Volume 20, Number 1 ISSN 2150-5187

Allied Academies International Conference

New Orleans
April 8-10, 2015

Academy of Organizational Culture, Communications and Conflict

PROCEEDINGS

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QUALITATIVE STUDY EXPLORING THE PLACE OF FAITH AND VALUES IN TRANSFORMATIONAL LEADERSHIP

Samuel O. Fadare, Regent University

ABSTRACT

This paper identifies an inspirational woman leader in sub-Saharan Africa as a unique case and sought to investigate whether there is a place for faith and values in transformational leadership. The paper uses a qualitative approach to attempt to learn from the experiences of Folorunsho Alakija about her journey to success. The choice of this leader is deliberate as evidence suggests that successful women are better at inspiring other women into believing that women can also make good leaders. The outcome of the data analysis suggests that faith and values play central roles in transformational leadership. Our analysis identifies specific and relevant values that include those of hardwork, tenacity, staying power, taking on challenges, diligence, perseverance, and excellence. The paper also finds that faith represents at least 33 percent of the variables that motivates successful transformational leaders. Finally, we find that philanthropy is an important but often de-emphasized variable of transformational leadership.

Keywords: Case study, Faith, Inspirational, Interview, Transformational Leadership, Values

INTRODUCTION

According to Burns (1978), transformational leadership is a process by which leaders and followers elevate each another to greater levels of morality and inspiration (p. 20). Examples of transformational leaders abound around the world; however, transformational leaders that influence and inspire not only their followers, but other leaders and other followers within and outside their core area of expertise are a rear bred. This is particularly true when one of such leaders is a woman and from sub-Saharan Africa. Such a leader is Folorunsho Alakija. Dorfman, Javidan, Hanges, Dastmalchian, and House (2012) identified the sub-Saharan African region as one which "reflects the traditional patriarchal and patrimonial male dominance with little role for women in tribal governance. Leadership positions were typically based on ascribed status and respect was given to individuals who were male and/or advanced in age" (p. 7). This implies that typically in the context of sub-Saharan culture, women are seen and not heard.

By asking the question of whether there is a place for faith and values in inspirational leadership, this paper uses a qualitative approach to attempt to learn from the experiences of Folorunsho Alakija about her journey to success. The choice of this leader is deliberate as it is reasonable to assume that successful women are better at inspiring other women into believing that women can also make good leaders. Indeed, Yukl (2013) argued that the growing complexities of today's organizations have led researchers to posit that "women are now more likely than men to possess the values and skills necessary for effective leadership in modern organizations" (p. 371).

According to Ventures Africa (2012), Folorunsho Alakija is worth an estimated $3.3 billion while Forbes Africa (2014) puts her net worth at $2.5 billion. Whatever the exact figures, this is no mean feat and makes her the richest black woman in the world.

METHODOLOGY

This study employs the case study method. Boyce and Neale (2006) defined the in-depth interviewing method as “a qualitative research technique that involves conducting intensive individual interviews with a small number of respondents to explore their perspectives on a particular idea, program, or situation” (p. 3).

Sample

Under a number of circumstances, a single-case study design is a more appropriate study design. In this study, a single-case design approach is preferred as the identified single-case represents a unique case. Further, the single case represents a critical case for testing a well-formulated theory. The transformational leadership theory specifies a clear set of propositions. According to Yin (2008), “a single case, meeting all the conditions for testing the theory, can confirm, challenge, or extend the theory” (p. 47). In this instance, the case study is from sub-Saharan Africa and recognized as the richest black woman in the world. The case study’s attendance at the *Women Inspiration and Enterprise Africa Symposium* in Nigeria provided an excellent opportunity for Folorunsho Alakija to be interviewed about her journey to success.

Procedure

The study is qualitative in nature and involves a 40-minute in-depth interview of the case which was videotaped by *Arimus Media*. Interviews take place for some specific purpose; as a result, it is necessary to retain all responses in a relevant, usable, and accessible form. Ideally, the preference would have been to code much of the information obtained as the interview was going on by simply checking the nearest appropriate answers but this would have been restrictive as it would not have allowed the case to freely provide responses, the interview was therefore left open ended and audio recorded to be coded at a late time. Given the caliber of the case, it is reasonable to assume that having a conversation in a comfortable environment will allow for data collection in a more relaxed atmosphere as opposed to asking the participant to fill out a questionnaire (Boyce and Neale, 2006, p. 3).

A limitation associated with the use of in-depth interviews as a data collection method is the predisposition to bias as participants may make attempts at convincing the interviewer that a line of argument is positive or better than another line of argument for any number of reasons. As a result, the set of questions were pre-determined in advance to minimize the potential for bias. Also, the interviewer is appropriately trained in interviewing techniques so that dichotomous yes / no questions, leading questions, and questions that suggest that the interviewer may influence the type of responses received with personal opinions, are all avoided. Another limitation of the in-depth interview approach is the required time-intensity of the interviews and post interview transcription and analyses. To manage this limitation, the data collection effort was planned such that enough time is allocated for the post interview transcription and analyses. Also, the service of a professional transcriptionist was used in order to save on time.

