

INDIVIDUAL SPIRITUALITY ORIENTATIONS SCALE DEVELOPMENT AND VALIDATION

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PURPOSE

THE present research is an attempt to develop and validate a construct to measure individual spirituality orientations.

Design/Methodology/Approach: *In the present study, the scale development steps, as suggested by Slavec & Drnovšek (2012), are grouped into three phases. The first phase comprises of theoretical importance and existence of the construct (content domain specification, item pool generation, and content validity evaluation); second phase highlights the representativeness and appropriateness of data collection; and third phase comprises of statistical analysis and statistical evidence of the construct (testing of reliability and validity, establishment of norms). In second phase, a sample of 300 associates was taken from different organizations to validate the questionnaire. In third phase, criterion referencing norms were developed using a sample of 1020 managers working at senior, middle, and lower management levels in private and public sector organizations ranging between the ages of 21 to 65 years using systematic sampling.*

Findings: *Literature was reviewed extensively and three factors were synthesized. These factors were: (1) Self-Actualization (values held by individuals with no ulterior motives that guides his/her life); (2) Spiritual Practices (practices such as attending spiritual preaching, meditating, reading scriptures, etc.); and (3) Spiritual Beliefs (cognitive content of spiritual perspective). A questionnaire of 9 items was standardized on a sample of 300 managers working at different levels in various organizations. This questionnaire was validated using Confirmatory Factor Analysis. Composite reliability scores and values of Cronbach's Alpha suggested that measure is reliable and stable. Also, convergent and discriminant validity were established. Criterion reference norms were developed on a sample of 1020 managers based on gender, age, and marital status.*

Research Limitations: *Since the study is conducted in India, its applicability is limited to other countries. The finding of this study, therefore, may not have universal applicability. Further studies in different cultural contexts are needed to confirm the scale's psychometric properties in other settings as well.*

Managerial Implications: *The use of Individual Spirituality Orientations Scale may help assess level of spiritual orientations of an individual and future studies may use this to find their relationships with individual behavioural outcomes and organizational outcomes.*

Key Words: *Individual Spirituality Orientations, Self-Actualization, Spiritual Practices, Spiritual Beliefs.*

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Introduction

“The individual needs to the return to spiritual values, for he can survive in the present human situation only by reaffirming that man is not just a biological and psychological being but also a spiritual being, that is created, and existing for the purposes of his Creator and subject to Him”.

Drucker (1959)

Over a period of time, there is a paradigm shift in organizational approaches from mechanistic view of labour to the adoption of human resource approaches. In long run, this humanistic approach is beneficial to the organizations as well as employees since this approach is based on the fact that, organizational goals and employee needs are mutual and compatible; and cannot be separated from one another (Penceliah, 2009). The study suggest that human is a holistic concept that includes the physical, mental, emotional, and spiritual dimension. The spiritual dimension is an inherent human characteristic that gives wholeness, inner-strength, meaning, and purpose to an individual. This inner-strength, wholeness, and purposefulness is the important characteristic of spirituality.

Considering that spirituality is an essential aspect of human personality, organizations should treat their human resource with dignity and learn to balance relationships between psychological well – being and organizational targets effectively and efficiently. Knowledge of spiritual aspect of life suggests that changes can be managed from the “inside – out” approach as compared to “outside – in” traditional approach. This new perspective about an individual who experiences spirituality can work in compatibility with organizational goals (Heaton, Schmidt, & Travir, 2001) and contributes positively to the organizational performance (Milliman, Ferguson, Trickett, & Condemi, 1999; Giacalone & Jurkiewicz, 2003). This burning optimism is surprising as work may be considered as a punishment or a path to liberation (Cunha, Rego, & D’Oliveira, 2006). Though the advocacy of growth of an individual’s spiritual orientation is something positive as suggested by many scholars, what is now required is to critically analyse the impact of growing spirituality among individuals on organizations and how the organizations may deal with spirituality (Heaton et al., 2001; Cunha et al., 2006) in their favour so as to achieve the organizational targets.

Spirituality, being an important aspect of human beings and a defining characteristic of human nature (Fernando & Nilakant, 2008), may be described as a search for purpose, meaning, morality, and connectedness that extends for economic gains. Irrespective of the fact that spirituality is an integral part of human life, individuals differ in their knowledge, skills, and attitude with respect to spiritual orientations. Individuals differ in their level of awareness about spirituality (Singh & Premarajan, 2007). Singh & Kumari (2016); Singh & Makkar (2015); Singh & Kumar (2013) defined individual spirituality orientations as the self – perceived spiritual knowledge, skills, and attitude that influence individual’s ability to derive a sense of meaning and purpose from work and life.

