Abstract

To optimize this research the student can better understand what concerns and conditions for uniting, reuniting and disuniting of variables with their social relationship. For optimizing of social uniting relationships, the student conducted two interviews for two different religion practitioners as primary resources. One interview is of a Christian Pastor and another is of a Sikh Priest. For secondary research, inquired with three other sources that supported for my primary sources. Both interviewees have concerns and conditions for different situations. For example, are support hypotheses one as a committing, caring, and communicating with their religion another religion. As disuniting interviewees, they both supported hypothesis two when they displayed closed awareness with their religions and different religion. Also as a reuniting factor, they were presetting the hypothesis three when they had open awareness of their sacred and other sacred.

Many core methodological and theoretical concepts guided this research such as Structural Functionalism, Conflict Theory, and Symbolic Interactions. Structural Functionalism is when society works together for the good of the whole and defines how religious contribute to social order. Structural Functionalism is working as a studying a religion and sharing their beliefs into a community shared through practice. When I got answer from M45IAMSP, it completely connects with the Structural Functionalism when he gives the answer of a question like he is providing a religious service to the community which shows this is good for whole. He describes, “I connect with others by reading the Holly book and explaining the meaning to the people or followers in the Gurdwara Sahib (Sikh Temple). When Sikh followers take Guru Granth Sahib (The Holly Book) to their homes at different occasions/ceremonies.” This is presenting Structural Functionalism in a social uniting process. For Conflict Theory, it focuses
on power and the allocation of valued resources in society. It shows the issue of powers like inequality. Some members of the society are devaluing the other members who have less power. In the interview of M45IAMSP, it shows the disuniting social stage when he tells me how he overcame a big misunderstanding as a power member because he is a minority. He describes, “After the 9-11 incident, due to my appearance (Proper Sikh attire), people misunderstand me and compare me with Muslim radical groups who were responsible for the attack on the World Trade Center” This statement support for Conflict Theory.

As a Symbolic interaction approaches the importance upon how individuals and collectivities define sociocultural “symbols.” Those symbols emphasize social uniting, social disuniting, and social reuniting interactions. In the interview of M66WSCP, it shows the open awareness and reuniting with the community. He states, “One of the most important ways to reconnect with any tradition is to build relationship with other people. Those relationships also foster communication and understanding. If I can foster relationships with people so they know I genuinely care for them.” This shows Symbolic Interactions.

Three recommendations for positive is the need for effective communication and sitting to gather and have lunch. For productive, they need positive value for their religion and other religion. For a peaceful relationship, we need equalizing, empowering and valuing, beliefs for each other.
Methodology and Research Design

I conducted two interviews for two different religious practitioners for this methodology. I researched how people define their religion and how their sacred brings them together as a social uniting process. The conditions, when they were separated from their sacred are explained and the possible conditions, which can reunite them with their sacred and others. To define this, I used core methodology and theoretical concepts, which guided this research, such as Structural functionalism, conflict theory and symbolic interaction. According to the first hypothesis (open awareness) of the social uniting process, they have positive value on, committing, communicating, collaborating and caring about their sacred and others. In second hypothesis (closed awareness) they be disuniting, less productive and a more conflicting relationship with their social world and different social world. According to third hypothesis (reopening awareness) they appear to be social uniting selves, which creates an equalizing, trusting, and productive, and peaceful relationship with their own sacred and other sacred. I took one interview from a Sikh Priest in his own home and one for Christian Pastor has done in my home. I can observe the Sikh Priest in the Sikh Temple during the service days. For Christian Pastor, I can observe him in a Facility Chapel. I was also a “participant-observer” when I observed their working environment and their similarities and differences. I also learned more about the social uniting process and how we can use our open awareness and uniting and reuniting. A consent form was given by both participants and signed by both participants and me. Also, I told them I would maintain their anonymity and keep their relation to the research confidential. As a “Value neutrality” When I did this interview, I tried to be a sociologist, which means I did not try to judge what they were saying as right or wrong. I was simply trying to understand the different perspectives. In terms of the sacred value that I have, I am going to just keep with them and
listen to the other person without projecting my sacred. This research paper is composed of two
interviews that are labeled as follows:

1. Male, age 66, White, Single, Employed- M66WSCP
2. Male, age 45, Indian American, Employed-M45IAMSP
Analysis

Hypothesis #1 of the social uniting process:

“The Optimizing of Social Uniting Relationships: A conscious Successful Sacred Uniting Process and Passage.”