Type of coding used

The video recorded interview was transcribed into text form using an independent transcriptionist. The transcribed text document was then added to *atlas.ti*. From the primary documents drop down menu within *atlas.ti*, the transcribed document was selected by clicking on the document. This caused the document's content to load into the screen editor. The mouse was used to highlight relevant phrases or sentences in the text and by right-clicking on each highlighted phrase or sentence and selecting *Coding / Enter Code Name* from the context menu, all relevant phrases or sentences within the transcribed document were coded. At the end 103 phrases and sentences were coded, all representing direct quotations from the case; also, all one hundred and three codes were assigned to eleven code families as confirmed from the *Quotation Manager* and *Code Manager* respectively. In order to assign an existing code category, relevant quotations were highlighted and the appropriate code family in the *Code Manager* was selected by dragging and dropping them into the document pane. The eleven code categories where defined based on the transformational leadership proposition and include excellence, networking and collaboration, tenacity, perseverance, preparation, diligence and handwork, relevance of faith and family, taking on challenges, taking difficult decisions, and training.

Test of Reliability

Using the test-retest approach, the transcribed document was independently coded once. The same material was re-coding after two days. The results were compared to confirm whether the first and second coding agree. Because the same material is essentially coded twice, the two-day delay between the initial coding and the second coding was meant to reduce the chances of remembering exactly how specific phrases and sentences were coded the first time. From comparing the two results, it was determined that approximately 90 per cent of the phrases and sentences from the first coding exercise were found repeated in nine of the eleven code families of the second coding exercise.

Measure

Open-ended questions were asked. According to Patton (1987), asking open-ended questions give room for the respondents to respond in their own way (pp. 122-123). Thus, questions were worded so that the case was not be able to simply answer yes or no, but had to explain the topic in great detail. Padgett (2008) also stated that rather than confusing questions or questions that lead respondents to preferred answers, in-depth interview questions should "encourage lengthy replies and engage respondents" (p.114). The semi−structured format of the interview meant that while pre−planned questions were asked during the interview, the questions were not asked in the specific order as written down but rather, questions were allowed to develop based on responses of the case. According to Zwozdiak-Myers (2009), semi-structured interviews usually begin with the researcher "identifying a number of key questions that not only elicit specific types of response, but also act as prompts.

DATA ANALYSIS

An Excel output provided by *atlas.ti* is the *Codes-Primary Document table*. The table below lists the frequency of codes or code families by document. From the 11 code families contained in Table 1, thirty-four of the one hundred and three quotes refer to the positive influence of faith and family to the transformational leadership style. This represents over 33 per cent of the total quotes.

Table 1
Codes Primary Document Table

Code Families	Transformational Leadership.txt
Taking on Challenges	10
Diligence and Hardwork	7
Excellence	5
It takes a period of time	9
Preparation and Learning Experience	9
Reference to faith and family	34
Network & Collaboration	10
Taking difficult decisions	4
Tenacity and Determination	10
Training and Re-training	1
Innovation and Creativity	4
Total	**103**

Components of Transformational Leadership

Avolio, Waldman, and Yammarino (1991) identified four separate components of transformational leadership to include idealized influence (ideal role model for follower and a leader by example), inspirational motivation (to inspire and motivate followers), intellectual stimulation (leader challenges followers to be innovative and creative), and individualized consideration (demonstrate genuine concern for the needs and feelings of followers). All of these qualities were evident from the responses provided by Folorunsho Alakija during the course of the interview. In terms of specifics of these attributes in the case, refer to Table 2 below for the result of our data analysis which describes examples of how these are demonstrated. In terms of giving back to followers and demonstrating genuine concern for the needs of followers, Folorunsho Alakija had this to say on her philanthropic activities through the *Rose of Sharon foundation*:

The legacy I'd like to leave is one of having made a difference in the lives of many – many most especially in the lives of women generally and in the lives of those who cannot even put food on the table for their children especially the widows and orphans whom God has called me to visit. And that is what I'm doing through the assistance and support of trustees of the foundation who give up their time and their energy to give us support in the foundation, to put smiles on the faces of these women and these orphans and their children.