Spirituality comes from the word ‘spirit’ (Yusof, 2011) which is derived from the Latin word “spiritus” meaning breath – breath of life (Chawla & Guda, 2010). Spiritus is defined as an animating or vital principle which gives life to physical organisms. It is that spirit, without any delusion of material cosmos, which is immersed in God who is ever-existent, ever-conscious, and ever-new (ananda or bliss). Man, being a part of God, is hence a reflection of the spirit (Yoganada, 1979). Chawla & Guda (2010) suggest that identification of self with spirit is spirituality. Compiled and flourished in individual’s mind, spirituality is an intangible, subjective, and multidimensional concept and it inspires to do bigger things (Yusof, 2011; Tanyi, 2002). Fawcett, Brau, Rhoads, & Whitlark (2008) explained that effects of spirituality seep deeply into the organizational set-up and guarantee the quality of output. It cannot be left to the chance.

All the eastern and western legendary works, such as Bhagavad Gita, Vedas, Bible deal with three – fold meaning of human beings, namely, the material, the mental, and the spiritual. Yogananda (1979) in his book “The Second Coming of Christ” posits the basic characteristics of spiritual identities by stating:

“A materially or intellectually successful man may not be the truly, scientifically successful man who

makes a perfect success of life; whereas, a spiritual man is the happy “all-round” man, who is healthy, intellectual, contented, and truly prosperous, with all-satisfying wisdom. I give the spiritual interpretation with the psychological and material interpretations interwoven. These interpretations will help alike the spiritual aspirant, the intellectual man, and the business man.”

This perspective of Yoganada (1979) can be seen in line with the Maslow’s work. Maslow (1968) rectified his model of theory of motivation by adding “self – transcendence” at the highest level and found that transcendents enjoys the ultimate good things, excellence, perfection, and good job. Such human beings belong to the supreme power, see reality better, enjoy happy and healthy lives, and have the ability to judge “what is right or what is wrong” (Fernando, 2005). Individual, at the level of self – transcendence, put aside his needs, to a great extent in favour of service to others and to some higher force (Rivera, 2006). For transcendents, spiritual pursuit and union with universal oneness are considered to be the ultimate aim of life. Fernanado (2005) in his article further pointed out similarities between self-actualization and the spirituality. The highest human values are associated with self- actualization. Fernando (2005) in his work on Maslow found that self – actualization is the striving for health, the search for identity and autonomy, and the yearning for excellence. It is the need for the development of the essential human nature; a pressure toward a unified personality, toward spontaneous expressiveness, toward identity and full individuality, toward seeing the truth rather than being blind, toward being good rather than bad, and creative; it is the need for the attainment of full humanness.

From Vedas view point, spirituality is the journey to the inner – self, that is free from physical or material world. Vedas provide two insights, where one suggests that spirituality is about harmony between the spirit and God and other suggests that the two are same. But the ultimate lesson from Vedas is that the purpose of seeking a deeper insight and a true bliss is to harmonize with the supreme power (Vyakarnam, 2002).

People feeling oneness with the God, living beings, and its surroundings are considered to be highest in the ladder of human evolution (Krishnan, 2007). Spirituality is not a materialistic thing; rather, it is a process of unification. This process helps one to grow spiritually and attain a state of moksha (salvation). As per the Indian culture, Upanishads are definitive in claiming that spirituality or oneness is the main goal of human beings (Krishnan, 2007). In terms of core characteristics, as defined by Russinova & Cash (2007), spirituality is unstructured, guided by feelings and intuitions rather than established rules and rituals, is an internally generated experience, independent of setting or location, and is independent of community.

Spiritual orientations are not optional dimensions but everybody has a representation of it, even if it be a materialistic spirituality. It should be used in a sense for way of life, of course, customary to use spirituality in a stricter sense for a way of life leaning around an ultimate meaning and values other than power, pleasure, and possession (Oliveira, 2003). Singh & Premarajan (2007) discussed the totality of individuals in terms of their body, mind, emotions, and spirit. Emotions, learnings, and understandings lead us to search for meaning and purpose in life. Karakas (2010) defined spirituality as the journey to find a sustainable, authentic, meaningful, holistic, and profound understanding of the existential self and its relationship/ interconnectedness with the sacred and the transcendent. Spiritual dimension of individuals is a search for purpose, meaning, connection with inner – self and the whole universe , self – actualization, value, integrity, humanity, and service to others (Tevichapong, 2012; Penceliah, 2009; Parsian & Dunning, 2009).