“The higher the degree and number of defined conscious (open awareness) consensualizing (mutual) unconditional positive valuing, caring, communicating, committing, collaborating, compromising, connecting, and confirming interactions between participates in any given social world, the higher the probability of those participants constructing defined social uniting selves, giving, trusting, inclusivizing, equalizing, empowering, productive, and peaceful relationships.”

In this research the focus is upon two different religious (sacred) perspective and practices. The sacred has been as “elements beyond everyday life that inspire respect, awe, and even fear” (Witt, 2018:408). For sociologist Durkheim from his “Structural functional” sociological perspective suggested that religious perspective and practices under some conditions brought human being together unifying them and supporting their valued cultural perspectives and practices under some conditions brought human being together unifying them and supporting their valued cultural perspectives and practices and creating what he called “social integration” (Witt, 2018:200). One of the interviewees was a Christian Pastor in the Evangelical Covent religious tradition. The second interviewee is a Sikh Priest in the Sikh religion traditions.

Focusing upon the question “what are the positive ways you connect with your sacred and what specific ways?” Although there were several different specific perspectives and practices between these two sacred practioners as to how they connect with their sacred, there is one variable that stands out and the quest to construct “consensualizing communications” with
their sacred to connect and unite with their sacred. For example, the Christian Pastor indicated, “I connect with God through prayer, and Scripture.” The pastor in addition to having verbal communications also read the sacred scriptures to maintain his communications with the sacred. This indicated his “opened awareness” and “commitment” to the importance of keeping in touch with the sacred through these forms of communication. In the case of the Sikh Priest there were some variations in his strategies for maintaining “consensualizing communications” with his sacred as well as some similarities. For examples, he stressed the importance of his “commitment” to the practicing of three of the basic practices to maintain his uniting with his sacred: “Practicing the three basic rules of Sikhism which are Kirat karo (Honest Earnings), Nam japo (Meditate God’s name), Wand ke shako (share food with needy people).” The similarities are reflected in the “consensualizing communications” “meditation” emphasis as well as the basic rules of practice.

Hypothesis #2 of the social uniting process:

The second hypothesis of the social uniting process is: “The lower the degree and number of defined conscious (closed awareness) consensualizing (mutual) unconditional positive valuing, caring, communicating, committing, collaborating, compromising, connecting, and confirming interactions between participants in any given social world, the higher the probability of those participants constructing defined social disuniting selves, getting, giving to get, distrusting, exclusivizing, dis-equalizing, disempowering, less productive, and more conflicting relationships.”

While the sacred has defined as two different religious perspective and practice but there were also defining as sociological conflict theory according to book soc, “Religious integration, while unifying believers, can come at the expense of outsiders, in this sense, religion can
contribute to tension and even conflict between groups or nations” (Witt, 2018:200). This shows a conflict condition between the two social groups and same sacred groups. Conflict theory focuses on power and the allocation of valued resources in the society. It shows issue of the power like inequality. Some members of the society are devaluing the other members who have less power. Additionally, there is a conflict between the power members of the society and the struggling members of the society.