Table 2
Attributes of Transformational Leadership Table

S/N	Theme	Example
1	Excellence	“I resigned although the managing director at the time refused to accept my resignation for three days.” “I told him I was going to come back with the same letter after three days. So he was forced to let me go.”
2	Networking and Collaboration	“I was able to get technical partners” “I began to knock on doors”
3	Staying Power.	“I’d also like to say that it’s taken almost 63 years to get to this point” “When I mention 23 years that reminds me that it also took me 23 years to be able to say one has been able to accomplish something in the oil industry’” “The license eventually came at the end of three years”
4	Perseverance.	“So I didn’t give up.” “I didn’t give up, I kept on at it.”
5	Preparation	“Working in the Bank - in the corporate world, for almost 12 years prepared me for the administration that I put in to running my various businesses today. So, that in itself was preparation.”
6	Diligence and Hardwork	“You create lucky by working extremely hard.” "You create lucky by going the extra mile - especially women.” “I decided to do a lot of homework.”
7	Relevance of Faith and Family	“I later became born again at the age of 40.” “I have known the Lord for almost 23 years.” “It’s important to always read your bible daily.”
8	Taking on Challenges	“I come from a family of 52 children from one father, 8 wives – there are 46 of us left in the world right now” “I come from a Muslim background.” “Father didn’t believe in spending too much money on women – on girls or the female gender.”
9	Taking difficult decisions	“I knew that I wanted to setup my own business because I was no longer enjoying working.”
10	Training	“To now study fashion design and do it properly.” “It was when I was attending an exhibition abroad in Germany that I realized that I had actually gone into the wrong one.”
11	Innovation and Creativity	“What inspired me to go into fashion when I was leaving the banking industry was the fact that I knew that I had creative talents.”

DISCUSSION

While the GLOBE study identified inspiration leadership as a primary culturally endorsed implicit leadership dimension, the same GLOBE study identified the sub-Saharan African region as one with a traditional male dominance that allowed little room or role for women in leadership positions. From the onset therefore, this paper identified an inspirational woman leader in sub-Saharan Africa as a unique case and sought to investigate whether faith and values have a place in transformational leadership. The paper discussed the methodology, including the sample, the measure, and the procedure.

Using a qualitative data analysis approach to attempt to learn from the experiences of Folorunsho Alakija, the paper found that faith and values indeed play a central role in transformational leadership. Specific values identified include those of hardwork, tenacity, staying power, taking on challenges, diligence, perseverance, and excellence. Faith was also found to represent at least 33 percent of the variables that form a successful transformational leader. This is consistent with the admonishment in the book of Proverbs 3:5-6 i.e. "Trust in the Lord with all your heart, And lean not on your own understanding; In all your ways acknowledge Him, And He shall direct your paths." (NIV). One other important but often ignorantly de-emphasized variable of transformational leadership is that of generosity or philanthropy which is aligned to the relevance of faith in transformational leadership because of its biblical foundations. According to the book of Proverbs 19:17 "Whoever is kind to the poor lends to the LORD, and he will reward them for what they have done." (NIV). The poor in this context include helpless widows and orphans. To extend this study even further, it would be interesting to find out whether these findings of the role of faith and family are consistent with transformational leaders of other faiths different from that of Christianity and in other cultures different from those of sub-Saharan Africa.

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FAITH AND JOB SATISFACTION: IS RELIGION A MISSING LINK?

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ABSTRACT

While many studies of business ethics have joined job satisfaction and spirituality, relatively few have focused on the connections with formal religions. However, there are numerous suggestions in the literature that spirituality, when incorporated into religious systems, might affect the work-related values and attitudes of employees in unexpected ways. These nuances are important for ethical managers who desire to be inclusive in a multicultural world to understand.

This study explores the links between religious faith and job satisfaction using a multi-religion sample of working adults. Data were drawn from 741 employees and managers from various Southern California organizations and firms. The sample included non-religious individuals and members of a variety of religions. The intent was to examine whether and what level of religious commitment impacted workplace attitudes, specifically job satisfaction.

In this paper, we compare and contrast members of the five largest religions which are, in Alphabetical order, Buddhism, Christianity, Hinduism, Islam, and Judaism, in relation to job satisfaction. We found that religious commitment does positively impact job satisfaction, though there are differences depending on the type of religion. The study concludes with implications for research and practice.

KEY WORDS: Buddhism; Christianity; Hinduism; Islam; Job Satisfaction; Judaism; Religious commitment; Religion in the workplace; Spirituality in the workplace.

MANAGING INDIVIDUAL/ORGANIZATIONAL TENSION: AN EXEGETICAL LOOK AT LUKE 9:1-10

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ABSTRACT

Kozlowski and Bell (2001) write that "increasing global competition, consolidation, and innovation create pressures that are influencing the emergence of teams as the basic building blocks of organizations (Kozlowski & Bell, 2001, p.4)". This assertion as groups as the building blocks of organizations has strong implications for organizational leaders. Groups are inherently complicated (Arrow, McGrath, and Berdahl, 2000).Gillette and McCollom (1995) argue that groups of people are made up of the shared identity of individuals, and as a result of the shared and individual identities present in the group experience, individuals within the group experience an emotional tension. Hultman and Gellerman (2002) write that this tension has a macro effect and crosses over to the overall organization where "tension between individuals and organizations is inevitable and has always existed" (p.6).This individual/organizational tension can lead to lasting detrimental negative effects for organizations (Kimmel, 2013). And if not managed can even lead to the dissolution or failure of the organization (Kimmel, 2014; Arrow, McGrath, Berdahl, 2000). As such it becomes important for organizational leaders to be able to understand and manage the individual/organizational tension that exists in order to ensure success. Hultman and Gellerman (2002) argue that managing this tension requires being able to balance the values, goals, ideas etc. of the organization, with the values, goals, ideas, etc. of the individuals within the organization. The authors make this point when they write " it isn't either-or, what's good for the organization or what's good for people. No one believes that organizations can be successful today by ignoring people" (p.10). Thus the successful leader is one who is equipped with leadership techniques that focus on meeting the needs of both the organization and the individual members by targeting the individual/organizational tension present in the organization. Wolfe (2002) argues that one of the greatest sources for leadership knowledge present today is found in the scriptures of the Bible. Regardless of religious belief Jesus was above all a profound leader. This paper was designed to aid leaders in managing the individual/organizational tension present in organizations by providing three leadership techniques used to manage this tension as demonstrated by Jesus in Luke 9:10-17. These three leadership techniques are 1) publicly present the vision, 2) utilize existing organizational resources, and 3) equip the leadership team. The paper begins by providing an overview of the individual/organizational tension, offering a rationale for using the Bible as a leadership reference, it then transitions into an overview of the exegetical methodology and the exegesis, and concludes by providing an overview of the three leadership techniques.

