow, 1994). The result of his studies indicate that all humans have had or can have peak experiences (not just religious seers, prophets and mystics). From this point of view, humans will select to have a private/personal/transcendent religious experience, or they will choose to suppress or deny this opportunity for therapy/growth/fulfillment.

Finally, his work on peak experiences unites humans across various ideologies in a very profound way (Maslow, 1994). By focusing on the shared values among religions and seeking scientific explanation for self-actualization, Maslow (1994) found a way for humans to unite and humbly admit that knowledge is not complete. This also implies that the Truth can be found by all who are not afraid to seek after it (theists, non-theists, and every other persuasion).

Peak experiences are the symptom(s) or outward manifestation of self-actualization. Therefore, they become the outcomes to be measured for workplace spirituality. Maslow (1994) did a great job of compiling a list of defining characteristics of the peak experience as:

4. The universe is perceived as connected; all are one

5. Acceptance of everything, everyone is equally important

6. B-cognition (the cognition of being, detached, objective independent perception of the world)

7. Transcends ego (unselfish)

8. Self-validating, self-justifying moment which carries intrinsic value

9. Makes life worthwhile, life is meaningful

10. There is no time and space

11. Everything that happens is beautiful and good (there is a purpose for evil)

12. Become "god-like" in being able to see that "evil" is a product of limited or selfish vision and understanding, and therefore there is never blame or condemnation, disappointment or shock (only pity, charity, kindness, sadness and even amusement)

13. B-values (intrinsic values of being)- spiritual values, the highest values, religious values

14. B-cognition is ready to listen and hear in humility

15. Emotions such as wonder, awe, reverence, humility, surrender, worship are reported (reconciliation with death)

16. Dichotomies, polarities and conflicts of life tend to be transcended or resolved, moving towards integration and unity

17. Loss of fear, anxiety, inhibition, defense, control, confusion, conflict, delay, restraint

18. Immediate effects are therapeutic or even life-altering

19. Heaven is experienced

20. Real self is identified

21. Free-will is experienced- to be responsible, active, creative, self-determined, free agent

22. People with strongest identities are able to transcend the ego and become selfless

23. Become loving and accepting, more spontaneous, honest and innocent

24. Transitions from being a "thing" to becoming a "person" subjected to psychological laws of the "higher life"

25. Becomes unmotivated, non-striving, non-needing, non-wishing, no desires, and asks for less (less selfish)

26. Gratitude, all-embracing love for everyone and everything, leading to an impulse to do something good for the world, and eagerness to repay, sense of obligation

27. The polarity between humility and pride is resolved (fused into one)

28. Universal Consciousness is a sense of the sacred is glimpsed in the secular/worldly momentarily

The dark side of peak experiences. Maslow described peak experiences by stating that "they are moments of ecstasy which cannot be bought, cannot be guaranteed, cannot even be sought… but one can set up the conditions so that peak experiences are more likely, or one can perversely set up conditions so that they are less likely" (Maslow, 1994, p. 325). The latter, sadly, implies the use of this knowledge in a manipulative (at best) and oppressive (at worst) way. Humans who want to control others can create ways to prevent people from progressing up the ladder towards self-actualization by making sure they stay focused the lack of needs being met at the lower levels of the hierarchy. Even if people have their basic needs met, as long as they are not feeling confident and connected, they will be unable to create and thrive. As long as humans feel like they don't belong or feel scared, they will be unable to reach the highest levels… and government systems, religious groups and even families have used these tactics to control and oppress for centuries. The good news is that all humans have the ability to become self-actualized and have peak experiences, many just don't know it yet.

Maslow also warns against the traps of mysticism when a person becomes addicted to peak experiences at the expense of all other human and worldly experiences. This happens "when the temporarily self-absorbed and inward searching" becomes "simply a selfish person, seeking his own personal salvation, trying to get into "heaven" even if other people can't and finally even perhaps using other people as triggers, as means to his sole end of higher states of consciousness" (Maslow, 1994, p. viii). This slippery slope can lead religious and spiritual leaders to become evil, narcissistic, mean, nasty, and even sadistic (not just selfish).

Peak Experiences seep into the corporate world. Maslow spent a few months at Non-Linear Systems (NLS) in San Diego during the summer of 1962 to explore how the company's owner, Andrew Kay, was applying his work from *Motivation and Psychology* written in 1954 (Maslow, 1965). Based on Maslow's theories, NSL dismantled assembly lines and created small production teams that were self-managed, offered stock-options and allowed to design their own workroom décor (Conley, 2017). Kay believed that employees would receive deeper satisfaction and sense of belonging from being more engaged and witnessing the fruits of their labor. This was revolutionary for the 1960's.

Conley (2017) wrote a book called *Peak: How great companies get their mojo from Maslow* to explore the implications of organizations that desired to reach stages of self-actualization. He wanted to find ways that companies could set up conditions for peak experiences to occur. In this book, he explained how Maslow's hierarchy of needs helped his boutique hotelier company thrive during the digital disruption that hit the travel industry. He identifies the key relationship truths for business, employees, and investors (Conley, 2017). Conley's company experienced remarkable transformation by understanding how employees are motivated, and to engage customers on a personal level, how to empower leaders to develop

72

workforces and then how to ensure the investor has peak experiences. Written as a memoir with practical application strategies, this book has been selected by Zappos (and other organizations) as a handbook that is given to every employee and visitor because of its value in translating Maslow's theory on positive psychology and peak experiences to shaping a thriving corporate culture.

Collins is a best-selling author most widely known for his books *Good to Great* (2001) and *Built to Last* (1994).   He also relied on Maslow's research in his explanation of what ingredients are important to corporate success by saying, "imagine if you were to build organizations designed to allow the vast majority of people to self-actualize, to discover and draw upon their true talents and creative passions, and then commit to a relentless pursuit of those activities toward a pinnacle of excellence" (Collins, 2001, p. 131). The U.S. Army Task Force Delta team adopted Maslow's theory, What man can be, he must be, into their well-known phrase "Be all you can be" (Conley, 2017, p. 8). Countless other organizations have found the value of understanding self-actualization and peak experiences in order to transform their workplace culture.

Man's search for meaning. Frankl (1985), Austrian psychiatrist and holocaust survivor, wrote the book *Man's Search for Meaning*, which describes a universal hunger for hope, purpose, and connection. He found that these elements can get people through the toughest circumstances in life (Frankl, 1985). Frankl describes the need to find meaning in our day-to-day lives no matter where we are at or what conditions we find ourselves in (1985). This translates into the human need to find meaning in work settings.

Pauchant (2002) states that introducing spirituality into the workplace meets the fundamental human needs for meaning, integration, establishing roots and transcendence. She

describes defensive strategies for this search to find meaning as amplification and escape. However, the more functional response to this search is a learning process that can lead to transformation (Pauchant, 2002). The final strategy requires courage, discipline, and a great deal of effort in recognizing crisis and trauma in a way that transcends it to create "new values, behaviors, and a new level of consciousness" (Pauchant, 2002, p. 5).

McKee (2017) suggests that people need to have a clear, sound, and compelling purpose in their daily work. This comes from discovering what parts of work can be fulfilling versus the soul-destroying elements of work. She makes it clear that the organizations vision (which can be inspiring) is different from a personal vision (which must be present for employees to be truly happy). McKee believes that work culture must be able to integrate the organizational mission with the alignment of personal values and commitment to the mission (2017).

Man's search for meaning has led human desire to find fulfillment through work (Gotsis & Kortezi, 2008). This explains man's pursuit of purpose in life which can be a healthy human response to the existential crisis or collapse of meaning humans seem to grapple with (Frankl, 2014). This is a universal, global experience that can unite all humans. And this is what makes it important for companies to satisfy the holistic needs human have that include body, mind, heart and soul. It is (generally) accepted that workplace spirituality positively impacts the outcomes of an organization, quantitatively and qualitatively (Heaton, Schmidt-Wilk, & Travis, 2004; King & Crowther, 2004).

When humans are seen as having spiritual dimensions, they are given the opportunity to lead from their highest version of self (Maslow, 1943). They are encouraged to grow and develop, to create new ideas and innovate across positional borders, because that is what self-actualization is. It is the ability to bring one's whole self to work without fear of rejection (sense

of belonging) and build confidence (self-esteem), which is built on trust, physiological and psychological safety.

Employee cynicism and mistrust can contribute to organizational cultures where people cannot thrive and makes a negative impact on the bottom line (revenue). This is central to recognizing the need for meeting psychological, spiritual and emotional expectations at work (Cartwright & Holmes, 2006). Spirituality provides a driving force towards addressing organizational change in a positive light (Gotsis & Kortezi, 2008). The concept of workplace spirituality can contribute to deep meaningful conceptualizations of human work (Gotsis & Kortezi, 2008).

As interest in workplace spirituality has grown, so has the amount of scientific and empirical inquiry. Klenke (2005) suggests that this phenomenon grew as a result of individual quests for personal meaning, transcendent values and higher purpose.   Companies can no longer focus on the growth of bottom line by sacrificing human values. The workforce is searching for solutions to problems that our world is facing, and organizations that value humans over profit will be met with growing support and enthusiasm. As a result, organizations are finding ways to help employees achieve fulfillment and self-actualization.

Sheep (2006) examined organizations and found that the influences of spirituality will transcend individuals, organizations, and societies. Garcia-Zamor (2003) suggests that people can enhance work freedom when they pursue spirituality in the workplace. Organizations can link spirituality and ethics, which mirrors an organization's culture to improve productivity (Garcia-Zamor, 2003). There are two levels for analyzing workplace spirituality: spiritual awakening of individuals and organizational spirituality (Garcia-Zamor, 2003). This is helpful for the design of organizations who want to implement spirituality in the workplace culture.

75

Practices that help individual awakening are mindfulness, yoga, lifelong learning, professional development, coaching, mentoring, experiential learning, etc. Organizational spirituality exists in the office decor (relics and artifacts), rituals, services, holiday celebrations, applications of mindfulness in group settings, etc. In order to analyze workplace spirituality, it is good to understand the context for this phenomenon.

Defining workplace spirituality. Researchers have been working to agree upon a widely accepted definition for workplace spirituality for a very long time. There is a vast amount of literature available that explores the phenomenon of workplace spirituality, yet there is still not a widely accepted definition (Ashforth & Pratt, 2003; Freshman, 1999; Kahnwiler & Otte, 1997; Konz & Ryan, 1999; McGee, 1998). Brown (2003) states that there is a plethora of synonyms for this concept: organizational spirituality, workplace spirituality, spirituality in the workplace, spirit at work, spirituality in business. Narendran and Gourlay (2015) suggest terms such as: spirituality at work, spirituality in work, workplace spirituality, and spirituality in the workplace.

Marques (2004) did an in-depth study to establish a broadly accepted definition of spirituality in the workplace. She explored the phenomenon of workplace spirituality as related through the stories of six leaders in a business environment through the use of individual interviews. She came up with the following definition for spirituality in the workplace:

> Spirituality in the workplace is an experience of interconnectedness, shared by all those involved in it work process, which raises and maintains his or her sense of honesty, creativeness, proactivity, kindness, dependability, confidence, courage; consequently leading to the collective creation of an aesthetically motivational environment characterized by a sense of purpose, high ethical standards, acceptance, peace, trust,

respect, understanding, appreciation, Kara, involvement, helpfulness, encouragement, achievement, and perspective, that's establishing an atmosphere of enhanced team performance and overall Harmony, and ultimately guiding the organization to become a leader and its industry and community, through its exudation Of fairness, cooperativeness, vision, responsibility, charity, creativity, high productivity, and accomplishment. (Maques, 2004, p. 215)

Workplace spirituality refers to the nature of an organization which is evidenced by spiritual values and culture that facilitates a sense of connectedness with others (Kolodinsky, Giacalone & Jurkiewicz, 2008). As the term *others* continues to grow more diverse in every form and fashion, workplace spirituality and inclusive leadership become further intertwined. Spirituality at work begins with the acknowledgement that people have both inner and outer lives. It recognizes that nourishment of the inner life can lead to a more meaningful outer life. Spirituality at work is also defined as a distinct state characterized by physical, affective, cognitive, interpersonal, and mystical dimensions (Kinjerski & Skrypnek, 2004).

Giacalone and Jurkiewicz (2003a) define workplace spirituality as a framework of organizational values engrained in the culture that promotes an experience of transcendence through work. It can also facilitate a sense connectedness that leads to feelings of completeness and happiness. This definition of workplace spirituality describes a collective state that can be obtained by the entire organization. The four dimensions of workplace spirituality are: transcendence, connectedness, completeness, and joy (Giacalone & Jurkiewicz, 2003a). Marques, Dhiman, and King (2007) explain that:

spirituality in the workplace is an experience of interconnectedness among those involved in a work process, initiated by authenticity, reciprocity, and personal goodwill;

engendered by a deep sense of meaning that is inherent in the organization's work; and

resulting in greater motivation and organizational excellence. (p. 37)

Focusing on meaning in life for workplace spirituality and exploring wellness from a

spiritual perspective is done by focusing on work-wellness or wellness in general as a byproduct

of healthy workplace spiritual life. Adams and Csiernik (2002) expose that workplace spirituality

involves an awareness of employees' innate abilities that encourage creativity, belonging and

personal fulfillment in a context of meaningful behaviors.

The various definitions point to the fact that "workplace spirituality is a complex and

multi-faceted construct" and that "the concept is highly personal and abstract" (Milliman et al.,

2003, p. 428). Giacalone and Jurkiewicz stated that "workplace spirituality is a framework of

organizational values evidenced in the culture that promotes employees experience of

transcendence through the work process, facilitating their sense of being connected to others in a

way that provided feelings of completeness and joy" (2003a, p. 13). Tepper concludes that

spirituality is "the extent to which an individual is motivated to find sacred meaning and purpose

to his or her existence" (2003, p. 183).

Hill and Smith (2003) explain that spirituality involves a subjective determination of

truth. Exploring the inner life becomes a quest for experiential freedom which may not be

constrained by the precepts of a particular faith tradition. Spirituality is a higher level of human

awareness that exceeds the self.

Graber and Johnson describe workplace spirituality as a process of, "achieving personal

fulfillment or spiritual growth in the workplace" (2001, p. 39). Howard describes it as the "need

to find meaning and purpose and develop our potential" (2002, p. 231). Spirituality in the

workplace involves feelings of wholeness/connectedness, and "the integration of various parts of

individuals professional and personal lives in authentic ways congruent with personal values"
(Driver, 2005, p. 1095). Pava explored workplace spirituality from an American pragmatic
perspective, using the term intelligent spirituality to denote a "human-centered, unifying, not
other-worldly spirituality" (2004, p. 65).

According to Ashmos and Duchon (2000), spirituality manifests in a workplace that
recognizes that an employee has an inner life that nourishes and is nourished by meaningful
work, which takes place in the context of community. Three fundamental spiritual needs of
human beings are considered here as inner life, meaningful work, and community. Wheat (1991)
identifies the dimensions of spirituality as namely a larger context, awareness of life, and
meaning and purpose.

There are two levels of workplace spirituality: individual spirituality and organizational
spirituality (Gupta, 2017). Individual spirituality acknowledges the inner life of an employee
that needs to be nourished. It also acknowledges that humans have a desire to seek out a larger
mission in life, typically through work engagement. Engaging the soul of an employee is the
highest form of employee engagement (Ashmos & Duchon, 2000). The organizational
spirituality can be referred to as "corporate soul" which is indicative of the work environment
(Gupta, 2017). This acknowledges the purpose of an organization's existence and its
profitability. Workplace spirituality is the interaction of these two things (individual and
organizational spirituality; Kolodinsky et al., 2008). Although there are multiple definitions, all
researchers seem to agree on one thing: spirituality and religion are related but not the same
thing.

Spirituality versus religion. Very few researchers refer to both spirituality and religion
interchangeably. There are similarities, as spirituality and religion have been utilized as pathways

for developing purpose and fulfillment in life (Hill, Brandeau, Truelove, & Lineback

2010; Moran, 2014; Tirri & Quinn, 2010). But a clear distinction between these two realities

needs to be made.

Spirituality is personal, universal, non-denominational, inclusive and tolerant (Mitroff &

Denton, 1999). Many researchers think that spirituality has nothing to do with religion (Neck &

Milliman, 1994; Dehler & Welsh, 1994). Duffy (2006) explores spirituality and religion as

positively related to career decisions and efficacy, values and job satisfaction. White (2003)

considers spirituality a general concept that includes religious expression and that ''intolerance

of an employee internal belief is illegal, immoral, fosters long term inefficacy, and is anathema

in a democratic society'' (p. 254). Employees should be empowered to minimize conflicts that

can arise from strong religious convictions, by envisioning and implementing their spiritual

values. It is assumed that spirituality will be less likely than religious expression to generate

conflicts. Spirituality can be an "all-encompassing reality, inherent in our lives, that transcends

individual involvement in a particular religion" (Gotsis & Kortezi, 2008, p. 578). Spirituality is

seen as inclusive of people from all walks of life.

According to Astin and Astin (2003), "spirituality, is much more closely associated with

Spiritual Quest, Ethic of Caring, Compassionate Self-Concept, and Ecumenical Worldview than

is either Religious Commitment or Religious Engagement" (p. 6). "Religious Commitment and

Engagement, on the other hand, are much more closely associated with Religious/Social

Conservatism and (negatively) with Religious Skepticism" (Astin & Astin, 2003, p. 7). This

research concludes that spirituality is associated with more positive experiences than religion.

There has been confusion around the distinction between religion and spirituality

(Bouckaert & Zsolnai, 2012; James, Miles, & Mullins, 2011; Kamoche & Pinnington, 2012;

Latham, 2013; Mohla & Aggarwal, 2014; Oh & Sarkisian, 2012; Vasconcelos, 2013). Mohla and Aggarwal (2014) advocate that religion and spirituality are distinct yet similar. Oh and Sarkisian (2012) suggest that the similarities are in social engagement and self-healing. Bouckaert and Zsolnai (2012) argue spirituality is more concerned with truth, wisdom, and cultivating spiritual discernment, intuition, intrinsic motivation, reflection, and meditation.

Bouckaert and Zsolani (2012) point out that a spiritual approach to life has less focus on the material world and more reflection, self-awareness, and mind, body, and spirit connections. Religion is therefore described as an organized approach with rules, beliefs, and rituals. They are describing religions like Judaism, Islam, Hinduism, Buddhism, Confucianism, and Christianity (Bouchaert & Zsolnai, 2012; Nicolae & Nicolae, 2013; Sarlak, Javadein, Esfahany, & Veisch, 2012). The ideal workplace would find ways to integrate these areas of human life in order to meet the holistic needs of each person (reflection, self-awareness and mind, body, spirit connection.

Religion can develop a belief in God (higher power) while spirituality refers to transformation, meaning, morality, creativity and conscience (Kamoche & Pinnington, 2012). While religion and spirituality may be similar, they are two distinct concepts in the workplace (Fourie, 2014; Marques, Dhiman, & Biberman, 2011, Phipps, 2012). However, they are often linked together with altruistic love, service and transcending the material world.

Frameworks for workplace spirituality. An analysis of definitions of workplace spirituality reveals that there are four dimensions: meaning, community, transcendence, and inner life (Prabhu et al., 2017, p. 5). Meaning in work comes from a holistic approach to humanity (physical, emotional, spiritual, and mental). Community is the connectedness that employees can experience at work. Connectedness is a theme that runs through many of the

spirituality definitions (Mitroff & Denton, 1999). Transcendence describes the process of rising above self in order to serve others and self-actualize. Inner life includes the integration of self into the workplace activities. These components have emerged as fundamental dimensions to spirit in the workplace and are described as existential, relational, transcendental and holistic (Prabhu et al., 2017).

Kurth (2003) describes workplace spirituality in a 4-fold model of a spiritually inspired service at work. The transcendental dimension involves conscious awareness of being connected to the divine at work. The personal dimension commits to spiritual growth and integrity at work. The relational dimension develops caring relationships with co-workers. The communal dimension involves building organizational community. King and Nicol (1999) point out that organizations should promote the full utilization of employee capabilities.

Kolodinsky et al. developed the Organizational Spiritual Values Scale (OSVS) to be used to measure workplace spirituality (2008). This tool measures whether organizations value spiritual dimensions, such as meaning and purpose (larger context) and awareness of life. This includes spiritual dimensions such as connectedness, the experience of sacredness in living things, personal reflection and growth, health and inner peace, and compassion. It also includes aspects such as being sensitive towards the needs of others and the value of life (Kolodinsky et al., 2008).

Ken Wilber introduced a way to distinguish between healthy and less healthy attractions to spirituality by describing three stages of consciousness: pre-personal, personal, and transpersonal (2014). The pre-personal stage is the preconscious, preverbal stage where cognitive and moral abilities have yet to emerge. The personal level is where ideas, concepts, reason, language and cognition develop. The final stage is transpersonal where humans need something

82

"bigger than we are to be awed by and to commit ourselves to in a new, naturalistic, empirical, non-churchy sense" (Maslow, 1965; Pauchant, 2002, p. 20). Transpersonal consciousness is embodied by individuals who have transcended individuality to emphasize an inherent interconnectedness with others. Wilber also shares that managers who are open to spirituality will see a feeling of fusion which stems from a need to be connected to others, to feel a sense of destiny, to harmonize values between personal, professional and societal roles (Pauchant, 2002, p. 18).

Another well-defined framework for workplace spirituality comes from Douglas Hicks which he calls "Respectful Pluralism." Hicks (2013) stated that religiosity is an integral dimension of workplace spirituality. Hicks sought to build a framework that could embrace religious views, as well as political, cultural, spiritual and other commitments in the workplace (2013). Although this model seeks to be inclusive of various religions at work, there may be a limitation for any type of religious jargon at work.

Benefits of workplace spirituality. The benefits of workplace spirituality can be discerned both organizationally and individually. To begin, the literature suggests that there is a link between spirit in the workplace and an increased commitment to organizational goals (Delbecq, 1999; Fry, 2003; Kinjerski & Skrypnek, 2004; Leigh, 1997). Spiritual leadership can positively influence the quality of work life, and result in the increase of commitment, well-being, greater productivity and life satisfaction (Sweeney & Fry, 2012). Workplace spirituality leads to an increase in honesty and trust within the organization (Brown, 2003; Gotsis & Kortezi, 2008; Krishnakumar & Neck, 2002; Wagner-Marsh & Conely, 1999). Greater kindness and fairness is found when there is more workplace spirituality (Biberman & Whitty, 1997), increased creativity (Kinjerski & Skrypnek, 2004). Additional evidence points to an increase in

profits and improved morale (Benefiel, 2003). There are higher levels of productivity and enhanced performance, as well as reduced absenteeism and turnover (Eisler & Montouori, 2003; Fry, 2003; Giacalone & Jurkiewicz, 2003a; Sass, 2000).

Other research studies show a positive correlation between workplace spirituality and outcomes such as job involvement (Milliman et al., 2003; Van der Walt & Swanepoel, 2015), job satisfaction (Van der Walt & De Klerk, 2014), commitment to the organization (Rego & Cunha, 2008), and employee performance and effectiveness (Karakas, 2010). Spiritual leadership was studied in various environments and the outcomes were positive (Latham, 2013; Sweeney & Fry, 2012). Spiritual leaders advocate for employee needs as being vital to the success of the individual and the company. This creates authentic work environments where people experience a community, purpose, appreciation, and integration of spirituality with business (Fry & Cohen, 2009, Sweeney & Fry, 2012). Modern leadership requires a holistic perspective that can integrate financial and non-economic factors (Latham, 2013). Spiritual leadership leads to personal fulfillment and development, and an ultimate competitive advantage in the marketplace (Fry, 2003; Matthews, 2010; Rozuel & Kakabadse, 2010).

Individual benefits of spirituality in the workplace include creativity, enhanced sense of personal fulfillment, greater work success, authenticity, increased joy and satisfaction (Burack, 1999; Driver, 2005; Freshman, 1999; Giacalone & Jurkiewicz, 2003a; Krishnakumar & Neck, 2002; Tischler, 1999). Marques (2006), suggests that spirituality leads to feelings of connectedness with colleagues, which enhances mutuality and reciprocity. Spiritual employees will increase trust and intrinsic motivation, which can increase team and organizational performance. Spirituality in the workplace is used to create greater awareness, mindfulness and trusted workplace environments.

Milliman et al. (2003) provide empirical evidence of this by exploring a positive association between employee job outcomes and workplace spirituality. This study found a positive relationship between spirituality at work and organizational commitment. Markow and Klenke (2005) demonstrate relationships between personal meaning, calling and organizational commitment in the context of spiritual leadership. "There is a relationship between the spiritual climate of a work unit and its overall performance'' (Duchon & Plowman, 2005, p. 822). The implications for this are real opportunities for faith-based institutions who are already primed and ready for integration the work of faith and purpose into every work life. And this means that organizations who open their doors for spirituality will see improvements in the performance of all constituents.

Meaningful work allows employees to see meaning in their lives through their work (Gupta, 2017). This can ignite the personal spirit and engage the soul of each person. The benefits of this are countless. What makes work feel meaningful to employees? When they understand the mission and can align personal values with that of the institution. When an organization is not clear on the cultural values, then chaos ensues. An organization that does not provide a cause to fight for, will eventually see the fighting turn inwards (peer to peer and departmental competition). Anytime the members of one team are fighting amongst themselves, there is ground to be lost in the greater arena of world-wide transformation.

Employees that work holistically are aligned with the organizational goals. A culture is then established that is grounded in collaboration instead of competition. This is the recipe for increased job performance and can result in more profitability for the company (Krishnakumar & Neck, 2002). There is less stress and tension in these environments, which leads to less consequences in bodily ailments that are stress-related (Gupta, 2017). It also leads to increased

levels of happiness and creativity. Creativity flows from a relaxed state of psychological safety and sense of belonging.

When work is meaningful, it can become a source of healing and employees will want to work despite slight discomforts and no further injury to their body and mind at work will occur (Marques, Dhiman & King, 2007). This creates a safe context for employees to thrive, regardless of what homelife might be. Employees that feel a sense of purpose in life through their work will go above and beyond the call of duty in order to help the organization fulfill its mission and goals (Gupta, 2017). They will find reasons to convert failures into successes on behalf of the organization (Pawar, 2009). The job of workplace spirituality is to bring culture shaping to the conscious level in a way that truly develops people and quenches their thirst for lifelong growth (which can come from diversity and exiting comfort zone areas).

An increase in workplace spirituality leads to extrinsic job satisfaction and reward satisfaction also increases (Kolodinsky et al., 2008). When people align their personal values with the organizational values, they have a sense of purpose at work. They find themselves happier and satisfied in life. They are able to enjoy the present moment and practice mindfulness in interactions they have with each other. They feel that they have a network of mentors and colleagues that value their individual voice(s). These are just a few examples of how workplace spirituality can start to shape a corporate culture.

Summary of Chapter 2

Bolman and Deal describe a "contemporary quest for depth, meaning, and faith that transcends boundaries of gender, age, geography and race" (2001, p. 4). Therein lies the need for a research study that examines the intersection of inclusive leadership and workplace spirituality. The literature reveals many similarities between inclusive leadership and self-actualization,

which is the apex of workplace spirituality. The goal of this research project is to explore the concept of inclusive leadership at a faith-based institution of higher education in order to gain insight into the role that these two seemingly different concepts play in the lives of humans who want to find meaning and fulfillment at work. In the methodology section of the next chapter, a chart places a list of the characteristics of self-actualization next to a list of the qualities of inclusive leadership, in order to compare and contrast. This demonstrates that there is a significant amount of overlap between these two concepts of inclusive leadership and self-actualization, yet some distinct variance. Together these qualities make up the character of Self-Actualized Leadership. These are the characteristics that leaders who want to embrace both concepts for the 21st century should embody. The goal of this study is to identify strategies and application methods that leaders can use for the modern age to help others reach levels of self-actualization and inclusion.

Chapter 3: Methodology and Procedures

What's missing at work, the root cause of the affluenza syndrome, is meaning, purpose beyond one-self, wholeness, integration… the underlying cause of organizational dysfunctions, ineffectiveness, and all manner of human stress is the lack of a spiritual foundation in the workplace.

—Warren Bennis (Mitroff & Denton, 1999, p. 257)

Overview

The phenomena that was explore for this dissertation is the intersection of inclusive leadership and workplace spirituality at a private faith-based institution of higher education. A phenomenological study was used to more easily understand complex issues (Savin-Baden & Major, 2013). A phenomenological study is a qualitative research method used to explore the ways that humans experience a certain phenomenon (Gallagher, 2012). This type of study was conducted for this research project because it allows the researcher to delve into the perceptions and perspectives of people who have direct experience with the phenomenon that is being examined. Phenomenology is the study of human experience and the structures of consciousness as examined from the first-person point of view (Gallagher, 2012). The role of phenomenologist (the researcher), therefore, becomes to investigate the consciousness of others involved in the phenomenon of interest.

The purpose of this study was to explore the phenomenon of inclusive leadership and workplace spirituality at a faith-based institution of higher education. This study sought to understand the role that workplace spirituality plays in conjunction with inclusive leadership. Since the purpose of this study is exploratory, the use of qualitative methodology was used to develop insights about the dynamics of inclusive leadership and workplace spirituality. This method seeks generalizations that attach meaning to the phenomena observed, which differs from quantitative research that generates precise estimates based on a sample that can be

generalized to a larger population. This qualitative study was conducted through the collection of self-reports which introduces the potential method of personal bias (Somech & Drach-Zahavy, 2007).

Research Design

A team was assembled in the spring of 2017 to begin a phenomenological study (Study 1) on workplace spirituality among staff and faculty at a faith-based institution of higher education and its interaction with the concept of inclusive leadership. This study was conducted at Ocean View University (OVU) in California. The institution was selected based on the criteria that it is a faith-based institution of higher education who also professes a commitment to diversity and inclusion.

Workplace spirituality became the backdrop for this study on inclusive leadership. Organizations that profess a commitment to workplace spirituality tend to create environments where constituents can see beyond the material world to engage in higher levels of idealized discourse supported by self-actualization. The guiding assumption for the study was that a faith-based environment that nurtures workplace spirituality might naturally have inclusive leadership ingrained into the DNA of the organizational values.

The research questions that guided this study are:

1. Is there a relationship between inclusive leadership and workplace spirituality?

2. How do people experience inclusive leadership at a faith-based institution of higher education that embraces workplace spirituality?

3. What does the intersection of inclusive leadership and workplace spirituality look like at a faith-based institution of higher education?

4. What variables influence the intersection of inclusive leadership and workplace spirituality?

5. What strategies are leaders using for this intersection of inclusive leadership and workplace spirituality?

The first study was an analysis of the quantitative and qualitative data that was collected ($n = 201$) to see if any significant themes emerged that can be utilized in understanding the intersection of inclusive leadership and workplace spirituality. The second study employed a mixed-method of research by conducting semi-structured interviews with leaders ($n = 7$) at Ocean View University in Southern California and providing 40 Likert-scale questions to rank characteristics of inclusive leadership and workplace spirituality (1 = never, 5 = always). Both phases of the study are described below.

Study I: Online Survey

The research team that was assembled in the spring of 2017 began a phenomenological study on Workplace Spirituality and Fulfillment among staff and faculty at Ocean View University and its interaction with the concept of inclusive leadership. The research team was led by professor, Dr. H. Eric Schockman, with founding student-researchers Kerri Heath and Sonya Sharififard from the Ph.D. program at Ocean View University. The researchers were well-versed in organizational culture and research methods. The Office of Institutional Effectiveness professional staff team assisted in the process by providing existing datasets to the research team and institutional support for additional data collection. They provided the names and email addresses of staff and faculty, and peer-reviewed the research proposal by validating the instrument, for example.

Approval was granted from the Office of Institutional Effectiveness (OIE) and the Institutional Review Board (IRB) at Ocean View University to send out the online questionnaire after a peer review process was conducted of the instrument.   As the research involved human subjects, all members of the research team were required to take the Human Subjects Training through the Collaborative Institutional Training Initiative (CITI) Program. A literature review on workplace spirituality was conducted and a research instrument was designed. The findings from the original study were not conclusive, so a follow-up study was conducted to dive deeper into the subject matter (Study 2 will be described later on in this chapter).

Theoretical framework: Study I. Study I was guided by the Inclusive Leadership framework that Hollander (2009) created to build on the work of Homans (1958) which examined leadership through the lens of social exchange theory. Hollander described challenges that inclusive leaders face in building a consensus/common mission, promoting cooperation, and crossing divisions to break down the silos that exist in academia. His theoretical framework was used alongside Maslow's Hierarchy of Needs theory to create the foundation for this phase of the research project.

Abraham Maslow's introduced the Hierarchy of Needs Theory in 1943 which described the five basic human needs: psychological (basic survival), security (physical and emotional), belonging (social acceptance), esteem, and self-actualization needs. This framework is pivotal in the field of research regarding spirituality as the apex of this hierarchy is known as self-realization or actualization (often compared to the outcomes of spirituality). Maslow (1943) described humanity's highest level of need as being a spiritual experience to reach one's full potential. It's transcendent beyond individual selfish needs or desires. At these higher levels of

91

cognition, humans begin to see beyond the material world in order to create the ideal scenario in their minds.

Instrumentation: Study I. Based on the literature, the research team developed a set of questions that could be asked regarding workplace spirituality and inclusive leadership at Ocean View University. The instrument started with a list of demographic questions including gender, birthdate, education level, and employment status. The survey then used a Likert-scale to ask a series of questions about personal values, inclusive leadership and workplace spirituality. There were four sections on the survey which was administered in an anonymous format online. The survey included 45 questions that were both quantitative and qualitative. The first five questions were demographical inquiries. There were 35 questions that required a ranking of a five-point Likert scale. The questionnaire ended with several open-ended questions.

Participants were asked to indicate their level of agreement with several different statements and then given a Likert scale: 1 = Absolutely Disagree, 2 = Disagree, 3 = Neutral, 3 = Agree, and 5 = Absolutely Agree. The statements that each participant was asked to rank with this scale is as follows:

- My values match those of current employees.

- I feel my personality matches the "personality" or image of this organization.

- The values of this organization are aligned with my own set of values.

- The ethical path toward righteousness is fully supported in this organization.

- Spirit and care for the soul are ancient lessons applied daily in my workplace.

The third set of questions on the survey focused on inclusive leadership. Respondents were asked to indicate the level of agreement or disagreement with several statements and are given the same scale of: 1 = Absolutely Disagree, 2 = Disagree, 3 =Neutral, 3 = Agree, and 5 =

Absolutely Agree. The following options were given to answer the statement, "My organization practices inclusiveness and diversity by":

- Setting clear and realistic goals

- Motivating me to a higher calling

- Modeling for others how everyone should be treated.

- Seeking to serve rather than be served.

- Helping to mitigate intergroup and relational conflicts/disagreements.

- Leading to personal and spiritual fulfillment.

- Helping me reflect on finding inner purpose and meaning in the workplace.

- Promoting dialog and inclusive accountability.

- Bringing awareness and action to social justice and human rights issues.

- Helping me make a personal connection to the University's mission.

- Not seeking recognition or rewards in serving others.

- Harmonizing yet respecting our cultural differences.

- Leadership "doing things with people, rather than to people."

- Practicing an inclusive listening process.

- Sharing decision making and group-based management.

- Adopting an interactive process demonstrating both "top-down" and "bottom-up" in workplace problem solving.

- Nourishing trust and loyalty as a good leadership practice.

- Developing legitimacy and social capital to our common university goals.

- Empowering me in my position to become my own leader.

Open Ended Questions:

- In your view, how does diversity within Ocean View demonstrate greater inclusiveness?

- Do you consider yourself an inclusive leader; and what examples stand out regarding this?

A third set of questions were given to explore the cross-section of inclusive leadership and workplace spirituality. Respondents were asked to indicate the level of importance for each statement as 1 = not at all important through 5 = extremely important. The following statements were given for them to rank:

- Maintaining an inclusive work environment.

- Diversity and inclusion at work.

- Developing my own "spiritual intelligence."

- Opportunities to practice individual and collective reflection.

- Finding your vocational purpose or calling.

- Expression of faith in the workplace.

- Recognition of faith-based practices and attribution.

- Spiritual and mutual trust in the workplace.

- Fostering forgiveness and tolerance.

- Access to faith-based employee resource groups.

- Encouraging ethical inclusive risk-taking.

Open Ended Questions:

- What is your philosophy on leadership and workplace spirituality?

- How is purpose measured at OVU?

- In what ways has spiritual recognition and religious cognizance led to a renewed source of healing and empowerment?

Selection of institution: Study I. Ocean View is a Christian university committed to the highest ideals of academic excellence and Christian values, where students are strengthened for lives of purpose, service, and leadership. The Office of Institutional Effectiveness at Ocean View University must employ a system for measuring these outputs for accreditation. While there are numerous ways to measure service and leadership within the confines of the organization, it has remained more challenging to measure whether or not students, staff and faculty are truly strengthened for lives of purpose. Living a life of purpose is an altruistic quest for humans to live at the highest level of Maslow's hierarchy which is self-actualization. There is a strong sense among all community members at OVU that living a life of purpose is at the apex of the human existence. Therefore, this study piqued the interest of many staff and faculty who are drawn to the university because of its commitment to workplace spirituality and inclusion.

Sample: Study I. The demographic information that was collected for Study I included: Gender (0 = male; 1 = female), Year Born (ex. 1976), Education (1 = high school diploma; 2 = undergraduate degree; 3 = masters; 4 = doctorate), Number of years at Ocean View University (ex. 15), and Full or Part Time Employee (1 = full; 2 = part-time). In total the survey from Study I received 228 responses with 201 completed surveys that were usable for the study. Both male and female participants were encouraged to participate, representing all schools and all divisions. This consisted of 377 full-time faculty, 304 part-time faculty, 1,144 full-time staff and 45 part-time staff. The research team was please that Study I had a 10% response rate.

Data collection: Study I. All humans who participated in the study were protected with anonymity as there was no identifiable information given that would connect a participant with the study. The survey did not request any data regarding name, email or anything that could identify who the respondent was. To ensure this confidentiality, the research was collected using a third-party software program called *Qualtrics*. Researchers could see the results of the survey without any identifiable information attached to it. Respondents could answer any and/or all of the questions on the survey, but participation was voluntary. This ensured that the subjects were protected.

The original survey was distributed four times over a one-month period through an email that went out to all staff and faculty. Every week the research team sent a reminder for employees to participate in the study. Throughout this time, several staff and faculty reached out to the team to describe their enthusiasm to participate in this study. Two faculty requested the survey because they heard about it from someone else but stated that they never received the email. And after the survey closed, one staff member reached out and said they had intended to participate but missed the deadline and volunteered to participate if needed. These responses signaled to the research team that this topic was of interest to employees of the university.

Institutional review board (IRB): Study I. It was important for all participants in this research study to sign an informed consent. This granted permission for the researcher to obtain information from the participant by explaining any possible consequences to participate in the study. The permission was given prior to participation in the study and listed all possible harms that might arise from the study, from physical and mental health feelings of discomfort or ease. Please see appendix C for the informed consent form that was used for Study I study and the adjustments that were made for the Study II of data collection.

The privacy of each participant was protected by several precautions taken by the researcher. First, the researcher completed the Human Subjects Training through the Collaborative Institutional Training Initiative (CITI) Program (Appendix E). This is required by the IRB for anyone conducting research that involves human subjects. The training ensures that the humans are being cared for and that no harm will come to anyone who participates in the research study. This study had been designed to create minimal risk for the subjects involved. Subjects were allowed to skip any questions that might provoke an emotional response or painful memory, which are currently the only potential dangers of participating in the study. Participation is completely voluntary and anonymous to protect the individuals being interviewed.

The original research study for this dissertation was approved by the Ocean View Institutional Review Board (IRB) as being safe for humans to participate (see Appendix F). The IRB protects the rights and welfare of any human subjects that participate in this study. The primary investigator for this study passed the IRB training and acted in accordance of the ethical principles for human research protections. IRB forms were filled out and submitted to the dissertation chair for approval prior to going to the IRB review board. The forms were also sent to the department chair and IRB according to the standard expectation of the IRB.

