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Department of Learning and Performance Systems

**THE RELATIONSHIP OF PERCEPTION OF ORGANIZATION
PERFORMANCE AND SPIRITUAL LEADERSHIP, WORKPLACE
SPIRITUALITY, AND LEARNING ORGANIZATION CULTURE
IN THE KOREAN CONTEXT**

A Dissertation in

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by

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ABSTRACT

The main purpose of this study was to examine the relationship of perception of organization performance and spiritual leadership, workplace spirituality, and learning organization culture in the Korean context. This study had three purposes: (a) to validate an original and revised spiritual leadership model in the Korean organizational context; (b) to investigate the relationship between spiritual leadership and learning organization culture, and their effect on organization performance; and (c) to investigate the relationships among inner life, calling/meaning, membership in workplace spirituality efforts, and their effect on organization performance and life satisfaction as well as differences in these relationships according to gender, religion, and age.

The data were collected from employees in 18 companies in the fields of motor vehicles, electronics, steel, finance, construction, telecom, IT, pharmaceuticals, and audit & consulting, as well as MBA alumni from the major business school in Korea, who currently were working for private companies. Approximately 1,841 employees were asked to participate in this survey and 556 responded (response rate = 31%). The final analysis involved 514 cases—42 cases were missing.

Collected data were analyzed by using SPSS 19.0, AMOS 18.0, and LISREL 8.80. This study used several different statistical techniques : internal consistency reliability, AVE, Confirmatory Factor Analysis (CFA), Pearson correlation and Canonical Correlation Analysis (CCA), *t*-test, ANOVA, and Structural Equation Modeling analysis.

Result showed that the original (Fry, 2003, 2005) and revised spiritual leadership model (Fry, 2008, 2010) had validity in the Korean organization context. Furthermore, spiritual leadership positively and significantly influenced the learning organization culture as a model, as hypothesized in research question two. However, interestingly, the relationship calling/meaning of workplace spirituality and learning organization culture had no statistically significant relationship in the hypothesized model in the Korean business context.

Lastly, three aspects of workplace spirituality (inner life, calling/meaning, membership) had a positive and statistically significant relationship in the Korean business context. There was no statistical difference for gender or individual religion, based on multi-group analysis. However, those under the age of 39 exerted greater influence on the relationship between membership and organization commitment in the hypothesized model. Furthermore, according to ANOVA analysis, the perception of inner life among three religious groups (Christian, Buddhist, and non-religion group) was significantly higher in Christian group. Also, calling/meaning and organizational commitment in the male group was significantly higher than for the female group. Those over the age of 39 had significantly higher scores for calling/meaning, membership, and organizational commitment than did those under the age of 39.

The conclusion contains a summary of this research study. In addition, implications for academic researchers and WLP practitioners, research limitations, and recommendations for future research are discussed.

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Chapter One

INTRODUCTION

In recent years, greater attention has been paid to spirituality in general, and to workplace spirituality in particular, not only in the popular press but also in the business and management literature and in research (Fry, 2008; Gotsis & Kortezi, 2008; Kolodinsky, Giacalone, & Jurkiewicz, 2008; McLaughlin, 2006; Pawar, 2009). 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 (Giacalone & Jurkiewicz, 2003, p. 13).

The cover story of *Fortune* magazine, published on July 16, 2001, was "God and Business: The Surprising Quest for Spiritual Renewal in the American Workplace." The article's authors proclaimed that spirituality in the workplace has broken preconceptions that faith and money cannot stand together. Six out of ten people seek a greater sense of spirituality in their work environment, according to *USA Today* (*USA Today*, Nov. 17, 2003). Further, almost 500 books have been published on this topic of bringing spiritual values into the workplace (McLaughlin, 2006). The author of one of the best-selling books, *Megatrend 2010*, noted that the presence of spirituality in business has become so pervasive that it is the greatest megatrend in this decade (Aburdence, 2007). Further, the author described the ways in which the power of spirituality is exerting a greater influence on our personal lives and proliferating into organizations to encourage a moral transformation (Aburdence, 2007).

In scholarship, the Academy of Management has established a Management, Spirituality and Religion interest group (Dent, Higgins, & Wharff, 2005). Mitroff and Denton (1999), pioneers in empirical research on workplace spirituality, examined earlier studies of managers' and executives' beliefs and feelings about workplace spirituality and its purported benefits—many of these studies had been conducted using face-to-face interviews and questionnaires. Most participants believed strongly that organizations must harness the immense spiritual energy within each person to produce the best products and services for the company. The authors concluded that workplace spirituality may be an advantage for corporate competitiveness in developing employees' creativity as well as resulting in more effective organizational performance.

Although there are a variety of concepts of workplace spirituality, in the absence of a universally accepted definition, workplace spirituality researchers have relied on identifying common components of workplace spirituality. These include: (a) a recognition that employees have an inner life; (b) an assumption that employees desire to find work meaningful and work as a calling; and (c) a commitment by the company to serve as a context or community and membership as a connectedness to others (Ashmos & Duchon, 2000; Duchon & Plowman, 2005; Fry, 2003, 2005, 2008).

Ultimately, employees seek to improve the quality of their workplace life by finding meaning within their work as well as achieving the purpose of life beyond earning (Fairholm, 1996, 1998; Fry, 2003, 2005). Employees wish to bring their whole selves—body, mind, and spirit—to work, not just a part of themselves (Hicks, 2002; McLaughlin, 2005).

Some scholars have suggested that workplace spirituality is inevitably related to religion in terms of inner life since it is influenced by specific beliefs and faith (Benefiel, 2005; Hicks, 2003). On the other hand, many scholars have suggested that workplace spirituality is a sharable and acceptable value among all members of an organization, one that is common and fundamental to human nature regardless of specific religious affiliation (Ashmos & Duchon, 2000; Biberman & Witty, 1999; Driver, 2005). Further, scholars insist that workplace spirituality must be considered separately from religion to build a scientific body of knowledge.

Spirituality leadership is an emerging research topic within the broader context of workplace spirituality (Dent et al., 2005; Fairholm, 1998; Fry, 2003, 2005, 2008; Reave, 2005). Spiritual leadership is defined as “The values, attitudes, and behavior necessary to intrinsically motivate oneself and others so that they have a sense of spiritual wellbeing through calling and membership” (Fry, 2008, p. 109). Essential to Fry’s spiritual leadership theory are key processes:

1. Creating a vision wherein leaders and followers experience a sense of calling so that their lives have meaning and make a difference; and
2. Establishing a social/organizational culture based on the values of altruistic love whereby leaders and followers have a sense of membership, feel understood and appreciated, and have genuine care, concern, and appreciation for both self and others (Fry & Slocum, 2008, p. 90).

As interest in workplace spirituality grows, the relationship between spirituality at work and leadership requires more research (Fry, 2008). In business, the military, politics, and civic society, we look for effective leaders. Researchers and scholars have made significant efforts to understand and define leadership despite ongoing debates about the concepts and models of leadership (Hogan & Hogan, 1999; Yukl, 2002). However, neither becoming a leader nor explaining the concept of leadership is easy (Bennis, 2003).

The ability to become a leader is based on the assumption that leaders are people who are able to express themselves fully—we need to understand a leader as a whole person who expresses him/herself through his/her body, mind, emotion, and spirit (Bennis, 2003; Fairholm, 1998, Jarvis, 2005). Research on leadership must progress to the next level, integrating spirituality with a holistic point-of-view (Fairholm, 1996, 1998; Fry, 2003, 2005, 2008). The spirituality of leaders has been acknowledged as one of the motivational aspects of their behavior as well as a fundamental aspect of their effective leadership (Bass, 1985, 1997; Fairholm, 1996; Fry, 2003, 2005; Kouzes & Posner, 1987; Mitroff & Denton, 1999).

Fry (2003, 2005, 2008) and Fry and Slocum (2008) developed a theory of spiritual leadership which states that spirituality influences organizational transformation in a manner that intrinsically motivates the workplace to emphasize a learning organization culture.

A learning organization is defined as follow:

One that learns continuously and transforms itself. Learning is a continuous, strategically used process integrated with and running parallel to work. Learning also enhances organizational capacity for innovation and growth. The learning organization has embedded systems through which to capture and share learning (Watkins & Marsick, 1993, p. 8).

In addition, scholars have assumed that spiritual leadership positively influences the building of a learning organization (Fairholm, 1998, 2003; Fry, 2003, 2005, 2008).

However, few empirical studies of the relationship among spiritual leadership, workplace spirituality, the learning organization, and organization performance have been conducted because of the development stage of this leadership model (Dent et al., 2005; Fry, 2008).

Organizational commitment, perception of productivity, and perception of knowledge performance are dimensions of organization performance in this research. Organizational commitment is founded on employees' attitude and behavior relating to their organization mission, value, goals, and colleges (Liou & Nyhan, 1994; Meyer & Allen, 1991; Nyhan, 2000). Organizational commitment, productivity, and knowledge performance increase according to a sense of calling among an organization's employees as they pursue a vision to continuously improve and be more productive in that organization (Fry, 2005; Yang, Watkins & Marsick, 2004).

This study adds value to the development of a spiritual leadership model by empirically examining how spiritual leadership influences the workplace spirituality of employees, learning organization culture, and organization performance.

Statement of the Problem

One of the critical problems of spiritual leadership is the shortage of studies investigating the relationship among spiritual leadership, workplace spirituality, and organization performance (Dent et al., 2005; Fry, 2008). Although previous research has examined several workplace spirituality concepts as well as the spiritual leadership model, spiritual leadership is in the developmental stages and requires empirical studies as mentioned before (Dent et al., 2005; Fairholm, 1996, 1998; Fry, 2003, 2005, 2008). More specifically, workplace spirituality and spiritual leadership have recently been receiving attention from South Korean managers and WLP scholars and practitioners (You, Seo, & Kim, 2009). However, the relationship between leadership effectiveness and spirituality and workplace spirituality is little known in the South Korean business context (Heo, 2010; You et al., 2009).

Purpose of the Study

The purpose of this study was to examine the relationship of perception of organization performance and spiritual leadership, workplace spirituality, and the learning organization culture in the Korean context. To achieve this purpose, first, this study sought to examine the validity of the spiritual leadership model (Fry, 2003, 2005) in the South Korean business context. Second, this study examined the relationship between spiritual leadership and the learning organization. Lastly, the relationship among three dimensions of workplace spirituality was assessed: inner life, a calling through meaningful work, and membership as belonging to a community. Therefore, through its findings this study established a more concrete understanding of the effectiveness of spiritual leadership.

Significance of the Study

Although researchers have been interested in spirituality in the workplace and spiritual leadership in recent decades, little empirical research on the relationship between spiritual leadership and organization performance has been conducted because the spiritual leadership model is in the developmental stage (Duchon & Plowman, 2005; Fry, 2003, 2005, 2008). Therefore, an understanding of how spiritual leadership impacts workplace spirituality and organization outcomes is important and significant to developing the spiritual leadership model.

First, this study contributed to the improvement of the spiritual leadership model by examining how it influences organization performance—this occurred by examining this topic via empirical research. Further, this study examined whether the spiritual leadership model is valid and reliable even in the Korean context because empirical

research on the spiritual leadership model has not been conducted in Korea despite growing interest in spiritual leadership and workplace spirituality (Heo, 2010; You et al., 2009).

Second, this study contributed to understanding how spiritual leadership influences the building of a learning culture in organizations. Although scholars have suggested that spiritual leadership relates to the learning organization, little is known about the relationship so far (Fry, 2003, 2005, 2008).

Third, in terms of practice, this study provided WLP and OD practitioners with future direction on developing a leadership training program. To this point, the leadership model has focused on how leaders influence and change the behavior of followers. However, the leader needs to intrinsically motivate both him/herself and others because they do not bring part of themselves to the workplace. Both leaders and followers wish to nourish and be nourished in order to be whole (Ashmos & Duchon, 2000). Study results will aid WLP and OD practitioners in applying spiritual leadership within the broader context of workplace spirituality via a leadership development program.

Conceptual Framework and Research Questions

The spiritual leadership model (Fry, 2003, 2005, 2008), workplace spirituality (Ashmos & Duchon, 2000; Giacalone & Jurkiewicz, 2003), and the learning organization (Marsick & Watkins, 1993) were fundamental theories for this research.

This research used three conceptual frameworks according to three questions to guide this study.

First, is the spiritual leadership model valid in the Korean organizational context? (See Figure 1.1.)

Fry (2003, 2005, 2008) defined spiritual leadership as the values, attitudes, and behavior necessary to intrinsically motivate one's self and others so that they have a sense of spiritual well-being through calling and membership. Essential to the spiritual leadership theory of Fry are several key processes:

1. Creating a vision wherein leaders and followers experience a sense of calling in that life has meaning, purpose, and make a difference.
2. Establishing a social/organizational culture based on the values of altruistic love whereby leaders and followers have a sense of membership, feel understood and appreciated, and have genuine care, concern, and appreciation for both self and others (Fry, 2008, p. 109).

There has been little empirical research on the spiritual leadership model as implemented outside the U.S. context (Fry 2003, 2005, 2008; Fry & Matherly, 2006; Fry & Cohen, 2009).

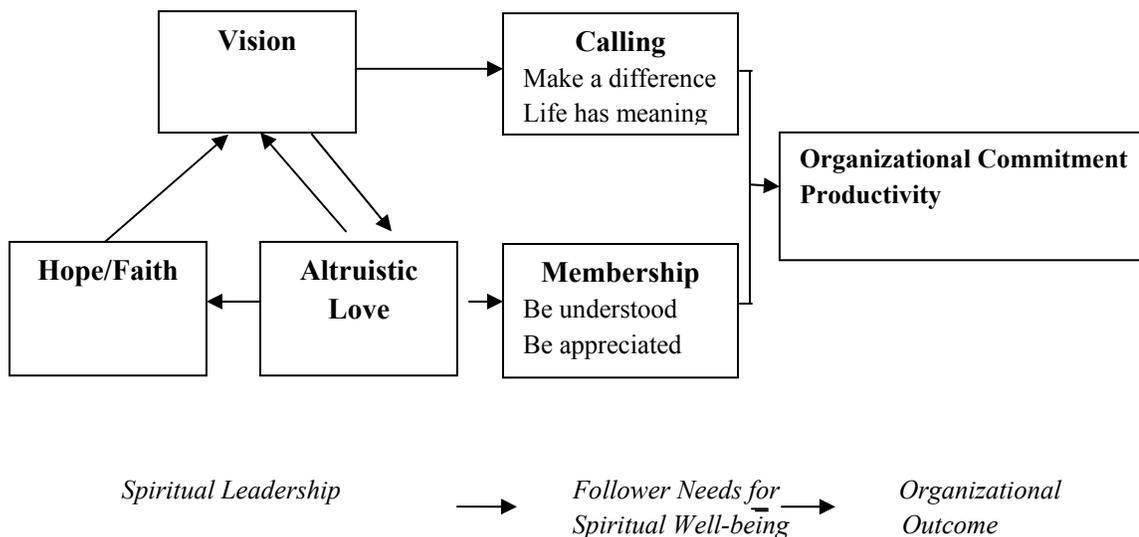


Figure 1.1. Causal model of spiritual leadership

Furthermore, Fry (2009) suggested a revised causal model of spiritual leadership in which inner life as an exogenous variable influences other variables and 'life satisfaction' is added as an outcome. However, the revised causal model has not been validated thus

far (Figure 1.2). Therefore, this study examined the validation of a new version of the spiritual leadership model.

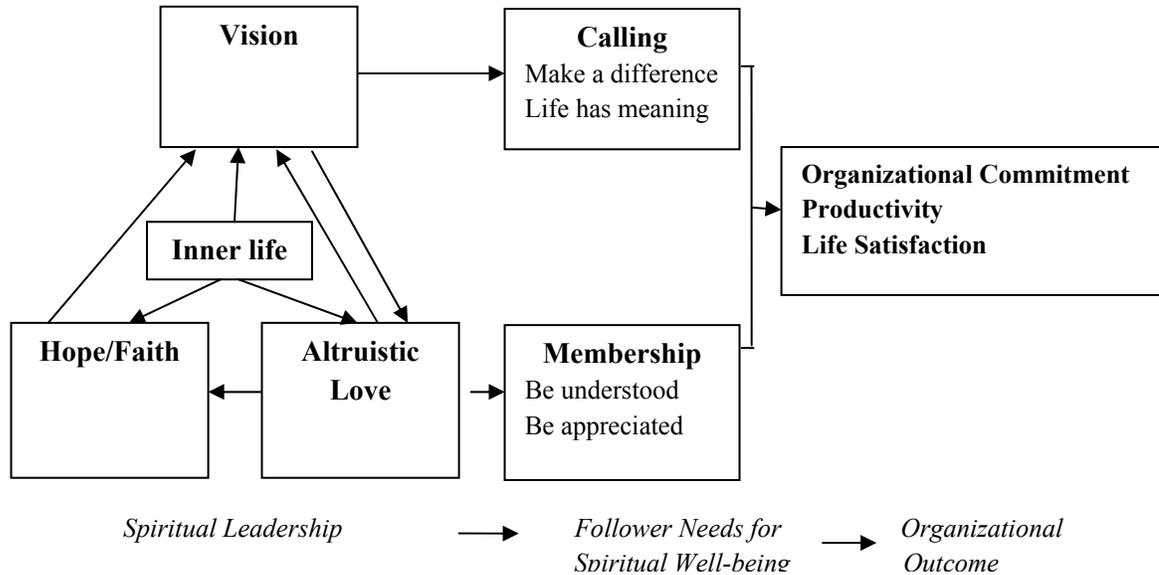


Figure 1.2. Revised causal model of spiritual leadership

Second, what is the relationship between spiritual leadership and the learning organization in the Korean organizational context? (See Figure 1.3.).

Watkins and Marsick (1993, 1996) defined the learning organization as one that is characterized by continuous learning for continuous improvement, and by the capacity to transform itself.

Fairholm (1997, 2001) and Fry (2003, 2005, 2008) made it clear that the ultimate goal of an organization that has achieved spiritual leadership is to become a learning organization. Fairholm (1997, 2001) insisted that leaders need to become designers, creating governing ideas and animating a learning culture so that learning is the ultimate source of all profit and growth. Also, Fry (2003, 2008) insisted that spiritual leadership is

a causal leadership theory for organizational transformation designed to create an intrinsically motivated learning organization.

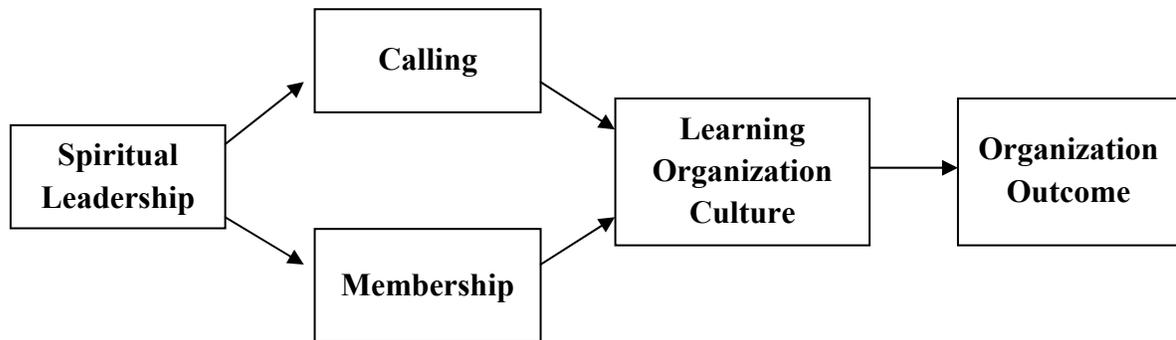


Figure 1.3. Relationship among spiritual leadership, learning organization, and organization outcomes

Unfortunately, there have been few empirical studies of the relationship among spiritual leadership, workplace spirituality, and the learning organization (Dent et al., 2005; Fry, 2008).

Third, what are the relationships among inner life, meaningful work as a calling, and membership in a community as three dimensions of workplace spirituality, and their effect on organization performance in the Korean organizational context? (See Figure 1.4.). In addition, are the relationships different according to gender, individual religion, and age in the Korean context?

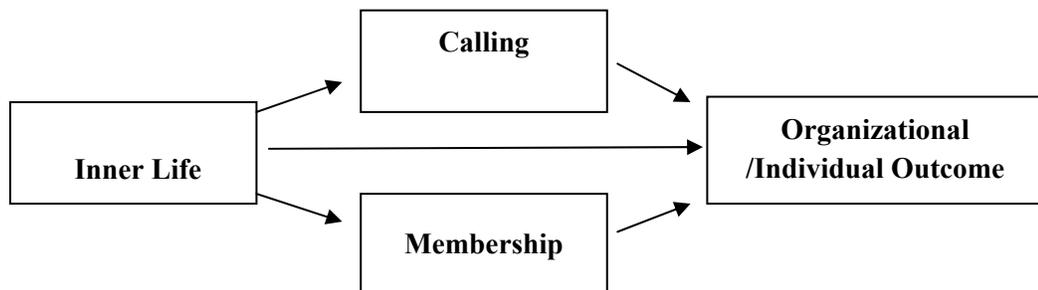


Figure 1.4. Relationship among inner life, calling, membership, and organizational and individual outcomes

The components of workplace spirituality are: (a) a recognition that employees have an inner life; (b) an assumption that employees desire to find work meaningful and view work as a calling; and (c) a commitment by the company to serve as a context or community and membership as connectedness to others (Ashmos & Duchon, 2000; Fry, 2003, 2005, 2008; Giacalone & Jurkiewicz, 2003). The inner life is assumed to be a fundamental dimension that influences employees' perceptions of their work as meaningful—that is, it reflects their calling, provides them with membership on a team, and offers a sense of organization and community (Duchon & Plowman, 2005; Fry, 2008). Inner life may be related to individual characteristics such as religion, gender, and age. Therefore, the relationship between workplace spirituality and outcomes will be different according to these individual characteristics.

This study's conceptual framework had a theoretical limitation relating to an independent variable. Previous research has identified several variables that influence workplace spirituality, the learning organization, and organization performance. However, all of the potential influential variables could not be examined, so this study focused on spiritual leadership and workplace spirituality.

Chapter Two

LITERATURE REVIEW

The purpose of this study was to examine the relationship among spiritual leadership, workplace spirituality, and the learning organization culture, and their effect on perception of organization performance, as reflected in the scholarly literature.

In order to understand each of the research components, the following relevant literatures were reviewed: (a) workplace spirituality (Ashomos & Duchon, 2000; Fry, 2003; Mitroff & Denton, 1999), (b) spiritual leadership (Fairholm, 1997, 1998; Fry 2003, 2005, 2008; Fry & Matherly, 2006; Fry & Cohen, 2009), and (c) the learning organization (Garvin, 2000; Marquart, 1996; Senge, 1990; Watkins & Marsick, 1993, 1996).

Workplace Spirituality

Workplace spirituality has received great attention in the popular press and in the business and management literature (Fry, 2008; Gotsis & Kortezi, 2008; Kolodinsky et al., 2008; McLaughlin, 2006; Pawar, 2009; Tisdell, 2008). “In the past decade, two formerly estranged domains, spirituality and work, have been increasingly linked” (Wheatley, 2002, p. 19). However, it is also true that the study of workplace spirituality has been challenged because academic inquiry emphasizes observed and measured behaviors (Duchon & Plowman, 2005; Fry, 2008; Pawar, 2009). Recently, the quality and scope of research on workplace spirituality has continually developed in terms of not only the definition and measurement of workplace spirituality, but also applications to leadership and organization performance. Critical perspectives on workplace spirituality

point to the misuse and abuse of workplace spirituality by organizations, along with increasing interest in workplace spirituality.

The Concept of Workplace Spirituality

A variety of concepts of workplace spirituality have been suggested but they lack universally accepted definitions (Gotsis & Kortezi, 2008; Kolodinsky et al., 2008).

Although the term workplace spirituality has been usually used in research papers and the literature, to describe the same phenomenon several terms have been used: organizational spirituality, spirituality in the workplace, spirituality at work, spirituality in business, and workplace spirituality (Brown, 2003; Gotsis & Kortezi, 2008).

Pawar (2008) compared two approaches to workplace spirituality. The first approach can be identified as an organization-focused approach that emphasizes organizational processes to facilitate organizational spiritual values. The second approach deals with the spiritual development of individual employees.

First, conceptual understandings of workplace spirituality are often based on basic and individual levels in terms of the spiritual development of individual employees (Kolodinsky et al., 2008; Pawar, 2008). Workplace spirituality can be understood as the integration of one's own spiritual ideals and values in the work setting at the individual level. Graber and Johnson (2001) explained workplace spirituality as "achieving personal fulfillment or spiritual growth in the workplace" (p. 39). Howard (2002) said workplace spirituality is "the way an individual lives out his or her sense of interconnectedness with the world and [how] it encompasses truth, love, service, wisdom, joy, and wholeness," adding, "we need to find meaning and purpose and develop our potential, to live an integrated and fulfilled life" (p. 231). Driver (2005) also emphasized connectedness to

workplace spirituality, noting “feelings of wholeness and connectedness” and “integration of various parts of individuals’ professional and personal lives in authentic ways congruent with personal values” (p. 1095).

Mitroff and Denton (1999), in empirical research on managers’ and executives’ beliefs and feelings about workplace spirituality, identified interconnectedness as a key characteristic of workplace spirituality, stating that:

They defined “spirituality” as the basic feeling of being connected with one’s complete self, others, and the entire universe. If a single word best captures the meaning of spirituality and the vital role that it plays in people’s lives, that word is “interconnectedness.” (p. 83)

Along with the concept of interconnectedness in workplace spirituality, McKnight (1984) emphasized purpose and meaning of life, defining it as: “The animating force that inspires one toward purpose that are beyond one’s self and that give one’s life meaning and direction” (p.142). Cavanagh and Hazen (2008) conceptualized workplace spirituality as “the effort to pursue an ideal of a higher purpose within the practical constraints of everyday organizational life and the context in which this takes place” (p. 63). These definitions involve personal meaning and purpose, connectedness, and personal fulfillment as characteristics of workplace spirituality. Specifically, Ashmos and Duchon (2000) conducted research to measure workplace spirituality at first, defining workplace spirituality as “recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community” (p. 137).

Ashmos and Duchon provided the systematic dimensions of workplace spirituality: inner life, meaningful work in terms of meaning and purpose of personal life, and community in terms of connectedness. Their definition not only explained

comprehensive dimensions of spirituality, but also included both individual and organizational perspectives (Duchon & Plowman, 2005; Fry, 2003).

On the other hand, in terms of organization-focused approach, Mitroff and Denton (1999) suggested that workplace spirituality research should focus on spirituality as embedded in organization culture because a look at the individual level could cause conflicts between individual employees.

The most often-cited definition of the organization-focused perspective on workplace spirituality is Giacalone and Jurkiewicz's (2003) definition: "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" (p. 13). This has been evaluated as a systematic and scientific definition that identifies spirituality as a component of organizational values and organizational culture (Cavanagh & Hazen, 2008; Gotsis & Kortezi, 2008). Recently, following this macro-level view of workplace spirituality and organization-focused perspectives, such as organizational climate or culture, exploratory studies have emerged in the literature on workplace spirituality (Duchon & Plowman, 2005; Fawcett, Brau, Rhoads, & Whitlark, 2008; Kolodinsky et al., 2008; Pawar, 2009; Rego & Cunha, 2008).