Being intangible and non-materialistic concern, spirituality is often tainted or misrepresented in terms when the individual’s focus is only on the material gains that can be reaped by integrating it in their professional lives. Management scholars, in turn, sometimes think that whatever that cannot be defined and measured is irrelevant to the efficient and effective functioning of organizations (Rego & Cunha, 2008). With these challenges in the definition and measurement of spirituality, it requires specific, reliable, and valid instruments (Saffari, Koenig, Ghanizadeh, Pakpour, & Baldacchino, 2013). Therefore, the main objective of this paper is to develop a scale that measures individual spirituality orientations and validate it for future researches.

Core Dimensions of Spirituality

Spirituality being important and defining aspect of human nature, is unstructured, complex, multidimensional, highly individualistic, and internally generated experience and is independent of settings or locations. It is not optional but everyone has a representation of it. It is a way of life that sets the direction for an individual. Since, every individual differ in his/her knowledge, skill, and attitude of spirituality; measurement of such construct is really a herculean task. To have a better understanding of people's reflection on their spirituality orientations; an extensive literature review was conducted.

Reed (1992) in her research on spirituality in nursing, suggested spirituality to be concerned with individual and his or her relationship with others, nature, and some unseen power greater than the self and ordinary self. She defined spirituality as the propensity to make meaning through a sense of relatedness to dimensions that transcend the self in such a way that empowers and does not devalue the individual. This relatedness may be experienced intra-personally (as a connectedness within oneself), inter-personally (in the context of others and the natural environment), and trans-personally (referring to a sense of relatedness to the unseen, God, or power greater than the self and ordinary source). Also Meezenbroek, Garssen, Berg, Tuytel, Dierendonck, Visser, & Schaufeli (2012) included three dimensions viz. connectedness with oneself, connectedness with others and nature, and connectedness with the transcendent to operationalize spirituality as "the element one is striving for and experience of connection with the essence of life."

Under PIPL (Personal, Interpersonal, and Professional Leadership) perspective love, living in present, simplicity, authenticity, gratitude, and stillness are primary symptoms of spirituality or spirit and from primary symptoms there is a flow to the secondary symptoms which can also be seen as the outcome of primary manifestations namely connectedness, stewardship, centeredness, transcendence, harmony, total well-being, peace, congruency between one's truth and personal reality, sense of meaning, sense of purpose, positive expectations, sense of integration, religious and/or moral and wholeness orientation, an inner compass, adding value to self and others, spontaneity, living for what matters most, an experience of profound (values) beauty, service, wisdom, and intuition (Smith & Louw, 2007).

Rojas (2002) in his study compared 27 definitions and based on that he suggested spirituality has supra-natural (spiritual) presence, an intra-personal aspect, a supra-personal aspect, an inter-personal aspect, an ideopraxis (the effort to maintain a congruence between life and personal ideologies), and the attributes of unity, orientation, mobilization, and individual uniqueness. He proposed that spirituality may be defined as relational – ideopraxis i.e., relation among the divine, self, and others in maintaining a congruent ideology and life style.

In their paper, Krishnakumar & Neck (2002) summarised different perspectives of spirituality; discussed benefits of encouraging spirituality within organizations; and examined various perspectives of implementing a spirituality based culture within firms. Authors discussed the three most popular viewpoints of spirituality including the intrinsic view, the religious view, and the existentialist view. As a result of their study, authors purported that spiritually enriched beings bring a number of common benefits to an organization and its people. Marques (2006) proposed that spirituality at work is an inside-out approach; workers at different levels can help establish positive spirit at work. Some workplaces are just not susceptible toward a spiritual mindset.

Singh & Singh (2010) reviewed literature on oriental philosophy of karma yoga, self-control, and self-leadership to propose a new construct - salesperson's karma orientation based on the Indian philosophy of karma, and they discussed its key antecedents and consequences. The authors proposed four dimensions of karma orientation of salespersons: work as selfless action, work as duty towards others, detachment from work-related rewards, and equanimity under environmental influences. They further suggested that all individual actions have the power to bring joy or sorrow based on the nature of action and salesperson's karma orientation is essential for developing relationship with customers, enhances selling effectiveness, ethical behaviours, and spiritual well-being, by providing the salespersons with a sense of duty and ownership towards their work.