Data analysis: Study I. The purpose of analysis for Study I was to provide interpreted qualitative and quantitative aggregate data drawn from an anonymous online survey to examine inclusive leadership and workplace spirituality at OVU. The data was coded and analyzed in aggregate form to protect anonymity and no identifiable information obtained in connection with this phase of the study. To ensure confidentiality and anonymity and the recording of accurate reports, a software program called *Qualtrics* was used for data collection. Respondents

volunteered to respond to any/all questions that they felt comfortable to answer. In total, there were 228 responses with 201 agreeing to participate in this portion of the study. Researchers coded the data and categorized the responses from the Likert-type questions into three categories: Spiritual Fulfillment; Inclusive Leadership; and Community. Several cross-over questions required the researchers to adapt by creating this third category, which pertained mostly to building community. For example, on a 1 = absolutely disagree to 5 = absolutely agree scale, we found: "seeking to serve rather than being served" (55%); "not seeking recognition or rewards in serving others" (63.84%); "leadership is about doing things with people, rather than to people" (63.09%).

The qualitative responses to the five open-ended questions were then coded using a two-step process. The first step in the process utilized coding by hand, using post-it notes to write themes that surfaced which were placed into larger categories. The second step in the data analysis process utilized a software program called *Nvivo*, which easily categorized themes. The transcriptions from each of the open-ended questions were uploaded into this software program, coded and categorized according to themes. The themes that emerged are organized in charts for easy comprehension (see Chapter Four).

Study II: Semi-Structured Interviews

To develop a deeper understanding for the results of the survey study (Study 1), and the phenomenon being explored, an additional study was planned during the Spring of 2019. This second study focused on administrative leaders that were asked to participate in a semi-structured interview process that lasted up to one hour in length. These leaders were identified by their status at the university and their ability to influence policies and procedures. Although the researcher invited the entire President's cabinet, including deans for all five schools and five

98

vice presidents, the researcher interviewed those whom confirmed during the time frame allotted for this study. Interviews that were conducted with the President, Provost, Chief Investment Officer, Vice President of Advancement, and three Deans for this study.

Instrumentation: Study II. For this study, an instrument was designed to further investigate the phenomenon of inclusive leadership and workplace spirituality, and to evaluate strategies that leaders use to cultivate self-actualization and inclusive leadership in the workplace. The instrumentation was created from two frameworks that are reliable and valid from previous research studies. The instrument was further validated by conducting three rounds of testing with students and faculty in the PhD students. The instrument relies on the pre-existing leadership assessments and databases which have been tested and condoned.

In 1970, Maslow interviewed 18 leaders that he believed were self-actualized to come up with 15 characteristics of self-actualization. These qualities are compared and contrasted to the characteristics that describe inclusive leadership in order to compare and contrast. These are the qualities that were used for the creation of an instrument.

The traits of inclusive leadership that were also used to create the instrument study came from Deloitte which occurred from 2011-2016. Bourke and Dillon (2016) describe the 15 leadership traits that inclusive leaders have in common, which are divided into six signature themes. This inclusive leadership model was developed through a comprehensive review of literature and further refined by the qualitative data collected from seventeen interviewees from across Australia, Canada, Hong Kong, New Zealand, Singapore and the United States of America (Bourke & Dillon, 2016). The leaders were selected based on the criteria that they were committed to the creation of an inclusive work environment, demonstrated inclusive behaviors and were a subject matter expert. Three researchers coded the themes that emerged from the

transcripts to capture key themes. This Deloitte study utilized the seven-step scale development process to create a 180-degree measure for inclusive leadership (Hinkin et al., 1997) using the following steps:

1. A list of items was generated to assess inclusive leadership from the review of literature and interviews of the senior leaders (mentioned above) from around the world. From this list, two versions of a survey was created for leaders to complete as a self-assessment and for their followers and peers to evaluate them.

2. A panel of experts validated the content-adequacy of the items to ensure that the definitions being used for each trait were accurate. A draft version of the items was checked by non-experts to see if the items were valid

3. A survey was given to 32 senior leaders and their followers/peers from various organizations, using a 5-point Likert scale for 120 items.   T-tests were conducted to check for differences between self and other ratings and no significant differences were found.

4. Data were subjected to exploratory factor analysis using principal components analysis, which resulted in all items loading well on a single factor labeled inclusive leadership. Upon further investigation, 15 characteristics were identified among the six traits for inclusive leadership.

5. Internal consistency was tested using a scale reliability assessment, which was excellent for both the total scale and the elements (values ranged from .82 to .93).

6. The same panel of experts was asked to ensure that the refined version of the tool was aligned to the theoretical definition of inclusive leadership, and several standard regressions were run to check convergent validity.

From this study, Deloitte Human Capital was able to create an industry standard for understanding and measuring inclusive leadership. The traits that describe inclusive leadership come out of a validated and reliable tool that was created by leveraging research, analytics and industry insights in order to design an accurate tool for understanding inclusive leadership. This study comes out of experiences that were mined from over 1,000 leaders, interviews with 15 industry leaders and subject matter experts, and surveys from over 1,500 employees about their perceptions of inclusive leadership (Bourke & Dillon, 2016). A description of each quality and how it compares from Maslow to Deloitte is listed below to explain the creation of the instrument for this study.

Table 2

Characteristics of Self-Actualization and Inclusive Leadership

Characteristics of Self-Actualization (Maslow, 1970)	Characteristics of Inclusive Leadership (Bourke & Dillon, 2016)	The intersection of Self-Actualization and Inclusive Leadership
1. Perceive reality efficiently (to judge people/things correctly)	Courage/Humility: Awareness of strengths/weakness, admit mistakes	Awareness
2. Tolerate uncertainty (unthreatened by the unknown)	Curiosity/Coping with uncertainty: Acceptance that some ambiguity is inevitable	Agility
3. Acceptance of self and others (understands human nature)	Value and belonging: Individual feelings that their uniqueness is known and appreciated, while also feeling a sense of social connectedness and group membership	Love

(Continued)

101

Characteristics of Self-Actualization (Maslow, 1970)	Characteristics of Inclusive Leadership (Bourke & Dillon, 2016)	The intersection of Self-Actualization and Inclusive Leadership
4. Spontaneous in thought & action (not rigid)	Curiosity: Openness, Value of new and different ideas and experiences (not rigid)	Openness
5. Problem-centered (rather than ego-centered)	Confidence and inspiration: Creating the conditions for high team performance through individuals having the confidence to speak up and the motivation to do their best work	Ego-less
6. Solitude (privacy, detachment, calm in the storm, won't carry things home, etc.)	Cognizance	Reflection
7. Autonomy (self-decision, self-governance, self-disciplined, responsible … rather than a pawn)	Cognizance: Self-regulation- accept bias and its impact, learn, take responsibility Cultural Intelligence: Drive- seek	Self-regulation
8. Fresh Appreciation (gratitude)	Curiosity	Awe
9. Peak Experiences (loss of self, transcendence of self)	Collaboration	Flow
10. Human Kinship (genuine desire to help the human race)	Commitment and Collaboration: clearly articulate the value of diversity and inclusion	Connection
11. Humility and Respect (democratic values, will learn from anybody)	Fairness and respect: foundational element that is underpinned by ideas about equality of treatment and opportunities	Democracy
12. Establish deep satisfying personal relationships with few people	Curiosity/Perspective taking: Engage, listen, see from others' viewpoints	Relationship Depth

(Continued)

Characteristics of Self-Actualization (Maslow, 1970)	Characteristics of Inclusive Leadership (Bourke & Dillon, 2016)	The intersection of Self-Actualization and Inclusive Leadership
14. Means and Ends (distinguished and both important)	Curiosity and Cognizance	Mindfulness
15. Unusual sense of humor (poke fun at human beings, witty, etc.)	Cognizance	Humor
16. Creativity (originality)	Cultural Intelligence and Collaboration	Creative
17. Resistance to enculturation (remain detached from culture)	Courage/Bravery: challenge entrenched organizational attitudes and practices	Critical Thinking
18. Imperfections (there are no perfect human beings!)	Cognizance	Authenticity
19. Values (founded in philosophy of life)	Commitment to diversity and inclusion that align with values	Values
20. Resolution of dichotomies (duality disappears)	Cultural Intelligence (CQ)	Integration

The characteristics of self-actualization from Maslow are also the apex of workplace spirituality. These qualities are what draws people to want to work in environments that design a culture around self-actualization and workplace spirituality. Ironically, the traits that self-actualized humans demonstrate have a tremendous amount of overlap with the traits of inclusive leaders. The instrument that will be utilized for this dissertation study draws upon these qualities. Table 2 demonstrates the 20 qualities that emerge from the intersection of inclusive leadership and workplace spirituality (self-actualization). A set of questions was crafted for each

of the characteristics which was given to leaders at OVU in order to further understand the phenomena at hand. The following 20 sets of questions coincide with the 20 traits listed above, in order to inquire about how these qualities are lived out. The goal is to identify strategies for teaching this type of leadership practice to others.

Awareness. According to Abraham Maslow, self-actualized leaders have an accurate perception of reality (1970). He continues that they "see human nature as it is and not as they would prefer it to be" (Maslow, 1970, p. 131). Similarly, Inclusive Leadership is known for having a "Cognizance of Bias" which requires a similar quality of being able to perceive reality (Bourke & Dillon, 2016). For this study, these concepts were lumped into one category titled "Awareness."

Agility. Maslow also described enlightened leaders as relatively spontaneous in behavior and in their inner thoughts and impulses (1970). He was sharing that self-actualized people are marked by naturalness and simplicity that is not conventional, and they are not artificial or "trying too hard." Inclusive Leadership is similarly described as being adaptable and able to cope with ambiguity (Bourke & Dillon, 2016). Together these concepts created the category "Agility."

Love and belonging. Self-actualized people are able to accept themselves and experience self-love, safety and belongingness (Maslow, 1970). They accept their own human nature without complaint. This is because they are inclined to accept the work of nature rather than to argue with it. This self-acceptance also translates into the acceptance of others. One of the goals of inclusive leadership is to create teams where everyone is valued and given a voice, which stems from a sense of belonging (Bourke & Dillon, 2016).

Openness. Inclusive leaders are known for their openness and willingness to explore

different perspectives. According to Bourke and Dillon (2016), they demonstrate a desire for continued learning and actively seek out perspectives that are diverse. They are able to see things from the viewpoints of others.

Openness to different ideas and experiences is a defining characteristic of inclusive leadership. Inclusive leaders have an open mindset, a tolerance for ambiguity and a desire to understand how others view the world. This openness to different ideas and experiences in a hallmark characteristic of inclusive leadership. These leaders also give weight to the insights of diverse others. Inclusive leaders have a thirst for "continual learning that help drive attributes associated with curiosity- open-mindedness, inquiry, and empathy" (Bourke & Dillon, 2016, p. 1). This takes time and effort to engage with diverse others, by synthesizing a broader range of perspectives. The end result is loyalty from team members who feel valued, along with a richer set of data from which to make decisions. "For inclusive leaders, openness also involves withholding fast judgment, which can stifle the flow of ideas" (Bourke & Dillon, 2016, p. 1).

Transcend ego. According to Maslow, self-actualized leaders are focused on problems outside of themselves, rather than being ego-driven (1970). With a wide perspective, "they never seem to get too close to the trees that they fail to see the forest," (Maslow, 1970, p. 134). These leaders are not generally concerned about themselves, while insecure people tend to focus on introspectiveness. Self-actualized leaders have a larger mission in life and a task to complete that tends to enlist much of their energy (Maslow, 1970). Inclusive Leadership theory describes a similar desire for collaboration with others over self. It is described as empowerment, teaming and giving voice to others (Bourke & Dillon, 2016). Inclusive leaders accept their limitations and the need to understand the viewpoints of others in order to complete the picture.

Reflection. Self-actualized leaders enjoy solitude and privacy to a greater degree than

the average person (Maslow, 1970). This solitude leads to a calm during times of turmoil and/or stress. They remain undisturbed and unruffled during difficult times and can handle misfortunes without reacting violently or undignified.

Inclusive leaders are known for "cognizance of bias" which happens during times of reflection. Time in solitude can help to acknowledge personal and organizational unconscious bias and then act to put policies, processes and structures in place that mitigate those bias that exist. Bourke and Dillon (2016) describe unconscious bias as the Achilles heel that all leaders have which results in being unfair and irrational. Self-actualized and inclusive leaders are both deeply aware of these biases that can prevent them from making objective decisions. Inclusive leaders will spend a significant amount of effort to reflect learn about their own biases, self-regulate and then develop strategies to counteract bias. These two different approaches to the same quality are placed in the category of reflection.

Self-regulation. Maslow describes self-actualized leaders as having autonomy, which gives them relative independence of the physical and social environment. They are decisive, self-governing, active, responsible, self-disciplined, deciding agents (not pawns). These leaders are self-starters and make up their own minds (Maslow, 1970). Theologically speaking, they embrace free will dogma versus predetermined lives. They have also become strong enough to be independent of the good opinion of other people, as a result of being very loved and respected by others in the past.

Inclusive Leadership also describes a similar quality as "self-regulation. These leaders will exert a considerable amount of effort to learn about their own biases, self-regulate, and develop corrective strategies. Inclusive Leaders understand that their natural state, without

intervention, might lean towards self-cloning and self-interest, and that success in a diverse world requires a more mindful approach" (Bourke & Dillon, 2016, p. 3).

Awe. One trait of self-actualized people is the ability to appreciate things on a regular basis. Gratitude for little things is reported as a regular occurrence. They can also derive "ecstasy, inspiration, and strength from the basic experiences of life" (Maslow, 1970, p. 137). Inclusive leaders ask curious questions and actively listen to deepening their understanding of perspectives from diverse individuals (Bourke & Dillon, 2016). They find value in these nuances and enjoy the beauty of a diverse tapestry of human capital.

Flow (peak experiences). A unique experience was commonly described by self-actualized leaders who found themselves with feelings of limitless horizons opening up. They describe losing track of time/space, and the conviction that something valuable and meaningful had happened. Such experiences lead to personal transformation and daily growth. Many people have experienced mild mystical experiences, but highly favored individuals end up experiences these things on a regular basis. People who have peak experiences are known as "peakers" who live in the reality of "Being." This is where poetry, music, philosophies and religion are birthed. Non-peaking self-actualizers are more likely to improve the social world as reformers, politicians, reformers, and crusaders (Maslow, 1970, p. 139).

Interestingly, Inclusive Leaders are known to have a similar type of ability to "flow" but it comes out in a different way. They are tolerant of ambiguity which can enables them to manage stress instigated from different cultural environments or situations with unfamiliar behavioral cues (Bourke & Dillon, 2016). They are flexible but authentic (not changing who they are). They can appreciate the changes that are necessary when working with cultural differences.

Connection. "Self-actualizing people have a deep feeling of identification, sympathy, and affection for human beings in general" (Maslow, 1970, p. 138). These leaders feel kinship and connection to all other people, as if they were family members. Self-actualized people have a genuine desire to help the human race.

Inclusive leaders empower teams to connect with others in pursuit of diverse perspectives. They are aware that team members are drawn towards others who are like-minded, and they are aware of in-group favoritism that can happen when leaders connect with some on a deeper level. Since they love all humans, they are capable of seeing that confirmation bias can cause individuals to reference only perspectives that conform to pre-existing views, and they seek to overcome that. They are aware that a team can be weakened by conflict that course arise from subgroups and the employ strategies to foster a sense of one team (Bourke & Dillon, 2016). So not only do inclusive leaders share this connection with other humans, but they work to create a shared vision, mission and culture of community.

Democracy. Maslow stated that self-actualized people are democratic in the deepest sense of the word (1970). They are friendly with anyone of suitable character regardless of class, education, political belief, race or color, and don't really even seem aware of differences. These people learn from everyone they encounter, which takes humility. They are selective in choosing people who are elite in character, capacity and talent (not the superficial reasons that most people select).

Inclusive leaders understand that people are most effective in collaborative environments that feel safe to contribute ideas without fear of punishment or embarrassment. They understand the power dynamics of dominating leadership styles and that a low tolerance of differences can

prevent team members from speaking up. They focus on building trust and giving a voice to each team member.

Relationship depth. "Self-actualized people have deeper and more profound interpersonal relations than any other adults" (Maslow, 1970, p. 139). They are more capable of fusion, greater love, and obliteration of ego boundaries than most individuals. These people have especially deep ties with a few individuals and their circle of friends is rather small. They are kind and patient with everyone but especially touched by children. These leaders attract followers, admirers, and disciples.

Inclusive leaders understand that social connections and relationship are crucial to the success of the organization. They consider culture and infrastructure across the organization that will promote social connections, including workplace design and technology. Inclusive organizations will have spaces where different ideas and individuals can mix, because people generate more ideas in inclusive spaces. This leads to smarter companies.

Equity. Self-actualized leaders have found a way to avoid the chaos, confusion, conflict and inconsistency that typically people deal with on a daily basis by the use of a strong moral compass. They are strongly ethical people who have a clearly defined set of moral standards. It is also safe to say that these leaders have unconventional views on right/wrong and good/evil. They are not limited to stiff and rigid rules.

Inclusive leaders understand that their natural state might tend towards self-cloning or self-interest, so they implement systems of fair play to counteract that. A diverse world requires that leaders be inclusive of outcomes such as pay, performance ratings and promotions based on capability and effort (not bias, comfort level or friendship).   They also put processes in place that are transparent, applied consistently, are based on accurate information and inclusive of the

view of people who are affected by the decisions being made. Finally, inclusive leaders are able to communicate the decisions being made and the processes that are applied to those who are affected by them in a respectful way.

Mindfulness. Self-actualized leaders appreciate and enjoy the journey as much as arriving. They are aware of their surroundings and enjoy the process of getting somewhere. Highly inclusive leaders are mindful of personal and organizational blind spots. They are self-aware and act on that awareness by acknowledging that their organizations have unconscious bias, and they put policies, practices and structures in place to mitigate these biases.

Humor. The self-actualized leaders tend to have an unusual sense of humor (Maslow, 1970). They do not consider things funny that the average people laugh at and cannot enjoy hostile or hateful humor. They use "humor of the real" because it consists of poking fun at human beings for being foolish (Maslow, 1970). Maslow further describes thoughtful, philosophical humor that elicits a smile more usually than a laugh (1970).

Hollander describes that people feel closer to a leader when there is a sense of humor (2012). Inclusive leaders know that they can decrease the social distance with followers by connecting with them through laughter. Although humor is varied based on the style of each leader, overall it is a strategy used to connect with followers.

Creativity. Every self-actualized person demonstrates creativity, originality and inventiveness (Maslow, 1970). Maslow states that, "the creativeness of the self-actualized person seems rather to be kin to the naïve and universal creativeness of unspoiled children" (1970, p. 142). As humans become enculturated, they lose this ability to create, but some individuals seem to retain this "fresh, naïve, direct way of looking at life" (Maslow, 1970, p. 142). People who do lose it (and most do), can find it later in life. This creativity comes because

110

self-actualized people are less inhibited/constricted/bound/enculturated… and they are more spontaneous, natural, and free (Maslow, 1970).

Inclusive leaders know that collaboration leads to creativity. Rather than controlling the flow of ideas, they will encourage teams to connect with others in pursuit of diverse thinking. This leads to the production of new ideas and/or solving complex problems.

Critical thinking. People who are self-actualized will resist enculturation and maintain a certain inner detachment from the culture in which they are immersed (Maslow, 1970). They are autonomous and ruled by their own character rather than by the rules of society. In an imperfect society that forces inhibitions and restraints upon humans, the self-actualized person has detached from cultural identification. They are often a bit lonely for not many people reach health in our culture in this way.

"Inclusive leaders appreciate the importance of understanding team members' thinking styles (for example, introvert versus extrovert), and they adapt their communication and approach as necessary to elicit valuable perspectives" (Bourke & Dillon, 2016, p. 13). Inclusive leadership demonstrates courage to challenge the status quo with others, with the systems in place and with themselves. It takes courage to resist the entrenched organizational attitudes and practices that promote homogeneity. However, inclusive leaders know that this will be the downfall of the organization and they are willing to speak out against it. They are also aware of the need to change verbal and nonverbal behaviors according to the culture of each person.

Authenticity. Self-actualized people are far from perfect. They have their own irritations, frustrations, and shortcomings. There is no such thing as a perfect human being. Maslow states that, "to avoid disillusionment with human nature, we must first give up our illusions about it" (1970, p. 147). The self-actualized person is able to see this and be authentic as a result.

111

Inclusive leaders are also marked by humility and admit their own limitations. In 2014, Catalyst identified humility as one of the most important leadership behaviors that predicts whether employees felt included, yet it is one of the least found qualities in leaders (Bourke & Dillon, 2016). Although it is difficult to admit limitations and mistakes, inclusive leaders know that they need to learn from criticism and different points of view as well as seek out the contributions of others to overcome personal limitations.

Grounded values. "A firm foundation for a value system is automatically furnished to self-actualizers by their philosophic acceptance of the nature of self, of human nature, of much of social life, and of nature and physical reality" (Maslow, 1970, p. 147). These create the groundwork for daily decision-making and individual value judgments (what they like/don't like, approve/disapprove of, oppose/propose, etc.). They universally hold several values: (a) comfortable relationship with reality, (b) feelings of human kinship, (c) a satisfied condition from which flows surplus, wealth and overflowing abundance, and (d) their characteristically discriminating relations to means and ends, and so on (Maslow, 1970, p. 147). They don't waste time and energy on things that don't really matter in the long run.

Bourke and Dillon report a similar finding that "highly inclusive leaders are committed to diversity and inclusion because these objectives align with their personal values and because they believe in the business case" (2016, p. 1). The leaders they interviewed cited that the extrinsic reward of enhanced employee performance was only a secondary motivator for them. "The primary motivation for pursuing diversity and inclusion was alignment with their own personal values and a deep-seated sense of fairness" (Bourke & Dillon, 2016, p. 1).

Integration. Inclusive leaders are able to combine intellect (a belief in the business case for inclusion) and the emotion (a sense of fair play and caring for people as individuals, not just

resources) (Bourke and Dillon, 2016). This ability to combine head and heart is a similar notion

of integration that transcends duality (Maslow, 1970). Things that appear to be polarities,

dichotomies or opposites, are only so in less healthy people. In healthy people, these

dichotomies are resolved, the polarities disappear, and many oppositions merged and coalesced

with each other to form unities (Maslow, 1970). The opposition between head and heart, reason

and instinct, or cognition and conation was able to disappear in the self-actualized person who

become synergistic.

The instrument was designed from two validated studies utilizing the work from Maslow

and Hollander (and Deloitte). This instrument was tested with five PhD students to confirm that

the outputs provide substantial data which can be utilized for strategies and application of a new

leadership style. The questions were edited based on feedback from the PhD students and the

final instrumentation questions.

Validity and reliability of data: Study II. Qualitative research needs to be established as

trustworthy, rigorous, and quality (Golafshani, 2003). These research studies need to be validated

to test the reliability and rigor of the research being conducted. "Without rigor, research is

worthless, becomes fiction, and loses its utility" (Morse, Barrett, Mayan, Olson & Spiers, 2002,

p. 2). The researcher selected experts in the field of Inclusive Leadership, Dr. Eric Schockman,

and Workplace Spirituality, Dr. Satinder Dhiman, to serve as committee members to help guide

the study.

Investigation, questioning, checking and theorizing are all integral parts of the qualitative

inquiry. In quantitative research, reliability of data is also the "extent to which results are

consistent over time and an accurate representation of the total population under study"

(Golafshani, 2003, p. 597). Reliability also determines the trustworthiness, rigor and quality of

the study being conducted (Golafshani, 2003).   Another way to achieve reliability of research is to "eliminate bias and increase the researcher's truthfulness of a proposition about some social phenomenon" Golafshani, 2003, p. 604). In order to do this, the researcher has sought to leave personal bias and opinion out of this paper. The standardizing of the interview questions for every participant increased legitimacy and credibility of the data that gets collected.

It is often difficult to create a research instrument that yields the types of information that is desired from a study. Therefore, it is important to design an instrument that truly measures the desired outcomes, which can be done through an inter-rater review process. A group of experts was selected prior to the collection of data, who reviewed the instrument to make sure it flowed in a logical way, provides clear questions that measure one thing at a time (as opposed to double-barreled questions) and truly assesses what is intended to be understood. These experts were selected with a significant amount of training when it comes to reviewing instruments in order to help ensure consistency, quality and objectivity in the study. In order to create reliability and validate this study, the instrument went through three rounds of the inter-rater review process. These rounds of reviews recommended special attention to be given to the definition and understanding of the concept of mindfulness. This led to a stronger set of questions that measured that particular area.

The first group of people that were asked to provide answers to the instrument were the researchers dissertation committee. Feedback from the committee led the researcher to re-design the instrument based on previous research studies. The instrument was then designed using questions around characteristics of enlightened leadership by Maslow and the qualities of inclusive leadership that came from a Deloitte study of leaders around the world. These two validated studies created a solid foundation for a reliable instrument.

The second round of experts who participated, were alumni who had graduated from the same doctoral program and faculty who currently teach in the program. They were asked to complete the survey and provide feedback on questions that were unclear or convoluted. Several people in this group commented that questions were double-barreled and needed to be streamlined. Some of the responses were inconsistent, therefore the researcher was able to identify which questions needed to be reworded for clarity's sake.

The third and final round of validation came from three researchers in the leadership field. After the respondents provided feedback that the survey was thought-provoking and inspiring, the researcher gained confidence that the study was ready to go to the next level. There seemed to be a consensus from this final round of reviewers that the instrument was easy to understand and would yield appropriate results/outcomes.

Selection of institution: Study II. Study II was an in-depth study with administrative leaders at the same faith-based institution of higher education that was selected for Study I. The description of this institution was described earlier in this chapter. The researchers' dissertation committee suggested that a second study conducted with the administrative leaders at the same institution could further validate and explore the phenomenon being investigated.

Sample: Study II. For Study II, a pool of executive leaders from the same institution of higher education were interviewed to provide more depth to the analysis. All of the participants were males and employed full-time. Five of the leaders had worked at the same institution for over 20 years, while two of the leaders had served less than three years. Three of them were born before 1955 and four of them were born between 1956-1975. This was an educated group of leaders with all having doctoral degrees, except two who have a master's degree (one also has a CPA). All of the leaders share a Christian background, with three describing themselves

115

specifically as members of the Churches of Christ. Almost all of these leaders had been directly supervised by a woman in the past, yet only one had ever been supervised by an ethnic minority. The demographic information that was collected for this study is shared in chapter four (Table 5).

Data collection: Study II. For the second study, the researcher requested an interview with the president of the university and all leaders on his cabinet who contribute to institutional policy making (Deans and Vice Presidents). Once accepted, an interview was scheduled to take place that lasted approximately 30-60 minutes in length. The interviews were recorded on an *Iphone* voice application. Once the data were collected, the researcher transcribed the interviews using an online software program called *Temi*, and then coded the data with a software program called *Nvivo* to look for themes and significant findings that emerged.

Prior to collecting the interviews, the researcher had gone through an interview training with the Digital Women's Project at Ocean View's graduate program. This prepared the interviewer to conduct professional interviews that followed a procedure and protected the person being interviewed. The interviewer had been instructed to build rapport with the interviewee and to ask clarifying questions when needed. However, the researcher refrained from asking leading questions and tried to remain objective throughout the process. The interviewer did not veer from the questions laid out in the instrument in order to remain consistent and respect the time of the interview participant. The training and practice interviews had prepared the researcher to listen, record, probe and establish rapport with the subjects at hand.

Institutional review board (IRB): Study II. All participants in Study II were asked to sign an informed consent prior to be interviewed. The permission listed all possible harms that

might arise from the study, from physical and mental health feelings of discomfort or ease (see appendix C for the informed consent form that was used for Study II). Similar to Study I, the privacy of each participant was protected by precautions taken by the researcher to maintain confidentiality and remove any identifiable information from the data. Subjects were allowed to skip any questions and participation was completely voluntary and anonymous to protect the individuals being interviewed.

Study II was approved by the Ocean View Institutional Review Board (IRB) as being safe for humans to participate. The IRB protected the rights and welfare of any human subjects that participated in this study. The primary investigator for this study passed the IRB training and acted in accordance of the ethical principles for human research protections (Appendix E).

Data analysis: Study II. This phenomenological study explored the intersection of inclusive leadership and workplace spirituality and fulfillment. The use of Hollanders work on Inclusive Leadership, a Deloitte study on the characteristics of inclusive leadership, Maslow's hierarchy of needs and characteristics for Enlightened Leadership (Maslow, 1970) are used as theoretical frameworks to ground the study. A variety of themes emerged as a result of comparing and contrasting the results from multiple sources of information at the same institution.

The data for the second phase of this study were collected via semi-structured interviews and was transcribed and uploaded into a software program called *Nvivo*. Once the data were collected, the software program helped identify statistically significant themes. The researcher analyzed the data to interpret the results. A two-step coding system was used in the analysis process to identify any themes regarding the intersection of inclusive leadership and workplace spirituality and fulfillment. During the second phase of the coding process, the *Nvivo* software

program was then used to identify themes in the data that fit into each of the categories or codes. A simple quantitative analysis was utilized to explore the data for the Likert scale questions.

Methodological Assumptions

The study was conducted at a Christian institution of higher education. Although the respondent's come from a variety of backgrounds, it is safe to assume that many of the people who completed the interviews are very familiar with faith and spirituality in the workplace. This means that there may be a gap in the results based on a lack of atheism and agnosticism that might produce varied results. The respondents are selected from a very specific demographic of administrators working at Ocean View University, so the assumption is that they are aligned with the institutional mission, vision and values.

Limitations of the Study

This study is limited by the number of people who contributed to the date collection. The results from study I ($n = 201$) and study II ($n = 7$) are limited and cannot be broadly applied to other institutions or organizations. Future studies can be done to validate findings with wider audiences.

Another limitation to the study is that there is yet to be a definition of workplace spirituality that is agreed upon by scholars. Spirituality is defined under the influence of the worldviews implied by specific religious, cultural and philosophical traditions. There is an inherent flaw when spirituality is constructed within a framework: the concept has no universalistic nature, ceases to be all-encompassing, and is no longer an abstract construct (Milliman et al., 2003). "Any attempt to approach workplace spirituality from a context-specific background leads to a fragmented discussion, in which only people sharing the same cultural, religious, theoretical or scientific background can be involved" (Gotsis & Korteze, 2008, p. 583).

118

That has created a limitation for studying this phenomenon, which is similar to the challenge of measuring purpose (described earlier in this chapter).

Summary of Chapter 3

The world has evolved, and new leadership competencies are required to lead in the digital age of purpose. The research study that is mapped out in this chapter will hopefully produce a roadmap for understanding the phenomenon of the intersection of inclusive leadership and workplace spirituality. This study seeks to explore inclusive leadership and its connection to spirituality in the workplace at a private faith-based institution of higher education in order to further understand self-actualization at work. The results contribute to the greater body of research on leadership for the 21st century. This study facilitated a process of strengthening the soul of organizations and employees who wish to learn from the findings that are uncovered.

The goal of this phenomenological study was to examine further the implications of inclusive leadership on workplace fulfillment and meaning. This has become an ever increasingly important dynamic for employees to thrive in the workplace. In order to truly examine workplace spirituality and the intersection with inclusive leadership, the Hollander model of inclusive leadership is used in connection to Maslow's hierarchy of needs in the exploration of this phenomenon.

The study for this dissertation takes a look at the environments that value workplace spirituality in order to learn more about its relationship to inclusive leadership. A new model for leadership in the 21st century emerged from the concepts of inclusive leadership and workplace spirituality. Edwin Hollander was ahead of his time in seeing that leadership must be inclusive in order for employees to reach the level of self-actualization that Abraham Maslow described.

This study seeks to understand the role of workplace spirituality in ripening the world for greater

levels of self-actualized leaders who are inclusive.

Chapter 4. Data Analysis and Findings

There are not many self-actualized leaders in the world today.
In fact, it is counter-cultural to be self-actualized. —Research Participant

Introduction

The purpose of this phenomenological study was to explore the intersection of inclusive leadership and workplace-spirituality at a faith-based institution of higher education. The school under investigation was selected because it brags of being the premier, global Christian university known for the integration of faith and scholarship in the service of humanity. Findings from this study create a foundation for others who would like to understand inclusive leadership and its connection with workplace spirituality. This research is significant as it adds to the greater body of literature on inclusive leadership and workplace spirituality, but also provides emerging leaders with specific examples for what this intersection looks like, how it is experienced, and gives strategies for replication at other institutions.

As described in Chapter 3, this research was completed in two phases. Study I consisted of the collection of survey responses from staff and faculty ($n = 201$). This response rate was over a 10% of Several people who did not receive the invitation to participate contacted the research team, asking if they could still participate. These people had heard about the study from others, which demonstrated a buzz about the research and an interest from community constituents. How often do people discuss the solicitations they receive to participate in a study? This type of response is one of the many reasons that the researcher decided to continue this particular research with a second phase.

For Study II, the researcher designed a survey that would delve into the perspectives of the administrative leadership regarding the intersection of inclusive leadership and workplace spirituality. This study was grounded by a framework that Maslow created for *Enlightened*

Leadership (1965) and a study from Deloitte on the characteristics of Inclusive Leadership which builds on Hollander's *Inclusive Leadership Theory* (2009). The 15 characteristics of enlightened leadership (Maslow, 1970) closely aligned with the qualities of inclusive leadership from Deloitte, therefore questions were designed for an instrument to identify strategies in each of these categories. The instrument was tested and validated among other doctoral students and recent graduates at the same faith-based institution of higher education. After inviting the President and his administrative cabinet to participate in the study, the survey and interviews were given to 7 leaders who agreed to participate. These administrative leaders were interviewed and asked about a myriad of strategies that they use for the 20 categories of inclusive leadership and workplace spirituality. They were also asked to self-assess their level of commitment to each of the areas with a Likert-scale survey. This chapter highlights the findings from these interviews and survey responses, by identifying the major themes that emerged from the intersection of inclusive leadership and workplace spirituality as they correlate to the findings from the original study with staff and faculty.

The research questions that guided this study are:

1. Is there a relationship between inclusive leadership and workplace spirituality (environments that foster self-actualization)?

2. How do people experience inclusive leadership and self-actualization at a faith-based institution of higher education that embraces workplace spirituality?

3. What does the intersection of inclusive leadership and workplace spirituality look like at a faith-based institution of higher education?

4. What variables influence the intersection of inclusive leadership and workplace spirituality?

5. What strategies are leaders using for this intersection of inclusive leadership and workplace spirituality?

These research questions were intentionally broad so that the researcher could have freedom to go into the study with an open mind and explore the intersection without any preconceived notions. The researcher wanted to better understand the two concepts of inclusive leadership and workplace spirituality and how they might intersect at a school that claims to be the premier, global Christian university known for its integration of faith and scholarship. The goal was also to capture some of the unique qualities of working at a faith-based institution of higher education and better understand its connection to inclusive leadership.

To assist in answering the five research questions, a series of Likert-scale questions and five open-ended questions were given to a group during Study I of the data collection and an interview protocol composed of 40 Likert-scale questions and 20 open-ended questions were developed for Study II. All participants in the study were encouraged to skip questions that did not resonate with them and to share whatever came to mind in an effortless manner. Voluntary participation created a comfort level for participants to share their opinions openly and honestly, both in the online survey (Study I) and the semi-structured interviews (Study II).

The data that was collected from these questions contributed to a collection of in-depth understanding of the intersection of inclusive leadership and workplace spirituality at a faith-based institution of higher education. This chapter contains the information about the participants in the study and the data collection process and tells a story of what life is like at the intersection of inclusive leadership and workplace spirituality. Furthermore, any insights that were gained from the data analysis are summarized in this chapter.

Participants

For Study I, an online survey was sent to staff and faculty at this Ocean View University (OVU). At the time this survey was conducted, the university consisted of 1870 staff and faculty; 377 full-time faculty, 304 part-time faculty, 1,144 full-time staff and 45 part-time staff. Although 208 surveys were returned, there were a total of 201 surveys that included consent and were utilized for this study. A break-down of the demographics for the 201 participants is as follows: 130 females and 71 males; 183 full-time employees; 19 part time employees; 102 have worked at the university for less than 5 years, 52 have worked there between 6-10 years, and 47 have worked there for more than 10 years; 24 were born prior to 1955, 76 people were born between 1955-1976, and 101 were born 1976-1995; 10 had high school diplomas (highest degree), 67 had bachelor's degrees, 54 had master's degrees, and 70 had doctorate degrees. The demographics of Study I participants are displayed in below (Table 3).

Table 3

Participant Demographics - Study I (Online Survey)

Characteristics	(*n*)	(%)
Gender		
Female	130	64.7
Male	71	35.3
Employment Status		
Full-time	182	90.5
Part-time	19	9.5
Number of years employed at OVU		
1-5 (years)	102	50.7
6-10	52	25.9
>10	47	23.4
Year Born		
1935-1955	24	11.9
1956-1975	76	37.8
1976-1995	101	50.2
Level of Education		
High School Diploma	10	5
Baccalaureate	67	33.3
Masters	54	25.4
Doctorate	70	34.8

For Study II, a smaller pool of executive leaders from the same institution of higher education were surveyed and interviewed, and the answers were more in-depth. The entire President's cabinet was invited to participate in the study, with seven (out of nine) agreeing to participate. All of the participants in this portion of the study were white males and employed full-time. Longevity was a theme among five of the leaders who had served at the same institution for over 19 years, while two of the leaders had served less than three years. Three of them were born before 1955 and four of them were born between 1956-1975. This was an educated group of leaders with all having doctoral degrees, except two who have a master's

degree. All of the leaders share a Christian background. Almost all of these leaders had been

directly supervised by a woman in the past, yet only one had been supervised by an ethnic

minority. One respondent offered additional information that he had a former supervisor that

identified as being gay. The demographic information for Study II is displayed in Table 4.

Table 4

Participant Demographics - Study II (Semi-Structured Interviews)

Characteristics	(*n*)	(%)
Gender		
Female	0	0
Male	7	100
Employment Status		
Full-time	7	100
Part-time	0	0
Number of years employed at Ocean View		
<5 (years)	1	14.5%
6-10	1	14.5%
>10	5	71%
Year Born		
1935-1955	3	43%
1956-1975	4	57%
Level of Education		
Masters	2	29%
Doctorate	5	71%
Religious Affiliation		
Church of Christ	3	43%
Christian	1	14%
Lutheran	1	14%
Presbyterian	1	14%
Evangelical	1	14%
Previous Direct Supervisor		
Female	6	86%
Ethnic Minority	1	14%

The researcher found that these administrative leaders reported feeling comfort, a sense of belonging and a safe place to lead. This comfort level creates confidence, what Maslow referred to as self-actualization (1970). The findings from this study will be shared in a concise order, categorized by each of the qualities that seek to answer each of the five research questions which help us better understand the intersection of inclusive leadership and workplace spirituality at this faith-based institution of higher education. Table 5 describes the two phases of the study for this research project.

Table 5

Description of Study I and Study II of the Study

Study I (Fall 2017)	Study II (Spring 2019)
Online Qualtrics survey	In-depth, semi-structured interviews
Anonymous responses ($n = 201$)	Confidential responses ($n = 7$)
50 Likert-scale questions (1 = absolutely disagree, 5 = absolutely agree)	40 Likert-scale Questions (1 = never, 5 = Always)
5 Open-ended questions	
	20 Open-ended questions

Data Analysis

This phenomenological research study involved analyzing the quantitative data that was collected and coding the qualitative data from the online survey and the face-to-face interviews. The researcher utilized an inductive coding procedure involving an interim analysis, coding categorizing, and interpretation of the results. This was all utilized to explore the intersection of inclusive leadership and workplace spirituality at a faith-based institution of higher education.

For Study I, the data collection began with an overview of the quantitative results from the online survey. Further, an analysis was conducted of the qualitative data that was collected during that first phase of the study. The data was mined for significant themes and coded using an online software tool called *Nvivo*. They are organized and categorized according to responding research questions that guided this study and displayed later in this chapter.

