

What Motivates People? A Value Perspective on Interactive Workplace Spirituality

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ABSTRACT

Workplace spirituality from the organizational perspective could be seen as an integrative mechanism that motivates employees towards the organizational values and mission and enhancing the commitment to them. Past studies, though affirmed its relevance and importance, were generally based on the assumption of acceptance, where the motivational goals were neglected. This study aimed to understand more on the motivational goals that promote the interaction of spirituality and its acceptance, from the value perspective, especially in a multi-culture and religion context. This research used the qualitative research method by abstracting the possible motivational goals based on the value type framework of Schwartz (1994). An in-depth interview was conducted with the employees of a religious run hospital in a multi-culture and religion context. The findings shown the value types were applicable framework for organizational spirituality, where the acceptance and participation of workplace spirituality was a process driven by diverse motivational goals. The values involved were varied, complex and possibly inconsistent. Spirituality type, which appealed directly to the spiritual needs, could be treated as separate value type in contrasting to other value types and could be discriminated without much difficulty. The perception of value was critical when there were divergence and conflict of values. This was because identification could be viewed as employees' perception of "oneness" with the organization, and strong identification would tend to be more supportive, making decisions more consistent with the organizations' objective, consequently more involved with the mission. This study simultaneously provided a possible framework for the better understanding of what motivate the acceptance of organization spirituality, and possible directions for better integration of organizational values that is crucial for achieving the organizational goal and mission

Keywords: organizational spirituality, workplace spirituality, values, value perception, motivational goals

I. INTRODUCTION

Workplace spirituality is often introduced at the organizational level with the aim of passing on the shared organizational values and promoting the commitment to them. This is particularly true for mission oriented organizations, such as those not-profit-oriented health care institutions, where spirituality is seen both as an integral aspect of their service and on the organizational level as the basis for the

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mission of the institution. Many researches have explored the relevance of workplace spirituality. Past studies, though having affirmed its roles and importance, in relation to topics such as organizational learning, ethics, organizational culture, organizational change and performance etc. (Kolodinsky, et al. (2008); Heaton et al., 2004), are generally based on the assumption of acceptance on the part of the organizational members, but why do people accept the spirituality? Hesitation and avoidance to workplace spiritual activities, both on the levels of organizations and their members, seem to be not a totally foreign phenomenon. The motivational goals that promote the interaction of spirituality between individual and organization, and the acceptance of particular workplace spirituality are neglected areas. This issue would be particularly crucial in a multi-culture and religion context, where different value systems whether compatible or conflicting meet on the interactive level.

Some existing researches have affirmed the relation between religiousness and value, where spirituality is seen as an element of religiousness (Saroglou & Munoz-Gracia, 2008). However, a direct study on the relation between workplace spirituality and value as such is rare, though some have construed that workplace spirituality is a value oriented activity and process (Jurkiewicz & Giacalone, 2004; Kolodinsky, et al., 2008). Since workplace spirituality can be defined as “a framework of organizational ‘values’ evidenced in the culture that promote employees' experience of transcendence through work process” (Giacalone & Jurkiewicz, 2003); and values as suggested by Saroglou & Munoz-Garcia (2008) are primarily though not exclusively, cognitive representations of desirable goals and thus have a strong motivational dimension, this research would therefore propose that value would be a key driving factor in the interaction, particularly in the acceptance of workplace spirituality.

Jurkiewicz and Giacalone (2004) have deduced a heuristic values framework for measuring the impact of workplace spirituality on organizational performance. However, their research did not distinguish between specific values and the general values types, which may lead to almost infinite number of values to be studied. Therefore it is the aim of this research to study on how employees perceived the value of the organizational spirituality, basing on value types, especially in the multi religion and culture context of Taiwan. Perception is an element of encounter

and forms part of interactive process. Most often workplace spiritualities are acquired through socialization to dominant group values and through the unique learning experiences of individuals. Perceptions therefore in this case play a critical role in helping individuals to ascertain the perceived likelihood of implementing their valued goals within their in-groups, especially in situation when reference groups are perceived to hold contrasting values. All these would have great effects on the overall functioning of the organization. If identification is viewed as employees' perception of "oneness" with the organization, then employees with strong identification would tend to be more supportive, making decisions more consistent with the organizations' objective, consequently more involved with the mission.

II. THEORETICAL BACKGROUND

1. Spirituality and Workplace Spirituality

Although spirituality has been defined from various angles, Mohamed et al. (2004) have approached it from the managerial and psychological perspectives. They have pointed out that from the managerial view, spirituality can be seen as the basic feeling of being connected with one's self, others, the transcendental and the universe; a work feeling that energizes action; values aimed at transcendence toward ultimate values; the deeply held values that guide life and work practices; the recognition of an inner life that nourishes and is nourished by meaningful work in the context of community; and the way to achieve personal envisioned growth.

From the psychological perspective, it is the response to God's call; a way of being and experiencing due to the awareness of the transcendent dimension and values; a transcendental experience in questioning the meaning of personal existence and attempts to place oneself within an ontological context; and a subjective experience of the sacred.