Generally, researchers and writers on workplace spirituality have found some common dimensions in the definitions of workplace spirituality: inner life as wholeness, meaningful work related to meaning and purpose of individual life, and community or membership related to connectedness (Duchon & Powman, 2005; Fry, 2003, 2008).

Meaningful work and calling. Employees seek to improve the quality of their workplace life by finding meaning within their work as well as achieving a purpose in life beyond earning (Fairholm, 1996, 1998; Fry, 2003, 2005). Bennis (1999), one of the influential leadership scholars, emphasized meaningful work: “people not only search for meaning in life, they also search for meaning in work. Is there such a thing as a meaningful workplace?” (p. 44). It is important for leaders to create a meaningful workplace (Bennis, 1999). Pfeffer (2003) insisted that people seek interesting and meaningful work with a sense of competence and mastery as well as meaningful work that presents some feeling of purpose. Wrzesniewski and Dutton (2001), studying positive organization research, mentioned three forces that influence meaningful work: (a) the work environment that affects how individuals derive meaning from work; (b) individual attributes and characteristics that affect the kinds of meanings assigned to work; and (c) the social environment that helps people interpret the meaning of their job.

“Calling” as suggested by Fry (2003) in explanations of one of the dimensions of workplace spirituality, is similar to the concept of meaningful work by Ashmos and Duchon (2000). Calling has long been used as a defining characteristic of a professional. Many people want to not only realize their full potential through their work but also feel social meaning or value (Pfeffer, 2003). Fry insisted that “calling refers to the experience of transcendence or how one makes a difference through service to others and, in doing so, derives meaning and purpose in life” (Fry, 2003. p. 703). One of the leader’s roles is to develop a sense of calling in oneself and workers through work (Fry, 2003). The sense of transcendence suggested in the definition offered by Giacalone and Jurkiewicz (2003) also is related to having a calling through one’s work (Fry, 2008).

Belonging to a community and membership. As spiritual beings, people live in connection to other human beings (Ashmos & Duchon, 2000). Connectedness to coworkers, customer, community, and the world is one of the fundamental characteristics of workplace spirituality as introduced above (Driver, 2005; Howard, 2002; Mitroff & Denton, 1999). Bennis (1999), a well-known leadership scholar, emphasized the importance of being part of a community as follows:

The longing for community is born in all of us. Too few corporate leaders understand the depth of our craving to be part of something larger, and even fewer understand how to tap that longing to turn individual workers into a cohesive, productive group. (p. 47)

Weisbord (1991) said, “We hunger for community in the work place and are a great deal more productive when we find it” (p. xiv). For people to feel part of a large community or interconnected is an important dimension in management practice (Pfeffer, 2003). When employees feel embedded in a community at work, they are much more likely to stay in their organization (Mitchell, Holtom, Lee, Sablinski, & Erez, 2001).

“Membership” as suggested by Fry (2003) as another dimension of workplace spirituality in his spiritual leadership theory, is similar to the notion of belonging to a community introduced by Ashmos and Duchon (2000). Membership means having a sense of being understood and appreciated and thus being a part of a larger community or feeling interconnected at work (Pfeffer, 2003). “We grow greater, longer lived, more meaningful in proportion as we identify ourselves with the larger social life that surrounds us” (Horton, 1950, p. 6, as cited in Fry, 2003).

Inner life. An understanding of workplace spirituality is based on acknowledging that people have both an inner and an outer life and that the nourishment of the inner life can lead to a more meaningful and productive outer life (Ashmos & Duchon, 2000). As

reviewed in the definitions of workplace spirituality above, several key words such as personal fulfillment, integrated and fulfilled life, personal values, feelings of wholeness relate to the individual's inner life (Driver, 2005; Graber & Johnson, 2001; Howard, 2000). Vaill (1998) said that an inner life is related to "who they are, what they are doing, and the contributions they are making" (p. 218). That is, employees wish to bring their whole selves—body, mind, and spirit—to work, not just a part of themselves (Hicks, 2002; McLaughlin, 2005). According to Ashmos and Duchon (2000), "the inner life, for many, is about coming to understand one's own divine power and how to use that divine power to live a more satisfying and more full outer life although divine is not crucial issue in workplace spirituality" (pp. 135–136).

Fry (2009) defined inner life as a process of understanding and tapping into one's own divine power and learning how to draw on that power to live a more satisfying and full outer life (p. 79). Also, inner life has to do with the feeling individuals have about the fundamental meaning of who they are, what they are doing, and the contributions they are making (Vaill, 1998). Inner life comprehensively includes individual practices (e.g., meditation, prayer, yoga, journaling, and walking in nature) as well as organizational contexts (such as rooms for inner silence and reflection) to help individuals and groups draw strength from a Higher Power or God and be more self-aware and conscious from moment to moment (Fry, 2009).

Inner life is related to individual identity and social identity of organizational behavior constructs (Duchon & Plowman, 2005). Duchon and Plowman (2005) insisted that "individual identity is part of a person's self-concept, or inner view of themselves, and the expression of that inner life is, in part, an expression of social identity" (p. 811).

They explained inner life by using the self-concept theory of Shamir (1991), which considers “inner life” as one’s inner self-concept. Shamir (1991) suggested that characteristics of the inner-self concept include the following: (a) humans are not only goal-oriented, but they are also expressive of feelings and self-concept; (b) people are motivated by internal guides to enhance their self-esteem and self-worth; (c) people are motivated to retain and increase their sense of self-consistency; (d) self-concepts are composed in part of identities that are motivating according to their salience (the more salient an identity such as a spiritual identity); and (e) self-concept-based behavior is not always related to clear expectations or to immediate and specific goals. People bring their whole selves to work as well as having an inner voice as the ultimate source of wisdom (Levy, 2000).

In summary, although the variety of concepts of spirituality from religion to a dimension of human experience translate into a lack of universally accepted definitions, spirituality at work or workplace spirituality focuses on environmental dynamism within a system of interwoven cultural and personal values that influence both individual and organizational life (Giacalone & Jurkiewicz, 2003). In this study workplace spirituality was considered as a component of organization value evidenced in the organizational culture to promote employees’ inner life, calling and meaning of work, and membership regardless of individual religion.

Therefore, this study was based on several components of workplace spirituality: (a) a recognition that employees have an inner life; (b) an assumption that employees desire to find work meaningful and work as a calling; and (c) a commitment by the

company to serve as a context or community and membership as a connectedness to others (Ashmos & Duchon, 2000; Duchon & Plowman, 2005; Fry, 2003, 2005, 2008).

Workplace Spirituality and Religion

Spirituality may be influenced by Christian beliefs rooted in Judeo-Christian religious traditions (Beazley, 1998; Dent et al., 2005; Fry, 2003, 2005). To many people religion is the root of spirituality and can give to spirituality depth and discipline (Cavanagh & Bandsuch, 2002; Hicks, 2002). However, it appears that most scholars researching spirituality within organizations suggest that the concept of workplace spirituality differs from religious concerns (Fry, 2003; Giacalone & Jurkiewicz, 2003; Gotsis & Kortezi, 2008; Reave, 2005). Hence, scholars express spirituality in the context of work, not spirituality in the religious context. Workplace spirituality is thus distinct from a structured and formal religious creed; therefore, it is not synonymous with a religion (Fry, 2003).

According to Mitroff and Denton (1999), the executives and managers who participated in their study differentiated between religion and spirituality. The participants considered religion to be a highly unsuitable subject in the workplace, while they thought spirituality was a highly appropriate topic for discussion in the workplace (Mitroff & Denton, 1999). Ashmos and Duchon (2000) argued that workplace spirituality is about spiritual beings at work where employees' souls need nourishment while workplace spirituality is not about religion, which is an organized belief system, nor about getting people to accept a specific belief system. Workplace spirituality is a series of unifying and adaptable values shared by all persons, while religion is partisan and rigid (Biberman & Witty, 1999).

Giocalone and Jurkiewicz (2003) strongly insisted that if workplace spirituality was based on religious doctrine related to faith, which is untestable, then it cannot be developed as a scientific body of knowledge due to a lack of scientific rigor.

On the other hand, Hicks (2002) studied ethics, spirituality, religion, and leadership and found that the discussion of spirituality in the workplace cannot obviate discussion of religiousness in the workplace because religiosity is a primary aspect of spirituality. Gibbons (2000) stated that spirituality cannot be separated from religious traditions—95% of Americans believe in God and 80% of Western Europe is estimated to be Christian; further, there are 1.5 billion Buddhists in the world. However, there is continuing debate about the relationship between workplace spirituality and religion: “Spirituality is necessary for religion, but religion is not necessary for spirituality. Consequently, workplace spirituality can be inclusive or exclusive of religious theory and practice” (Fry & Slocum, 2008, p. 90).

Workplace Spirituality and Ethical Behavior

Continuing unethical and unlawful fraud by large companies has surprised the U.S. as well as the international business community. Many companies have tried to establish a culture of ethics throughout their organization through ethical training sessions, a full-time ethics department, and a code of conduct. However, they often fail to control and monitor management’s and employees’ unethical behavior and to foster an ethical culture in organizational settings (Driscoll & Mckee, 2007). Organizations need more fundamental and transcendent values to encourage ethical behaviors (Driscoll & Mckee, 2007). Fairholm (1998) emphasized spirit as a factor in motivating people to engage in ethical behavior. Leaders whose role is to guide their own ethical behavior are

a critical influence on employees' ethical behavior and the ethical culture of the workplace.

Cavanagh and Bandsuch (2002) insisted that spirituality not only includes various ethical values but also greatly influences the development of good moral habits (or virtue). They provided definitions for spirituality, moral habits, and ethics (see Table 2.1). They also suggested that spirituality exerts a sequence of influences on virtue and the workplace (see Figure 2.1). Spirituality as a foundation of ethical behavior impacts moral habits and character development and ultimately leads to workplace benefits such as an ethics-oriented culture (Cavanagh & Bandsuch, 2002).

Table 2.1. *Definitions of Terms for Spirituality and Moral Habits*

Dimension	Definition
Spirituality	A worldview plus a path to achieve it.
Character	A stable organized personality with a composite of good and bad moral habits within a person.
Ethics	The principle of conduct governing an individual or a group, and methods for applying them.
Habit	An acquired behavior pattern followed until it becomes almost automatic.
Moral	Relating to the consideration of right and wrong action or good and bad character.
Moral habit	A morally good or bad behavior pattern.
Vice	A bad moral habit.
Virtue	A good moral habit that has been acquired by repeatedly choosing the good.

Giacalone and Jurkiewicz (2003) demonstrated a relationship between personal spirituality and ethical behavior. Where there is no clear illegality and morally questionable incident, individual spirituality influences ethical perceptions and decision-making.

Sequence of influence of spirituality on virtue and workplace:

Spirituality → Values → Repeated acts → Virtue → Character → Workplace benefits

Figure 2.1. The influence of spirituality on virtue, character and the workplace

Further, Gotsis and Kortezi (2008) suggested in their study of the philosophical foundations of workplace spirituality that mainstream ethical and philosophical traditions such as deontology, utilitarianism, and virtue ethics have influenced the development of workplace spirituality. The values of workplace spirituality and ethical values share common concepts such as integrity, honesty, responsibility, benevolence, respect, and trust (Cavanagh & Bandsuch, 2002; Fairholm, 1998; Fry, 2003; Hick, 2002; Reave, 2005).

Workplace spirituality can be used as a management tool (e.g., Total Quality Management), or in reengineering, or included with other fads to improve productivity and decrease costs by encouraging workplace spirituality (Cavanagh & Bandsuch, 2002; Fenwick & Lange, 1998; Groß, 2010; Porth, Steingard, & McCall, 2003).

Groß (2010) identified several aspects of the misuse of workplace spirituality by organizations. First, although employees look for meaning in their tasks, these tasks may not inspire them to feel meaning and calling because they are routine, stressful, and problematic. In addition, employees must work to earn. Misuse of workplace spirituality diverts attention away from unpleasant or problematic work as well as from the material aspects of work. Further, if employees feel that the mission statement of their organization is just a marketing tool, not an expression of a lived culture, they may experience a loss of confidence.

Second, strong organizational cultures and propagated norms in an organization can be used to foster strong commitment and propagate strong personal bonds among members as well as between members and the organization. Individuals' personal lives can be colonized through strong organizational cultures. Spirituality at work has similar potential.

Summary

Although workplace spirituality has received more attention, this area of study has engendered a number of universally accepted concepts due to the introduction of a variety of related workplace spirituality concepts from individual spiritual development in the workplace to the organization-focused perspective. Workplace spirituality includes the values and beliefs commonly shared in a workplace by human beings regardless of individual religious preferences although this can be inclusive or exclusive of religious theory and practice based on individual religious perspectives and belief.

In all, then, workplace spirituality focuses on environmental dynamism within a system of interwoven cultural and personal values that influence both individual and organizational life (Giacalone & Jurkiewicz, 2003). Generally, it is considered to be an organizational component evidenced in an organization's culture to promote employees' inner life, calling and meaning of work, and membership in organizations and the community. Workplace spirituality can provide fundamental and transcendent values that encourage ethical behaviors in an organization.

Spiritual Leadership

In recent decades, a social science research topic that has received a good deal of attention is leadership. In business, the military, politics, and civic society, we look for

effective leaders. Researchers and scholars have made significant efforts to understand and define leadership despite ongoing debates about the concepts and models of leadership (Hogan & Hogan, 1999; Yukl, 2002). However, neither becoming a leader nor explaining the concept of leadership is easy (Bennis, 2003). The ability to become a leader is based on the assumption that leaders are people who are able to express themselves fully—we need to understand a leader as a whole person who expresses him/herself through his/her body, mind, emotion, and spirit (Bennis, 2003; Fairholm, 1998; Fry, 2003, 2008; Jarvis, 2005).

Research on leadership must progress to the next level, integrating spirituality with a holistic point-of-view (Fairholm, 1996, 1998; Fry, 2003, 2005, 2008). Researchers looking at spirituality in the workplace have identified clear connections between spiritual values and practices and leadership (Fry, 2003; Reave, 2005). Successful leaders motivate their followers by creating meaningful work as well as a sense of community at work (Pfeffer, 2003). As leaders value meaningful work, being part of a community, it is more likely that followers will value these ideas as well (Duchon & Plowman, 2005).

The majority of leaders in the U.S. believe that spirituality has influenced their ability to lead (Mitroff & Denton, 2000). People must share values and ideas about where they are trying to go (Senge, 1990). Creating spiritually oriented workplaces involves identifying and then nurturing core values among followers. More and more organizations are developing leaders who lead from spiritual values.

Spirituality leadership is an emerging research topic within the broader context of workplace spirituality (Dent et al., 2005; Fairholm, 1998; Fry, 2003, 2005, 2008; Reave, 2005). The spirituality of leaders has been acknowledged as one of the motivational

aspects of their behavior as well as a fundamental aspect of their effective leadership (Bass, 1985, 1997; Fairholm, 1996; Fry, 2003, 2005; Kouzes & Posner, 1987; Mitroff & Denton, 1999). However, spiritual leadership has not been included in empirical research relative to other leadership models because leadership models are often in developmental stages (Dent et al., 2005).

Fairholm (1996, 1997, 1998) and Fry (2003, 2005, 2008) are major scholars who have suggested a spiritual leadership model (Duchon & Plowman, 2005).

Fairholm's Spiritual Leadership Model

Fairholm (1997, 1998, 2003) was the first scholar to suggest a spiritual leadership model (Fry, 2003). He proposed this model in terms of a holistic approach that addresses both the professional and personal lives of leaders and follower as well as the organization (1997). Fairholm (1997, 1998) suggested eight categories of spiritual leadership—see Table. 2.2.

Table 2.2. *Elements and Characteristics of Spiritual Leadership*

Category	Characteristics	Elements
Spirituality	Leadership is the process of living out deeply held personal values, of honoring forces or a presence greater than self.	Corporate spirit, Emotions, Nonsectarian spirit, Relationships, Sacred, Truth
Continuous improvement	Leaders help others express their highest potential.	Capacity, Organization health
Community	Leaders relate to the organization as a community.	Ceremony, Culture, Oneness, Wholeness
Stewardship	Leadership is a collective idea; It is by sharing equally all power that followers become one, united around the leader's vision.	Team, Trustee
A higher moral standard	Leaders set the standards for excellence for the group.	Positive affirmation, Ethics, Heart, Integrity, Love, Presence, Meaning, Morals
Vision setting	Sense-making, covenant-making	Values, State of mind

Category	Characteristics	Elements
Servant	The leader is first a servant, a boss.	Liberation
Competency	Leaders demonstrate spiritual competence.	Balance, Credibility, Trust, Power

Source: Fairholm (1997, 1998)

This spiritual leadership model “involves many ideas, some common in the values-based transformational leadership model, some more commonly seen in metaphysical, religious or philosophical literature” (Fairholm, 1998, p. 138). Further, Fairholm’s model is based on Greenleaf’s servant leadership theory, emphasizing the roles of leaders as the first servants of those they lead (Fairholm, 1997; Fry, 2003). His model is believed to offer religion-, ethics-, and values-based approaches to leadership (Dent et al., 2005; Fry, 2003).

Fairholm (1998) insisted that leading others asks us to employ the whole person. Leaders need to use their head and must also engage their heart, along with their body to make use of their spirit, the deep inner self, which is striving for inner peace, happiness, contentment, meaning, and purpose (Fairholm, 1998). According to Fairholm, this model embodies those values, traits, and practices confirmed effective in a variety of organizations and with some individual leaders over time.

Fairholm (1997) said that leaders seek to liberate the best in people, and link the best to people’s higher self as well as seeking a state of mind or inner peace for themselves and others by engaging in a new task or process, and seeking a unique goal. Ultimately, the single unique goal of spiritual leadership is to develop a culture that supports continuous progress and improvement in customer service.

He also explained the spiritual leadership model using three broad categories—spiritual leadership task, spiritual leadership process technologies, and the prime leadership goal (see Figure 2.2).

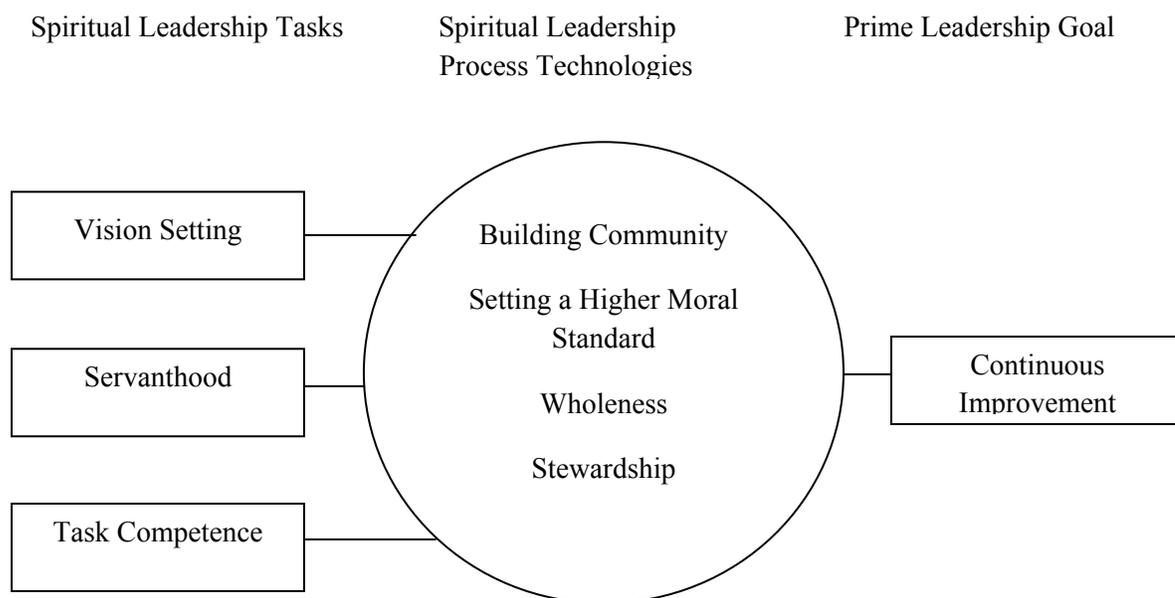


Figure 2.2. Model of spiritual leadership of Fairholm

This model recognizes the whole person, which means “people come to work owning all of their human qualities, not just the skills, knowledge and abilities needed at a given time by the employing corporation” (Fairholm, 1998, p. 139). He insisted that this model shows the dynamic and interrelationship patterns of spiritual leadership tasks, processes, and prime goals.

Spiritual leadership tasks. Three leadership tasks prepare individuals for spiritual leadership: vision setting, servanthood (or servant leadership), and task competence. Intimate knowledge of the tasks of their business team is one of the primary responsibilities of spiritual leaders. They incorporate these tasks into a vitalizing values-

laden vision. As they do, they build a servant relationship with co-workers (Fairholm, 1998).

1. Task competence—competency in four kinds of task: (a) teaching, (b) trusting, (c) inspiring, and (d) acquiring knowledge about the actual work, the tasks of the team (or group) is vital factor in leadership. Leader is a teacher with trust and a sense of credibility.
2. Servanthood (or Servant leadership)—Leaders lead because they choose to serve others. A leader cannot do all of the work of the organization so they must delegate most of the work to others. The leader becomes a servant of followers, providing information, time, attention, material, and other resources needed for success and the higher corporate purposes that give meaning to the work.
3. Vision setting—Vision setting is sense-making and covenant-making. One of essential tasks of a leader is to create and share meaning and intentions. Workers feel related to the organization's mission through feeling connected on a personal, intimate level.

Spiritual leadership process technologies. Spiritual leadership process

technologies include building community within the group and a sense of personal spiritual wholeness in both the leader and the led, setting and living by a higher moral standard, asking others to share that standard, and acting in stewardship with all stakeholders (Fairholm, 1997).

1. Building community: Spirit-based leadership creates harmony from a diverse, sometimes opposing, system, organizational, and human factions. Human being strives for independence as well as belonging to a community. Spiritual leadership recognizes the simultaneous need to be free to act and be part of a group.
2. Wholeness: Spiritual leaders are concerned with the whole person. People come to the workplace with the whole person in mind, which includes emotional, mental, physical, and spiritual dimensions, not just the specific skills needed for their work.
3. Setting a higher moral standard: Spiritual leadership moves up the level of members' conduct and sets high standards for excellence for the group. A leader is a model for inner moral power of followers and the character of a corporation. They consider the natural and logical consequences of their decisions and actions based on lives and careers as well as profits, and the nature of the world in light of the longer-term impacts of their decision rather than viewing the immediate situation and focusing on short-term profit.

4. Stewardship: Leaders know that their leadership will occur over a limited period. Leaders share all power with followers to ensure group success. “Leaders are values stewards, custodians of virtues” (Fairholm, 1997, p. 117).

The prime leadership goal. The single goal of spiritual leadership is to develop a culture that supports continuous progress and improvement in customer service through the accomplishment of cultural shifts. Leaders seek to liberate the best in people, and link the best to people’s higher self as well as seeking inner peace for self and others. Leaders can influence followers’ efforts to succeed by increasing the leader’s expectation of followers.

However, while Fairholm’s model received attention from scholars as a first attempt to connect spirituality and leadership, this model did not progress due to the absence of a measurement tool with which to conduct empirical research (Dunchon & Plowman, 2005; Reave, 2005). Fairholm (1997, 1998) also evaluated his model: “while the parameters of this model are unclear; indeed, we are still uncovering them—we can adduce some elements of the process” (p. 111).

Fry’s Spiritual Leadership Model

Fry (2003) argued that previous leadership theories have paid attention to one or more aspects of the physical, mental or emotional elements of human interaction in organizations and overlooked the spiritual component. He also insisted that spiritual leadership theory was a response to the call for a more holistic leadership that helps to integrate the four fundamental arenas that define the essence of human existence in the workplace—body (physical), mind (logical/rational thought), heart (emotions; feelings), and spirit.

Fry proposed that the purpose of spiritual leadership is to tap into the fundamental needs for spiritual well-being by both leaders and followers so they become more organizationally committed and productive (2003, 2008). He defined spiritual leadership as “the values, attitudes, and behaviors that are necessary to intrinsically motivate one’s self and others so that they have a sense of spiritual wellbeing through calling and membership” (2008, p. 108).

Fry’s dimensions of spiritual leadership (2003, 2005, 2008) and the process of satisfying spiritual needs for spiritual well-being are shown in Figure 2.3.

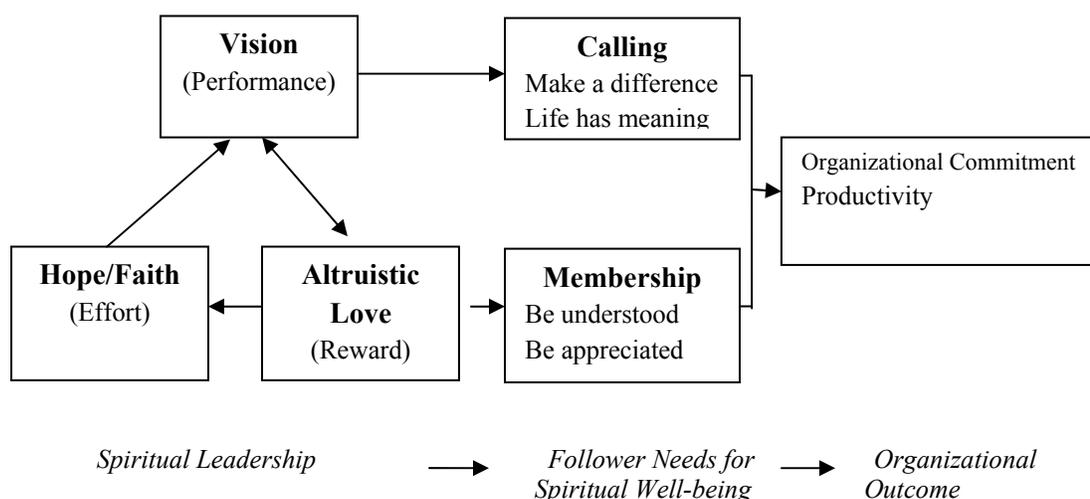


Figure 2.3. Fry’s causal model of spiritual leadership

Essential to Fry’s spiritual leadership theory are key processes:

1. Creating a vision wherein leaders and followers experience a sense of calling in that life has meaning and purpose, and makes a difference.
2. Establishing a social/organizational culture based on the values of altruistic love whereby leaders and followers have a sense of membership, feel understood and appreciated, and have genuine care, concern, and appreciation for both self and others (Fry, 2008, p. 109).

The qualities of spiritual leadership on three dimensions—vision, altruistic love, and hope/faith—are shown in Table 2.3 (Fry, 2003, 2005).

Furthermore, Fry suggested a revised theory of spiritual leadership to which inner life and individual life satisfaction were added (2008, 2011) (see Figure 2.4.). Inner life may play a role as the source of spiritual leadership and fundamental source of inspiration and insight, and may positively influence the development of hope/faith in a transcendent vision of service to key stakeholders and the values of altruistic love (2008, 2011). However, research on this revised model has not been yet conducted either internally or externally to the U.S. context.