Westgate (1996) identified four components of spirituality in the literature: meaning and purpose in life (i.e. the sense of search for finding meaning and purpose), transcendent beliefs and experiences (i.e. an awareness or experience of something beyond life's rational aspects), intrinsic values (i.e. values, held by the individual with no ulterior motives, that guide his or her life), and community or relationship aspects (i.e. relationship with others and a willingness to help them).

Lapierre (1994) presented a model describing six factors of spiritual dimensions along which life can be experienced as a spiritual person. These factors are identified as the journey, transcendence, community, religion, the mystery of creation, and transformation. Author in this study, described an evil as a lack of progress and/or regression in any of these six dimensions.

Hardt, Schultz, Xander, Becker, & Dragan (2012) developed a multi-dimensional questionnaire on spirituality comprising four factors: (1) belief in God; (2) search for meaning; (3) mindfulness, and (4) feeling of security using principal axis factoring with oblique rotation. The subscale "belief in God" represented the traditional western concept of spirituality. A second subscale of the spirituality questionnaire is the quest for meaning and sense in life as comprised by the scale "search for meaning". Within this dimension, human beings find their quest for a meaningful existence, and the ability to overcome existential sufferings. Mindfulness, the third subscale, assesses the conscious perception of others and the environment. The fourth subscale, "feeling of security", characterises a feeling of safety and trust in the world, a feeling of being at home in the world.

Assessment of Spirituality and Religious Sentiments (ASPIRES), developed by Piedmont (2004) consists of two dimensions of spiritual functioning: Religious Sentiments (RS) and Spiritual Transcendence (ST). The RS domain consists of two scales: the Religiosity Index and the Religious Crisis scales; whereas Spiritual Transcendence Scale is a 23 item scale that consists of three subscales namely, universality (a belief in the unity and purpose of life), prayer fulfillment (an experienced feeling of joy and contentment that results from prayer and/or meditation), and connectedness (a sense of personal responsibility and connection to others). Results reported acceptable reliabilities for scores on two domains of RS scale (0.89 and 0.75 for the Religiosity Index and Religious Crisis scale, respectively) and on the STS scales (0.94, 0.78, 0.49, and 0.89 for universality, prayer fulfillment, connectedness, and overall total score, respectively). The psychometric qualities of the ASPIRES were further examined within a diverse religious sample (christians and buddhists) from Sri Lanka. The results demonstrated the structural validity and applicability of the measure within these ethnic groups. The data provided further support for cross-cultural applicability of the instrument and for the assumption of spirituality as a universal aspect of the human experience (Piedmont, Werdel, & Fernando, 2009).

The spirituality assessment scale developed by Becker, Nakashima, & Canda (2007) contains questions useful in understanding eleven domains of spiritual life viz. spiritual affiliation (association with some formal spiritual or religious groups and how this may affect individual's daily life); spiritual belief (cognitive content of spiritual perspective such as ideas about after-life, existence of ultimate power, etc.); spiritual behavior (practices such as attending a faith community, praying alone or with others, reading, meditating, etc.); emotional qualities of spirituality (feelings evoked by spiritual activities/practices such as relying on one's faith in times of crisis, feeling of joy, awe, mystery, and hope); values (moral principles and ethical guidelines rooted in spirituality); spiritual experiences (private or shared experiences about life and death, significant altered state of consciousness); spiritual history (development path over time); therapeutic change factors (individual strengths and resources that are harnessed for healing, growth, and overall well-being as well as strategies for transformative helping); social support (exploration of the types of support provided by fellow spiritual group members); spiritual well-being (individual's subjective sense of happiness and overall life satisfaction related to his/her spirituality); and extrinsic/intrinsic spiritual propensity (preferred relationship pattern for the way an individual chooses to involve spiritual elements in his/her life). The framework includes 34 questions in the given eleven domains that build an important resource for spiritual assessment of adults. Authors provided the explanation and rationale for including a particular domain in the questionnaire. Interviewing an

elder with these questions would assist in developing a comprehensive understanding of the elder’s beliefs on a number of aspects of spirituality, including negative reactions to spiritual and religious incidents. Kumar & Singh (2012, 2013) developed a spiritually aligned employee engagement scale and studied its impact by applying Structural Equation Modelling.