These complementary rather than mutually exclusive definitions as Douglas (2000) has concluded, spirituality can be seen as consisting of five dimensions: 1) beliefs, attitude and perceptions; 2) transcendental experiences; 3) sense of meaning for existence; 4) belief in the paranormal; and 5) religious behavior and

practice (Mohamed et al., 2004). These dimensions imply that spirituality would therefore touch on the psychological, the subjective and transcendent experiential, the beliefs and value system, and the behavioral and external expression aspects of a person.

As for workplace spirituality, in particular, it is pointed out that it involves the effort to find one's ultimate purpose in life, to develop a strong connection to coworkers and other people associated with work, and to have consistency between one's core beliefs and the values of their organization (Mitroff & Denton, 1999). Further, it includes the recognition that there is an inner life that nourishes and is nourished by meaningful work in the context of community (Ashmos & Duchon, 2000). The emphases here, besides inline with the previous understandings, add on it the relational and social dimensions. On the organizational level, workplace spirituality can be seen as the organizational core spiritual values that represent the philosophy of the organization, its priorities and sense of purpose that directly influence the organization's mission, goals and objectives, which provides the foundation for organizational practices and the context for thinking, acting and making decision (Milliman et al. 1999).

Workplace spirituality is thus seen as a complex and multi-faceted construct that includes three core dimensions: the purpose in one's work, on the individual level; having a "sense of community" on the group level; and being in "alignment with the organization's values" and mission, which is on the organization level (Milliman et al., 2003).

In parallel, Kolodinsky et al. (2008) have suggested that there can be three conceptual understandings of workplace spirituality. At the most fundamental and individual level, it can be seen as the incorporation of one's spirituality and ideal in one's work setting. At the macro level, it refers to the organization's spiritual climate or culture, as it is perceived by the individuals the spiritual values within an organization setting. Last but not least, it can also be in an interactive mode, which reflects the interaction between the personal values and organizational values, as a construct of perception that is based on the judgment of the congruence between the personal and the organizational values (Cable & DeRue, 2002).

2. Workplace Spirituality and Value

Jurkiewicz & Giacalone (2004) have introduced a values framework for workplace spirituality, where workplace spirituality is defined as "a framework of organizational values evidenced in the culture that promote employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy". With that they have proposed 10 values, benevolence, generativity, humanism, integrity, justice, mutuality, receptivity, respect, responsibility and trust. Each of these values is believed to be in a continuum, from positive expression to negative expression of the particular value.

Kolodinsky et al. (2008) believe that positive attitudinal outcomes would be resulted from strong match between employees' values and their perceptions of the organization's spiritual values. Organizational identification can be viewed as employees' perception of congruence or "oneness" with their organization, therefore employees who strongly identify with their organizations typically are more supportive of them (Ashforth & Mael, 1989), make decisions consistent with objectives set by their organizations (Simon, 1997; Smidts et al., 2001), and feel more involved with the mission of their organizations (Cable & DeRue, 2002).

Additionally, organizational change involves changing the behavior of the people in the organization, because the individual is the unit of the organization. Heaton, et al.(2004) have observed that conventional approach to changing people and culture involve aligning organizational systems and structures with desired behaviors is more of "outside-in" approach, because it aims to change human behavior by first changing something outside the individual, which in turn defines or constrains behavior. In the same study, they have pointed out that the "inside-out" approach, where individuals who experience the spiritual foundation of life can grow and develop in ways consistent with organizational goals, is equally important. The applicability of spirituality to organizational and societal concerns is founded on the processes and outcomes of collective bodies of people experiencing spirituality. Therefore, they have presented the objective measures of spirituality in individual, organizational, and societal life, basing on a model of spirituality and its values in health, happiness, wisdom, success, and fulfillment

could be used as a framework to review, synthesize and evaluate the broader literature of theory and research on spirituality in organizations.

3. Value and Perception of Values

The concept of value is a key concept in workplace spirituality as well as in management, especially in the field of marketing and organizational management (Jurkiewicz & Giacalone, 2004; Eggert & Ulaga, 2002). However, what is value? From the social science point of view, Schwartz (1994) has pointed out that there is common understanding regarding the features of the conceptual definition of values: A value is a (1) belief (2) pertaining to desirable end states or modes of conduct, that (3) transcends specific situations, (4) guides selection or evaluation of behavior, people, and events, and (5) is ordered by importance relative to other values to form a system of value priorities (Schwartz, 1992).

Nevertheless, it is worth taking note as Schwartz points out that these are merely the formal features that distinguish values from such related concepts. These features tell nothing about the substantive content of values - what are the differences between the various types of values. There are an almost infinite number of specific values one could study. There are therefore significant theoretical and practical advantages to identifying a limited set of value types that are recognized in various human groups and used to form priorities.

Schwartz (1994) defines values as “desirable trans-situational goals, varying in importances, which serve as guiding principles in the life of a person or other social entity.” This definition of values as goals implicitly implies that values (1) serve the interests of some social entity, (2) can motivate action—giving it direction and emotional intensity, (3) function as standards for judging and justifying action, and (4) are acquired both through socialization to dominant group values and through the unique learning experiences of individuals.