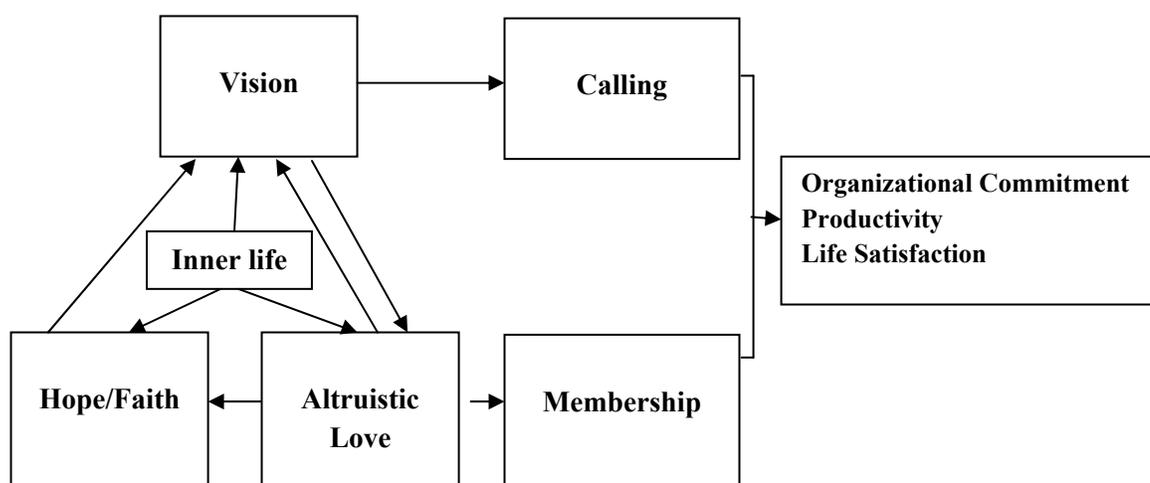


Figure 2.4. Revised causal spiritual leadership model

Vision. “Vision refers to a picture of the future with some implicit or explicit commentary on why people should strive to create that future” (Kotter, 1996, p. 68, cited in Fry, 2003). Fry suggested the meaning of vision: “vision serves three important functions by clarifying the general direction of change, simplifying hundreds or thousands of more detailed decisions, and helping to quickly and efficiently coordinate the actions of many different people” (Fry, 2003, p. 711).

Leaders are responsible for creating vision and value congruence across all organizational levels through choices relating to vision, purpose, mission, and strategy, and their implementation (Fry, 2003). Vision defines the broad journey and helps move the organization toward a desired future.

Vision plays a role in energizing people, giving meaning to work, and garnering commitment (Fry, 2003, p. 718). Vision produces a sense of calling—a part of spiritual well-being that gives one a sense of making a difference and therefore that one’s life has meaning (Fry, 2006). According to Fry, the vision, as it reflects an organization’s purpose (its reason for existence) and mission, defines the organization’s core values. Further, this vision forms the foundation for relating to and meeting and exceeding the expectations of high-powered and/or high-importance stakeholders (e.g., customers, employees, chain of command, regulatory agencies) (Fry, 2003).

Altruistic love. Fry (2003) defined altruistic love in spiritual leadership as “as a sense of wholeness, harmony, and well-being produced through care, concern, and appreciation for both self and others” (p. 712).

Table 2.3. *Qualities of Spiritual Leadership*

Vision	Altruistic love	Hope/faith
Broad appeal to key stakeholders	Forgiveness	Endurance
Defines the destination and journey	Kindness	Perseverance
Reflects high ideals	Integrity	Do what it takes
Encourage hope/faith	Empathy/compassion	Stretch goals
Establishes a standard of excellence	Honesty	Expectation of reward/victory
	Patience	
	Courage	
	Trust/loyalty	
	Humility	

Source: Fry (2003, 2005).

Spiritual leadership entails establishing a social/organizational culture based on altruistic love.

Culture consists of a set of key values, assumptions, understandings, and ways of thinking regarded as right and shared by members of an organization (Schein, 1990).

Altruistic love, used as a synonym with charity, is manifested through unconditional, unselfish, loyal, and benevolent care, concern, and appreciation for self and others (Fry, 2003, 2005, 2008). The values of altruistic love include forgiveness, acceptance, gratitude, kindness, integrity, empathy/compassion, honesty, patience, courage, trust/loyalty, humility (Fry, 2003, 2005, 2008).

Fry (2003) said that love forms not only the basis for overcoming and removing fear, but also the basis for all healing emotions. Further, he suggested that care and concern for both self and others remove fears and worries, anger and jealousies, failures and guilt, and provide the foundation for well-being, eventually producing loyalty and commitment to organizations. Also, leaders and followers establish a culture and ethical system that embodies the values of altruistic love in which group members are challenged to persevere, be tenacious, “do what it takes,” and pursue excellence by doing their best in achieving challenging goals through hope and faith in a vision.

Leaders and followers show genuine care, concern, and appreciation for both self and others via altruistic love, and thereby experience a sense of membership—that part of spiritual well-being that gives one an awareness of being understood and appreciated (Fry, 2003, 2005, 2008).

Hope/faith. Faith is defined as “the assurance of things hoped for, the conviction of things not seen”, according to *Webster’s Dictionary*. Fry defined faith as “more than hope or the expectation of something desired and it is the conviction that a thing

unproved by physical evidence is true” (Fry, 2003, p. 713). He explained that hope is a desire that carries the expectation of fulfillment while faith adds assurance to hope.

According to Fry (2003), faith is more than only wishing for something. In other words, faith is based on values, attitudes, and behaviors that express absolute certainty and trust that what is desired and expected will come to pass. Employees who have hope/faith in a vision are eager to face obstacles and endure hardships and suffering to achieve their goals. Thus, hope/faith is a source of confidence that the vision and mission of an organization will be accomplished (Fry, 2003, 2005, 2006).

Fry suggested a hypothesized relationship among hope/faith, vision, and calling as follows:

. . . ‘doing what it takes’ through faith in a clear, compelling vision produces a sense of calling which part of spiritual welling that gives one a sense of making a difference and therefore that one’s life has meaning. Hope/faith adds belief, conviction, trust, and action for performance of the work to achieve the vision (Fry, 2003, p. 714).

Spiritual leadership seeks to ensure the presence of hope/faith in an organization’s vision to keep followers looking forward to the future (Fry, 2003, 2005, 2006).

Spiritual well-being. When Fry suggested spiritual leadership at first, he used the term spiritual survival as workplace spirituality, which is composed of calling, or being called (vocationally) and a need for social connection or membership (Fry, 2003). Fry’s concept of calling and membership as part of spiritual survival are based on Pfeffer’s (2003) explanation.

Pfeffer defined four fundamental dimensions of what people seek: (a) interesting and meaningful work and a sense of competence and mastery; (b) meaningful work that presents some feeling of purpose; (c) a sense of connection with coworkers; and (d) the

ability to live an integrated life. Fry suggested that having a calling through one's work and a need for membership are seen as fundamental dimensions of workplace spirituality (Fry, 2003).

Calling has long been used as a defining characteristic of a professional. Many people want to not only realize their full potential through their work but also feel social meaning or value through work (Pfeffer, 2003). One of the leader's roles is to develop a sense of calling in oneself and workers (Fry, 2003).

Membership means having a sense of being understood and appreciated to feel part of a larger community or being interconnected at work (Pfeffer, 2003). "We grow greater, longer lived, more meaningful in proportion as we identify ourselves with the larger social life that surrounds us" (Horton, 1950, p. 6, as cited in Fry, 2003).

Fry extended spiritual leadership theory by exploring the concept of positive human health, psychological well-being, life satisfaction, and positive psychology as these concepts have been discussed in the literature since 2005 (2005, 2006, 2008). He changed just the term "spiritual survival" to "spiritual well-being". Spiritual well-being is a "self perceived state of the degree to which one feels a sense of purpose and direction. Therefore, spiritual well-being can be considered a psychological reflection of how much spiritual wellness one perceives" (Paloutzian et al., 2003, p. 125). In terms of spiritual well-being, Fry (2005, 2008) proposed that those practicing spiritual leadership at the personal level will score high on life satisfaction. Further, they will:

1. Experience greater psychological well-being.

2. Have fewer problems related to physical health in terms of allostatic load (cardiovascular disease, cognitive impairment, declines in physical functioning, and mortality).

Intrinsic motivation. According to Fry, the spiritual leadership model is based on intrinsic motivation structure (2003, 2005, 2008). Motivation is concerned with what energizes, directs, and sustains human behavior. There are basically two types of motivation—the forces external or internal to a person (Fry, 2003). Extrinsic motivation or extrinsic rewards are given by factors external to the individual such as promotions, pay increases, pressure to perform, supervisory behavior, and so on (Galbraith, 1977).

Extrinsic rewards are given externally by meeting or exceeding the expectations of others (Fry, 2003). Extrinsic motivation involves compelling individuals to engage in task behavior to satisfy lower-order needs, such as earning money to survive (Fry, 2003).

On the other hand, according to Fry, “intrinsic motivation is most basically defined as interest and enjoyment of an activity for its own sake and is associated with active engagement in tasks that people find interesting and fun and that, in turn, promote growth and satisfy higher order needs” (2003, p. 699).

Intrinsic motivation will be more likely to prosper when individuals have autonomy or self management skills that enable them to pursue tasks under their control (Fry, 2003). Intrinsic motivation also will increase when individuals experience a task environment as warm and caring (Ryan & La Guardia, 2000). Intrinsically motivated employees not only regard their work and team activities as significant and meaningful, but also have a sense of ownership of the work and are entirely engaged in their tasks (Conger & Kanungo, 1998; Fry, 2003).

According to Fry (2003, 2005, 2008), his spiritual leadership model was developed within an intrinsic motivation model that incorporates hope/faith as effort, vision as performance, and altruistic love as reward and theories of workplace spirituality. Employees feel satisfaction in performing a task that gives meaning and purpose. Solving a problem at work that positively impacts others, such as colleagues, customers, and community, may fulfill a personal mission or purpose.

The performance of the task becomes the reward, that is, it allows individuals to experience intrinsic motivation. Fry (2003) also said that intrinsic motivation at work can also take place through goal identification. Goal identification occurs to the degree that individuals have internalized the organization's vision and values into their own value systems (Galbraith, 1977). Achievement of these goals is instrumental to satisfying one's higher-order and spiritual needs for self esteem, relatedness, and growth (Fry, 2003).

Validations of Fry's model and other issues. Fry's spiritual leadership causal model and the validity of its measures have been examined in a variety of settings such as schools, military units, and for-profit organizations (Fry 2003, 2005, 2008; Fry & Cohen, 2009; Fry & Matherly, 2006; Fry et al., 2007). Study results supported the findings of a significant positive influence of spiritual leadership on employee life satisfaction, organizational commitment and productivity, and sales growth (Fry, 2008). However, little empirical research has occurred outside the U.S. (Fry, 2008).

Also, some scholars have criticized Fry's spiritual leadership theory as being related to one particular religion or philosophical base (Benefiel, 2005; Avolio, Walumbwa, & Wber, 2009). For example, the definition of hope/faith as well as altruistic love shows Christian characteristics (Benefiel, 2005).

Further, the existence of a number of definitions of spirituality that lack consensus is a critical challenge in building spiritual leadership theory and conducting related research because a lack of specific and robust definitions of workplace spirituality influences spiritual leadership theory building (Avolio, Walumbwa, & Weber, 2009; Dent et al., 2005). Without agreement on a definition of what comprises spirituality and leadership, it is difficult to conceptualize and measure spiritual leadership constructs (Avolio et al., 2009; Benefiel, 2005).

Benefiel (2005) criticized the thinness of knowledge on spirituality, stating that the scholarly literature on leadership “inadvertently draws upon outdated, discredited, or shallow approaches to spirituality; they reinvent the wheel; they dip into credible theories of spirituality but then don’t fully develop them or resolve the conflicts among them” (p. 727).

Learning Organization

Spiritual leadership scholars, including Fairholm (1997) and Fry (2003, 2005, 2008), have demonstrated that the ultimate goal of organizations engaged in spiritual leadership is to become learning organizations. Fairholm (1997) insisted that leaders need to learn to design ideas and animate learning cultures in a manner that ensures that learning is the ultimate source of all profit and growth. Fairholm said that leaders must play a role as spiritual communicators in creating a community of learning. He emphasized the need for leaders of learning organizations to build shared visions that encourage personal vision as well as a climate of and conditions for mutual trust so that all people may develop their full potential as leaders and followers (1997, 1998). Fry (2003) argued that highly committed, productive, and intrinsically motivated learning

organizations with a self-directed, empowered team are best able to navigate chaotic organizational environments in the 21st century.

Fry (2003, 2008) insisted on the use of spiritual leadership in causal leadership theory to ensure that organizational transformations are designed to create intrinsically motivated learning organizations. He proposed that vision, hope/faith, and an altruistic love culture contribute to building a learning organization (Fry, 2003). Although scholars assume that spiritual leadership positively influences the building of a learning organization, few empirical studies of the relationship among spiritual leadership, workplace spirituality, the learning organization, and perception of organization performance have been conducted because of the development stage of this leadership model (Dent et al., 2005; Fairholm, 1998, 2003; Fry, 2003, 2005, 2008).

Without doubt, scholars and practitioners continue to have an interest in the learning organization because they recognize the benefits of building one (Wang, Yang, & McLean, 2007; Yang, Watkins, & Marsick, 2004). A learning organization is absolutely a necessary strategy for organizations facing fierce and global competition, more diverse customer expectations, and speedy technology changes. Several scholars in the field of management and WLP have provided various models of the learning organization (Garvin, 2000; Marquart, 1996; Senge, 1990; Watkins & Marsick, 1993). Management scholars have relied on Senge's (1990) and Gavin's (2000) approaches, which emphasize the importance and discipline of the learning organization while WLP scholars follow Watkins and Marsick's (1993) and Marquardt's (1996) approaches, suggesting ways in which to systematically facilitate a learning organization, from individual learning to organization structure.

Senge's Concept

Senge (1990) defined learning organizations as continually expanding their capacity to create results and continually learn how to learn together. He identified five disciplines that a learning organization should possess: (a) personal mastery—“the phrase for the discipline of personal growth and learning”(p. 7); (b) mental models—“deeply ingrained assumptions, generalizations, or even picture or images that influence how we understand the world and how we take action”(p. 7); (c) building shared vision—discovering a shared image of the future that inspires commitment and enrollment rather than compliance; (d) team learning—starting with dialogue to suspend assumptions and entering into genuine thinking together, emphasizing group learning activity rather than individual members' talents; and (e) system thinking—“the essence of the discipline of systems thinking lies in a shift of mind and seeing interrelationships rather than linear cause-effect chains, and seeing processes of change rather than snapshots” (p. 73).

However, although Senge's concept was the first to document a viable conceptualization for implementation and helpful guidelines for understanding the learning organization concept, it has faced several criticisms (Bristol, 2005; Yang et al., 2004). One of the criticisms is that observable characteristics of learning organizations have not been represented and are not clearly measurable (Egan, 2002; Yang et al., 2004). The main key factor in his concepts is systems thinking, but he does not provide concrete examples of systems thinking (Bristol, 2005).

Garvin's Concept

Garvin (2000) defined a learning organization as “an organization skilled at creating, acquiring, interpreting, transferring, and retaining knowledge, and at

purposefully modifying its behavior to reflect new knowledge and insights” (p. 11).

Garvin’s concept seeks to address business needs via realizable policies, procedures, and actions required for the successful implementation of a learning organization (Chajnicki, 2007).

His study produced a description of management practices and policies based on extensive case studies involving interviews, observations, and document reviews of the following six organizations: Xerox Corporation, L.L. Bean, United States Army, General Electric, Timken, and Allegheny-Ludlum Steel. Garvin (2000) suggested essential conditions for creating a learning organization: the recognition and acceptance of different opinions; the provision of timely and truthful feedback; the pursuit of new ways of thinking and available sources of information; and the acceptance of errors, mistakes, and irregular failures as the price of improvement (Chajnicki, 2007).

Although Garvin’s concept provided macro-level discourses and managerial practices, it did not provide integral methods for building the learning organization in terms of overlooking the individual learning process and emphasizing a general organizational culture that is not a specific aspect of the learning organization (Egan, 2002; Vince, 2002; Yang et al., 2004).

Marquardt’s Concept

Marquardt (1996) defined the learning organization as “ An organization which learns powerfully and collectively and is continually transforming itself to better collect, manage, and use knowledge for corporate success” (p. 19).

His systems-linked learning organization model is made up of five closely interrelated subsystems. The first is: (a) learning—learning takes place at the individual,

group, and organizational levels. Also, he proposed four types of learning: adaptive, anticipatory, deuteron, and action learning, which is distinctive and often overlaps; (b) organization—organization factors include vision, culture, structure, and strategy, which influence organization learning; (c) people—people is an important factor in terms of empowering and enabling people, including employees, customers, alliance partners, community, vendors and suppliers, and managers/leaders; (d) knowledge—knowledge management is at the heart of the learning organization and can be built effectively from acquisition, creation, transfer, and storage; and (e) technology—the technology to improve organization learning, specifically technology-based learning and information technology.

Marquardt's concept, which includes learning, organization, people, knowledge, and technology in an interrelated subsystem in the learning organization, is a unique approach in terms of the system-linked learning organization model (Marquardt, 1996).

Watkins and Marsick's Concept

Watkins and Marsick (1993, 1996) defined the learning organization as one that is characterized by continuous learning for continuous improvement, and by the capacity to transform itself. Marsick and Watkins (1999) emphasized three key areas: (a) system-level, continuous learning; (b) that is created in order to create and manage knowledge outcomes; and (c) which leads to improvement in the organization's performance, and ultimately its value, as measured through both financial assets and nonfinancial intellectual capital. Watkins and Marsick (1993, 1996) suggested seven distinct but interrelated dimensions of a learning organization at the individual, team, and organizational levels (see Table 2.4).

Table 2.4. *Definitions of Seven Dimensions of the Learning Organization*

Dimension	Definition
Continuous learning	Organization's effort to create continuous learning opportunities
Inquiry and dialogue	Organization's effort in creating a culture of questioning, feedback, and experimentation.
Team learning	Encouraging spirit of collaboration, collaborative skill, and collaborative team-based learning activities.
Empowerment	Signifying an organization's process to create and share a collective vision and get feedback from its members about the gap between the current status and the new vision.
Embedded system	Organization's effort to establish systems to capture and share learning.
System connection	Reflecting global thinking and acting to connect the organization to its internal and external environment.
Strategic leadership	Thinking strategically about how to use learning to create change and to move the organization in new directions or new markets.

Source: Watkins & Marsick (1993, 1996)

They considered the learning organization to be “one that has the capacity to integrate people and structures in order to move toward continuous learning and change” (Yang, Watkins, & Marsick, 2004, p. 34). Watkins and Marsick (1993, 1996) defined these constructs from an organizational culture perspective and included interactions between people and structures in an organization (see Figure 2.5).

Yang et al. (2004) developed the *Dimensions of Learning Organization Questionnaire* (DLOQ) to measure their learning organization model and organization outcomes. To date, several studies have validated the DLOQ in several cultural contexts of the United States, Colombia, China, and Taiwan (Yang, Watkins & Marsick, 2004).

Recently, Song, Joo and Chermack (2009) successfully validated the DLOQ in the South Korean context.

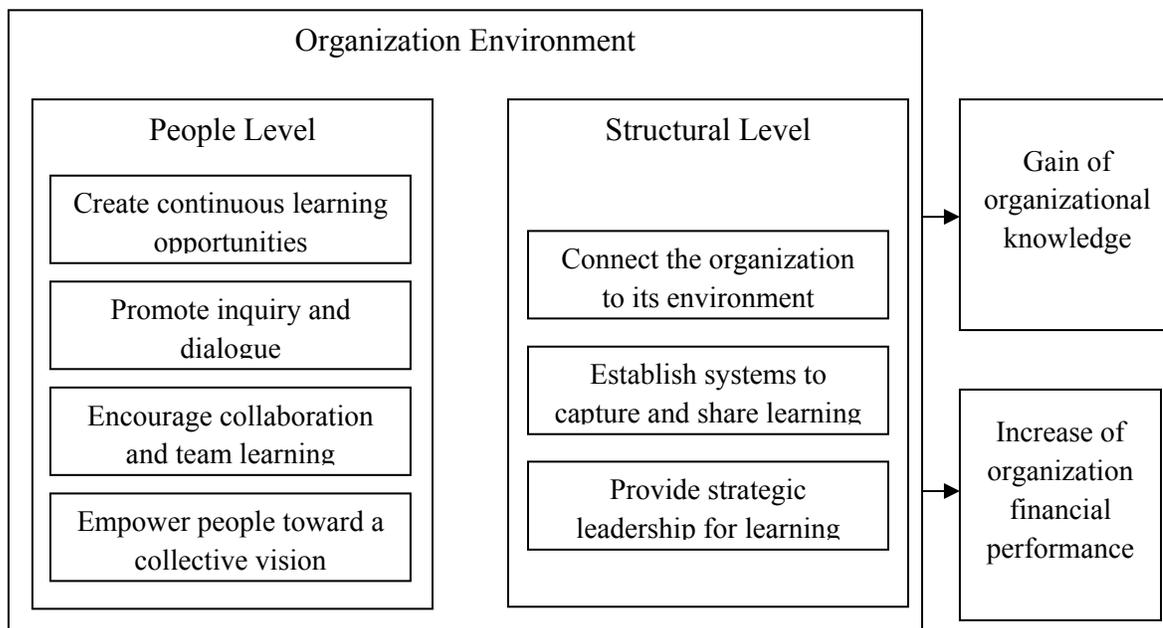


Figure 2.5. Nomological network of the dimensions of the learning organization and performance outcomes.

In a comprehensive review on the learning organization, Örtenblad (2002) suggested four typologies of the idea of the learning organization. The first is the ‘old organizational learning perspective’, which spotlights the storage of knowledge in the organizational mind. The second type is the ‘learning at work perspective’, which focuses on individual learning in the workplace. The third is the ‘learning climate perspective’, which emphasizes the culture to facilitate the learning of employees. The fourth is the ‘learning structure perspective’, which focuses on the flexible entity. Örtenblad (2002) evaluated Watkins and Marsick’s (1993) approach as the best theoretical framework that envelops all four understandings of the idea of a learning organization in the literature.

Watkins and Marsick’s (1993) approach is the most comprehensive and systematic theoretical framework and includes individual learning, organizational learning, learning at work, learning climate in the organization, and learning structure

perspective (Örtenblad, 2002). Further, Watkins and Marsick's model has been proven to be the most effective, having high reliability and validity through several measurements in a variety of organizations (Yang, Watkins, & Marsick, 2004). Watkins and Marsick's model suggested systematically and comprehensively the need to use the organization's environment and culture to improve learning in the workplace and organization performance, based on strong research evidence.

Chapter Summary

This chapter reviewed previous theoretical and empirical studies on workplace spirituality, spiritual leadership, and the learning organization.

In these studies, universally accepted concepts are applied due to the variety of concepts of workplace spirituality, from individual spiritual development in the workplace to organization-focused perspectives. Workplace spirituality includes values and beliefs commonly shared in a workplace by human beings regardless of individual religion that may be inclusive or exclusive of religious theory and practice based on individual religious perspectives and beliefs.

Workplace spirituality focuses on environmental dynamism within a system of interwoven cultural and personal values that influence both individual and organizational life (Giacalone & Jurkiewicz, 2003). Although a variety of concepts of workplace spirituality are available to researchers, the focus of recent work has been on identifying common components of workplace spirituality. These include: (a) a recognition that employees have an inner life; (b) an assumption that employees desire to find work meaningful and work as a calling; and (c) a commitment by the company to serve as a

context or community and membership as a connectedness to others (Ashmos & Duchon, 2000; Duchon & Plowman, 2005; Fry, 2003, 2005, 2008).

Workplace spirituality can provide fundamental and transcendent values that encourage ethical behaviors in an organization. However, critical perspectives on workplace spirituality point to the misuse and abuse of workplace spirituality by organizations. Workplace spirituality can be used as a management tool (e.g., Total Quality Management), or in reengineering, or included with other fads to improve productivity and decrease costs by encouraging workplace spirituality (Cavanagh & Bandsuch, 2002; Fenwick & Lange, 1998; Groß, 2010; Porth, Steingard, & McCall, 2003). Misuse of workplace spirituality diverts attention away from unpleasant or problematic work as well as from the material aspects of work.

Spirituality leadership is an emerging research topic within the broader context of workplace spirituality (Dent et al., 2005; Fairholm, 1998; Fry, 2003, 2005, 2008; Reave, 2005). Spiritual leadership is defined as: “The values, attitudes, and behavior necessary to intrinsically motivate oneself and others so that they have a sense of spiritual wellbeing through calling and membership” (Fry, 2008, p. 109).

The ultimate goal of spiritual leadership in causal leadership theory is to ensure that organizational transformations are designed to create intrinsically motivated learning organizations (Fairholm, 1997; Fry, 2003, 2008).

Watkins and Marsick’s (1993) approach is the most comprehensive and systematic theoretical framework and includes individual learning, organizational learning, learning at work, learning climate in the organization, and learning structure perspective (Örtenblad, 2002). Watkins and Marsick’s (1993) model suggested a

systematic and comprehensive need to use organization's environment and culture to improve learning in the workplace and organization performance—learning that is based on a program founded on strong research evidence.

Chapter Three

METHODOLOGY

The purpose of this study was to examine the relationship among spiritual leadership, workplace spirituality, and learning organization culture, and their eventual effect on perception of organization performance.

This chapter describes the research method and procedures employed in this study. In this chapter, the following components are addressed in detail: (a) research questions and conceptual framework, (b) research variables, (c) research instruments, (d) target population and research sample, (e) data collection procedures, and (f) data analysis methods.

Research Questions and Conceptual Framework

As described in chapter 1, the purpose of this research was to examine the relationship among spiritual leadership, workplace spirituality, and learning organization culture, and eventually their effect on perception of organization performance. Three areas of research were covered: (1) model assessment of spiritual leadership model, (2) the relationship among spiritual leadership, learning organization culture, and performance, and (3) the relationship among three dimensions of workplace spirituality and performance.

The spiritual leadership model (Fry, 2003, 2005, 2008), workplace spirituality (Ashmos & Duchon, 2000; Giacalone & Jurkiewicz, 2003), and the learning organization (Marsick & Watkins, 1993) were the fundamental theories followed in this study. Three conceptual frameworks were used—one for each of the three research questions. The three research questions that guided this study are listed below.

First, is the spiritual leadership model valid in the Korean organizational context?

(See Figure 3.1.)