The Study II analysis process began analyzing the quantitative data collected by the Likert-scale instrument, and by audio recording the open-ended questions asked during interviews on an *iPhone* application that secures audio files. Note taking during the interviews was also utilized. Once all of the data was gathered, bracketing was used to suspend judgement and separate the researcher's experiences, allowing a fresh perspective to be utilized regarding the data analysis (Creswell, 2013). The researcher tried to remove any preconceived notions related to best practices when interviewing the candidates. The researcher maintained a notebook of observations and assumptions that surfaced during the data collection process, to allow a clear perspective, focus, and undivided attention when participants were answering interview questions (Creswell, 2013).

The next step in the data analysis process for Study II involved the transcription of the audio recordings into *Microsoft Word* documents. An online transcription service called *Temi* was used to help automate and expedite this process. These transcriptions were uploaded into a software program called *Nvivo*, which was utilized to group all of the questions and the participant responses into categories. All of the interview responses were reviewed, analyzed, and coded to identify commonality of key phrases and locate any similarities in point of views between participants. Following the coding process, the next step involved clustering the codes into common themes and then sorting and ranking in accordance of highest to lowest frequency.

Theme names were derived by utilizing descriptive verbiage included in the transcripts. After the clustering process was completed, the next step was to validate the data utilizing the inter-rater review process.

Inter-Rater Review Process

In order to validate the data coding process, an inter-rater review process was performed by two doctoral students, who were enrolled in the Doctor of Philosophy in Global Leadership and Change program at Ocean View University's Graduate School of Education and Psychology. The two doctoral students were selected to help review the coding system. They have extensive experience with similar research methodology and trained in qualitative data analysis. Both reviewers were provided with a working document of the coded data according to key phrases, responses and groupings, and also a copy of the questions to assist them in understanding the data collected and interpretation. Upon completing their analysis and interpretation of the data, the doctoral students provided their feedback and recommendations. The researcher and the doctoral students had a discussion to assist in clarifying any questions and feedback. The reviewers were supportive of the direction the researcher had decided to go with this analysis.

Data Display

The researcher analyzed the data that emerged from both phases of the study in order to answer the five research questions that guided this study. There was a plethora of data that was categorized and organized, but only the most significant themes that answer each research question will be included in an attempt to stay focused on creating an understanding of the intersection of inclusive leadership and workplace spirituality (found at one faith-based institution). Future studies should collect similar data at other faith-based institutions, in order to identify if these experiences can be generalized. For now, the data should serve to help

understand the experiences of staff, faculty and administrative leaders at one faith-based institution of higher education.

Research question 1: "Is there a relationship between inclusive leadership and workplace spirituality (environments that foster self-actualization)?" The responses from the participants for both phases of the study have been analyzed for similarities in themes to form the overall responses to RQ1. Staff and faculty were asked to give examples of inclusive leadership that stand out. Through the analysis of all responses, a total of 10 topics emerged to confirm that there is a connection between inclusive leadership and workplace spirituality and what that relationship is. The categories for this relationship that emerged are as follow: (a) self-reports of inclusive leadership (b) inclusion of voices, (c) "do unto others" and golden rule, (d) hiring diverse employees, (e) including students, (f) inclusive decision making, (g) inclusive programs, events, activities, (h) being conscious of bias, (i) listening, and (j) leading by example (see Figure 4). Each descriptor will be further unpacked with evidence that supported each theme by the administrative leaders who were interviewed in the second phase of the study.
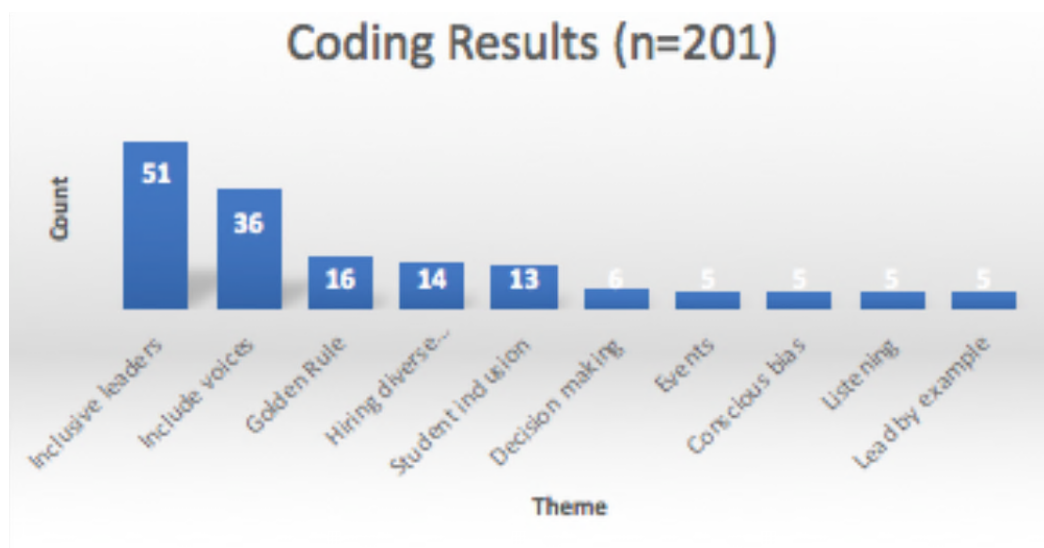
Figure 4. The most notable responses that describe the relationship between inclusive leadership and workplace spirituality. The figure demonstrates ten topics that emerged from responses to the survey/interview questions throughout the study. The data is being presented in a decreasing

130

order of frequency. The numbers in each category indicate the number of responses in which a direct or indirect statement was made by a survey response that fell into the respective category.

Inclusive leadership. Staff and faculty were asked about the relationship between inclusive leadership and workplace spirituality, and interestingly almost all respondents considered themselves to be inclusive leaders. It was easier to pull out the responses from those who did not confirm being an inclusive leader. Out of 201 responses, only three said "I am not sure," one person did not know what "inclusive leader" meant, and one other person didn't consider themselves a leader but shared that they do "try to be inclusive whenever possible." All other participants embraced the terminology and gave examples that stood out to them, while 51 mentioned specifically that they are inclusive leaders. As spirituality creates the backdrop of this Christian working environment, this confirms that there is a relationship between inclusive leadership and workplace spirituality according to respondents from the first phase of the study.

Several of the administrative leaders at the institution shared similar feelings about being an inclusive leader. Here are some thoughts from these administrative leaders on the topic of inclusive leadership:

Administrator #1 said,

I don't put myself in the center of every story… so I make connections by telling people stories about their lives or lives like theirs, not necessarily my story with a lot of 'I, me, my' personal pronouns. I am always looking for a way that my opening comments can be very relatable.

Admin. #2 said:

The challenge is how to hold firmly to certain convictions, but at the same time become inclusive or open to people who see things differently. If a person's really comfortable with their own convictions, then it's far easier to take seriously people who see things

131

very differently. And you're not going to grow if you don't force yourself, or allow yourself, to be in the presence and engage people who see things very differently and come to grips with why they see things so differently. I try to be as aware as possible almost all the time that I come at things as a white male. If you'd asked me based on growing up, did privilege fall into it, I would have said that doesn't make any sense, but, but it does. I mean, you know, coming from a blue-collar family, I still have opportunities that others might not have them. And that changes how you see the world.

Admin. #3 said:

"I pledge to put my team first and help them with their careers, etc."

Admin. #4 said, "I think effective leaders realize that they are not the sole source of wisdom. I think particularly from at a faith-based institution and from my personal faith, that's God's wisdom. But what I need to do is look at the strengths, talents, and abilities of people that I lead and figure out how best to get that out of them. …certainly there's a Christian component of respect and honoring them for their talents and gifts, but it's also just sound leadership and management."

Admin. #5 said:

"I always hate it when I see somebody in middle management or even lower, a supervisor who really thinks they're in control and that their job is to tell other people what to do. That's never been my philosophy. My philosophy is everybody should feel a part. I've always hired really good people, hopefully smarter than me most of the time. And let them have enough authority and autonomy to do their jobs. I'm not a detail over your shoulder micromanager, never have been."

Admin. #6 said:

"It's an awareness of my own frailty. I know I'm prone to many of the biases in decision making. Sometimes I can be biased too, pushing something too far down the road that I probably should have stopped it earlier."

Admin. #7 said:

"As a leader, I get a kick out of seeing others thrive. I take delight when they're happy, I've seen quite the opposite in very secular environments where unless the leader gets the glory and gets all the benefits, then they don't enjoy being a leader. So I think what having faith does is you want to share goodness and it's always so exciting when somebody has given the chance to grow and thrive and I'm always amazed at just how much potential lies in people, you know, given the opportunity, creative solutions to things that you would never have thought of or just how much talent can be unlocked. Sharing power with others is in itself a powerful form of leadership."

Including voices and views. While almost everyone whom participated in the first phase of the study considered themselves to be an inclusive leader, a theme surfaced where quite a few of them (36) articulated examples of being inclusive by embracing various voices in discussions and decisions. They described the importance of each person feeling valued for their unique voice and contribution. They embraced different perspectives and opinions, which they described as a hallmark for leaders who include others. Below are some examples of this theme that surfaced when asked "are you an inclusive leader and give some examples":

- o "Yes. In my department, everyone has a voice and can always approach management with any issues/concerns"

- o "Yes. I am a collaborator in my department and across other divisions and schools to champion everyone's voice being heard. A side note, this is a major influencer for

why I decided to leave OVU in my current role but remain as an adjunct faculty member."

o "yes; I have a collaborative leadership style and try to make everyone feel that their contribution is valued"

o "Yes. It is my ministry and calling to make ALL feel welcomed - regardless of ethnicity or whether they are Christian, Muslim, Jewish, Atheist, Gay, etc."

o "yes - actively encourage diverse participation and action"

o "yes, include all and discuss self-identification and acceptance and inclusion of gender differences"

o "Yes, a newbie. Looking to include all, including those that may or may not be up to the challenge. How can people learn if they can't practice in a safe and encouraging environment that will walk with them as they transform, just like we're each in some stage of our own transformation."

o "Yes. I want to hear from all members of my team. I want to empower those to share their voice. I encourage all"

o "yes, but mindful of the facts of differences. Try to treat all with respect and compassion in work area and outside of work."

o "Yes, I consider myself an inclusive leader. I encourage dialogue in order to better understand different viewpoints."

o "Yes; I'm all about gathering others together for their input, ideas, feedback so that our daily work is always improving as we aim to fulfill the mission statement."

- "Yes. Why I run meetings and projects (seek out and invite input from all), try to be inclusive in who I invite, teach and structure courses built on inclusivity as primary value."

- "Yes. I have the honor of training new employees and I make extra effort to ensure that each new employee feels safe and empowered."

- "Yes. Generally, I invite the team members to share their opinions and perspectives on issues we face in the workplace. I become the facilitator as we work to find an acceptable approach to the challenge at hand."

- "Yes; I try to fold in and encourage people on my team to voice differing opinions and bring in new ideas to continue to push our team to become better."

- "yes, I try to encourage others to speak up"

- "I strive to be an inclusive leader by starting discussions and motivating others."

- "Yes. Regular dialogue with immediate work team, superiors and subordinates, interactive problem solving, openness to input and communication (always seeking and providing)"

- "Yes, I'm an inclusive leader. I solicit input from those around me and can still stand my ground when I believe in something. I also hired possibly the most diverse student staff on campus and never realized it until one of my student staff pointed it out to me. I see people as people. And everyone has something to contribute."

- "Yes. I welcome all and include their ideas, as well as asking those in minority/outskirt groups intentionally to address our students, faculty, etc."

- "Yes, I try to create and sustain dialogue about these topics"

- "I try to be inclusive, try to listen to others' perspectives and share them, through interviews or primary sources"

- "Yes, everybody is included, and all views are encouraged."

- "Yes, I make it a point to have everyone participate"

- "I work to build systems that encourage inclusiveness on all levels."

- "Yes, in my treatment of colleagues, in leadership positions I have held in my department, and in my teaching.'

- "Yes. I try to consider and anticipate feelings and reactions to situations."

- "I am definitely an inclusive leader, as reflected in my public and private statements and my interaction with graduate students of different faiths and cultural backgrounds."

- "yes, the mentoring process along with always promoting the mission in all that we do, allowing those that are not comfortable with certain aspects to not feel left out."

- "Yes, an inclusive leader is someone who isn't passive, who invites and actively seeks out diversity in everyday life."

- "Yes, I strive to be a leader amongst colleagues by remaining respectful and open to everyone's ideas while working as a team to advance the university."

- "Use primary sources from diverse ideological (political) and religious (faith/no-faith) in exploring questions of personal & public responsibilities."

- "Open to all viewpoints, I practice top-down, bottom-up problem solving. We redesigned a workflow with a team of technicians, those who are most familiar with the impact of process on day to day productivity and effectiveness. During interviews, we speak openly and at length about the University mission and the affinity of our

current team for it. We include those who share the Christian faith and those who do not so that new staff see the diversity of ways the mission sparks loyalty and commitment within our team."

o "Yes, healthy conversations allowing for openness of thought."

o "I am inclusive because for reasons of common sense I find it joyful and natural to be inclusive. Being otherwise is unnatural and forced."

o "We are all on the same team working toward the same goal."

o "Yes...everyone has a chance to grow and improve under my leadership."

o "Yes, I strive to have all voices heard and make sure that space is available for those that feel marginalized."

This was further confirmed from the administrative leadership team that was interviewed during the second phase of the study. They were asked a plethora of questions to determine ways that inclusive leadership and workplace spirituality coincide. Several of them shared the inclusion of voices as an example found at this intersection. Here are some examples of what they shared:

- Administrator #1 said, "Democracy is fine if everybody's informed and everyone is sort of co-equal in the assignment."

- Admin. #2 said, "when we're putting together groups, projects or things were going to work on, when we break out, this is where I do look at are different people represented, different people have a voice who's at the table, who's not? And so that's the one probably I think in terms of being mindful. Do we have cross school representation? And then how many women, how many men at the

table? do we have any diversity? Because that changes the conversation. It's a much better conversation."

- Admin. #3 said, "fresh perspectives should not be weighted equally, there are no right or wrong ideas, but some judgement is needed."

- Admin. #4 said, "What faith should call us to do is to get into the world and engage sincerely with all other perspectives." "It's easy to see that God created a very diverse world. If there was to be a singular authority or a singular source for all decision making and all answers, then we would all look alike, we would all talk, and we we're not… we're all different. We look differently. We have different skills and talents. So, clearly, we're called to engage with the world and if the world is filled with diversity, to think that we're going to make better decisions by being isolated again is foolish. It is foolish to think that if you fail to engage difference and to understand the reason for differences in a world that is diverse in a world that we know by design is to first you're going to have to suboptimal outcomes."

- Admin #5 said, "if you take seriously that people are created in the image of God and that we all have different gifts, then it's relatively easy to put people together, getting people around you that can help you fill out, to get a complete picture. The key is to make sure people know that they're being taken seriously and heard. People should know that even if you make a decision that disagrees with where they thought you should be, they feel like they've really been heard and taken seriously."

- Admin. #6 said, "This is something near and dear to my heart. Having said that, I think that we're still in the process of empowering frontline staff. I think this voice of the people is happening at the associate dean level."

- Admin. #7 said, "The diversity in God's creation suggests to me that there are always multiple angles of things. There's not one cookie cutter model. Religion can tend to suggest sometimes it is a cookie cutter, but we serve a god that's infinitely more creative, multi-dimensional. I've always appreciated taking into account different perspectives."

Respecting others: Golden rule. Another outcome from the survey results was the individuals who considered inclusive leadership to be about respect and honor. Some referred to it as the "golden rule" where you treat others in the same manner that you would like to be treated. Others mentioned treating people "equally" or "fairly." Here are some examples of what people said:

- "I try to be as open minded as possible and treat others as equals. As much pettiness as there is within this university I continue to interact and socialize with anyone who I come in contact with."

- "I treat all people equally. I consider that we provide a service and each person would feel they are given full attention."

- "Treating everyone fairly with expectation of accountability."

- "I have a few coordinators under myself that are not Christian, but they are very kind and encouraging individuals. We foster the same respect and compassion between us regardless if someone's background is faith based."

- "I try to respect everyone's beliefs but do not like engaging in political conversations."

- "Yes, I live by the "Golden Rule": Do to others what you want them to do to you"

- "I treat people the same, not matter their religion, race, gender, etc..."

- "I not only treat everyone with love and respect, but I choose to celebrate each individuals personality/history/race/gender/etc. because we are all made in God's image, and He loves us, and so therefore we should not only be inclusive but also celebrate the differences and the similarities in equal measure."

- "I consider myself an inclusive leader. I make a conscious effort each day to show respect to everyone I encounter in the workplace. I especially like to show appreciation to the service workers on campus, those hard workers who do landscaping, clean bathrooms, and serve in the cafeteria. I am humbled by their work ethic and sweet attitudes."

- "I'm very inclusive, unlike others here at the university, I don't discriminate against people because they happen to come from a middle class white American background. I don't even think about race or politics in my work, yet others are constantly demanding attention and adulation based on gender, race and political correctness."

- "I do consider myself an inclusive leader. I have never refused to work with, or denied a job to, an individual because of his/her race, ethnicity, or sexual orientation. My views on diversity and inclusion are well known among my co-workers in Advancement, and I am confident that they trust me to maintain OVU tradition of same."

- "Yes, everyone on the team is respected and treated equally, and that is my constant encouragement."

- "I stand for fairness and equal opportunity. And I have advocated and changed a culture surrounding the team I am apart of because other people didn't see the value and quality we had. I think that if you call people out, if you can identity unfairness or opinions and views that aren't true people are very intentional about creating change because they fear the uncomfortable discussions. I am not afraid of having those awkward conversations because I can see the bigger picture of what can happen when faith triumphs fear."

- "I look at the skills people bring to the table and not how they look, what they're wearing, where they're from. How can we together achieve the best possible outcome of the assigned task?"

This was confirmed through the interviews with the administrative leaders who were interviewed. Several of them also referred to the "golden rule" or scripture that require Christians to treats others the way they want to be treated. Some of the responses that came from this qualitative portion of the study with administration are as follows:

- Admin. #1 said, "I really believe there is a right way to do things, a right way to treat people. …if I have a student situation and I try to figure out how to treat someone, I ask if this is how I would want my daughter treated, or your son treated, and if the answer is no then I've got to do something about it because I want your children and the children of others to be treated like the world I have envisioned for fairness in the eyes of my children."

- Admin. #2 said, "Faith means embracing grace, not only for oneself, but more importantly so that one can dispense it to others. if you come to really accept that God loves you, then it's a whole lot easier to love others because you recognize that you're loved because God loves you, not because of something inherent within you. And then you can love others not because there's something inherent within them, but you're being called to treat them the way God treats you."

- Admin. #3 said, "Love is the greatest of all commandments. Christianity is a unity movement. Treat others like you want to be treated. Faith really is about the golden rule, so treat people how we want to be treated."

- Admin. #4 said, "I mean, we know the golden rule, we know the commandments, so I think those kinds of things are easy, right? Not going to murder someone… may have had a fleeting thought… but I know I'm not going to commit those types of actions. I think where it gets interesting are the microaggressions, if you will. Is my faith deep enough and strong enough that when I'm under stress, is it a full enough part of my life that perhaps even on a subconscious level, it will manifest itself to me? Cause I'm in the middle of an argument or debate, scripture is not going through my head. But is there enough of those teachings or beliefs ingrained in me and have I practiced them and reflected on them, have I nurtured them and have they become a central part of who I am? So that even at a moment of anger, you will still have the ability to manifest a demeanor of at least respect for the other person."

- Admin. #5 also mentioned, "Do unto others as you would have them do unto you. It really is a golden rule. If you can apply that one rule and then you can extend that."

- Admin. #6 said, "That is situated within the broader identity of this school. Why are people here? There is a general consensus/agreement across the faculty and staff of what the mission is and what makes this place unique. There is a more of a team environment here."

- Admin. #7 said, "Jesus himself was the primary example."

Inclusion with students. Although this survey was given to staff and faculty, several focused their response on students when describing the relationship between inclusive leadership and workplace spirituality. This demonstrates a priority that employees at the university have to extend inclusive leadership to the study body population. They also mentioned the integration of this topic into the curriculum design. The students are lucky to have faculty and staff who shared things these comments in the survey responses:

- "Yes, regular inclusion of and engagement in topics of diversity, systems, inclusion, etc. in all my classes regardless of topic."

- "I consider myself inclusive. I worked to establish the first LGBTQ club for undergraduates at OVU, rewriting the proposal and working with students and faculty members to get the club up and running."

- "I believe so: I try to relate with my students as well as other faculty on a personal level, being that by most standards other than the color of my skin, I am not in a majority group and I like making others feel welcome and comfortable to talk about their differences by making mine well known."

143

- "Yes, I teach many different nations in my classroom and try to include all in group discussions, individual participation, and role-playing exercises. None are excluded for any reason."

- "I try to be inclusive in teaching, working with students, working with staff and faculty, identifying special talents"

- "Not sure how you define inclusive leader--I try to be respectful of all views. I try to expose my students to marginalized groups."

- "I hope I both model inclusive behavior and encourage students to put voice to those issues which are impairing our ability to really understand one another."

- "Yes, by including all my students' voices."

- "Recent comments from students citing that I treat them and honor them as the adults they are. Allow them to make their own decisions and mistakes w/o judgement; and with feedback; we do D&I work on my course and the students design the conversations (not me) and openly speak to what matters most to them. My answer is: inclusive design; and give credit to other faculty when I'm standing on their great shoulders"

- "Yes, in my treatment of colleagues, in leadership positions I have held in my department, and in my teaching."

- "I'm inclusive in my leading of class discussion, striving to bring in quieter voices."

The findings from the second phase of the study with the administrative leaders did not include information about student inclusion. There were no direct questions about this topic included in Study II, which could be why no data emerged in this particular area. Administrative

leader #1 did mention (as cited earlier) that in order to gauge "fairness," he tries to treat students the way that he would want his own daughter to be treated. This was the only reference to students throughout the second phase of the study. For future studies, this should be examined more closely to see if questions should include information about the student body experiences.

   Hiring practices. This study yielded a lot of responses regarding hiring practices that integrate inclusion. Within the context of a faith-based organization that incorporates workplaces spirituality, it was positive to see that hiring is intentional about diversity and inclusion. Many staff and faculty described the priority in hiring with things like, "I get to hire the student workers for our department, and I have to say there has been employees from many countries and with different disabilities. They have flourished and we have learned from them." "I hire students of all backgrounds and try and promote greater understanding of different viewpoints and cultures." "Yes, I have hired a number of subordinates and assisted on hiring committees that resulted in hiring diverse candidates of wide-ranging faiths, backgrounds, and viewpoints." "My student hires have been very diverse." "Hiring and training practices in my department best reflect this. I try to hire a diverse team and have trainings in our department reflect the need and value of a diverse group of persons and ideas." "I employ student workers from all kinds of backgrounds and perspectives." "Hiring people from diverse cultures and encouraging diversity of though." "I often select TAs BECAUSE they do not share my cultural heritage." "When evaluating new talent for positions within my department, I actively seek individuals from every background imaginable. Everyone has something to contribute." "When hiring new people, seeking to consider candidates who can bring great inclusiveness. When organizing programs, ensuring that there is diversity in public leadership. Seeking to listen to people who are minoritized in the community and learn from them." "I seek to hire from outside

my own demographic." "I aim to maintain inclusivity in all that my job duties entail, which include hiring of Graduate Assistants, organizing workshops/webinars and campus/class visits." A few of the administrative leaders shared a similar commitment to diversity in the hiring process:

- Admin. #1 said, "I have always said that a hiring pool is not complete unless it has a woman, a person of color, someone from churches of Christ, other faiths, highly qualified, that's a complete hiring pool… then select the best person."

- Admin. #2 said, "if you take seriously that people are created in the image of God and that we all have different gifts, then it's relatively easy to put people together, getting people around you that can help you fill out, to get a complete picture."

- Admin. #4 said, "By engaging a diverse audience and making it intentionally diverse so that you have multiple ways of thinking and knowing and understanding, ultimately out of that, if you're honest with each other and you're honestly engaging and there's mutual respect, you make better decisions out of that process… But you have to cultivate that. I don't think it happens."

Distributed decision making. Another theme that surfaced to symbolize the relationship between inclusive leadership and workplace spirituality was the use of distributed decision making and empowering employees. This was a very positive set of responses that clearly demonstrates the characteristics of inclusive leadership. Some of the responses included, "Making sure diverse viewpoints are considered before making a decision's including accessibility in all programs/initiatives, providing reading and discussions of inclusive community building perspectives" "I try to incorporate the voices of those I lead in the decision-making process. They are part of regular strategy conversations and if a decision is

146

made that is different from their recommendation, we have a conversation to discuss why. In other words, closing the loop." "I try to give space for all voices in discussions and decision-making." "Yes. By including all voices in the conversation and decision-making process."

It is difficult for leaders to give up power. However, inclusive leaders are not afraid to distribute decision making because it creates a collaborate environment where more people can be involved and invested in the team goals. This was demonstrated by a few more of the survey respondents as:

- "Yes. Gaining my team's consensus is important in the decision-making process. I generally don't hand down edicts. I don't ask my team members to do anything I haven't already done or would be unwilling to perform. I see myself as their support system and biggest fan. Without them, I am nothing and I communicate that weekly. I ask them, "how can I help you?" not - DO THIS NOW! I praise them frequently and am ok if a mistake is made, we just look at it like, "what can we learn from this?" God knows I'm not perfect! We affirm each other daily, share our dreams and nightmares, help each other problem solve. We're our own work family. I love my team!"

- "I do consider myself an inclusive leader, as I try to incorporate opinions of various departments, genders, and ethnicities in my decision-making processes.

- When ask for group participation and final discussion and decisions are made, I stick with the groups input so everyone feels apart of the process. I will not change it to match my personal decision (on matters of non-importance, but it's a big deal to the staff)."

- "I also allow my workers to take ownership over a space and duties, allowing for local variation of procedure within acceptable performance perimeters."

Several of the administrative leaders who were interviewed during the second phase of the study also referred to the employment of distributed decision making. Several of them admitted to this being an area that could use improvement. As the university considers implications of this data, it would be prudent to identify more ways to distribute decision making and empower people in this process.

- Admin. #1 described, "I would give myself not better than middle-ground on that because, once again I have been doing this for so long… I have a sense for what success looks like and what it's going to take to get there. So sometimes democracy messes that up. Democracy is fine if everybody's informed and everyone is sort of co-equal in the assignment. But if I'm hired for my judgement, we've got to use my judgement."

- Admin. #6 said, "Now I think there is a fair amount of autonomy, so power in that sense, I don't feel like everybody needs to check in with me on, on everything. I mean there's a balance between power and responsibility. I think as far as people feeling that they have autonomy and power to make decisions, I do think that that is fairly well distributed."

Inclusive events. Several respondents shared that the programs and activities at the university are examples of inclusive leadership. These included, "my participation in courses, activities and other OVU opportunities" and "definitely. letting others shine, rewarding their strengths, designing inclusive activities." There was one respondent who said, "Yes -- our programming in our department includes people from many different educational and cultural

backgrounds. Materials are translated into other languages to make the use of the material more available to people from many different backgrounds."

Cognizant of bias. A few of the participants in this data set mentioned that they explore personal bias and embrace cultural differences. This is not always something people naturally do, it usually takes some training, experiential learning and strong levels of self-awareness. It was very encouraging to read about the people who are cognizant of their personal bias and seek out understanding from other cultures and perspectives. Some examples of this are:

- "Yes, to a certain extent, recognizing that I am subject to unconscious biases and must surface those in order to be a more inclusive leader"

- "I recognize my biases/prejudices when working with students and then work to remove the root concept that has created such biases. Working to remember each student's individual name and call them by the preferred name empowers the student's culture and experience, while also making them feel recognized and remembered in the OVU community."

- "I am learning about my own privilege and how to leverage it in support of those who are oppressed by systems and structures. It is this type of inclusivity which I pursue."

- "Yes, I love other cultures that differ from my own. It stretches my leadership skills & I appreciate this. Personally, I love speaking other languages to others in the OVU family, exploring their cultural difference, and using those differences to create stronger bonds across cultures."

- "People to share their story apart from norms and expectations."

- "I would say I am a growing leader in helping to foster conversation between different individuals from different backgrounds."

This was a theme that surfaced in the interviews with administrative leaders at the institution as well. Several of them shared examples of being aware of their own bias, or an awareness that not everyone is having the same experience. Some examples of these comments are:

- Admin. #1 said, "I thought that everyone was having the same experiences that I was having… today I realize that is not true at all… there are people who have never felt like I do… safe and free and capable."

- Admin. #6 said, "I know I'm prone to many of the biases in decision making. Sometimes I can be biased too, pushing something too far down the road that I probably should have stopped it earlier."

- Admin. #2 described, "I try to be as aware as possible almost all the time that I come at things as a white male. If you'd asked me based on growing up, did privilege fall into it, I would have said that doesn't make any sense, but, but it does. I mean, you know, coming from a blue-collar family, I still have opportunities that others might not have them. And that changes how you see the world."

Listening. A few of the staff and faculty described the role that listening plays. "I do, I take the time listen, and do not always expect to be heard." One person also mentioned, "I try harder than before to be a good listener; I promote and have an open ear to people who are not of my background." Yet another described that, "I try to be--I am not perfect. I try to see people's strengths and see what is important to them without trying to fit them into preconceived notions."

150

This theme came out in the second phase of the study, when one of the administrative leader's described the role of listening in leadership as:

> Admin. #4 said, "I think the most important thing is being present or bringing yourself fully into those moments. If you go into a smaller setting and you establish yourself solely as the position of authority and you demonstrate that you're not willing to listen, you're there to talk, you convey a message that you don't respect the people. You don't respect her talents. You don't respect their guests. You don't respect what wisdom they could bring to the conversation. And as soon as you do that, you've lost those people. Now, they may, out of a sense of hierarchy, a sense of protection, a sense of safety for the security, they may act the way that you desire for them to act, but you're never going to have a relationship with them. And so, I think if you value a servant or people centered approach to leadership, you have to be willing to spend the time to cultivate the relationship. If you don't do that, that's at your peril. I think you're going to fail quickly, personally."

Leading by example. One of the ways that inclusive leadership and workplace spirituality are connected, is that leaders feel a responsibility to "walk the walk" or "lead by example." This is not the case in all workplace settings however a faith-based environment tends to cultivate leaders who want to be role models for expectations, rather than just dictate them. This theme emerged repeatedly. It also surfaced in RQ3, so it will be discussed in detail there.

Summary of RQ1. The first research question sought to identify whether or not there is a relationship between inclusive leadership and workplace spirituality. From the data that was collected during both phases of the study, it became clear that there is a connection between these two concepts. Workplace spirituality leads employees to believe that they are inclusive

151

leaders, and that they include the voices of other people in discussions and decision making.
There is also a use of the golden rule found at this intersection, where people treat others the way
they want to be treated. Diverse hiring and diversity amongst students emerged at the
intersection of inclusive leadership and workplace spirituality. Inclusive decision making, and
inclusion in planning events is another demonstration of these two intersecting practices. Being
aware of bias, listening and leading by example also came out as ways that the intersection of
these two areas. These ten characteristics describe the relationship between inclusive leadership
and workplace spirituality and makes a case for why it is so valuable to work at an institution
that integrates the whole person at work. The implications of these findings will be discussed in
chapter five.

     **Research question 2: "How do people experience inclusive leadership and self-
actualization at a faith-based institution of higher education that embraces workplace
spirituality?"** During the first phase of this study, an online survey was conducted to examine
the intersection of inclusive leadership and workplace spirituality, test the interest level of
community members, and identify areas that needed further exploration. The purpose of the
survey analysis was to interpret qualitative and quantitative aggregate data drawn from the
anonymous online survey that was given to staff and faculty at a faith-based institution of higher
education. The survey consisted of a series of Likert-scale questions, using a scale of 1 =
absolutely disagree to 5 = absolutely agree. The responses from this portion of the study help
answer RQ2 and give us an indication of how people experience inclusive leadership and
workplace spirituality at a faith-based institution of higher education. As shown in Table 10
below, 84% of the respondents said they experience the intersection of inclusive leadership and
workplace spirituality through "fostering forgiveness and tolerance," 83% report that it is

through maintaining inclusive work environments, 79% said that it is through diversity and inclusion at work, 77% said it comes through spiritual and mutual trust in the workplace, 74% said it comes through ethical inclusive risk-taking, 73% said it comes through finding your vocational purpose or calling. Only 72% of survey respondents said they experience it through the ancient lessons of spirit and soul care that are applied through daily practices, while 70% said they experience it because their personality matches the personality and image of the organization. There were 69% responses that said reflection (individual and collective) was the way they experience this intersection, while only 64% of respondents said it is due to the ethical path towards righteousness that is fully supported in the organization. 61% of survey responses indicate a commitment to developing spiritual intelligence, 56% report the opportunity to express faith in the workplace, 54% say its recognition of faith-based practices, 53% say it's the alignment of personal values with organizational values, and 49% said it's the access to faith-based employee resource groups.

Spiritual fulfillment and Personal values

Category	percent agreed/absolutely agreed
fostering forgiveness and tolerance	83.58
maintaining an inclusive work environment	82.59
diversity and inclusion at work	79.1
spiritual and mutual trust in the workplace	77
encouraging ethical inclusive risk-taking	73.63
finding your vocational purpose or calling	72.64
spirit and care for the soul are ancient lessons applied daily in my workplace	71.43
I feel my personality matches the "personality" or image of this organization	70.16
opportunities to practice individual and collective reflection	69.15
the ethical path toward righteousness is fully supported in this organization	63.38
developing my own "spiritual intelligence"	61.16
expression of faith in the workplace	56.72
recognition of faith-based practices and attribution	53.73
the values of this organization are aligned with my own set of values	53.24
access to faith-based employee resource groups	49.25
	0

Figure 5. Spiritual fulfillment results from study I (online survey).

These characteristics for how people experience inclusive leadership and workplaces spirituality came out through the interviews, which were conducted with administrative leaders. During the second phase of the study, leaders were asked a series of questions and their responses confirmed what emerged from the first phase of the study. Several responses to each of the areas mentioned above are as follows:

Forgiveness. Admin. #1 said, "God teaches us to love. God loves period. I do think that way, God has taught us to love and forgive and so I think my faith calls me to be open in that way."

Admin. #5 said, "If you truly have felt in your heart that you've been forgiven, that you've been reconciled to God by Jesus Christ. You know, when you go into a courtroom and you're standing before the jury and they say not guilty, and the judge all of a sudden says not guilty. Well that's what God does. I mean, it is a real thing that happens. He says, not guilty. Why not? Because you didn't do it. It's because he's not looking at you. He's looking at his son who lived a perfect life. Every day's a new day. That's truly the Christian theology… is that every day is a new day and God will never stop forgiving us and working in us. And we could never reach the point where we can't be better or where we can't serve better or become better people. Every day's a new day. You can't be static, right? It's just like a river. It's not the same water. In this body is moving."

Admin. #7 said, "I know I'm forgiven, right? And so, knowing that God loved me when I was a sinner, not because I was a good boy, just that fundamental foundational truth leads you to self-acceptance, right? That if somebody could love me when I'm at my worst, then you know, that they must be infinite worth at least to some extent."

Maintaining inclusive work environments. Admin. #3 said, "The Christian worldview is built on the premise that all are invited to the table, they are not forced."

Admin. #2 said, "if you take seriously that people are created in the image of God and that we all have different gifts, then it's relatively easy to put people together, getting people around you that can help you fill out, to get a complete picture. The key is to make sure people know that they're being taken seriously and heard. People should know that even if you make a decision that disagrees with where they thought you should be, they feel like they've really been heard and taken seriously."

Diversity and inclusion at work. Admin. #7 said, "God's created this incredibly diverse global world and embedded in the design of the world is diversity. I've always enjoyed the different perspectives you get from travel, immersion and other cultures and ultimately living in them."

Admin. #4 said, "It's easy to see that God created a very diverse world. If there was to be a singular authority or a singular source for all decision making and all answers, then we would all look alike, we would all talk, and we we're not… we're all different. We look differently. We have different skills and talents. So, clearly, we're called to engage with the world and if the world is filled with diversity, to think that we're going to make better decisions by being isolated again is foolish. It is foolish to think that if you fail to engage difference and to understand the reason for differences in a world that is diverse in a world that we know by design is to first you're going to have to suboptimal outcomes."

Spiritual and mutual trust in the workplace. Admin. #5 said, "I've worked with the same people for 25, 30 years. It's kind of like being in a band for a long time, but we've never had any falling out. I think the best way to cultivate relationships with people is to be yourself. You

know, the people that I don't like are the people that have agendas and they don't tell you what they are. You're supposed to figure it out, but then whenever you hear them say something, you'd go, what's behind that? You know? And I'm very direct. I mean, I don't approach people with agendas. I say what I mean, and there's no hidden meaning in it, you know? I think you just be yourself and try and be as transparent as possible and don't have agendas and, be seen as someone who wants to help people rather than, you know, do something else."

Ethical inclusive risk-taking. Admin. #6 said, "I had to become comfortable with mysteries in this job. We do a lot of experimenting, from programs to speakers to marketing strategies to hires. So, in that there are mysteries around whether these things are gonna work. I think that it's not always the way in the academy to experiment with things in that way. It's very much like government. I've had to become a lot more comfortable with mystery in the decisions that we make."

Admin. #7 said, "…For a large company to be agile within its legacy structures is really hard to accomplish. But through partnering with entrepreneurial ventures, we slowly learn the art of entrepreneurship, through relationship with entrepreneurial communities. So, we bring what we're good at, which is scale, distribution, marketing muscle, financial muscle. But they are actually teaching us how to think more creatively, how to innovate, how to be entrepreneurial marketers. So, the notion of agility, is of course crucially important to be competitive."

Vocational purpose or calling. Admin. #6 described, "At my best what my faith helps me to understand is one that I feel called to be in this position so there's a certain responsibility that is not just about me, but there's actually a bigger story here. And if I understand this job to be part of my own calling, then there is also a "caller". And so, my responsibility is in part,

156

certainly to the administration and the students and the faculty and the staff, but it's also to God who I really do believe has me here for whatever time."

Ancient lessons of spirit and soul care that are applied through daily practices. Admin. #5 described his use of the bible, "But I've always felt and believed that we have a pattern for living in the word of God. Even times when I may have felt less strong in my faith, I had a deep belief in the rightness and righteousness of scripture and its ability to guide my path. I've always just tried to do what I think God would have me do."

Admin. #6 described, "This job has really forced me to come before God more regularly in prayer for the work that I do, the decisions that I make, and for the people who work here."

Admin. #7 mentioned, "I'm reminded of course of scripture when James asked God for wisdom. I go to the Lord for guidance, wisdom and expect that to be another source of insight and ideas and depending on my decision making and call on me and "I will answer you and tell you great and unsearchable things."

Personality matches the personality and image of the organization. Admin. #6 describes, "It situates within calling and within calling is an understanding of gifts and talents. And so being aware of what those are. Understand calling in our own lives and that within calling, it's not just being called to a job as being called to a job that's doing certain things and those certain things at their best are drawing on gifts and talents that God has given you. I think I have come to understand and certainly encourage people when they're really displaying those gifts."

Reflection. Admin. #2 said "Faith should allow a person to engage in extensive reflection and seeking for wisdom."

Ethical path towards righteousness. Admin. #4 said, "I would say my faith probably informs my compass. I mean, we know the golden rule, we know the commandments it, so I think those kinds of things are easy, right? Not going to murder someone… may have had a fleeting thought… but I know I'm not going to commit those types of actions. I think where it gets interesting are the microaggressions, if you will. I think faith definitely helps us set our moral compass. The question is… can we keep that at the fore of our thoughts and our actions? Is my faith deep enough and strong enough that when I'm under stress, is it a full enough part of my life that perhaps even on a subconscious level, it will manifest itself to me? Cause I'm in the middle of an argument or debate on scripture is not going through my head. But is there enough of those teachings or beliefs ingrained in me and have I practiced them and reflected on them, have I nurtured them and have they become a central part of who I am? So that even at a moment of anger, you will still have the ability to manifest a demeanor of at least respect the other person. You hope so. I fail, I fail daily, but I feel if my faith were to inform my moral compass, that would have to be how it is."

