

Workplace Spirituality Scale Design-The View of Oriental Culture

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Abstract

In recent years, spirituality in workplace is gradually valued, as many leaders regard spirituality as a meaningful solution. Thus, scholars try to construct a holistic framework to allow leaders to recognize complicated spiritual developments in the workplace. After years of study, people have come to realize there is an in-depth spiritual consciousness and internal existence of spirituality. This study takes the view of the Oriental culture and designs measurement tools for workplace spirituality, through a cause-and-effect relation model, that concerns factors of workplace spirituality as the criterion for future researches.

Keywords: Spiritual, Workplace spirituality, Spiritual management

1. Introduction

At the end of the 20th century, while knowledge economy and technology satisfy material life, people were lost, ethics and social values were distorted, and there was corruption and crime. Thus, “material life” and “spiritual life” were out of balance. Elliott and Lemert (2006) indicated that new individualism is developed to allow active and individual free will, be self-based, and interact properly with others in the environment of globalization. The human-based economy or managerial concept not only emphasizes on human will, experience, and feelings, but also stresses human beings’ existence or ethic content. It was regarded as a philosophical change, which means to apply philosophical thoughts, such as ethics, to the lives of economic or managerial fields. Donde and Dennis (2000) also indicated that a more effective approach is needed to stimulate employees’ inner power in corporate operations. Thus, with regard to organizations and management, in recent years, the “essence of human beings’ existence” has been widely discussed (Jurkiewicz & Giacalone, 2004; Moor & Casper, 2006), and the study on “spirituality” was thus developed.

However, “spirituality” is an abstract concept and not easily defined, thus, there were various definitions. Spirituality does not necessarily refer to religious doctrines. It could be some one’s philosophy, values, or meaning of life (Kellehear, 2000). Albanese (1990) indicated that spirituality is human beings’ awareness of details in existence and it revealed in-depth connections. Gawain (2000) suggested that, on the contrary, most of the people in modern times are lost and insecure because of an inner spiritual shortage. Therefore, spirituality could stabilize the will of the people and purify the soul. Kellehear (2000) defined spirituality as the pursuit of meanings and existence essence. Spirituality is the awareness of existence, it transcends material life and involves profound consciousness of the people, individual belief, and values.

Jue and Wedemeyer (2002) suggested that with the arrival of industrial and knowledge economies, the human-based managerial model is challenged and management relies more on ethics and spirituality. Management theories of industrial times could not completely elaborate and solve current managerial difficulties. Spirituality management is the priority of management in the knowledge economy era. Spirituality in the workplace is a new field, and

significantly related to individuals, organizations, and social physical and mental health, including organizational support, organizational commitment, and internal work satisfaction (Sheep, 2006; Moor & Casper, 2006). Spirituality in work performance refers to individual internal motives and work significance to reinforce transcendental experience in lives and living activities (Ashmos & Duchon, 2000). Harrington, Preziosi, and Gooden(2001). In other words, in the new century, employees are experiencing essential changes of work value, as one of the typical changes in this time of information. The change is gradually clarified from studies on spiritual issues that are valued and significant in future development.

In organizational and managerial fields, studies on spirituality include two aspects: (1) religious views: the studies suggested that spirituality was related to feelings toward “God”. People should understand or learn from God’s will through religious guidance (Delbecq, 2000; Mattis, 2000). However, other scholars indicated that spirituality in the workplace is not necessarily related to religion; instead, it is about the individuals’ self-exploration into the meaning of life to pursue new support at the spiritual level (Moxley, 2000; Brown, 2003). As Sheep (2006) observed that spirituality definitions not alludes to religion or religiosity. Zafar (2010) finds out that both sectors experience spirituality and religiosity more or less to a certain extent but at the same time fail to identify any organization where workplace spirituality is being followed in letter and spirit.

Marschke (2007) indicated that, workplace spirituality is theology not directly related to God, and it refers to morality and ethics, meaningful work, and business ethics. These two aspects are not contradictory. Howard (2002) suggested that religion is the approach to direct spirituality. Fernando and Jackson (2006) connected the definition of spirituality and realization of religion. In a study on spirituality, religion could not be eliminated since religious values allowed people to recognize unexpected events. Thus, Polley and Jay (2005) also suggested that religion involves spiritual study; however, religion is not a necessary element to develop spirituality. They indicated that spirituality prevails over religion and part of human beings’ essence. Religion is only one of the approaches to upgrade spirituality. With regard to other related studies, medical care and individual spiritual feelings led to rich findings.

However, these studies from a micro-perspective could not suggest complete concept with regard to organizational spirituality. Thus, some scholars developed workplace spirituality, which involves individuals’ spiritual cognition and organizational influences. For instance, Brown (2003) suggested that workplace spirituality is not equal to individual spirituality, which is the transcendental spirituality upon individual specific purposes. Workplace spirituality means that the individuals discover life and deeper work meaning in work relationships (Claude & Zamor, 2003). Shellenbarger (2000) suggested that the issues related to workplace spirituality would become the focus of the business in new century. Claude and Zamor (2003) also indicated that, beginning in the 90s, many companies encouraged the development of workplace spirituality since they believed that human work environment would create a win-win state for both the employees and organizations; and the study on workplace spirituality was regarded as a response to the greed of the 80s. As such, workplace spirituality at this level can be considered both in terms of vision and cultural values (Giacalone, 2009).

There are more companies encouraging the employees to develop their workplace spirituality (Claude & Zamor, 2003). Lewis (2001) cited one survey and indicated that most workers in the U.S. believe that the workplace would influence their spiritual life; thus, workplace spirituality is a valuable research topic. Long and Mills (2010) advocates workplace spirituality as necessary for organizations and the individuals who work in them to prosper.