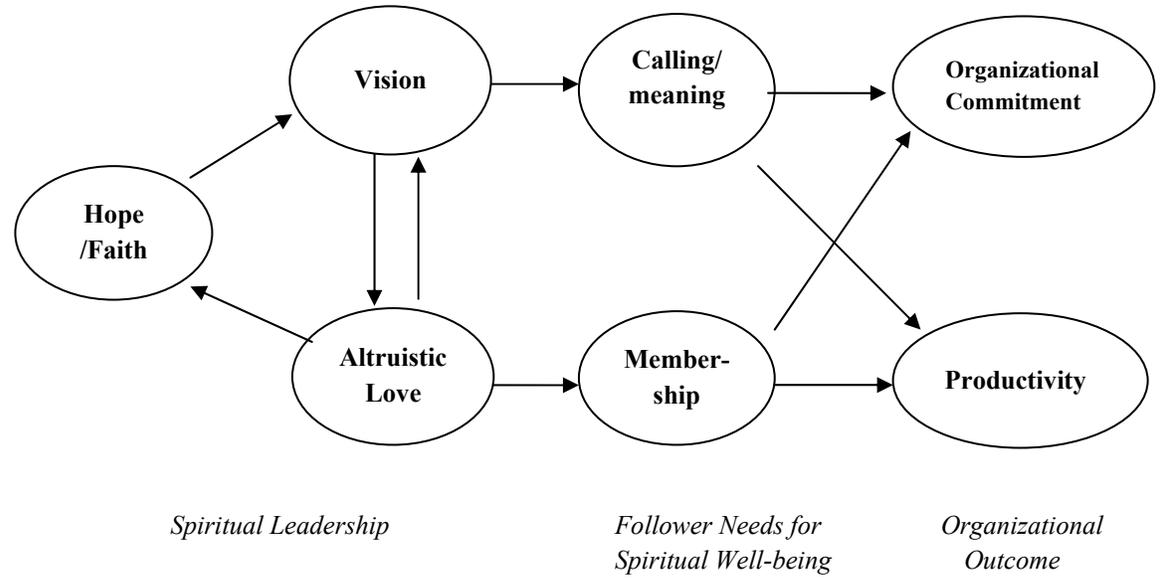


Figure 3.1. Causal model of spiritual leadership by structural equation model

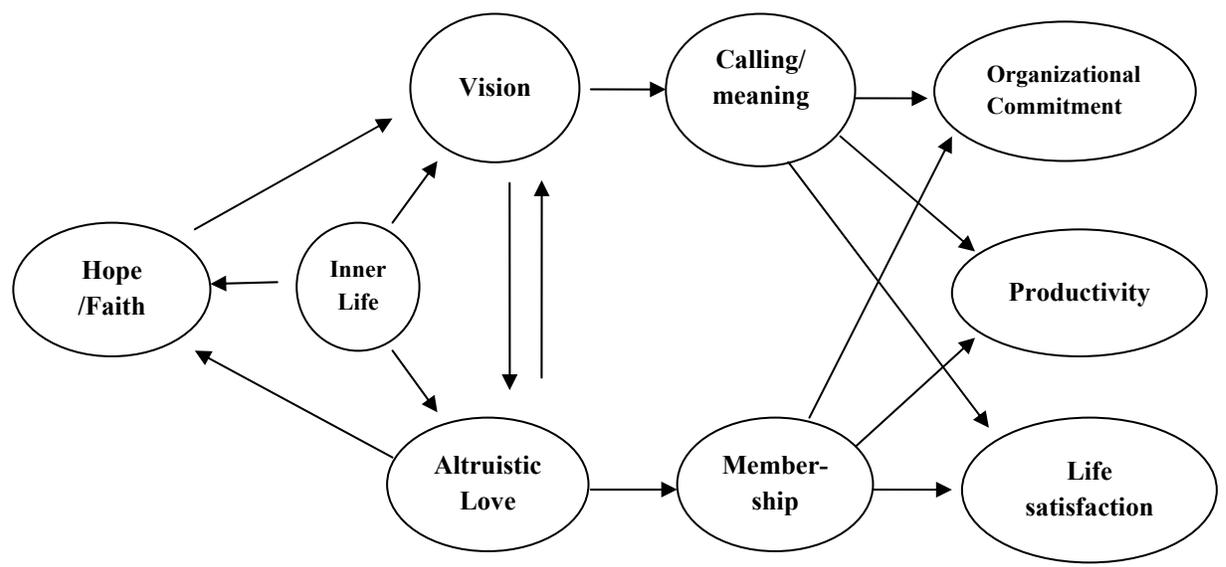


Figure 3.2. Revised model of spiritual leadership by structural equation model

Second, what is the relationship between the spiritual leadership and the learning organization in the Korean organizational context? (See Figure 3.2.)

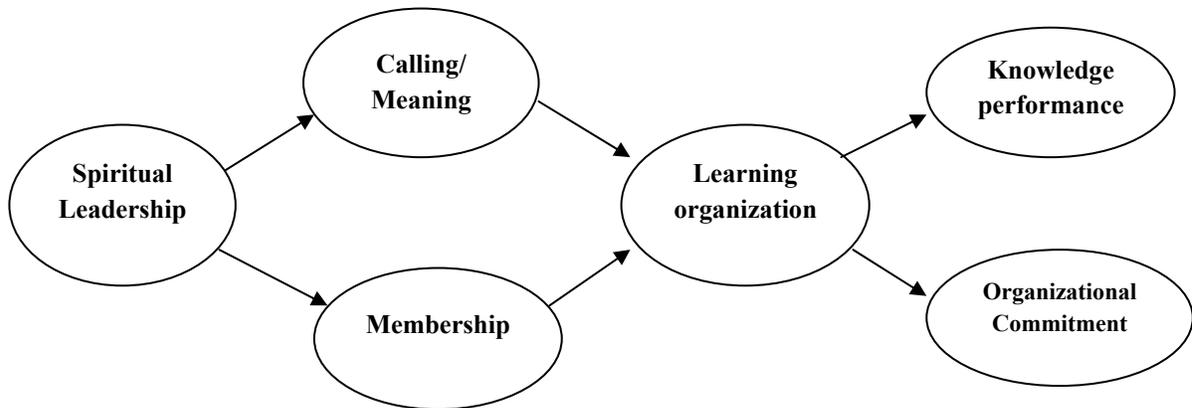


Figure 3.3. Relationship among spiritual leadership, calling/meaning, membership, learning organization, and organization outcome by structural equation model

Third, what are the relationships among inner life, calling/meaning, and membership as three dimensions of workplace spirituality, and their effect on perception of organization performance in the Korean organizational context? (See Figure 3.3.). In addition, are the relationships different according to gender, individual religion, and age in the Korean context?

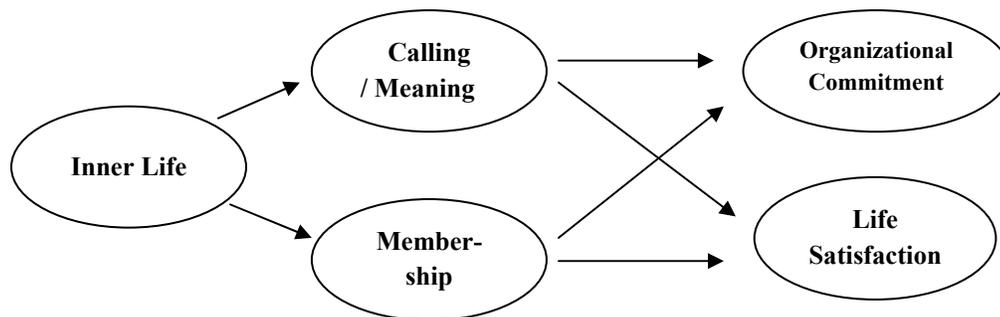


Figure 3.4. Relationship among inner life, calling, membership, and organizational commitment and life satisfaction

Research Variables

Dependent Variables

The three primary dependent variables for this study were organizational commitment, productivity, and knowledge performance.

Organizational commitment is founded on employees' attitudes and behaviors as these relate to their organization mission, value, goals, and colleagues (Liou & Nyhan, 1994; Meyer & Allen, 1991; Nyhan, 2000). Calling and membership as spiritual well-being or workplace spirituality will positively influence organizational commitment, defined as being attached, loyal to, and wishing to remain in an organization (Fry, 2003).

Productivity is defined as the efficient production of results, benefits, or profits (Nyhan, 2000). The employees who experience calling and membership will do the right thing to achieve the organization's vision and to continuously improve and be more productive (Fry, 2003).

Knowledge performance is an organizational performance category used in measuring outcomes of the learning organization culture. It has to do with enhancement of products and services due to learning and knowledge capacity (lead indicators of intellectual capital) (Marsick & Watkins, 2003).

Independent Variables

There were three independent variables. One of these variables was the three dimensions of spiritual leadership: hope/faith, vision, and altruistic love. These independent variables were used to validate the spiritual leadership model as needed to answer research question one (Fry, 2003, 2005, 2008).

The second independent variable was the three dimensions of workplace spirituality: inner life, calling/meaning, and membership. These independent variables were used to examine the relationship with learning organization culture and thereby answer the second research question. It is important to remember that two dimensions of workplace spirituality—calling/meaning and membership, which were used as mediating variables—were used as an independent variable with research question two (see Figure 3.2). The definition of calling/meaning includes the sense that one's life has meaning and makes a difference (Fry, 2003, 2005, 2008). Also, membership is defined as a sense that one is understood and appreciated (Fry, 2003, 2005, 2008).

The third independent variable was an inner life—one of three dimensions of workplace spirituality. It was used to examine relationships with two other dimensions: calling/meaning and membership. Inner life is defined as the extent to which one has spiritual practice and is considered to be a fundamental factor among three dimensions of workplace spirituality (Ashmos & Duchon, 2000).

Research Instruments

Four instruments were used in this research, focusing on spiritual leadership, workplace spirituality, learning organization, and perception of organization performance. All four were discussed in the related literature (Ashmos & Duchon, 2000; Duchon & Plowman, 2005; Fry, 2003, 2005, 2008; Nyhan, 2000; Song, Joo, & Chermack, 2009; Yang, Watkins, & Marsick, 2004). All of the constructs were composed of multi-item scales that follow the 5-item Likert scale.

All of the measurements were translated into Korean versions of the instruments.

Spiritual Leadership

The three dimensions of spiritual leadership—vision, hope/faith, and altruistic love—were measured using survey questions developed and validated especially for spiritual leadership theory (Fry, 2008; Fry & Matherly, 2006). Fry’s spiritual leadership theory includes not only these three dimensions of spiritual leadership but also spiritual well-being as workplace spirituality, and organization commitment and perception of productivity as organization performance.

The questionnaire utilizes a 5-item Likert scale (from strongly disagree to strongly agree). This instrument has been found to have good reliabilities of between .83 and .93, validated in several empirical research studies in the U.S. context (Fry et al., 2005; Fry & Matherly, 2006; Fry et al., 2007). The three dimensions of spiritual leadership are shown in Table 3.1.

Table 3.1. *Three Dimensions of Spiritual Leadership*

Three Dimensions	Definition/Sub-questionnaires
Vision	<p><i>Describes the organization’s journey and why we are taking it and defines who we are and what we do</i></p> <p>I understand and am committed to my organization’s vision.*</p> <p>My organization has a vision statement that brings out the best in me.</p> <p>My organization’s vision inspires my best performance.</p> <p>My organization’s vision is clear and compelling to me.</p>
Hope/Faith	<p><i>The assurance of things hoped for, the conviction that the organization’s vision/purpose/mission will be fulfilled.</i></p> <p>I have faith in my organization and I am willing to “do whatever it takes” to ensure that it accomplishes its mission.**</p> <p>I demonstrate my faith in my organization and its mission by doing everything I can help us succeed.</p> <p>I persevere and exert extra effort to help my organization succeed because I have faith in what it stands for.</p>

Three Dimensions	Definition/Sub-questionnaires
Altruistic Love	<p>I set challenging goals for my work because I have faith in my organization and want us to succeed.</p> <p><i>A sense of wholeness, harmony, and well-being produced through care, concern, and appreciation for both self and others.</i></p> <p>The leaders in my organization “walk the walk” as well as “talk the talk.”</p> <p>The leaders in my organization are honest and without false pride.</p> <p>My organization is trustworthy and loyal to its employees.</p> <p>The leaders in my organization have the courage to stand up for their people.</p> <p>My organization is kind and considerate toward its workers, and when they are suffering, wants to do something about it.</p>

*This is the original version. In the surveys for this study, it was divided into two items: I understand my organization’s vision and I am committed to my organization’s vision.

**This is the original version. In the surveys for this study it was divided into two items: I have faith in my organization and I am willing to “do whatever it takes” to ensure that it accomplishes its mission.

Workplace Spirituality

Ashmos and Duchon (2000) developed a Meaning and Purpose at Work Questionnaire to measure three dimensions of workplace spirituality: inner life, meaningful work, and community. This questionnaire uses a 5-point Likert scale in which 5=excellent and 1=poor. The reliability and validity of this instrument have been proven in several empirical studies (Ashmos & Duchon, 2000; Duchon & Plowman, 2005; Pawar, 2009). Fry (2003, 2005, 2008) suggested the concept of calling regarding meaningful work by Ashmos and Duchon (2000) and membership with regard to belonging to a community by Ashmos and Duchon (2000) as spiritual willingness, which means workplace spirituality without inner life. The reliability of measuring calling and membership has been proven in several empirical studies (Fry 2003, 2005, 2008; Fry & Cohen, 2009; Fry & Matherly, 2006). The three dimensions of workplace spirituality are shown in Table 3.2.

Table 3.2. *Three Dimensions of Workplace Spirituality*

Three Dimensions	Definition/Sub-questionnaires
Calling/Meaning	<p data-bbox="570 317 1263 346"><i>A sense that one's life has meaning and makes a difference.</i></p> <p data-bbox="570 373 1170 403">The work I do makes a difference in people's lives.</p> <p data-bbox="570 430 984 459">The work I do is meaningful to me.</p> <p data-bbox="570 487 1024 516">The work I do is very important to me.</p> <p data-bbox="570 543 1162 573">My job activities are personally meaningful to me.</p>
Membership	<p data-bbox="570 590 1130 619"><i>A sense that one is understood and appreciated.</i></p> <p data-bbox="570 646 1179 676">I feel my organization appreciates me and my work.</p> <p data-bbox="570 703 1333 732">I feel my organization demonstrates respect for me and my work.</p> <p data-bbox="570 760 1040 789">I feel I am valued as a person in my job.</p> <p data-bbox="570 816 1000 846">I feel highly regarded by my leaders.</p>
Inner life	<p data-bbox="570 863 1130 892"><i>The extent to which one has a spiritual practice.</i></p> <p data-bbox="570 919 854 949">I feel hopeful about life.</p> <p data-bbox="570 976 1130 1005">My spiritual values influence the choice I make.</p> <p data-bbox="570 1033 984 1062">I consider myself a spiritual person.</p> <p data-bbox="570 1089 1008 1119">Prayer is an important part of my life.</p> <p data-bbox="570 1146 1154 1176">I care about the spiritual health of my co-workers.</p>

Learning Organization Culture

Yang et al. (2004) developed the *Dimensions of Learning Organization Questionnaire* (DLOQ) to measure their learning organization model and organization outcomes. To date, several studies have validated the DLOQ in several cultural contexts of the United States, Colombia, China, and Taiwan (Yang et al., 2004). Song, Joo and Chermack (2009) validated the DLOQ in the South Korean context. This study used the abbreviated version with 21 items (Marsick & Watkins, 2003) (see Table 3.3).

Table 3.3. *Learning Organization Construct Dimensions and Sub-Questionnaires (DLOQ)*

Dimensions	Definition/ Sub-questionnaires
Continuous learning	<p><i>Organization's effort to create continuous learning opportunities.</i></p> <p>In my organization, people help each other learn.</p> <p>In my organization, people take time to support learning.</p> <p>In my organization, people are rewarded for learning.</p>
Inquiry and dialogue	<p><i>Organization's effort in creating a culture of questioning, feedback, and experimentation.</i></p> <p>In my organization, people give open & honest feedback to each other.</p> <p>In my organization, people state their views they also ask what other think.</p> <p>In my organization, people spend time building trust with each other.</p>
Team learning	<p><i>Encouraging spirit of collaboration, collaborative skill, and collaborative team-based learning activities.</i></p> <p>In my organization, people have the freedom to adapt their goals as needed.</p> <p>In my organization, people revise thinking as a result of organization discussions or information collected.</p> <p>In my organization, people are confident that the organization will act on their recommendations.</p>
Embedded system	<p><i>Signifying an organization's process to create and share a collective vision and get feedback from its members about the gap between the current status and the new vision.</i></p> <p>My organization creates systems to measure gaps between current and expected performance.</p> <p>My organization makes its lessons learned available to all employees.</p> <p>My organization measures the results of the time and resources spent on learning.</p>
Empowerment	<p><i>Organization's effort to establish systems to capture and share Learning.</i></p> <p>My organization recognizes people for taking initiative.</p> <p>My organization gives people control over the resources they need to accomplish their work.</p> <p>My organization support members who take calculated risks.</p>
System connection	<p><i>Reflecting global thinking and acting to connect the organization to its internal and external environment.</i></p> <p>My organization encourages people to think from a global perspective.</p>

Dimensions	Definition/ Sub-questionnaires
	My organization works together with the outside community or other outside resources to meet mutual needs.
	My organization encourages people to get answers from multiple locations and perspectives when solving problems.
Strategic leadership	<i>Thinking strategically about how to use learning to create change and to move the organization in new directions or new markets.</i>
	In my organization, leaders mentor and coach those they lead.
	In my organization, leaders continually look for opportunities to learn.
	In my organization, leaders ensure that the organization's actions are consistent with values.

Organization Performance

Organizational commitment and perception of productivity were measured as organization performance (see Table 3.4). The items measuring affective organizational commitment and productivity were developed and validated in earlier research (Nyhan, 2000) as well as spiritual leadership theory (Fry, 2008; Fry & Cohen, 2009; Fry & Matherly, 2006). Further, this study used perceived knowledge performance as a form of the organization performance developed by Marsick and Watkins for learning organization theory (2003). The questionnaire utilizes a 5-point Likert-type scale from strongly disagree to strongly agree (see Table 3.4).

Table 3.4. *Three Dimension of Organizational Performance and Life Satisfaction*

Dimensions	Definition/Sub-questionnaires
Organizational commitment	<i>The degree of loyalty or attachment to the organization</i>
	I feel like "part of the family" in this organization.
	I really feel as if my organization's problems are my own.
	I would be very happy to spend the rest of my career with this organization.
	I talk about this organization to my friends as a great place to work in.

Dimensions	Definition/Sub-questionnaires
Productivity	<p>I feel a strong sense of belonging to my organization.</p> <p><i>Efficiency in producing results, benefits, or profits.</i></p> <p>In my department everyone gives his/her best efforts.</p> <p>In my department work quality is a high priority for all workers.</p> <p>My work group is very productive.</p> <p>My work group is very efficient in getting maximum output from the resources (money, people, equipment, etc.) available.</p>
Knowledge performance	<p><i>Enhancement of products and services because of learning and knowledge capacity (lead indicators of intellectual capital).</i></p> <p>In my organization, customer satisfaction is greater than last year.</p> <p>In my organization, the number of new products or services is greater than last year.</p> <p>In my organization, the percentage of skilled workers compared to the total workforce is greater than last year.</p> <p>In my organization, the percentage of total spending devoted to technology and information processing is greater than last year.</p> <p>In my organization, the number of individuals learning new skills is greater than last year.</p>
Life satisfaction	<p><i>One's sense of subjective well-being or satisfaction with life as a whole</i></p> <p>The conditions of my life are excellent.</p> <p>I am satisfied with my life.</p> <p>In most ways my life is ideal.</p> <p>If I could live my life over, I would change almost nothing.</p> <p>I have gotten the important things I want in life.</p>

In terms of methodological limitations, this study relied on participants' self-reports on the measurement tool, so percept-percept bias could not be ruled out.

Target Population and Sample

The population was employees who were working for private corporate organizations in South Korea. As a research sample, 18 companies that had more than

2,000 employees were recruited. Of these companies, 17 belonged to the largest 100 companies in South Korea. Also to improve the generalizability of this research, 500 MBA alumni of the major business school in Korea, currently employed in several companies, were recruited. Approximately 1,841 employees were asked to participate in this survey and 556 responded to this survey (responding rates = 31%). Finally, 514 cases were analyzed; there were 42 missing cases. Respondents worked in the manufacturing industry (e.g., motor, electronics, steel) totaled 42.4 %; the rest of the profile was as follows: male, 76.8%; age 30–49, 75.7% (30–39, 40.9%; 40–49, 34.8%); 4-year college graduate, 54.3%; and not affiliated with a religion, 40.9% (Protestantism = 28.6%—see Table 3.5). With regard to the sampling procedure, the current study employed a non-random sampling process that involved volunteer participants from several profit organizations in South Korea.

Table 3.5. *Demographic Information*

Demographic Information		<i>n</i>	Valid %	Cumulative	%
<i>Industry</i>	Manufacture	218	42.4		
	Financial	54	10.5	272	52.9
	Construction	31	6.0	303	58.9
	Telecom/IT	53	10.3	356	68.9
	Pharmaceutical	76	14.8	432	84
	Audit & consulting	48	9.3	480	93.3
	Others	34	6.6	514	100
<i>Gender</i>	Male	395	76.8		
	Female	111	21.6	506	98.4
	Not answer	8	1.6	514	100

Demographic Information		<i>n</i>	Valid %	Cumulative	%
<i>Age</i>	20–29	50	9.7		
	30–39-	210	40.9	260	50.6
	40–49	179	34.8	439	85.4
	50 & over	57	11.1	496	96.5
	Not answer	18	3.5	514	100
<i>Work years</i>	1–5yrs	100	19.5		
	6–10	112	21.8	212	41.2
	11–15	106	20.6	318	61.9
	16–20	84	16.3	402	78.2
	21 & over	92	17.9	494	96.1
	Not answer	20		514	100
<i>Education</i>	High school	42	8.2		
	2yrs college	38	7.4	80	15.6
	4yrs college	279	54.3	359	69.9
	Graduate degree	147	28.6	506	98.5
	Not answer	8	1.6	514	100
<i>Religion</i>	Protestantism	147	28.6		
	Catholic	60	11.7	207	40.3
	Buddhism	74	14.4	281	54.7
	Confucianism	7	1.4	288	56.0
	Non	210	40.9	498	96.9
	Others	7	1.4	505	98.2
	No answer	9	1.8	514	100

Data Collection Procedures

First, the researcher obtained approval for this study proposal from the Institutional Review Board (IRB) at Penn State. The researcher asked WLP professionals who worked for companies in the research sample to send a list of potential participants from an array of staff levels in their organization. An online survey (qualtrics.com) was emailed to the final sample of 1,841 employees with an informed consent form and recruitment letter that described the purpose of the study and the significance of the responses. The names of the respondents and their respective organizations were not requested in order to protect their anonymity. To encourage participation, a random drawing for two iPod shuffles was held for research participants.

Data Analysis Method

In answering the research questions, structural equation modeling (SEM) was mainly employed with basic descriptive and correlation analyses. Table 3.6 summarizes the types of statistical analyses used for each research question.

Table 3.6. *Types of Statistical Techniques Associated with Research Questions*

Research questions	Statistical analysis
Q1. The spiritual leadership model validation in the Korean organizational context	Structural Equation Modeling
Q2. The relationship between spiritual leadership and the learning organization and their effect on organization performance	Correlation, Structural Equation Modeling
Q3. The relationships among inner life, calling/meaning work, membership of workplace spirituality, and their effect on organization performance and individual life satisfaction	Structural Equation Modeling ANOVA, <i>t</i> -test

Correlation analysis is appropriate for the assessment of the relationship among variables (Cohen, 1998). Structural equation modeling, also known as path analysis with latent variables, has been utilized to describe a large of number of statistical models used

to evaluate the validity of substantive theories with empirical data (McDonald & Ho, 2002). One of the main advantages of SEM is that it can be used to study the relationship among latent constructs that are indicated by multiple measures (Lei & Wu, 2007).

The two parts of the SEM model are the measurement model and the structural model (Hoyle, 1995). The measurement model refers to the latent variables and their observed measures and, indicators (Kline, 2005). The structural model describes the causal relations between the latent variables (McDonald & Ho, 2002).

Unobserved latent variables map onto a number of observable variables because they cannot be directly measured. In order to study the number of latent constructs based on the observable indicators and to evaluate the adequacy of individual items for the latent constructs, factor analysis, exploratory analysis (EFA) or confirmatory analysis (CFA) was used as statistical techniques (Lei & Wu, 2007). The measurement model in SEM is assessed through CFA. The primary advantage of CFA is its utility in assessing the construct validity of a proposed measurement model.

Before getting started with interpretation of the structural equation models, four assessments procedures are necessary: (1) specification, (2) identification, (3) estimation, and (4) evaluation. After these four assessment procedures, it is sensible to examine and interpret the parameter estimates of the model (Hoyle, 1995; Lei & Wu, 2007; McDonald & Ho, 2002; Passmore, Risher, & Ay, 1987).

Specification

The first step in the SEM analysis is model specification based on the a priori model from the conceptual framework for this research. A hypothesized pattern of linear relationships among the set of variables within a given model, including both latent

variables and observed variables (indicators), are specified. Eventually, they are shown in graphical forms (Lei & Wu, 2007; MacCallum, 1995; McDonald & Ho, 2002). The purpose of such a model is to provide a meaningful and parsimonious explanation.

Specification includes conceptualization of the relationship among latent variables, the relationship of latent variables and observed variables (indicators), the correlation of exogenous latent variables (or independent variables), and specification of error variables. The specification in this study varies in form according to three different research models. This part explains the specification of the research model three for this study (see Figure 3.5).

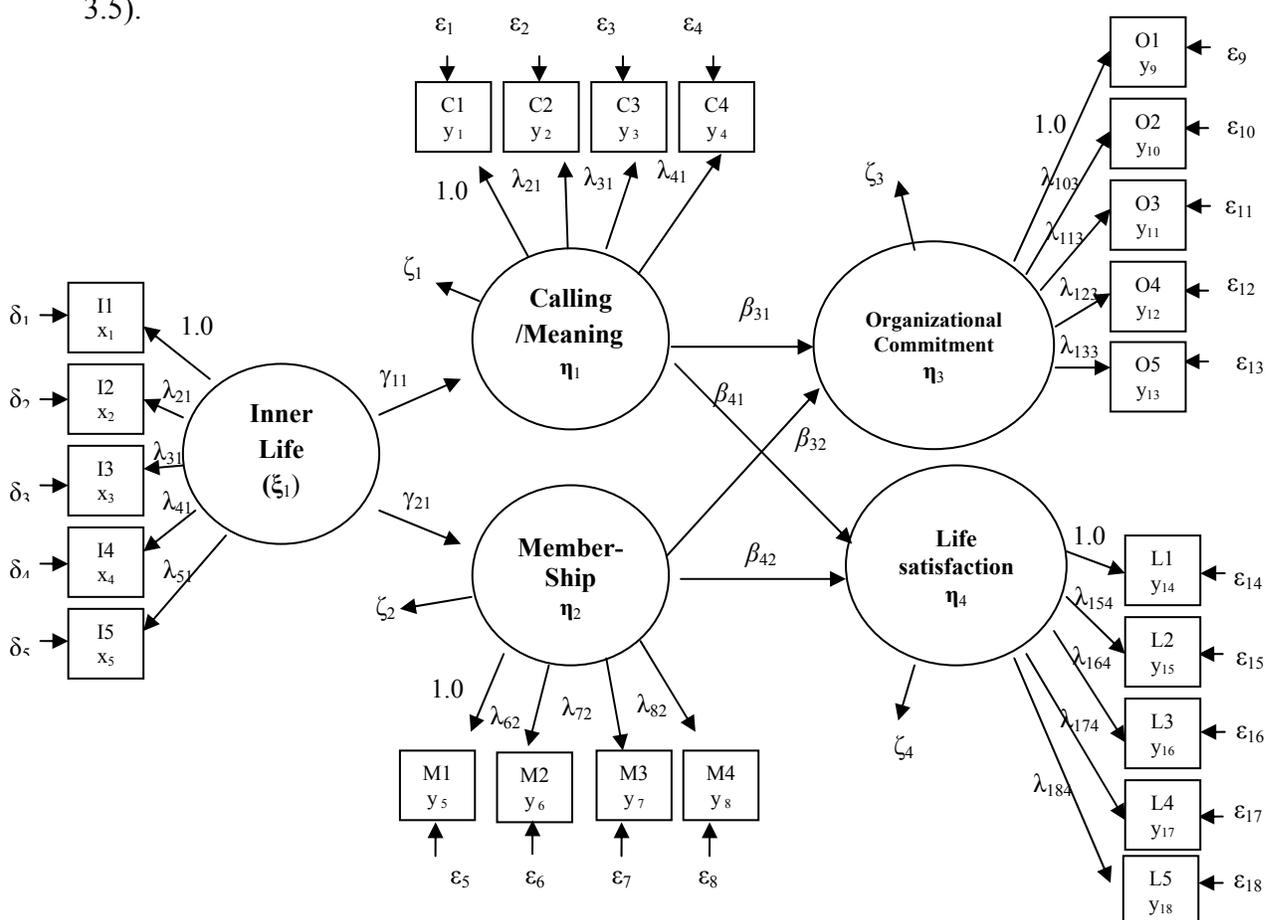


Figure 3.5. Structural model of the relationship between calling/meaning and membership, and inner life and their effect on commitment and life satisfaction

The scales of latent variables ($\eta_1, \eta_2, \xi_1, \xi_2$) take the scale of one of its indicators by fixing the factor loading to 1 because those are arbitrary (Lei & Wu, 2007).