Admin. #3 said, "I try to be principled in all beliefs and arguments and make sure that they are scalable to different scenarios, not just what benefits me."

Admin. #5 also described, "Well, that's what faith is. It does give you a moral compass. It does give you a north star because you know, nobody that ever seriously tried to live the life of God is going to be adrift. You know? I really don't understand how people live their lives without God and how they do have that moral compass."

Commitment to developing spiritual intelligence. Admin. #2 said "a Christian university is about faith seeking understanding."

Respondent #7 said, "But as you encounter the world, you realize that there has to be a reasoned defense of your faith. And so that takes you into a little bit more of an intellectual stage in your faith where you read more about the historic basis for the scriptures and the apologetics. So, I'd say intellectual dimensions of spirituality have come later for me, but clearly there are inextricably linked."

Express faith in the workplace. Admin. #1 said, "faith is a reason for everything and an excuse for nothing. I think if we use our faith as an excuse for how we feel or behave, I think that is pretty weak. I think faith ought to be a reason for the person we aspire to be."

Admin. #7 said, "As Christians, we do believe that sometimes inspiration or new insights, are very much a part of our relationship with, with God. So that other dimension, that's real spiritual dimension into leadership, it's something I've always appreciated."

Faith-based practices. Admin. #1 said, "I really believe there is a right way to do things, a right way to treat people. …if I have a student situation and I try to figure out how to treat someone, I ask if this is how I would want my daughter treated, or your son treated, and if the answer is no then I've got to do something about it because I want your children and the children of others to be treated like the world I have envisioned for fairness in the eyes of my children."

Admin. #5 said, "like Jesus said again, somebody asks you for your shirt, give him your shirt, but also give them your coat. Somebody asks you to walk one mile with him, walk two. He was using hyperbole and they came to him and said, Lord, how many times should I forgive my brother? And he says, I tell you, not seven times seven, but 70 times seven. And so again, that's how perfectly, it doesn't mean that it's only 490 times. It could be 490 million. You know, if the brother keeps coming back and asked him to be forgiven. How are you going to be a friend to somebody you know? Are you a friend that that can be counted on where you go the extra mile?"

Personal values with organizational values. Admin. #1 said, "Jesus becomes a role model in how to engage others in the organization and how to think about the values/essentials of the organization."

Admin. #3 said, "I try to align principles to be scalable to all scenarios."

Admin. # 4 said, "Faith sets the constructs or the rules or the guidance that by which I try to live my life. ...But in terms of me and my actions and my beliefs, their personal basis is central to how I am."

Admin.#5 said, "faith is the bedrock of my personal values. Everything in my life had been informed by, exposed to the word of God, trying to live a life that as best as possible, as you know, responding to His grace."

Access to faith-based employee resource groups. Admin. #2 said, "You can have solitude when you're with a small handful of people, and I have some really close friends, so it allows me to reflect with people. But then at other times, I'm by myself trying to process and think through, before I can finalize whether I think that's the best view to run it by a few people because sometimes other people have a much better understanding or they'll say, you just missed that completely."

Generational differences. In order to further answer RQ2 and understand how people experience the intersection of inclusive leadership and workplace spirituality, a simple correlation was done to see what priorities that each generation of staff and faculty shared. A unique trend emerged. The younger generation seems to prioritize diversity and inclusion more so than their predecessors. Participants who were among the Baby Boomer generation (born between 1940-1964) shared that the most important factors for workplace spirituality are: *fostering forgiveness and tolerance, encouraging ethical inclusive risk-taking,* and *finding your*

vocational purpose or calling. The participants who are considered Generation X cohort (born between 1965-1980) shared that the most important factors for workplace spirituality include: *spiritual and mutual trust in the workplace, finding vocational purpose or calling,* and *developing my own 'spiritual intelligence.'* For participants from the Millennial generation (born between 1981-1995), the most important workplace spirituality factors were: *diversity and inclusion at work, spiritual and mutual trust in the workplace,* and *opportunities to practice individual and collective reflection.*

These findings are significant as we try to predict the direction of leadership for future generations. The current realities of globalization and technological advances have led to a more knowledgeable and diverse world. Younger generations are expecting to be included, trusted and have opportunities to engage in the democratic process. Futuristic leaders should pay attention to this trend and prepare for more inclusive leadership procedures.

Additional findings. Staff and faculty were asked several open-ended questions that allowed them to articulate how they experience the intersection of inclusive leadership and workplace spirituality at this faith-based institution of higher education. Topics were categorized from this survey that was given to staff and faculty during the first phase of the study *(n = 201)*. Through the analysis of all responses, a total of 10 categories emerged as ways that staff/faculty experience inclusive leadership and workplace spirituality. The topics that emerged are as follow: (a) there is a lack of diversity, (b) respect/honor, (c) welcoming all, (d) executive leadership is homogenous, (e) diversity of thought, (f) hiring diverse employees, (g) diverse students, (h) events, (i) Christian values, (j) gender and religious diversity (see Figure 6).

Coding Results (n=201)

Bar chart showing Count on the y-axis and Theme on the x-axis with the following values:

- Lack of diversity: 32
- Respect/Honor: 27
- Welcoming of all: 18
- Homogenous...: 15
- Diversity of thought: 13
- Hiring diverse...: 13
- Diverse students: 12
- Events: 8
- Christian values: 8
- Gender diversity: 5
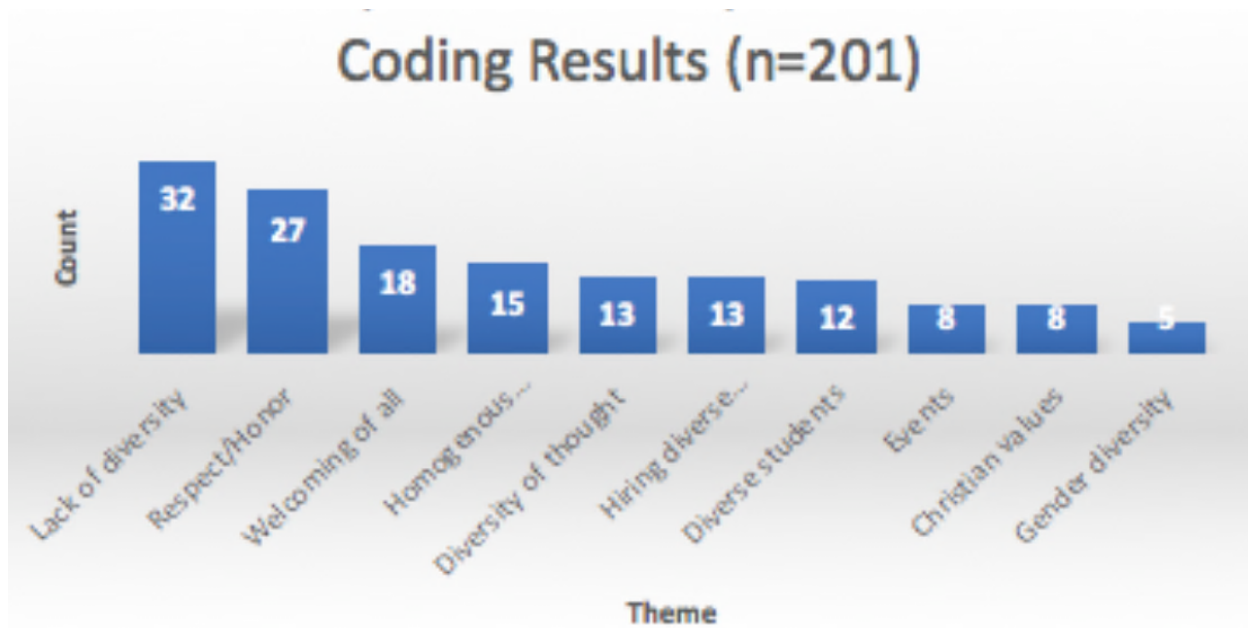
Figure 6. How staff and faculty experience inclusive leadership and workplace spirituality. The most notable ways that diversity demonstrates greater inclusiveness. The figures demonstrate ten topics that emerged from responses to open-ended survey questions. The data is being presented in a decreasing order of frequency. The numbers in each category indicate the number of responses in which a direct or indirect statement was made by a participant that fell into the respective category.

Diversity is lacking. There were many people who were critical of the university in regard to diversity and inclusion: "we are working on and toward this, but we are not yet there." The sentiments made a distinction between the university's desired outcomes and the reality, "if you are asking is the university inclusive by virtue of being diverse, I would have to answer no because the university is not very diverse. If you are asking is the university willing to embrace diversity and inclusion I would answer yes." Many people said, "I do not see much diversity to begin with" or "there is not much diversity here" or "we could be more diverse." Others went further, "in my view, there is not enough diversity here. I think some consider "diversity" to include international students only but especially in the business school, there are less than 10 African-Americans and even less Hispanic students. So, the students aren't getting the exposure

162

to diverse students." Another expressed feeling isolated, "there isn't much diversity here. Most employees are from OVU with the exception of a few and those few are treated differently; as one would treat a third wheel on a date." "I don't think OVU is as diverse as it should be" and "within my department, diversity of thought or ethnicity is not celebrated or encouraged. There is gender diversity, but no discussions around celebrating those differences to bring more people together." Another shared, "There is little diversity across the board (as a whole) but in certain sub-areas you will find both surface and deep level diversity"

Others stated, "The university does not understand diversity" and "the lack of diversity demonstrates a clear lack of inclusiveness." Another expressed, "I don't believe there has been enough inclusiveness, although we are diverse, it seems very one sided and if you are not of color you are not included." One respondent explained, "In my opinion, OVU does a great job at spiritual exploration in the workplace, however I have noticed a disconnect in the values of diversity & the reality of diversity at OVU. I do feel some groups are underrepresented at OVU. I am also very surprised at the lack of ethics coming from some faculty in regard to minorities. OVU makes strong efforts towards diversity and inclusion, but some individuals at OVU aren't in total alignment with that. That isn't the school's fault."

Lack of understanding diversity and inclusion. Perhaps some of the disappointment that was expressed can be explained by the need to better clarify what diversity is and how it interacts with inclusion. As stated in the literature review, the terms refer to very different concepts, and it's not enough for the university to have diversity without an inclusive environment. "Diversity" is a word that means different things to different people. It usually is used to justify admitting students and hiring employees just because they are members of a certain minority group." However, "just having diverse people does very little if we do not have space to talk and

163

understand. We are growing in diverse people but failing at learning how to include one another." "I think that at OVU "diversity" is almost exclusively defined based on superficial physical appearance. As a result, this narrow and trivial definition promotes exclusion, rather than inclusion." "It shows that we are trying to become an inclusive campus. We have a diverse student body but often times creating opportunities for inclusive conversations and student programs can be lacking. We can be very diverse, but inclusiveness comes when healthy conversations and habits as a result of our diversity occur." "I don't find that others from "diverse" groups are actually included. I feel that it is talked about a lot but not truly felt in the heart." "I appreciate pursuing diversity, but I don't think we are necessarily inclusive. There is a sense that it is important, but administrative leaders are not always sure how to get there." "Diversity for diversity sake only engenders divisiveness" and "we are on a diversity bandwagon but implementing inclusion in a non-inclusive tradition is difficult." "In my opinion, just having a diverse population employed here does not guarantee greater inclusiveness. I have not seen an inclusive attitude demonstrated consistently at OVU, even though the administration promotes it."

Respect and honor. Findings from this online survey revealed that 27 people found positive attributes in the strides that have been made at the university regarding diversity and inclusion. These survey respondents describe a welcoming environment that embraces people from all walks of life. Out of 201 responses, the following comments were very positive descriptions of how diversity demonstrates greater inclusiveness at the university. One response was that there is a "new awareness that did not exist 30 years ago of respecting other religions and races and respecting women." This suggests the strides that have been made by the university in the areas of diversity and inclusion. Yet another response adds, "the university has

164

come a long way, but still is on a journey to greater diversity and inclusiveness." Some of the other positive responses to the question of how diversity demonstrates greater inclusion at the university were:

- "We're inclusive and respectful while maintaining our core beliefs, which I think fosters inclusiveness and a family atmosphere."

- "My co-workers, colleagues, and students reflect those in the surrounding communities in which I work."

- "We seem to have a variety of leaders."

- "The greater exposure to diverse backgrounds, leads to more inclusive environments."

- "It shows our community that we have made efforts and strides to be an inclusive organization overall."

- "Acceptance and tolerance, as it is a challenge to be uncomfortable to a way of life one may not understand"

- "it promotes acceptance of others—from the inside-out (to others outside our community)."

- "I think it's helped the university get out of its exclusiveness."

- "Recognition of contributions from many sources"

- "diversity within the university leads individuals to find their identity as an individual strengthened by seeing others both like themselves and interacting with those different than them."

- "By not judging people by their color of their skin but by their character and talents"

- "stop looking at people as simple "types" or "categories" and get to see people's spirit, regardless of gender, ethnicity, cultural background."

- Diversity "reflects the world around us, expands our community."

- "Honor and respect toward everyone"

Welcoming all. Several of the respondents described a warm and welcoming environment. They felt that the intersection of inclusive leadership and workplace spirituality manifests itself as a place where all are welcome. Some of the comments that came from the open-ended portion of this survey stated that:

- "everybody is welcome"

- "openness to people from many diverse groups"

- "I think that there is a great emphasis on inclusiveness."

- "by representing people from different backgrounds,"

- "it demonstrates greater inclusiveness because nobody is excluded or even given the idea that it would happen."

- "Everyone working together sharing the same mission."

- "Everyone is treated equal in my eyes."

- "To be accepting of all differences, not just those we experience on campus"

- "president said it very well last year, that ours is an "open table." All are welcome."

Homogenous executive leadership. Others agreed with that last comment that diversity could demonstrate greater inclusiveness "by diversifying senior administration which is currently all white-males." Perhaps that is what this respondent meant by, "I don't think OVU is as diverse as it should be--at least not where it really counts." Another added "look at those who

166

hold the director level (and up) positions. They are white men. It sends the message women aren't capable nor trusted." A harsher view was that "diversity is said to be of great importance to the university, but in reality, until the university is diverse from top to bottom, it is hard to trust the leadership when none of them look like me or any other marginalized group." "There is a desire to grow toward great inclusiveness with students, faculty, and staff. But this is not as evident in administration." More simply put, "faculty and administration need to be more diverse" and diversity is "limited at the top. Better in line jobs where people enjoy differences more." A disheartening comment was made that "we have white men as VPs, and all of our grounds-people are racialized minorities."

"OVU seems to be taking a measured approach to ensure the tenets and principles the institution was founded upon are not lost in the rush to "appear" diverse and inclusive. The top executive level remains dominated by white males. The pipeline to that level is where the inclusiveness is apparent. More females are gaining entrance into this tier." "I think we do a lot of talking but little to truly listen to those on the outskirts. And we definitely do not include them in upper leadership/management- we might pretend to, but inviting them to meetings, then not acting on their suggestions or including them in upper leadership shows a lack of understanding and true inclusion. This goes for race, gender, gender identity, etc." "Representation and self-awareness throughout OVU's upper administration is sorely lacking. There is a tone deaf-ness here. The diversity commitment expressed is only to the student body, which is sorely tone deaf."

Diversity of thought. Respondents referred to diversity of thought and felt that the university was in a healthy place to include and accept different views, perspectives and mental models. "Politically there is definitely a fair amount of diversity" and "all viewpoints are

167

considered and welcomed which provided greater inclusiveness." Other comments in this category were "diverse opinions," "diversity of experiences, interests and perspectives" and "willingness to hear other views and perspectives." One survey stated that "we could be a bit better at creating a workplace where different perspectives are valued and embraced. With employees who have such longevity things stay stagnate and change is very slow."

"Diversity in thought is more challenging to an established institution than diversity in race or gender" but "it helps to understand that one culture doesn't have the answers to all of life's and society's problems. It makes the students more aware of the diversity and reason for it." "Diversity of thought and background strengthens the university by bringing in new ideas and providing opportunities to learn about and respect other cultures and backgrounds." One person said, "I can look around at my colleagues and know I still have a lot to learn about differences and I welcome the opportunity." As one person stated, "diversifying the campus builds a better learning environment" and "diversity in the classroom brings broader perspectives" which is important because "diversity prepares our faculty, staff and students for the real world."

Hiring. One survey response stated that, "I think there is a strategic desire to increase the diverse backgrounds of students, but an institutional difficulty in keeping up with our ability to serve and support the newly diverse population." Others agreed that "having a more diverse faculty and staff, and focusing our hiring practices toward greater diversity, demonstrates a desire for inclusiveness in our community." Hiring is important as, "diversity in staff, students, and activities to promote tolerance and acceptance" and one respondent said, "I see effort in various departments in trying to hire individuals from diverse backgrounds." Another profound comment was that "the more diverse the faculty and staff the more welcome all groups feel on campus." One person reported that "I'm concerned that OVU's leadership too often practices, or

168

appears to practice, cronyism and nepotism, leading to a homogenized "group think." Diversity, through outside hires, can combat this and lead to change." One found that "hiring has recently made an effort to be more intentional in its selection of candidates, but it will take many years before those changes will result in a fully diverse leadership." Others were also pleased by the "lots of ethnically diverse staff and students" and "diverse faculty." One person did not agree, "look around at faculty/staff leadership positions and count the number of minorities represented, this place welcomes the "old boys club" and hires from within, hardly seeing new ideas or productive change. It is incestuous."

     Diversity among the student body. Many respondents mentioned that diversity was more prevalent among the student body. One example was "in our department we encounter students from all over the world from different religious backgrounds. We work with the students on an individual level to meet their needs to get the most from their learning experience." Another positive response was that "the diversity of both staff and students at OVU was far greater than I expected to find at an elite private institution. At a time when my own alma mater, a flagship state university, is struggling to keep African-American enrollment above 10 percent, the university's success in attracting, and ensuring the success of, minority students is especially admirable." Another testimony was, "the graduate programs draw people from many different cultures and backgrounds -- I feel like the programs who are not as diverse are encouraged to include more students from other backgrounds." Several staff share that diversity is demonstrated "in an ethnically diverse student body and tolerance for views across ideological spectra, clearly missing from most of academia" and "our students come from so many different places (experience/geographic/age/culture/gender) and yet almost everyone in encounter wants to become fully invested in what has been built here." One person stated that the university "is

169

becoming more and more diverse within the student body but not as much so with the staff and faculty" while another agreed that "our student body is more diverse, but administration is not more diverse."

Events/Activities. Similar to the responses for RQ1, many respondents (9) described diversity as a demonstration of greater inclusiveness through events, programs and activities that are a priority to the university. Positive comments such as "efforts like SEED and Title IX training help, as does opportunities to join book clubs to have discussions, and group updates from leadership" and "SEED is helpful in this regard." "The initiative at the law school to promote diversity through a week-long event that celebrates it, is a good thing. I truly appreciate that effort and find the global village day particularly uplifting and educating." Other comment described "daily events, classes, departments and social gatherings" and "with all the different organizations on campus, opportunity to attend forums and discussions" and "by recognizing diversity and celebrating different culture months like Black History Month." The university "shows much inclusiveness by the variety of clubs, activities, groups, etc... that are offered here. There is something for everyone." And the "encouragement of ethnic (nation/race), class, and ideological (belief) respect and curiosity in cross-cultural activities." The university "does a great job of challenging employees to look at diversity from various angles. The discussions in dialogues and workshops have provided a safe place for me to discuss local and global issues with colleagues from different backgrounds yet I feel like we're working toward a solution for greater good." This priority is demonstrated through "public statements, workshops, private conversations among administrators and faculty."

Christian values. Many respondents were able to connect the university's Christian mission to diversity's demonstration of greater inclusiveness. One person stated, "I think the

170

university values every soul as an image bearer of God, and because of this view of the university those who work here also take this view. Who are we to exclude or judge people based on differences than who I am and what I believe? Our school is not trying nor ever will be God so our role here is simply to love everyone. Loving people has no limits, no gender, no race and I think the university sees the value in every employee and student not turning away anyone who has the gifts God has given them to share with us." Another reports, "if you look at the biblical view of community, especially in a New Testament context, we are all redeemed and the body of Christ is multicultural, multi-lingual, multi-gendered and wondrous. If the university demonstrates a commitment and an intense desire to be the body of Christ, diversity directly mirrors and supports that idea." And another survey response notes that "As a University, when we embrace diversity we are embracing a bigger, more accurate view of the Gospel which is tied directly to the practice of inclusion."

The administrative leaders who participated in the second phase of the study also mentioned Christian values. They look to the life of the self-actualized historical figure that many call the epitome of enlightened leadership, Jesus Christ. Here are some of their responses in this category:

- Admin. #1 said, "Jesus becomes a role model in how to engage others in the organization and how to think about the values/essentials of the organization."

- Admin. #5 said, "like Jesus said again, somebody asks you for your shirt, give him your shirt, but also give them your coat. Somebody asks you to walk one mile with him, walk two. He was using hyperbole and they came to him and said, Lord, how many times should I forgive my brother? And he says, I tell you, not seven times seven, but 70 times seven. And so again, that's how perfectly, it

171

doesn't mean that it's only 490 times. It could be 490 million. You know, if the brother keeps coming back and asked him to be forgiven. How are you going to be a friend to somebody you know? Are you a friend that that can be counted on where you go the extra mile?"

- Admin. #6 described, "This job has really forced me to come before God more regularly in prayer for the work that I do, the decisions that I make, and for the people who work here."

- Admin. #7 said, "As Christians, we do believe that sometimes inspiration or new insights, are very much a part of our relationship with, with God. So that other dimension, that's real spiritual dimension into leadership, it's something I've always appreciated."

Gender/religious diversity. Gender diversity was only mentioned a few times in this section of the online survey. An example of what one survey response said is, "While gender equity has increased, the scrutiny Churches of Christ receive when they try to break tradition show how steeped our culture is in separating spiritual equality from professional equality." Another shared, "All the directors are men. It sends the message women aren't capable nor trusted." A comment from Study I was, "And we definitely do not include them in upper leadership/management- we might pretend to, but inviting them to meetings, then not acting on their suggestions or including them in upper leadership shows a lack of understanding and true inclusion. This goes for race, gender, gender identity, etc."

Another form of gender diversity surfaced regarding LGBTQ community members. "We want to be more diverse but still get a bit narrowed in our vision (for example, we still do not openly support LGBTQ employees). A more positive comment was, "there was a time when

there was an anti-gay sentiment. It caused quite a stir with gay students and alumni. I don't see that now, as we have become much more inclusive of all human preferences & views." Someone else stated, the university "is not inclusive of everyone. Ask someone (faculty/staff/student) in the LGBTQ community if OVU is inclusive and you will a resounding "NO."" Another expressed, "as long as we don't not have queer housing on campus it is not truly inclusive and accepting as Jesus would have wanted."

One survey response tried to explain this discrepancy in that "There is still systemic racial and sexual orientation barriers in place, not because we're not trying but because it is so deep and potentially controversial with donors." Another shared a "hope for continued leadership all throughout students, staff/faculty, and administration in trusting God to provide favor and means when we follow his leading and not let fear of litigation, loss of donors, or bad press dictate or influence the University's stance on tough, messy, and important issues." A final comment was made that should be shared that, "certainly, if dollars are tied to this justice issue, leaders must take a stand for what they value most-people or money." One of the administrative leaders at the institution had a few comments on this area of diversity as well:

Admin. #1 described, "My coming out as it were on sexual identity, probably first gender identity, well gender, but then sexual identity, was when a student "came out" to me and I said "thank you, what you need to understand is that I am not gay, I am very straight… Let's respect one another and let's pray for one another. It was inviting love into the midst of trying to interpret that stuff. I think I have gotten a whole lot better at that, I am not done yet, but I am getting better at that. Now I am much more about opportunity… when I am asked what I could have done better, I think that's not hard for me, I think that I didn't look hard enough to advance women and people of color"

173

While one person said "We have great spiritual diversity and it allows space in talking about my personal relationship with Christ" others felt that the university needed work in this area. "The graduate school level is definitely ethnically diverse, but it needs work being religiously diverse as well. Although we are a Christian institution, I feel that there should be more of a push for a safe discussion with students and faculty who are not in the Christian majority." Another protested that the university "seems to hire people regardless of their spiritual commitment, which I wish they would take more seriously. It's hard to work with people how truly have no interest in Christianity. I think OVU hires people of color and people who are from various religious backgrounds."

The tie with the Churches of Christ was a theme that surfaced in this area of the religious diversity. Several people mentioned feeling that "There are a range of diverse employees, but there is a quiet feeling of not being included into the "inner circle" if you are not a Church of Christ person" and "The university does not demonstrate inclusiveness. The attitude of the administration is to advance only Church of Christ members. Outsiders are not welcome." Another agreed that, "one cannot progress in this university unless belongs to Church of Christ." Someone described, "all are welcome, unless you want higher administrative roles and are not affiliated with Churches of Christ."

Summary of RQ2. From the responses collected through the Likert-scale questions in Study I, there were over 75% of respondents who experienced the intersection of inclusive leadership and workplace spirituality in the following ways: Fostering forgiveness and tolerance; maintaining inclusive work environments; through diversity and inclusion at work; through spiritual and mutual trust in the workplace. Through the open-ended responses, staff and faculty report experiencing this intersection by: a lack of diversity; respect; welcoming all; homogenous

executive leadership; diversity of thought; hiring; diverse student body; events; Christian values; and gender/religious diversity. The findings in this section of the study are very significant as several "pain points" emerged. As we look at opportunities for the university to grow and progress, this section allows for strengths identification as well as the emergence of significant weaknesses that should be addressed. Implications from this will be discussed further in chapter five.

Research question 3: "What does the intersection of inclusive leadership and workplace spirituality look like at a faith-based institution of higher education?" The next diagram (Table 11) depicts the perceptions employees have at this university towards the way the organization practices inclusiveness and diversity at a faith-based institution that integrates spirituality in the workplace. When ranking what this intersection looks like on a five-point Likert-scale, the number one response people described was that inclusion/diversity practices are viewed as "leading to personal and spiritual fulfillment" which came from 83% of staff/faculty. This leads the researcher to conclude that inclusive leadership and workplace spirituality are inextricably linked.

The second highest rated component (81% responses) was that it creates "clear and realistic goals," and the third highest ranking (79% responses) was that it leads to "adopting an interactive process demonstrating both "top-down" and "bottom-up" decision making in the workplace." 76% of staff and faculty said it's found in "developing legitimacy and social capital to our common university goals." There was 73% of staff/faculty who said it helps them reflect on personal connection to the university's mission, 70% felt that it nourishes trust and loyalty as a good leadership practice, 69% state that it models how to treat each other, 69% say it brings awareness and action to social justice and human rights issues, 68% agree that it helps mitigate

intergroup and relationship conflicts and disagreements, 68% share that it promotes dialog and inclusive accountability. Continuing on with this survey analysis, 64% of respondents felt that it promotes leadership doing things with people rather than to people, which is described by Edwin Hollander's Inclusive Leadership Theory. 64% agreed that they don't seek recognition or rewards in serving others, 63% harmonize while respecting cultural differences, 61% practice inclusive listening, 59% share decision making and utilize group based management, 55% seek to serve rather than be served, 54% are motivated to a higher calling at this intersection, and 53% say it empowers them to be a leader in their own position. These are the manifestations of inclusive leadership and workplace spirituality.

Inclusive Leadership
my organization practices inclusiveness and diversity by:

Category	percent agreed/absolutely agreed
leading to personal and spiritual fulfillment	82.91
setting clear and realistic goals	80.72
adopting an interactive process demonstrating both 'top-down' and 'bottom-up' in workplace problem solving	78.6
developing legitimacy and social capital to our common university goals	76.29
helping me reflect on finding inner purpose and meaning in the workplace	72.65
helping me make a personal connection to the University's mission	70.86
nourishing trust and loyalty as a good leadership practice	69.76
modeling for others how everyone should be treated	69.4
bringing awareness and action to social justice and human rights issues	68.84
helping to mitigate intergroup and relational conflicts/disagreements	68.33
promoting dialog and inclusive accountability	67.68
leadership "doing things with people, rather than to people"	63.9
not seeking recognition or rewards in serving others	63.84
harmonizing yet respecting our cultural differences	63.32
practicing an inclusive listening process	61.05
sharing decision making and group based management	59.15
seeking to serve rather than be served	55.11
motivating me to a higher calling	53.92
empowering me in my position to become my own leader	53.47

Figure 7. Inclusive leadership results from study I (online survey).

In order to further explore the relationship between inclusive leadership and workplace spirituality, the researcher designed questions for both phases of the study that attempted to paint a picture of what the intersection of these two concepts looks like. This was an attempt to find practical ways that people perceive these two important variables. One respondent very eloquently stated that, "leadership devoid of workplace spirituality is intellectually substandard." This finding was similar to the literature that described workplace spirituality as setting a context for the holistic integration of all the various aspects of human life. The responses in this section of the study were varied, however, some significant themes emerged that will be shared.

Through the analysis of all responses to this survey, a total of 6 topics emerged that describe what the intersection of inclusive leadership and workplace spirituality look like. The categories that emerged are as follow: (a) student success, (b) numbers, (c) service, (d) personal fulfillment, (e) job performance, (f) Christian mission (see Figure 8).
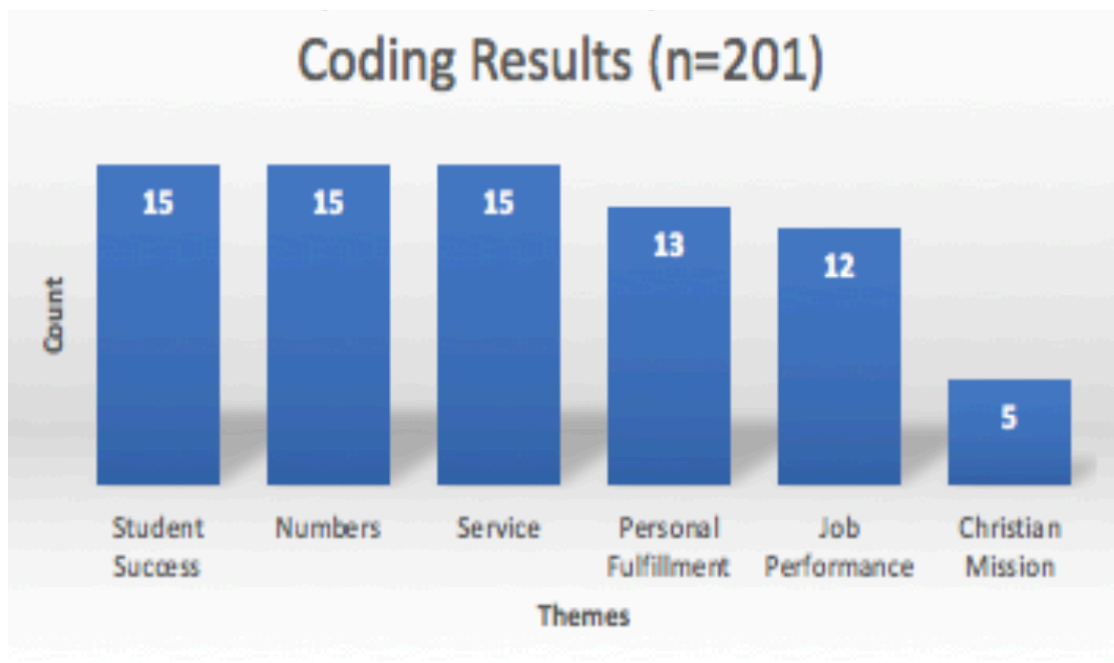
Figure 8. The six topics that emerged from responses to the online survey, describing what the intersection of inclusive leadership and workplace spirituality looks like. The data is being presented in a decreasing order of frequency. The numbers in each category indicate the number

177

of responses in which a direct or indirect statement was made by an interview participant that fell into the respective category.

 Students. Student success was described as the way to measure the health of a university and can be found at the intersection of inclusive leadership and workplaces spirituality. As one survey response said, "Ideally it should be doing what's best for the University and for the students. Helping students and employees make an impact in their community." This category was robust with people who felt that purpose is found "in how we serve our students" and "purpose is focused on the students. We produce amazing graduates who will change the world. It often feels like the university doesn't have a focus on developing purpose for the faculty and staff." Another insisted, "I think by the task of readying ALL students for lives of purpose and service in the world" while someone described the measure of "grateful graduates." "I would say it's more qualitative based on the stories of students whose lives were changed here, faith built, etc." and "it is assessed in qualitative ways, more often than measured (which implies numbers)." One survey said, "purpose is measured by how your work impacts the success and experience of our students." "The university commitment to the highest standards of academic excellence and Christian values, where students are strengthened for lives of purpose, service, and leadership, and the resulting impact these students have in their communities and the world." "The University does a great job of making students central in fulfilling its purpose. I believe faculty and staff are challenged to do so in the example they are expected to provide to students served" was shared along with "overall student satisfaction with the University are measured to find potential correlation for purpose." "IMHO, whether or not students get jobs. I think we've lost a sense of what this means... and it's not OVU's complete responsibility either. I'd love to see faculty and staff model purpose as something more than getting work done or achieving things." "By lives changed for the better. Difficult to measure. Business metrics can't capture this."

Admin. #1 shared, "I have been working with young people for 45 years and I am never surprised by the mischief they can get into but more than that it's the transformation that students experience. I have probably presented 45,000 diplomas in my 19 years and each one of them is a transformative experience."

Numbers. When the university is truly embodying inclusive leadership and workplace spirituality, it will result in a healthy endowment, budget and enrollment numbers. The numbers do not lie, and they are found at the intersection of what inclusive leadership and workplace spirituality looks like. The numbers were described as measurements for success in regard to inclusive leadership and workplace spirituality. One person said that purpose is measured through, "financial success" or another further explained, "Like many companies, it (purpose) is probably measured based on financial success." Some briefly said, "by numbers" or "Numbers" or "By enrollment numbers." "We have MANY metrics related to profit NOT purpose." "Often by productivity and measurable outcomes. I think it would be healthy to expand purpose to include rest, creativity, and exploration as part of the cycle of ultimate growth and give more room for failures and for mistakes." One person described their annual plan to meet fundraising goals by stating, "Plan of Action." Another shared, "results: # of students, amount of tuition raised" while another described a different metric altogether, "I imagine employee retention rates." "Through material success, when often purpose cannot be measured (ie my purpose is to serve students, often this is done in small, intangible ways)." Another person said, "assessment" which can be both quantitative and qualitative however since it referred to measurable outcomes, it was placed in this category. One person shared their disappointment in this priority, as "I think that the purpose as far as the past decade has not measured up to its intentions or the purpose of those who came before us. Our current purpose is to make money, not ruffle feathers, and water

179

down our spirituality so as not to offend anyone. I'm sorry that it sounds harsh, because I know it does, and I'm not angry. Just disappointed."

Fulfillment. Feeling a sense of fulfillment was also found as results of inclusive leadership and workplace spirituality at this faith-based institution. Survey responses described fulfillment as the way to measure success/purpose by stating, "fulfillment" or "level of fulfillment" or "finding meaning at work and in religion." Another shared, "I think purpose is measured by oneself feeling confident in who's they are and secure in using the gifts that only they have been given to share with the world." Success was also described by "having meaning in life, touching the transcendent" or "purpose is driven by people's own gifts and passions." "It seems to be from a level of personal satisfaction--if you are personally satisfied you are fulfilling your purpose, then you are." "I think purpose is measured by oneself feeling confident in who's they are and secure in using the gifts that only they have been given to share with the world." "Purpose is measured by how fulfilled individuals feel in the work being done every day." "I like to measure my purpose by loving what I do, doing my job well, being a "light" to others, and helping out whenever and wherever I can."

Admin. #2 shared, "Faith should free a leader to help others realize their God-given gifts and potential." Admin. #6 described, "It situates within calling and within calling is an understanding of gifts and talents. And so being aware of what those are. Understand calling in our own lives and that within calling, it's not just being called to a job as being called to a job that's doing certain things and those certain things at their best are drawing on gifts and talents that God has given you. I think I have come to understand and certainly encourage people when they're really displaying those gifts."

Job performance. Many people described the intersection of inclusive leadership and workplace spirituality as "just to the extent of doing your job duties." Someone explained this further, "Mostly by doing one's job effectively and efficiently, however, I believe there are other measures we should look into as well, such as inclusiveness, kindness, and humility." "By fulfilling our daily work obligations while adhering to the University's Mission." A few shared their specific job responsibilities such as, "By work orders completed" or "research and publication" and "At every stage of hiring, promotion, and tenure in the essays that we write and in the applications we make." Another said, "By asking employees during their annual reviews and in HR gatherings if they feel a sense of purpose in their work" while another continued, "only by annual performance reviews and student evaluations." One shared, "Often by productivity and measurable outcomes. I think it would be healthy to expand purpose to include rest, creativity, and exploration as part of the cycle of ultimate growth and give more room for failures and for mistakes." "From my vantage point I see that purpose is measured by how closely one abides by the community standards of OVU, how well one performs at their role, and how committed to OVU one appears to be. for the individual, I believe it is job satisfaction." "In actuality, by how much and how well you achieve. But we talk a good game about service."

Service. Although the last comment suggested that service was not a lived experience, there were many people who said that service is prevalent at the university and found at the intersection of inclusive leadership and workplace spirituality. One said "service" while another said, "Purpose at the university is much associated with service, which I like very much." Additional responses were: "Contribution to others" or "Give freely" or "By your impact on others and the world around you." "Purpose seems to be measured by engagement with and service to the community." The university "offers you the opportunities to understand and

181

become involved where on your own, you may not have the opportunity to know about it, to be a bit hesitant because you would be alone. As a person becomes more knowledgeable on a topic the desire to learn and help becomes a passion, and when helping others you find it can be the greatest sense of purpose." "How you choose to serve other." "It seems as if purpose is measured by service to humanity. The service does not have to be on a grand scale. The service stems from realizing the truth of an individual's worth as a creation of God." "By encouraging us all (students & faculty) to find and follow our distinctive vocational paths toward responsibility & service."

   Christian mission.   Many people felt that the Christian mission was found at the intersection of inclusive leadership and workplaces spirituality. One respondent did a great job articulating this as, "Purpose is when you are in sync with how God has called us to live and interact every single day. When we strive to live how Jesus and the Bible tells us, when we focus on walking that path, we will literally be doing God's purpose; that is, following Him. That IS His plan for us, to be walking towards Him and with Him every day. Now, if you ask other people, purpose is measured by getting things done, affecting change, and meeting quotas. Sure, those things are incredibly important to maintaining what we are doing here, but when those measurables become the focus, we lose touch with the fact that we are here to guide young people and teach them and help them grow. It's not even ABOUT us." Others shared, "In how we live up to our Christian Mission" and "purpose is measured by how well we do the will of God in our lives" and "contributing in some way to bringing the kingdom of God to the present." Another shared that purpose is measured "by how inclusive a given action or statement is or isn't, and whether it has a Christian tone. I think the founder of the university would have preferred that our University be a place where "purpose" means an action or statement that brings greater

admiration and contemplation of Jesus Christ and His glory, who freely welcomed all to a very

narrow truth claim."

- Admin. #4 said, "I hope we're religious. I hope we're not spiritual. You can be

  spiritual and not have faith and belief in God. If the spirituality is arising from our

  common Christian faith and Christian commitments, then I think this can be a

  spiritual place in terms of the spirit guiding us, each person in and turned in

  collectively guiding all of us. But I think too much today, spirituality is used as a

  term of belief, but it doesn't define what you believe in. And so, the genius of this

  university is that we're spiritual place and a religious place and we define that as

  being a Christian place. Because unity rises not from believing but having a

  common set of beliefs. And if we didn't define those common set of beliefs as

  being Christian beliefs, this would be a vastly different place."

- Admin. #3 said, "Christianity is a unity movement and a hospitality movement."

- Admin. #3 said, "Love is mandated as the most important thing to be Christlike.

  It's the basic element of the Christian worldview."

- Admin. #4 said, "There's probably a thousand times a day I think in my head that

  I have to love my neighbor. If you're in situations where you have to discipline

  someone, I make sure that I speak to the action, not to the person. I think it

  manifests itself in a host of ways."