However, in the database of Chinese papers, there are few Oriental studies on management of workplace spirituality. Most of the studies did not elaborate on complete content and cause-and-effect influences. In addition, Nadesan (1999), Zohar (1997), and Wilber (2000) suggested constructing knowledge that breaks through boundaries by combining Oriental and occidental epistemology to challenge the original hypothesis. Carole and Robert (2004) suggest workplace spirituality have an outcropping of growing interest in Eastern philosophies that promote integration between self and environment.

Thus, this study includes the view of the Oriental culture and more completely probes into and validates the cause-and-effect relations of workplace spirituality, the influences of workplace spirituality, and particularly those on the employees’ work performance.

2. Literature review

2.1 Definition of spirituality

Krebs (2001) suggested that the 20th century is an outer era, whereas the 21st century is an inner time. In the coming decade, technology would not be the dominance, and people would like to find out the significance and spirituality of

human beings. Some scholars defined “spirituality” from the view of religion and suggested that spirituality was a feeling related to “God” (McCormick, 1994; Hawly, 1993; Delbecq, 2000; Mattis, 2000). However, Emblen (1992) collected literatures and textbooks related to spirituality, from 1963-1989, for conceptual analysis and found that 9 terms appeared frequently in the definition on spirituality: personal, life, life quality, principles, animator, being, relationship, transcendent, and God or god. The feelings related to God were not the complete meaning of spirituality. Based on current definitions, Martsolf and Mickley (1998) suggested five attributes for defining spirituality: meaning, value, connecting, and becoming. The definitions related to God were allocated into concepts that are more specific. For instance, Mitroff and Denton (1999), Kale and Shrivastava (2003) suggested that spirituality, particularly spirituality in the workplace, is not necessarily related to religious ceremony or dialogue with God.

This study agrees with the view of Mitroff and Denton (1999), who indicated that occurrence, existence, or influence of workplace spirituality were not necessarily related to religion, even through religion could be good approach for introducing spirituality (Howard, 2002; Zafar, 2010). Thus, this study reorganizes Table 1, which includes definitions on spirituality (not necessarily associated with religion), since 1969. As shown, spirituality is inner self-reflection throughout life experiences, which led to the realization of life essence, self-existence value, and relations between individuals and the universe. Finally, there was the perception of the transcendental, harmonious, or peaceful states.

2.2 Content and factors of workplace spirituality

Workplace spirituality is a new field related to individuals, organizations, and social environments (Sheep, 2006; Moor & Casper, 2006). Neal (1997), Donde and Dennis (2000), and Robbins (2002) analyzed the causes of value on workplace spirituality, shown below:

(1) The trend to study life meaning and values. The derived from idealism in the baby boom of the 60s. Most people had reached the peak of their career, and were in their middle and older ages and had encountered significant anxiety—death and their questions about the meaning of life were stimulated. Thus, they wanted to integrate life values and professional value of work (Neal, 1997; Donde & Dennis, 2000).

(2) Change of work and life style. In society of modern times, people were busy at work and changeable. Thus, they spent less time interacting with neighbors, families, and friends (Donde & Dennis, 2000). In addition, due to changes of work patterns (small-scale business and workforce dispatching), it became difficult to have stable jobs. People were anxious and started reflecting on their works and lives (Neal, 1997). In addition, high-tech lives increased the distance between people. Other factors, such as the population moving, resulted in a gap among people in society and affected their needs for communities, involvement, and connections (Robbins, 2002).

(3) Rise of self-exploration. Donde and Dennis (2000), Robbins (2002) suggested that traditional doctrines of religion are no longer as influential, and people look for spiritual shelter. Therefore, the aims of new religions, spiritual, or inspiring courses start emphasizing that people needed to discover their inner center.

Based on the above, the rise of spirituality was usually significantly related to the public’s reflection on their current lives and society. In addition, spirituality not only influences individuals, but also significantly affects organizational and managerial fields. Thus, studies on workplace spirituality have emerged. Brown (2003), Jurkiewicz and Giacalone (2004) suggested that workplace spirituality refers to a new direction with regard to modern management and thus, related studies have increased. Carole and Robert (2004) express that workplace spirituality-related factors with performance can be shown to triangulate three areas: Motivation, Commitment, and Adaptability.

With regard to the definitions on workplace spirituality, many researches applied spirituality in the workplace and further defined it. For instance, Jurkiewicz and Giacalone (2004) defined workplace spirituality as reinforcing the employees’ transcendental experience through works. Claude and Zamor (2003) suggested that workplace spirituality means that individuals discovered deeper life and work values through self-reflection and work relationships in the workplace, including the relationships with others, realizations of morality, and care for the world. In other words, workplace spirituality means the spirituality perceived by organizational members in the workplace or spirituality perceived by the employees in workplace because of meaningful work content (Ashmos & Duchon, 2000).

As to the factors on workplace spirituality, Jurkiewicz and Giacalone (2004) suggested that work procedures would influence the employees’ workplace spirituality. In addition, Duchon and Plowman (2005), Sheep (2006) and Moor and Casper (2006), respectively, indicated that employees’ perception of organizational support, perceptions of emotional commitments, identification with organizations or agreement with work values and internal satisfaction would influence the construction of workplace spirituality. Pfeffer (2003) proposed four principles on workplace

spirituality cultivated by the organization: 1) the organization allowed the employees to learn and develop interesting works, and capable and able to control; 2) the organization provided meaningful works; 3) the organization constructed significant social relationships among coworkers; 4) the employees were trained to face different lives. For instance, individual roles in the workplace did not contradict other roles or their basic personalities. Jurkiewicz and Giacalone (2004) further suggested that the values implied by the organization would allow the employees to find their workplace spirituality, and these values included benevolence, humanism, integrity, justice, mutuality, receptivity, respect, responsibility, and trust.