Rokeach (1973), in searching for comprehensive coverage, has suggested a list of 36 values, 18 terminal and 18 instrumental. Rokeach concludes that it is unlikely that these values can be effectively reduced to some smaller number of factors, he does not abandon the idea of value types and has distinguished them between personal (e.g., salvation) and social (e.g., world peace) values, and between moral (e.g., honest) and competence (e.g., logical) values. By further

narrowing down the list, Schwartz has proposed 10 motivational value types, which includes: power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity and security.

Further, Schwartz (1994) has also identified other values that represent the goal of finding meaning in life (e.g., meaning in life, a spiritual life, inner harmony), which fulfill the definitional requirements to be classified as an eleventh value type. However, he has decided to leave out that so called “spirituality value” type basing on the reason that the value type is not derivable from the universal requirements, such as the needs of individuals as biological organisms, requisites of coordinated social interaction, and requirements for the smooth functioning and survival of groups (Schwartz, 1992). Therefore it is not recognized as implicitly across cultures.

Saroglou and Munoz-Gracia (2008) have investigated how spirituality similar to religion is related to values, yet basing on the concept that spirituality can be seen as a distinct construct from religiousness. If values are desirable goals that people use as guiding principles in their life, it is obvious that a religious person may differ from a nonreligious person, in the intensity and hierarchy of values (Saroglou & Munoz-Gracia, 2008). A similar case may be made between a spiritual person and non-spiritual person.

Roccas et al. (2002) have pointed that traits as enduring dispositions and values as enduring goals, values may affect traits due to people try to behave in a way consistent with their values. However, the opposite may also be true since people who consistently exhibit a behavioral trait are likely to increase the degree to which they value the goals that trait serves. It is observed that people do not always hold values that correspond to who they are. Sometimes, they may even hold values opposite to their personality traits, compensating for the latter (Herringer, 1998).

Values that are theorized as learned guiding principles in the life of a person are highly influence-able by education and environment in general. Values are primarily, although not exclusively, cognitive representations of desirable goals and thus have a strong motivational dimension. As it is proposed that the preponderance of values in predicting religiousness can also apply to spirituality,

where spiritual changes may correspond to changes in values (Saroglou & Munoz-Garcia, 2008).

Roccas (2005) has suggested that the importance of the perception of value people have on particular groups, especially when there is divergence of values exist. The values perceived to be dominant in one's in-group would delimit the goals that an individual feels one can successfully pursue in that particular group (Sagiv & Schwartz, 2000). Such perceptions help individuals ascertain the perceived likelihood of implementing their valued goals within their in-groups. This become crucial when two important reference groups are perceived to hold contrasting values, a discrepancy between the normative expectations of the two groups is inevitable because meeting the standards of one group implies not meeting the standards of the other.

From the internal marketing perspective also, the promotion of organizational spirituality to the employees can be seen as an integrative mechanism in the effort of aligning, educating and motivating employees towards the organizational values, objective and mission and enhancing the commitment to them (Rafiq & Ahmed, 2000), value perception in this case becomes an important issue. As Eggert and Ulaga (2002) have pointed out that perceived values is at the core of an exchange, because voluntary exchange would only takes places when all parties involved expect to be better off after the exchange. Value is a subjectively perceived construct. Therefore, there is the possibility that different people perceive different values within the same object (Eggert & Ulaga, 2002).

4. Summary

Workplace spirituality as a complex and multi-faceted construct is closely related to the values both of the individuals and organizations. Especially on the interactive level point of view, workplace spirituality can be seen as the interaction between the personal values and organizational values, a construct of perception basing on the judgment of the congruence between the personal and the organizational values. From this perspective, workplace spirituality is a value oriented and value driven process, and therefore is possible and critical to understand it under the framework of value, in particularly in relation to its acceptance.

Several studies have pointed in such a direction and have identified different relevant values. However, it would be more advantageous to identify just a limited set of value types. The value types proposed by Schwartz (1994), which are recognized in various human groups and used to form priorities, seem to be helpful in this case as a reference framework. Further, from the internal marketing perspective, where workplace spirituality is seen as an integrative mechanism in the effort of aligning, educating and motivating employees towards the organizational values, objective and mission and enhancing the commitment to them, value perception in this case would become a vital issue. As Eggert and Ulaga (2002) have pointed out that perceived values is at the core of an exchange, because voluntary exchange would only takes places when all parties involved expect to be better off after the exchange.

III. Research Method

This research intended to explore why do people want to participate in workplace spirituality and what would be the possible motivational goals behind, where qualitative data were involved. Thus this research used the qualitative research method in particularly the in-depth interview method, where semi-structured questions were formed and applied in the interviews and for data collection. Questions such as, “Why is such spirituality important?”, “What motivates you to attend such an activity?” etc., were used as guiding questions; however the interviewees were encouraged to express their own opinions, the individual tangents of thoughts were followed when interview proceeded. People tended to answer at first in a more general and superficial manners, further questions were needed in order to probe into the deeper motivational factors.