Russinova & Cash (2007) in their study on 40 individuals with serious mental illnesses who have incorporated alternative healing practices into their recovery process, defined spirituality using two sets of descriptors: (a) core characteristics describing the nature of each concept and (b) functional characteristics describing the impact of spirituality on the individual. The functional characteristics of spirituality identified were compassion and acceptance of others (spirituality engenders understanding, tolerance, respect, and compassion for others); meaning-finding (spirituality is a source of meaning and purpose in one’s life); empowering (spirituality is empowering, through a greater sense of hope and self-worth); promoting harmony (spirituality promotes personal and/or social harmony and balance); promoting healing (spirituality promotes healing, wellness, and personal growth); and letting go of control (spirituality encourages surrender of one’s need for control). The core characteristics were identified as informal, personal, intrinsic, explanatory, personal relationship with the transcendent, awareness of one’s own soul, awareness of universal life force, sense of universal connectedness, and continuous character.

Petchsawang & Duchon (2009) developed a scale measuring workplace spirituality. The results of Confirmatory Factor Analysis (CFA) applied to data collected from 206 employees from a large Thai company that specializes in food and bakery deliveries suggested a four-factor model: compassion, meaningful work, mindfulness, and transcendence. Cronbach’s Alpha for the entire scale was 0.85.

Manning (2013) in a qualitative study of six women aged 80 and more, explored respondent’s perceptions of spirituality and spiritual experiences. Researcher’s interpretation from respondent’s perceptions suggested that the essence of women’s spirituality lies in (a) being profoundly grateful (appreciation for opportunities to experience life – spiritual life) to God and their connection to God, expressing gratitude for what has been lived through; b) engaging in complete acceptance (accepting aging, finitude, and mortality – no death anxiety; accepting past – hurts, injustices, and tragedies; accepting others); and

Table No. 1: Summary of Characteristics drawn from Various Conceptualizations of Spirituality

Measure	Year	Authors	No. of items	Dimensions	Participants and Results
Filipino Spirituality Scale (FSS)	2017	Yabut		1) Having a relationship or connectedness with a supreme being 2) Good relationship with others	Qualitative results showed that spirituality has 3 main themes: connectedness with the sacred, sense of meaning and purpose, and expressions of spirituality. The reliability of the whole measure yielded Cronbach Alpha of 0.978, and confirmed convergent and discriminant validity.
Spirituality Questionnaire (SQ)	2009	Parsian & Dunning	29	1) Self-awareness 2) The importance of spiritual beliefs 3) Spiritual practices and	content and face validity, construct validity using factor analysis, reliability and internal consistency using test-retest reliability

Measure	Year	Authors	No. of items	Dimensions	Participants and Results
				4) Spiritual needs	and Cronbach's Alpha correlation coefficient used for psychometric analysis and psychometrics indicated that it is valid and reliable.
The Spiritual Transcendence Scale (STS)	2007	Piedmont		1) Universality 2) Prayer Fulfillment 3) Connectedness	Using two different, varied samples of Filipino adults (N = 654 and 248, respectively) evidenced acceptable levels of internal consistency, structural validity, and incremental validity.
Ironson-Woods Spirituality/Religiousness (SR) Index	2002	Ironson, Solomon, Balbin, O'Clairigh, George, Kumar, ..., & Woods	22	1) Sense of peace 2) Faith in God 3) Religious behavior and 4) Compassionate view of others	279 people with HIV infection. <ul style="list-style-type: none"> • Long-term survivor (LTS) group (n = 79) scored significantly higher on the factors of SR index than did the HIV-positive comparison (COMP) group (n = 200). • Long survival was also significantly related to both frequency of prayer (positively) and judgmental attitude (negatively). • SR Index yielded strong and significant correlations with less distress, more hope, social support, health behaviors, helping others.
Spiritual Assessment Inventory (SAI)	2002	Hall & Edwards	48	Two primary dimensions (quality of relationship with God and awareness of God) and five subscales (awareness, realistic acceptance, disappointment, grandiosity, and instability)	CFA indicated that the five factor model was very good approximation of data. Construct and incremental validity were also reported.
Brief Multidimensional Measure of Religiousness/Spirituality	1999	Fetzer Institute	38	1) Spiritual beliefs, 2) Spiritual experiences 3) Spiritual coping 4) Spiritual practices	1445 participants and Cronbach's Alpha ranged from 0.64 to 0.91.