According to the above, although the subjects of workplace spirituality were the employees, the factors were from the workplace, including the employees' relationship with colleagues (groups) and values implied by the organization. Thus, Milliman, Czaplewski, and Ferguson (2003) suggested that the study of workplace spirituality should involve three levels: individual, group, and organizational, and the factors influencing workplace spirituality were as shown below.

(1) Meaningful work. The referred to the individuals' in-depth feelings toward work meaning and purpose and connection between work and the meaning of life. For instance, work could reinforce the employees' holistic values or increase their emotional and spiritual development (Brown, 2003).

(2) Shared feelings in work communities. The referred to interpersonal and profound connections and relationships. In other words, the employees had in-depth interactions with others, which enhanced mutual inner feelings and even sympathy with others' inner selves. Brown (2003) indicated that in the workplace, community development or work group consultations tends to result in workplace spirituality. However, this community relationship should be based on trust, support, communication, and sincere care. Thus, the employees in the organization would care for and support each other as families.

(3) Alignment with organizational values. The refers to organizational levels. Individuals would experience powerful feeling from alignment with organizational missions or values. It was the interaction between organizational values and the employees (Mitroff & Denton, 1999). For instance, an organization introduced morality and aesthetics into workplace, which increased the employees' emotional and spiritual development (Brown, 2003). When organizational values reinforce the individuals' self-transcendence by allowing them to contribute to others or society and believe that the organization had proper values, solid morality, and cared for the employees and group welfare, the employees' workplace spirituality would be enhanced (Ashmos & Duchon, 2000).

2.3 Functions and influences of workplace spirituality

Seaward (1995) suggested that when individuals have value conflicts, or there is a lack in life meaning, the chaos would be reflected by the related social environments (families, workplace, and community) since the individuals were connected with the society. In addition, workplace spirituality referred to that perceived by the employees because of the workplace or the perceived level of meaningful work (Ashmos & Duchon, 2000). Spirituality is the individuals' self-reflection through life experiences, which led to realization of life essence, self-existence values, and relationships between individuals and the universe. They thus experience self-transcendence, harmony, or peace. According to Seaward (1995), in the workplace, when individuals are in a peaceful state because of the discovery of spirituality, they would reflect their feeling to the workplace and influence others involved, or even the whole organization.

With regard to the studies on the influence of workplace spirituality on organizations, Thompson (2000) suggested that companies with spirituality tend to have better performance than other firms by 400%~500% in terms of investment profits and shareholder value. In addition, some studies probed into these organizations and demonstrated that the employees' workplace spirituality would increase group performance (Lovallo, 1997). For instance, Duchon and Plowman (2005) suggested that in 6 units of a large-scale hospital, the units with workplace spirituality have better work efficacy.

However, why did workplace spirituality, as perceived by the employees, influence the groups or organizational efficacy? Gawain (2000) indicated that spirituality could stabilize people's mind and reinforce a sense of security. Mackenzie, Rajagopal, Meibohm, and Lavizzo-Mourey (2000) suggested that workplace spirituality could enhance the members' physical and spiritual health. On the other hand, from the view of interactions between employee value and work value, Jurkiewicz (2002) suggested that the organizations with workplace spirituality could combine ethics, work value, and individual value. Thus, they could reduce formal ethic regulations and criteria and the moral regulation costs of the organizations. In addition, upon literature review, Krishnakumar and Neck (2002) and Jurkiewicz and Giacalone (2004) inferred with precise logic and indicated that workplace spirituality would first

positively influence the employees and increased organizational efficacy. The positive influences on the employees included an increase of stimulation, instinct, creativity, honesty, trust, self-realization, commitment, and improved adaptability, as elaborated below.

(1) Stimulation. When the organizations involve higher levels of workplace spirituality, the employees could recognize the realization of organizational goals and result in their personal growth. They believe that their efforts would influence organizational performance and they would make efforts according to organizational demands and goals.

(2) Instinct and creativity. since the employees were willing to make efforts and overcome difficulties for the organizational goals, they would solve problems with creative approaches. Burack (1999) indicated that when the employees recognized workplace spirituality, they would have pleasant feelings, which reinforced their problem-solving abilities, creativity, and increased organizational efficacy and financial benefits. Upon these statements, Krishnakumar and Neck (2002) inferred that when the employees recognize their workplace spirituality, their thinking would be expanded, which strengthened their intuition and creativity.

(3) Honesty, trust, and self-realization. Neck and Milliman (1994) indicated that when an organization encourages the development of workplace spirituality, it means that it allows the people to devote self in works that reinforced efficacy of work and organization. Burack (1999), Krishnakumar and Neck (2002) indicated that in many organizations emphasizing spirituality, the employees tended to be honest and have a sense of self-realization. These organizations encouraged trust, which was significant for organizational efficacy. In depression, in particular, trust could maintain organizational efficacy.