The questions would be formed in a third party manner to avoid the possibility of self-defense mechanism and to facilitate the projection of one’s thoughts and feelings onto others. Since workplace spirituality was a rather abstract concept, the research would use concrete activities as example for the workplace spirituality. The spiritual activities use as examples in the questions are the activities earlier observed and grouped by the researchers according to their characteristics. The first group of activities, such as the Morning Prayer meeting,

was seen to be more general and directly related to the religious tradition of the organization. Second, the festive celebrations too were spiritual activities more common and in-lined with the local and cultural traditions, whereas the third group, the spiritual care and support activities, were more of personal and small group activities. These activities were in line with the five dimensions suggested by Douglas (2000).

Since the purpose of this research was to understand the motivation factor of workplace spirituality, on the interactive level, in a multi-culture and religion context, the in-depth interview was conducted with the employees of a religious run hospital in the multi-culture and religion context of Taiwan. The hospital was a regional teaching hospital consisted with 1100 personnel, including Taiwanese, Italians, Filipinos, Burmese and Aborigines and other ethnicities. The employees of the hospital were also from different religious background, including Catholics, Protestants, Buddhist, local folk religions and Muslim. However, due to the reason that the hospital was run by the Catholic missionary, the spirituality communicated were more of spirituality of Christian traditions.

Theoretical sampling was used, with the aim to gain deeper understanding of the analyzed cases and to facilitate the development of analytic frame and concepts. It was to maximize the opportunities to compare incidents or happenings, and to determine how a category, in this case the possible value type, varied in terms of its properties and dimensions. Theoretical sampling involved a process where the representativeness of concepts, not of persons was crucial. That was to say, the units of analysis were concepts, and the representativeness was of the theoretical complexity of the phenomenon being described. Therefore, the focus of sampling was on the motivational happenings rather than the number of person. In this research participants for the follow-up in-depth interview were selected according to the following criteria that data: either confirmed in some way ideas that were emerging (typical case) or their data offered an insight deemed to be atypical in the context of what was being theorized and; whether typical or atypical, required confirmation and verification and; could be compared with participants in other settings (Tuckett, 2004).

The sampling would stop when the theory was saturated, where no new or relevant data seemed to emerge regarding a category. The category development

was dense, insofar as the exemplar elements were accounted for, along with variation and process. The decision that data saturation or data redundancy had been reached was facilitated through constant comparison of data (Glaser 1999). This research interviewed a total number of 57 persons, who were chosen randomly and were from different departments, religious backgrounds, positions, ethnic group, age groups and genders.

The data of interview was collected in the form of either verbatim or memo by two experienced interviewers. The research mainly adopted the grounded theory's open coding and axial coding as its major coding methods. As pointed out by Strauss & Corbin (1998), coding was the operations by which data were broken down, conceptualized, and put back together in new ways. It was central to theories building on data. In open coding, the research named and categorized phenomena through close examination of the data. Data were broken down into discrete parts, which were compared and questioned with the "what, where, how, when and how" questions. Open coding thus broke down data into concepts and categories. Then data were compared and similar incidents would be grouped together and given the same conceptual label. Concepts were then be grouped at a more abstract level termed categories, such as the individual values (Smit, 2002). Following that, the axial coding process involved forming an overall theoretical understanding of the phenomenon that was being investigated by finding relationships among categories. A conceptual category was developed and it represented an array of categories. The categories (values) that belonged to that conceptual category (value type) were referred to thereafter as subcategories (Smit, 2002). The processes of open and axial coding were iterative and back-and-forth, whereby details from the analysis informed further directions for sampling and discussion during subsequent interviews with different participants. The Schwartz's value types' framework was used as a major reference. The data from the interview was then divided into descriptions, values (sub-categories) and value types (categories). A preliminary categorized data with the original transcripts will be set for triangulation.

IV. RESULTS

Based on the framework of Schwartz (1994), where value was defined as the “desirable trans-situational goals, varying in importance, serving as guiding principles in the life of a person or other social entity”, this study was able to abstract the ten possible values types proposed by Schwartz. In addition this study also abstracted an eleventh type, the “spirituality value” throughout the interview. These values as goals implicitly implied (1) serving as the interests of some social entity; (2) can motivate action - giving it direction and emotional intensity; (3) functioning as standards for judging and justifying action; and (4) are acquired both through socialization to dominant group values and through the unique learning experiences of individuals (Schwartz, 1994).

The first value type abstracted was the “Power” values, which was a form of motivational goal for the attainment of social status and prestige. The second type was the “Achievement” values. This second value type included the major goals for personal success through the demonstration and seeking of competences, which were seen as valuable by the organization or system the individual was in. In this study, the motivation improve capability came out clearly. The third value type was the “Hedonism” values, which were motivational goals for pleasure and enjoyment. The “Stimulation” type was the fourth value type identified. These were the motivational goals for exciting and varied life. The fifth type was the “Self-direction” type that motivated by goals such as independent, freedom and creativity, which came from the need for autonomy, control and self-mastery.

The sixth value type abstracted was the so called “Universalism” type. Under this type of values, this study would include values such as harmony, peace, unity and wisdom, where one would be motivated to the understanding, appreciation, tolerance and protection of people or nature in general. The following value type was the “Benevolence” type, where the main motivational goal would be the protection and enhancement of the welfare of the people whom one frequently having personal contact. Thus in a sense, the latter values type, which included values such as helpful, forgiving and friendship, was more narrowly defined as compare to the previous one. Although the two value types mentioned shared

pro-social tendency, however one was more general in nature and the other was more particular to people whom one's knew.