EFFECTS OF SPIRITUALITY IN THE WORKPLACE

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ABSTRACT

In today's society it is difficult for employees to be themselves and reflect their spirituality. This study begins the research on the effects spirituality has in the workplace and with the employee and organization. This study poses the question whether spirituality can be implemented in the workplace to improve harmony and unity amongst employees and leadership, as well as develop positive employee morale. The literature review supports the hypotheses that spirituality produces harmony and unity for the employee, as well as fulfillment with their performance. The control variables of age, gender, culture and leadership could produce different results, and thus more research is needed to frame the theory of spirituality as it relates to the workplace.

INTRODUCTION

> *Organizations are constantly wanting and demanding more and more of us all of the time. But they cannot have it both ways. They can't have more of us without getting and nourishing the whole person. Organizations must give back and contribute as much to the whole person as they want in return* (Mitroff & Denton, 1999, p. 4).

A theory of spirituality and that of spiritual leaders has come to the forefront due to a need for a more holistic organization, leaders, and employees (Fry, 2003). Human beings consist of body, mind, heart and spirit (Mitroff & Denton, 1999; Fry, 2003), this then gives rise to the notion that the human, spiritual, and natural sides of people cannot be separated and thus theories are built and tested of spirituality in the workplace. This study proposes the theory of spirituality and through a literature review shows the definition of spirituality, the effects on employee enthusiasm, fulfillment and harmony, as well as the place of spiritual leadership. The purpose of this study is to pose the question whether spirituality can be implemented in the workplace to improve harmony and unity amongst employees and leadership, as well as develop positive employee morale.

SPIRITUALITY THEORY

A theory of spirituality has only recently become part of the academic studies of theories in management and leadership (Fry, 2003). Fry states how philosophy looks for *wisdom* and *truth* through *argument* and *disputation* (p. 722). This has warranted more research and evidence on the effects of spirituality in the workplace and of spiritual leadership. In order to more effectively study and discuss spirituality in the workplace a thorough literature review provides credence to any hypothesis developed around spirituality at work. Fry (2003) suggests that workplace spirituality portrays how employees feel about themselves, their work, and their organization.

LITERATURE REVIEW

Mitroff & Denton (1999) posit that humans seek various instruments to foster their spirituality, while Fry (2003) proposes that organizations who do not allow spirituality in the workforce will not be successful. The phenomenon of spirituality in the workplace may be of more concern in Western civilization than in other cultures where spirituality is a norm in all parts of their lives (Rhodes, 2006). However, research into the concept of spirituality in the workplace has continued over the past several decades and this review discusses the definition of spirituality, how it affects employees in the workplace and the importance of spiritual leadership.

Definition of Spirituality

Workplace spirituality can be defined as "... the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community" (Ashmos & Duchon, 2000, p. 137). Any definition of workplace spirituality should include the impact it has on operations, sustainability and effectiveness for leaders and the organization (Sass, 2000). Spirituality is more than what is considered "organized religion" but includes such things as prayer, yoga and meditations for the search for the meaning of life and relationships with others (Zinnbauer, Pargament & Scott, 1999; Zellers & Perrewe, 2003). Spirituality dynamically accentuates the development of an individual's discovery of who they are, their purpose and relationship with a higher being (Fry, 2003).

Spirituality Produces Energetic and Enthusiastic Employees

Additional research reveals how spirituality affects an employee's energy and enthusiasm at work (Mitroff & Denton, 1999; Anderson, 2000; Eisler & Montouori, 2003). Eisler & Montourori's research lends to support the theory of spirituality and that the employees are 1) more courageous 2) stand behind their values and beliefs 3) have better perceptions about the organization and 4) bring more of their energy and creativity to work (Mitroff & Denton, 1999, p. xiv).

Mitroff & Denton (1999) state that not all organizations in America want spirituality in the workplace but they want the energy and enthusiasm their worker's spirituality brings to the table. They conclude that "spirituality is its own fuel, it provides the abiding hope, boundless energy, and enthusiasm needed to surmount all the obstacles that always lie in its path (p. 183).