(4) Commitment. The organizational commitment was the individuals' sense of belonging in their organizations. In organizations with higher levels of workplace spirituality, the employees feel that their organizations does not only provide them jobs, but also offer them a physical and mental growing environment, and thus, they had a stronger sense of belonging (Mohrman, Galbraith & Lawler- Assoc, 1998). In addition, the employees' organizational commitment consists of emotional and staying commitments. The former is the employees' will with the emotional experience in the organizations. Thus, they were willing to make efforts for organizational goals; the latter means that the employees would like to stay in the organizations. Because of workplace spirituality, the employees would experience trust and honesty or sense of self-realization, which reinforced their commitment to the organizations and job satisfaction, and reduced business costs and absence rates.

(5) Adaptability. In the organizations with high levels of workplace spirituality, the employees were more flexible when encountering changes, they would usually not resist new ideas and they could manage the reforms (Salzmann, 1997; Adams et. al, 2003). Therefore, when the environment significantly changes, organizational reform would become regular with workplace spirituality, and the employees would adapt to the changes, which increased organizational efficiency and profits.

In addition to the influences of individual positive factors on unit or organization efficacy (Neck & Milliman, 1994; Gawain, 2000; Krishnakumar & Neck, 2002), many researchers demonstrated that workplace spirituality could enhance the employees' family life, including their satisfaction with families and marriage, recreation and social activities, and even overall family economy. With the reduction of influences from family factors, work performance would be developed and the individuals thus had better work performance (Emmons, 1999).

2.4 The approaches of the organizations to create workplace spirituality

Brandt (1996) suggested 11 feasible measures for organizations to develop employees' workplace spirituality: (1) reinforcing the employees' contact with nature, since nature was a main source supporting spirituality; (2) holding more outdoor activities; (3) allowing the employees to do exercises to increase physical and spiritual health; (4) celebrating the achievement of the firms in different stages; (5) glorifying or encouraging all employees' oil painting, sculpture, or poetry in public; (6) establishing a revolutionary mission that the employees would proudly work with; (7) encouraging employee education; (8). during trade or other activities, all personnel instead of only salespersons should be on shift; (9) the meaning should be based on publicity and equity; (10) encouraging everyone to know their colleagues and treat them as partners; (11) encouraging all employees to respond to consumers' questions.

In addition, the suggestions of Brandt (1996), and Mitroff and Denton (1999) also proposed 6 targets that could be managed or audited by the organizations. This positive management would lead to workplace spirituality. The 6 targets are key crisis or precipitating events, principles of HOPE (Help Organize Peace Everywhere), concepts of fundamental texts, spiritual talking and listening, attitudes towards the stakeholders, and limiting greed.

2.5 General literature review

The above literatures indicated feasible measures or targets for management in organizations that would result in the construction of workplace spirituality. However, there was lack of the evidences to support their inferences, and the definitions of some of the concepts in their suggestions were not specific. For instance, how did they prove that “nature is the main source to support spirituality”? What are “spiritual talking and listening”?

The above questions could be discussed from three aspects. In terms of theoretical construction, the theoretical framework of workplace spirituality is not solid enough to support further studies. For instance, Lips-Wiersma (2003) suggested that the studies on workplace spirituality are the new trend of management. However, these studies are subjective statements instead of specific frameworks, which limit development. Thus, a holistic development model is needed to develop an in-depth theoretical base.

Besides the lack of theoretical bases, the approaches are also problematic. Milliman, et al. (2003) suggested that precise study on workplace spirituality should involve clear definitions and measurement tools. Sheep (2006), Moore and Casper (2006) suggested that literatures on workplace spirituality in the past tend to be based on ethics inferences and experiences, instead of the validation of social sciences. In addition, Gibbons (2000), Milliman, et al. (2003) suggested that although the studies on workplace spirituality are increasing, most only targeted individual spiritual experience, instead of the workplace and the influences of spirituality on individuals’ work attitudes and behaviors. These studies tended to simplify the influences without validating them as hypotheses.

As to cultural issues, although eastern and western cultures both emphasized the importance of spirituality (Nadesan, 1999), they suggested that spirituality could be cultivated. Thus, for the West, the organizations could construct the employees’ workplace spirituality by different systems, whereas the East suggested self-training. However, they had different views on the factors (personal training or organizations) of spirituality, including workplace spirituality. The reason was that the West emphasized scientific psychological force, whereas the East stressed in-depth thinking or meditation (Zohar, 1997; Wilber, 2000). Unfortunately, there were few related studies on the Oriental perspective, and these few studies tended to target on educational or nursing fields instead of workplace. Thus, this study intends to probe into the causes and effects of the employees’ workplace spirituality in workplaces of the East.

3. Research method

3.1 Research framework and planning

Although there was the lack of studies on workplace spirituality in the past, according to literature reviews, this study recognized the scholars’ common consensus: workplace spirituality was abstract, but it could still be measured, as workplace spirituality involved cause-and-effect factors, including those of individuals, families, organizations, and societies. Thus, this study reorganized workplace spirituality relationships in Figure 1, which shows that workplace spirituality would be influenced by organizational management, personal spirituality, and personal training as the lead factors to construct personal spirituality (Brandt, 1996; Mitroff & Denton, 1999; Jurkiewicz & Giacalone, 2004). As to the functions or influences of workplace spirituality, according to the literatures above, workplace spirituality first influenced individuals, then families, and then organizations. Personal family factors would affect the individuals and their work performance, as the employees, their families, and their organizations would influence the whole community or society, and these influences would finally affect individual and organizational management (Claude & Zamor, 2003; Milliman, et al., 2003; Jurkiewicz & Giacalone, 2004; Duchon & Plowman; 2005; Sheep, 2006; Moor & Casper, 2006). Daniel (2010) proposed that workplace spirituality is an element of the organizational culture and that it has an important effect on team effectiveness.