The structural model shown in Figure 3.5 is written as Equations 1,2,3,4, and 5 (Jöreskog, 1982).

$$\eta_1 = \gamma_{11} \xi_1 + \zeta_1 \quad (1)$$

$$\eta_2 = \gamma_{21} \xi_1 + \zeta_2 \quad (2)$$

$$\eta_3 = \beta_{31} \eta_1 + \beta_{32} \eta_2 + \zeta_3 \quad (3)$$

$$\eta_4 = \beta_{41} \eta_1 + \beta_{42} \eta_2 + \zeta_4 \quad (4)$$

These equations are written as Equation 3 in the LISREL model.

$$\eta = B\eta + \Gamma\xi + \zeta \quad (5)$$

where:

η = The vector of dependent variables (learning organization culture & knowledge performance)

B = 4 x 4 coefficient matrices of regression of $\eta_1, \eta_2, \eta_3, \& \eta_4$

Γ = 1 x 4 coefficient matrices of regression of ξ on η ($\xi_1, \& \eta_1, \eta_2, \eta_3, \eta_4$)

ζ = A random vector of residuals ($\eta_1, \eta_2, \eta_3, \& \eta_4$)

The equations for the measurement model are written as follow.

$$I1 = 1.0 \xi_1 + \delta_1 \quad I2 = \lambda_{21} \xi_1 + \delta_2 \quad I3 = \lambda_{31} \xi_1 + \delta_3 \quad I4 = \lambda_{41} \xi_1 + \delta_4$$

$$I5 = \lambda_{41} \xi_1 + \delta_4$$

$$C1 = 1.0 \eta_1 + \varepsilon_1 \quad C2 = \lambda_{21} \eta_1 + \varepsilon_2 \quad C3 = \lambda_{31} \eta_1 + \varepsilon_3 \quad C4 = \lambda_{41} \eta_1 + \varepsilon_4$$

$$M1 = 1.0 \eta_2 + \varepsilon_5 \quad M2 = \lambda_{62} \eta_2 + \varepsilon_6 \quad M3 = \lambda_{72} \eta_2 + \varepsilon_7 \quad M4 = \lambda_{82} \eta_2 + \varepsilon_8$$

$$O1 = 1.0 \eta_3 + \varepsilon_9 \quad O2 = \lambda_{103} \eta_3 + \varepsilon_{10} \quad O3 = \lambda_{113} \eta_3 + \varepsilon_{11} \quad O4 = \lambda_{123} \eta_3 + \varepsilon_{12}$$

$$O5 = \lambda_{143} \eta_3 + \varepsilon_{13}$$

$$L1 = 1.0\eta_4 + \varepsilon_{14} \quad L2 = \lambda_{154}\eta_4 + \varepsilon_{15} \quad L3 = \lambda_{164}\eta_4 + \varepsilon_{16} \quad L4 = \lambda_{174}\eta_4 + \varepsilon_{17}$$

$$L5 = \lambda_{184}\eta_4 + \varepsilon_{18}$$

The relationship between unobserved vectors ξ and η and observed vector x and y were written as Equations 6 and 7 in the LISREL model (Jöreskog, 1982; Passmore, Risher, & Ay, 1987).

$$y = \Lambda_y \eta + \varepsilon, \quad (6)$$

$$x = \Lambda_x \xi + \delta, \quad (7)$$

where:

ε and δ = The vectors of errors of measurement in y and x , respectively

Λ_y and Λ_x = Regression matrices of y on η and of x on ξ

Identification

A model has been identified if it is possible to obtain a unique value (solution) for each of its parameters (Hoyle, 1995; Kline, 1998; Lei & Wu, 2007; Passmore, Risher, & Ay, 1987). There must be at least as many observations as model parameters as basic requirements for identification. The three levels of model identifications are: under-identified, over-identified, and just identified model (saturated model). The over-identified model is the goal of SEM because there is more than one way to estimate parameters.

Over-identification is “the condition in which there are more equations than unknown independent parameters” (Hoyle, 1995, p. 41). An over-identified model has a lower number of parameters to estimate (free parameters) than unique pieces of information provided by the data (variances and covariances of observed variables). For example, the number of free parameters, say t , should be equal to or smaller than the

number of nonredundant elements in the sample covariance matrix, which is equal to $p(p+1)$, being the number of variables in the covariance matrix. Here, p is simply the number of observable variables (see Equation 6) (Hoyle, 1995).

$$t \leq \frac{P(P+1)}{2} \quad (6)$$

This condition is only necessary for a model to be identified. The computer program for SEM, LISREL provides error messages that include the following: linear dependency exists among parameters, or a matrix is not positive definite if the model has the problem of identification (Jöreskog & Sörbom, 1996).

Estimation

The next step is to obtain estimates of the free parameters in the model from a set of observed variables (Hoyle, 1995). Free parameters are estimated through an iterative method that entails a series of attempts to minimize a fitting function between an implied model covariance matrix (model) and observed covariance matrix (data) (Lei & Wu, 2007).

The start value for iteration is supplied by using computer software known as LISREL 8.8. According to each iteration, a model-implied covariance matrix is compared to the observed covariance matrix.

The residual matrix demonstrates the discrepancy between the implied covariance matrix and the observed one in LISREL. When the values of the elements in the residual matrix cannot be minimized any more, the iteration procedure stops.

The maximum likelihood method is the default method in LISREL, and will be used in this study for estimation. The discrepancy function- F_{ML} for the maximum likelihood method, is written as Equation 7 (Chou & Bentler, 1995; Frron & Hess, 2007).

$$F_{ML} = \log|\Sigma\theta| + \text{Trace}[\Sigma(\theta)^{-1}S] - \log|S| - p \quad (7)$$

where:

$\Sigma\theta$ = model implied covariance matrix

S = observed covariance matrix

Trace = the sum of main diagonal elements of $\Sigma(\theta)^{-1}S$

p = the number of variables

The function shown in Equation 7 provides a way to measure the discrepancy between the implied covariance matrix and the observed covariance matrix. Maximum likelihood needs to meet assumptions such as multivariate normality (Fron & Hess, 2007; Lei & Wu, 2007; Passmore, Risher, & Ay, 1987).

Evaluation

Adequacy of the fit of the model was evaluated by using the χ^2 test as a statistical test and several practical indices. The χ^2 test statistic can be used to evaluate the null hypothesis of SEM, $H_0: \Sigma\theta = \Sigma$ (Σ : population covariance matrix) (Chou & Bentler, 1995).

χ^2 is known to be sensitive to samples of larger size, even small deviations from a perfect model are statistically significant (Hoyle, 1995; Lei & Wu, 2007). Therefore, other practical fit indices are needed to evaluate the goodness-of-fit of model, such as the root mean square error of approximation (RMSEA), comparative fit index (CFI), and non-normed fit index (NNFI) to supplement the chi-square test (Browne & Cudeck, 1993; Bentler, 1990; Bentler & Bonett, 1980; Lei & Wu, 2007; McDonald & Ho, 2002) (see Table 3.7).

Early indices such as the goodness-of-fit-index (GFI), adjusted goodness-of-fit-index (AGFI), normed fit index (NFI), and root mean square residual (RMSR) are substantially affected by sample size (Marsh, Balla, & McDonald, 1988).

Table 3.7. *Indices for Goodness of Fits*

Indices	Assessment	Measuring Criteria	Source
χ^2	How it quantifies the differences between the observed and estimated covariance matrix	The smaller number, the better fit	
Root mean square error of approximation (RMSEA),	How well a model fits a population not just a sample used for estimation	< .05 “good fit” .05 - .08 “acceptable” > .10 “poor fit”	Browne & Cudeck (1993)
Non-normed fit index (NNFI)	A relative fit index that compares the model being tested to a null model, taking into account the degree of freedom	> .90 “acceptable”	Bentler & Bonett (1980)
Comparative fit index (CFI)	The degree of fit between the hypothesized and null measurement models	> .90 “acceptable fit”	Bentler (1990)

The formulas for RMSEA, NNFI, and CFI are written as below, respectively.

$$\text{RMSEA} = \sqrt{\frac{(\chi^2_{\text{model}} - df_{\text{model}})/N}{df_{\text{model}}}}$$

$$\text{NNFI} = \frac{(\chi^2_{\text{null}}/df_{\text{null}}) - (\chi^2_{\text{model}}/df_{\text{model}})}{(\chi^2_{\text{null}}/df_{\text{null}}) - 1}$$

$$\text{CFI} = 1 - \frac{(\chi^2_{\text{model}} - df_{\text{model}})}{(\chi^2_{\text{null}} - df_{\text{null}})}$$

Parceling

Parceling is common and desirable for use with large numbers of manifest variables or large numbers of factors (Graham, Tatterson, & Widaman, 2001; Meade & Kroustalis, 2006). The parceling process involves creating composite scales for

individual items and then submitting these composite scales to analysis rather than the individual items themselves (Graham, Tatterson, & Widaman, 2001). The Dimensions of Learning Organization Questionnaire (DLOQ), which was used in this study to measure learning organization culture, has 7 dimensions with 21 items (indicators) (see Table 3.3).

Thus, the parceling process was used to create one latent variable from 7 dimensions (latent variables), which is needed to examine the research question two (see Figure 3.5). In this study, the parceling process involved the factorial approach which ranks manifest indicators using their factor loadings from a 1-factor solution, because this approach has been identified as the best (Rogers & Schmitt, 2004). For example, one of the three parcels played a role as a composite factor of 7 dimensions with 21 items relating to the learning organization culture.

Parcel # 1 = 1 6 7 12 13 18 19 (number is the rank of the factor loading)

Parcel # 2 = 2 5 8 11 14 17 20

Parcel # 3 = 3 4 9 10 15 16 21

Chapter Four

RESULTS

The purpose of this study was to examine the relationship of perception of organization performance and spiritual leadership, workplace spirituality, and learning organization culture in the Korean context. Chapter four reports the results of the statistical data analysis proposed in chapter three. In order to achieve the purpose of this study, three research questions guided this study.

One, is the spiritual leadership model valid in the Korean organizational context?

Two, what is the relationship between spiritual leadership and the learning organization in the Korean organizational context?

Three, what are the relationships among inner life, calling/meaning, and membership as three dimensions of workplace spirituality, and their effect on organization commitment and life satisfaction? In addition, are the relationships different according to gender, individual religion, and age in the Korean organizational context?

Preliminary Analyses

Before proceeding with structural equation modeling analysis, a number of preliminary analyses were conducted: Normality, Multicollinearity, and Reliability.

As reported in chapter three, data were collected from 556 employees in 8 different industries, which included electronics, auto, finance, telecom services, IT services, construction, audit & consulting, and pharmaceutical companies in South Korea.

The final data analysis involved 514 cases, after excluding 42 missing cases.

Normality

Maximum likelihood used for SEM needs to meet assumptions such as multivariate normality (Fron & Hess, 2007; Passmore, Risher, & Ay, 1987). An absolute skewness value greater than 3.0 and absolute Kurtosis values above 10.0 may be considered problematic in normality (Kline, 1998). Table 4.1. shows the results of testing the univariate normality of 11 factors used in this study. The results identified that there was no normality problem. Also, each 65 item used in this study had the univariate normality according to skewness and kurtosis values.

Table 4.1. *Results of Test for Normality*

Variables	<i>M</i>	<i>SD</i>	Skewness	Kurtosis
Vision	3.38	.811	-.323	-.184
Altruistic Love	3.31	.753	-.448	-.037
Hope	3.64	.779	-.587	.398
Calling/Meaning	3.94	.743	-.738	.593
Membership	3.38	.748	-.416	.288
Inner Life	3.38	.812	-.300	.093
Learning Org.	3.21	.722	-.162	-.058
Organizational commit	3.70	.801	-.708	.498
Productivity	3.50	.714	-.336	.018
Life Satisfaction	3.40	.738	-.075	-.310
Knowledge Performance	3.57	.691	-.530	.598

In addition, the multivariate normality assumption was examined using Mardia's (1970) multivariate skewness and kurtosis, which have a According to Mardia,

univariate normality does not guarantee multivariate normality (Mardia, 1970). χ^2 distribution with two degrees of freedom. In this study, the use of Mardia's multivariate skewness and kurtosis in research questions one (original/revised model), two, and three revealed that findings were not significant at the .05 level of significance ($\chi^2[2] = 214.143$, $\chi^2[2] = 307.929$, $\chi^2[2] = 189.642$, $\chi^2[2] = 137.691$, respectively).

In order to solve the non-multivariate normality assumption, bootstrapping was performed. The results of bootstrapping using AMOS 18 did not offer different results than those found in this study. Non-multivariate normality did not impact the results

Multicollinearity

In order to investigate multicollinearity, tolerance and variance inflation factor (VIF) were used in this study (see Table 4.2).

Table 4.2. *Results for Tolerance and VIF*

Variables	Research Q.1		Research Q. 2		Research Q. 3	
	Tolerance	VIF	Tolerance	VIF	Tolerance	VIF
Vision	.369	2.712	.364	2.746	-	-
Altruistic Love	.433	2.308	.385	2.599	-	-
Hope	.370	2.705	.370	2.704	-	-
Calling/Meaning	.459	2.176	.467	2.143	.614	1.629
Membership	.400	2.498	.404	2.475	.548	1.824
Inner Life	.753	1.327	.800	1.250	.768	1.302
Learning Organization	-	-	.402	2.488	-	-
Productivity	.605	1.653	-	-	-	-
Life Satisfaction	.571	1.751	-	-	.588	1.701

There was no problem with multicollinearity according to potential indicators—tolerance of less than .10 and a VIF of larger than 4.0 (Miles & Shevlin, 2001) (see Table 4.2). In addition, Pearson correlation indicated no problem with multicollinearity because there were no correlation values that were more than .85 in variables used in each research question (see Tables 4. 4, 4.10, & 4.13.).

Item Reliability Analysis

To check the internal consistency for each item of the measurement, Cronbach's alpha was used with each variable. The results (shown in Table 4.3.) demonstrate that all measures had adequate levels of reliability ($\alpha = .81$ to $.91$).

Table 4.3. *Results of the Research Instrument Reliability*

Dimension	Factors	Number of Items	Cronbach's Alpha	AVE
Spiritual leadership	Vision	4	.88	.66
	Altruistic love	5	.88	.60
	Hope/faith	4	.90	.71
Workplace spirituality	Calling	4	.90	.71
	Membership	4	.87	.64
	Inner life	4	.85	.59
Learning organization	Continuous learning	3	.84	.64
	Inquiry and dialogue	3	.85	.66
	Team learning	3	.86	.68
	Embedded system	3	.80	.56
	Empowerment	3	.80	.58
	System connection	3	.81	.59
Outcome	Strategic leadership	3	.89	.72
	Organization commitment	5	.91	.67
	Productivity	4	.85	.59
	Life satisfaction	5	.88	.60
	Knowledge performance	5	.89	.62

Furthermore, to test the reliability of the constructs, Average Variance Extracted (AVE) was calculated. AVE is the variance in the indicators explained by the common factor; average trait-related variance extracted and AVE value must be 0.5 to indicate reliability (Fornell & Lacker, 1981). All AVE had higher values than 0.5, which demonstrated the adequate reliability of the constructs.

Analysis of Research Question One

The objective of research question one was to examine the construct validities of the spiritual leadership model: is the spiritual leadership model valid in the Korean organizational context?

The original causal model of spiritual leadership theory (Fry, 2003) is composed of three factors of spiritual leadership (vision, altruistic love, and hope/faith), two factors of workplace spirituality (meaning/calling and membership), and two factors relating to outcome (organizational commitment and productivity), as described in chapter three (see Figure 3.1.). Fry (2008, 2009) recently suggested a revised model of spiritual leadership theory involving inner life as one of the independent variables and life satisfaction as one of the dependent variables(see Figure 3.2). The former has been validated in several organizations in the United States while the latter has been not validated in the United States and other cultures so far.

Pearson correlation and Canonical Correlation Analysis (CCA), and Measurement Model with Confirmatory Factor Analysis (CFA), and Structural Equation Model (SEM) assessment were conducted. AMOS 18 was used to examine research question one in order to efficiently analyze two non-recursive models which had feedback loops

(between vision and altruistic love and from vision to altruistic love to hope/faith and back to vision) in the spiritual leadership model (Fry, 2005).

Correlation

Each factor was significantly correlated; Table 4.4 shows the results of the Pearson correlation. All latent variables involved in the original (Fry, 2003, 2005) and revised spiritual leadership model (Fry, 2008, 2009) were significantly correlated with each other ($r =$ range from .28 to .72) at the level of $p < .001$.

Table 4.4. Means, Standard Deviations, and Correlations between Latent Variables Involved in Spiritual Leadership Model

Variables	<i>M</i>	<i>SD</i>	1	2	3	4	5	6	7	8	9
Vision	3.38	0.81	1.00								
Altruistic Love	3.31	0.75	0.68	1.00							
Hope	3.64	0.78	0.69	0.55	1.00						
Inner Life	3.38	0.81	0.36	0.28	0.34	1.00					
Calling /Meaning	3.94	0.74	0.53	0.46	0.69	0.38	1.00				
Membership	3.38	0.75	0.63	0.64	0.60	0.32	0.58	1.00			
Organization- al Commit.	3.70	0.80	0.62	0.57	0.72	0.31	0.65	0.67	1.00		
Productivity	3.49	0.71	0.48	0.54	0.46	0.30	0.46	0.53	0.53	1.00	
Life Satisfaction	3.39	0.74	0.46	0.42	0.44	0.44	0.47	0.57	0.54	0.46	1.00

In addition, CCA was used to estimate the correlation among spiritual leadership, workplace spirituality, and outcomes. CCA was performed via the MANOVA procedure using SPSS 18.0. The CCA between two variables involved in research question one was statistically significant (see Table 4.5).

Table 4.5. *MANOVA Results for CCA in Spiritual Leadership Model*

Test	Value	Approximate <i>F</i>	Hypothesis <i>df</i>	Error <i>df</i>	Significance of <i>F</i>	<i>R</i> ² Type Effect Size
<i>Inner life and SL*</i>						
Pillais's Trace	.295	3.060	52	2000	.000	.275
Hotelling's Trace	.354	3.371	52	1982	.000	
Wilks's Lambda	.725	3.213	.52	1926.98	.000	
Roy's Gcr	.211					
<i>SLT and Workplace Spirituality**</i>						
Pillais's Trace	1.046	5.787	104.00	4000.00	.000	.778
Hotelling's Trace	2.417	11.419	104.00	3930.00	.000	
Wilks's Lambda	.222	7.994	104.00	3405.92	.000	
Roy's GCR	.661					
<i>Workplace Spirituality and Outcome ***</i>						
Pillais's Trace	.845	6.614	72.00	4032.00	.000	.691
Hotelling's Trace	1.778	12.227	72.00	3962.00	.000	
Wilks's Lambda	.309	8.962	72.00	3030.71	.000	
Roy's GCR	.603					
<i>Workplace Spirituality and Outcome****</i>						
Pillais's Trace	1.126	3.379	182	6487.	.000	.781
Hotelling's Trace	2.265	6.038	182	6307.00	.000	
Wilks's Lambda	.219	4.430	182	4696.24	.000	
Roy's GCR	.632					

*SL: Vision, Hope/Faith, & Altruistic Love, ** Workplace spirituality: Calling/Meaning & Membership, *** Outcome: Organizational Commitment & Productivity, **** Outcome: Commitment, Productivity, & Life satisfaction.

The CCA between spiritual leadership and workplace spirituality was statistically significant based on the Wilks's $\lambda = .222$; $F(104, 3405.92) = 11.419$ at the level of $p < .001$. The value of the Wilks's λ stands for unexplained variance in the proposed models, and $1 - \lambda$ yields the full model effect size in an R^2 metric (Sherry & Henson, 2005). R^2 effect size is .778, which indicates that approximately 78% of the variance is shared between the two sets of variables: spiritual leadership and workplace spirituality.

Assessment of Measurement Model

Confirmatory factor analysis (CFA) was conducted to estimate the relationship between each latent variable and related items.

Original spiritual leadership model. Table 4.6 shows the result of the CFA for the original spiritual leadership model (Fry, 2003, 2005). All of the factor loadings were statistically significant at the specified .001 level. Moreover, the original model indicated an acceptable fit in indices ($\chi^2[443] = 1487.150, p < .001$; NNFI = 0.907; CFI = 0.916; RMSEA = 0.068).

Although original spiritual leadership model had significant factor loading as well as a acceptable fit in indices, in order to compare this original model and revised model under same condition, two items were deleted. Eventually, after deleting of each one among vision and hope/faith , the original model indicated a good fit in indices ($\chi^2[384] = 1070.543, p < .001$; NNFI = 0.932; CFI = 0.940; RMSEA = 0.059). Also, the final result for the CFA of original spiritual leadership model is shown in Table 4.6. The procedure of deleting some items is described in detail following revised spiritual leadership model part.

Table 4.6. *Factor Loading for the CFA of Original Spiritual Leadership Model*

Variables	Items	Original model	Original model (after deleting of two items)
Vision	V1	1	1
	V2*	0.864	-
	V3	0.974	0.972
	V4	1.168	1.235
	V5	1.153	1.247
Hope/Faith	H1*	0.958	-
	H2	1.107	1.138
	H3	1.11	1.142
	H4	1.057	1.092
	H5	1	1
Altruistic Love	AL1	0.736	0.737
	AL2	0.93	0.931
	AL3	0.944	0.943
	AL4	1.007	1.01
	AL5	1	1
Calling_/Meaning	MI1	1	1
	MI2	1.398	1.4
	MI3	1.48	1.482
	MI4	1.426	1.428
Membership	ME1	1.159	1.16
	ME2	1.183	1.186
	ME3	1.205	1.207
	ME4	1	1
Commitment	OC1	1	1
	OC2	0.971	0.97
	OC3	1.03	1.031
	OC4	1.031	1.028
	OC5	1.089	1.087
Productivity	P1	1	1
	P2	1.023	1.023
	P3	1.129	1.129

Variables	Items	Original model	Original model (after deleting of two items)
	P4	1.022	1.022
Model fit		$\chi^2[443] = 1487.150$ NNFI = .907 CFI = .917 RMSEA = .068	$\chi^2[384] = 1070.543$ NNFI = .932 CFI = .940 RMSEA = .059

Revised spiritual leadership model. Table 4.7. shows the result of the CFA for the revised spiritual leadership model developed by Fry (2008, 2009). One of life satisfaction items (IL1) was had the lowest factor loading value (.505). Also, the revised spiritual leadership model indicated a poor fit in indices due to the value of NNFI ($\chi^2[783] = 2341.291, p < .001$; NNFI = 0.891; CFI = 0.901; RMSEA = 0.062). Therefore, in order to improve the measurement model fit, some items including ‘IL1’ which had the lowest factor loading value were deleted. Eventually, the revised spiritual leadership model indicated a good fit in indices model fit with deletion of three items ($\chi^2[666] = 1636.632, p < .001$; NNFI = 0.925; CFI = 0.932; RMSEA = 0.053).

Table 4.7. *Factor Loading for the CFA of Revised Spiritual Leadership Model*

Variables	Items	Revised model	Revised model (after deleting of three items)
	V1	1	1
	V2*	0.863	-
Vision	V3	0.973	0.971
	V4	1.167	1.234
	V5	1.152	1.245
	H1*	0.957	-
	H2	1.107	1.139
Hope/Faith	H3	1.11	1.143
	H4	1.057	1.093
	H5	1	1
Altruistic Love	AL1	0.737	0.738

Variables	Items	Revised model	Revised model (after deleting of three items)
Calling_/Meaning	AL2	0.932	0.932
	AL3	0.944	0.942
	AL4	1.008	1.011
	AL5	1	1
	MI1	1	1
	MI2	1.395	1.397
	MI3	1.478	1.481
	MI4	1.425	1.427
	ME1	1.164	1.165
	ME2	1.183	1.186
Membership	ME3	1.204	1.206
	ME4	1	1
	OC1	1	1
	OC2	0.971	0.97
Commitment	OC3	1.034	1.034
	OC4	1.033	1.031
	OC5	1.092	1.091
	P1	1	1
Productivity	P2	1.024	1.024
	P3	1.129	1.128
	P4	1.02	1.02
	IL1*	0.505	-
Inner Life	IL2	0.744	0.689
	IL3	0.913	0.868
	IL4	0.979	1.002
	IL5	1	1
	LS1	1.139	1.14
Life Satisfaction	LS2	1.242	1.243
	LS3	1.269	1.27
	LS4	1.188	1.19
	LS5	1	1

Variables	Items	Revised model	Revised model (after deleting of three items)
Model fit		$\chi^2[783] = 2341.291$ NNFI = .891 CFI = .901 RMSEA = .062	$\chi^2[666] = 1636.632$ NNFI = .925 CFI = .932 RMSEA = .053

The method followed in deleting several items is described below.

First, one item (IL1 of inner life: ‘I feel hopeful about life’) was deleted because it had the lowest factor loading value (.505) and thus reduced the model fit. In addition, after carefully looking at the items, one of the vision items (V2) and one of the hope/faith items (H1) were deleted. Those two items (V2 and H1) was added to Korean version through dividing original items, but eventually those was deleted.

The original version of vision (Fry, 2003, 2005a) involved four items. In this study, one item was divided into two items because they were believed to have two different meanings (‘I understand and am committed to my organization’s vision’ -> V2: I understand my organization’s vision & V3: I am committed to my organization’s vision). However, the meaning of item V2 was implicit in V3, V1, V4, and V5 (V1: My organization has a vision statement that brings out the best in me, V4: My organization’s vision is clear and compelling to me, V5: My organization’s vision inspires my best performance). Therefore, V2 was deleted from this study. Eventually, the model fit was improved without the loss of the item’s information.

In addition, the original version of hope/faith (Fry, 2003, 2005a) involved four items. One of these items was divided into two separate items for the same reason as stated above under vision (‘I have faith in my organization and I am willing to “do whatever it takes” to ensure that it accomplishes its mission’ -> H1: I have faith in my

organization, H2: I am willing to “do whatever it takes” to ensure that it accomplishes its mission). However, item H1 was implicit in H3, H4, and H5 (H3: I persevere and exert extra effort to help my organization succeed because I have faith in what it stands for, H4: I demonstrate my faith in my organization and its mission by doing everything I can to help us succeed., H5: I set challenging goals for my work because I have faith in my organization and want us to succeed.). Therefore, H1 was deleted from this study.