Focusing upon the question “What are the challenges you face to connect with your sacred and your spiritual members and challenges you face the disconnect with other religion and spiritual communities?” Although there were specific connections between the religious groups but also, there is one variable that stand in the conflict theory. According to my interviewee M66WSCP he describes, “A second challenge is understanding the truth that even with so many people to see or things to do, connecting with God is the most important. Also, often it is difficult to carve out time for study and it is those times of study that feed my soul.” This statement indicates that there is a low degree of consciousness (lesser awareness).” because he has to do lot of work as a responsible person so it seems “disuniting selves.” M66WSCP feels disuniting with his sacred in order to do so many things. In addition my second interviewee M45IAMSP also describes, “Being a Priest is an underpaid profession at he Temple. In order to fulfill my family needs, I have to do more services outside from the Temple. This makes me feel disconnected from my sacred.” This is also indicated “social disuniting consequences”. He feels disconnected with his sacred when he has to do work outside, which seems “devaluing” by other people who are not giving him high wages. M66WSCP also states, “The budget of the present facility is such that I have not always attended continuing education classes from my denomination as often as I did in the past. Those times fed my soul and also gave opportunity to
be with other clergy.” This is show participant constructing defined “social disuniting selves”
and also devaluing by other power member who can provide fund for his education. In the
interview of M45IAMSP this variable shows the “disuniting social stage” when he describes
how he overcame of the big misunderstanding with a power member because he is a minority.
This shows “disempowering” and “conflict theory.” He describes, “After the 9-11 incident, due
to my appearance (Proper Sikh attire), people misunderstand me and compare me with Muslim
radical groups who were responsible for the attack on the World Trade Center. Also being
minority in Unite States and Sikhism being one of the newest religions, most of the American
citizens do not have basic knowledge of Sikhism. This is why aside from my religious practice, I
have to spread time to spread awareness in the American society where as that time can be used
for my own religious practice.” This statement shows due to the “closed awareness” they
“devaluing” their community, and he feels a more conflicting relationship with other religion.
M66WSCP Says, “Members of religious communities tend to stay within their own tradition. It
is sad but it happens.” These variables also show a low degree of consciousness (lesser
awareness) and disconnect with different sacred. These variables seem to be “less productive”
and more conflicting with others. For example, M45IAMSP has also stressed, “Having different
beliefs and ritual are also one of the reasons. There is not a such kind of platform that gives
chance to meet or understand other religions or spiritual people.” There is a lack of source for the
social uniting process. This statement refers to (closed awareness), which is a low degree of
collaborating, less interaction and less communication. This support to the second hypothesis.

Hypothesis #3 of the social uniting process:

The third hypothesis of the social uniting process is: “The higher the degree and number
of redefined conscious (reopening awareness) consensualizing (mutual) unconditional positive
valuing, caring, communicating, committing, collaborating, compromising, connecting, and confirming interactions between participants in any given social world, the higher the probability of those participants constructing redefined social reuniting selves, giving, trusting, inclusivizing, equalizing, empowering, productive, and peaceful relationships.”

While the sacred has been defined as two different religious perspectives, here were also some conditions of disuniting people with social uniting process. The sociological perspective that helps to reunite the people with their sacred it is called symbolic interaction. According to book Soc “The integrative power of religion can be seen, too, in the role that churches, synagogues, and mosques have traditionally played and continue to play for immigrant groups in the United States (Witt, 2018:200).” Symbolic interaction approaches the importance upon how individuals and collectivities define sociocultural “symbols.” Those symbols emphasize social uniting, social disuniting and social reuniting interactions. Also Interactional Perspective shows opening up awareness and create social uniting and reuniting. I also define the Interactional Perspective in my primary research.

Focusing upon the question “What are the specific challenge you faced that have disconnect you from your religious members and another religious community member and how were you able to reconnect with them?” Although there were few disuniting conditions in hypothesis two, there were conditions for reuniting that focus on hypothesis three. M66WSCPs is describing, “The biggest challenge I face is finding time and space where I can be alone. Question fourteen touches on that. To find a place to work on a sermon is a challenge but I need that as it is in being alone that I am able to hear God better and think more creatively.” This statement indicates (reopening awareness). He shows his open up awareness with God and “connecting “and” committing” and “communicating” with God through sermon. His statement
shows his “peaceful relationship” with his sacred. M45IAMSP has also stressed his reconnection with his spiritual religion he said, “When I think about the principle of my religion and the way to reach God this reconnects me to my faith. All the respect rewards and the peace I receive in doing services and helping families in their good and bad times brings me back to my faith. Even though I feel that I am unable to give them enough time, my family still supports me and encourages me to continue my sacred duties.” This statement indicates for “commitment” and “positive value” also, “caring” and, “peaceful relationship” with his sacred and spiritual community. M66WSCP Says, “When my children were young I choose to stay at home with them rather than leaving for a week of continuing education. Because of that I got out of the loop. It was a decision I never regretted but the congeniality and spiritual feeding was something I missed. I had to search it out on a local level so I could be at home with my children.” The statement shows his “caring” and unconditional positive value for his children. Also, it shows his “commitment” with God and compromise with the situation. This condition also represent hypothesis three the (reopen awareness). M45IAMSP stressed, “I value the equality of my religion, which includes gender, race and cast. At the end of daily prayer, we pray for the wellness of all human beings. Also my religion shows me the way to merge yourself with God while you are still alive instead of after death by doing meditation of God’s name.” This statement also indicates his “commitment” with his sacred and his “caring”, positive valuing for others. He shows the care he has for his sacred and for people from different religions. One other variable describing his caring that M66WSCP portrays is, “I had a man ask me as his chaplain to help mentor him so I asked to have lunch with him every Wednesday which we did for three to four years. That’s the type of commitment it takes to build into people’s lives. Today in his retirement he serves as a chaplain to eight different nursing facilities.” He shows his, “caring”
and “unconditional positive value” for others. He is in a commitment to do something to create peaceful relationship with others. M45IAMSP describes, “Even though beliefs and rituals can vary from religion to religion, my religion has taught me that God is one and all human beings are the same. This connects me to the other religion and spiritual communities.” This is portraying his (reopening awareness) “commitment” and unconditional positive value for his sacred and other spiritual communities. M66WSCP shows his open awareness and reuniting with his community. He states, “One of the most important ways to reconnect with any tradition is to build relationships with other people. Those relationships also foster communication and understanding. If I can foster relationships with people so they know I genuinely care for them, when they have a struggle or need some help they will come to me. Finally, it takes commitment to maintain those relationships.” He defines how he reunites with the people. It shows his “commitment”, “caring”, and peaceful relationship with others.
Conclusion