- Respondent #5 described his use of the bible, "But I've always felt and believed

  that we have a pattern for living in the word of God. Even times when I may have

  felt less strong in my faith, I had a deep belief in the rightness and righteousness

of scripture and its ability to guide my path. I've always just tried to do what I think God would have me do."

- Admin. #6 said, "the people feel that they're really connected to something bigger than kind of just a job. If I feel that I'm called here, I see other people as that God has brought them here. There's a bigger purpose for their being here and hopefully what they understand, and I certainly try to communicate this is that I'm very interested in what they want to do in their careers, whether it's here or not. I have some mentoring relationships with some people here and my faith certainly plays a role in that as it relates to self-love, I feel very grateful to be in this position as I relate it to calling, I believe I've been called into it, so I'm very grateful to God for that.

- Respondent #7 mentioned, "I'm reminded of course of scripture when James asked God for wisdom. I go to the Lord for guidance, wisdom and expect that to be another source of insight and ideas and depending on my decision making and call on me and "I will answer you and tell you great and unsearchable things."

Summary of RQ3. RQ3 sought to identify what the intersection of inclusive leadership and workplace spirituality looks like at a faith-based institution of higher education. From the staff and faculty who responded to the online survey, over 75% described that inclusion/diversity practices are viewed as "leading to personal and spiritual fulfillment;" and that it creates "clear and realistic goals;" and that it leads to "adopting an interactive process demonstrating both "top-down" and "bottom-up" decision making in the workplace;" and that its found in "developing legitimacy and social capital to our common university goals." These are all great qualities that

184

would enhance the quality of life for an organization, which makes a strong case for inclusive leadership and workplace spirituality to be embraced.

From the open-ended questions in Study I, a total of six topics were also identified by analyzing key phrases and viewpoints that describe what this intersection looks like. The six categories were: (a) student success, (b) numbers, (c) service, (d) personal fulfillment, (e) job performance, (f) Christian mission. These implications of these findings will be further described in chapter five.

Research question 4: "What variables influence the intersection of inclusive leadership and workplace spirituality?" Through the analysis of all responses to the online survey ($n = 201$), a total of nine variables emerged that influence the intersection of inclusive leadership and workplace spirituality looks like at this particular faith-based institution of higher education. There were a large number of variables that surfaced throughout both phases of these study, but they were condensed into nine categories which serve as an umbrella category for the others. These ways that inclusive leadership and workplace spirituality manifests itself are as follows: (a) leading by example, (b) servant leadership, (c) a focus on mission/values, (d) having autonomy/self-regulation, (e) the integration/theology of work, (f) openness, (g) critical thinking, (h) authenticity/transparency/vulnerability, and (i) connection (see Figure 4).

Coding Results (n=201)
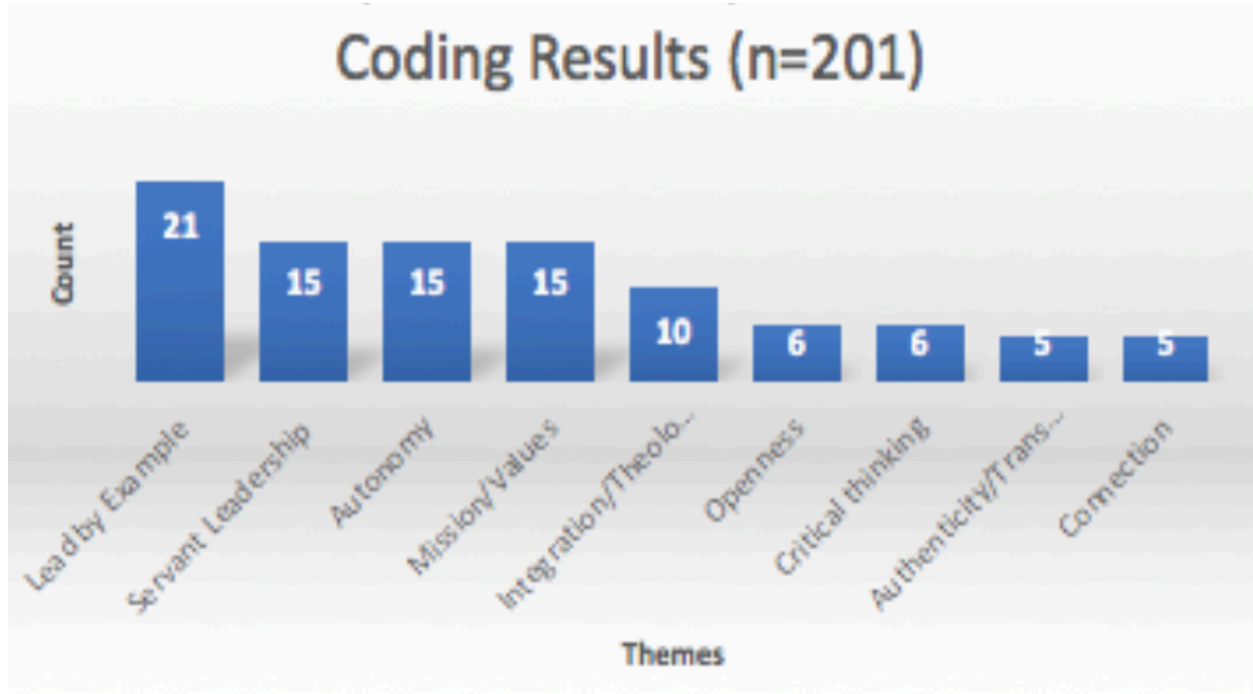
Figure 9. The variables that influence inclusive leadership and workplace spirituality. The figure demonstrates nine themes that emerged from that data analysis. The data is being presented in a decreasing order of frequency. The numbers in each theme indicate the number of responses in which a direct or indirect statement was made by a participant that fell into the respective theme category.

Lead by example. Many of the respondents described the importance of leading by example: "Lead by example rather than explicitly proselytize" and "Lead by example and attitude & inquire with respect and openness." "Lead by example and treat everyone with respect." "It is important for leaders to lead by example and incorporate their own spirituality into the workplace – while making room for their employees to also bring their own spiritual reflections and growth in an atmosphere of acceptance and encouragement." "I think that in order to be a good spiritual leader you personally have to be practicing what you are wanting others to follow. That involves healthy habits in the work environment as well as outside of it." "Those in leadership set the tone for workplace spirituality. I have worked in temporary

assignments for over a year and have seen a variety of management styles." "It is important to have strong leadership that grow strong employees." "Leadership models spiritual goals" and "Leaders lead by example. Regardless of religious affiliation, the widely accepted Judeo-Christian morals should give anyone the ability to lead effectively though service, selflessness, and integrity." "Leadership should model and provide space at a faith-based institution to engage in communal and individual spiritual practices." "To allow each individual to follow what makes them comfortable and to never force anyone to feel the need to conform to something they might agree with the golden rule but also to lead by example; to be decisive more so than judgmental. Clarity and accountability in decisions moves us forward." "That those in leadership positions should create an environment of faith-based principles (love, understanding, grace, honesty, peace, patience, etc.); as well as possess those qualities, encouraging the team to hold that standard." "That a leader should be invitational in their style when it comes to including spirituality in the workplace and lead by example with ethical character." "I believe we should lead by example and be consistent with the messaging." "Practice what is preached from the bottom to the top." "You can only expect the behavior and rhythms which you choose to model as a leader." "It is important for leadership to model consistency and alignment with workplace mission of spirituality." "I appreciate and rely on those in leadership positions who have a deep faith in God. It brings me comfort and support when needed." "To lead by example instead of ordering people around."

Similarly, a few mentioned that they try to "lead by example" as a way that they express inclusive leadership in their day-to-day lives. Some examples of this are, "Leading by example: allowing for open conversations and new ideas." And another, "I lead myself as that helps me live to a standard that is expected by the OVU Community." Finally, one person said, "Yes. I

lead by example and even though I've been employed here a long time I seriously consider ideas from the younger people and especially the new staff members." One person described advocacy as a way to lead by example, "I regularly advocate for my workers needs and never try to use the "I have no power here" excuse I see so often."

Amin. #2 said, "When you goof up and make a mistake, just apologize. And, especially in positions like these, I just goof up and say I'm sorry, let's see if we can fix it and move on. And most people I have found don't see that as a sign of weakness. They see it as a strength and then they're more than happy to help you try to fix it. It's the trying to defend something, a mess you've created, or a mistake made that really creates problems."

Admin. #4 said, "I think my faith does call me to try to be Christ-like. I think it also calls me though, just as I forgive others to forgive myself if I fall short. I mean you have to make amends you have to do that. But I don't think it calls me to, to beat myself up either."

Servant leadership. Some of the responses focused on servant leadership as the ultimate expression of workplace spirituality. Robert Greenleaf introduced this theory of servant leadership by saying, "The servant-leader is servant first. It begins with the natural feeling that one wants to serve. Then conscious choice brings one to aspire to lead. The best test is: do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants" (1973, p. 6). Some of the respondents in this study said, "lead by being a servant." "That the servant-leader model exemplified by Jesus Himself is the best way to lead, and that Opportunities to practice and express spirituality in the workplace at a faith-based institution are important." "I subscribe to servant leadership. I should be of service to my team as needed. They don't work for me, I work for them. To support them, guide them and be a resource. Anyone can speak of their spirituality and not be judged. They are

188

entitled to their perspective and if it helps them in some way who am I to judge?" "To serve others is the higher calling" and "Leaders eat last and model their spiritual life." "When leaders publicly (in large and small groups) share about their spirituality, listen to the stories of others' spiritual and religious experiences, they can help cultivate a spiritually formative environment." "I believe my work can and should be offered up to God in gratitude for God's many gifts, and in service to others." "As far as the workplace is concerned, a good, spiritual, trustworthy work place is one in which each individual is raised up by the spirit of God to serve the needs of those that surround them." "My personal philosophy is that as a leader, you are a servant first and foremost. No one here on this campus is Jesus, no one is God, and no one is morally or spiritually superior. So, if you lead with a heart of a servant, of a willingness to do the "menial" tasks, to do things that may not actually be on your job description and may be "beneath" you." Servant leadership was a concept that emerged with the administrative leaders who were interviewed as well.

Respondent #4 said, "I think there are other times where you have to be able to realize that you truly are leading as a servant. You're leading from the back and not from the front. And so, I think for me it's probably more of an awareness that you have to read the situation because ultimately if this job becomes about my ego, I failed completely. When you lead from a position of ego, all you're going to do is alienate. You lose the trust and the credibility that people who are looking to you to lead, and ultimately, you're going to fail. And I think if you read any principles of servant leadership, you can't lead people if they're not willing to follow."

Respondent #7 said, "Jesus himself was the primary example (of servant leadership). I think my faith has helped me to be humble at important times. When you know that you're out of your depth, so what do you do when there's a crisis? You know, and none of your business plan's

mean anything anymore. You can throw them away because the environment's changed so dramatically. …I had no idea how to handle a situation. I realized I needed a coach, needed somebody else. I needed to go outside of myself. And I think just being real and humble enough to do that, opened and unlocked a whole lot of experience talking to some other people that I probably wouldn't have access to had I thought I could handle this. Especially when people have an expectation that you know the answer cause they're all looking to you because you're the boss, it's a bit like the duck on the water, on the top it looks like everything's fine, but the little feet again, yes. Your relationship with God, you realize, I need help and depend on others for solutions and ideas."

Respondent #5 said, "And we've had seminars and people talk here about servant leadership. What is servant leadership? It's not one guy at the top of the pyramid and everybody is under that guy or gal, it's the pyramid turned upside down. Really. Jesus basically said, if you want to be great, be a servant. Those were his actual words, if you want to be great in the Kingdom of God, be a servant."

Autonomy and self-regulation. Similar to having an open environment, some people felt strongly that leadership and workplace spirituality should be autonomous. This allows individuals to be self-regulated and able to take responsibility for their own decisions and journey when it comes to spiritual life. Some people felt that "Every person works that out for themselves" or "Each person is entitled to incorporate beliefs as they see fit." "To "each his/her own" version if "spirituality" that guides us as leaders. Allow for this-- wouldn't want to see it mandated." "I believe that one's relationship with God is a unique and personal thing, and my personal style is to practice m religious beliefs quietly, without calling extra attention to anything I'm doing. That said, I do believe people should feel free to express their own religious affiliation

190

and beliefs openly, as long as it does not veer into proselytizing or implying that another person's religion or spiritual practices are inferior." "Leadership should support and encourage spiritual development to the degree that employees would like to participate and share in the workplace." "It should be offered but not pushed I think that it is important our leaders share their own spiritual journeys without imposing their spirituality on others." "I believe everyone should be able to create a spiritual place for themselves that helps them lead a complete and present life." "Employees should be able to practice or express their personal faith without any repercussions or judgment." "Encouragement to explore your faith while at the same time respecting others' views." "I think we are in a unique place to be able to incorporate spirituality in our work. I also think there are also appropriate times and places where it can be expressed." "I am guided by my own spiritual practices, but given Ocean View's diversity, I tend to be uncomfortable assuming others share them." "(the) President does it best --leads with humility, avoids being preachy and doesn't condescend." "Should guide us, but provide room for disagreement, care, and respect. Our faith should inform and guide us, but not oppress us or others." "I believe that workplace spirituality should not be dictated; spirituality is personal and often time private. One of the strengths of OVU is openness to a variety of faiths. For many leader's spirituality animates purpose and commitment to excellence in work. I think faith informs leadership and likewise being a leader can inform one's spirituality."

The administrative leaders had some thoughts on religious/spiritual autonomy as well. While not all of them responded on this topic, four of them had opinions that surfaced regarding the need to give every employee the option for faith but make it an option. This was an important theme described as:

191

- Admin. #1 said, "I am careful about that because I don't want to force my faith on you or anyone else. I like to enable the conversation, I'd like for all to be able to participate but I don't want to force it on anyone, so workplace spirituality is something that I watch closely. I don't want people to be proselytize while here, but I do want them to experience love and kindness, gentleness, meekness, the fruit of the spirit… but I am very uncomfortable when I see someone hammering someone, so I will not hammer."

- Admin. #5 said, "I think some people are always evangelizing, and think that their mission is to go and preach the Gospel and save people. And I've never been comfortable with that. I did some door knocking, you know, but am I really going to convert that Hindu by going to them with a Bible? You know, probably not. And, I think that if someone can see you living your life in a consistent way with what you say you believe, then that does speak to them."

- Admin. #4 described, "being a religious community, I think the challenge as we continue to grow, is realizing that being a religious university, it's not being a church. A church has a sole focus of growing people in faith and spiritual formation. That should be a part of what we do, but it can't be the sole part of what we do."

- Admin. #3 said, "The Christian worldview is built on the premise that all are invited to the table, they are not forced."

Christian mission and values. There were quite a few people that described the Christian mission and values as being integral to their understanding of leadership and workplace spirituality. One said, "Our leadership needs to understand first and foremost that we are a faith-

192

based organization." Another stated, "Mission First, People Second, the Person Third; the trinity of those needs to remain strong for effective management of human resources." Others stated: "Lead as a good person with respect for others - not heavy handedly - calling upon my Christian values. Help others to uncover their talents/passions and connecting with them. Creating a mutual respect and interest across the team." "Leadership should show consonance between Christian belief and the practice of Christian virtues -- to all groups, whether Christian or not."

"We need to be completely blind to politics, race, and gender, stop pandering to so called "social justice" issues that are actually a deep and disturbing perversion of justice, we should focus on the quality of people's work and their fit with our Christian mission." "We are LITERALLY a Christian institution; if a biblical model of leadership and spirituality is not the main priority a leader on our campus should take a hard look at why they are here." "I believe that the leadership here must encourage the support of the school's mission and vision." "Leaders at Ocean View should be in line with the University mission of integrating faith and education and to a great extent vocation." "As a Christian institution it should be priority in conduct." "We work at a very unique university--where work and faith are allowed to co-exist. I think this is important for us, as we are being ultimately led by God as we work."

"To recognize Jesus in colleagues and students." "Leaders are said to possess certain intangible qualities. These qualities or traits can be recognized as "gifts of the Spirit" and should be the engine for quality leaders." "Encouraging spiritual connective-ness, helping my students value own and others' spirituality." To live with authenticity and love and respect and trust, knowing that no-one is irreplaceable and that the people who work here are more than just coworkers, they are family and a valued and loved member of Christ's body.

Admin. #2 said, "Christian is the term we use for the convictions we hold as a university. Spiritual is the language we use to show we're inclusive and everyone will be treated with respect regardless of what they believe or don't believe. I use a different language. I use convicted inclusion or convicted openness. Convicted shows how committed you are to the world view, being Christian, but open means that everyone's going to be taken seriously and treated as a person in the image of God, regardless of where they are and what they believe."

Admin. #6 said, "There is a general consensus/agreement across the faculty and staff of what the mission is and what makes this place unique. There is a more of a team environment here. There's been a culture here where people wear a lot of different hats, and it's very well understood that people work very hard here, but they also take on other responsibilities is all part of a team."

Integration, a "theology of work." Many of the respondents in this first study described the advantage of being able to integrate their whole self at work when leadership intersects with workplace spirituality. They appreciated being able to embrace the spiritual aspects of life, rather than leaving those components at home. People want to live holistic lives and workplace spirituality allows them to be an integrated person. One response created a new term for this, "I operate from the foundation of a theology of work. Within this theological framework I believe that I am to live under the "Cultural Mandate" to make something of this world that God has entrusted to humanity, since I am employed at a Christian University. I happen to have the luxury of working with other colleagues who may or may not operate under the same principles." Another stated, "The workplace is not just a place where people work, but a place where they form friendships, socialize, and attempt to find a sense of fulfillment. It is also a place where people attempt to make sense of and derive meaning from the activities that comprise what we

call "work" and how these activities fit within the greater fabric of individuals' lives." "It seems natural that a Christian university should approach work as vocational calling, with deeper meaning." "Work is more than just the things we do or produce. It's about living out our calling and finding purpose in what we do." Some felt like "they go hand-in-hand for a committed Christian" or "they are inseparable" or "they should go hand and hand." Another person said, "I think it's important. I mean my faith is who I am and my job is just one aspect of my life. I think that my faith has given me the gifts and confidence it takes to lead others. I think that's a unique aspect of our university is I'm not afraid to keep my beliefs in, I am open to talking about my faith, where God has rescued me from and how he has used me since. Ultimately if you don't live it out then how do I know what you say is true?" Finally, one participant said, "it's hard to be a level-5 leader when part of your life is left "outside" the workplace/classroom. By being allowed and encouraged to share all of who I am with my students, the experience is better for everyone".

A few of the administrative leaders also talked about this integration of work and spiritual life. They find it reassuring to work at an organization that integrates faith into work life. Some of the comments made during the interview process are:

- Admin. #5 said, "sometimes people think they come to work, and they've got to be different than they are at church. People that I admire and want to be like their faith animates their whole system. There are no different in any situation."

- Admin. #7 said, "There is a tendency sometimes to compartmentalize your life, you've got spiritual life and your work life, your family life, etc. And the pressures of the world can sometimes push you that way too. I'm at work and I sort of put the Christian life over here because of now at work. And I realized, many years ago that I'm better at work when I am more authentic to myself. I

bring my whole self to work, that I don't have to be someone else. I can just be me, and that the favor of God is upon me because I'm authentic and not because I'm trying to be some successful business person who draws on different behavioral traits or values or principles that I think successful business people should model. God's blessing is there when I trust in him and I'm a servant leader and I'm humble about what I do know and what I don't know, but that doesn't make me a pushover either. Having a point of view and defending that point of view and turning up as best as I can at work, but not leaving God at home. I don't think I really got that until I was in the workplace for 10, 12 years and I realized it's exhausting trying to be somebody else, it's much better to just be you and trust God to deliver through you because you are being authentic with him and with others."

  Openness.   Leadership and workplace spirituality can create an open environment for all perspectives and views to be expressed (Maslow, 1970). When people were asked to consider leadership and workplace spirituality, several of them contributed comments about the role of openness. This was further described by someone as, "I believe leaders should provide a space for spirituality to be discussed and explored; particularly in a faith-based institution. However, I think it is important for leadership to be mindful of those in the workplace with different spiritual beliefs and practices in a way that is inclusive but not compromising the institution's values." "I believe it should be open and inclusive, with no judgment about individuals' beliefs." "All should be welcomed and included in conversations, planning, expressions of faith; we cannot have a truly inclusive environment by only carrying out the ideas and wishes of the majority or dominant groups." "Must be broadly applied or we leave out those who don't fit our narrow

196

definition of "spirituality" thereby making null and void our claim of "inclusion". It's more an environment that supports that broad definition by ACTIONS that support diversity than it is programs or overt proclamations of religious beliefs or affiliations. Those are conversations that can be ongoing at an individual level but first everyone has to be accepted and in the room." "Individuals own personal spirituality can motivate them to become great leaders, but it can also be wielded as a tool for self-righteousness and dogmatic tendencies." "I think that there should be an open conversation on this topic." "These things must be inclusive of all voices and open to voluntary participation."

Admin. #5 said, "So if God is in you, how can you be closed? You've got to be open. You've got be open to the biggest experiences and thoughts, the God of the universe is in you. His spirit is in you. So, if you really believe that, how can you be closed minded?"

Admin. #6 said, "I think that everything sits within my own understanding that I'm called to this position for this time. I treat opportunities that come to me as opportunities that God has asked me to consider. So whether it's donors or program ideas or speakers or adjunct faculty wanting to bring a new class, I try to situate that within the broader discussion of not just a cost analysis of all of those opportunities, but really how could God be working in the midst of this new relationship, this new opportunity or direction."

Critical thinking. There were a handful of responses that rejected the notion of spirituality at work. This was significant enough to be reported here, as it points to a good diversity of thought and critical thinking amongst the staff and faculty at this institution. With a portion of responses that do not embrace the concepts of spirituality at work, it is safe to assume that the university has done a great job embracing atheist, agnostics, humanists and others who would rather not integrate spirituality into work. This is a good indicator of diversity which

197

should be embraced. People from this theme said, "spirituality should not be present in the workplace and does not need to be a part of leadership." Also, "I think workplace leadership and workplace spirituality should not be equated." "I am more interested in strong ethical values in the workplace than spiritual opportunities." "I don't feel that spirituality needs to be specifically mandated in the workplace, because it displaces those that either have no faith, different faiths, or prefer to be introspective in their faith and aren't comfortable sharing it with others." "To be a leader one must be a pragmatic listener. Spirituality is irrelevant to being a leader." "Everyone is on their own journey both in their careers and with regard to their spiritual life. For me, I wouldn't feel comfortable talking about anything beyond work with my supervisor. I don't trust the information wouldn't be spread around to my coworkers."

Admin. #1 said, "I am careful about that because I don't want to force my faith on you or anyone else. I like to enable the conversation, I'd like for all to be able to participate but I don't want to force it on anyone, so workplace spirituality is something that I watch closely. I don't want people to be proselytize while here, but I do want them to experience love and kindness, gentleness, meekness, the fruit of the spirit… but I am very uncomfortable when I see someone hammering someone, so I will not hammer."

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focus of growing people in faith and spiritual formation. That should be a part of what we do, but it can't be the sole part of what we do."

Authenticity. One theme that creeped into this survey was authenticity, which is a characteristic of self-actualized leadership (Maslow, 1970). One person described leadership and workplace spirituality as being able to "allow yourself to be true to yourself and allow others to be true to themselves." One person said, "I crave real, vulnerable, transparency, not #soblessed pretension at spirituality." Another said, "I think leadership is only successful when individuals have the space and vulnerability to truly learn about each other. That foundation is extremely important for establishing trust. I will not feel lead by someone who I don't trust because I'm not sure where they will be leading me. But understanding who someone is, where they have walked, and insight to where they are going is huge in creating trust that is able to withstand the opposition that comes through the trenches of greatness." All of these comments speak to the importance of authenticity in leadership at an organization that values workplace spirituality.

Admin. #5 said, "I've worked with the same people for 25, 30 years. It's kind of like being in a band for a long time, but we've never had any falling out. I think the best way to cultivate relationships with people is to be yourself. You know, the people that I don't like are the people that have agendas and they don't tell you what they are. You're supposed to figure it out, but then whenever you hear them say something, you'd go, what's behind that? You know? And I'm very direct. I mean, I don't approach people with agendas. I say what I mean, and there's no hidden meaning in it, you know? I think you just be yourself and try and be as transparent as possible and don't have agendas and, be seen as someone who wants to help people rather than, you know, do something else."

Admin. #2 describes, "Authenticity is perhaps one of the most essential for a believer; without authenticity an organization flounders." "studies all show that if you're in front of the class, within the first three or four or five minutes, students have made a decision whether you're authentic or not. That's really stunning if you think about it and whether they're going to pay attention to you and today's students don't care how good you are, how much you know, if they don't think you're authentic, it's heavily discounted. Wow. So, in my mind, that plays well for a person of faith because, you have a lot of options, but the non-negotiable should be to just be authentic and make sure they know that this is who you are."

Admin. #3 said, "I can't think of one relationship where authenticity is not the basic foundation. Intimacy in the broad sense is created through authenticity."

Connection. Maslow (1970) describes enlightened leadership as having a kinship and connection with other humans that instigates love, acceptance and tolerance of all. Several people in this survey study described similar connotations for leadership and workplace spirituality. For example, "I feel that leaders, whether their spirituality comes from their religion or elsewhere, should practice tolerance and acceptance in all aspects I believe that spirituality that is not totally inclusive of all including gender diversity has no place in the workplace." One described, "Do unto others, as you would have them do unto you. But in a more practical standpoint: This is a place of business. Remember to act with a good heart, and speak your mind, but understand not everyone whom you will interact with, will think, believe, or act as you do." "I believe it is important to promote an atmosphere of mutual understanding, respect and trust among people of different backgrounds and faiths within our department. I try to model this in my own life, in my actions and statements." "Spirituality is considering all people creations of God, no matter their religion, and respecting them equally." "Leadership is rooted in a person's

200

view of others, and in conferring dignity and respect even under challenging circumstances. Spirituality informs this key component of a person's worldview. I believe it is a key part of a workplace culture to encourage the very best consideration of others, and, as a Christian, I believe confirming inherent dignity and worth is the only way to truly navigate through diversity to a common goal."

The executive leaders agreed that the value of human life was evident and shared. They were very open to describing community as being a part of a human family. The community is built on love and belonging, and members need to feel an attachment to the leader and the organization. These leaders believe that we are all the same. They all seemed to realize that humans are one race.

Admin. #2 said, "God sent Jesus to save us so that he might create a community. God was getting humans back into community. We began in community, but we tend to have disintegrated. I try to remind myself pretty regularly that that's really why God has done things in my life is so that we might have healthy communities."

Admin. #5 said, "I think we're called to relationship with other people as God's children. So, I think faith certainly plays a role into that. I think this is where that question of where management leadership begins or ends and faith begins or ends because anyone who thinks he's going to lead in isolation is a fool. I have lots of lunches with lots of people, one because I enjoy it, but I also know that there's something that's going to happen at some point and I'm going to have to make a decision that's going to affect that individual. And if the outcome of that decision is a negative one and not a positive one, they need to know that I cared for them, but I've listened to them. I've done those things because that affirms our relationship. I think there is a strong faith

component to wanting to have that relationship. So, it's hard to know exactly where faith begins and ends if it does at all on that spectrum."

Admin. #7 mentioned, "Having a close brother or two, that you could share a life with."

Admin. #4 said, "for God so loved the world that he gave his only son. He loved the world. He gave his son for everyone. I'm no different from anybody else. He gave his son for you. He gave his son for the drunk out on the corner. And, really life is about how we treat others. As we've been forgiven, we forgive others because we're all in this boat together really. If you really do believe that God created you, and he created me and he created everyone and we're all related. So that's the deepest belief I think is that we're all in the same human condition. So, we do have kinship." Respondent #3 said, "People are people, period… whether they are good or not. Christ is the great equalizer. Working with rich people and poor people has taught me that people might have different bank accounts, but we are all cut out of the same cloth."

Summary of RQ4. RQ4 sought to identify the variables that influence inclusive leadership and workplace spirituality. A total of nine categories were identified by analyzing key phrases, viewpoints, or responses to all of the survey questions. The nine topics were: (a) lead by example, (b) servant leadership, (c) mission/values, (d) autonomy/self-regulation, (e) integration/theology of work, (f) openness, (g) critical thinking, (h) authenticity/transparency/vulnerability, (i) connection.

The administrative leaders whom were interviewed seemed to share the same beliefs in openness, community, team and connection with others as integral for inclusive leadership and workplace spirituality. They also agreed with the importance in the integration of faith/work. They further explained that humans are all the same and should be considered a family, receiving the same treatment. These leaders referred to a few additional aspects of inclusive leadership

202

and workplaces spirituality by describing that reflection and reason are important in establishing sound ideas around faith. The importance of taking in different perspectives was seen as valuable and the ability to admit mistakes was an essential leadership competency. They also talked about having rules/guiding principles as a result of faith and treating others with fairness (based on the example of Jesus).

     Research question 5: "What strategies are leaders using for the intersection of inclusive leadership and workplace spirituality?" In order to identify strategies that leaders use for this intersection of inclusive leadership and workplace spirituality, a scan was done of the data collected from Study I which rendered evidence for the 20 characteristics of inclusive leadership and workplace spirituality (described in chapter two and three). The strategies that emerged mirror these 20 characteristics: (a) self-awareness, (b) agility, (c) mission, (d) community/belonging, (e) openness, (f) ego-less, (g) reflection, (h) self-regulation, (i) awe, (j) flow, (k) connection, (l) democracy, (m) relationships depth, (n) equity, (o) mindfulness, (p) creativity, (q) critical thinking, (r) authenticity, (s) values, (t) integration (see Figure 10). An analysis of the survey results from phase I of the study demonstrated that staff and faculty ($n =$ 201) referred to these characteristics throughout their open-ended responses (see Figure 10 below).

Coding Results (n=201)
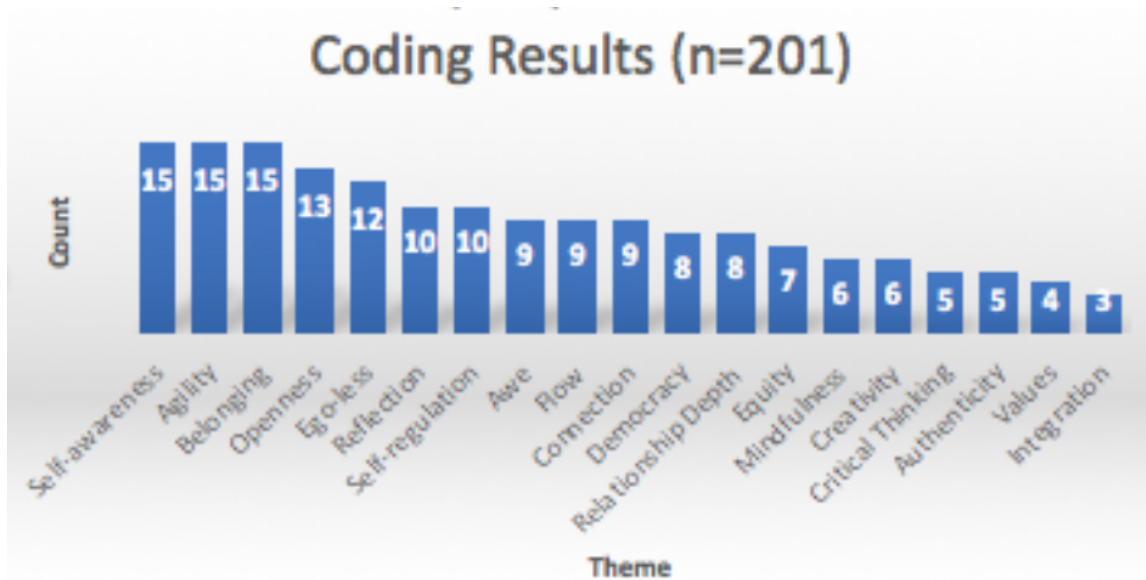
Figure 10. The 20 topics that emerged from responses to study I. The data is being presented in a decreasing order of frequency. The numbers in each category indicate the number of responses in which a direct or indirect statement was made by a participant that fell into the respective category.

In order to further understand these characteristics that influence the intersection of inclusive leadership and workplace spirituality, administrative leaders were asked to rank themselves in each category. They were also asked to give examples of strategies they use for each of the 20 characteristics. The results from this data analysis is as follows:

Awareness. The seven administrative leaders that were interviewed for Study II, were asked to rank their own self-awareness through each of the following statements, 1 = never, 5 = always and below is an average response of all seven:

Table 6

Self-Awareness (Results From Study II)

Question	Responses
1. I detect the spurious, the fake, the dishonest in personality, and in general can judge people, places and things accurately and efficiently.	4, 3, 4, 2, 3, 2, 3 Average response: 3 - "Often"
2. I admit to my mistakes and seek out others who are strong where I am not.	4, 4, 4, 4, 5, 2, 4 Average response: 4 - "Consistently"

From the results in this self-report, it seems that the upper administrative leaders need to work on their perception of reality. Only two of the seven reported consistently being able to detect honesty and judge things accurately. They don't seem to have a problem admitting their mistakes though. There is some work to do when it comes to judging things accurately, which confirms the concerns that surfaced among the staff and faculty survey that implied the upper administration is out of touch with the reality of the organizational values. Following are additional comments:

- Admin. #1 said, "I routinely have to acknowledge that I'm flawed, but I try to do better every day, but I still fall short. I pray every morning and one of the things I deal with is my frailty as a human being."

- Admin. #2 described, "For a leader, self-awareness is one of the most important things. And lack of self-awareness creates big time problems. So, when you're working with people, you've got to immediately figure out whether they have any self-awareness or not and what level. There's an article about the traits and characteristics to make a successful CEO which described "confident humility." You're humble because you know your own limitations. But the confidence is that

you're aware of those and you recognize then the people to put around you so that you can always get what you need done because you've assembled the right people. And I think you can easily do a biblical analogy, virtually all leaders, the characteristic is they were convinced they were unqualified, but they knew that God was with them, so they were just fine."

- Admin. #3 said, "Don't be narcissistic, or think you are the center of the universe. Be aware of strengths and weaknesses."

- Admin. #4 said, "I don't know if my faith enables me to see reality as much as my faith informs how I view reality. My faith would indicate, if I'm dealing with an employee situation and that person falls in some manner… rather than anger, I'm more likely to reflect on just the human condition in that we're all fallen. And so how I might view that individual I think would be different than what I perhaps would view them if I was not a person of faith, if that makes sense. Yes, it gives me courage to admit my own limitations, Oh, every day, 1,000 times over. I think only fools realize that they have it right all the time."

- Admin. #5 said, "I think God is the ultimate reality. Everybody in life goes through ups and downs and we all have our challenges, our high points or low points. We all doubt ourselves at times. We all have different things to overcome. I don't always succeed, I fall short as the apostle Paul said, all have sinned and fallen short of the glory of God. If you say you haven't sinned, you're a liar. God is the ultimate reality. And the ultimate, light. When his light shines on you it will light your path, then you choose to follow that path."

- Admin. #6 agreed, "There is a different understanding of my limitations, right? That there are things that are going to happen here with students and with programs, with things that are frankly out of my control. You can either then take that and just say that it's not in my control and nobodies responsible or that God is working something out here. And that's where I've resolved."

- Admin. #7, "it helps me understand reality and that it helps me understand other people, and our own frailties but also my own."

Several findings from the online survey in Study I are as follows:

- "it leads to humility and a willingness to trust in the process."

- "If one is at peace in their mind, they have the space to be aware of where they are. If they know where they are, they can put an eye on where to go; direction is everything. Knowing thyself is also knowing capabilities and limitations which is key to happiness and applying one's self fully. Anxiety, fear and lack of direction can cloud vision so severely one can forget what good feels like, precluding them from taking measures to reach that space again. Peace, compassion and loving kindness are necessary, so is taking care of the physical needs of the being."

- "It clears our minds and souls to perform at a high level...to be empowered in knowing that if we make mistakes, we learn from them and this leads to empowered decisions and progress for the university."

Agility. The seven administrative leaders were asked to rank agility through each of the following statements, 1 = never, 5 = always and below is an average response of all seven:

Table 7

Agility (Results From Study II)

Question	Responses
1. I am comfortable with the unknown and attracted to the mysteries of life.	3, 4, 4, 4, 2, 2, 5 Average response: 3 - "Often"
2. I accept some ambiguity is inevitable.	4, 4, 4, 4, 2, 5, 5 Average response: 4 - "Consistently"

While four of the upper-administrative leaders who were interviewed rated themselves a bit higher on being comfortable with the unknown, three of them were not as sure of this. Inclusive leaders must be able to step outside of their comfort zone to embrace the unknown and at this institution of faith-based higher education, only one of the leaders interviewed was always willing to embrace the mysteries of life. This confirms what the staff/faculty survey described as a lack of inclusive leadership at the highest levels of leadership at the institution. As you can see from the question on ambiguity, there was one leader who accepts it as inevitable only sometimes, while six of the leaders consistently or always accept this type flexibility. As stated in the literature review section of chapter two, ambiguity is extremely important for inclusive leadership and workplace spirituality, so this was a good outcome, as evidenced by the following comments:

- Admin. #1 said, "I'm not afraid of anything. I think some of that is age, certainly, and experience, certainly. The past 10-15 year the phrase "Let go and let God" frees me from having to see a certain outcome, but rather I trust, a lot better than I have."

- Admin. #2 said, "I would say faith means that you're much more open to being flexible and knowing that there may be multiple options." "Faith allows one to

embrace ambiguity without fear, knowing that God is present in the moment. You look at the future based on either fear or faith. And in the biblical narrative, often people respond with fear rather than faith."

- Admin. #3 said, "Optimism is important. Hopefulness enables me to figure out a different way to do things if one way isn't working."

- Admin #4 said, "I think effective leaders realize that they are not the sole source of wisdom."

- Admin. #5 said, "The scriptural precedent for us to look and say, how would Jesus treat people? Nobody likes rigidity and in nature if something's rigid, it cracks. And that doesn't mean you want to blow with everything like a leaf in the wind. The more I live life, the more I've found that it wasn't so much black and white and also found that some people couldn't see the grays until it happened to them. And then it became very gray, and they weren't so sure about their answers. Paul basically said, I've become one thing to one person and one thing to another person. That didn't mean he changed his personality, or they did, he changed his faith or that he was a hypocrite. It means he needed to do something different for this person and approached him in a different way."

- Admin. #6 said, "I had to become comfortable with mysteries in this job. We do a lot of experimenting, from programs to speakers to marketing strategies to hires. So, in that there are mysteries around whether these things are gonna work. I think that it's not always the way in the academy to experiment with things in that way. It's very much like government. I've had to become a lot more comfortable with mystery in the decisions that we make."

- Admin. #7 said, "…For a large company to be agile within its legacy structures is really hard to accomplish. But through partnering with entrepreneurial ventures, we slowly learn the art of entrepreneurship, through relationship with entrepreneurial communities. So, we bring what we're good at, which is scale, distribution, marketing muscle, financial muscle. But they are actually teaching us how to think more creatively, how to innovate, how to be entrepreneurial marketers. So, the notion of agility, is of course crucially important to be competitive."

Several responses from the online survey shared strategies such as:

- "In my personal life and in the great spirituality in the workplace series that I had the privilege to attend, it reinforces that all things are temporary other than God. It's a reminder that whatever the successes and failings around us, they will all fall away, and that we usually aren't as focused on God as we ought to be helpful during crises and challenges"

- "I have received everything that I expressly did not want in my life and yet my life has been rich with love and happiness. This has renewed my faith."

- "We have an opportunity to focus on a particular principle each day in our work group. This time allows for clear communication that can become inspired. The daily interaction allows the group to shoulder the burden when a member is troubled or vexed about a matter."