The revised model had 39 items as suggested at the time by Fry (2008). However, in this study 38 items were used because one item on inner life (IL1: I feel hopeful about life) had the lowest factor loading (.505) and therefore was deleted. Also, H1 and V2, which were divided, were not included in this study.

In short, the original (Fry, 2003, 2005) and revised spiritual leadership models (Fry, 2008, 2010) proposed by Fry indicated good fit in indices as demonstrated by the results reported above (see Tables 4.6 and 4.7). Furthermore, the composite reliability of items had a good internal consistency with the scale—.85 to .91—and each AVE for all latent variables was more than 0.5 (see Table 4.3). Thus, all indices examined confirmed the construct validity of the first and revised spiritual leadership models in the Korean business context.

Assessment of Structural Model

SEM was used to explore the relationship among the latent variables of the original (Fry, 2003, 2005) and revised spiritual leadership models (Fry, 2008, 2010) in the Korean business context.

Original spiritual leadership model. The first causal spiritual leadership model indicated an acceptable fit in indices ($\chi^2[396] = 1365.059$, $p < .001$; NNFI = 0.907; CFI = 0.916; RMSEA = 0.069).

As shown in Figure 4.1, all standardized path coefficients in the first causal model were positive and statistically significant in the Korean business context. Membership had almost twice the coefficient for team productivity as did calling/meaning.

Interestingly, several research results by Fry (2005, 2006, 2010) had the similar results in the U.S business context.

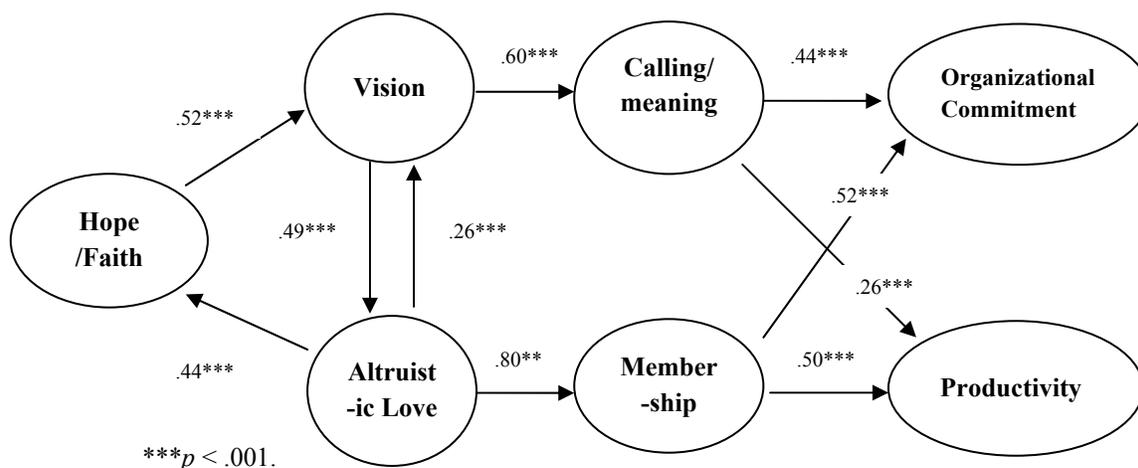


Figure 4.1. Result for original causal model of spiritual leadership by structural equation model

The model's variable squared multiple correlation, which provided the proportion of its variance accounted for by its predictors, ranged from .36 to .72 (see Table 4.8).

Table 4.8. *Parameter Estimates in the Original Causal Spiritual Leadership Model*

Path	Path Coefficient	<i>t</i> -value	R^2
Hope/Faith => Vision	.52	8.51	
Vision=> Altruistic Love	.49	13.03	
Vision => Calling/Meaning	.60	10.35	
Path	Path Coefficient	<i>t</i> -value	R^2

Altruistic Love => Vision	.26	5.33	
Altruistic Love => Hope/Faith	.44	9.69	
Altruistic Love => Membership	.80	14.37	
Calling/Meaning => Organizational Commitment	.44	9.69	
Calling/Meaning => Productivity	.26	5.33	
Membership => Organizational Commitment	.52	11.02	
Membership => Productivity	.50	8.91	
Altruistic Love			.50
Hope/Faith			.39
Vision			.72
Calling/Meaning			.36
Membership			.64
Commitment			.63
Productivity			.41

Revised spiritual leadership model. The revised spiritual leadership model (Fry, 2008, 2010) indicated an acceptable fit in indices ($\chi^2[688] = 2010.783, p < .001$; NNFI = 0.901; CFI = 0.908; RMSEA = 0.061). As shown in Figure 4.2, all standardized path coefficients in the revised causal model were positive and statistically significant in the Korean business context.

However, inner life had a considerably lower coefficient with three factors: vision, altruistic love, and hope/faith. Membership impacted on team productivity twice as often as did calling/meaning. Also, life satisfaction was more influenced by membership than calling/meaning ($\beta = .50, \beta = .26$, respectively).

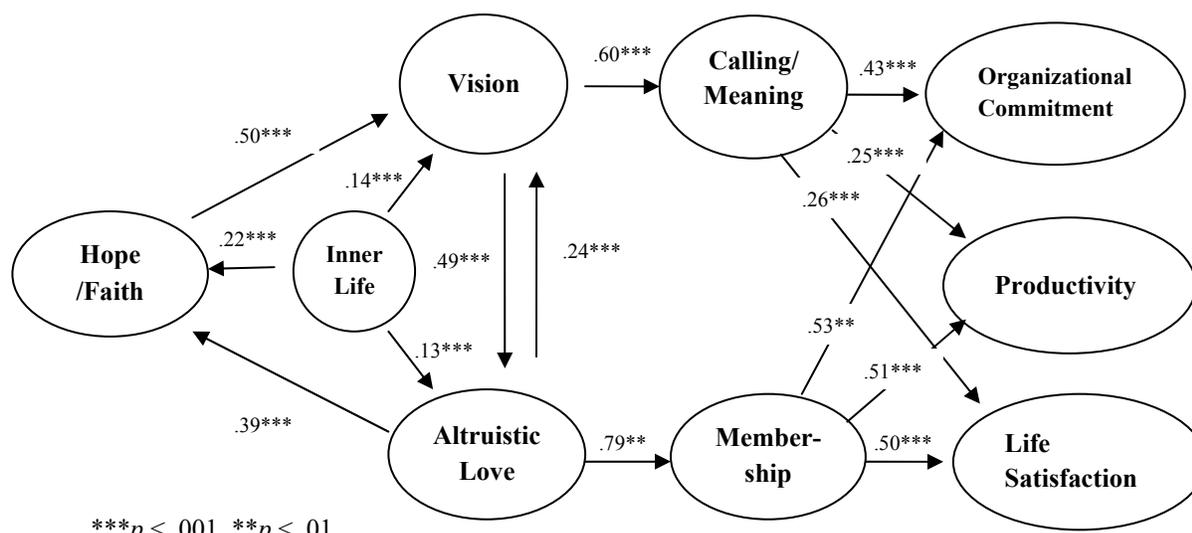


Figure 4.2. Result for the revised causal model of spiritual leadership by structural equation model

The model's variable squared multiple correlation, which provides the proportion of its variance accounted for by its predictors, ranged from .36 to .72 (see Table 4.9).

Table 4.9. *Parameter Estimates for the Revised Spiritual Leadership Model*

Path	Path Coefficient	<i>t</i> -value	R^2
Inner life => Vision	.14	3.76	
Inner life => Altruistic Love	.13	3.40	
Inner Life => Hope/Faith	.22	4.67	
Hope/Faith => Vision	.50	8.28	
Vision=> Altruistic Love	.49	13.03	
Vision => Calling/Meaning	.60	10.41	
Altruistic Love => Vision	.24	4.89	
Altruistic Love => Hope/Faith	.39	7.27	
Altruistic Love => Membership	.79	14.36	
Calling/Meaning => Organizational Commitment	.43	9.70	
Calling/Meaning => Productivity	.25	5.29	

Path	Path Coefficient	<i>t</i> -value	<i>R</i> ²
Calling/Meaning => Life Satisfaction	.26	5.73	
Membership => Organizational Commitment	.53	11.02	
Membership => Productivity	.51	9.04	
Membership => Life Satisfaction	.50	9.62	
Altruistic Love			.53
Hope/Faith			.42
Vision			.72
Calling/Meaning			.36
Membership			.64
Commitment			.64
Productivity			.42

In conclusion, the original (Fry, 2003, 2005) and revised spiritual leadership models (Fry, 2008, 2010) were found to have validity in the Korean business context according to research results indicating reliability, correlation analysis, measurement model fit, and structural model fit, as demonstrated above.

Analysis for Research Question Two

Research question two was: What is the relationship between spiritual leadership and the learning organization in the Korean organizational context?

In answering research question two, the parceling method was used. Parceling is common and desirable for use with large numbers of manifest (observed) variables or large numbers of factors (Fry, 2011; Graham, Tatterson, & Widaman, 2001; Meade & Kroustalis, 2006). The parceling process involves creating composite scales for individual items and then submitting these composite scales to analysis rather than the individual items themselves (Graham, Tatterson, & Widaman, 2001). Spiritual leadership has three dimensions (vision, altruistic love, and hope/faith) with 13 items (see Table 3.1).

Further, the Dimensions of Learning Organization Questionnaire (DLOQ), which was used to measure learning organization culture in this study, has 7 dimensions with 21 items (see Table 3.3).

Four items from three dimensions of spiritual leadership and seven items from DLOQ were adapted according to the parceling process. To conduct Structural Equation Modeling for this research question, LISREL 8.8 was used.

Correlation Analysis

Each factor was significantly correlated; Table 4.10 shows the results of the Pearson correlation. All latent variables involved in research question two were significantly correlated with each other ($r =$ range from .41 to .72).

Table 4.10. *Means, Standard Deviations, and Correlations in Research Question Two*

Variables	<i>M</i>	<i>SD</i>	1	2	3	4	5	6
SLT	3.47	0.70	(.84)					
Calling /Meaning	3.94	0.74	0.65***	(.90)				
Membership	3.38	0.75	0.69***	0.58***	(.87)			
Learning Organization	3.21	0.72	0.66***	0.41***	0.67***	(.89)		
Knowledge Performance	3.57	0.69	0.65***	0.46***	0.60***	0.68***	(.89)	
Organizational Commitment	3.70	.80	0.72***	0.65***	0.67***	0.56***	0.60***	(.91)

*** $p < .001$.

In addition, all of the CCA for research question two was statistically significant (see Table 4.11). The CCA of spiritual leadership and workplace spirituality had Wilks's $\lambda = .221$, $F(104, 3405.92) = 7.994$. Also, the CCA of workplace spirituality and learning organization had Wilks's $\lambda = .289$, $F(168, 3658.30) = 3.918$. Lastly, CCA learning organization and outcome had Wilks's $\lambda = .205$, $F(210, 4403.89) = 4.009$ at the level of p

< .001. R^2 effect size was .778, .711, .79, which indicates that approximately 78%, 71%, and 79% of the variances were shared between the two sets of variables, respectively.

Table 4.11. *MANOVA Results for CCA for Research Question Two*

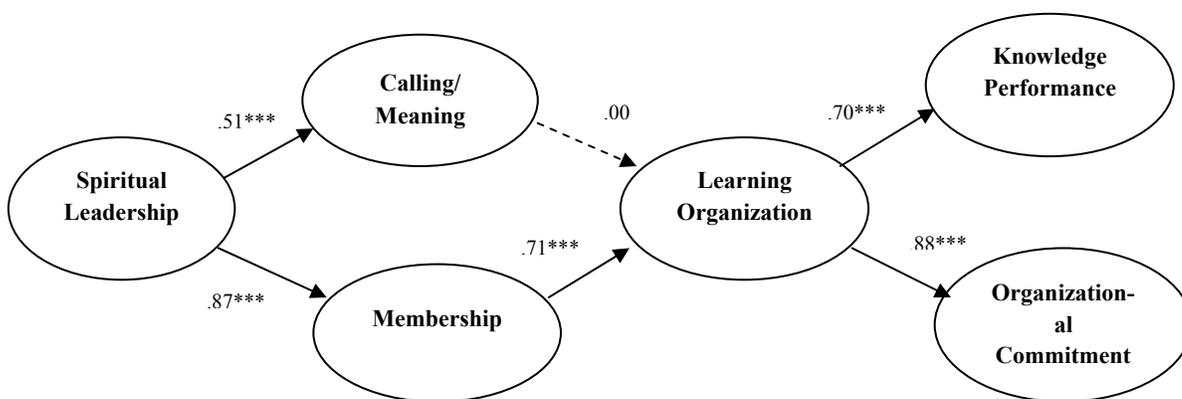
Test	Value	Approximate F	Hypothesis df	Error df	Significance of F	R^2 Type Effect Size
<i>SLT and Workplace Spirituality*</i>						
Pillais's Trace	1.046	5.787	104.00	4000.00	.000	.778
Hotelling's Trace	2.417	11.419	104.00	3930.00	.000	
Wilks's Lambda	.222	7.994	104.00	3405.92	.000	
Roy's Gcr	.661					
<i>Workplace Spirituality And Learning Organization **</i>						
Pillais's Trace	.912	3.015	168.00	3936.00	.000	.711
Hotelling's Trace	1.849	5.320	168.00	3866.00	.000	
Wilks's Lambda	.289	3.918	168.00	3658.30	.000	
Roy's GCR	.603					
<i>Learning Organization and Outcome***</i>						
Pillais's Trace	1.156	3.063	210.00	4920.00	.000	.795
Hotelling's Trace	2.441	5.593	210.00	4812.00	.000	
Wilks's Lambda	.205	4.009	210.00	4403.89	.000	
Roy's GCR	.654					

Note. *The result is the same in Table 4.5, ** Seven dimensions of the learning organization (see Table 3.3)
 ***Two dimensions of outcomes: knowledge performance and organization commitment.

Assessment of Structural Model

Several practical indices were used to test model fit because chi-square is highly sensitive to sample size (Kline, 1998). The hypothesized model indicated a good fit in indices ($\chi^2[371] = 1404.398$, $p < .001$; NNFI = 0.973; CFI = 0.976; RMSEA = 0.077).

As shown in Figure 4.3, all standardized path coefficients in the hypothesized model were positive and statistically significant with the exception of the path coefficient between calling/meaning and learning organization in the Korean business context.



*** $p < .001$. ----- not statistically significant

Figure 4.3. Result of hypothesized model of relationship between spiritual leadership and learning organization by structural equation model

The model's variable squared multiple correlation, which provided the proportion of its variance accounted for by its predictors, ranged from .42 to .72 (see Table 4.12).

Table 4.12. *Parameter Estimates of Hypothesized Model of Relationship between Spiritual Leadership and Learning Organization*

Path	Path Coefficient	<i>t</i> -value	<i>R</i> ²
Spiritual Leadership => Calling/Meaning	.51	10.63	
Spiritual Leadership => Membership	.87	13.42	
Calling/Meaning => LOC *	.00	.01	
Membership => LOC	.71	12.39	
LOC => Knowledge Performance	.70	11.67	

Path	Path Coefficient	<i>t</i> -value	<i>R</i> ²
LOC => Organizational Commitment	.88	12.06	
Calling/Meaning			.56
Membership			.60
Learning Organization Culture			.70
Knowledge Performance			.64
Organizational Commitment			.47

In summary, spiritual leadership positively and significantly influences the learning organization culture as a model hypothesized in research question two. However, interestingly, the relationship between calling/meaning of workplace spirituality and learning organization culture was not statistically significant in the hypothesized model in the Korean business context.

Analysis for Research Question Three

Research question three was: What are the relationships among inner life, calling/meaning, and membership as three dimensions of workplace spirituality, and their effect on organization commitment and life satisfaction? In addition, are the relationships different according to gender, individual religion, and age in the Korean organizational context?

To conduct Structural Equation Modeling for this research question, LISREL 8.8 was used. In particular, multi-group analysis was conducted to examine the moderating effect among latent variables according to gender, individual religion, and age. The path coefficients were compared to each group after the model fit of each group was examined. The difference in the path coefficient for each group was checked by using the difference in the invariant model (equality constrained model) and the unconstrained model.

Correlation

Each factor was significantly correlated, as shown in Table 4.13, which contains the results for the Pearson correlation. All of the latent variables involved in research question three were significantly correlated with one another ($r =$ range from .31 to .67).

In addition, the CCA for inner life and workplace spirituality as well as for workplace spirituality and outcome was statistically significant based on the [Wilks's $\lambda = .737$, $F(32, 1852.88) = 4.994$; Wilks's $\lambda = .301$, $F(80, 3154.41) = 8.225$, respectively] at the level of $p < .001$ (see Table 4.14.).

Table 4.13. Means, Standard Deviations, and Correlations for Research Question Three

Variables	<i>M</i>	<i>SD</i>	1	2	3	4	5
Inner Life	3.38	0.81	1.00				
Calling/Meaning	3.94	0.74	0.38***	1.00			
Membership	3.38	0.75	0.32***	0.58***	1.00		
Organizational Commit.	3.70	0.80	0.31***	0.65***	0.67***	1.00	
Life Satisfaction	3.39	0.74	0.44***	0.47***	0.57***	0.54***	1.00

*** $p < .001$.

R^2 effect size was .26 and .69, which indicates that approximately 26% and 69% of the variances are shared between the two sets of variables, respectively.

Table 4.14. MANOVA Results for CCA for the Third Research Question Three

Test	Value	Approximate <i>F</i>	Hypothesis <i>df</i>	Error <i>Df</i>	Significance of <i>F</i>	R^2 Type Effect Size
<i>Inner Life and Workplace Spirituality</i>						
Pillais's Trace	.273	4.617	32.00	2020.00	.000	.26
Hotelling's Trace	.344	5.376	32.00	2002.00	.000	

Test	Value	Approximate <i>F</i>	Hypothesis <i>df</i>	Error <i>Df</i>	Significance of <i>F</i>	<i>R</i> ² Type Effect Size
Wilks's Lambda	.737	4.994	32.00	1852.88	.000	
Roy's GCR	.233					
<i>Workplace Spirituality and Outcome</i>						
Pillais's Trace	.856	6.026	80	4024.00	.000	.69
Hotelling's Trace	1.843	11.384	80	3954.00	.000	
Wilks's Lambda	.301	8.225	80	3154.41	.000	
Roy's GCR	.611					

Assessment of Structural Model

First, the hypothesized model indicated a good fit in indices ($\chi^2[203] = 832.286$, $p < .001$; NNFI = 0.967; CFI = 0.971; RMSEA = 0.078).

As shown in Figure 4.4, all standardized path coefficients in this hypothesized model were positive and statistically significant in the Korean business context.

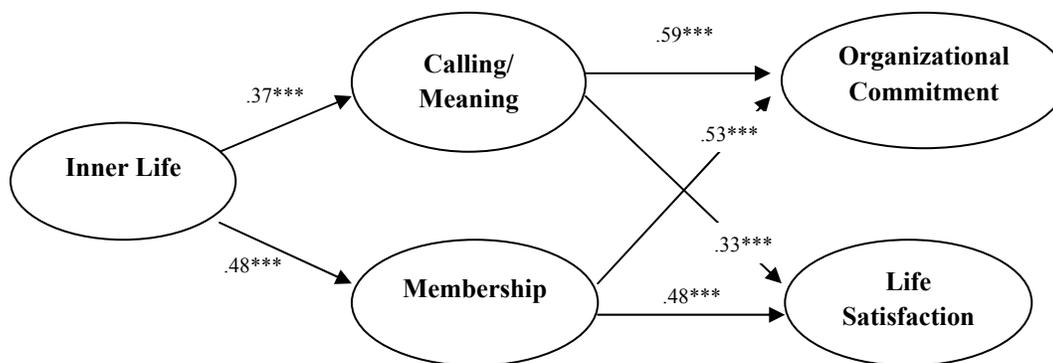


Figure 4.4. Result of hypothesized model of relationship among three factors for workplace spirituality, and their effect on organizational commitment and life satisfaction

The model's variable squared multiple correlations, which indicated the proportion of its variance accounted for by its predictors, ranged from .17 to .58 (see Table 4.15). Calling/meaning and membership's R^2 were considerably lower, which means that inner life's influence on those was weak.

Table 4.15. *Parameter Estimates of Hypothesized Model for Research Question Three*

Path	Path Coefficient	<i>t</i> -value	R^2
Inner Life => Calling/Meaning	.37	7.50	
Inner Life => Membership	.48	7.50	
Calling/Meaning => Organizational Commitment	.59	9.89	
Calling/Meaning => Life Satisfaction	.33	6.12	
Membership => Organizational Commitment	.53	11.68	
Membership => Life Satisfaction	.48	10.59	
Calling/Meaning			.17
Membership			.17
Organizational Commitment			.58
Life Satisfaction			.40

Multi-Group Analysis

To examine differences in gender, religion, and age on the relationship among latent variables, the respondents were split into two groups (see Table 4.16). Among participants, there were 395 males and 111 females in the valid sample of 514 cases; the number of "not identifieds" regarding gender was 8. The latter were excluded from analyses.

In terms of religion, a total 207 identified themselves as Protestant (147 cases) and Catholic (60 cases), while the number of those not having a religion was 210. Regretfully, Buddhists (74 cases) could not be compared using SEM due to the small sample size. In addition, small groups in other religions/faiths, such as Confucianism (7

cases), others (7 cases), and no answers (9 cases) were excluded. Finally, with regard to grouping by age, two groups were formed—those greater than 39 years of age and those under 39 years of age.

Table 4.16. *Group Numbers for Multi-group Analysis for Gender, Religion, and Age*

<i>Gender</i>		<i>Religion</i>		<i>Age</i>	
Male	Female	Christian	Don't have a religion	> 39	≤39
395	111	207	210	236	260

Gender. The model for the male group indicated an acceptable fit in indices ($\chi^2[203] = 672.005, p < .001$; NNFI = 0.967; CFI = 0.971; RMSEA = 0.077). However, the female group had an RMSEA of .097, while NNFI and CFI were no problem ($\chi^2[203] = 443.351, p < .001$; NNFI = 0.947; CFI = 0.954; RMSEA = 0.097). According to Browne and Cudeck (1993), a range of RMSEA from .05 to .08 is acceptable while a value of more than 1.0 indicates a poor fit. Therefore, a comparison of male and female groups was conducted because the RMSEA did not show a poor fit (0.097); thus, it was necessary to investigate differences in gender despite the fact that accuracy was not sufficient due to low RMSEA.

To investigate the difference in each path coefficient according to two groups, the invariant model (constrained, where the coefficients for the paths were constrained to be equal across groups) and unconstrained models were compared using differences in chi-square.

The invariant model (equality constrained model) indicated an acceptable fit in indices ($\chi^2[452] = 1176.439, p < .001$; NNFI = 0.965; CFI = 0.966; RMSEA = 0.080). Table 4.17 indicates that differences between the male and female groups were not significant

because the differences in chi-square were not significant at the specified 0.5 level. This means that there was no difference in each path for the male and female groups.

Table 4.17. *Result for Multi-Group Analysis of Gender*

Path	χ^2 ^a	$\Delta\chi^2$ ^b	Coefficient for Each Group	
			Male	Female
Inner Life => Calling/Meaning	1175.221	1.218	.33***	.56***
Inner Life => Membership	1174.885	1.554	.43***	.65***
Calling/Meaning => Organizational Commitment	1176.207	0.232	.63***	.41***
Calling/Meaning => Life Satisfaction	1174.545	1.894	.39***	.21***
Membership => Organizational Commitment	1176.133	0.306	.52***	.64***
Membership => Life Satisfaction	1174.144	2.295	.52***	.38***

Note. ^aUnconstrained model of each path. ^b Difference in chi-square between invariant model ($\chi^2 = 1176.439$) and unconstrained model of each path.

*** $p < .001$

Religion. The model for the Christian group indicated an acceptable fit in indices ($\chi^2[203] = 475.461, p < .001$; NNFI = 0.964, CFI = 0.968; RMSEA = 0.080). Also, those who did not have an affiliation with a religion had an acceptable fit in indices ($\chi^2[203] = 512.752, p < .001$; NNFI = 0.958; CFI = 0.963; RMSEA = 0.080, respectively). The invariant model (equality constrained model) indicated an acceptable fit in indices ($\chi^2[452] = 1042.963, p < .001$; NNFI = 0.965; CFI = 0.964; RMSEA = 0.077).

Table 4.18 indicates that there were no significant differences between Christians and those not espousing a religion because the difference in chi-square was not significant at the specified 0.5 level.

The debate about the relationship between spirituality and religion has received a good deal of attention from scholars who have conducted research on workplace spirituality.

Table 4.18. *Result for Multi-Group Analysis of Religion*

Path	χ^2 ^a	$\Delta\chi^2$ ^b	Coefficient of Each Group	
			Christian	Don't have a Religion
Inner Life => Calling/Meaning	1042.886	0.077	0.32***	.38***
Inner Life => Membership	1042.494	0.469	0.50***	.40***
Calling/Meaning => Organizational Commitment	1042.934	0.029	0.62***	.63***
Calling/Meaning => Life Satisfaction	1042.681	0.282	0.25***	.35***
Membership => Organizational Commitment	1042.678	0.285	0.50***	.51***
Membership => Life Satisfaction	1042.115	0.848	0.56***	.39***

Note. ^aUnconstrained model of each path. ^b Difference in chi-square between the invariant model ($\chi^2 = 1042.963$) and unconstrained model of each path.
*** $p < .001$

Some scholars have suggested that spirituality may be influenced by Christian beliefs rooted in Judeo-Christian religious traditions (Beazley, 1998; Dent et al., 2005; Fry, 2003, 2005). However, it appears that most scholars researching spirituality within organizations are suggesting that the concept of workplace spirituality differs from religious concerns; therefore, differences may not be found according to individual religions (Fry, 2003; Giacalone & Jurkiewicz, 2003; Gotsis & Kortezi, 2008; Reave, 2005). Results for this study revealed no difference between Christian groups and those who did not engage in a religion, in terms of phenomena related to workplace spirituality and its influence on organizational commitment and individual life satisfaction.

Age. The model for those over age 39 indicated an acceptable fit in indices ($\chi^2[203] = 510.48, p < .001$; NNFI = 0.962, CFI = 0.967; RMSEA = 0.078). Also, the

model for those less than 39 indicated an acceptable fit in indices ($\chi^2[203] = 526.127$, $p < .001$; NNFI = 0.968; CFI = 0.971; RMSEA = 0.078). Further, the invariant model (equality constrained model) indicated an acceptable fit in indices ($\chi^2[452] = 1136.387$, $p < .001$; NNFI = 0.966; CFI = 0.967; RMSEA = 0.078).

Table 4.19 reveals a significant difference between those aged more than 39 and those less than 39 with regard to the path of Membership => Organizational Commitment ($\beta = .44$, $\beta = .64$, respectively) because the difference in chi-square is significant at the specified 0.5 level.