(c) having a strong sense of assuredness (possess inner strength and strong spiritual center-insight).

Although a lot is written about workplace spirituality; little is known about individual spirituality orientations and their linkage to individual's behavioural outcomes (such as decision making, turnover intentions, commitment, etc.) and organisational outcomes. In the literature generally, spirituality orientations are studied in the form of spiritual well-being for healthcare industry. Therefore, it becomes important to develop a scale to measure the individual spirituality orientations. In the light, the present research is an attempt to formulate a standardized construct of individual spirituality orientations in Indian context.

Objectives

- To define the construct of individual spirituality orientations on the basis of extensive literature review.
- To validate the construct of individual spirituality orientations.
- To establish norms of individual spirituality orientations in Indian context.

Research Methodology

In present study, the scale development steps, as suggested by Slavec & Drnovšek (2012) are grouped into three phases:

Phase I: Theoretical Importance and Existence of the Construct

This phase consisted of three steps viz., (1) content domain specification, (2) item pool generation, and (3) content validity evaluation.

Phase II: Representativeness and Appropriateness of Data Collection

In this phase the questionnaire was developed and a pilot survey was done to validate it.

Phase III: Statistical Analysis and Statistical Evidence of the Construct

The questionnaire was tested for reliability and validity. This validated questionnaire was used to collect data and norms were framed to complete the standardization process.

Sampling

In phase II, a sample of 300 associates was taken from different organizations to validate the questionnaire. In phase III criterion referencing norms were developed using a sample of 1020 managers working at senior, middle, and lower management levels in private and public sector organizations ranging between the ages of 21 to 65 years using systematic sampling.

Results and Discussions

Phase I: Theoretical Importance and Existence of the Construct

In the first step of phase I, extensive literature review was done to clearly define the new individual spirituality orientations construct. Three spirituality orientations namely self actualization, spiritual belief, and spiritual practices were synthesized as a result of literature review.

In second step, a pool of items was generated that confined the domain for individual spirituality orientations construct. In third step, content validity was evaluated with the help of 5 experts from industry and academia.

Phase II: Representativeness and Appropriateness of Data Collection

The first step of this phase is the construction of questionnaire. The questionnaire consisted of 24 items. Out of 24 items, the 9 items were related to the first i.e. factor self – actualization; 5 items were related to the second factor i.e. spiritual practices, and remaining 10 were related to spiritual beliefs. The questionnaire was then administered on 300 managers (three levels of management:

senior, middle, and lower) from various manufacturing and service organizations. The data were analyzed using Confirmatory Factor Analysis.

Out of 9 items of self-actualization only 4 were retained; out of 10 items of spiritual beliefs only 2 items were retained; and all the 5 items of spiritual activities were retained. Thus, out of 24 a total of 11 items were retained for the final questionnaire.

Phase III: Statistical Analysis and Statistical Evidence of the Construct

A Confirmatory Factor Analysis (CFA), using AMOS 21.0, was done to establish the overall model fit and to validate it. Hair, Black, Babin, & Anderson (2013) suggested that to test the overall model fit, one should test atleast one absolute fit index and one incremental fit index. Table no. 2 shows values of different model fit indices. The first absolute fit statistic normed χ^2 (the ratio of chi-square to degrees of freedom (CMIN/df)) was within suggested guidelines (≤ 5), at 2.814 and hence suggested an acceptable fit for the CFA model. The value for RMSEA, the second absolute fit index, was 0.077, which is less than the recommended value of 0.08-0.10 (Cangur & Ercan, 2015), thereby

Table No. 2: Model Fit Statistics for Individual Spirituality Orientations Construct

Particulars	CMIN/df	GFI (Goodness of Fit Index)	AGFI (Adjusted Goodness of Fit Index)	CFI (Comparative Fit Index)	NFI (Normed Fit Index)	SRMR (Standardized Root Mean Residual)	RMSEA (Root Mean Square Error of Approximation)
Acceptable Levels	1-5	≥ 0.90	≥ 0.90	≥ 0.90	≥ 0.90	≥ 0.08	≥ 0.10
Individual Spirituality Orientations	2.814	0.956	0.917	0.946	0.920	0.028	0.077

providing additional support for model fit. The Standardized Root Mean Square Residual (SRMR), that can be interpreted as the indicator of goodness of fit when it has values lower than 0.05 (Cangur & Ercan, 2015), was 0.028, further supporting model fit.