“Tradition” was the eighth identified value type. This value type would include motivational goals such as the respect, commitment and acceptance of customs or ideas imposed by culture or religion, being devout and humble. The ninth value type was the “Conformity” type, which consisted of goals to restrain actions or inclinations that might upset others, social expectations or norms. The “Tradition” and “Conformity” value types shared a rather similar understanding, where the former was seen as a symbol of group solidarity and the latter as a requirement for smooth personal interaction and group functioning. The tenth value type was the “Security” type that motivated goals for safety and stability, goals for social order, health and sense of belonging etc.

Last but not least, this study also abstracted the eleventh value type, the so called “Spirituality” type as noted by Schwartz. The motivational goals for this value type were meaning in life, inner resources or strength, self-transcending and a relationship with God. Varied from other value type, this value type specifically was at the spiritual level of a person. This would include the values for spiritual life, inner harmony and religiousness.

There were some instances where the interviewees themselves were not clear about their motivational goals in participating in the spiritual activities. Some would give general answer such as “Because of the need of one's work” or “it is a very good activities” etc. In such cases the interviewer needed to probe further in order to abstract the underlined values. When it was further probed, the need of one's work might be related either to tradition, conformity or security types of values. These instances seemed to happen more often also when the values belong to value types that shared similar characteristic. As suggested by Schwartz (1994), the differences of the motivational goal were continuous instead of discrete, are were with overlap in meaning. The theoretical model was in circular structure (Power, Achievement, Hedonism, Stimulation, Self-direction, Universalism, Benevolence, Tradition/Conformity, Security → Power).

Therefore the complexity of the values involved was threefold. First, an individual was prompted to participate in organization's spiritual activities by different reasons simultaneously. Second, the values involved might share some

similar characteristics, which could be easily confused if without further clarification. Lastly, the values or value type that motivated an individual to accept the particular spirituality might also incompatible to each other, some might be more self-centered and other other-centered etc. The data from the interview could therefore group under the above similar concepts of value type and categorized as in Table 1 below:

Table 1 Value Types Framework

Value Types	Values	Descriptions
Power	Status Prestige Public image	- I am a Christian and am working in a Christian hospital, I should attend. -I am a leader I must show my leadership by being a good example. -I am proud of being a member.
Achievement	Capable	-I want to improve my self and to think differently. -I want to be more capable in paying attention and getting along and understanding better my colleagues, and to share ideas with them. -To be more competence in understand the feelings of the patients; get along with them there will be more help.
Hedonism	Pleasure Enjoying life	-It is helpful in putting oneself in good mood. -To feel happy, joyful, and energized. -I enjoy it, especially the singing and sharing.
Stimulation	Excitement A varied life	-That I will be more spirited and excited to work. -Morning prayer will energize us, giving us the energy to pass on to others. -To work early in the morning will be a heavy heart, but through the activity I am filled with energy.
Self-direction	Creativity Independent Freedom	-Through the prayer, I can ask and write whatever intentions I want. -Through the activity, I have learned that there are many ways to approach matters. -That I may quiet down, to reflect upon and act according to what I desire.
Universalism	Wisdom Peace, Harmony and Unity	-Through the help of the spiritual activities, I am inspired. -The life's experience of colleagues inspires me and prompts me to think. -It is helpful in making our meeting and work more warm and harmonious. -That my perspective is widened and I have learned to be more tolerance. -The sharing is making me more alert, reminding me to be more attentive to the environment, to be attentive to the interaction with including family, work and colleagues.

Table 1 Value Types Framework (continue)

Value Types	Values	Descriptions
Benevolence	Helpful Friendship Forgiving	-Through the Bible I learn how to forgive. -Through the sharing I come to understand that if someone is economically unstable and if I have the capacity, I can lend a helping hand. -It is an opportunity to get together, to understand each other more.
Tradition	Custom Devout Humble	-Because I am working here, I should follow the custom here. -People will be more united by attending activity, more participative in the hospital, feeling one is part of the hospital. -Sharing can also have the effect of prompting me to be awareness that I should change from my weakness.
Conformity	Honoring parents and elders Obedient	-Because I am asked by my superior so I attended. -It will impress people, reminding people the elders at home and we should honor them.
Security	Social order Healthy Sense of belonging	-I am asked by my boss so I do it. -I want to keep my job. -I will feel emotionally peaceful and calm. -Everyone is attending. -Everyone felt the united force.
Spirituality	Spiritual life Inner harmony Meaning in life Relation with God	-Through the morning prayer to feel peaceful within myself, and also to entrust my work (to God). -The change in current thinking will reflect on the calmness of the inner self and allow one's spirit to have sustenance. -It is an inner purification, to understand that we are not alone in the world. -It is a response to life, spiritual growth. -On the spiritual level, there is a very positive meaning.