Table 4.19. *Result for Multi-Group Analysis of Age*

Note. ^aUnconstrained model of each path. ^bDifference in chi-square between invariant model ($\chi^2 =$

Path	χ^2 ^a	$\Delta\chi^2$ ^b	Coefficient for Each Group	
			> 39	≤39
Inner Life => Calling/Meaning	1135.354	1.033	.35	.37
Inner Life => Membership	1135.354	1.033	.43	.49
Calling/Meaning => Organizational Commitment	1136.058	0.329	.77	.41
Calling/Meaning => Life Satisfaction	1135.962	0.425	.47	.25
Membership => Organizational Commitment	1132.39	3.997	.44	.64
Membership => Life Satisfaction	1136.3	0.087	.50	.48

1136.387) and unconstrained model for each path. *** $p < .001$

In addition, there was no significant difference in other coefficient paths. This means that the relationship between membership and organizational commitment is considered to be more important by those less than 39 than those who are more than 39 years of age.

ANOVA and t-test

As a complementary analysis, a *t*-test and ANOVA were conducted to investigate differences in gender, religion, and age in terms of five factors (inner life,

calling/meaning, membership, commitment, and life satisfaction). Table 4.20 shows the results for the *t*-test according to gender (male vs. female) and age (>39 vs. ≤39).

Perceived calling/meaning and organizational commitment was significantly higher for males than for females at the specified .01 level (see Table 4.20).

Table 4.20. *Result for t-test According to Gender*

Gender	Inner Life	Calling/Meaning	Membership	Organizational Commitment	Life Satisfaction
Male	3.38 (.0421)	3.98 (.0362)	3.40 (.0363)	3.75 (.0399)	3.39 (.0375)
Female	3.36 (.0709)	3.76 (.0769)	3.30 (.0778)	3.52 (.0784)	3.36 (.0691)
	$t(504) = .29, ns$	$t(504) = 2.78, p < .01$	$t(504) = .29, ns$	$t(504) = 2.61, p < .01$	$t(504) = .196, ns$

Note. Value is mean (SE)

Those aged 39 and older had significantly higher scores than those less than 39 in terms of calling/meaning, membership, and organizational commitment (see Table 4.21).

A one-way ANOVA was used to test for differences among three religious groups (Christian, Buddhist, and no religion) for five factors. There were no statistically significant differences among these three groups at the specified .05 level (see Table 4.22).

Table 4.21. *Result for t-test According to Age*

Age	Inner Life	Calling/Meaning	Membership	Organizational Commitment	Life Satisfaction
> 39	3.43 (.0508)	4.05 (.0454)	3.46 (.0467)	3.90 (.0486)	3.45 (.0482)
≤39	3.31 (.0529)	3.83 (.0480)	3.31 (.0479)	3.51 (.0508)	3.34 (.0463)
	$t(494) = -1.764, ns$	$t(494) = -3.238, p < .01$	$t(494) = -2.131, p < .05$	$t(494) = -5.433, p < .05$	$t(494) = -1.764, ns$

However, perception of inner life differed significantly across the three groups, $F(2,495) = 26.295, p = .000$. Post-hoc comparisons of the three groups indicated that the

Christian group (3.67, 95% CI [3.56, 3.77]) had a significantly higher inner life score than the Buddhist group (3.3025, 95% CI [3.13, 3.47]) and the no religion group (3.12, 95% CI [3.01, 3.23], $p < .001$). (See Table 4.22.)

Table 4.22. Results for ANOVA Test according to Religion

Religion	Inner Life	Calling/ Meaning	Membership	Organizational Commitment	Life Satisfaction
Christian ($n = 207$) ^a	3.67 [3.56, 3.77]	3.94 [3.85, 4.04]	3.36 [3.25, 3.46]	3.68 [3.58, 3.80]	3.44 [3.34, 3.54]
Buddhist ($n = 81$) ^b	3.30 [3.13, 3.47]	4.07 [3.91, 4.23]	3.43 [3.26, 3.61]	3.75 [3.56, 3.95]	3.45 [3.28, 3.63]
No religion ($n = 210$) ^c	3.12 [3.01, 3.23]	3.90 [3.80, 4.01]	3.39 [3.30, 3.49]	3.70 [3.59, 3.80]	3.32 [3.22, 3.42]
	$F(2,495) = 26.295, p < .001$	$F(2,495) = 1.5, ns.$	$F(2,495) = .313, ns.$	$F(2, 495) = .218, ns.$	$F(2,495) = 1.74, ns.$
Post-hoc	Christian vs. Buddhist Christian vs. No Religion $p < .001$	No difference	No difference	No difference	No difference

Note. Value is the mean and 95 % CI. ^a $n =$ Protestants (147) + Catholic (60), ^b $n =$ Buddhist (74) + Confucian (7), Buddhism and Confucianism are mixed in Korean culture.

^c No Religion: Do not have a religion.

Summary of Results

The purpose of this study was to examine the relationship of perception of organization performance and spiritual leadership, workplace spirituality, and learning organization culture in the Korean context. As described in this chapter, in order to examine the three research questions driving this study, several forms of data analysis have to be used, including correlation, CCA analysis, measurement modeling analysis, and structural equation modeling.

In summary, the results for this study were as follows.

Research question one: Is the first and revised spiritual leadership model valid in the Korean organizational context? The first and revised spiritual leadership models had

validity in the Korean business context as shown in Figure 4.1 (original spiritual leadership model) and Figure 4.2 (revised spiritual leadership model).

Research question two: What is the relationship between spiritual leadership and the learning organization in the Korean organizational context? Spiritual leadership positively and significantly influenced the learning organization culture as hypothesized in research question two (see Figure 4.3). However, interestingly, the relationship between calling/meaning of workplace spirituality and learning organization culture had no statistically significant relationship in the hypothesized model in the Korean business context.

Research question three: what are the relationships among inner life, calling/meaning, and membership as three dimensions of workplace spirituality, and their effect on organization commitment and life satisfaction? In addition, are the relationships different according to gender, individual religion, and age in the Korean organizational context?

Inner life statistically significantly influenced calling/meaning and membership as shown in Figure 4.4. Also, there was no statistical difference for gender and individual religion as these affect this relationship in the hypothesized model (see Tables 4.16 and 4.17). However, those in the less than age 39 group exerted greater influence on the relationship between membership and organization commitment (see Table 4.18). In addition, according to ANOVA analysis, the perception of inner life among those in the three religion groups (Christian, Buddhist, and no religion) was significantly higher for those in the Christian group (see Table 4.20).

Chapter Five

SUMMARY, DISCUSSION, IMPLICATIONS, and FUTURE RESEARCH

The purpose of this study was to examine the relationship of perception of organization performance and spiritual leadership, workplace spirituality, and learning organization culture in the Korean context. Although previous research has examined several workplace spirituality concepts as well as the spiritual leadership model, spiritual leadership is in the developmental stages and requires empirical studies as mentioned before (Dent et al., 2005; Fairholm, 1996, 1998; Fry, 2003, 2005, 2008). More specifically, workplace spirituality and spiritual leadership have recently been receiving attention from South Korean management and WLP scholars and practitioners (You, Seo, & Kim, 2009). However, the relationship between leadership effectiveness and workplace spirituality is little known in the South Korean business context (Heo, 2010; You et al., 2009).

Chapter five contains a summary of this research, discussion, implications for WLP practices and for the theoretical field, and recommendations for future research.

Summary of the Research

In order to achieve the purpose of this study, three research questions were developed. This research summary is organized by question and described according to statistical analyses for each question.

Research Question One: Is the spiritual leadership model valid in the Korean organizational context?

First, an adequate level of item reliability (α ranging from .81 to .91) and AVEs with values higher than 0.5 demonstrated that the Korean translations of the spiritual leadership model instruments were reliable measures in the Korean organization context.

Second, Confirmatory Factor Analysis (CFA) was conducted to estimate the relationship between each latent variable and observed variables (items), which were selected to assess the construct validity of the spiritual leadership model. Eventually, the original spiritual leadership model developed by Fry in 2003 was shown to offer a good fit in indices ($\chi^2[384] = 1070.543, p < .001$; NNFI = 0.932; CFI = 0.940; RMSEA = 0.059). The original model had 29 items at the time Fry (2003) developed it. Two items were divided to avoid dual meanings for one item, so that 31 items was asked of respondents in this study. However, two divided items were deleted to improve model fit. Eventually, this exclusion meant that both the original and revised instruments had the same number of items (29 items) included on Fry's original questionnaire (2003, 2005).

Furthermore, the revised spiritual leadership model indicated good fit in indices ($\chi^2[666] = 1636.632, p < .001$; NNFI = 0.925; CFI = 0.932; RMSEA = 0.053). The revised model had 39 items (original model = 29 items and an additional 10 items) as suggested by Fry (2008). However, 38 items were used in this study because one item with the lowest factor loading (IL1; 'I feel hopeful about life') was deleted.

Third, all latent variables in the original and revised spiritual leadership models had significantly positive correlations (r ranging from .28 to .72). Inner life had the lowest correlations with other latent variables (r ranging from .28 to .44). Additionally, the results of the CCA analysis (spiritual leadership & workplace spirituality, workplace spirituality & organizational outcome) showed that approximately 69% to 78% of the

variances were shared between the two constructs in terms of R^2 type effect based on MANOVA analysis. Also, the CCA between inner life and spiritual leadership (which involves three subsets: vision, altruistic love, and hope/faith) had a low value ($R^2 = .275$), just like the correlation result.

Lastly, the Structural Equation Model (SEM) was used to examine the relationship among the latent variables of the original model (Fry, 2003, 2005) and revised spiritual leadership model (Fry, 2008, 2010) in the Korean business context.

The original spiritual leadership model indicated an acceptable fit in indices ($\chi^2[396] = 1365.059, p < .001$; NNFI = 0.907; CFI = 0.916; RMSEA = 0.069). All standardized path coefficients in the first causal model were positive and statistically significant in the Korean business context, just as was found in the original study by Fry (2005, 2006, 2010) in the U.S. context. Membership had almost twice the coefficient for team productivity as did calling/meaning in the Korean business context ($\beta = .52, \beta = .26, p < .001$, respectively). Interestingly, several research results from Fry (2005, 2006, 2010) had the similar results in the U.S. business context.

The revised spiritual leadership model (Fry, 2008, 2010) indicated an acceptable fit in indices ($\chi^2[688] = 2010.783, p < .001$; NNFI = 0.901; CFI = 0.908; RMSEA = 0.061). All standardized path coefficients in the revised causal model were positive and statistically significant in the Korean business context. However, inner life had a considerably lower coefficient with three factors: vision, altruistic love, and hope/faith ($\beta = .13, \beta = .15, \beta = .21, p < .001$, respectively). Membership had double the impact on team productivity than did calling/meaning. Also, life satisfaction was more influenced by membership than calling/meaning ($\beta = .50, \beta = .26$, respectively).

In short, all indices examined confirmed that the first and revised spiritual leadership models were valid in the Korean business context.

Research Question Two: What is the relationship between spiritual leadership and the learning organization in the Korean organizational context?

First, all latent variables in the hypothesized model for research question two had significantly positive correlations (r ranging from .41 to .72). Additionally, the results of the CCA analysis (spiritual leadership & workplace spirituality, workplace spirituality & learning organization, and learning organization & organizational outcome) showed that approximately 71% to 79.5% of the variances were shared between the two constructs in terms of R^2 type effect based on MANOVA analysis

To answer research question two, the parceling method was used with four of the 13 items from three subsets of spiritual leadership and seven items from 21 items of DLOQ.

The hypothesized model in research question two indicated an acceptable fit in indices ($\chi^2[371] = 1404.398, p < .001$; NNFI = 0.973; CFI = 0.976; RMSEA = 0.077). All standardized path coefficients were positive and statistically significant in the Korean business context. However, interestingly, the relationship between calling/meaning of workplace spirituality and learning organization culture had no statistically significant relationship while membership had a strong significant relationship in the hypothesized model in the Korean business context ($\beta = .00, \beta = .78$, respectively). Learning organization culture had a greater influence on organizational commitment than on knowledge performance ($\beta = .70, \beta = .88$, respectively).

In summary, spiritual leadership positively and significantly influenced the learning organization culture as hypothesized in research question two.

Research Question Three: What are the relationships among inner life, calling/meaning, and membership as three dimensions of workplace spirituality, and their effect on organization commitment and life satisfaction? In addition, are the relationships different according to gender, individual religion, and age in the Korean organizational context?

First, all latent variables in the hypothesized model for research question three had significantly positive correlations (r ranging from .31 to .67). Inner life had the lowest correlations with other latent variables (r ranging from .31 to .44). Additionally, the results of the CCA for inner life and other two workplace spirituality (calling & membership) showed that approximately 26% of the variances were shared between the two constructs while other two workplace spirituality (calling & membership) and outcome (organizational commitment & individual life satisfaction) dimensions represented approximately 70% in terms of R^2 type effect based on MANOVA analysis.

Second, the hypothesized model indicated a good fit in indices ($\chi^2[203] = 832.286$, $p < .001$; NNFI = 0.967; CFI = 0.971; RMSEA = 0.078). Also, all standardized path coefficients in this hypothesized model were positive and statistically significant in the Korean business context.

Third, multi-group analysis was conducted to examine the moderating effect among latent variables according to gender, individual religion, and age. The path coefficients were compared to each group after the model fit of each group was examined. The difference in the path coefficient for each group was checked via use of the

difference in the invariant model (equality constrained model) and unconstrained model (see Table 5.1).

Table 5.1. *Results of Model Fit from Multi-Group Analysis*

Variables		χ^2	NNFI	CFI	RMSEA
Gender	Invariant model	$\chi^2[452] = 1176.439, p < .001$	0.965	0.966	0.080
	Male ($n = 395$)	$\chi^2[203] = 672.005, p < .001$	0.967	0.971	0.077
	Female ($n = 111$)	$\chi^2[203] = 443.351, p < .001$	0.947	0.954	0.097
Religion	Invariant model	$\chi^2[452] = 1042.963, p < .001$	0.965	0.964	0.077
	Christian ($n = 207$)	$\chi^2[203] = 475.461, p < .001$	0.964	0.968	0.080
	No religion ($n = 210$)	$\chi^2[203] = 512.752, p < .001$	0.958	0.963	0.080
Age	Invariant model	$\chi^2[452] = 1136.387, p < .001$	0.966	0.967	0.078
	>39 ($n = 236$)	$\chi^2[203] = 510.48, p < .001$	0.962	0.967	0.078
	≤ 39 ($n = 260$)	$\chi^2[203] = 526.127, p < .001$	0.968	0.971	0.078

Each group model indicated a good fit in indices as shown in Table 5.1 with the exception of the female group ($\chi^2[203] = 443.351, p < .001$; NNFI = 0.947; CFI = 0.954; RMSEA = 0.097).

There was no statistical difference in gender and individual religion for the relationship in the hypothesized model for research question three. However, those who were 39 years old and younger exerted greater influence on the relationship between membership and organization commitment in the hypothesized model ($\beta = .64, \beta = .43$, respectively).

In addition, according to the ANOVA analysis, the perception of inner life among three religion groups (Christian, Buddhist, and non-religion group) was significantly higher in the Christian group (Mean= 3.67, 3.30, 3.13, respectively, $F(2,495)=26.295$, $p < .001$). Also, a t -test was conducted to investigate the difference in gender and age in terms of five factors: inner life, calling/meaning, membership, commitment, and life satisfaction.

Perceived calling/meaning and organizational commitment was significantly higher for the male group than for the female group (Calling, Mean= 3.98, 3.76; Commitment, Mean=3.75, 3.52, respectively). The group of those over age 39 had a significantly higher score for calling/meaning, membership, and organizational commitment than did those under the age of 39.

Discussion

Research Question One: Is the spiritual leadership model valid in the Korean organizational context?

Spirituality leadership is an emerging construct within the broader context of workplace spirituality (Dent et al., 2005; Fairholm, 1998; Fry, 2003, 2005, 2008; Reave, 2005). Spiritual leadership is defined as “The values, attitudes, and behavior necessary to intrinsically motivate oneself and others so that they have a sense of spiritual wellbeing through calling and membership” (Fry, 2008, p. 109). Spiritual leadership emerges from the interaction of altruistic love, vision, and hope/faith in organization (Fry et al., 2011). The emergence of spiritual leadership then taps into the fundamental needs of both leader and followers for spiritual well-being by enhancing their feelings for the unit/organization and its goals and vision and a sense of membership with the

group/organization. Further, spiritual well-being or workplace spirituality (i.e., calling and membership) serves to encourage higher levels of organizational commitment, productivity, and performance.

Several empirical research studies on this spiritual leadership model have been conducted in the military, private organization, schools, and police organization in the U.S. context (Fry 2003, 2005, 2008; Fry & Matherly, 2006; Fry & Cohen, 2009). Furthermore, Fry suggested a revised theory of spiritual leadership to which inner life and individual life satisfaction were added (2008, 2011). Inner life may play a role as a source of spiritual leadership and fundamental source of inspiration and insight, and may positively influence the development of hope/faith in a transcendent vision of service to key stakeholders and the values of altruistic love (2008, 2011). However, research on this revised model has not been yet conducted both within and outside the U.S. context.

Spiritual leadership has recently been receiving attention from South Korean WLP/management scholars and practitioners. However, the empirical study of spiritual leadership and workplace spirituality is little known in the South Korean business context (Heo, 2010; You et al., 2009).

Results from this validation study in a context outside the U.S. should contribute to further development of a spiritual leadership model since the original leadership model is in the developmental stages (Duchon & Plowman, 2005; Fry, 2003, 2005, 2008, 2011). Also, this result shows that inner life may play a role as a source of spiritual leadership in the revised model even though inner life had a low coefficient with three factors: vision, altruistic love, and hope/faith.

More specifically, this result may facilitate relevant research in South Korea since the spiritual leadership model has been shown to be valid and reliable even in the Korean context. Interestingly, membership has almost twice as much of influence on team productivity as did calling/meaning in the Korean business context as previous studies that offered the same results in the U.S. organization context (Fry, 2005, 2006, 2010). Also, life satisfaction, added to the revised model, was more greatly influenced by membership than calling/meaning.

Employees who participated in this study indicated a desire to experience the feelings of membership that would enable them to feel understood and appreciated in their work unit and organization. Human beings experience social identity through group membership and expression of themselves in a group (Shamir, 1991). Employees who identify with their work group and organization can increase their presence and leadership potential when their environment influences their feelings of common identity in a group (Duchon & Plowman, 2005). Employees felt that membership in their organization would result in greater productivity and a more satisfying life.

Research Question Two: What is the relationship between spiritual leadership and the learning organization in the Korean organizational context?

The ultimate goal of organizations engaged in spiritual leadership is to build learning organizations, according to spiritual leadership scholars (Fairholm, 1997; Fry (2003, 2005, 2008). Leaders need to learn to design ideas and animate learning cultures in a manner that ensures that learning is the ultimate source of all profit and growth (Fairholm, 1997, 2001). Spiritual leadership is a causal leadership theory for organizational transformation designed to create an intrinsically motivated learning

organization (Fry, 2003, 2008). However, little is known about the relationship so far (Fry, 2003, 2005, 2008).

In this study, learning organization culture had a strongly significant relationship with knowledge performance and organizational commitment, as also identified in previous studies (Joo, 2010; Song et al., 2009; Yang et al., 2004). Also, this study identified the relationship between the spiritual leadership model and learning organization culture. Membership had a strong relationship with learning organization culture while the relationship between calling/meaning in workplace spirituality and learning organization culture did not have a statistically significant relationship. This result demonstrated that valuable learning occurs informally on the job, in a group, or through conversation between members in an organization (Marsick & Watkins, 2003).

Learning organization is defined according to an organizational culture perspective that includes critical factors that encourage or discourage workplace learning (Billett, 2004; Ellström, 2001; Watkins & Marsick, 1993). A learning organization can be achieved through engagement of an organization's members. Recognition and acceptance of different opinions, truthful feedback, and diffusion of new ideas among members are essential conditions for creating a learning organization (Garvin, 2000). When employees feel understood and appreciated, they tend to devote themselves to building a learning organization culture.

However, the fact that a significant relationship did not emerge between calling/meaning and learning organization culture in the hypothesized model is an interesting result—this study assumed that employees who found their calling/meaning

within their work might move toward continuous learning and change in their organization.

Some plausible explanations for the non-significant relationship between calling/meaning and learning organization culture can be found in self-concept theory (Sharmir, 1991) and person-organization fit (Chatman, 1989; Schneider, 1987).

According to self-concept theory, individuals are motivated to perform a task or job in a manner consistent with self-image and the manner in which they approach the task or job situation. People who have an inner self-concept are motivated by their work when there is high level of congruence among the work, its context, and the person's self-concept.

As individuals find meaning in their work, they become and remain motivated. However, according to the self-concept theory of Sharmir (1991), individuals differ in the extent to which they crystallize a sense of self-concept. Some people have a more instrument-related than expressive orientation to work, or are more pragmatic than moral in their social relations. Also, Wrzesniewski and Dutton (2001) indicated that the meaning of work is influenced by three forces: individual attributes and characteristics, the work environment, and social environment. Each and all of these influence people's interpretation of the meaning of their jobs.

Person-organization fit is defined generally as compatibility between person and organizations (Kristof, 1996). Research on the person-organization fit has suggested that the congruence between personal values and organizational values is critical to organization commitment, performance and tenure (Chatman, 1989). Thus, some employees may not be motivated by their work because they cannot find meaning there in a manner that is congruent with their inner self-concept—this situation causes them to not

commit to building a learning organization culture. Their personal values (i.e., calling/meaning of life) may not fit with their organization, so that they do not make efforts to build a learning organization culture. Interpretation of this interesting result is not easy; in addition, it is not clear whether this result is based only on the Korean organizational context phenomenon or may be generalized to other contexts. More research is required.

Research Question Three: What are the relationships among inner life, calling/meaning, and membership as three dimensions of workplace spirituality, and their effect on organization commitment and life satisfaction? In addition, are the relationships different according to gender, individual religion, and age in the Korean organizational context?

Workplace spirituality is a relatively new organizational research topic and is at the theoretical developmental stage (Fry, 2003; Giacalone & Jurkiewicz, 2003). In terms of workplace spirituality, “a workplace can be considered to be spiritual (or spirit friendly) when it recognizes that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community” (Duchon & Plowan, 2005, p. 809). Workplace spirituality focuses on recognizing that workers may be spiritual beings and have an inner life (Duchon & Plowan, 2005).

Inner life is defined as the process of understanding and tapping into one’s own divine power and how to draw on that power to live a more satisfying and full outer life (Fry, 2009). Also, inner life is connected to individuals’ feelings about the fundamental meaning of who they are, what they are doing, and their contributions (Vaill, 1998). Therefore, inner life influences the development of calling/meaning and membership.

Study results supported these previous assumptions about the relationship among three dimensions of workplace spirituality (Duchon & Plowan, 2005; Fry, 2009, Vaill, 1998). Furthermore, the influence of workplace spirituality on life satisfaction as well as organizational commitment is affected.

The results for differences in workplace spirituality with regard to religion, gender, and age are discussed in more detail below.

First, debate has continued about the relationship between workplace spirituality and religion. Some scholars have insisted that discussion of spirituality in the workplace cannot obviate discussion of religiousness in the workplace because religiosity is a primary aspect of spirituality as well and cannot be separated from religious traditions (Gibbons, 2000; Hicks, 2002). However, most scholars in workplace spirituality suggest that the concept of workplace spirituality differs from religious concerns (Fry, 2003; Giacalone & Jurkiewicz, 2003; Gotsis & Kortezi, 2008; Reave, 2005).

Results from this study demonstrated no difference in the relationship among three dimensions of workplace spirituality and their impact on organizational commitment and life satisfaction in the Korean context regardless of religions (Christians vs. non-religion group). However, according to ANOVA analysis, the Christian group had a significantly higher perception of having an inner life among the three religion groups (Christian, Buddhist, and non-religion). These results indicate that there was no difference in the causal relationship for workplace spirituality, although the Christian group indicated feeling a greater sense of an inner life.

Second, there was no statistical difference, by gender, in the relationship among three dimensions of workplace spirituality and their impact on organizational

commitment and life satisfaction in the Korean context. However, according to *t*-test results, the male group had greater feelings of calling/meaning and organizational commitment than did the female group in the Korean business context.

The research topic of gender differences in work attitudes and behavior has received consistent attention in several academic fields (Aguilar & Vlosky, 2010; Kmec & Gorman, 2010). Gender differences in work attitude and behavior occur for several reasons: labor force participation and career, regulation of workplace equality, job characteristics, family ties, and work environment (Kmec & Gorman, 2010). Marsden, Kalleberg, and Cook (1993)'s research revealed that male workers have a small but significant organizational commitment to using the work organizations module of the General Social Survey (GSS). Some study results suggest that there is no difference in job satisfaction between males and females (Aguilar & Vlosky, 2010).

T-test results for this study revealed gender differences in calling/meaning and organizational commitment. There are some plausible explanations. Female worker tend to be in relatively disadvantaged positions in the South Korean labour market and, as a result, have relatively lower income than male counterparts and fewer opportunities to enter private-sector companies, although in recent years more females have entered the professional labour market through an official selection system in the public sector than in previous decades (i.e., lawyer, the National Administrative Examination, and CPA). Furthermore, female workers generally face a so-called 'glass ceiling' in the workplace, similar to that faced by female workers in the U.S. (Ragins, 1998) and thus are less likely to have opportunities to gain supervisory positions. They sometimes have weak networks, as opposed to their male counterparts (Marsden et al., 1993). Also, female workers'

responsibility for child care in Korea may reduce levels of organization commitment (Marsden et al., 1993).

These issues may lower calling/meaning and organizational commitment for females in the Korean business context. On the other hand, because males in Korea have greater responsibility for supporting their family, they may view their job/work as a long-term career and as a greater calling/meaning.

Third, those under the age of 39 had a higher coefficient for the relationship between membership and organization commitment than did those over the age of 39 according to SEM. Younger employees believed membership was more important to increasing organization commitment. This reveals that younger employees feel less like members than do older ones. The results from the *t*-test supported this interpretation: those over the age of 39 had significantly higher scores for calling/meaning, membership, and organizational commitment than did those under the age of 39. This result implies the same result for job tenure (experience)—a worker's age and job tenure (experience) are directly proportional in Korea. Results from this study support commensurate findings from previous research.

Several studies identified the significant relationship among age, tenure, and commitment (Meyer & Allen, 1991; Cohen, 1993; Meyer, David, Lynne, & Laryssa, 2002). Researchers explained that, based on career-stage models, younger and less experienced worker may be less committed to their organizations than older workers (Brimeyer, Perrucci, & Wadsworth, 2010). Further, according to this model, workers are the least committed to their jobs in the trial stage, worker commitment and involvement

increase in the establishment and maintenance stage, and their commitment decreases as they prepare to withdraw from their jobs.

Also, some explanations may be offered for how age/tenure and commitment are related. First, older employees actually have, or perceive themselves to have, more positive experience in organization settings than do younger employees. Older experienced workers have autonomy and less pressure from a supervisory relationship while younger employees sometimes find the supervisory relationship burdensome and less flexible (Brimeyer et al., 2010). Second, older employees have more limited opportunities to make a career change. Concern about losing a job in middle age and pressure can influence their commitment. Therefore, they tend to find meaning in their work life, have a relatively high level of commitment, and feel like a member of their organization (Wang & Huang, 2010).

Implications

Theoretical Academic Implications

Spiritual leadership is an emerging research topic within the broader context of workplace spirituality (Dent et al., 2005; Fry, 2008). However, spiritual leadership has not been included in empirical research relative to other leadership models because it is in the developmental stages. Even the study of workplace spirituality has been challenged because academic inquiry emphasizes the scientific approach (Giacalone & Jurkiewicz, 2003; Pawar, 2009).