Love and belonging. The seven administrative leaders were asked to rank love and belonging through each of the following statements, 1 = never, 5 = always and below is an average response of all seven:

Table 8

Love and Belonging (Results From Study II)

Question	Responses
1. I accept my own human nature and that of others.	4, 4, 4, 4, 3, 4, 4 Average response: 4 - "Consistently"
2. I encourage socialization and host unique events to help employees feel more connected to each other and their workplace.	3, 2, 3, 4, 3, 2, 2 Average response: 3 - "Often"

The results from this self-report show that the upper-administrative leaders understand and accept the human nature of self and others. This is an important component of self-actualized leadership. However, when asked to rate themselves on how they encourage employees to feel more connected with each other and their workplace, the results were not so good. It is crucial for leaders to understand attachment theory and the need for employees to feel invested in their workplace culture. These administrative leaders seem to lack the skills needed to create connection in the workplace, which is a huge red flag. This is evidence of what the staff/faculty described in the first phase of the study, that homogenous leaders at the top of the university are unable to create inclusive environments, as evidenced by the following comments:

- Admin. #1 said, "Loving others is easy for me, self-love (is) very hard. For example, you could offer me a very genuine compliment and I would go "oh come on," so I don't accept compliments very easily. It runs off my back, I have trouble absorbing it. And I hope someday that I can absorb it, I think people are being genuine and kind. I think they're being genuine… but I'd almost rather not deal with it. It means a lot to me that people think that way. I am very hard on myself. On my worst days, I am getting better about this, but on my worst days, as I am trying to go to sleep at night, I have a film-loop

running of all the screw-ups that I did during the day. And I think I'm getting away from that because I'm going to sleep pretty quickly these days, but it's not healthy. I don't get a highlight reel I get the screw-up reel."

- Admin. #2 said, "Faith means embracing grace, not only for oneself, but more importantly so that one can dispense it to others. if you come to really accept that God loves you, then it's a whole lot easier to love others because you recognize that you're loved because God loves you, not because of something inherent within you. And then you can love others not because there's something inherent within them, but you're being called to treat them the way God treats you. And then out of that, I guess self-love, I would work out, is that you basically try to treat yourself the way God would treat you. That becomes self-love."

- Admin. #3 said, "Love is mandated as the most important thing to be Christlike. It's the basic element of the Christian worldview."

- Admin. #5 said, "that's one of the hardest things in life is to love the way God does. Let's face it, when you look the amount of drug abuse in our society, when you look at the amount of alcoholism, when you look at the amount of physical violence, family dysfunction, what the world needs now is love sweet, love. I think most people have issues with self. We may look at ourselves and find ourselves falling short or we can't forgive ourselves for something and we carry stuff around…" "Life is about losing your fear because the opposite of love is not hate. And the Bible actually says this, the opposite of love is fear. If we could get rid of all the fears that we have, we would be able to love like God loves. So that's a constant quest, you know."

- Admin. #6 said, "But I must say that I think that I can be very performance driven and because we've made so many changes here over the last couple of years that I'm always sensitive to whether things are working or not. And because we're running so many experiments at the same time, there are successes and failures and honestly, I wrestle with God over the failures."

- Admin. #7 said, "I know I'm forgiven, right? And so, knowing that God loved me when I was a sinner, not because I was a good boy, just that fundamental foundational truth leads you to self-acceptance, right? That if somebody could love me when I'm at my worst, then you know, that

The respondents from Study I gave the following responses for strategies in this category:

- "Ensuring a person knows they are not alone is important above all else."

- "by knowing you are supported by colleagues and offer prayer during good and bad times to help you work through challenges"

- "By proving that I am always surround by God's love and acceptance."

- "I have been through some tough personal times since I moved out to Southern California, and the sense of belonging that I felt (and continue to feel) at OVU has been a great source of reassurance. I like the fact that even though my religious (and political) beliefs do not match up exactly with those of OVU's founder, or the University's stated religious affiliation, I can still practice those beliefs without any worry that I'm being monitored or looked down upon."

- "I feel unity in our community with respect to the way we serve and value students, causing me to feel empowered in my student service and teaching roles."

- "I find my colleagues are supportive when I am in crisis"

213

- "Getting to the core of all spiritual messages leads to love."

- "working in an atmosphere where spirituality is encouraged and respected, rather than hidden, can only help an organization because employees will feel strengthened and encouraged."

   Openness. The seven administrative leaders were asked to rank openness through each of the following statements, 1 = never, 5 = always and below is an average response of all seven:

Table 9

Openness (Results From Study II)

Question	Responses
1. I experience spontaneous thoughts and impulses and am open to changing my mind as I become more informed.	2, 2, 4, 4, 5, 4.5, 4 Average response: 4 - "Consistently"
2. I desire to learn and seek out new perspectives to grow.	3, 3, 4, 4, 5, 3, 5 Average response: 4 - "Consistently"

Two administrative leaders at this institution self-reported that they sometimes experience spontaneous impulses and are open to changing their mind once the become more informed. The other five reported that they do this consistently or always, which is more comforting. The implications of this are that a portion of the administrative leaders are more rigid in their thinking. As open-mindedness was a quality of self-actualized leadership there seems to be some work that needs to be done amongst these few leaders who find it more difficult to remain open.

The good news is that all of these leaders reported a desire to learn and seek out new perspectives to grow, at least often, consistently or always. This is great news for an environment that seeks to be inclusive and embrace workplace spirituality, which relies on a constant state of change, transformation and growth. The openness for new perspectives is there, so the acceptance of new and difference worldviews should be embraced as diversity amongst the administrative team grows (hopefully) in the future.

Admin. #1 said, "I'm not afraid of anything. I think some of that is age, certainly, and experience, certainly. The past 10-15 year the phrase "Let go and let God" frees me from having to see a certain outcome, but rather I trust, a lot better than I have."

Admin. #2 stated that, "Faith allows one to embrace ambiguity without fear, knowing that God is present in the moment. You look at the future based on either fear or faith. And in the biblical narrative, often people respond with fear rather than faith."

Respondent #6 said, "I think I'm always open to continuing to consider things in, in new ways and on their own merits."

Here is what responses from the online survey said about this topic:

o "It softens hearts, allows for forgiveness and reconciliation. And when people feel like they can be vulnerable and are given the space to heal that's when empowerment happens. And with that people will live into who they are called to be."

o "I guess the more we rest in unconditional love, forgiveness, grit, and perseverance, the more we can be open about what we need, what we have to give, and how to grow in all circumstances including successes, failures, and the daily monotony. That takes away unhealthy competition and takes away shame so growth can be experienced."

- o "I think that recognizing my own sources of spirituality and how they may differ from others has become a source of strength for myself, and so far, other members of the (work) family have been welcoming of different opinions on spirituality."
- o "It has provided inner peace and joy that enables me to share outward to others at work, home and in the community."

Transcend ego. The seven administrative leaders were asked to rank transcending ego through each of the following statements, 1 = never, 5 = always and below is an average response of all seven:

Table 10

Transcend Ego (Results From Study II)

Question	Responses
1. I initiate conversations with my employees about their roles and responsibilities and how they might wish to modify them in order to feel more fulfilled by their jobs.	2, 3, 3, 4, 5, 2, 2 Average response: 3 - "Often"
2. I deliberately make space for employees to share highlights or meaningful moments with the team.	3, 3, 3, 4, 4, 2, 4 Average response: 3 - "Often"

A leader who transcends the ego knows that each employee must reach their own greatest potential and might even one day surpass their own accomplishments. A self-actualized leader should spend time honing the skills of each person and find ways to maximize the strengths in an evolving way. According to this self-report only two leaders have initiated conversations with their employees about how they could modify their roles to feel more fulfilled in their work. Five of the administrative leader's report doing some sometimes or often, which leaves some work to be done in this area.

216

A leader who transcends ego is able to share the limelight and gives the microphone to others to share their accomplishments. According to this section of the self-assessment, only three leaders do that consistently, while four of them report sometimes or often. This is really important for people to feel invested in the organization so more work in this area is needed. This confirms the concerns that surfaced in the survey amongst staff and faculty, which stated the upper administrative leaders are not inclusive, as evidenced by the following comments:

- o Admin. #1 said, "I do have an ego, but I am happiest when I am sharing a success with "others." Being in the limelight by myself is not a lot of fun, sharing it with people whom I really respect, and we have success together, it's so much better than having it by myself because no one ever does it entirely by themselves."

- o Admin. #2 said, "… I think it's pretty humbling when you become aware of how God sees you and loves you in spite of it. With students I've tried to say, take a look historically… God always picks the people that were the least likely candidates for things. And so, I try to remind myself, if consistently God picks the least likely candidates, why would I think I'm any different? And so that tends to help with ego. I'm not stunned at all with non-Christians who have massive egos. I'm always a little taken aback with Christians who have big egos. I'm just kind of like, you know, what are you missing? Or maybe what am I missing that you got there."

- o Admin. #4 says, "If I am my best self and fully honoring of faith, scripture, God's teachings, then what I have to do as a leader is know how to walk the self-confidence continuum, if you will, to where I have enough self confidence that people have faith in me to do my job but not let it advance to the point that it

becomes ego… and trying to know where that line is because that line differs for every person and it differs depending on the situation."

- o Admin. #5 said, "I live imperfectly, and everybody would assent to that. Jesus didn't have an ego. You know, it says in Philippians, even though he was God, he didn't count that something to be grasped, emptied himself and went down and became one of us. I mean that's the most amazing scripture. Even though he was in very nature God, he did not count that as something to be grasped. As we move closer to God, I think we have less ego, it's less about us. I just think that's the way it should be."

- o Admin. #3 add, "I try to lead without an ego. I put others first, because we have a mutually exclusive opportunity to have an ego. I pledge to put my team first and help them with their careers, etc."

- o Admin. #6 said, "I probably do take too much responsibility for the direction of the school. As it relates to ego, I take too much ownership of the growth and success or failure of the things."

- o This is how respondents reacted to questions in this category:

- o "Understanding others over self."

- o "I think it provides tools and avenues to understand others and to seek something greater than one's self."

Reflection. The seven administrative leaders were asked to rank reflection through each of the following statements, 1 = never, 5 = always and below is an average response of all seven:

Table 11

Reflection (Results From Study II)

Question	Responses
1. I enjoy times of solitude which help me remain centered throughout the storms of life.	5, 4, 4, 4, 4, 2, 3 Average response: 4 - "Consistently"
2. I spend time in reflection which leads to cognizance of personal bias.	4, 4, 4, 4, 2, 2.5, 4 Average response: 4 - "Consistently"

Five administrative leaders report times of solitude consistently or always, while two of them say often or sometimes. Five of them also feel that they consistently reflect on their own personal bias, while two leaders admit to doing this only sometimes. This is an area of opportunity for leaders who want to be more inclusive, as the time in solitude and reflection can lead to cognizance of bias. Some administrators comments follow:

- Admin. #1 said, "I wake up at 5 a.m. every morning, my watch is set for that, I brush my teeth, make a pot of hot coffee, pray… actually before I pray I look at the day and think "that's going to be hard" or "I'm going to have to get out of my shell for that one" so then I pray. It's really how I prepare for battle every morning."

- Admin. #3 said, "Humans are built for periods of solitude, which is bigger than the immediacy of mankind, it is God's plan (sabbath). Prayer is intentional."

- Admin. #5 said, "I really do enjoy solitude. I like to read and I like to do things that expand my mind. I learn something new. I get up very early now. Sometimes at 4:30am or 5:00am, there's something about the stillness of the day and just being there with my dog and my chair. I have a period of quiet time in prayer and that sets the day off. Jesus, there were many times in the Bible it says he went off by himself,

he went off to the lake or he went off to pray. That's the time that you recharge your batteries and, you know, get in touch with yourself."

- Admin. #2 said, "faith creates moments for reflection on past events and an opportunity to assess and reassess important moments of my life. I'm pretty comfortable being by myself and that allows me to step back and try to see things through the eyes of other people."

- Admin. #4 said, "I crave it, and I don't ever get it. Solitude gives me time for self-reflection. I think you learn in roles like this one that you can't too into your head. If you start reliving every decision, thought, action… you quickly get paralyzed. And so that's where you have to have enough self-confidence to trust your experience and your qualifications and whatever wisdom you've managed to compile to act. But I think particularly for those decisions that are consequential, I think the ability to reflect and to pray and to just let them work their way through is important. So, my reflection time largely occurs in the shower, in the car, in those places. But those are really important, I would say, because they give me a chance to either reflect, think, pray, analyze… an upcoming decision. And it also gives me time to process things that have already happened. There's not a lot of time to look back."

- Admin. #7 described, "I journal a little bit, I use my solitude time, quiet times to typically, go through scripture. I try to be methodical about it in the sense that I obviously do randomly dip into scripture, but I've tried to learn that God knows what I need when I need it. He knows I'm going to be reading that particular verse or that particular chapter on that particular day when I need to hear something from God. I'll take a book and just kind of walk through, and emphasize just two, three verses at a

time. But being kind of systematic about that and allowing God to intervene on that day or that particular verse depending on what's going on in our life, you know? And I found that to be the case. It's amazing because suddenly that scripture just means something that you, you've read it a hundred times and it means something powerful."

The research participants shared the following responses to this area:

- "I constantly feel as though I have a space to pray and lead."

- "forums for us to discuss and reflect on tough issues such as those in our nation and within the workplace. I can think of 2 instances of community prayer around these issues that seemed to bring much peace, healing and empowerment to employees during vulnerable times."

- "Spiritual healing is essential to the soul. For example, today's Prayer Meeting left me energized and inspired."

Self-regulation. The seven administrative leaders were asked to rank self-regulation through each of the following statements, 1 = never, 5 = always and below is an average response of all seven:

Table 12

Self-Regulation (Results From Study II)

Question	Responses
1. I make decisions independently and take responsibility for my own actions.	4, 4, 4, 4, 2, 4, 4 Average response: 4 - "Consistently"
2. I recognize my own bias and its impacts on others, and work to put fair systems in place to counteract these biases.	3, 4, 2, 4, 4, 2, 4 Average response: 3 - "Often"

Six of the administrative leaders reported that they consistently make decisions independently and take responsibility for their own actions. One person reported doing this sometimes, so there is a need for training that person (and maybe others). Three people reported that they are not always aware of their bias and how it impacts others, while four stated that they consistently recognize it and put fair systems in place to counteract those. This is a disappointing finding, as it seems that the staff/faculty would like to see the upper administration always aware of their bias and putting in fair systems to counteract those. Following are some administrator comments:

- Admin. #1 said, "Faith allows me to self-reflect and take responsibility for my actions rather than blaming others."

- Amin. #2 said, "Faith first and foremost allows for genuine self-reflection and humility which should allow one to first recognize one's own shortcomings before looking for those in others."

- Admin. #6 said, "Now I think there is a fair amount of autonomy, so power in that sense, I don't feel like everybody needs to check in with me on, on everything. I mean there's a balance between power and responsibility. I think as far as people feeling that they have autonomy and power to make decisions, I do think that that is fairly well distributed."

- Admin. #1 said, "I am very happy to confess mistakes, to say 'boy that wasn't my best work.' That is not hard for me. I think back to the word frailty. I deal with that pretty well. I see it in the lives of other people, I see it in my own life. I just think, I pretty much accept people the way they are and sometimes how they can be."

- Admin. #4 said, "I think self-regulation would be looking to the teachings of Christ,

222

to the Commandments, to the parables, looking to scripture. To try to be Christ-like…
I know I'm not going to. Reflecting on the fruits of the spirits, if I'm in a situation
where I want to just stop someone from talking after 20 minutes to just give them an
answer and move on and try to have a little bit of patience and forbearance. I count to
10 a lot. I do consciously say in my head a long-time, how would your best-self
respond to this situation? I think whether that's the devil whispering in one ear while
the spirits in the other, I don't know, but I think my faith does call me to try to be
Christ-like. I think it also calls me though, just as I forgive others to forgive myself if
I fall short. I mean you have to make amends you have to do that. But I don't think it
calls me to, to beat myself up either."

- Admin. #5 said "Jesus basically told us take the log out of your own eye before you
take the speck out of your sisters. I think it is humility, being humble before God and
I've known people that really thought that there was nothing bigger than themselves. I
think that's a very dangerous way to live. I mean, you probably know people that
think there is nothing more than their consciousness. I don't know how you live that
way, if you really do believe in God then you believe you're in a constant process of
becoming."

Here are some responses from the survey regarding self-regulation:

- "It is much easier to thrive both personally and professionally in an office where
spiritual approaches are encouraged and modeled."

- "When I started here it empowered me and got me on the road to Christ. Now I'm
glad I have a strong leader (God) because it seems business has been prioritized
higher than everything else."

Awe. The seven administrative leaders were asked to rank awe through each of the following statements, 1 = never, 5 = always and below is an average response of all seven:

Table 13

Awe (Results From Study II)

Question	Responses
1. I find time to appreciate the finer things in life and sit in wonder of it all.	5, 2, 4, 4, 2, 2, 3 Average response: 3 - "Often"
2. I have introduced a way that employees can express appreciation and recognition for one another.	2, 2, 2, 3, 1, 2, 3 Average response: 2 - "Sometimes"

A self-actualized leader will take time to appreciate the finer things in life and sit in wonder, yet only three of the upper-administrative leaders report to doing that on a consistent basis. Four of the leader's state that they sometimes or often will do this. Taking time to be aware and appreciate the nuances in life is an aspect of appreciating diversity and variance. This points to a concern in how leaders are embracing difference. The more concerning factor is that all of these leader's self-report that they never, sometimes or often find times for employees to recognize each other and express appreciation for one another. This space is essential for people to feel included, which could be one of the reasons that so many staff and faculty expressed concerns about the upper administrative leadership in regard to inclusion at the university, as evidenced here:

- Admin. #2 said, "True faith allows one to rise each day and remind oneself not to take things for granted…the dean before me used to tell his colleagues that he thought everybody who worked on this campus ought to get up each morning and look at the sunrise and thank God for where he had placed them. And I think that is true. You know, you take things for granted if you're not careful."

- Admin. #3 said, "I am grateful every day when I see the ocean, and gratefulness is synonymous with awe. I can find beauty in anything."

- Admin. #4 said, "I think moments of awe for me in this role are being able to be unnoticed and watch someone at the college interact with someone else and you're just almost moved to tears by the way they handle the situation. Whether it's someone addressing a student who was struggling and giving them a hug, whether it's seeing someone sacrifice this or learning that, you know, things you're not supposed to know that, you know, someone anonymously gave this gift to support this person. I would hope that one of the things that faith teaches all of us is a sense of humility we're called to act. Our faith calls us to act, but our faith also teaches us how the act, and ultimately, I think we're only as good as we honor our faith commitments in the sense that if I am attempting to act in accordance with scripture, if I am attempting to be an emissary of Christ in the world, in a time of difficulty, then I think that opens up the possibility for me to see things that move me."

- Admin. #5 said "There are a lot of grays in life, even if you think something is settled. The big gray is we're human. I know where I fall short, but if I wasn't human, I wouldn't fall short. But by being human, I really blew that one or I shouldn't have

done this, you know, I knew better. Hmm. Well, that's because we live in a fallen world. But every day is a new day. God is great. God is grace."

- Admin. #7 described, "Wonder is part of the Christian experience. The deeper you walk with God, the more you get to know him, the more you realize how little you know and how great he is and just how faithful, how awesome his nature and his character is. When I look back, I see his faithfulness… maybe I don't see it in the moment, but when I rewind the tape, I realize, oh my goodness, God was always there and he put this in place that made me meet that person and this happened. And then you get encouraged because you realize God's presence and his faithfulness and his character. You realize that even the little things that your spouse or your kids do, those are really special and amazing. Just their love for you as a parent, so even the little things you, I think you appreciate them somehow and then just take them. We take things for granted of course, but I don't know if I would have had that same capacity without my faith."

- Responses from the survey regarding Awe:

- "My own beliefs as a Christian, and relationship with Christ, daily renew me."

- "Spiritual recognition and religious cognizance have led to rejuvenation in the day to day and feeling able to go out and do well in the workplace."

- "It allows for the redemptive nature of Christianity to be built into the community. Believing you can be healed and empowered despite human nature failings is a powerful theme of Christianity."

Flow (peak experiences). The seven administrative leaders were asked to rank flow through each of the following statements, 1 = never, 5 = always and below is an average

226

response of all seven:

Table 14

Flow (Results From Study II)

Question	Responses
1. I am aware of the aspirations and sense of calling of my employees.	4, 4, 4, 4, 3, 4, 3 Average response: 4 - "Consistently"
2. I encourage employees to pursue activities outside of their immediate job tasks that are meaningful to them and beneficial to the organization.	4, 4, 4, 3, 5, 3.5, 4 Average response: 4 - "Consistently"

Two of the administrative leaders self-reported that it is often that they are aware of the aspirations and sense of calling for their employees, while the other five consistently know. In the same vein, two of them will often times encourage employees to pursue activities that align with their calling outside of their job task, which five other leaders do it consistently or always. This is a pretty good response from these leaders who value "flow" and making sure employees are optimizing their path towards personal goals and alignment, as shown here:

- Admin. #1 described, "Flow helps me, once again *Letting Go and Letting God*, Flow… I don't start the day with a lot of preconceived notions, I sort of go with it. For the most part I am pleased with that, I go home at the end of the day and think *I did some good*. That's not stuff I set out during the day to do but then when given the opportunity, flow lets me drop everything else I am doing to solve an issue as opposed to solving a particular issue that comes up. And also important to me is that I never do the same thing two days in a row, so flow lets me go with the flow, I think."

- Admin. #2 shared, "I get teased for being laid back and that's the nice way to put it. Some say, 'you're kind of an emotional flatliner'. The advantage of that is I'm not up and down. When you're in the dips or whatever, I tend not to, I sort of think this too will pass, you have to play the long game or whatever. I increasingly try to appreciate when things are going really well. It's easy for us when things are going badly to think in terms of asking God to change things, but to what degree do we count when things are going well, do we thank God for stuff we often take for granted. That's how I think in terms of life, when things are tough, will you look back at this a year or two later or even a few days or months later and think that really wasn't nearly as big a deal as I thought it might be. Faith is not looking into the future, it's really looking into the past and seeing the hand of God and because of God's faithfulness in the past, you can look at the future with faith, that he's pretty consistent."

- Admin. #3 said, "flow comes through discipline and moderation in little things. Flow comes through discipline which helps manage the ups and downs. All relationships need peak experiences to be maintained."

- Admin. #4 described, "I can work on a problem and look at the clock and it's four hours later and can be engaged on something and time stops. I can be in an impactful conversation with someone on a topic of deep significance to them, to me, to both. I could be in a Bible study where we're exploring something and in those instances I think when you're fully immersed in the present, in the moment, time tends to stop. And so, I don't know what role faith plays in that because that happens for me whether I'm working or whether I'm wrestling with something else that I would say is

more on the faith realm. And so, I don't know that faith informs that as much as it's just a part of the moment."

- Admin. #6 shared, "Solitude leads to an awareness of being too closely attached to the job. And realizing that if God has called me to this and he desires contentment, and that awareness of calling, it should be closely tied to an understanding of contentment. I've seen "flow" at different points in my life where things are really in a flow, but to me an outer circle from flow, which is I think very concentrated, is contentment. And to me, contentment is kind of a thermostat for me and my own life. And so, when I'm taking a step back and finding that opportunity in solitude, I'm usually gauging myself to say, where am I on that scale? And so, if I'm not feeling it (content), then I know that that's not where our God wants me to be- I am too closely identifying with the job and how it's going or worrying, worrying too much. And so I think over these, this last couple of years, one thing that I think I've become much better at is, is gauging where I am at on that worry or discontentment scale and trying to address that through prayer and disconnecting from work and connecting to family and friends and others."

- Admin. #7 shared, "God goes before us and he prepares the way for us. As I look back, I realize it. God knew step two, three and four, I could only see step one. And so that was when I knew, wow, God really, he has a plan. You know, there is a destiny and He works all things together for the good. And all it took was my obedience to trust Him with the first step. And then He took care of steps two and three. So that was the kind of wow in the flow moment."

Study I responses shared the following about flow:

- "Spirituality is a source of healing and connection with God is a key part of growing in maturity and confidence."

- "That we can "BE" and not just do. There are many states of being, and ways of being in the world that spawn a number of good deeds, but knowing they are not achievements or accomplishments. No matter how much we bring ourselves into alignment with these qualities, we can always be a little more -- patent, caring, kind, just and wise."

Connection. The seven administrative leaders were asked to rank connection through each of the following statements, 1 = never, 5 = always and below is an average response of all seven:

Table 15

Connection (Results From Study II)

Question	Responses
1. I education managers to share deep feelings of identification, sympathy and affection for human beings in general.	2, 3, 2, 3, 3, 3, 3 Average response: 3 - "Often"
2. I initiate discussions with senior management regarding employee recognition and compensation packages, beyond monetary incentives.	3, 4, 3, 4, 2, 2, 4 Average response: 3 - "Often"

All seven of these leaders report that they sometimes or often encourage managers to share identification, sympathy and affection for other human beings in general. These are male leaders who may tend to avoid emotions in the workplace, which are essential for human connection and inclusive leadership. When looking at recognition and compensation beyond monetary incentives, four of the leaders report sometimes or often, while three leaders reported doing this consistently. The focus on human connection is not reported strongly in this category.

230

A strong community of faith is at the center of inclusive leadership. For example:

- Admin. #2 said, "God sent Jesus to save us so that he might create a community. God was getting humans back into community. We began in community but we tend to have disintegrated. I try to remind myself pretty regularly that that's really why God has done things in my life is so that we might have healthy communities."

- Admin. #3 said, "People are people, period… whether they are good or not. Christ is the great equalizer. Working with rich people and poor people has taught me that people might have different bank accounts, but we are all cut out of the same cloth."

- Admin. #4 said, "for God so loved the world that he gave his only son. He loved the world. He gave his son for everyone. I'm no different from anybody else. He gave his son for you. He gave his son for the drunk out on the corner. And, really life is about how we treat others. As we've been forgiven, we forgive others because we're all in this boat together really. If you really do believe that God created you, and he created me and he created everyone and we're all related. So that's the deepest belief I think is that we're all in the same human condition. So, we do have kinship."

- Admin. #5 said, "I think we're called to relationship with other people as God's children. So, I think faith certainly plays a role into that. I think this is where that question of where management leadership begins or ends and faith begins or ends because anyone who thinks he's going to lead in isolation is a fool. I have lots of lunches with lots of people, one because I enjoy it, but I also know that there's something that's going to happen at some point and I'm going to have to make a decision that's going to affect that individual. And if the outcome of that decision is a negative one and not a positive one, they need to know that I cared for them, but I've

listened to them. I've done those things because that affirms our relationship. I think there is a strong faith component to wanting to have that relationship. So, it's hard to know exactly where faith begins and ends if it does at all on that spectrum."

- Respondent #6 said, "That is situated within the broader identity of this school. Why are people here? There is a general consensus/agreement across the faculty and staff of what the mission is and what makes this place unique. There is a more of a team environment here. There's been a culture here where people wear a lot of different hats, and it's very well understood that people work very hard here, but they also take on other responsibilities is all part of a team."

- Admin. #7 mentioned, "Having a close brother or two, that you could share a life with."

Survey findings from Study I show:

- "it's nice that we are able to focus on the people at work rather than the work itself, especially when those we work with face personal crises."

- "Christianity teaches love for all people and forgiveness of the sins of others."

- "I can't imagine living without my faith, and its call to love God and neighbor."

- "Practicing love of your neighbor (especially neighbors that are not part on one's own group) and forgiveness of wrong treatment always heals and empowers. Isn't that the whole point of Christianity?"

Democracy. The seven administrative leaders were asked to rank democracy through each of the following statements, 1 = never, 5 = always and below is an average response of all seven:

Table 16

Democracy (Results From Study II)

Question	Responses
1. I am aware of current opinions that employees have regarding their compensation packages and ask them what types of non-monetary benefits they value most.	2, 3, 3, 4, 2, 4, 4, Average response: 3 - "Often"
2. I create opportunities for my employees to give input on decision making and to hear directly from our customers about the impact they are having.	3, 4, 4, 3, 4, 4, 5 Average response: 4 - "Consistently"

Four administrative leaders admitted to sometimes/often asking employees what types of

non-monetary benefits they value most, while three said they do that consistently. When asked if

they create opportunities for input on decision making, only one said they always do that, while

four said that they do consistently, and two admitted to doing it only "often." There is not a

priority for democracy amongst the leadership team at the university, as self-reported by these

leaders. For instance:

- Admin. #1 described, "I would give myself not better than middle-ground on that

  because, once again I have been doing this for so long… I have a sense for what

  success looks like and what it's going to take to get there. So sometimes democracy

  messes that up. Democracy is fine if everybody's informed and everyone is sort of

  co-equal in the assignment. But if I'm hired for my judgement, we've got to use my

  judgement."

- Admin. #2 said, "I am predisposed to work collaboratively and embrace a team

  approach to problem solving." "If you take seriously that people are created in the

233

image of God and that we all have different gifts, then it's relatively easy to put people together, getting people around you that can help you fill out, to get a complete picture. The key is to make sure people know that they're being taken seriously and heard. People should know that even if you make a decision that disagrees with where they thought you should be, they feel like they've really been heard and taken seriously."

- Admin. #4 said, "It's easy to see that God created a very diverse world. If there was to be a singular authority or a singular source for all decision making and all answers, then we would all look alike, we would all talk, and we we're not… we're all different. We look differently. We have different skills and talents. So, clearly, we're called to engage with the world and if the world is filled with diversity, to think that we're going to make better decisions by being isolated again is foolish. It is foolish to think that if you fail to engage difference and to understand the reason for differences in a world that is diverse in a world that we know by design is to first you're going to have to suboptimal outcomes."

- Admin. #5 said, "I always hate it when I see somebody in middle management or even lower, that's a supervisor who really thinks they're in control and what their job is to tell other people what to do. That's never been my philosophy. My philosophy is everybody should feel a part."

- Admin. #6 said, "This is something near and dear to my heart. Having said that, I think that we're still in the process of empowering frontline staff. I think this voice of the people is happening at the associate dean level. I tend to walk around when I'm here, a fair amount to just kind of drop in and engage with staff. We're hopefully

moving towards more empowerment of a frontline staff."

- Admin. #7 said, "As a leader, I get a kick out of seeing others thrive. I take delight when they're happy, I've seen quite the opposite in very secular environments where unless the leader gets the glory and gets all the benefits, then they don't enjoy being a leader. So I think what having faith does is you want to share goodness and it's always so exciting when somebody has given the chance to grow and thrive and I'm always amazed at just how much potential lies in people, you know, given the opportunity, creative solutions to things that you would never have thought of or just how much talent can be unlocked. Sharing power with others is in itself a powerful form of leadership."

A survey finding was that "only when this is modeled and practiced from the upper administration does anyone take it seriously. When this is decentralized, there is competition and confusion about what exactly healing and empowerment mean and how they are practiced."

Relationship depth. The seven administrative leaders were asked to rank relationship depth through each of the following statements, 1 = never, 5 = always and below is an average response of all seven:

Table 17

Relationship Depth (Results From Study II)

Question	Responses
1. I concentrate on developing a few deep relationships at a time.	2, 3, 4, 3, 1, 4, 5 Average response: 3 - "Often"
2. I give employees personalized, intimate feedback and appreciation about their contributions.	3, 4, 4, 4, 4, 3, 4 Average response: 4 - "Consistently"

One of the administrative leaders focuses on developing a few deep relationships at a

time, while four said they consistently do. The other four leaders were not so confident in this ability. When asked if they give employees personalized feedback and appreciation, two said often while four said consistently, as evidenced here:

- Admin. #1 said, "I am not here to make a sale, I am here to make a contact, I am here to make a human connection with you. I always try to be relatable."

- Admin. #2 said, "As an introvert, I tend to gravitate toward smaller groups and develop deeper relationships and have little need to receive approbation from larger groups. It's much easier to get to a deeper level in small group because you typically know people better and it's easier to be vulnerable. In a larger group, you're not quite sure how they're going to use information or how they interpret."

- Admin. #4 said, "I think the most important thing is being present or bringing yourself fully into those moments. If you go into a smaller setting and you establish yourself solely as the position of authority and you demonstrate that you're not willing to listen, you're there to talk, you convey a message that you don't respect the people. You don't respect her talents. You don't respect their guests. You don't respect what wisdom they could bring to the conversation. And as soon as you do that, you've lost those people. Now, they may, out of a sense of hierarchy, a sense of protection, a sense of safety for the security, they may act the way that you desire for them to act, but you're never going to have a relationship with them. And so, I think if you value a servant or people centered approach to leadership, you have to be willing to spend the time to cultivate the relationship. If you don't do that, that's at your peril. I think you're going to fail quickly, personally."

236

- Admin. #5 said, "I've worked with the same people for 25, 30 years. It's kind of like being in a band for a long time, but we've never had any falling out. I think the best way to cultivate relationships with people is to be yourself. You know, the people that I don't like are the people that have agendas and they don't tell you what they are. You're supposed to figure it out, but then whenever you hear them say something, you'd go, what's behind that? You know? And I'm very direct. I mean, I don't approach people with agendas. I say what I mean, and there's no hidden meaning in it, you know? I think you just be yourself and try and be as transparent as possible and don't have agendas and, be seen as someone who wants to help people rather than, you know, do something else."

- Admin. #7 said, "What we learn from our Christian walk is that the unshared areas of our lives are the areas where Jesus isn't Lord. So, you learn to just stay on course through being accountable and being transparent with close friends and spouse, etc."

A survey finding was, "I have truly become better at providing guidance in my home life as well as my work life. The learnings I bring home have improved my marriage and allowed me to have a better relationship with my daughter. This has in turn allowed me to perform at a higher level."

Equity. The seven administrative leaders were asked to rank equity through each of the following statements, 1 = never, 5 = always and below is an average response of all seven:

Table 18

Equity (Results From Study II)

Question	Responses
1. I am sure about the difference between right and wrong in my living and free from confusion when it comes to moral decision making.	4, 4, 4, 4, 5, 2.5, 5 Average response: 4 - "Often"
2. I have worked to establish fairness in outcomes, processes and communication.	4, 4, 4, 4, 5, 3.5, 5 Average response: 4 - "Consistently"

These administrative leaders ranked themselves higher when it comes to making decisions fairly. Only one rated themselves as sometimes, while four said they are consistent at this and two said they are always making moral decision. When it comes to establishing fair outcomes, processes and communication, almost all of them self-reported consistently/always. Only one said it was often. See responses here:

- Admin. #1 said, "I thought that everyone was having the same experiences that I was having… today I realize that is not true at all… there are people who have never felt like I do… safe and free and capable."

- Admin. #2 said, "Faith allows me to think strategically about various scenarios resulting from decisions made and the variety of impacts those decisions might have on others."

- Admin. #3 said, "I try to be principled in all beliefs and arguments and make sure

- that they are scalable to different scenarios, not just what benefits me."

- Study I survey findings show:

- "I think we are being more spiritually cognizant than people say it was in the past. It seems people are feeling empowered more widely denominationally than was

238

historically true. The provost's paper about the open table provided healing and empowerment to many employees."

- "Understanding others faith allows for a recognition and reminder of treating others well and supporting them -taking an interest in their success."

Mindfulness. The seven administrative leaders were asked to rank mindfulness through each of the following statements, 1 = never, 5 = always and below is an average response of all seven:

Table 19

Mindfulness (Results From Study II)

Question	Responses
1. I embrace mindfulness as the art of paying attention in the present moment without judging or being critical.	4, 3, 4, 3, 3, 2, 5 Average response: 4 - "Consistently"
2. Mindfulness teaches me to be more accepting and less concerned about the future.	2, 3, 4, 3, 2, 3, 4 Average response: 4 - "Consistently"

In a world of increasing distraction, it's crucial to have leaders who understand and embrace mindful leadership. Following are some participants' comments:

- Admin. #1 shared, "When I pray, I have a cadence, a protocol rather, every day I am reminded of my weaknesses and that has made me more mindful."

- Admin. #2 said, "You can have solitude when you're with a small handful of people, and I have some really close friends, so it allows me to reflect with people. But then at other times, I'm by myself trying to process and think through, before I can finalize whether I think that's the best view to run it by a few people because sometimes other

239

people have a much better understanding or they'll say, you just missed that completely."

- Admin. #3 said, "Mindfulness is deep thinking and spirituality. It's a humanistic approach to prayer."

- Admin. #5 shared, "I think mindfulness is allowing yourself the freedom for your mind to go places. I'd be working on a problem or an issue or some relationship issue and I would go down to the gym and put my clothes on and go to the track. And while I'm circling the track, something pops into my head, the answer, and that has happened so many times. You're not thinking about it all of a sudden, a new approach, really a new approach, an idea. The answer to your problem. And so, I really felt that the ability to do something physical and let your mind just go wherever it will miss the unconscious mind."

- Admin. #7 shared, "I think it's all the time. Whether it's the fruits of the spirits, whether it's to love our neighbor, whether it's to listen for whatever call or direction is being provided to me and to make that manifest into what we do with this place. When you have a Christian mission, you have to put those great Christian ideals and virtues and values at the very front of what we're trying to accomplish. And so, I think if those are central in your mission and they're central to the objective that you're trying to accomplish, part of the intentionality of your leadership is to help realize those things. And so, mindfulness in that sense is pretty easy. I think it would be a much greater challenge for someone that was in a secular industry, that didn't have a Christian component to their mission and part of their outcome and a goal

wasn't advancing a Christian outcome, to still be mindful of faith and how faith

informed in that setting."

Survey findings show:

- "It has helped soothe and give confidence to the students who sometimes need faith

   and spirituality to tackle obstacles."

- "God's healing is the only truly renewable source of forgiveness, joy, strength, and

   power, so the more we take time to focus on Him as a workplace, the greater the

   healing and empowerment available to all."

Humor. The seven administrative leaders were asked to rank humor through each of the

following statements, 1 = never, 5 = always and below is an average response of all seven:

Table 20

Humor (Results From Study II)

Question	Responses
1. I use comedy as a way to make light of dysfunctional realities of life.	4, 4, 4, 4, 4, 4, 4 Average response: 4 - "Consistently"
2. I have a dark or unusual sense of humor.	2, 1, 2, 2, 3, 1, 2 Average response: 3 - "Sometimes"

Every administrative leader that took this assessment self-reported that they consistently

use humor as a way to make light of the dysfunctional situations. Maslow mentioned that self-

actualized leaders use humor as a leadership strategy and that many of them have a dark or

unusual sense of humor. Many of them reported that they never or sometimes have or unusual

sense of humor. The terminology could have led to this type of lower ranking, or these leaders

could just veer away from the darker side of humor. Following are some comments on the topic:

- Admin. #2 said, "My humor comes from observing quirky things that I think are

241

funny. I'm very much aware of my own quirks and eccentricities and I laugh about them and that puts people at ease if they know that what they find funny about you, you also find funny about your stuff… you might just acknowledge that everyone knows it. When I taught 250 kids sitting out there, and I'm thinking they're ticking off every little thing. I tease people or joke with them a lot but I never tease people or joke with them about something that they would not think is funny about themselves. You always stay above the belt."

- Admin. #3 said, "Humor is an important element of the human experience. It can be an effective leadership style, or element of style that equalizes people beyond titles." Respondent #6 agreed, "You can laugh at yourself. I tend to use humor in my leadership style too. I use it to try and create an atmosphere where people can relax and not take themselves so seriously."

- Admin. #4 said, "Humor, even bad humor, I think it's critical. I think the ability to laugh with someone, or to see folly in the presence of folly, is critical to just affirming that you're human."

- Admin. #5 also said, "I think humor is essential to life. I mean, some people would call me a goofball. I think most successful people I know have a good sense of humor because it you've got to see the absurdities in life. nobody wants to be with a person that can't laugh at themselves. You know or see the light side of something because I feel life can be pretty tough."

- Admin. #7 shared, "We will make mistakes, especially if you try to lean in on change and innovation. If you can create a climate and environment that allows people to feel safe and take some risk, and sometimes humor helps to unlock that. You have to be

careful with humor because humor can go multiple ways. But I don't have any

problem seeing God as the God who laughs, it's part of what is built into us. A good

laugh is a healthy thing. So, I enjoy humor."