This study observed that the frequency of mentioned was varied among the value types. From the 57 interviews done the spirituality type was mentioned most often as a possible motivational goal, whereas the Power, Achievement and Tradition types were less. Value types such as Benevolence, Security, Universalism, Hedonism, Self-direction, Stimulation and Conformity were somewhere in between. The findings of this research were different from the one of Schwartz. However, when Schwartz conducted the research it was directed towards a more general situation, whereas in this research it was directed specifically towards the participation in workplace spirituality.

Table 2 Frequency of Mentioned

Value type	Frequency	%	Value type	Frequency	%
Power	4	7.02	Benevolence	16	28.07
Achievement	8	14.04	Tradition	8	14.04
Hedonism	12	21.05	Conformity	10	17.54
Stimulation	10	17.54	Security	14	24.56
Self-direction	11	19.3	Spirituality	28	49.12
Universalism	13	22.81			

V. DISCUSSIONS

1. Value as a framework

Based on the definition of value as “desirable trans-situational goals, varying in importance, serve as guiding principles in the life of a person or other social entity”, the results above have shown that the acceptance and participation of workplace spirituality is a process driven by diverse motivational goals. Whether on the personal, organizational or interactive level, the process can be seen as a value laden process. On the personal and interactive side, employees have perceived and are motivated by various motivational goals or values, in particularly value types such as spirituality, benevolence, universalism, security and hedonism. The values involved are clearly diverse and complex, and sometimes seem not necessarily compatible to each other and to what has been communicated, such as between power type and benevolence types of values (Roccas, 2005).

On the organizational level, as it is pointed out that spirituality may be seen as the process in which the values evidenced in the organizational culture through work may encourage the experience of transcendence, and which facilitating the sense of being connected to others and the feelings of completeness and joy (Jurkiewicz & Giacalone, 2004). It is a process in which the core values that represent the philosophy of an organization, its priorities and sense of purpose are communicated. These core values will directly influence the organization’s mission, goals and objectives, and provides the foundation for organizational practices and

the context for thinking, acting and making decision (Milliman et al. 1999). Therefore, this study would suggest that values and value types may be useful framework for organization to understand the interactive process of communication, participation and acceptance of workplace spirituality.

2. Value Types Involved

This study has identified and abstracted value types that are more or less consistent with the ten value types' framework of Schwartz (1994). However, with regarding to the content, not all the 56 values are identified, as being expected. For an example in the case of the achievement value type, only the motivation for capability is identified, whereas in the framework of Schwartz (1994) there are other possible values such as ambitious and intelligent. On the other hand, for the hedonism type, although this study has abstracted both the pleasure and enjoying life values, from the descriptions, one can see these values abstracted tend to be more on the pleasures and gratifications derived from non-physical, psychological and emotional needs rather than the physical needs as in the original framework. This seems to be logical since the study focuses particularly on workplace spirituality, which is something on the spiritual level of a person. Further, frequency of existence is also varied among the values types, where the spirituality type is the highest and the power type the lowest.

This study generally has found that the frequency of the values types mentioned is consistent to the findings of Saroglou and Munoz-Gracia (2008) regarding to the pattern of association between spirituality in general with values. The findings show that workplace spirituality by itself, as shown in this study also, is less associated with values types such as power, achievement and tradition. Since the modern spirituality is seen as relatively autonomous expression of individual's relation with the transcendence, it associates relatively positive with benevolence, universalism, self direction, hedonism and security. In this study the conformity and stimulation value type are somewhere between of the above two groups. However, since this study is qualitative and explorative in nature, further empirical test is needed to confirm this finding.

The spirituality type values stand out clearly from the interviews in contrasting to the other value types. In fact, it has been the value type mentioned

more often than other value types in relation to the participation in organizational spiritual activities. Schwartz (1994) has identified the spirituality value type that represent the goal of finding meaning in life, which fulfills the definitional requirements to be classified as a value type. However, Schwartz decided not to include the spiritual type as the eleventh type, basing on the reason that this value type is not derivable from the universal requirements (Schwartz, 1992). Since it is not recognized as implicitly across cultures, Schwartz (1994) has located the spirituality type related values such as “spiritual life” and “meaning of life” under the Benevolence type; and “inner harmony” under the Universalism type. The goal of Schwartz is to measure values that have similar meaning across cultures but not values that tap the importance attributed to things deemed significant (Roccas, 2005). Nevertheless, due to the nature of this study is specifically on the motivational goals of the participation in workplace spirituality and not on the concern for finding a value type that is identifiable cross-culturally, this study would propose that the spirituality type is to be treated separately. Value type that can be discriminated in all cultural groups is not a direct concern in this study, rather, the value types that motivate the acceptance and participation of workplace spirituality.

Based on the understanding of Mohamed et al., (2004) spirituality can be seen as consisting of the dimensions such as: beliefs; transcendental experiences; sense of meaning for existence; belief in the paranormal; and religiousness, which is related directly to the spiritual aspect of a person. In the same line of thought, the spirituality type values, such as “meaning of life”, “spiritual life”, “inner harmony” and “relation with the transcendence”, are appealing to the spiritual needs instead of the social, psychological and physical needs. This value type seems can be discriminated without much difficulty from the other value types, in the case of this study. Further, from the above mentioned characteristics of workplace spirituality, they also fit well the definition of a value, which can be seen as a desirable trans-situational goals, which serving as the interests of some social entity; motivates action - giving it direction and emotional intensity; functioning as standards for judging and justifying action; and are acquired through socialization of group values and through the learning experiences of individuals (Schwartz,

1994). All these may be a strong case for treating spirituality type value as a distinct value type.