This study aims to construct measurement tools on workplace spirituality and probes into organizational situations, as shown in Figure 1, where the dotted line portion is the primary framework. This study attempts to search for Oriental books by key words, such as “reflection” and “life realization”, and reorganizes literatures related to spirituality or workplace spirituality. This study collected empirical views by Focus Group, and conducted content analysis on the related data by critical incident technique (CIT) of work analysis and workplace spirituality, its causes, and the influence of workplace spirituality on individuals, based on the relation between work and the workers. Thus, the analysis is similar to work analysis. This study analyzed interviews by following CIT in order to design the questionnaire.

3.2 Targets of focus group

The subjects of workplace spirituality are the workers. The workers in Taiwan were not based on sample sets, and therefore, not easily acquired. Thus, this study conducted focus groups by stratified sampling, and allocated Taiwan into northern, central, and southern districts. In each district, this study selected two universities with college of

management. The reason for such target selection is in that spirituality is related to individual existence, which is associated with individual growing environments and cultures. Thus, when selecting the targets, this study focused on different districts and cities for stratified sampling; besides, since it was difficult to acquire sample sets of workers, this study treated on-the-job students as samples. Colleges of management tend to recruit on-the-job students, thus, this study treats stratified on-the-job students in colleges of management in public and private universities as the targets. There were 6 forums, including 51 participants.

With regard to background information of participants in the Focus Group, since this study treated on-the-job students in universities as the targets, most are less than 45 years old, unmarried, with high educational levels and incomes, and most studied in the departments of business management. In addition, 70.59%, had never participated in any spiritual (potential) development courses, and only 31.37% were religious. Thus, the participants' opinions might not be significantly influenced by their past experience or religion.

3.3 Design of interview content

Workplace spirituality is perceived by the employees as it is increased in the workplace. In other words, at work, the employees realized life essence, self-existence values, and relations between individuals and the universe, through reflection and experiences in self-transcendence, harmonious, or peaceful states. Thus, this study invited participants to recall past experiences, as related to the realization of life essence, self-existence values, or relations between individuals and the universe in the workplace. Those who had the experiences were asked to describe the feelings or scenarios ("events"), and the related causes. In addition, this study also invited the participants to describe any influences on their physical or mental aspects. For instance, did it cause increased security and comfort at work, better understanding their work or life, or effect work behaviors or outputs?

3.4 Interview analysis and questionnaire construction

This study recorded interviews upon participants' agreement, and then reorganized the data into scripts, and conducted CIT analysis on the content of the scripts. First, this study would select three university professors or graduate students who understood workplace spirituality, had corporate work experience, and were familiar with content analysis (most were not familiar with both workplace spirituality and content analysis) to be the encoders of content analysis. Upon literature review, this study reorganized the concepts, and then constructed the principles to extract the themes, then discussed them with the encoders. Through consensus approach, this study extracted the themes according to the scripts. In other words, it determined the paragraphs or sentences meeting the research purposes and above principles, and then integrated them into the analytical units. Subsequently, this study invited the encoders to allocate the themes in the concepts. Finally, the researcher constructed the items into a questionnaire, which was validated by the encoders. This study then compared this questionnaire with questionnaires of other researches, eliminated any repetitive sections, and the remaining contents constructed the final questionnaire.

4. Research analysis

Western literatures emphasize the functions of workplace spirituality or the organizations. However, Confucian, Tao, and Buddhism cultures in China are based on individual training, which is then expanded, as suggested by the Confucian school of, "cultivating oneself, putting family in order, governing the state, and making the whole kingdom stable". In Oriental thinking and culture, thoughts should not be explored by complicated validation and the implication on spirituality is profound. Western thinking and culture emphasizes analysis; however, they do not recognize that spirituality is transcendental over truth. With regard to the origins of spirituality, Confucian, Tao, and Buddhism cultures suggest that spirituality is part of humanity and is inborn. However, since spirituality is ambiguous, people should "realize" by actions to find the real essence of life (three schools have different interpretations on essence theory), and complete their life values by stimulating others' wisdom. In other words, Oriental culture suggests that spirituality is based on self-training, which is extended to others, thus people improve themselves by inspiring others.

In the Focus Group, besides the factors suggested in this study (such as meaningful work, work community, alignment with organizational values), the participants also emphasized the importance of the workplace, such as "everyone feels happier by working together", "my depression will influence others", and "I don't know how to work". With regard to personal training, most of the participants suggest that they can improve their inner self by training, meditation, and reflection. However, some female participants suggest that because of the changes of family roles or careers, they require training that is more personal. This study considers the above as the "career" factor. The participants stated: "when women reach a certain stage, they often prefer having their own lives and their values are totally changed", and "after my three kids attending universities, I told my husband that I would like to have my own

live”. In addition, some participants emphasized “life philosophy”. In other words, because of the influence of life philosophy, individuals might be differently affected by workplace spirituality. For instance, “your life philosophy allows you to face your workplace. There are interactions, however, life philosophy is more significant. With your life view, you will have different behavior in the workplace.” With regard to organizational management, there are various opinions. Some participants suggest that the organizations should allow the members to freely develop, as suggested in Tao culture. However, most of the employees suggest positive guidance from the organizations. In other words, they indicate that the organizations should be involved and guide the employees’ spiritual development without considering organizational profits.

This study conducts its theme on the contents of the Focus Group to extract the data related to the definition of workplace spirituality. It is based on a positive list, combining meaningful pairs, and selects or modifies the sentences in order that they are not misunderstood. For instance, inner frugality and respect are virtues; however, they are not necessarily virtues of behavior (poverty or positions). This study modifies respect into “sincerely respecting others” and combines similar themes into one sentence, which is passed to two experts for concept encoding agreement. The themes with high levels of agreement then became the items in the questionnaire.