Creativity. The seven administrative leaders were asked to rank creativity through each

of the following statements, 1 = never, 5 = always and below is an average response of all seven:

Table 21

Creativity (Results From Study II)

Question	Responses
1. I spend time being creative and inventive.	5, 3, 3, 3, 2, 2, 4 Average response: 3 - "Often"
2. I recognize that cultural differences bring innovation to the organization.	4, 4, 3, 4, 4, 3.5, 4 Average response: 4 - "Consistently"

This is not a very creative group of administrative leadership team at the top of the

university. Only one person said that they are always being creative and inventive, while two of

them said sometimes, three said often and one said consistently. They did seem to recognize that

cultural differences can bring innovation to the organization, however only one said they always

recognize this while the others stuck with often or consistently. Following are some participant

comments:

- Admin. #1 said, "My creativity is expressed through music and poetry, less through

  spirituality. Spirituality is fiber for my diet, and music and poetry is the air and the

  oxygen." Other forms of artistic expression are dance, painting, writing, singing,

  spoken word, design, photography, film-making, etc.

- Admin. #2 shared, "One of the challenges with really creative people, or outside the

  box people, is you sort of have to remember easily half, if not more of their creative

ideas, are simply not workable. I mean, they're very creative, but they're not going anywhere. There was a great book written a few years ago called, Church Next. That person said, the other part of leadership is you need people who can make sense of things and so you need a really great blend of people who are creative, but you also need people who can make sense of what's going on in the present because they can then interpret the creativity, what's realistic and what's not."

- Admin. #3 shared, "Human nature has a deep yearning and default skillset to be creative and innovative. Its built into our DNA and encourages us to be problem solvers. In a Christian worldview creativity aligns and informs."

- Admin. #4 said, "the creativity and the innovation come about from a willingness, the ability to know that I am not the source and I can't be the source of all wisdom at this place… and any leader that thinks they are, they shouldn't be there. By engaging a diverse audience and making it intentionally diverse so that you have multiple ways of thinking and knowing and understanding, ultimately out of that, if you're honest with each other and you're honestly engaging and there's mutual respect, you make better decisions out of that process… But you have to cultivate that. I don't think it happens."

- Admin. #5 said, "If you open yourself up to the mind of God, God helps me to be more creative. Sometimes if you just let your spirit go in prayer, I find thoughts coming in that are amazing insights. things that I couldn't have thought on my own. I have an inner experience of God, so God is real to me."

- Admin. #7 said, ""…For a large company to be agile within its legacy structures is really hard to accomplish. But through partnering with entrepreneurial ventures, we

slowly learn the art of entrepreneurship, through relationship with entrepreneurial communities. So, we bring what we're good at, which is scale, distribution, marketing muscle, financial muscle. But they are actually teaching us how to think more creatively, how to innovate, how to be entrepreneurial marketers. So, the notion of agility, is of course crucially important to be competitive."

- During the survey portion of Study I, creativity surfaced through spiritual activities, events and programs:

- **"**emphasis on spiritual activities"

- "Speakers and convos"

- "hearing important people speak gives me my purpose to be the best I can be to support tomorrow leaders."

- "I went to a workshop once and it helped me grow in a personal spiritual direction."

- "At the recent offerings by the Office of the Chaplain on spiritual disciples and the Bible study offered by Senior Vice Chancellor have provided a renewed source of healing and empowerment. These offerings demonstrate that OVU is concerned for our spiritual well-being as employees and that this is a priority for the university."

- "For me and my team, we instituted a "wellness hour", weekly. Each individual gets 1 hour of the work week to do any wellness activity they wish, on work time. Nap, have coffee, go for a walk, sleep in, meditate, whatever serves them. We share what we've done and how it helped us be well. Everyone loves it! I find when my team has choices about when, how, where they work, they are more productive and happy. I don't care when, how or where they work, just get it done on deadline and let me

245

know if it is going off the rails, sooner, rather than later. I can trust my team members

to do that."

- "OVU's spiritual and religious opportunities and offerings"

- "SEED training is religiously motivated to develop greater conversation about

    inequalities to promote greater inclusion."

Critical thinking. The seven administrative leaders were asked to rank critical thinking

through each of the following statements, 1 = never, 5 = always and below is an average

response of all seven:

Table 22

Critical Thinking (Results From Study II)

Question	Responses
1. I resist enculturation and maintain a certain amount of inner detachment from the culture of the organization.	2, 3, 1, 2, 1, 3, 3 Average response: 2 - "Sometimes"
2. I select appropriate verbal (speed, tone, pause/silence), and nonverbal (gestures, facial expression, body language, physical contact) behavior in cross-cultural encounters.	4, 3, 4, 3, 3, 3.5, 4 Average response: 4 - "Consistently"

Self-actualized leaders are able to think critically and stay open to "outside" cultures.

Several administrative leaders described the importance of critical thinking as:

- Admin. #2 said, "What I do is I sit down, and I put all of the pluses, all the minuses,

    pros, cons, and then I just look at them and start kind of weighting them in

    prioritizing. And more often than not, it becomes pretty clear. Or if it's either one is

    really good, then you make a decision based on that. But usually one will outweigh

    the other. And in my mind, that's kind of faith playing itself out through a rational

process.”

- Admin. #5 mentioned “I think you probably know people and I know people that don't have any depth to them. They don't seem to have ever really looked inward and considered the real issues of life. Maybe they have zero amount of introspection.”

- Admin. #7 said, “But as you encounter the world, you realize that there has to be a reasoned defense of your faith. And so that takes you into a little bit more of an intellectual stage in your faith where you read more about the historic basis for the scriptures and the apologetics. So, I'd say intellectual dimensions of spirituality have come later for me, but clearly there are inextricably linked.”

Survey study findings shared:

- “I feel empowered to teach and pursue knowledge, and I feel like OVU is where I belong.”

- “In class: by fostering dialog across religious & political differences.”

Authenticity. The seven administrative leaders were asked to rank authenticity through each of the following statements, 1 = never, 5 = always and below is an average response of all seven:

Table 23

Authenticity (Results From Study II)

Question	Responses
1. I understand that imperfections are the points of character that connect us all.	4, 4, 3, 2, 3, 4, 5 Average response: 3 - “Often”
2. I establish processes to ensure that personal biases do not influence decisions about others.	4, 4, 2, 4, 2, 3, 4 Average response: 4 - “Consistently”

Only one leader said that they always understand that our imperfections and points of

character are what connect us all, while three said they consistently understand this and three only sometimes or often understand this. And four leaders establish processes to ensure that personal bias don't influence decisions about others. Here's what participants said:

- Admin. #1 said, "The fact that the beginning or end of the prayer when I can ask for forgiveness and I really believe that its granted and that even a flawed human being like me has a chance to go to heaven, to see my mother and father again and my maternal-grandmother, that's a freedom to be authentic and deal with it in the quiet moments of my life, apologize for when I didn't get it right and help me to get it right, that helps with authenticity."

- Admin. #2 describes, "Authenticity is perhaps one of the most essential for a believer; without authenticity an organization will flounders. Studies all show that if you're in front of the class, within the first three or four or five minutes, students have made a decision whether you're authentic or not. That's really stunning if you think about it and whether they're going to pay attention to you and today's students don't care how good you are, how much you know, if they don't think you're authentic, it's heavily discounted. Wow. So, in my mind, that plays well for a person of faith because, you have a lot of options, but the non-negotiable should be to just be authentic and make sure they know that this is who you are."

- Respondent #3 said, "I can't think of one relationship where authenticity is not the basic foundation. Intimacy in the broad sense is created through authenticity."

- Admin. #4 said, "I know I'm loved. I know I have relationship with God and I know if that's the case, everything's going to be okay. So, once you know that, don't sweat the small stuff and everything is small stuff. If you're a person of faith and that faith

matters and you know you have a relationship with God through Christ, then at that point we should be able to be bold and fearless and confident in that faith. And so, if that helps you to be authentic or just be yourself, then go for it."

• Respondent #5 described, "if I look at all the people that I admire and people that I aspire to be like, it's people that I've seen, you know, they are true to that. There are true people, they are true to God. They are people that you can count on. Like Jesus said, if you find somebody to lay down their life for you, there's a couple of people I think that would do that, you know? Be a person that can be counted on."

A Study I survey response was: "In relationships: by transparency in weakness & quickness to forgive."

Grounded values. The seven administrative leaders were asked to rank grounded values through each of the following statements, 1 = never, 5 = always and below is an average response of all seven:

Table 24

Grounded Values (Results From Study II)

Question	Responses
1. I have a firm foundation for a system of values that stem from my acceptance of the nature of self, human nature, and the nature of physical reality.	5, 4, 4, 4, 3, 4, 5 Average response: 4 - "Consistently"
2. I take personal responsibility for diversity and inclusion outcomes.	4, 4, 3, 4, 5, 3.5, 4 Average response: 4 - "Consistently"

249

Two of these administrative leaders report that they always have a firm set of values, four said consistently and one said often. Only one person said they take personal responsibility for diversity and inclusion outcomes. Four of them said they consistently do, while two said often. This does not seem to be a priority across the board, which is consistent with the survey results from staff and faculty ($n = 201$). For example:

- Admin. #2 said, "I have a pretty strong moral compass and so I have to be careful that when someone's suggesting something and I think, wow, that's really kind of outside the lines, how do you respond to that without being judgmental… by saying, let's really think about the ethical implications of where you're going. I'm not doing anything that might be questionable, whereas other people are more comfortable with the gray areas."

- Admin. #3 said, "I try to be principled in all beliefs and arguments and make sure that they are scalable to different scenarios, not just what benefits me."

- Admin. #4 said, "I would say my faith probably informs my compass. I mean, we know the golden rule, we know the commandments it, so I think those kinds of things are easy, right? Not going to murder someone… may have had a fleeting thought… but I know I'm not going to commit those types of actions. I think where it gets interesting are the microaggressions, if you will. I think faith definitely helps us set our moral compass. The question is… can we keep that at the fore of our thoughts and our actions? Is my faith deep enough and strong enough that when I'm under stress, is it a full enough part of my life that perhaps even on a subconscious level, it will manifest itself to me? Cause I'm in the middle of an argument or debate on scripture is not going through my head. But is there enough of those teachings or

beliefs ingrained in me and have I practiced them and reflected on them, have I

nurtured them and have they become a central part of who I am? So that even at a

moment of anger, you will still have the ability to manifest a demeanor of at least

respect the other person. You hope so. I fail, I fail daily, but I feel if my faith were to

inform my moral compass, that would have to be how it is."

- Admin. #5 also described, "Well, that's what faith is. It does give you a moral

  compass. It does give you a north star because you know, nobody that ever seriously

  tried to live the life of God is going to be adrift. You know? I really don't understand

  how people live their lives without God and how they do have that moral compass."

- Stories from the survey in Study I include:

- "I feel unity in our community with respect to the way we serve and value students,

  causing me to feel empowered in my student service and teaching roles."

- "Serves as a constant reminder of why we do what we do."

- "For me personally, it has enhanced my sense of purpose as I work for this

  organization and my own need for spiritual recognition and religious cognizance is

  high."

- "I think it's the only way to be healed and to know where my source of power comes

  from so I can serve a greater purpose through my actions and help others strive for

  that greater purpose."

- "It certainly keeps me aware that there is a bigger picture that I may not be able to see

  the whole of. I feel it helps me to look outward, rather than inward. It gives me

  motivation to keep striving to be better every day."

Integration. The seven administrative leaders were asked to rank integration values

through each of the following statements, 1 = never, 5 = always and below is an average

response of all seven:

Table 25

Integration (Results From Study II)

Question	Responses
1. I no longer experience the polarities, dichotomies and opposites that most people experience.	3, 3, 4, 3, 2, 4, 3 Average response: 3 - "Often"
2. A transcendence of duality leads me to accept others with fairness and respect.	4, 3, 4, 4, 1, 3, 3 Average response: 3 - "Often"

Some participants comments included:

- Admin. #1 said, "I don't want people to be proselytize while here, but I do want them to experience love and kindness, gentleness, meekness, the fruit of the spirit… but I am very uncomfortable when I see someone hammering someone, so I will not hammer."

- Admin. #4 said, "I hope we're religious. I hope we're not spiritual. You can be spiritual and not have faith and belief in God. If the spirituality is arising from our common Christian faith and Christian commitments, then I think this can be a spiritual place in terms of the spirit guiding us, each person in and turned in collectively guiding all of us. But I think too much today, spirituality is used as a term of belief, but it doesn't define what you believe in. And so, the genius of this university is that we're spiritual place and a religious place and we define that as being a Christian place. Because unity rises not from believing but having a common set of beliefs. And if we didn't define those common set of beliefs as being Christian beliefs, this would be a vastly different place."

- Admin. #5 said "There are a lot of grays in life, even if you think something is settled. The big gray is we're human. I know where I fall short, but if I wasn't human, I wouldn't fall short. But by being human, I really blew that one or I shouldn't have done this, you know, I knew better. Hmm. Well, that's because we live in a fallen world. But every day is a new day. God is great. God is grace." "But in the end, you have to say, God is love. God is love. And to go to the situation that the duality of the woman caught in adultery according to Jesus who was God, Right? Because love trumps everything."

- Several responses from the survey in Study I include:

- "I think spiritual recognition can lead to healing and empowerment, but religious cognizance will not effect, because it establishes separation criteria between people."

- "the spiritual foundations of the institution give it a unique, authentic grounding of the integration of faith and vocation, which empowers vocation (scholarship) and that is inherently healing."

Summary of RQ5. RQ5 sought to identify the strategies that leaders use at the intersection of inclusive leadership and workplace spirituality. Several strategies surfaced for each of these categories that were explored. Below is a list of the characteristics that were inquired about and the themes that surfaced from each of the semi-structured interviews. Together they give a picture for what aspiring leaders can implement in their lives for self-actualized leadership.

Table 26

Strategies for Inclusive Self-Actualized Leadership

Characteristics of Self-Actualization (Maslow, 1970) and Inclusive Leadership (Bourke & Dillon, 2016)	Characteristics of Inclusive Leadership (Bourke & Dillon, 2016)
Awareness	1. "Confident-Humility" 2. Routinely acknowledge flaws, human frailty 3. Self-awareness of strengths/weaknesses/blind spots
Agility	1. Unlimited possibilities/potential 2. No fears 3. Nobody likes rigidity
Love and Belonging	1. All humans are flawed, but loved 2. Golden Rule 3. Self-love is a challenge, realized through grace 4. Life is about losing fear; the opposite of love is fear
Openness	1. God didn't give one person the answers 2. Continual desire to grow 3. The God of the universe is in you (expansion)
Ego-Less	1. Serving God over self 2. Mission-driven, others-centric 3. Happiest when sharing success with others 4. Walk the self-confidence continuum 5. Jesus as God- not something to be grasped
Reflection	1. Enjoy moments of solitude to reconnect to self 2. Gauge contentment/attachment 3. Introversion was a theme 4. Humans are built for periods of solitude, Ex: Jesus
Self-Regulations	1. Admitting mistakes is a strength 2. All are invited to the table, not forced 3. Submit to God to be liberated (dichotomy) 4. Take responsibility for decisions

(Continued)

Characteristics of Self-Actualization (Maslow, 1970) and Inclusive Leadership (Bourke & Dillon, 2016)	Characteristics of Inclusive Leadership (Bourke & Dillon, 2016)
Awe	1. Every day is new 2. Gratitude for the little things 3. Don't take things for granted 4. "I can find beauty in everything" 5. Serving another human in need 6. Never stop forgiving 7. "wonder is a part of the Christian experience"
Flow	1. Losing track of time 2. Letting go and letting God 3. Faith is not looking into the future, its looking into the past and seeing God's consistent faithfulness 4. Flow comes through discipline, to manage the ups and downs 5. Obedience in step 1, the following steps flow
Connection	1. Jesus came so that we might create community 2. Christ is the great equalizer 3. We are all in the same human condition 4. Connected by the mission 5. Having a close brother or two to share life with
Democracy	1. Team approach to problem solving 2. We all have different God-given gifts 3. To think we will make better decisions in isolation is foolish 4. Empowering front line people 5. Sharing power
Relationship Depth	1. Using "we" pronouns instead of "I" 2. Deeper relationships in small groups 3. Being present fully in moments 4. Willingness to listen 5. Servant leadership 6. Direct, no agendas
Equity	1. Diverse hiring pools/candidates 2. Strong moral compass 3. Always come back to the Light 4. The unshared areas of our lives is where Jesus isn't Lord

(Continued)

Characteristics of Self-Actualization (Maslow, 1970) and Inclusive Leadership (Bourke & Dillon, 2016)	Characteristics of Inclusive Leadership (Bourke & Dillon, 2016)
Mindfulness	1. Reminded of my weaknesses, frailty 2. Think strategically about impact of decisions 3. Introspection 4. Having God's spirit in you
Humor	1. Used to connect with others 2. Strategy/leadership style 3. We need it to ease tension 4. Public versus Private humor 5. Laugh at self 6. Important element of the human experience 7. Used to help people relax, promote health
Creativity	1. God is creator/We are made to create 2. "Spirituality is fiber for my diet, and music and poetry is the air and oxygen" 3. Human nature has a deep yearning and default skillset to be creative and innovative, built into DNA 4. Make better decisions
Critical Thinking	1. Seeking wisdom 2. Faith and reason in decision making 3. Intellectual dimensions are inextricably linked to faith
Authenticity	1. Mistakes keep you honest/authentic 2. Basis of all relationships 3. Be reliable
Grounded Values	1. Treat others like you want to be treated 2. Admit mistakes 3. Align principles to be scalable to all scenarios 4. Don't compartmentalize your life
Integration	1. Don't force faith on anyone 2. Convicted inclusion/openness 3. Unity 4. Common set of beliefs 5. Love trumps everything

This is a full list of all the strategies that were shared throughout the interviews with the administrative leaders. The framework of characteristics for inclusive leadership and enlightened leadership were used as a means to organize all of the strategies in a comprehensive way that is easy to understand. The strategies will be condensed in chapter five for a more user-friendly version that can be replicated by others who want practices solutions for the intersection of inclusive leadership and workplace spirituality.

Summary of Chapter 4

Categories from all five of the research questions are listed in Table 26 below. Several topics emerged that were consistent in the online survey ($n = 201$) and the interviews ($n = 7$). They mentioned leading by example as an important strategy for inclusive leadership and workplace spirituality. Servant leadership was mentioned which can be done by including people in decision making, empowering people to take ownership of their role, allow for creativity and innovation. People shared that the university was increasing in diversity at a faster rate than they were in developing inclusion for the different types of diversity.

A major topic that surfaced from the executive leaders was this ability to see that we are all connected as a human family and that no one is better than anyone else. These leaders agreed that it is important to admit failure and weaknesses and frailty. This acceptance creates self-love, esteem, and confidence. Even though they admitted to being hard on themselves, they admitted to making mistakes and not having all the answers. This is a profound implication for leadership of the 21st century. One leader shared that it is important not to exert much energy second guessing yourself or dwelling on your human frailty, you have to just move on. That was great advice.

Mindfulness, solitude and prayer time also assisted in the relinquishment of ego,

attachment to the position/title/etc. and reconnecting to self and to God. These were connected to states of "flow" when the ideas and answers come, leaders lose track of time, reach their greatest potential, or see how everything was working together effortlessly. One leader described physical activity as a way to access this, others mentioned prayer time, driving time, shower time and even playing a musical instrument. All of these instigated times to reconnect with self and God and experience a state outside of time and demands of life.

The leaders interviewed talked about feeling fearless and understanding that the opposite of love is fear (not hate). Feeling like they could take risks, try new things and speak out in large groups as well as small were all symptoms of feeling a sense of security (lack of fear). It was evident that these leaders had communities of belonging, safety and comfort. Church community, playing in a band, family members and connection with the institution for many years were all ways that this led to comfort and safety.

Openness and love were evidenced by members of the community. Workplace spirituality breeds a level of deep care and connection for one another. There was almost a unanimous understanding that all people are members/parts of one body. It was beautiful to see how truly connected the community seems to be by the values, concerns, and passions for inclusion, diversity, spiritual growth and world-wide transformation and service.

Chapter Five will continue to unpack the findings that surfaced from data analysis of both phases of this study and what the implications are for the university and future studies. This study revealed a lot of information about the culture and values of the organization, from various perspectives. Even though the institution is a small, private, faith-based institution, the views are not myopic. A look into the variety of perspectives at this institution will create a foundation for exploring ways that change is needed for self-actualized leadership moving forward.

Table 27

Summary of Themes for All Five Research Questions

RQ1. Is there a relationship between IL and WS?	RQ2. How do people experience IL and WS?	RQ3. What does the intersection of IL/WS look like?	RQ4. Variables at the intersection of IL/WS?	RQ5. Strategies for IL/WS?
Self-reports of IL	Forgiveness	Personal fulfillment	Self-awareness	Student Success
Including voices	Inclusive work environments	Setting clear/realistic goals	Agility	Numbers
Golden Rule	Diversity and inclusion	Top-down/Bottom-up problem solving	Belonging	Service
Diverse Hiring	Trust	Common university goals	Openness	Personal Fulfillment
Diverse students	Ethical inclusive risk-taking	Inner purpose & meaning	Ego-less	Job Performance
Inclusive decisions	Vocational purpose/calling	Connection to university mission	Reflection	Christian Mission
Diverse events	Ancient lessons of soul care	Trust and loyalty	Self-regulation	
Conscious of Bias	Personality match	Model how to treat others	Awe	
Listening	Reflection	Social justice/human rights	Flow	
Leading by Example	Ethical path to righteousness	Mitigates conflict	Connection	
	Spiritual Intelligence	Promotes dialog and accountability	Democracy	
	Express faith at work	Do things with people	Relationship Depth	
	Faith-based practices	Not seek recognition/rewards in service	Equity	
	Alignment of Values	Harmony, yet respect cultural differences	Mindfulness	
	Resource Groups	Practicing inclusive listening	Creativity	
	Lack of Diversity	Group decision making	Humor	
	Respect/honor	Seek to serve, rather than be served	Critical Thinking	
	Homogenous Leadership	Higher calling	Authenticity	
	Diversity of thought	Empower me to lead	Values	

(Continued)

RQ1. Is there a relationship between IL and WS?	RQ2. How do people experience IL and WS?	RQ3. What does the intersection of IL/WS look like?	RQ4. Variables at the intersection of IL/WS?	RQ5. Strategies for IL/WS?
	Diverse Hiring	Lead by example	Integration	
	Diverse students	Servant leadership		
	Events	Autonomy		
	Christian Values	Mission/values		
	Gender diversity	Integration		
		Open-mindedness		
		Critical Thinking		
		Authenticity		
		Connection		

Chapter 5. Conclusions and Recommendations

The future is here. It's global, multicultural, multilingual, and digitally connected. If we put the world into world-class education, not only will we be more successful and innovative in the global economy, but we will also lay an important foundation for peace and a shared global future.
                    —Center for Global Education (Dear Mr. President, 2019, Asiasociety.org)

Introduction

This final chapter seeks to interpret the findings that surfaced from this phenomenological study on inclusive leadership and workplace spirituality at a small private liberal arts college in Southern California, which claims to be the premier, global Christian university known for its integration of faith and scholarship. The data that emerged gives an idea of the way inclusive leadership and workplace spirituality work together to create opportunity for world-class education. Findings demonstrate that workplace spirituality creates an environment that is ripe for virtuous ethics and inclusion, which is an important way that students are being prepared for this multicultural, multilingual, digitally connected world. "Leading by example" and "Servant Leadership" were reported repeatedly from staff, faculty and administrative leaders as cultural values that are ingrained in the DNA of the organization. These qualities make it a very special place to work, where people find fulfillment and meaning out of a foundation of community and belonging.

Results from this supply evidence that inclusive leadership and workplace spirituality do provide a guiding set of principles to transcend individual ego and shape collective cultural values that enhance the organizational state of mind. It cultivates leaders who serve as positive role models that demonstrate humility, servant leadership, inclusion, values-based decision making, with a morals and virtues that make for a better world. The spiritual aspects of life combine with inclusive leadership to create a vision that transcends individual distractions and

pettiness. It seems like an amazing place to work, which integrates the whole self and values the individual and collective in a way that garners meaning and fulfillment.

The findings from this study also point to areas that need improvement before the institution can fully realize the intersection of inclusive leadership and spirituality. Many staff and faculty report homogeneity in leadership that limits the institutions progress.   They also report a lack of understanding in the difference between diversity and inclusion with a focus on the former at the detriment of the latter, as well as a gap in the inclusion of diverse religious and LGBTQ perspectives. The administrative leaders who ranked themselves on the characteristics of inclusive leadership and enlightened leadership demonstrate a strong understanding of humility, transcending ego, forgiveness and tolerance, but self-identify room for growth in areas of democratic leadership and inclusion.

As stated before, Maslow said, "If you plan on being anything less than you are capable for being, you will probably be unhappy all the days of your life" (1970, p. 7). He was referring to self-actualization, which operates at the highest levels of human spirituality. Leaders are needed for the 21st century, who understand that their role is to unleash the maximum capacity of each individual employee in order to leverage the organizations greatest potential. These inclusive leaders who integrate the whole person at work through workplace spirituality are self-actualized leaders. Self-actualized leaders acknowledge their own bias and put systems in place to counteract them. Self-actualized leaders realize that humans are connected, and that each person has a unique set of strengths to contribute to the team. They seek to align the talents of each human to missional values in order to create inclusive environments where people can innovate and thrive. They see things from a wider lens and design organizational culture from that perspective. Self-actualized leaders are also able to leverage digital environments.

262

In order to understand these concepts, a phenomenological study was conducted on Inclusive Leadership and Workplace Spirituality at a faith-based institution of higher education which sets the ideal environment for self-actualized leadership. This study explored the intersection of inclusive leadership and workplace spirituality in order to obtain concepts that describe these environments and to obtain strategies that can assist aspiring leaders for the 21st century. The result of this study is a few new conceptual models for understanding inclusive leadership and workplace spirituality.

The institution selected for this study was intentional, as it sets a context for self-actualized leadership to be embedded in the cultural DNA through its commitment to workplace spirituality and inclusive leadership, within a global context. For staff and faculty at a private faith-based institution, there is a milieu that instigates the exploration of calling and self-realization. The findings from this study did demonstrate that there is a relationship between inclusive leadership and workplace spirituality, where employees work hard to "lead by example" and embody "servant leadership." The reports from this study describe an environment that includes voices in decision making, hiring, event planning and student involvement.

The assumption can be made that leaders who are committed to spirituality would also be inclusive, as the ideals of community, inclusion, and acceptance of all people seem to overlap with the values of Christian faith. Staff and faculty who completed the survey online described an environment that was ripe for inclusion, except for the representation of leaders at the highest levels, those seated in positions of control and power. Reports of homogeneity at the highest levels of leadership were viewed as a detriment to the inclusive leadership and workplace spirituality. The findings from self-reports of seven of these administrative leaders raise concerns that the democratic process is not fully embraced, and inclusion is lacking. The

263

administrative leaders did express commitment to diversity, representing various voices in decision-making and a full commitment to faith, community and inclusive leadership.

As one participant in this study said, "I have always felt safe, free and capable." We need leaders to feel safe and secure in order to make decisions that are best for all. But we also need leaders to be connected to the people in a variety of ways that ensures representation in decision making and inclusive environments where people can thrive. The findings that were described in chapter four describe an incredible workplace environment that values spiritual fulfillment, service, autonomy, integration of the whole self, and inclusion. It also demonstrated that there is work yet to be done at this faith-based institution which lacks an understanding of the difference between diversity and inclusion, lacks the representation of diversity at the highest levels of leadership, and needs to increase inclusion of diverse religious and LGBTQ community members. Some of the leaders who were interviewed did indicate that this one of their failures as a leader, which suggests that they are striving for change but have not yet achieved the type of progress they are seeking.

Context

Advances in technology have led to globalization, which is the ability for humans to create systems, communication and operations on a global scale. Former generations did not have the same ability to communicate across borders and think on this type of macro-level. Humans have created a digital nervous system that connects us all. Stephen Hawking shared, "we are all now connected by the internet, like neurons in a giant brain" (Swartz, 2014, p. 1). Therefore, leaders are needed that can see things from a broader lens and create systems that work for larger groups of people. University's must produce students that are globally competent with skills that help them communicate digitally and effectively across cultures, regions,

countries, and global systems. They also need value systems to respect peers globally and embrace cultures different from their own. In contrast to singularity, which predicts a future where man becomes prey to machines, we must teach singularity as connection so that diversity becomes the ultimate catalyst for innovation and solving some of the world's most complex problems. Leaders can embrace inclusive leadership theory and workplace spirituality to create this type of environment that prepares students for the modern world.

Globalization has made it easy for us to connect with, do business with and communicate with people from other cultures. An increase in diversity amongst humans creates a demand for higher levels of cultural intelligence (CQ) amongst leaders who counteract personal bias and create environments of inclusion. Self-actualized leaders should embrace CQ as a prerequisite for leading in the modern age and make it an organizational priority. This can be accomplished by committing to diversity and inclusion, and a full acknowledgement that these two concepts are not one in the same. Diversity describes the demographics of a group, while inclusion describes which individuals are allowed to participate and empowered to fully contribute to the group (Miller, 1998). It does not matter how diverse organizations become if they are not inclusive. "Inclusion is the combined state of organizational affairs that seeks, welcomes, nurtures, encourages, and sustains a strong sense of belonging and high performances from all employees." (Goosby, Smith, & Lindsay, 2014, p. 13). Inclusive environments welcome and value all stakeholders which creates a sense of belonging and meaningful work environment.

Diversity is an asset to any organization, as it creates more opportunities for diverse thinking, creativity and innovation. It is an ability to spread a wider net across every discipline. Miller (1998) said that inclusion can increase the total human energy that becomes available to organizations. Self-actualized leaders see the opportunity that comes from diversity and

inclusion, and they do not value diversity solely from a justice standpoint. Teaching cultural intelligence in schools and organizations is a prerequisite for developing future leaders (Morgan, 2017).

Technology and globalization have ushered in more diversity and opened up new ways of staying connected as a society. Leaders for the 21 Century must understand the importance of connection and create opportunities to embrace diversity as an advantage, which stems from inclusive leadership and can be further instigated by workplace spirituality. Even though we have the ability to connect on a large-scale, humans are suffering from the created systems of competition, isolation and independence. Diversity is not enough; humans need inclusive environments for connection in order to thrive.

As described in Chapter Two, diversity is not fully leveraged unless it is accompanied with inclusion. Bourke and Dillon report a similar finding that "highly inclusive leaders are committed to diversity and inclusion because these objectives align with their personal values and because they believe in the business case" (2016, p. 1). Leaders who embody this style of leadership involve a diverse group of individuals in decision making and can incorporate the needs and perspectives others (Boitano et al., 2017). This is because humans are tribal and reliant on attachment and connection in communities. Maslow described this need as a sense of belonging but psychologists have also described it as attachment theory. When a child feels secure, they perceive the world positively and when they feel insecure, they perceive the world from a negative perspective. This concept can also be applied to adults in the workplace. Employees who have access to attachment figures in times of need will feel more motivated and engaged at work (Bowlby, 1979). A lot of the suffering that occurs in workplace settings can be traced back to an attachment to the boss or leader of an organization, or attachment to colleagues.

If an employee feels a sense of belonging in the workplace and attachment to the team members, they will be able to thrive in ways that someone who is suffering from detachment will not be able to experience. The results from this study are evidence that inclusive leadership and workplace spirituality create environments where people are others-focused and driven towards personal fulfillment by aligning with the Christian values of the organization.

Purpose of the Study

The purpose of this study was to understand the intersection of inclusive leadership and workplace spirituality. A combination of the two concepts revealed a new type of self-actualized leadership. Maslow described self-actualization as being a perfect blend of Eastern and Western mentalities:

> Self-actualization work transcends the self without trying to and achieves the kind of loss of self-awareness and self-consciousness that the easterners, the Japanese and Chinese and so on, keep on trying to attain. Self-Actualization work is simultaneously a seeking and fulfilling of the self and also an achieving for the selflessness which is the ultimate expression of real self. It resolves the dichotomy between selfish and unselfish. (Maslow, 1965, p. 31)

Self-actualized leadership blends the East/West and creates a new reality for global leadership that is needed to dismantle antiquated hierarchical systems that feed off of the separateness and isolation of humans. This research measures inclusive leadership in work settings that are insulated by workplace spirituality, two concepts that seek to transcend ego, mitigate duality, implement democratic decision making, and create inclusive environments. Existing quantitative research suggests that humanity has become increasingly individualistic, narcissistic and materialistic (Grant, 2017; Greenfield, 2013). This indicates a modern need for inclusive leadership styles and workplace spirituality which both lend themselves to be others-focused and altruistic.

Summary of the Study

In order to explore the intersection of inclusive leadership and workplace spirituality, a research team decided to start with a review of the literature regarding both concepts. Similar to Inclusive Leadership theory, "workplace spirituality is about integration and connection, not separation or differentiation" (Hackman & Johnson, 2013, p. 495). Hackman and Johnson (2013) state, "workplace spirituality is a framework of organizational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy" (p. 495). Ian Mitroffand and Elizabeth Denton describe organizational spirituality as "the basic feeling of being connected with one's complete self, others and entire universe" (Hackman & Johnson, 2013, p. 495). This concept was further unpacked by stating that "feeling connected with self" means getting in touch with inner longings/emotions while integrating thoughts/feelings. People feel connected to others when they are demonstrating concern for co-workers, respect, teamwork, and community engagement. Feeling connected to the universe is a result of being connected to nature, God and the purpose greater than self.

Scholars distinguish the roles of religion and spirituality, which is important to note for this study. While the two concepts overlap, they are not identical. Religion is a term given to a set of belief systems and institutions like churches, temples, rituals and structures that nurture spiritual experiences. Spirituality is more associated with encounters outside of religious settings. In order to measure workplace spirituality, self-actualization was selected because Maslow (1943) suggested that the highest level of human need is a spiritual experience which is also part of the human condition. Abraham Maslow's characteristics of Enlightened Leadership that came from a study on self-actualized leaders was used in conjunction with the qualities of Inclusive Leadership (1965). Edwin Hollander introduced Inclusive Leadership at the apex of

his career in 2009, but Deloitte did a study that described the qualities of this leadership style. These two frameworks were used to create the survey instruments for this study. With the context of globalization and the digital age, the combination of inclusive leadership and workplace spirituality intersect to create a new leadership model, which is referred to as self-actualized leadership throughout this study.

This research was conducted in two separate Study's. Study I consisted of an anonymous online survey that was distributed to staff and faculty at a faith-based institution of higher education to explore the intersection of inclusive leadership and workplace spirituality. Findings from this study proved several important things: (a) this topic is valuable to the community; (b) workplace spirituality was an experienced reality among community members and creates a milieu for inclusive leadership (it's a strong cultural value); (c) younger generations are craving more inclusive leadership models than previous generations; (d) There is a void in understanding the difference between diversity and inclusion; (e) a lack of diversity among upper administration was voiced as a concern and impediment for inclusion; (f) a need to be more inclusive of other religions and sexual orientations surfaced; and (g) hyper-spirituality was identified as a default setting for the institution. There was a pain point revealed in this study that homogenous leadership is having a negative impact on the experiences of some staff and faculty, which should not be ignored.

Study II sought to seek out further understanding regarding these two seemingly disparate topics from upper administrative leaders at the same institution with face-to-face, semi-structured interview questions and a self-assessment of the characteristics of inclusive leadership and workplace spirituality. The findings supported all the themes that surfaced from the survey. In addition, these leaders were able to supply insight and strategies for inclusive leadership. The

strategies are shared later in this chapter. Several important findings were revealed from the self-reports that were completed by the seven upper-administrative leaders regarding the characteristics of inclusive leadership and workplace spirituality, which include: (a) Self-awareness needs to be strengthened to perceive reality more efficiently; (b) Discomfort with the unknown was identified; (c) Void in making employees feel connected to each other and their workplace; (d) Conversations about how to have fulfillment is lacking; (e) Space is needed for employees to share meaning; (f) Recognition of bias and its impact on others (and putting fair systems in place to counteract them) is lacking; (g) Appreciation/recognition needs to be implemented; (h) Emotional connections are not top priority; (i) Democratic decisions were lacking; (j) Equity and fair processes were self-reported; (j) Humor is used as leadership strategy; (k) Creativity needs to be embraced; (l) Enculturation is embraced as a positive thing; and (m) Duality is pervasive, yet not fully understood.

Discussion of Findings

Stories and advice that was shared by the administrative leaders in this study demonstrate that it is not easy to be self-actualized. It takes a lot of work to understand truly humble, democratic leadership, yet the culture at this institution values this leadership style. Most of the leaders who are leading at the top levels at this faith-based school have been at the university for 19+ years. This creates a sense of security, attachment and comfort, which leads to self-actualized leadership. Although they have the qualities of workplace spirituality ingrained in the culture, there seems to be a perceived inner-circle-of-leadership at the institution that led some staff and faculty to feel a lack of inclusion or understanding of the differences between diversity and inclusion. The findings from this study demonstrate the need for more diversity and inclusion at the highest levels of leadership, which then trickle down to staff and faculty, and

270

ultimately students.

Research Questions

Several research questions guided this phenomenological qualitative study on the intersection of inclusive leadership and workplace spirituality. These are overarching questions that the researcher used to narrow down the scope of this broad topic. The research questions, which guide this particular study:

RQ1: Is there a relationship between inclusive leadership and workplace spirituality (environments that foster self-actualization)?

RQ2: How do people experience inclusive leadership and self-actualization at a faith-based institution of higher education that embraces workplace spirituality?

RQ3: What does the intersection of inclusive leadership and workplace spirituality look like at a faith-based institution of higher education?

RQ4: What variables influence the intersection of inclusive leadership and workplace spirituality?

RQ5: What strategies are leaders using for this intersection of inclusive leadership and workplace spirituality?

The researcher utilized the data that was collected from both phases of the study to seek answers to each of these research questions. There was a large amount of data that had to be organized and analyzed, which was shared in chapter four. The implications for the data that was collected in each of these areas is described below.

Figure 11. Workplace spirituality leads to inclusive leadership.

RQ1: Is there a relationship between inclusive leadership and workplace spirituality (environments that foster self-actualization)? Results from the data analysis show that there is a relationship between inclusive leadership and workplace spirituality. In fact, there were ten different ways that this relationship manifests itself at the university. The first is that staff and faculty self-report that they are inclusive leaders. Janakiraman (2011) described this as modeling inclusive behaviors in your sphere of influence. This was pretty widely accepted amongst the staff and faculty who took participated in this study. The literature mentioned that "Inclusion is the combined state of organizational affairs that seeks, welcomes, nurtures, encourages, and sustains a strong sense of belonging and high performances from all employees" (Goosby Smith and Lindsay, 2014, p. 31). The participants in this study seemed to agree that they welcome and value all stakeholders, which creates a sense of belonging and meaningful work environment.

Second, survey results report that staff and faculty include the voices of other people in their respective areas throughout the university. They employ the golden rule and make it a priority to respect and honor others. An inclusive organizational culture also uses the golden rule to "enable contributions from a broader range of styles, perspectives and skills, providing a greater range of available routes to success" (Miller, 1998, p. 152). They find this intersection to

272

be evidenced in the hiring process and in the makeup of the student body. They are both

manifested in the events, programs and activities that the university sponsors. The research in

chapter two described a focus on the fact that diversity enhances work processes and

organizational mechanisms that increase the value of diversity in work settings, rather than

focusing on problems associated with diversity (Gonzalez & DeNisi, 2009; Homan et al., 2008;

Shore et al., 2011). These two concepts are also recognized in the consciousness of bias that staff

and faculty reported, which Janakiraman (2011) suggested as the importance of checking

assumptions and biases.

Finally, these two concepts are related in "listening" and "leading by example" that were

both found to be important by survey participants. Research suggests that when leaders are open

and listen to employees and demonstrate a willingness to discuss ways to improve work

processes, employees are likely to feel that it is safe to bring up new ideas and take innovative

risks (Carmeli et al., 2010). Therefore, the following conceptual model (Figure 12) was designed

to help us understand the qualities that connect the two theories of inclusive leadership and

workplace spirituality at this faith-based institution.