On the other hand, this is not to ignore that the spiritual type values do share the pro-social, universalistic, self-direction and devout tendencies with other value types (Saroglou & Munoz-Gracia, 2008). It is observed that values types adjacent to each other share some similar characteristics, such as the benevolence and tradition types both promote devotion to people's in-group; conformity and tradition would both entail subordination of self in favor of imposed expectations; tradition and security stress preservation of existing arrangement for certainty; universalism and benevolence are concerned with enhancement of others and transcendence of selfish concerns and etc. As it is pointed out by Schwartz (1994), although theory tries to discriminate among value types, at the fundamental level, values form a continuum of related motives. The motivational differences are to be seen as continuous and not discrete, with overlap in meaning and which gives rise to a circular structure. Therefore, giving the allowance that values belong the adjacent types may intermix rather than appear as distinct region, this study has accepted the spirituality type as a distinct value in relation to other value types.

Therefore in this study it is proposed that instead of locating spirituality under the various value types, as in the framework of Schwartz (1994), the spirituality type of values can be identified as a distinct, yet continuous rather than discrete, overlap in meaning near the boundaries of other value types such as the universalism and benevolence types. This study also proposed that this can be done by restricting the definitions of other value types. The universalism type of values could be restricted only to those that aiming at the understanding, appreciation, tolerance and protection of the welfare for all people and nature; the benevolence type of values be restricted for values that preserve and enhance the welfare of people with whom one is in frequent contact; and the spirituality type of values are those with the motivational goals for finding meaning in life, inner harmony and a relationship with God/transcendental, which are adjacent to the universalism and benevolence.

There are two other values, the devout and detachment values, which are also considered related to the spirituality type value, where Schwartz (1994) has placed them under the Tradition type instead. This seems to fit well to the

conceptualization of modern spirituality, where spirituality includes a orientation to the transcendence or the sacred but not necessarily to God/gods defined by the religious traditions or dogmas; and may stress one's connection with the transcendence and others but not necessarily belong or conform to particular religious institution and their teachings (Saroglou & Munoz-Gracia, 2008). The definition and location of the spirituality type in study follow this similar line of understandings. It includes only values such as the meaning of life, spirituality and relation to God/transcendental under the spirituality type, and is located neighboring to the universalism and benevolence types.

As shown in this study and also pointed out by Schwartz (1994), often interviewees fail to discriminate sharply among the values types that share similar motivational concerns and those locate in adjacent region in the value structure proposed. Additionally, as it is shown in the results, the motivational goals involved may be varied and multiple, which sometimes inconsistent to the one intended to be communicated. Roccas (2005) has pointed out that the circular structure of values types can be summarized into two basic conflicts: the self-enhancement (e.g. power and achievement) versus self-transcendence (e.g. spirituality, benevolence and universalism); and the openness to change (e.g. self direction and stimulation) versus conservatism (e.g. conformity and security). These possible indiscriminate, incongruence and contradictories may complicate the communication of organizational spirituality and thus its acceptance.

3. Managerial Implications: congruency of perceptions, and integration

From the organizational and particularly internal marketing perspective, where organizational spirituality is seen as integrative mechanism that aligns, educates and motivates employees towards the organizational values, objective and mission and enhancing the commitment to them (Rafiq & Ahmed, 2000), how the organizational values are perceived is indeed an important issue. Roccas (2005) has suggested that the importance of the perception of value people have on particular groups, especially when there is divergence of values exist. On the one hand, the values perceived to be dominant in one's in-group would delimit the goals that an individual feels one can successfully pursue in that particular group (Sagiv &

Schwartz, 2000). Such perceptions can help individuals ascertain the perceived likelihood of implementing their valued goals within their in-groups. On the other hand, it is particularly crucial if there are two reference groups exist that are perceived to have contrasting values. This would inevitably lead to a discrepancy between the normative expectations of the two groups because meeting the standards of one group usually implies not meeting the standards of the other, which may have direct impact on the one's identification with the organization. Therefore the perceived congruency of values will play important roles in the process of communicating the core organizational values and in the success implementation of goals and the involvement in organizational missions.

This issue of the perception of the congruency of the values presented in workplace spirituality can be further considered through the conceptual lens of person-organization fit, which can be seen as a construct refers to the congruency between an employee's personal values and an organization's values (Cable & DeRue, 2002). Kolodinsky et al. (2008) have proposed that when there is a strong match between worker values and their perceptions of the organization's spiritual values, more positive attitudinal outcomes will result. Since organizational identification can be viewed as a employees' perception of ones' "oneness" with the organization, employees who strongly identify with their organizations values would be more supportive of them (Ashforth & Mael, 1989), and are more able to make decisions consistent with the organizations' objectives (Smidts et al., 2001), and to feel more involved with the organizations' mission (Cable & DeRue, 2002), which can be seen as a key concern for mission oriented organization.