The most widely used incremental index is CFI. It has a value of 0.946 exceeding the CFI guidelines of greater than 0.90 as suggested by Hair et al. (2013). The other incremental fit indices such as GFI and NFI also exceeded cutoff values. The parsimony index of AGFI reported a value of 0.917 (suggested standard of value more than 0.90 by Hair et al., 2013) reflected a good model fit.

Thus, it is concluded that data fits the model well.

Model Reliability Estimates

The model reliability for each factor is assessed by composite reliability scores and Cronbach’s Alpha. In the present study, the composite reliability scores for three factors were 0.796, 0.751, and 0.728 (as shown in table no. 3), respectively. The Cronbach’s Alpha for three determinants of individual spirituality orientations were estimated to be 0.79, 0.74, and 0.73 (as shown in table no. 3), respectively. Values of reliability estimates established questionnaire to be reasonably reliable tool as a measure of individual spirituality orientations.

Model Validity Assessment

Construct validity was assessed by examining convergent validity and discriminant validity.

Convergent Validity

Table no. 3 displays standardized regression weights or standardized factor loadings. All factor loadings were found to be more than 0.05 (a standard suggested by Hair, Sarstedt, Ringle, & Gudergan (2017)).

The Average Variance Extracted (AVE) and construct reliabilities are reported in table no. 3. The AVE for three factors were 0.500, 0.601, and 0.572, respectively, qualifying for more than 0.50 value as a

Table No. 3: Reliability and Validity Scores of each Construct

Particulars	Reliability		Convergent Validity		Discriminant Validity	
	Cronbach's Alpha ≥ 0.70	Composite Reliability ≥ 0.70	Standardized Factor Loadings ≥ 0.50	Average Variance Extracted ≥ 0.50	Maximum Shared variance (MSV) \geq AVE	Average Shared Variance (ASV) \geq AVE
Self – actualization	0.79	0.796	0.764	0.500	0.053	0.034
Spiritual Practices	0.74	0.751	0.707	0.601	0.340	0.177
Spiritual Beliefs	0.73	0.728	0.700	0.572	0.340	0.197

rule of thumb (Hair et al., 2017). Composite reliabilities, as reported in table no. 3, are found to be more than 0.7 and acceptable. Considering altogether, the results support convergent validity of the measurement model.

Discriminant Validity

Three approaches were used to ensure discriminant validity of measurement model. In the first approach, Maximum Share Variance (MSV) of each factor was compared with the corresponding values of Average Variance Explained (AVE), and in each case it was found that $MSV < ASV$ (as shown in table no. 3). In the second approach, Average Shared Variance (ASV) of each factor was compared with corresponding values of AVE, and in each case ASV values were found below AVE values (as shown in table no. 3). As a third approach, pair wise correlations of factors were compared with the square root values of AVE. Discriminant validity would be established if correlations among factors are less than the square root

Table No. 4: Pairwise Construct Comparison for Discriminant Validity

Particulars	Self-actualization	Spiritual Practices	Spiritual Beliefs	AVE
Self - actualization	0.707			0.528
Spiritual Practices	0.149	0.775		0.507
Spiritual Beliefs	0.214	0.512	0.756	0.502

Note: The Diagonal elements are square root of Average Variance Extracted (AVE); Non diagonal elements are inter-construct correlations.

values of AVE. Table no. 4 displays the pair wise correlation matrix of three factors, wherein non-diagonal elements are correlations among factors and diagonal elements are square root of average variance explained by that factor. Since diagonal entries are greater than the non-diagonal entries, thus discriminant validity is ensured.

Summing above discussion, it can be concluded that measurement model supports discriminant validity.

Finally, table no. 5 presents the items retained along with their individual contribution to the respective factor.

Establishing Criterion Reference Norms

The data collected was used to define standard ten scores (sten scores) for easy interpretation and categorization of respondents on a factor or construct. A sten score of 1 and 2 implies very low spiritual

Table No. 5: Retained items with their individual contribution to the Construct

Q.No.	Statement	R ²
Self-actualization		
1	It is very important for me to have respect towards others as part of everyday activities.	0.658
2	It is very important for me to have honesty as part of everyday activities.	0.774
3	I believe that it is more important to fulfil your duties than performing rituals.	0.629
4	I believe in respecting other people’s beliefs remaining true to my own (sarv – dharmasamman).	0.745
Spiritual Practices		
5	I pray to achieve inner strength.	0.611
6	I visit holy places to achieve inner strength.	0.611
7	I meditate to achieve inner strength.	0.611
8	I read books and magazines related to spirituality.	0.732
9	I usually attend spiritual preaching sessions and workshops based on spirituality.	0.77
Spiritual Beliefs		
10	My spiritual life fulfils me more than materialistic life.	0.804
11	I feel that my life is guided by spiritual force greater than any human being.	0.71