From the figure below you can see that inclusion/inclusive leadership is at the center of

everything. The staff and faculty ($n = 201$) report themselves as being inclusive, and therefore

this research demonstrates an awareness and integration of this type of leadership as the

foundation for everything. As you move up the model you see the various characteristics that

come out of that type of environment which ingrains inclusive leadership into a culture of

spirituality. It includes the voices of people, it employs the golden rule towards others, it is felt

in hiring, students, decision making, and event planning. There is a conscious awareness of bias

through listening. And finally it creates a place where people want to lead by example and expect that from others as well.

Figure 12. The relationship between inclusive leadership and workplace spirituality.

The implications of this section of the study are that inclusive leadership and workplace spirituality are two seemingly different concepts that go hand-in-hand to create environments where employees can thrive. Most people would want to work for an organization where everyone considers themselves to be inclusive. This type of environment includes the voices of everyone, instinctively treats others respectfully and honorably, has diverse hiring practices, a diverse student body, and includes people in decision making processes. These environments have inclusive events and create an awareness of bias. Listening was mentioned as an important characteristic found at the intersection of IL and WS. Leading by example and being a role

model for others was also a major theme that emerged at the intersection of inclusive leadership and workplace spirituality. This was an expectation from leaders whom should not expect their followers to do anything that they are not practicing. This creates a safe and inclusive environment for people to thrive. This environment seems like an ideal way to include Eastern mentalities of transcending self and Western ideals of pursuing the self's greatest potential.

RQ2: How do people experience inclusive leadership and self-actualization at a faith-based institution of higher education that embraces workplace spirituality? As shown in Figure 12 below, there were two different schools of thought that surfaced from the experiences of people regarding inclusive leadership and workplace spirituality. There was a group of people who reported concerns over a lack of diversity. This was specifically identified in regard to the homogeneity of the administrative leadership team at the university, the President's cabinet. The concerns also identified lack of inclusive of members of the LGBTQ community and those who belong to religious groups other than Christianity. There were even concerns that emerged regarding the exclusion of people who are not from the Churches of Christ. The staff and faculty shared these concerns that the university was being stymied by these levels of homogeneity which is consistent with what the literature says about homogenous environments. While these concerns were named by many of the staff and faculty who took this survey, there were others who shared opposing views.

The figure also depicts a second train of thought, that the university is welcoming to all people groups, regardless of differences. These staff and faculty report that the university is extremely respectful of people from all walks of life, that there is a large amount of diversity of thought as well, and that the hiring processes are diverse and inclusive. The student body is also experienced as being diverse and inclusive and the events that the university sponsors teach these

275

concepts or are intentional about embodying them. The Christian values were referenced by many as ways that people experience inclusive leadership and workplace spirituality.
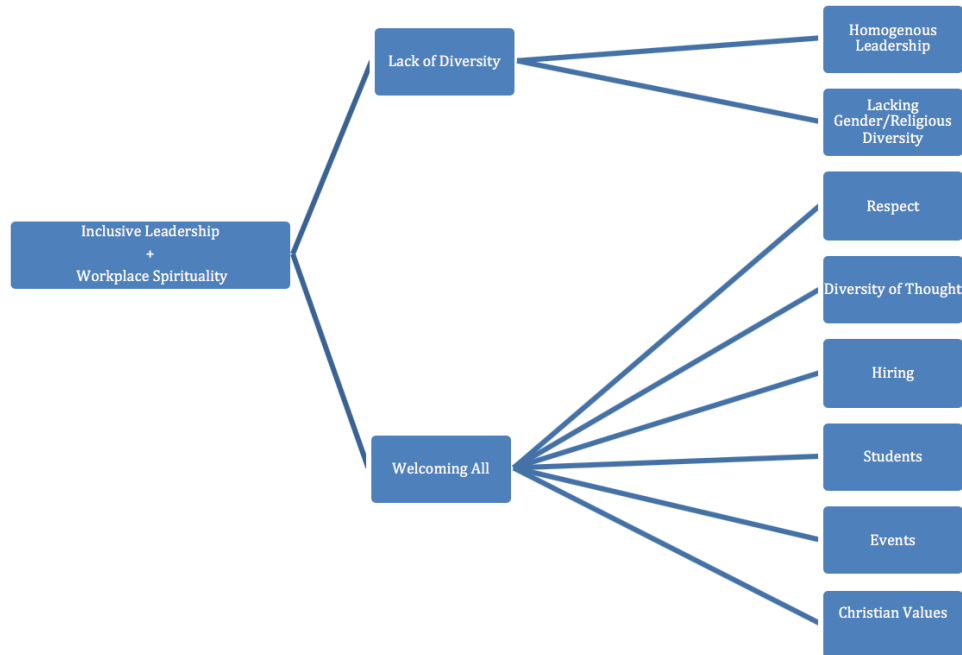

Figure 13. How inclusive leadership and workplace spirituality is experienced.

RQ3: What does the intersection of inclusive leadership and workplace spirituality look like at a faith-based institution of higher education? Findings from this study, demonstrate that there are six distinct factors to look for as indicators of inclusive leadership and workplace spirituality (see Figure 14). Student Success was found as a result of inclusive leadership and workplace spirituality, which is the ultimate priority and purpose of a university. When inclusive leadership and workplace spirituality are embraced and employed at this faith-based institution, students will find an environment to thrive. Secondly, sufficient numbers for enrollment, endowment, and degrees that are granted will also be the expression of a healthy intersection of inclusive leadership and workplace spirituality.   The third way that this intersection manifests is through service to others. Members of this community seem to have a

priority for "servant leadership" which is ingrained in the DNA of the organizational culture. This commitment to service is seen throughout the survey results and is a major distinguisher for environments that embrace inclusion and diversity.
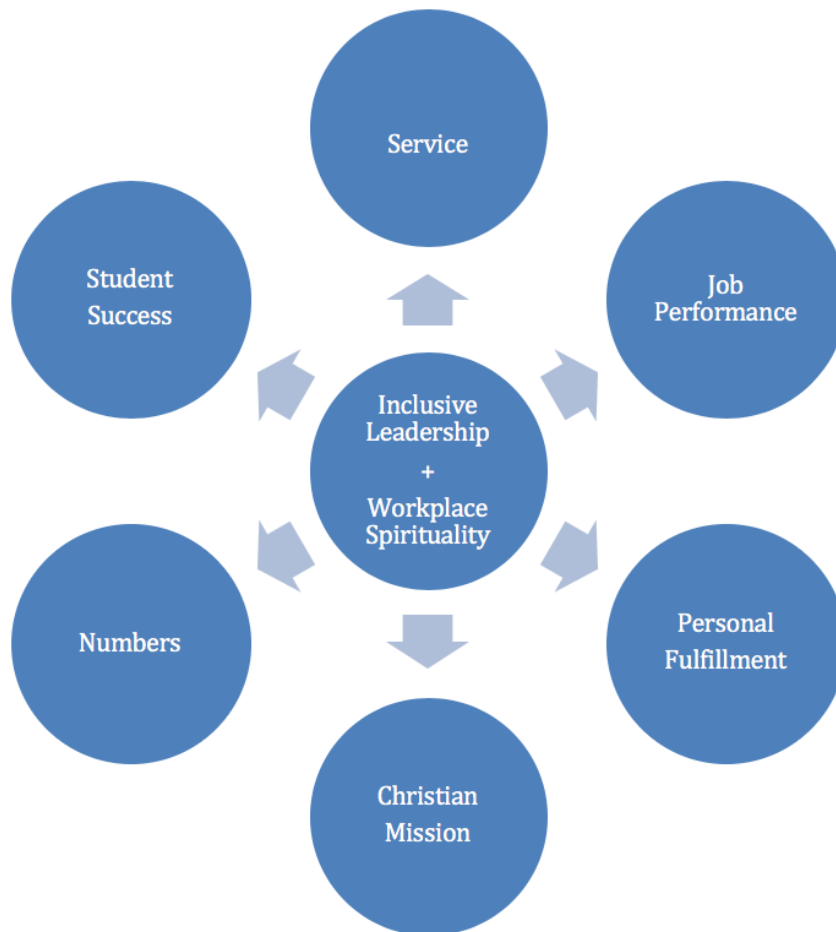

Figure 14. What the intersection of inclusive leadership and workplace spirituality looks like.

The fourth way that respondents in this survey described the intersection of inclusive leadership and workplace spirituality is through personal fulfillment. Working at a place that allows you to explore vocational calling and purpose was mentioned throughout the two phases of the study. This is a great example of how these two variables intersect to make life at a faith-based institution a bit more meaningful that one that is devoid of this opportunity to explore

ways that you can be fulfilled by your role. Collins relied on Maslow's research in his explanation of what ingredients are important to corporate success by saying, "imagine if you were to build organizations designed to allow the vast majority of people to self-actualize, to discover and draw upon their true talents and creative passions, and then commit to a relentless pursuit of those activities toward a pinnacle of excellence" (Collins, 2001, p. 131).

The fifth dimension that surfaced in this section of the study, was job performance. Being able to do a great job at one's particular job was seen as an important way to measure the success of an employee. As self-actualized leaders find more ways to be inclusive, they can help each person thrive in their own job performance and continue growth on an ever-evolving basis. Humans want to grow, and the only constant is change. Therefore, leaders are needed who can help each person identify ways to stay in a mode of growth and learning in order to maximize job performance. McKee believes that work culture must be able to integrate the organizational mission with the alignment of personal values and commitment to the mission (2017).

Finally, it was reported that the Christian mission drives everything at an institution that embraces inclusive leadership and workplace spirituality. McKee (2017) suggests that people need to have a clear, sound, and compelling purpose in their daily work. The Christian values of love, connection, forgiveness, and service were all examples of this Christian mission. The overall theme here was that there is an overarching mission that each person in the organization aligns with, and that helps move the institution forward. It is wise for every organization to have a mission and set of values that can be known by every person working there. This creates a unique opportunity for inclusion amongst a diverse group of people, who can connect over the mission and values.

RQ4: What variables influence the intersection of inclusive leadership and workplace spirituality? The findings from this portion of the study produced a set of 9 variables that influence the intersection of inclusive leadership and workplace spirituality (see Figure 15). The number one variable that was mentioned throughout both phases of the study was the term "lead by example," which is similar to role-modeling or setting the tone. Leading by example was an expectation from staff, faculty and administrative leaders who expressed a university commitment to inclusive leadership and workplace spirituality.
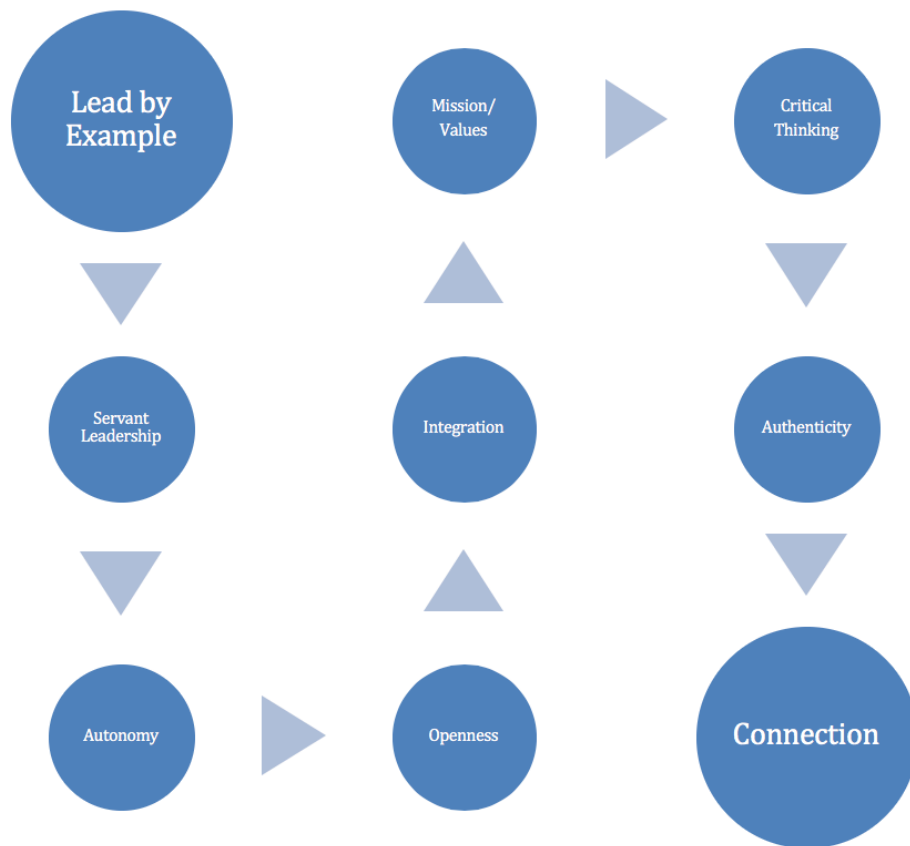

Figure 15. Variables for inclusive leadership and workplace spirituality.

Servant leadership was also mentioned throughout the study as a way that inclusive leadership and workplace spirituality manifests itself. The literature mentioned the importance of servant leadership, which is a theory first introduced by Robert Greenleaf who predicted "the

only truly viable institutions will be those that are predominantly servant led" (2002, p. 7). As shared in Chapter Two, there has been a movement away from celebrity "leader-as-hero" styles to a hard-working behind-the-scenes type of leadership that builds a strong enduring company around a meaningful vision that empowered others, rather than touting one's own successes and abilities (Badaracco, 2002; Collins, 2001; Daft, 2008; Jennings, 2005; Khurana, 2002).

Autonomy is another variable that influences the intersection of inclusive leadership and workplace spirituality. From the literature review in chapter three, we learned that autonomy is self-decision, self-governance, self-discipline, and the ability to take responsibility for one's actions. This is a great quality to have in team members who are all pulling their own weight and not playing a victim role. This was found to be an important factor for the people who participated in this study, which points to an important quality that is rendered from these inclusive environments.

Mission and values were another variable that was mentioned throughout the survey as a variable that influences the intersection of inclusive leadership and workplace spirituality. These were described in a lot of ways that referred to the life of Christ, or biblical standards of Christian living. This was referred to as respect and love for all people, forgiveness and the golden rule or treating others how you want to be treated.

Integration of work and faith was the variable that emerged as a result of these two intersecting theories. When humans are seen as having spiritual dimensions, they are given the opportunity to lead from their highest version of self (Maslow, 1943). A person does not have to leave their spiritual side at home, they can integrate their faith into the work they do. This was seen as a valuable trait. The concept of workplace spirituality can contribute to deep meaningful conceptualizations of human work (Gotsis & Kortezi, 2008). Spirituality in the workplace

involves "feelings of wholeness and connectedness and the integration of various parts of individuals professional and personal lives in authentic ways congruent with personal values" (Driver, 2005, p. 1095).

Openness was another variable that came out in this survey as an important variable. From the literature review, we learned that openness included a state of curiosity and the value of new perspectives. This was the opposite of rigidity and as stated in Chapter Two, "An emphasis on control and rigidity serves to squelch motivation, innovation and morale rather than produce desired results" (Daft, 2008, p. 9).

Critical thinking was a variable that also influences the intersection of inclusive leadership and workplace spirituality. The literature introduced this concept as resistance to enculturation and remaining detached from the culture by challenging entrenched beliefs and organizational attitudes. Marques compares this state of self-actualization to "being awake and challenging or questioning the status quo" (Marques and Dhiman, 2014, p. 13) in contrast to the mindless mode of sleepwalking. Therefore it is important for people to be able to think for themselves and not get brainwashed by others. Nembhard and Edmondson (2006) focused on leader inclusiveness to indicate leader behaviors that invite feedback from others, thus shaping their employees' belief that "their voices are genuinely valued" (p. 948). These types of leaders exhibit inclusive behaviors by inviting followers to share their views, opinions and inputs regardless of what they are (Carmeli et al., 2010).

Authenticity was another variable that was mentioned. Being authentic was an important part of inclusion because people feel valued in communities where they can be vulnerable and honest with their true identify. Being authentic and free was expressed by the administrative

leaders in this study as well as the staff and faculty. It was important quality for workplace spirituality.

Finally, connection was a variable that was described. This connection was described in the literature as a human kinship and general desire to help others in the human race. Inclusion is seen as "the degree to which an employee perceives that he or she is an esteemed member of the work group through experiencing treatment that satisfies his or her needs for belongingness and uniqueness" (Shore et al., 2011, p. 93). The Christian mission that was identified in this study was similar in that it was grounded in community and connection with other humans. Research studies have proven that a sense of community at work will have a positive impact on the commitment levels of employees (Fry, 2003; Gupta, 2017; Milliman et al., 2003; Pawar, 2009; Rego & Cunha, 2008).

These nine variables are depicted in Figure 15 as a means to understanding what types of influencers are creating the context for inclusive leadership and workplace spirituality. As organizations in the future want to embrace these two theories, they can look to these nine variables as a starting place for creating a milieu for inclusion. There are likely countless other variables that fit under the umbrella of these nine.

RQ5: What strategies are leaders using for this intersection of inclusive leadership and workplace spirituality? This study produced helpful strategies that leaders use at the intersection of inclusive leadership and workplace spirituality. Chapter Four listed many of them in an organized format that mirrors the 20 characteristics of inclusive leadership and workplace spirituality. Figure 15 shows the characteristics and gives a strategy that leaders should focus on implementing as they seek to better embody this notion of self-actualized leadership that is found at the intersection of inclusive leadership and workplace spirituality.

Table 28

Strategies for inclusive leadership and workplace spirituality.

1.	**Awareness**	Routinely acknowledge flaws, ask others about blind spots.
2.	**Agility**	Identify ambiguity in each situation, allow for uncertainty.
3.	**Love and Belonging**	Find uniqueness of each person, focus on appreciation.
4.	**Openness**	Stay curious, leave your comfort zone every week.
5.	**Ego-less**	Collect input from others, don't make decisions in isolation.
6.	**Reflection**	Use solitude time to gauge contentment
7.	**Self-regulations**	Admit mistakes, accept bias and its impact on others
8.	**Awe**	Practice gratitude daily.
9.	**Flow**	Flow comes from discipline, ideas/creativity flow
10.	**Connection**	Find time with other humans to connect.
11.	**Democracy**	Delegate and distribute decisions as often as possible.
12.	**Relationship Depth**	Utilized small employee resource groups.
13.	**Equity**	Have diverse groups who think differently and come from different backgrounds to create/review policies.
14.	**Mindfulness**	Practice active listening, being fully present.
15.	**Humor**	Use humor as a leadership strategy
16.	**Creativity**	Encourage team to fail regularly by creative risk-taking.
17.	**Critical Thinking**	List pro's and con's out and then prioritize them.
18.	**Authenticity**	Be honest and open, find humor in your flaws
19.	**Grounded Values**	A moral compass that guides
20.	**Integration**	Remove things from black/white categories

These strategies can serve as a starting place for those who are interested in learning from the leaders who participated in this study and gave examples of how they lead at a faith-based institution of higher education. They shared ways that they integrate inclusive leadership and workplace spirituality, and their advice creates a roadmap for others who want to follow in their footsteps. Each of these categories can be expanded after mastering the strategy listed. Future studies should seek to identify additional strategies that can be implemented by leaders who want practical advice for self-actualized leadership.

Recommendations for Future Research

In order to fully understand this phenomenon, future studies should be done with the student body at this institution of higher education. The study has now been offered for staff and faculty, and in-depth semi-structured interviews were open to all the administrative leaders. The findings were fairly consistent amongst these two groups. Future studies should seek to find out whether or not students are impacted by this topic and how it manifests itself among the student body.

Another study should be done with the Board of Regents at this institution as well. Since many of the staff and faculty expressed concerns with the homogenous administrative leadership, and the administrative leaders who participated in the study identified a commitment to diversity and inclusion, a study with the board of regents might provide more insight into the comments about homogeneity or inclusion of gender/religious diversity.

Further research that addresses the limitations of this study can build theory and improve practice in a variety of ways. A longitudinal design with repeated measures using the same instruments should be done in order to strengthen the findings from this study. A study could use different instruments with same population in order to validate the findings. Another future

284

study could be to replicate the methodology with a different population, perhaps other faith-based institutions (churches and schools). Again, the researcher would recommend several modifications that should be made to this instrument if it is used in the future. The first change would be to adjust the wording on "Dark Humor" to unusual sense of humor. Future studies should also consider modifying the transcendence of duality question since there was so much confusion in answering that one. Future studies should also seek to include the LGBTQ demographic in the questionnaire to see if others had been supervised by someone who is LGBTQ. The current instrument only asks if they have been supervised by a woman or minority.

From results from the online survey, it is clear that future work needs to be done in the areas of "inclusive listening," "sharing decision making," "seeking to serve rather than be served," "motivating me to a higher calling," and "empowering me in my position to become my own leader." While the university does seem to prioritize personal fulfillment and meaning, there is a discrepancy in how this is realized when it comes to empowerment and the distribution of power.

The results from RQ4 demonstrated what the relationship between inclusive leadership and workplace spirituality looks like, starting with leaders who lead by example and demonstrate servant leadership. The values of autonomy at the organization were found to be integral in this type of environment, where employees were allowed to self-regulate and engage with the overall mission. The integration of faith and work was a welcome aspect which encouraged a holistic approach to work. This study also shared that openness and open-mindedness was a byproduct of the collision of these two concepts. Some responses were critical of spirituality at work which demonstrated a diverse make-up of the employees and ability to think critically. Overall,

285

authenticity and connection with others were important indicators of inclusion and spirituality at work.

Duality seems to be pervasive among the administrative leaders at this institution. From these self-reports it appears that many of them still experience dichotomies, polarities and opposites which self-actualized leaders are able to see and transcend. The thinking at this institution is black/white where there are right/wrong solutions and not a lot of gray areas. For inclusive leadership and workplace spirituality to truly reach the highest levels of self-actualized, leaders will need to be aware of the limitations of duality and come to see things as being connected and working together. Granted, many of the leaders asked for a definition of duality during the open-ended portion of the study, so it could be that the leaders were just unaware of what these questions were asking.

A pain point surfaced in the data which pointed to a group of staff and faculty who felt the progress of the university is stagnated by a lack of religious/gender diversity. Several did not feel that they could truly progress in leadership unless they are members of the Churches of Christ. Others shared that LGBTQ members do not feel included or that women and minorities are not fully included at the highest levels. There was also some concern that the executive leadership team was too homogenous, creating some discord among a significant amount of people. These are areas of growth for the university moving forward.

Final Thoughts

In conclusion, this study demonstrates that Workplace Spirituality + Inclusive Leadership = culture that is inclusive where people lead by example, institute the "golden rule" of reciprocity, and serve one another. It is manifested in the hiring processes, the inclusion of voices in discussions which embrace diversity of thought within safe contexts that promote

creativity, and in the events that represent various voices and perspectives. It is also found by people who are aware of their personal bias and work to put systems in place to counteract those. It is a community of active listeners who spend more time learning about "the other" and use the word "we" more than "me/I." It is a place that values the uniqueness of each person and offers unlimited tolerance and forgiveness for mistakes and human frailty.

But just as humans each have the capacity to fail, every organization has its weak points. At this institution of faith-based higher learning, several pain points in the survey results reveal a significant opportunity to strengthen an elite school that already performs at the highest levels (as evidenced by the results of RQ3: Student Success, Healthy Numbers, Service, Personal Fulfillment, Job Performance, and Christian Mission). The institution should create a Vice President of Diversity and Inclusion to further investigate ways to promote inclusion at all levels of the institution. The following suggestions are made to address these growth areas for the university:

- Vice President of Diversity and Inclusion: A position needs to be added to the president's cabinet to close the gap between diversity and inclusion.

- Leadership Institute: A pipeline should be created to prepare women and minorities to lead at the highest levels. A sense of safety and belonging must be created so that these underrepresented groups can feel safe enough to make mistakes, transcend the ego, take risks creatively and thrive.

- Inclusion Training: All leaders need a curriculum for ethnic, gender, religious and LGBTQ inclusion to be integrated into the community. A Christian worldview must be the foundation for this.

- Diversity Advancement Initiative: As some concerns were raised that this gap in diversity is an advancement issue, significant attention should be placed on the impacts of fundraising as the university becomes more diverse (and inclusive). Strategies should be set to counteract any negative impacts of more diversity at the highest levels, and initiatives should build a strong donor base that support these.

The goal of this project is not to create a new department and position that will exist for future generations. The desired outcome is to intentionally create a culture that is relevant for the 21st century that will no longer needs these positions or programs. The result is that the university reflects the Kingdom of God on earth as it is in heaven, and therefore these programs will no longer be needed. The instruments that were used for this study could continue to guide conversations throughout the University, if others want to see which characteristics of inclusive leadership and workplace spirituality they need to consider developing. As the university becomes more aware of its collective strengths and weaknesses, the community will progress towards their goal to be the premier, global Christian university known for its integration of faith and scholarship. The future is already here, and its global, multicultural, multilingual, and digitally connected. If this institution can face the negative reports that surfaced from this study, a new set of opportunities will emerge that allow the university to step into its place as a Global leader, which will lay a foundation for peace. If they can pave the way in identifying the institutional blind spots and counteracting them with programs, people and processes that include all, other faith-based institutions will follow suit.

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302

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303

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APPENDIX A

Recruitment Letter (used for the online survey)

Dear Ocean View Full/Part-Time Staff/Faculty Member:

Thank you for letting us introduce ourselves and explain why you are getting this email. My name is Dr. H. Eric Schockman, I am an adjunct faculty member in the PhD Global Leadership and Change Program at GSEP. My co- principal investigator is Dr. Kerri Heath, who is Assistant Vice Chancellor at GSEP. Our research associate is Ms. Sonya Sharififard, a PhD graduate student also at the Graduate School of Education and Psychology (GSEP).

We are conducting a research study examining inclusive leadership and workplace spirituality, and you are invited to participate in the study. If you agree, and you participate, you understand this will be your implied consent. The survey instrument is composed mostly of closed-end questions (with a few open-ended one's for you to complete). We anticipated it should take no longer than 10-12 minutes to complete the survey.

Participation in this study is voluntary. Your identification as a participant shall remain anonymous during and after the study. You may skip particular questions you do not wish to answer. Our study will only examine and analyze the quantitative data for scholarly publication purposes.

If you have questions or need clarity, please contact either of us at: eric.schockman@OVU.edu or kerri.heath@OVU.edu or leave us a message at: 310-506-2880.

We thank you in advance for your participation.

Sincerely,
H. Eric Schockman, PhD
Kerri Heath, EdD
Sonya Sharififard
Ocean View University
Graduate School of Education and Psychology

APPENDIX B

Updated Recruitment Letter (For dissertation study)

Dear Research Participant:

I would like to invite you to participate in my dissertation study on the intersection of Inclusive Leadership and workplace spirituality at OVU University. The study was inspired by Maslow (1970) who described 15 characteristics of self-actualization in his assessment on Enlightened Leadership which are very similar to the characteristics on Inclusive Leadership that came from a Deloitte study of over 1500 corporate leaders around the globe (Bouke & Dillon, 2016). If you agree to participate, you will be asked to answer 22 sets of interview questions regarding the strategies you use for inclusive leadership and workplace spirituality. This process should take approximately 30 minutes, depending on the length of your answers.

Participation in this study is voluntary and you can choose not to answer any of the questions. Your identification as a participant shall remain anonymous during and after the study. You may skip particular questions you do not wish to answer.

I will be reaching out to your assistant to request a brief interview in the next week or two, or you can please let me know what times you are available.

I thank you in advance for your participation.

Sincerely,

APPENDIX C

Informed Consent Form

OVU University
Graduate School of Education and Psychology
INFORMED CONSENT FOR PARTICIPATION IN RESEARCH ACTIVITIES

Research on the Intersection of Inclusive Leadership and Workplace Spirituality

You are invited to participate in a research study conducted by **Dr. Kerri Heath** at OVU University's Graduate School of Education and Psychology because you are an administrator at the school involved in the study. Your participation is voluntary. You should read the information below and ask questions about anything that you do not understand, before deciding whether to participate. Please take as much time as you need to read the consent form. You may also decide to discuss participation with your family or friends. If you decide to participate, you will be asked to sign this form. You will also be given a copy of this form for you records.

PURPOSE OF THE STUDY
The purpose of the study is to better understand inclusive leadership theory and apply it to the evolving and emerging field of workplace spirituality. The investigator will start by collecting some demographical information from you including your gender, age, education level, and employment status.

This study intends to meld inclusiveness and diversity principles which underscore the vast array of literature on Inclusive Leadership, into a new conceptual paradigm adapted from Abraham Maslow and his pinnacle of human needs to become 'self-actualized.' From Maslow's framework this study expands on the collective analysis of spiritual inclusiveness and spiritual intelligence. The researcher will conduct an in-depth analysis of the findings from a confidential survey and follow-up interviews, examining both conceptual areas of inclusive leadership and workplace spirituality.

STUDY PROCEDURES
If you volunteer to participate in this study, you will be asked to complete a brief survey with demographical information, and then answer questions regarding 22 concepts regarding inclusive leadership and workplace spirituality. Altogether, the survey should take no more than 30 minutes to an hour of your time to complete. You will also be asked if you would like to share any additional information on the topic of workplace spirituality and inclusive leadership.

POTENTIAL RISKS AND DISCOMFORTS
The potential and foreseeable risks associated with participation in this study include possible emotional discomfort at the thoughts surrounding inclusive leadership and/or spirituality in the workplace. The researcher is not aware of any unusual risks or physical requirements associated with this data collection.

POTENTIAL BENEFITS TO PARTICIPANTS AND/OR TO SOCIETY
While there are no direct benefits to the study participants, there are several anticipated benefits to society which include: spur further heuristics and best-practices that might be utilitarian in other parts of the field. *No compensation will be given for this survey.*

CONFIDENTIALITY
I will keep your records for this study as far as permitted by law. However, if I am required to do so by law, I may be required to disclose information collected about you. Examples of the types of issues that would require me to break confidentiality are if you tell me about instances of child abuse and elder abuse. OVU's University's Human Subjects Protection Program (HSPP) may also access the data collected. The HSPP occasionally reviews and monitors research studies to protect the rights and welfare of research subjects.

PARTICIPATION AND WITHDRAWAL
Your participation is voluntary. Your refusal to participate will involve no penalty or loss of benefits to which you are otherwise entitled. You may withdraw your consent at any time and discontinue participation without penalty. You are not waiving any legal claims, rights or remedies because of your participation in this research study.

ALTERNATIVES TO FULL PARTICIPATION
The alternative to participation in the study is not participating. There is no provision for engaging in the project on anything less than a full-participant basis.

INVESTIGATOR'S CONTACT INFORMATION
I understand that the investigator is willing to answer any inquiries I may have concerning the research herein described. I understand that I may contact **Dr. Kerri Heath** if I have any other questions or concerns about this research.

RIGHTS OF RESEARCH PARTICIPANT – IRB CONTACT INFORMATION
If you have questions, concerns or complaints about your rights as a research participant or research in general please contact Chairperson of the Graduate & Professional Schools Institutional Review Board at Ocean View at gpsirb@OVU.edu.

SIGNATURE OF RESEARCH PARTICIPANT

I have read the information provided above. I have been given a chance to ask questions. My questions have been answered to my satisfaction and I agree to participate in this study. I have been given a copy of this form.

AUDIO/VIDEO/PHOTOGRAPHS *(If this is not applicable to your study and/or if participants do not have a choice of being audio/video-recorded or photographed, delete this section.)*

    □ *I agree to be audio-recorded*

    □ *I do not want to be audio-recorded*

_____

Name of Participant

_____   _____

Signature of Participant   Date

SIGNATURE OF INVESTIGATOR

I have explained the research to the participants and answered all of his/her questions. In my judgment the participants are knowingly, willingly and intelligently agreeing to participate in this study. They have the legal capacity to give informed consent to participate in this research study and all of the various components. They also have been informed participation is voluntarily and that they may discontinue their participation in the study at any time, for any reason.

_____

Name of Person Obtaining Consent

_____   _____

Signature of Person Obtaining Consent   Date

APPENDIX D

Instrument

The Intersection of Inclusive Leadership and Workplace Spirituality Instrument

Demographical Information:
1. Gender (0 = male; 1 = female):
2. Year Born (ex. 1976):
3. Education (1 = high school diploma; 2 = undergraduate degree; 3 = master's; 4 = doctorate):
4. Number of years at OVU (ex. 15):
5. Number of years employment total (including OVU):
6. Full or Part Time Employee (1 = full; 2 = part-time):

Interview Questions
As an executive leader at a faith-based institution of higher education, please give feedback on how your Christian faith does or does not intersect with each section after you rank the following statements to indicate how frequently you engage in each of the following areas of self-actualization and Inclusive Leadership using the following likert scale:

1 = Never, 2 = Sometimes, 3 = Often, 4 = Consistently, 5 = Always

1. Awareness
_____ I detect the spurious, the fake, the dishonest in personality, and in general can judge people, places, and things accurately and efficiently.

_____ I admit to my mistakes and seek out others who are strong where I am not.

Does your Christian faith impact your ability to perceive reality efficiently and does it give you courage to admit your limitations? Please explain.

2. Agility
_____ I am comfortable with the unknown and attracted to the mysteries of life.

_____ I accept that some ambiguity is inevitable.

Does faith assist the cultivation of agility (versus rigidity and control)? If so, how…

3. Love and Belonging
_____ I accept my own human nature and that of others.

_____ I encourage socialization and host unique events to help employees feel more connected to each other and their workplace.

Does your faith impact your experience of self-love and loving others? Explain.

4. Openness

_____ I experience spontaneous thoughts and impulses and am open to changing my mind as I become more informed.

_____ I desire to learn and seek out new perspectives to grow.

Does faith have an impact on open-mindedness and expansion? If so, how?

5. Ego-less

_____ I initiate conversations with my employees about their roles and responsibilities and how they might wish to modify them in order to feel more fulfilled by their jobs.

_____ I deliberately make space for employees to share their highlights or meaningful moments with the team and/or department.

Does faith help you transcend ego and/or distribute your power?

6. **Reflection**

_____ I enjoy times of solitude which help me remain centered throughout the storms of life.

_____ I spend time in reflection which leads to cognizance of personal bias.

What role does solitude/isolation play in your life... How much time do you spend alone and what happens during those times?

7. Self-regulation

_____ I make decisions independently and take responsibility for my own actions.

_____ I recognize my own bias and its impacts on others, and work to put fair systems in place to counteract these biases.

Does faith lead to autonomy and self-regulation? Please explain.

8. Awe

_____ I find time to appreciate the finer things in life and sit in wonder of it all.

_____ I have introduced a way that employees can express appreciation and recognition for one another.

In what ways does Christian faith invoke the capacity to appreciate things again and again, freshly and naively, regardless of how stale these experiences become to others?

9. Flow (Peak Experiences)

_____ I am aware of the aspirations and sense of calling of my employees.

_____ I encourage employees to pursue activities outside of their immediate job tasks that are meaningful to them and beneficial to the organization.

How can faith cultivate peak experiences and "flow" for each individual?

10. Connection

_____ I educate managers to share deep feelings of identification, sympathy and affection for human beings in general.

_____ I initiate discussions with senior management regarding employee recognition and compensation packages, beyond monetary incentives.

Does your faith lead to a realization of connection and kinship to other humans and how can that be cultivated in others?

11. Democracy

_____ I am aware of the current opinions that employees have regarding their compensation packages and ask them what types of non-monetary benefits they most value.

_____ I create opportunities for my employees to give input on decision making and to hear directly from our customers about the impact they are having.

Does faith lead you to include others in decision making processes and to stay connected to the "voice of the people?"

12. Relationship Depth

_____ I concentrate on developing a few deep relationships at a time.

_____ I give employees personalized, intimate feedback and appreciation about their contributions.

Do you cultivate deep relationships with small groups of people versus translating that into the larger groups of people who are following you?

13. Equity

_____ I am sure about the difference between right and wrong in my living and free from confusion when it comes to moral decision making.

_____ I have worked to establish fairness in outcomes, processes and communication.

Does your faith act as a moral compass and how do you avoid chaos, inconsistency and confusion?

14. Mindfulness

_____ I embrace mindfulness as the art of paying attention in the present moment without judging or being critical.

_____ Mindfulness teaches me to be more accepting and less concerned about the future.

In what ways has your Christian faith led to more mindful ways of leading?

15. Humor

_____ I use comedy as a way to make light of dysfunctional realities of life.

_____ I have a dark or unusual sense of humor.

Please share your thoughts on how humor might identify someone's maturity of faith or spirituality.

16. Creativity

_____ I spend time being creative and inventive.

_____ I recognize that cultural differences bring innovation to the organization.

As creativity becomes more valued in society, please share your perspective on how spirituality can yield innovation.

17. Critical Thinking

_____ I resist enculturation and maintain a certain amount of inner detachment from the culture of the organization.

_____ I select appropriate verbal (speed, tone, pause/silence), and nonverbal (gestures, facial expressions, body language, physical contact) behavior in cross-cultural encounters.

How can faith guide a person into becoming a "critical thinker" who can resist enculturation?

18. **Authenticity**

_____ I understand that imperfections are the points of character that connect us all.

_____ I establish processes to ensure that personal biases do not influence decisions about others.

How could faith and spirituality lead to authenticity?

19. **Grounded Values**

_____ I have a firm foundation for a system of values that stem from my acceptance of the nature of self, human nature, and the nature of physical reality.

_____ I take personal responsibility for diversity and inclusion outcomes.

Does faith determine your personal values and the organizational values?

20. **Integration**

_____ I no longer experience the polarities, dichotomies and opposites that most people experience.

_____ A transcendence of duality leads me to accept others with fairness and respect.

How does workplace spirituality create a context that can transcend duality in ways that religion might be limited?

Conclusion (opportunity for feedback):

Would you like to share any additional information on the topic of workplace spirituality and inclusive leadership?

APPENDIX E

CITI Program, Human Subjects Certification

Completion Date 09-Jul-2017
Expiration Date 08-Jul-2020
Record ID 14614708

This is to certify that:

Kerri Cissna-Heath

Has completed the following CITI Program course:

Graduate & Professional Schools HSR	(Curriculum Group)
Graduate & Professional Schools Human Subjects Training (INACTIVE)	(Course Learner Group)
2 - Refresher Course	(Stage)

Under requirements set by:

Pepperdine University

PEPPERDINE

Pepperdine University
24255 Pacific Coast Highway
Malibu, CA 90263
TEL: 310-506-4000

NOTICE OF APPROVAL FOR HUMAN RESEARCH

Date: January 28, 2019

Protocol Investigator Name: Kerri Cissna-Heath

Protocol #: 18-11-906

Project Title: Exploring the Intersection of Inclusive Leadership and Workplace Spirituality

School: Graduate School of Education and Psychology

Dear Kerri Cissna-Heath:

Thank you for submitting your application for exempt review to Pepperdine University's Institutional Review Board (IRB). We appreciate the work you have done on your proposal. The IRB has reviewed your submitted IRB application and all ancillary materials. Upon review, the IRB has determined that the above entitled project meets the requirements for exemption under the federal regulations 45 CFR 46.101 that govern the protections of human subjects.

Your research must be conducted according to the proposal that was submitted to the IRB. If changes to the approved protocol occur, a revised protocol must be reviewed and approved by the IRB before implementation. For any proposed changes in your research protocol, please submit an amendment to the IRB. Since your study falls under exemption, there is no requirement for continuing IRB review of your project. Please be aware that changes to your protocol may prevent the research from qualifying for exemption from 45 CFR 46.101 and require submission of a new IRB application or other materials to the IRB.

A goal of the IRB is to prevent negative occurrences during any research study. However, despite the best intent, unforeseen circumstances or events may arise during the research. If an unexpected situation or adverse event happens during your investigation, please notify the IRB as soon as possible. We will ask for a complete written explanation of the event and your written response. Other actions also may be required depending on the nature of the event. Details regarding the timeframe in which adverse events must be reported to the IRB and documenting the adverse event can be found in the *Pepperdine University Protection of Human Participants in Research: Policies and Procedures Manual* at community.pepperdine.edu/irb.

Please refer to the protocol number denoted above in all communication or correspondence related to your application and this approval. Should you have additional questions or require clarification of the contents of this letter, please contact the IRB Office. On behalf of the IRB, I wish you success in this scholarly pursuit.

Sincerely,

Judy Ho, Ph.D., IRB Chair

cc: Mrs. Katy Carr, Assistant Provost for Research