Through this research process about the social uniting networking building, it showed many learning techniques through “work in progress” (Three hypothesis). As the interviewees explained their concerns and conditions through the process of three hypothesis about uniting, disuniting, reuniting with sacred. It was made clear for the student that in order to maintain our connection with others, understanding this research is important. These interviews provided examples of different conditions when they were uniting and when they were disuniting and how they were again reuniting. These different working process conditions allowed them to, in certain situations; they can open up their awareness of reuniting with their sacred. Some times if one variable is devaluing someone he can generating their awareness, and reuniting can make it peaceful relationship.

A personal aspect that I took from this primary research through interview is that a person can do better in their relationship with others to understand few conditions. Through this research, I could better understand how we can change our mind through opening up our awareness and be success for in positive relationships with others. Also, if we are devaluing someone, it can harm your relationship no matter your personal connection with any social institution, but it can be improved with positive valuing, caring, empowering, equalizing, also through compromising. I learned through this research how we could build up our relationship with our community and different communities through communication, collaborating, and positive valuing and with caring.

As a recommendation, I can suggest to a Sikh Priest and, Christian Pastor that they need a sharing platform where they can project their own religion and listen other religion. It should invite all religions practioners where they can and meet each other and discuss about their sacred.
Also they would have chance for understanding other religions and this way, have more knowledge on other religions.

Second recommendation as mentioned, Sikh Priest is an underpaid citizen and the Christian Pastor also wants a bigger budget for education. Due to this, I recommend for their authority, president and trustee needs to provide them a generous budget so they can get money for their needs. In this way, they can better unite with their sacred and serve their community.

The third recommendation is for a way to unite with each other. All religious committees should need to invite to their place different sacred practitioners. For example, a Sikh Priest should be invited to a Church, and a Christian Pastor should be invited to a Sikh Temple. It is a ground where they can understand different aspects and how run a Church and Sikh Temple run. They can also have lunch together. This aspect can be a good way to unite different religion.
Appendix A: The Interview Questions and Answers

INTERVIEW #1 with M66WSCP

1. What is your Age?
   
   My age is 66.

2. Are you married?
   
   I am not married.

3. What is your religious or spiritual tradition?
   
   My religious tradition is Christian being ordained by the Evangelical Covenant Church.

4. What is your clerical position within that religious or spiritual tradition?
   
   I have served as a pastor for 14 years and as a chaplain for 20 years.

5. Are you parenting dependent children who live with you?
   
   I am not parenting dependent children.

6. Is English your native (first) language?
   
   English is my first language.

7. What is your ethnic identification? Black, African-American, Pacific Islander-American, Hispanic American, Indian-American, Native American, White, other?
   
   My ethnic tradition is white.

8. How many years of formal education do you have?
I have a four-year BA degree from my university and a four-year graduate degree ThM from seminary.

9. How many of those years of formal education relate to your clerical tradition and position?
In a general sense my college education (four years) relates to my ministry but my seminary education (four years graduate studies) is very specific training to what I do in my clerical tradition.

10. How many years have you been in your present clerical position?
I served fourteen years as a pastor in one church and have been in my present position as chaplain for twenty years.