Spirituality Provides Employee Fulfillment

When employees feel fulfilled they will produce more and be absent less. There is evidence that spirituality allows a person to benefit from increased "joy, peace, serenity, job satisfaction and commitment" (Giacalone & Jurkiewicz, 2003). Research in the social and physical sciences has shown that employees have the drive and motivation to find meaning in their work and wanting to be of value in social settings (Giacalone & Jurkiewicz, 2003).

Roberts (2011) shows how spirituality improves the rates of mental and physical health and lowers the work stress (Roberts, 2011, p. 14). Russell (2007) discovered that when lay people truly practiced their faith at work and not just at church that they became more fulfilled at both (p. 75) but he also reported that "most lay people see little to no connection between their faith and their place of employment" (p. 76

Spirituality Brings Harmonious Unity

A person's spirit provides the main life force and glue that holds a person together (Anderson, 2000). It recognizes the inner character that makes up human values and morality and combines humans together (Fairholm, 1997). Dent, Higgins, and Wharf's (2005) research shows that workplace spirituality associates with personal development and organizational harmony. Fry (2003) proposes that this harmony comes from service to others, and that "*spiritual survival"* consists of the need to humbly think more of others in order to see things as they truly are, unifying the spirit (p. 708). Spirituality in the individual and in the organization produces a concern for community and the organization as a whole (Gilbert et al, 2012, P. 37).

Duchon & Plowman (2005) recognize that employee's spirituality or *inner life* grows within harmonious relationship within community (p. 807). Spirituality connects people together and provides for a betterment of society and for a better future, as can be seen in the new leadership techniques in South Africa's businesses using the concept of *Ubuntu* (Bekker, 2008). Bekker points out that, "The spirituality of mutuality in *Ubuntu*, allows for the breaking down of the superficial and artificial barriers between the individuals in the community and allows them to see the other and discover their mutual humanity" (p. 19).

Spiritual Leadership

Mitroff & Denton (1999) posed the question as to how leaders integrate spirituality into their organizations. Winston & Patterson (2006) give an integrative definition of leadership:

> *A leader is one or more people who selects, equips, trains, and influences one or more follower(s) who have diverse gifts, abilities, and skills and focuses the follower(s) to the organization's mission and objectives causing the follower(s) to willingly and enthusiastically expend spiritual, emotional, and physical energy in a concerted coordinated effort to achieve the organizational mission and objectives. (p. 7)*

Spiritual leaders recognize the common values and directions of their employees, as well as their diversity (Winston & Patterson, 2006). Bekker (2010) uses Greenleaf's work in servant leadership and Kees Waaijman's (2006) matrix for spirituality research to show the shift in thinking from individualistic styles of leadership to those of spiritual and servant leadership. Roberts (2013) produces the results of a servant leader workplace spiritual intelligence (SLWSI) test where spiritual intelligence composes five main areas: 1) excellence, 2) meditative, 3) everyday purity, 4) spiritually based decision making, and 5) ethical and virtuous behavior. Leaders who scored high on the SLWSI reported lower job stress and higher workforce engagement (p. 52).

HYPOTHESIS

The review of literature shows a positive relationship between spirituality and effects on the employee. This helped to develop the hypotheses as to how spirituality affects the role of the employee in the workplace. Does spirituality play a role in the unity of an organization and does it assist in the morale of the employees? The two hypotheses on spirituality theory being researched are:

H_1 - *Spirituality produces unified harmony within the workplace.*

H_2 - *Spirituality in the workplace brings fulfillment and value to employees.*

The independent variable in both hypotheses is spirituality of the employee. The dependent variables reveal what is produced as a result of their spirituality. The control variable is the employee but consideration should be noticed as to their age, gender, or culture as these could be factors that could result in changes to the results.

Hypothesis 1: Spirituality Produces Unified Harmony Within The Workplace.

Gibbons (2008) states that human beings' spirits define who they are**.** People need someone to believe in and foster their spirituality. Fry (2003) believes that leaders need to understand the sense of spirituality in their employees. Leaders need to "put aside their personal agendas to foster the kind of spirit at work that creates a genuine sense of community…and can empower people to be what they feel called to be through the empowerment of membership in a secure community" (Hartsfield, nd) . This hypothesis posits that employees' spirituality produces a unified harmony with the workplace. This takes work from the employee, as well as from leadership. "Credible leaders bring people together and unite them around a common cause" (Hartsfield, nd, p. 3).

Hypothesis 2: Spirituality In The Workplace Brings Fulfillment And Value To Employees.

By being allowed to express their spirituality, scholars are beginning to see the core values that are reflected across cultural grounds through the fruit of the spirit found in the book of Galatians (Gibbons, 2008). Gibbons shows that "people are searching for true meaning at work that transcends their own humanity by acknowledging, feeding, and integrating their spirits in their work" (p. 3). Motivation for employees has been increased by trust, spirituality, and prayer (Adams, 2008). Since spirituality adds a vital dimension to life that is not supplied by any other human agency or activity it allows the hope and optimism of employees to flow out in an organization (Mitroff & Denton, 1999).