This study extracted 99 themes, then the encoders allocated the themes into the construct, such as organizational management, personal training, workplace spirituality, and personal influence. Two assistant professors and a doctoral candidate then judged the agreements, which are (number of agreed theme/total number of theme) 0.93, 0.89, and 0.91. Thus, the average intercoder agreement is 0.91. This study then calculates reliability= $(N \times \text{average intercoder agreement}) / (1 + (N-1) \times \text{average intercoder agreement})$, which is 0.98.

After the three encoders’ examination of intercoder agreements, this study transforms the themes into a Likert 5-point scale, which is validated and modified by three encoders. The items are shown below:

- (1). At work, I’m willing to influence others with positive attitude and care,
- (2). At work, I am willing to actively help others.
- (3). At work, I know how to mediate on myself.
- (4). At work, I know how to think from different angles.
- (5). At work, I recognize myself and establish my career.
- (6). At work, I am willing to tolerate others.
- (7). At work, I can carry out honesty, equality, and love
- (8). At work, I am willing to sacrifice myself and do not claim credits
- (9). At work, I reflect on my mistakes and improve them
- (10). At work, I can retain my personality and will not affected by others
- (11). My workplace is challenging to some degree.
- (12). My workplace provides diverse contacts and development.
- (13). My workplace has free but effective supervision
- (14). In my workplace, I can change my past self.
- (15). My workplace involves interaction and influences among all people and groups
- (16). My workplace is business performance and competition oriented
- (17). My workplace emphasizes personal experience
- (18). My workplace influences me positively. For instance, the leaders act as models.
- (19). My workplace is mediocre and dull.
- (20). At work, I think carefully, thus things are more likely to succeed.
- (21). At work, I enjoy facing others and things.
- (22). At work, I accept myself.
- (23). At work, I feel that I am identified by others.
- (24). At work, I recognize my growth and I am inspired.
- (25). At work, I feel happy and satisfied.

(26). At work, I am willing to undertake responsibilities and be diligent and persistent.

(27). At work, I feel peaceful and have a sense of belonging; my emotions are stable and I can resist pressures.

5. Conclusions

5.1 Individual spiritual and workplace spirituality

Marques, Dhiman, and King(2006), Kolodinsky, Giacalone and Jurkiewicz,(2008) argued that there are two inner factors to construct workplace spirituality: one is the individual view and the other is the leaders' vision. Individual view means the individuals' spirituality, and leaders' vision means the workplace constructed by the leaders. In other words, they indicate that workplace spirituality is influenced by both individual spiritual views and organizational spirituality. With regard to the individuals, Daniels, Franz and Wong(2000) suggested that individual spiritual cognition does not match workplace spirituality. Spiritual management of individualism, to some degree, is involved in spirituality that is more general. Thus, Turner (1999) suggests that workplace spirituality is based on individual spirituality, and Ketchand and Strawser (2001) indicated that before joining in the workplace, individual factors are among the leading factors of workplace spirituality. Jurkiewicz and Giacalone (2004) also suggested that when studying the influences of workplace spirituality, the function of individual spirituality on workplace spirituality should be explored. King and Nicol (1999) suggest that it is necessary to study individual spiritual experiences; thus, managers can realize that employees' potential in various spiritual levels to influence the employees' work attitude. Konz and Ryan (1999) suggested that organizational culture derives from inner spiritual essence through the organizational mission, vision, policies, and processes. Marques (2006) followed this statement to construct the role of human resources in workplace spirituality. In other words, spirituality is derived from people' inner parts, at both individual and organizational levels. It implies that organizational spirituality still originates from individuals. Milliman et. al., (2003) emphasized that workplace spirituality is influenced by individual spiritual experiences. Thus, it is critical to consider individual spiritual experiences in studies of workplace spirituality. In addition, individual spirituality is a critical factor to probe into the employees' latent conflicts (Konz & Ryan, 1999; Sheep, 2006). Zaidman, Goldstein-Gidoni and Nehemya (2009) note in spite all the familiarization and disguising techniques, spiritual consultants do bring new ideas into the organizational context. However, Gibbons (2000) suggests that most studies on employees' attitudes tend to focus on the assumption of the impact of spirituality at work, instead of studying the relations among the major factors of the experiences.

5.2 Organizational spirituality and workplace spirituality

A study conducted in November and December of 2002 by the Gallup Organization measured the commitment level of a sample of adults in the United States. The bottom lines of the results were those individuals who were committed to a faith community were more spiritual than those who were not committed to a faith community (Jurkiewicz & Giacalone, 2004). With regard to contemporary organizations, most require employees to increase commitment, production, and efficiency, as well as considerations of overall individual spiritual development (Bell and Taylor, 2001). Ashmos and Duchon (2000) pointed that organizations should be improved to identify with employees' individual inner spirituality. Mitroff and Denton (1999) argued that workplace spirituality leads to more significant organizational commitment. Thus, Cash and Gray(2000) indicated that organizations should construct systems that encourage individual spiritual development to further construct workplace spirituality. Polley, Vora, and Narasimha (2005) pointed out that organizations should provide the necessary conditions for employees' spiritual development. Thus, spiritual mechanism within the organizations will positively influence individual spiritual perceptions.