11. What are the positive ways you connect with your sacred and in what specific ways? Please give three examples. (Hypothesis 1)
I connect with God through prayer, Scripture, and just my daily life. Each morning I have a quiet time where I spend reading Scripture and also pray. Then as I go through my day hopefully I am aware of God’s presence with me and tuned into God as I live out my day.

12. What are the positive ways you connect with others in different religious or spiritual community and in what specific ways? Please give three examples. (Hypothesis 1)
I connect with other clergy from my tradition in different ways. I attend a ministerium meeting once a month. I have a close relationship with another chaplain where we meet once a month. When I serve a patient from my own tradition I am able to relate to them on a more personal way.

13. What are the positive ways you connect with others in different religious or spiritual communities and in what specific ways? Give three examples (Hypothesis 1)
I meet patients every day from different spiritual traditions. As a chaplain my ministry to support and encourage them in their own tradition. Sometimes I will make a referral if they ask me to contact their own parish, temple or synagogue. I will offer to pray for them but in a way that would not push my own tradition on upon them. One of the most important ways to connect with anyone, especially people from different traditions is to show love to them. I Corinthians 13:8 says, “Love never fails.”

14. What are some of the specific challenges you face in connecting with your sacred?

(Hypothesis 2) Please give three examples.

Since there are four people in my office the biggest challenge I face is finding time and space to pray or connect with God as well as prepare for times I lead worship or teach. Most of my time connecting with the Sacred is apart from my work hours. A second challenge is understanding the truth that even with so many people to see or things to do, connecting with God is the most important. Also, often it is difficult to carve out time for study and it is those times of study that feed my soul.

15. What are some of the specific challenges you face or have faced that have disconnected you from the members of your religious or spiritual community? (Hypothesis 2) Please give three examples.

Since I am the only chaplain in my present facility there are times I feel isolated. When I pastored a church I had five other clergy on staff and we had weekly if not daily times together. The budget of the present facility is such that I have not always attended continuing education classes from my denomination as often as I did in the past. Those times fed my soul and also gave opportunity to be with other clergy.
16. What are some of the specific challenges you face or have faced that have disconnected you from the members of other religious or spiritual communities? (Hypothesis 2) Please give three examples.

Members of religious communities tend to stay within their own tradition. It is sad but it happens. But I have tried over the years to reach out to different traditions and when I have connected it has benefited me immensely. For a few years I met for lunch with a Lutheran pastor and a Presbyterian pastor. That energized me and helped me learn about their traditions. For two years I stopped attending my own place of worship and attended a Catholic church. I think I knew the basic tenets of the Catholic faith but I wanted to experience what it was like for myself. I learned many of the Protestant views of Catholics are miss founded. Both groups have much more in common than they have separating themselves. By attending the church for two years I think I also gained a better understanding of my Catholic patients and more credibility with them. Time is always a challenge to connect either with my own tradition or a tradition different than mine.

17. What are some of the specific challenges you face or have faced that have disconnected you from your sacred and how were you able to reconnect with your sacred? (Hypothesis 3) Please give three examples.

The biggest challenge I face is finding time and space where I can be alone. Question fourteen touches on that. To find a place to work on a sermon is a challenge but I need that as it is in being alone that I am able to hear God better and think more creatively. I do some of my study at home and at work I will look for an open room to have that study time. I can do some in my office but if I really need to write a sermon I need to find another place.
18. What are some of the specific challenges you face or have faced that have disconnected you from the members of your religious or spiritual community and how were you able to reconnect? (Hypothesis 3)

When my children were young I choose to stay at home with them rather than leaving for a week of continuing education. Because of that I got out of the loop. It was a decision I never regretted but the congeniality and spiritual feeding was something I missed. I had to search it out on a local level so I could be at home with my children.

19. What are some of the specific challenges you face or have faced that have disconnected you from the members of other religious or spiritual communities and how were you able to reconnect? (Hypothesis 3)

Sometimes different languages are a challenge in connecting with different religious traditions. Time is also a barrier to connecting with other religious traditions. There are many employees where I minister from different religious traditions. But it can be difficult finding time to talk about those traditions when they are under constraint in their work related duties. One of the most important ways to reconnect with any tradition is to build relationships with other people. Those relationships also foster communication and understanding. If I can foster relationships with people so they know I genuinely care for them, when they have a struggle or need some help they will come to me. Finally, it takes commitment to maintain those relationships. I had a man ask me as his chaplain to help mentor him so I asked to have lunch with him ever Wednesday, which we did for three to four years. That's the type of commitment it takes to build into people's lives. Today in his retirement he serves as a chaplain to eight different nursing facilities. As mentioned
previously I meet with another chaplain at least once a month and that takes commitment on both of our parts but the rewards far out weigh the time set aside.