CONCLUSION

Although both hypothesis proposed in this study appear to be supported by the literature review, other factors must be taken into consideration. The control variables of age, gender, culture or leadership could change the results of the research and hypotheses (Cozy & Bates, 2012). These and other variables could be the contributing factor to employee's energy, fulfillment or harmony.

The hypotheses although supported by literature and scholars, need more detailed research to reflect the theory of spirituality in the workplace. The framework of spirituality needs to be formed, studied and implemented for organizations to know how to be more productive and influential in the lives of their employees.

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MICRONESIAN MIGRANTS: PERSPECTIVES OF THEIR CHALLENGES AND POSSIBILITIES TO BECOME SUCCESSFUL IN GUAM

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ABSTRACT

This study reviewed the literature and investigated perspectives of Micronesian migrants in Guam; how they felt about possibilities of becoming successful in Guam, the challenges they face, and the methods of solving such problems. Micronesian migrants are citizens of the Federated States of Micronesia; Republic of the Marshall Islands; Republic of Palau; and Commonwealth of the Northern Mariana Islands. They have lived and worked in Guam since full implementations of the Compact of Free Association treaties and Covenant with the United States in 1980s and 1990s.

The Compacts of Free Association gave citizens of the Freely Associated States of Micronesia freedom to enter the United States without a visa to search for employment opportunities, education and medical services not readily available in the islands. The Covenant granted U.S. citizenship to people of the Commonwealth of the Northern Mariana Islands.

Micronesian migrants who participated in the study believed that they are contributing toward Guam's global economy. They know what they want; they have dreams like any other western thinkers. They know what it will take to become successful. However, whether or not they will quit or work hard to achieve their goals is another question. Females and younger age groups are the most confident and optimistic groups. The more educated they are, the better their command of the English language, more experience in current workforce skills and experiences, all leads to being more confident, positive and optimistic about life in Guam. They believe that education and skills training are significant keys to finding employment opportunities and becoming successful residents of Guam.

There is limited and inadequate information about the new wave of Micronesian migrants in Guam that commenced during the compact and covenant era. This study not only pinpoints major areas of challenges but also indicates where effective communication and understanding of cultural awareness and sensitivities needed to help Micronesian migrants become culturally fit and successful in Guam.

With Guam's population shift due to the U.S. military build-up, the study provides valuable information for Guam's social, cultural and workforce needs vital to building Guam as the Island of the Future.

THE EFFECTS OF ORGANIZATIONAL COMMITMENT ON ORGANIZATIONAL CHANGE

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ABSTRACT

In this paper, we propose to examine Herscovitch & Meyer's (2002) three component model of commitment to change to determine whether the model is applicable to organizations in the Mississippi Delta which have undergone change processes involving the Affordable Care Act. We propose that affective commitment, normative commitment, and continuous commitment will effect organizational change.

COLLECTIVE IDENTITIES, CONTRASTING IDENTITIES: A STUDY OF INTRA-ORGANIZATIONAL IDENTITY-LEARNING

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ABSTRACT

This paper reports on a study that explores how organizational participants "learn" the concept of collective identity. Through an examination of two different organizational settings, we attempt to show how organizational members jointly create and recreate distinctive, recognizable collective identities. Their construction of collective and individual identities can be viewed as an ongoing reciprocating process of learning, interpretation and negotiation. Just as the concept of individual identity can be conceived of as a sense of self that is not only produced within the situation but also brought to it, so too can the concept of collective identity be conceived of as a sense of organizational self which is both produced within the situation and also transcends the situation. Collective identity is seen as that sense of organizational self that is experienced and learnt by organizational members which endures over time and is transmittable to future generations.

INTRODUCTION

What does it mean to speak of collective identity? At the very least, we can say that the concept of collective identity suggests the existence of some form of relationship between the individual self and some larger referent such as a group, community, or organization (Koschmann, 2013). With the work environment providing a substantial arena for the enactment of such a relationship, it should come as no surprise that the nature of collective identity has been of particular interest to organizational scholars. Researchers studying person-organization fit (Cha, Chang & Kim, 2014), gender and occupation (Ashcraft, 2012), organizational sensemaking (Patriotta & Spedale, 2009), entrepreneurship (Wry, Lounsbury & Glynn, 2011), and organizational identification (Lok & Willmott, 2014) have shared as a problematic the relationship between the individual self and the collective. The nature of this relationship has had a long history of being researched by social identity and self-categorization theorists (Tajfel, Flament, Billig & Bundy, 1971), anthropologists (Geertz, 1973) and symbolic interactionists (Hewitt, 1988). Earlier theorists of organizational learning had used cybernetic metaphors (Argyris & Schon, 1974) to articulate how relationships between individuals and collectives traverse various contingent and dialectic terrains, through a series of feedback loops. Using these theories collective identity has been associated by current organizational researchers with both remembering and forgetting (Anteby & Molnár, 2012), with time as well as space (Ybema, 2010), with the workspace and life beyond it (Conroy & O'Leary-Kelly, 2014). Common to all these theories is the assumption that the study of the collective is a necessary companion to the study of the individual self. Despite the breadth and depth of this scholarly activity, there is much that remains elusive in our understanding of the relationship between the individual self and the collective.