Mitroff and Denton(1999) stated that one of the keys of workplace spirituality is the alignment between individual values and organizational missions. Walsh and Vaughan (1993) indicated that organizational spirituality could facilitate the development of individual spirituality and workplace spirituality. From the view of organizational culture, Maccoby (1988) argued that it could cultivate employees' workplace spirituality, which will be transformed into reform ability. Malphurs (1996) suggested that organizations could create higher levels of work value for individuals. Krahnke et al. (2003) indicated that organizations are critical in the development of spirituality. Thompson (2000) suggested that when organizations provide professional spiritual training for employees, workplace spirituality would be constructed. But the challenge is for organizations to facilitate equitably all internal stakeholders who desire spiritual experience and expression at work while also accommodating those who would prefer the work zone to be relatively free from such expression (Sheep, 2006). Maclagan (2003) noted that managerial decisions to facilitate workplace spirituality present dilemmas to organizations that will likely meet with

welcome by some stakeholders while producing resistance by others due to conflicting ethical priorities inherent in the ethical climates typology. Thus, organizations positively influence workplace spirituality.

5.3 Workplace spirituality, individual work efficacy and organizational work efficacy

Sheep (2006) noted that in a world that can be increasingly described as a society of organizations, workplace spirituality is a concept with potential to address some of the most crucial needs confronting organizations in relation to the quality of life of its members and the larger society. From the view of organizational sociology, Sheep (2006) studied spirituality and indicated that the influences of workplace spirituality are beyond individual, organizational, and social levels. With regard to individuals, Freshman (1999) suggested that spirituality could result in new consciousness, which becomes an institution that will reinforce creativity. Tischler (1999) indicated that self-realization is a major cause to explore spirituality. Freshman (1999) suggested including self-realization in spiritual activities to facilitate employees' self-realization attitudes and morales at work. Ketchand and Strawser (2001) indicated that commitment in workplace spirituality results in employees' sense of belonging. Freshman (1999) suggested involving self-realization to facilitate employees' self-realization attitudes and morales at work, which lead to work satisfaction. Ebaugh (2002) demonstrated that workplace spirituality could reinforce employees' career planning. Giacalone and Jurkiewicz (2003) suggested that workplace spirituality could increase employees' physical and spiritual health, personal growth, and self-value. Their research demonstrated that spirituality is not pure philosophy or useless animistic. Thus, Marques (2006) suggested that workplace spirituality functions as the approach to develop inner aspects into outer aspects.

In addition, Lloyd (1990) suggested that compared with those organizations without workplace spirituality, 86% with workplace spirituality could grow rapidly and increase efficiency and investment profits. In fact, some studies demonstrate that when organizations encourage spirituality, they can obtain more profits (Mitroff and Denton, 1999; Turner, 1999). According to the research of Thompson (2000), more spiritual companies have better performance than other firms, by 400%~500%, with regard to investment returns and shareholder values. Jurkiewicz and Giacalone (2004) also demonstrated that workplace spirituality reinforces the growth and efficiency of organizations. In addition, workplace spirituality can carry out policies of organizations and increase employees' sense of security. Organization's cultural values, in chaotic times, will not be eliminated (Kolodinsky, Bowen and Ferris, 2003; Anderson, 2000). Thus, workplace spirituality also influences human resource management and construction of organizational cultures (Marques, 2006; Konz and Ryan, 1999). Krishnakumar and Neck (2002) further indicated that workplace spirituality could strengthen individual and organizational efficacy. Based on the above, workplace spirituality efficacy includes individual and organizational levels. Moore and Casper (2006) suggested different levels of spirituality. Workplace spirituality influences individuals and organizations through multiple in-depth means.

In addition, this study suggests that, according to Marques, Dhiman and King (2006), both constructions and influences of workplace spirituality involve individual and organizational levels. Thus, it involves the functions of effective models in cross-level models. In other words, concepts at high level will influence those of low level.

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Table 1. Reorganizations of some definitions of spirituality

Scholars	Definition
Maslow (1969)	Spirituality is a transcendental feeling, including extreme experiences, such as ecstatic states.
Stallwood and Stoll (1975)	Spirituality is the recognition of self-existence value and it reinforces inner harmony and peace.
Watson (1985)	Spirituality is a kind of inner energy, which results in individuals' self-transcendence.
Trice (1990)	Spirituality is the perception of self-transcendence and life meaning.
Hawley (1993)	Spirituality is a kind of self-transcendence, and is related to beliefs and values of the meaning of life.
Ross (1995)	Spirituality is related to hope, will, and "to live", and involves the relations among the inner self, the universe, and self-transcendence.
Skolimowski (1992)	Spirituality is the ultimate discovery of life essence and meaning.
Kellehear (2000)	Spirituality is the discovery of the meaning and essence of existence.
Smutny (2001)	Spirituality is a kind of self-transcendence, which clarifies the relation between self and universe.
Pava (2003)	Spirituality is the feeling of searching for life meaning and purpose.