20. What do you most value about your relationship with your sacred and your religious and spiritual community relationships? Please give three examples for both you sacred and for those members of your religious or spiritual community.

I value the personal relationship I have with God. I value the strength and focus I find in spending time with God. And I deeply appreciate I am not carrying out my ministry on my own but in partnership with God. We all have many relationships in life but usually only a few very close friends. I am deeply blessed to have a handful of those people in my life. I can go to them at any time and with anything. When we are together anything can be talked about. If there is a need to be together most everything will be dropped to make that happen. I value the honesty of those relationships, the transparency and the commitment we have to each other.
INTERVIEW #2 with M45IAMSP

1. What is your Age?
   I am 45 years old.

2. Are you married?
   Yes, I am married.

3. What is your religious or spiritual tradition?
   Sikh.

4. What is your clerical position within that religious or spiritual tradition?
   Sikh Priest.

5. Are you parenting dependent children who live with you?
   Yes.

6. Is English your native (first) language?
   No.

7. What is your ethnic identification? Black, African-American, Pacific Islander-American, Hispanic American, Indian-American, Native American, White, other?
   Indian-American

8. How many years of formal education do you have?
   Bachelor’s Degree.

9. How many of those years of formal education relate to your clerical tradition and position?
   2 years.
10. How many years have you been in your present clerical position?

5 years.

11. What are the positive ways you connect with your sacred and in what specific ways? Please give three examples. (Hypothesis 1)

Getting baptized and keeping five articles of faith in Sikhism, which are called the 5 KS. Keeping uncut hair (kes), Iron bracelet (Kara), Wooden Comb (Kangha), Special kinds of shorts (Kachehra), Small Dagger (Kirpan). Secondly doing morning and evening prayers, which are called “Nitin”. Practicing the three basic rules of Sikhism, which are Kirat karo (Honest Earnings), Nam Japo (Meditate God’s name), Wand ke shako (Share food with needy people).

12. What are the positive ways you connect with others in different religious or spiritual community and in what specific ways? Please give three examples. (Hypothesis 1)

I connect with others by reading the Holly book and explaining the meaning to the people or followers in the Gurdwara Sahib (Sikh Temple). When Sikh followers take Guru Granth Sahib (The Holly Book) to their homes at different occasions/ceremonies, I go their homes to read and explain the teaching of our Guru for particular ceremony. Also, teaching proper pronunciation and way to read and understand Guru Granth Sahib Ji at the Gurudwara Sahib.

13. What are the positive ways you connect with others in different religious or spiritual communities and in what specific ways? Give three examples (Hypothesis1)

According to the Sikh religion you should respect all the religions, which allows connections. I connect by treating the whole human race as one and showing that God is one. In the Guru Granth Sahib (The Holly Book), there are the teachings of saints from other faiths, who had the same ideology but are able to express their own faiths. Most of the teachings are similar with others like Honesty, Helping others, Feeding the needy and protecting the weak.
14. What are some of the specific challenges you face in connecting with your sacred?

(Hypothesis 2) Please give three examples.

Being a Priest is an underpaid profession at the Temple. In order to fulfill my family needs, I have to do more services outside from the Temple. This makes me feel disconnected from my sacred. As I mentioned above, I am required to work more than my regular schedule due to the fact that I cannot give time to my family. This is also one of reasons that I feel disconnected from my sacred.

15. What are some of the specific challenges you face or have faced that have disconnected you from the members of your religious or spiritual community? (Hypothesis 2) Please give three examples.

After the 9-11 incident, due to my appearance (Proper Sikh attire), people misunderstand me and compare me with Muslim radical groups who were responsible for the attack on the World Trade Center. Also being minority in Unite States and Sikhism being one of the newest religions, most of the American citizens do not have basic knowledge of Sikhism. This is why aside from my religious practice, I have to spread time to spread awareness in the American society where as that time can be used for my own religious practice. Due to a shortage of Priest in the United States, often times there are more than one occasions/ceremonies (Death, Birth-Marriage) taking place at the same time. Unfortunately, I am not able to perform services for all, which disappoints me.