Specifically, our interest in this research is in understanding the interactive processes through which both individual and collective identities are mutually created, experienced, learnt, and transmitted. In this paper, we attempt to examine how organizational members create and recreate distinctive, recognizable collective identities for themselves and the organizations they are associated with. In order to examine these issues, we report on an extensive qualitative research project conducted by the principal researcher in two student-run businesses at a large university in the northeastern United States. Collective identity forms an integral part especially of organizations that articulate a mission beyond the profit motive (Ergas, 2010), which makes the non-profit organization an especially rich terrain to examine this concept empirically. Our empirical analysis shows that individuals construct collective identities through their daily enactment of organizational processes, rituals, and symbols within the organizational space. We study the sense-making and meaning-making activities of individual organizational members, because it is from their inter-subjectively shared meaning that the organization emerges as a social reality (Smircich, 1983). From this perspective, we can begin to see how collective identity may in turn, become a critical part of the individual self. An examination of this process holds promise for not only better understanding how organization members contribute to and experience collective identity, but also how members of organizations with superficially similar structures and processes may construct substantially different collective identities.

RESEARCH DESIGN AND DATA COLLECTION

The organizations studied in this research are Grassroots Cafe, a vegetarian restaurant, and Copyserve, a photocopy and graphic design service (names changed for confidentiality.). Both are collective organizations composed and managed exclusively by undergraduate student members. Within the structure of the university, the businesses operate under the University Entrepreneurship Center (UEC). The purpose of the UEC is to provide support and resources to Grassroots, Copyserve, and eight other student managed firms on campus.

The research was conducted with the prior permission and extensive cooperation of members of both businesses and the UEC. The principal researcher obtained prior permission from the UEC leadership, and of the student leaders who managed both organizations. He then conducted an extensive observation of these sites over four months. Activities observed included servicing customers, coordination of meetings and various other organizational functions. The researcher attended planning meetings, purchasing runs and financial reconciliation meetings. He also observed people preparing and selling food at the Grassroots café, and volunteered in those activities, including set-up and cleanup. With Copyserve, he participated in print-runs, copier maintenance, troubleshooting and cleanup routines as well. In addition, he interviewed a number of organizational members across both collectives, using unstructured, naturalistic techniques (Putnam, 1983). Participant observation was meticulously documented through more than 400 pages of field notes, interviews were recorded and transcribed, and other researchers were used to provide feedback on coding, concept cards and evaluative schema (Miles & Huberman, 1994).

The methodology applied was in data analysis interpretive and phenomenological in character; indeed, an interest in identity was not the entry point for this research project, but rather an issue that emerged over time. This research project be characterized as exploratory; what it lacks in breadth of scope can be compensated for by an internal validity that is more important for theory building (Jacobides, 2005; Yin, 2013).

Upon analysis, we found that the members of Grassroots and Copyserve have fashioned organizations that their members experience in strikingly different ways. Grassroots has been described by its members as viable, creative, a place to learn and grow, and an arena for the development of satisfying personal relationships. Copyserve, by contrast, has been depicted in more diffuse and varied ways. Struggling for its financial viability and losing its relevance in the era of digital communication, it has been depicted as a place to express personal creativity for some, but not others. Moreover the organization has, over time developed a hierarchical character, with the organizational membership divided into two distinct parts, the “copy side” and the “design side.” The “design side is seen as more prestigious, which produces intra-member tensions more characteristic of a traditional organization, rather than the egalitarian collective it aspires to be. The implicit tensions between the two organizations, with one seeming more in tune with its broader vision than the other, also create further dynamics which are relevant to the identity issues we are examining here.

Early on, the principal researcher became intrigued by the interplay of similarities and differences in these two organizations thrown up by the data, and resolved to focus subsequent observations and interviews on illuminating the ongoing processes that have created and are continuing to create meanings experienced by the members of Grassroots and Copyserve.

COLLECTIVE AND CONTRASTING IDENTITIES

Existing as they do within a common institutional framework, Grassroots and Copyserve exhibit considerable similarities in organizational inputs, structures and processes. Grassroots and Copyserve are composed of members drawn from a common pool of undergraduate students, and are connected to the university bureaucracy through a common “linking pin,” the University Entrepreneurship Center (UEC). The members of both groups are similar in age and developmental stage. According to Karen, the coordinator of the UEC for the past eleven years, many of them are on their own for the first time, relatively free from parental influence or control. They exhibit a confident attitude in the face of challenges: “We can do it on our own!” is a typical response of group members. This attitude notwithstanding, Karen and the other staff of the UEC offer a number of resources to all the student businesses, including group process training, office space, and accounting support. The UEC also encourages interaction and cooperation among the businesses through their members’ joint attendance at training sessions and participation in an umbrella “Board of Student Entrepreneurs” which is designed to represent and advocate the interests of the student businesses to the larger university system. Karen is not only the supervisor of and advisor to the student businesses, but also appears to be their “spiritual leader,” the guardian and transmitter of their histories and a self-avowed champion of collective organization.