Table No. 6: Sten Scores (Norms) based on their Gender, Age, and Marital Status

Criterion Groups		Very Low Spirituality Orientations		Low Spirituality Orientations		Average Spirituality Orientations		High Spirituality Orientations		Very High Spirituality Orientations	
		1	2	3	4	5	6	7	8	9	10
Gender	Male (N=796)	0-21	22-24	25-27	28-30	31-33	34-35	36-38	39-41	42-44	45
	Female (N=224)	0-23	24-25	26-28	29-31	32-33	34-36	37-39	40-42	43-45	—
Age	≤30 years (N = 500)	0-20	21-24	25-27	28-30	31-32	33-35	36-38	39-41	43-44	45
	31 – 50 years (N = 408)	0-21	22-24	25-27	28-30	31-33	34-36	37-39	40-42	43-45	—
	≥51 years (N = 112)	0-27	28	29	30-32	33-34	35-36	37	38-40	41-44	45
Marital Status	Single (N = 330)	0-20	21-23	24-26	27-29	30-32	33-35	36-38	39-41	42-44	45
	Married (N = 690)	0-21	22-24	25-27	28-30	31-33	34-36	37-39	40-42	43-44	45

Table No. 7: Defining the Constructs/Factors of Individual Spirituality Orientations Scale

Construct	Definition
Self-Actualization	Moral principles and ethical guidelines rooted in spirituality; values held by the individual with no ulterior motive that guides his/her life.
Spiritual Practices	Practices such as attending spiritual preaching (satsang etc.), sessions, workshops, reading scriptures, meditation, etc.
Spiritual Beliefs	Cognitive content of spiritual perspective such as existence of ultimate power, hope, faith in God, individual's relationship to the ultimate being (within me or beyond me), etc.
Individual Spirituality Orientations	Spirituality is individual's relationship/connectedness to the ultimate being or supreme power (within me or beyond me) that gives meaning and values for one's daily journey and is reflected in his/her spiritual behaviour.

orientations; 3 and 4 implies low spirituality orientations; 5 and 6 implies average spirituality orientations; 7 and 8 implies high spirituality orientations; and 9 and 10 implies very high spirituality orientations. Table no. 6 exhibits sten scores of managerial associates based on gender, age, and marital status; and table no. 7 defines various constructs used in the research.

Discussion and Managerial Implications

The integrity of any research depends on the accuracy of the measures used, especially when exploring complex phenomena such as spirituality (Parsian & Dunning, 2009). The study assessed the validity, reliability, and factor structure of the individual spirituality orientations scale among the managers working at different levels in the organization with the established criterion referencing norms. The research presents the synthesis of number of studies and identified three major factor defining individual spirituality orientations. These factors are self-actualization, spiritual practices, and spiritual beliefs. The results support the sound psychometric properties of the scale in the studied population.

The CFA results supported the measurement model. Both the CFI and RMSEA appeared within the given standard cut-off values. The model produced good reliability values as measured by Composite Reliability (CR) scores and Cronbach's Alpha. Further, evidence of construct validity is present in terms of convergent and discriminant validity. The results of the validity testing on the individual spirituality orientations scale indicated that it is an accurate measure of spiritual orientations and the processes used to validate the scale were rigorous and appropriate. Criterion reference norms are developed out of 1020 managers in Indian context. Norms ranges from very high spiritual orientations to very low spiritual orientations. High spirituality orientations are described as a constant endeavor for progression in all the three spirituality dimensions; whereas, low spirituality orientations are described as a lack of progress/or regression in any of the three spirituality dimensions.

The use of this questionnaire may help assess level of spiritual orientations of an individual and future studies may use this to find their relationships with individual behavioural outcomes and organizational outcomes.

Limitations of the Research

Since the study is conducted in India, it's applicability is limited to other countries. The finding of this study therefore may not have universal applicability. Therefore, further studies in different cultural contexts are needed to confirm the scale's psychometric properties in other settings as well. Also, data were collected from employees at different managerial levels; it could be applied on supervisory level employees or shop floor workers.

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