16. What are some of the specific challenges you face or have faced that have disconnected you from the members of other religious or spiritual communities? (Hypothesis 2) Please give three examples.
I do not have a good command on English, so I am unable to express my views and understand their views. Having different beliefs and ritual are also one of the reasons. There is not a such kind of platform that gives chance to meet or understand other religions or spiritual people.

17. What are some of the specific challenges you face or have faced that have disconnected you from your sacred and how were you able to reconnect with your sacred? (Hypothesis 3) Please give three examples.

When I think about the principle of my religion and the way to reach God this reconnects me to my faith. All the respect rewards and the peace I receive in doing services and helping families in their good and bad times brings me back to my faith. Even though I feel that i am unable to give them enough time, my family still supports me and encourages me to continue my sacred duties.

18. What are some of the specific challenges you face or have faced that have disconnected you from the members of your religious or spiritual community and how were you able to reconnect? (Hypothesis 3)

In my day-to-day practices, I come across some members of my religion who do not follow the teachings of our Guru and are trying to mislead other people as well I keep myself strong and preach the right way and make as many people as I can aware. Doing this I feel reconnect. Management committee of the Temple is not having proper programs to educate kids on religious teachings, which disconnects me from spiritual community. In an effort to that, I set one day of a week to gather children in the Temple to teach them the basic principles and language. This way I feel reconnected.
19. What are some of the specific challenges you face or have faced that have disconnected you from the members of other religious or spiritual communities and how were you able to reconnect?

(Hypothesis 3)

Even though beliefs and rituals can vary from religion to religion, my religion has taught me that God is one and all human being are the same. This connects me to the other religion and spiritual communities. As I mentioned earlier that there is not a platform to bring all spiritual persons together to present their views, some time I feel disconnect but inviting them to my temple and letting them understand my faith reconnect me to my sacred.

20. What do you most value about your relationship with your sacred and your religious and spiritual community relationships? Please give three examples for both you sacred and for those members of your religious or spiritual community.

I value the equality of my religion, which includes gender, race and cast. At the end of daily prayer, we pray for the wellness of all human beings. Also my religion shows me the way to merge yourself with God while you are still alive instead of after death by doing meditation of God’s name. As I mentioned earlier, the three basic principles of Sikhism taught by our first Guru, Guru Nanak Dev Ji are – Faith honesty, Meditate God’s name, Share your food with the needy.
Appendix B: The interview Interaction and Observational Setting

For the research topic of “The Optimizing of Social Uniting Relationship: A Conscious Successful Sacred Uniting Process and Passage” the student needs to interview two different religious practitioners. The student chose one of her own religion practitioners, which is a Sikh Priest. Because she has knowledge about her religion, she feels more comfortable with her own religion Priest, and she can get more information to strong her paper. For second the interview, she chose a Christian Pastor because she knows him through her sister. She thinks she can also be more comfortable with this person, because she already knows him through her sister. She also heard about the kindness of the Christian Pastor, so she decided to choose both of them for the interview. For the Sikh Priest’s interview, it was taken in his home. The second interview is from a Christian Pastor, which was taken in the student’s home. For the Sikh Priest the student spent five hours in two sittings to get all of the answers for the interview. For the Pastor she spent two hours in one sitting to get all of the answers and observations. There was a challenge to answer a few questions for example, Question number 16,17,18. The challenge was overcome with the student’s understanding of the question explanation that was provided by Prof. Hanson. Because she had received explanation that she got through office hours. The student pick up many non-verbal cues from during the interview like feeling, emotion, love, caring, respect, concerns and very confidant. For the Sikh Priest, when he talked about his faith and religion, it shows how he is love and cares for his religion and community. I also saw his love and concern about different religion and different communities. He looked emotional when he talked about
the death ceremonies and showed his kindness towards the community. He also expressed his concerns and care when he talked about humanity. I also got few non-verbs cues from the Christian Pastor when he showed a concern and talked about how hard the situation is when he seen someone dying and he needs to pray for them. Additionally, I saw his feeling and emotion for his own traditions and different traditions. The student also felt his kindness for the community and concerns about his own sacred and different sacred. Overall, I perceived that my interviewee's comfort level was 10 between the scale of 1 to 10. But in a couple question the comfort level was 7. My comfort level was a 10 because I know both of my interviewees. I felt comfortable with these interviews because of the way the interviewees accepted this opportunity openly and kindly.