The value types framework proposed here is also found to be in-line with what Pfeffer (2003) and Jurkiewicz and Giacalone (2004) have pointed out as the essential dimensions of what people seek in the workplace. They are: (1) interesting work that allows learning, development, and a sense of competence and mastery; (2) meaningful work that gives the sense of purpose; (3) positive social relations with others; and (4) the ability to live an integrated life. There is a managerial implication here on the interactive level of workplace spirituality. The management therefore should look into that the organization will create an environment where integration of the personal and professional goals, a consistency of personal values and organizational values are possible. This will not

ensure that a person will find that one's personal goal is attainable in the organization one's belong to, which would leads to possible work satisfaction; but also the congruent of one's value with the one of the organization thus facilitate the possible achievement of organizational and personal goals.

Lastly, from the ethical perspective, individual, organizational life can be defined as the attempts to mediate ethical multiplicity, and integrate workplace values with personal values. Understandably, the disparity between what is said and what is condoned would lead to uncertainty over what constitutes right and wrong behavior (Jurkiewicz, 2004). However, often it is through in this ambiguity that creates the environment and the informal rules for behaviors that carry more weight than the written one. This would imply that the congruency of values between individual and organization, and their actual implementation, would be crucial not only for the organizational performance but also of the organizational cultures and ethics as well. This circumstance should be seen by the management who is concerned with the organizational ethics as both opportunities and threats.

VI. CONCLUSIONS

Value type framework can be seen as a useful conceptual framework in understanding the organizational spirituality and its acceptance. This is due to the fact that organizational spirituality, whether in its nature or in the process of acceptance and participation, is a value laden interactive process. The motivational goals present in the accepting a particular organizational spirituality may be a diverse and complex one. It is observed that there are also values that possibly considered incompatible exist simultaneously, some self-enhance other more self-transcending and some more open-to-change other conservative. The present of incompatible may cause undesired effect on the communication and acceptance of organizational spirituality (Roccas, 2005). This is due to the fact that organizational identification is seen as employees' "oneness" with the organization, those who strongly identify will be more supportive (Ashforth & Mael, 1989); more able to make decisions consistent with the organizations' objectives (Smidts et al., 2001); and are more involved with the organizations' mission (Cable & DeRue, 2002). All these make the understanding of the motivational values

involved on the interactive level of organizational spirituality a critical one and particularly fundamental for mission oriented organization

Value types such as benevolence, universalism and particularly spirituality are identified and frequently mentioned as motivational goals for organizational spirituality. These closely related value types, which share the pro-social and self-transcending tendency, may be important values for charitable, not-for-profit and mission oriented organization, both as motivational goals and give meaning to them. The spillover theory may be used to conceptualize how spirituality may have influence on the attitudinal outcomes, where the satisfactory in one life dimension (e.g. the spiritual and social life) may spillover the other life domain (e.g. work life) (Kolodinsky et al., 2008). Therefore, on the individual, organizational or interactive level, these pro-social and self-transcending values may be positive predictors for the performance of mission oriented organizations.

Although, in general the results of this study has shown that the value framework of organizational spirituality is consistent with previous findings and is definable, there are some key areas that need to be further looked into in the future research. Since this study is qualitative and explorative in nature, the measurement of the value types of organizational spirituality may be an area need to be developed. Further, the stability and robustness of the constructs of this value framework in predicting the acceptance of workplace spirituality may also be tested empirically. How these particular types of values impact the organization on the aspects such as performance, work satisfaction and mission involvement are to be explored, not only is an interspersing area to look into but may be the key concerns for mission oriented organization.

Lastly, as it is pointed out that both direction causality between organizational spirituality and values may be possible. On the one hand, organizational spirituality through socialization may encourage the adoption of organizational values, where the more a person is committed to an organization the more likely the person will accept the values communicated. On the other hand, as shown in the results of the study, values will not totally be a result of the socialization of organization. They are very much grounded in the personal needs and spirituality too (Roccas, 2005). Therefore, the perceived congruency and the opportunities offered for one to pursue ones' valued goals will be a critical issue to address in achieving the

organizational core values that represent the philosophy of the organization, its priorities and sense of purpose, which in turn directly influence the organization's mission, goals and objectives.

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從價值觀點探討互動式職場靈性

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摘要

從組織的角度組織靈性可被視為一種整合機制，促使員工對組織的價值及使命感，並加強對其承諾。過去研究雖肯定組織靈性的重要性，但都建立在對其接納的假設基礎下，且忽略了動機。本研究目的為了解促進靈性的互動與接納的動機。這議題在多元文化和宗教背景中，及衝突的價值體系下尤其重要。本研究採用質性研究方法，參考 Schwartz (1994) 的價值系統架構，對宗教醫院員工進行深度訪談。結果顯示，對職場靈性的接納是由不同動機所驅動的過程，因此價值類別適用於了解組織靈性的架構。而涉及的價值是多元、複雜，及不一致的。靈性類別可被視為獨立的價值類別。價值認知對組織認同是關鍵的，將促進決策一致性，及使命參與。因此此研究提供了組織靈性的接納架構，及整合組織價值的可能方向。

關鍵詞彙：組織/職場靈性，價值，價值認知，動機標的

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