Table 2. Background information of participants in Focus Group

Background	Item	Number of people	%	Background	Item	Number of people	%
Age	Less than 25 years old	17	33.33	Gender	Male	26	50.98
	26~35 years old	18	35.29		Female	25	49.02
	36~45 years old	12	23.53	Marital status	Married	19	37.25
	More than 46 years old	4	7.84		Unmarried	32	62.75
Children	Having children	30	58.82	Family members	Less than 4 people	29	56.86
	No children	21	41.18		More than 5 people	22	43.14
Family income	Low income	4	7.84	Education levels	Below high school and vocational school	2	3.92

Background	Item	Number of people	%	Background	Item	Number of people	%
Majors	Passable	5	9.80		College	30	58.82
	Acceptable	28	54.90		Above graduate school	19	37.25
	High income	14	27.45		Extension education	8	15.69
	Science and engineering	5	9.80	Studies	On-the-job study	39	76.47
	Business management	36	70.59	Others	4	7.84	
	Language	2	3.92	Residential region	Northern Taiwan	22	43.14
	Social science	1	1.96		Central Taiwan	17	33.33
	Education	3	5.88		Southern Taiwan	12	23.53
	Others	4	7.84		Manufactures	11	21.57
	Work years	Less than 3 years	25	49.02	Types of business	Service industry	23
4~9 years		14	27.45	High-tech industry		3	5.88
More than 10 years		12	23.53	Others		14	27.45
Position	Manager or high-rank supervisor	18	35.29	Corporate scale	Less than 50 people	16	31.37
	Engineering personnel	10	19.61		51~100 people	8	15.69
	Administration personnel	15	29.41		101~150 people	13	25.49
	Salesperson	4	7.84		151~200 people	2	3.92
	Others	4	7.84		More than 251 people	12	23.53
Training experience	Participation in spiritual courses held by the company	8	15.69	Religion	No religion	35	68.63
	Participation in spiritual courses held by private institutions	5	9.80		Religious	16	31.37
	Participation in spiritual courses held by public institutions	1	1.96				
	Never participated in any spiritual courses	36	70.59				
	Others	1	1.96				

Table 3. Examples of theme analysis

Terms, phrases, or sentences	Explanation
Influencing others with my feelings	Influencing others with positive attitude and care
Trying to help others	Actively helping others' good deeds
Meditating on yourself	Meditating on myself
Changing the angles	Thinking by different angles
Setting up a career	Recognizing myself and setting up the career
Tolerating others	Tolerating others
To be honest	To carry out honesty, equality, and love
Sacrifice...	To compromise, sacrifice, and not claim credits
To compromise...is to gain	To compromise, sacrifice, and not claim credits
I make efforts...break through...	Actively undertaking the responsibilities, being diligent and persistent ...
To stabilize my personality	Stabilizing the personality without being affected by others
I meditate on myself three times a day	Reflection and improvement from mistakes
When facing frustrations in workplace...to align...	Frustrations and challenges in a work environment
From depression, I will learn...	Frustrations and challenges in a work environment
To contact... and produce other kinds of ...	An environment of diverse contacts and development
To try different things...to have different...	An environment of diverse contacts and development
Absorbing different kinds of knowledge ...	An environment of diverse contacts and development
Free but effective	Free but effective environment
... I can be stimulated...	The opportunity to change the past self
When seeing such tranquil groups, I will...	Interactions and influences with important others
I will continue...by...	An environment that encourages personal experience
Only searching for answers by myself... can I.....	An environment which encourages personal experience
The leaders act as models	An environment with positive influences
Armed force and competition are not involved	Business performance and competition oriented
A little impatience spoils great plans	By make decisions more deliberately and carefully, they are more likely to succeed
Sense of belonging	I feel peaceful and have the sense of belonging; my emotions are stable and I can resist pressures
I can endure stress	I feel peaceful and have the sense of belonging; my emotions are stable and I can resist pressure
Feeling happy	I feel happy and satisfied.
After identifying with myself, I can accept everything	I enjoy facing others and things
Affirming my values	I accept myself
...sense of achievement	I accept myself
Becoming mature	I accept myself
Everyone identifies me	I feel that I am identified by others.
...feeling improved	I recognize my growth and I am inspired.

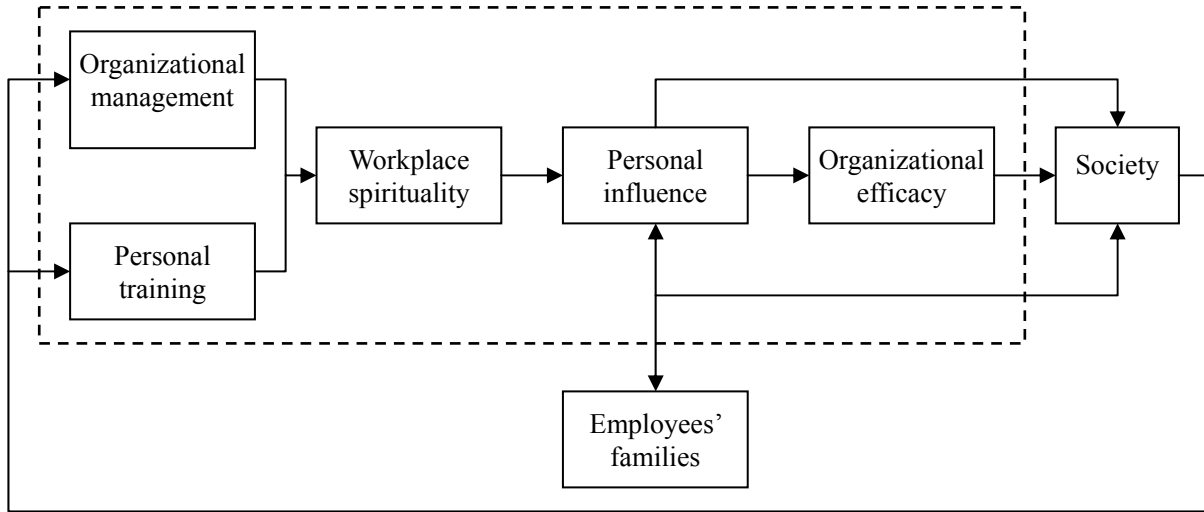


Figure 1. Relationship of workplace spirituality and primary framework of this study (dotted line)