Thus, as a consequence of structural isomorphic forces Grassroots and Copyserve are similarly organized as collectivist-democratic organizations, and appear to exhibit many of the characteristics that distinguish such organizations from bureaucratic forms (Rothschild-Whitt, 1979.) First, rejecting position-based authority, they locate authority in the collectivity as a whole. This can be seen in the institution of the consensus-based “all-staff meeting”, at which the entire membership of each group meets in order to consider “proposals” for policy changes, major purchases and to supervise the activities of the organization's operating committees whose members are chosen through a process of self-nomination and election by the all-staff meeting.

Also consistent with a collectivist-democratic form of organization there exists no formal hierarchy of positions within the groups. Each member is a "worker-manager" who is responsible to all the other "worker-managers." This is often expressed by members of both organizations as "There are no bosses here!" which is reflected in both groups' use of a self-report system in controlling lateness and a peer-appraisal performance evaluation process. Both organizations rely on individuals' honesty and willingness to cite themselves for tardiness on their shifts, as exemplified by Grassroots' "Spot Policy" and Copyserve's "Dot Policy". Those with excessive "spots" or "dots" are asked to explain their lateness to democratically appointed committees and make plans to work out a compensatory "contract." Similarly, performance appraisal is accomplished non-hierarchically through the "evals" process, whereby once each semester the members of each group participate in their own daylong forum to provide one another with performance feedback. The "evals" experience has been described by members of both Grassroots and Copyserve as rewarding, emotionally intense, anxiety provoking and tiring.

Third, compensation is basically egalitarian, with differentials based only on seniority within the group ("new" first semester or "old" member). An additional criterion determining compensation at Grassroots is the number of committees on which the member serves.

Fourth, formal organizational processes are designed to encourage appreciation for the "whole" person. This can be most readily seen in the practice of punctuating meetings with "Opening Words" and "Closing Words" from members. Meetings begin with each member greeting the others, and communicating whatever personal information about his/her day's activities, problems, experiences, etc. the member chooses to share. They close with members sharing their feelings about the meeting.

In summary, we found both organizations "sharing" various aspects of collective identity associated with (a) common access to institutional resources and leadership, and joint participation in training; (b) a sense of being "different" from the "regular" hierarchical/bureaucratic businesses that abound in their task environment (represented by the University as well as by the restaurants and copy stores on campus and in town); and (c) a set of collectivist-democratic structures and processes that provide both Grassroots and Copyserve with a common organizational framework.

With regard to contrasting identities, an explanation for the differences between their collective identities can be found in actual organizational processes such as *staffing, training, control* and *decision-making* as enacted within each organization, and in the *nature of the work* itself that is performed by the members of each group.

DISCUSSION

How, then, do we see the relationship between collective identity and the self as it is manifested in these two organizations? Organizational theorists' exploration of this relationship defines two polar extremes. At one pole are those theorists who see organizations as reified and ahistorical entities, crucibles of personality and performance where organizational members are molded, where the relationship between the organization and the individual is a unidirectional process of shaping and aligning. This, functionalist view informs a large section of traditional organizational scholarship, and indeed, many of the Human Resource practices of organizations.

At the other pole is the pure phenomenological perspective, which posits a near-solipsistic view of organizations as entities that exist purely in the minds of their constituents, where "collective identity" might be conceptualized as an ephemeral conjunction among individuals' experiences and interpretations.

Our examination of Grassroots and Copyserve, however, leads us to theorize a far more dynamic relationship. While the two organizations share a variety of structural characteristics, resources and constraints on their operations, their significant differences in terms of technology and their members' enactment of organizational processes have contributed toward the development of unique "collective identities". What we observe are organizations that manifest complex and dynamic identities, identities that are being constantly renegotiated in the course of a dialectic exchange among the group and its members. This dialectic contributes towards the creation of identities, both individual and collective.

What then, is the fundamental contribution of this research to issues of organizational identity and learning? We believe that our exploration into collective identity provides two points for reflection. First, by investigating collective identity through a study of two apparently similar organizations, we were able to recognize and report on those issues of identity that emerged by contrast. In the positivistic language of mainstream organizational scholarship, our research design allowed us to "control" for a number of "variables" leaving us free to notice and then theorize the differences between the two organizations' collective identities. This investigation led us to appreciate the reciprocal nature of the relationship between collective identity and the self.

The second point of reflection flows from the *negotiated* nature of organizational identity and its linkages with older individual subjectivities that have been influential in shaping the organization. Any radical attempt at "reshaping" organizational identity is bound to encounter this heritage of the organizational past.

The study of identity and identification in organizations continues to be an important element of organizational studies. With our study, we have made a simultaneous analysis of processes of identification *with* organizations and *in* organizations (see Lok & Willmott 2014, to note the importance of this simultaneity). In doing so, we have hopefully advanced the study of the dynamics of organizational identification, through the interplay of collective and contrasting identities. It is our belief that organizational identity is shaped primarily through these dynamic interactions of inside and outside forces.

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