This study's findings can add value to the development of a spiritual leadership model in three ways. First, this study validated an original spiritual leadership model in the Korean business context—little work has been done in this area outside the U.S.

context. From a theory development perspective, this research may contribute to improvements to the generalization of a spiritual leadership model. Further, this study validated a recently revised model of spiritual leadership theory by Fry (2008), which suggested involving inner life as an independent variable and life satisfaction as a dependent variable. This has not been part of a validation study either in the U.S. or other cultures, to date. This study showed that inner life, though a small coefficient, may play a fundamental role in the revised spiritual leadership model.

Second, this study provided the empirical foundations of the relationship between spiritual leadership and the learning organization. Although spiritual leadership has been identified as a causal leadership theory for organizational transformation designed to create an intrinsically motivated learning organization, few empirical studies have been conducted of the relationship between two main constructs.

Membership is a critical factor in building a learning organization culture—more so than calling/meaning. This finding was interesting. Future research should seek to explain why calling/meaning within work does not significantly influence fostering a learning organization culture, despite the fact that spiritual leadership theory has assumed that employees who find calling/meaning within their work may move toward continuous learning and change in the organization (Fry, 2003, 2005).

Third, this study's findings can contribute to the development of workplace spirituality in terms of the relationship between workplace spirituality and religion. Debate about this relationship continues.

According to study results, the Christian group had a significantly higher perception of inner life among the three religion groups (Christian, Buddhist, and non-

religion) while there was no difference in calling/meaning and membership among the three groups. This pointed to the possibility of a significant relationship between perception of inner life and individual religion, while calling/meaning and membership did not have a relationship with religion (Hick, 2002).

On the other hand, there was no difference in the causal relationship among three dimensions of workplace spirituality and their impact on organizational commitment and life satisfaction in two groups: Christian employees (Protestant and Catholic) vs. employees who do not practice any type of religion.

Therefore, this study supported the belief that workplace spirituality can be inclusive or exclusive of religious theory and practice (Fry & Slocum, 2008).

Implications for WLP Practices

Study findings have several implications for practice: leadership training, ethical training, learning organization culture, and organizational commitment.

First, spiritual leadership as examined in this study could offer a new perspective in the design of meaningful leadership development programs. Previous leadership development focused on individual knowledge, and skills and abilities as a formal leadership role, emphasizing the directional influence of leaders on followers (Day, 2000). On the other hand, spiritual leadership engages all group members in meeting spiritual needs and enhances organizational commitment and performance in meaningful ways, emphasizing the collective social influence process (Fry et al., 2011).

Why should an organization want to integrate spirituality into its leadership and organization life (Benefiel, 2005)? The answer is that subordinates seek to improve the quality of their workplace life by finding meaning within their work as well as achieving

the purpose of life beyond earning. Leaders should recognize the significance of creating meaningful work for others as well as a connection to the workplace. Doing so intrinsically motivates employees to have a sense of spiritual well-being through calling and membership.

A leadership development program should help leaders engage in self-reflection about who they are, what they are doing, and where they are going, aiding them in paying attention to their inner life as a human being regardless of their different individual religions and religious beliefs. The fundamental questions relate to the vision and mission of their organization. These perspectives help leaders find both the meaning of individual life and the meaning of their leadership, so that they are able to mentor subordinates by exuding a sense of competence and mastery and by offering them meaningful work.

Further, the hope/faith of both the leader and employees instills confidence that the vision and mission of an organization will be accomplished. Leaders are told that vision is critical to leadership effectiveness and organizational success when they attend leadership development programs. Although it's clear that vision plays a role in guiding the future, energizing people, and giving meaning to work, vision itself is not enough. Hope/faith in the vision of both the leader and subordinates is necessary. Faith is based on values, attitudes, and behaviors that express absolute certainty and trust that what is desired and expected will come to pass. Thus, a leadership development program should include discussion of the importance of hope/faith in developing a vision.

Second, WLP practitioners may include workplace spirituality in the development of business value training programs that enhance organizational commitment. Organizational commitment comes from the beliefs, values, and feelings

of employees based on a business philosophy that provides meaning to individual work as well as a reason for the existence of a business. Furthermore, employees often seek to engage their entire being—body, mind, and spirit—in their work, and not just engage a part of themselves (Hicks, 2002; McLaughlin, 2005). Results from this study on workplace spirituality (inner life, calling/meaning, membership) and organizational commitment and individual life satisfaction provide a starting point for aligning individual purpose, organization mission, and leadership vision through the concept of workplace spirituality. This study developed a practical model to align individual employees with organization based on the workplace spirituality concept (see Figure 5.1.).

An organization's vision and mission play a role by giving meaning to an employee's work, producing a sense of calling. Employees need to feel a calling and sense of meaning within their work, which eventually contribute to the achievement of vision and mission by their organizations.

High-performance organizations' core values act as a standard for employees' behavior and decision making. These core values underlie employees' work and foster their interaction with each other. Individual spiritual values such as integrity, honesty, and humility are connected to the core values of organizations (Reave, 2005).

Organizations need to appeal to employees' core values, which are naturally associated with their individual spiritual values.

Organizational culture refers to the specific collection of values and norms that are shared by people and groups in an organization and that control the way they interact with each other (Schein, 1990).



Figure 5.1. Practical model to align individual employees with organization based on workplace spirituality

People want to feel connected to each other as members of an organization or community. Connectedness to coworkers, customers, communities, and the world is one of the fundamental characteristics of workplace spirituality. An organization's members should build an organizational culture that fosters among employees a sense of being understood and appreciated and thus being a part of their organizations.

Eventually, employees' experience of transcendence through the work process in an organization may result in excellent performance.

Third, WLP practitioners and management group need to make an effort to build membership among employees by fostering a learning organization culture. Spiritual leadership may serve to establish a social/organization culture based on the values of altruistic love whereby leaders and followers have a sense of membership, feel understood and appreciated, and have genuine care, concern, and appreciation for both self and others. The process of spiritual leadership fosters the learning organization culture as it seeks to offer opportunities for continuous learning and continuous improvement. On the other hand, WLP practitioners need to pay attention to the non-significant relationship between calling/meaning in work and learning organization culture. WLP practitioners should redirect employees' concerns about finding calling/meaning in work to the organizational level (i.e., learning organization culture). WLP practitioners should provide a connection between individual meaning and learning organization culture.

Fourth, workplace spirituality can improve the ethical behaviors of employees. Many organizations have tried to establish a culture of ethics throughout their organization through training sessions on ethics, a full-time ethics department, and a code of conduct. However, organizations need more fundamental and transcendent values to encourage ethical behaviors. Workplace spirituality can be included in ethical training. Doing so may influence employees' ethical perceptions and decision making, leading them to recognize their inner life, calling/meaning to their work, and a sense of membership in an organization that contributes to others. WLP practitioners should employ workplace spirituality as a tool in establishing their organization's ethical culture.

Lastly, management groups and WLP practitioners should pay attention to younger employees because they tend to feel less likely to experience calling/meaning, membership and organization commitment, than are more experienced, older employees. Managers should seek to ensure that younger subordinates experience a sense of calling, meaning, and purpose, and help them to feel that they are understood and appreciated.

As mentioned earlier, the application of spiritual leadership and workplace spirituality in organizations is so beneficial to organizations. However, WLP practitioners and management group should keep in mind some critical perspectives on workplace spirituality when they seek to apply this concept to their organization (Benefiel, 2005). Some scholars have stated that workplace spirituality can be used as a management tool, such as Total Quality Management, or in reengineering, or included with other fads to improve productivity and decrease costs by encouraging workplace spirituality (Cavanagh & Bandsuch, 2002; Porth, Steingard, & McCall, 2003).

Groß (2010) identified several aspects of the misuse of workplace spirituality by organizations. First, although employees look for meaning in their tasks, these tasks may not inspire them to feel meaning and calling because they are routine, stressful, and problematic; further, employees must work to earn. Misuse of workplace spirituality diverts attention away from unpleasant or problematic work as well as from the material aspects of work. Further, if employees feel that the mission statement of their organization is just a marketing tool, not an expression of a lived culture, they may feel a loss of confidence. Second, strong organizational cultures and propagated norms in an organization can be used to create strong commitment and to propagate strong personal bonds among members as well as from members to the organization. Individuals'

personal lives can be colonized through strong organizational cultures. Spirituality at work has similar potential.

Reflections on Research Limitations

This study had several limitations that may have affected its results. First, this study examined perceived behaviors such as spiritual leadership, workplace spirituality, learning organization, and organizational/individual outcomes at only one point in time and used a self-report method—a survey of participants. There is the possibility of a percept-percept bias. In particular, the organizational knowledge performance measure was not actually based on financial outcomes due to the sensitivity and confidentiality of that data.

Second, generalization of this study's results to circumstances in other countries may not be possible because the target population was employees in corporations in South Korea. National cultural contexts (i.e., nations that have strong religious backgrounds) may impact views of perceived inner life, calling/meaning, and life satisfaction. In this vein, the results have limited generalizability in the all-Korean organization due to the non-randomized sample selection process. Due to the small presence of female employees and Buddhists employees in the sample, this study has limited generalizability to these two groups.

Finally, this research could not consider all of the workplace spirituality constructs that may influence the relationship among latent variables in the hypothesized model. For example, a variety of concepts of workplace spirituality have been suggested but they lack universally accepted definitions (Gotsis & Kortezi, 2008; Kolodinsky et al., 2008). This study was based on inner life, calling/meaning, and membership, as

suggested by Fry (2003, 2005) and Ashmos and Duchon (2000). Other definitions and the measurement of workplace spirituality have different constructs (i.e., The Human Spirituality Scale [HSS] by Wheat, 1991; Spiritual Assessment Scale developed by Beazley, 1998).

Recommendations for Future Research

Several recommendations for future research are made here in the interest of further developing the concept of spiritual leadership and workplace spirituality theory.

First, future studies should require a validation study of the spiritual leadership model in several different nations in terms of different religious backgrounds and different economic development stages. The spiritual leadership model should include inner life, which implies a religious relationship, so that the causal effect of the spiritual leadership model will be affected by perceptions of a target population with a strong religious background (i.e., Islamic countries and the countries whose population are Christian). Some people are comfortable with the word “spirituality” or “religion” or “God” while some people like “values” and “ethics” rather than “spirituality” for expressing similar phenomena in organizations (McLaughlin, 2005). Furthermore, economic development stage can affect the perception of the causal spiritual leadership model. In advanced economies, employees seek to improve the quality of their workplace life by finding meaning within their work as well as achieving a purpose beyond earning while workers in poor countries do not pay attention to spiritual issues in organizations—they are working to make a living (Fairholm, 1996, 1998; Fry, 2003, 2005).

Second, in order to improve the possibility of generalizing spiritual leadership and workplace spirituality as well as define any differences according to characteristics of

organizations in the Korean context, several non-private organizations should be involved, such as an NGO, school setting, general government sectors, and military and police sectors. We can assume that different organizations will have different definitions of calling/meaning within work. For example, employees in public sectors and civil society may be more inclined to feel higher calling/meaning than would those in the private sector although this is the subjective perspective of the author.

Next, future research should involve a large sample of female employees and Buddhist employees to enable better generalization of the concepts of spiritual leadership and workplace spirituality in the Korean context.

Third, qualitative research on spiritual leadership and workplace spirituality is necessary because little of it has been conducted in the Korean context while so much qualitative study has been conducted in the U.S. context (Benefield, 2005; McLaughlin, 2005). Quantitative research limits deep understanding of the perception of spiritual leadership and workplace spirituality in the Korean context because this topic is related to belief, feeling, and attitude. To gain a unique or general sense of spiritual leadership and workplace spirituality in the Korean organization context, deeper qualitative research is necessary based on face-to-face interviews.

Fourth, it is necessary to identify the relationship between spiritual leadership and corporate social responsibility (CSR). Spiritual leadership is assumed ultimately to foster CSR (Fry, 2005). Social responsibility means that an organization recognizes its impacts on social, physical, cultural, legal, and ethical cultures. The organization's vision gives one a sense of calling, meaning of life and altruistic love, which influence membership, and embeds itself in individuals, groups, organizations, and even society with customers,

suppliers, government agencies, and so on. Although spiritual leadership in the workplace can enhance an organization's performance and success, it may also influence the common good of the organization (Fry, 2005). Therefore, it is necessary to evaluate the effectiveness of spiritual leadership from customers' and other peoples' perspective through CSR, beyond the perception of internal employees' perspectives.

Lastly, future research is required on the relationship between workplace spirituality and employee engagement. Little is known about the relationship because workplace spirituality and employee engagement is a recent topic.

The definition of employee engagement from Harter, Schmidt and Hayes (2002), based on Gallup research, has often been cited although several key terms also have been introduced. Harter et al. defined employee engagement as "the individual's involvement and satisfaction with as well as enthusiasm for work" (p. 269). An engaged employee is motivated to contribute to organizational success, and is willing to demonstrate commitment, loyalty, and willingness to go beyond basic requirements to accomplish tasks and organizational goals (Wiley, 2010). As organizations express more interest in employee engagement, WLP professionals will be asked to contribute to the development of engagement strategies (Shuck & Wollard, 2010).

Workplace spirituality may be a critical driver in improving employee engagement (Marcotte, 2010). Employees have expressed a desire to engage their entire selves—body, mind, and spirit—in their work, not just a part of themselves (Hicks, 2002; McLaughlin, 2005).

In all, employees engaged in this study found life-related meaning in their work and workplace, and had a desire to align their spiritual well-being and value, mission, and

vision with those of their organization. Doing so will increase their motivation, and make them more engaged at work and in the organization. However, little is known about the relationship between employee engagement and workplace spirituality; findings from this research will help WLP scholars and practitioners to respond to organizations' increasing demand for methods of employee engagement.

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APPENDIX A

Survey Instruments (English/Korean Versions)

**Survey for measuring organization performance with spiritual leadership,
workplace spirituality, and the learning organization culture**

Overview of Questionnaire

Thank you for your participation. I am Ki Seok Jeon, a doctoral candidate at the Pennsylvania State University, majoring Human Resource Development (WLP). This survey is a part of doctoral dissertation research for the data collection procedures in your organization.

The purpose of this dissertation is to investigate the relationship between organization performance with spiritual leadership, workplace spirituality, and the learning organization culture in the Korean context. This questionnaire is designed to assess your perceptions of spiritual leadership, workplace spirituality, and learning organization in your organization. It is very important that you answer questions as thoughtfully and frankly as possible to reflect your accurate opinion. Your information that you provide will be kept anonymously and confidentially, and the results will be used only for academic research purpose.

This questionnaire would take approximately 20~25 minutes to complete.

For those who complete this survey, two people will be receive i-Pod shuffles by random drawing.

Instructions

This is a general survey asking your perceptions. It is not a test; thus there are no right or wrong answers. Please check the one response on each survey item that best reflects your perception.

Contact

During or/and after your survey, if you have any questions please contact one of researchers through following contact information:

Ki Seok Jeon: 814-389-1247 (USA), email: kxj166@psu.edu

Dr. David L. Passmore: 814-689-9337 (USA), email: dlp@psu.edu

Section 1. Spiritual leadership & workplace spirituality

Direction: Please indicate the number (1, 2, 3, 4, or 5) on the right that corresponds to your ideas about spiritual leadership and workplace spirituality in your organization. Use the following scale:

1: Strongly disagree, 2: Disagree, 3: Neither agree nor disagree, 4: Agree, 5: Strongly agree

1	I understand and am committed to my organization's vision.	1	2	3	4	5
2	My organization has a vision statement that brings out the best in me.	1	2	3	4	5
3	My organization's vision inspires my best performance.	1	2	3	4	5
4	My organization's vision is clear and compelling to me.	1	2	3	4	5
5	I have faith in my organization and I am willing to "do whatever it takes" to ensure that it accomplishes its mission.	1	2	3	4	5
6	I demonstrate my faith in my organization and its mission by doing everything I can to help us succeed.	1	2	3	4	5
7	I persevere and exert extra effort to help my organization succeed because I have faith in what it stands for.	1	2	3	4	5
8	I set challenging goals for my work because I have faith in my organization and want us to succeed.	1	2	3	4	5
9	The leaders in my organization "walk the walk" as well as "talk the talk."	1	2	3	4	5
10	The leaders in my organization are honest and without false pride.	1	2	3	4	5
11	My organization is trustworthy and loyal to its employees.	1	2	3	4	5
12	The leaders in my organization have the courage to stand up for their people.	1	2	3	4	5
13	My organization is kind and considerate toward its workers and when they are suffering, want to do something about it.	1	2	3	4	5
14	The work I do makes a difference in people's lives	1	2	3	4	5
15	The work I do is meaningful to me.	1	2	3	4	5
16	The work I do is very important to me.	1	2	3	4	5
17	My job activities are personally meaningful to me.	1	2	3	4	5
18	I feel my organization appreciates me and my work.	1	2	3	4	5
19	I feel my organization demonstrates respect for me and my work.	1	2	3	4	5

20	I feel I am valued as a person in my job.	1	2	3	4	5
21	I feel highly regarded by my leaders.	1	2	3	4	5
22	I feel hopeful about life.	1	2	3	4	5
23	My spiritual values influence the choice I make.	1	2	3	4	5
24	I consider myself a spiritual person.	1	2	3	4	5
25	Prayer is an important part of my life.	1	2	3	4	5
26	I care about the spiritual health of my co-workers.	1	2	3	4	5

Section 2. Learning organization culture

Direction: Please indicate the number (1, 2, 3, 4, or 5) on the right that corresponds to your ideas about learning organization culture in your organization. Use the following scale:

1: Strongly disagree, 2: Disagree, 3: Neither agree nor disagree, 4: Agree, 5: Strongly agree

27	In my organization, people help each other learn.	1	2	3	4	5
28	In my organization, people take time to support learning.	1	2	3	4	5
29	In my organization, people are rewarded for learning.	1	2	3	4	5
30	In my organization, people give open & honest feedback to each other.	1	2	3	4	5
31	In my organization, people state their views they also ask what other think.	1	2	3	4	5
32	In my organization, people spend time building trust with each other.	1	2	3	4	5
33	In my organization, people have the freedom to adapt their goals as needed.	1	2	3	4	5
34	In my organization, people revise thinking as a result of organization discussions or information collected.	1	2	3	4	5
35	In my organization, people are confident that the organization will act on their recommendations.	1	2	3	4	5
36	My organization creates systems to measure gaps between current and expected performance.	1	2	3	4	5
37	My organization makes its lessons learned available to all employees.	1	2	3	4	5
38	My organization measures the results of the time and resources spent on learning.	1	2	3	4	5
39	My organization recognizes people for taking initiative.	1	2	3	4	5

40	My organization gives people control over the resources they need to accomplish their work.	1	2	3	4	5
41	My organization support members who take calculated risks.	1	2	3	4	5
42	My organization encourages people to think from a global perspective.	1	2	3	4	5
43	My organization works together with the outside community or other outside resources to meet mutual needs.	1	2	3	4	5
44	My organization encourages people to get answers from multiple locations and perspectives when solving problems.	1	2	3	4	5
45	In my organization, leaders mentor and coach those they lead.	1	2	3	4	5
46	In my organization, leaders continually look for opportunities to learn.	1	2	3	4	5
47	In my organization, leaders ensure that the organization's actions are consistent with values.	1	2	3	4	5

Section 3. Organization performance

Direction: Please indicate the number (1, 2, 3, 4, or 5) on the right that corresponds to your ideas about productivity, commitment, and knowledge creation in your organization. Use the following scale:

1: Strongly disagree, 2: Disagree, 3: Neither agree nor disagree, 4: Agree, 5: Strongly agree

48	I feel like “part of the family” in this organization.	1	2	3	4	5
49	I really feel as if my organization's problems are my own.	1	2	3	4	5
50	I would be very happy to spend the rest of my career with this organization.	1	2	3	4	5
51	I talk about this organization to my friends as a great place to work in.	1	2	3	4	5
52	I feel a strong sense of belonging to my organization.	1	2	3	4	5
53	In my department everyone gives his/her best efforts.	1	2	3	4	5
54	In my department work quality is a high priority for all workers.	1	2	3	4	5
55	My work group is very productive.	1	2	3	4	5
56	My work group is very efficient in getting maximum output from the resources (money, people, equipment, etc.) available.	1	2	3	4	5

57	In my organization, customer satisfaction is greater than last year.	1	2	3	4	5
58	In my organization, the number of new products or services is greater than last year.	1	2	3	4	5
59	In my organization, the percentage of skilled workers compared to the total workforce is greater than last year.	1	2	3	4	5
60	In my organization, the percentage of total spending devoted to technology and information processing is greater than last year.	1	2	3	4	5
61	In my organization, the number of individuals learning new skills is greater than last year.	1	2	3	4	5
62	The conditions of my life are excellent.	1	2	3	4	5
63	I am satisfied with my life.	1	2	3	4	5
64	In most ways my life is ideal.	1	2	3	4	5
65	If I could live my life over, I would change almost nothing.	1	2	3	4	5
66	I have gotten the important things I want in life.	1	2	3	4	5

Section 4. General Demographics

1. Gender

- 1) Male 2) Female

2..Business Industry

- 1) Manufacture
 2) Finance
 3) Construction
 4) Retail
 5) Telecom/IT
 6) Pharmaceutical
 7) Audit & Business consulting
 8) Oil/Gas
 9) Others

3. Education

- 1) High school 2) 2yr college 3) 4yr college 4) graduate school

4. Religion

- 1) Christian (Protestant) 2) Christian (Catholic) 3) Buddhist 4) Confucians 5) Atheist
 6) Others ()

5. Age ()

6. Total work experience years ()
7. Current work experience years ()
8. Your email if you want to join a random drawing for iPod shuffles ()

Thank you for your cooperation!

연구 참여 초청서

설문 개요

본 연구에 참여하여 주신 여러분께 진심으로 감사드립니다. 저는 미국 펜실베이니아 주립대학교에서 인적자원 및 조직개발 전공으로 박사과정에 재학 중인 전기석입니다. 본 설문은 본인의 박사 논문 연구 주제인 직장내 리더십, 구성원들의 일터내 소명의식과 멤버십, 그리고 학습 조직 활동이 조직 성과에 미치는 영향에 대한 임직원들의 인식을 알아보고자 구성되었습니다. 여러분의 답변은 익명으로 처리되어 보안이 유지 될 것이며, 취합된 결과는 오직 학문적인 연구 목적을 위해서만 사용될 것입니다. 본 설문은 대략 **10 분 정도** 소요 됩니다.

참여자 혜택

본 연구에 참여하신 분들 중 추첨을 통하여 두분께 아이팟 셔플 (ipod shuffle)을 선물로 드립니다.

답변 요령

본 설문에 답변하시는 것은 매우 간단하오며 귀하가 생각하고 있는 의견을 바탕으로 솔직하게 답변해 주시면 감사하겠습니다. 본 설문지는 시험 형태가 아니기 때문에 정답이 존재하지 않습니다.

연락처

본 연구에 대하여 문의사항이 있으시면 다음의 연락처로 연락 주시기 바랍니다.

연구자: 전기석 - 이메일(kxj166@psu.edu), 1-814-380-1247

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대단히 감사합니다.

Section 1. 조직내 영성 리더십 과 직장 영성

각 질문에 대하여 아래의 번호 (1, 2, 3, 4, 5) 중 귀하가 생각하는 것을 빈칸에 V 표시 하여 주십시오

1: 전혀 그렇지 않다, 2: 그렇지 않다, 3: 중간이다, 4: 그렇다, 5: 매우 그렇다

		1	2	3	4	5
1 (1-1)	나는 우리 회사의 비전을 이해하고 있다					
(1-2)	나는 우리 회사의 비전에 헌신한다					
2	우리 회사는 나의 최선을 이끌어 내도록 하는 비전선언문을 가지고 있다					
3	우리 회사의 비전은 내가 하는 일에 최상으로 업무/작업을 수행하도록 나를 고무 시킨다(inspire).					
4	우리 회사의 비전은 나에게 분명하고(clear) 강렬하게 다가온다					
5 (5-1)	나는 우리 회사를 신뢰한다					
(5-2)	나는 회사가 추구하는 사명을 완수하는데 꼭 필요한 일이라면 무엇이든 할 것이다					
6	나는 회사의 성공을 돕기 위해 내가 할 수 있는 모든 일을 행함으로써 회사와 회사의 사명에 대한 나의 신뢰를 보여준다					
7	나는 회사가 주장 (표명) 하는 것을 신뢰하기 때문에 회사의 성공을 돕기 위한 어떠한 수고도 마다하지 않는다					
8	나는 회사를 신뢰하고 회사의 성공을 바라기 때문에 내 일에서 도전적인 목표를 세운다					
9	우리 회사의 리더들은 말로만 하지 않고 행동으로 옮긴다.					
10	우리 회사 리더들은 정직하며 그릇된 자만심을 갖고 있지 않다.					
11	우리 회사는 직원들에게 신뢰 받을 만하며 믿을 만하다.					
12	우리 회사의 리더들은 용기를 가지고 부하 직원들의 입장을 옹호한다.					
13	우리 회사는 직원들에게 친절하고 사려 깊으며 직원들이 힘들어 할 때 그것에 대해 무엇인가 도움을 주려고 한다					
14	내가 우리 회사에서 하는 일은 다른 사람들(외부고객, 내부임직원)의 삶에 긍정적인 영향을 준다					
15	내가 하는 일은 나에게 뜻 깊은(의미 있는) 일이다					
16	내가 하는 일은 나에게 아주 중요하다					

17	내가 하는 구체적인 업무/작업 활동들은 개인적으로 나에게 뜻 깊은 일이다					
18	나는 회사가 나와 내가 하는 일을 고마워한다고 느낀다					
19	나는 회사가 나와 나의 일에 대해 존중하고 있다는 것을 잘 보여주고 있다고 느낀다					
20	나는 회사가 나의 업무분야에서 나의 인간적인 가치를 인정해준다고 느낀다					
21	나는 나의 상사들에 의해 높이 평가 되고 있다고 느낀다					
22	나는 인생에 관해 희망적이다					
23	내가 가진 영적 가치 (spiritual values) 는 내가 하는 선택에 영향을 준다					
24	나는 나 자신을 영성이 있는 사람 (spiritual person) 이라고 생각한다					
25	나는 영성 훈련 (예: 자연과 시간 보내기, 기도, 명상, 신앙서적읽기, 요가, 종교적 전통 관찰하기, 일지 쓰기)을 해왔다					
26	나는 직장 동료들의 영적인 건강 (spiritual health) 에 관심을 가지고 마음을 쓴다					

Section 2. 학습 조직

각 질문에 대하여 아래의 번호 (1, 2, 3, 4, 5) 중 귀하가 생각하는 것을 빈칸에 V 표시 하여 주십시오

1: 전혀 그렇지 않다, 2: 그렇지 않다, 3: 중간이다, 4: 그렇다, 5: 매우 그렇다

		1	2	3	4	5
27	우리 회사에서는, 임직원들이 상호간에 학습을 도와준다					
28	우리 회사에서는, 임직원들이 학습하는데 시간을 투자한다					
29	우리 회사에서는, 임직원들이 학습에 대한 보상(reward)을 받는다					
30	우리 회사에서는, 임직원들이 상호간에 개방적이고도 솔직한 피드백을 준다					
31	우리 회사에서는, 임직원들이 언제든지 자신의 의견을 말할 수 있고, 다른 사람들의 의견을 물어 볼 수 있다					
32	우리회사에서는, 임직원들이 상호간에 신뢰를 쌓기 위해					

	시간을 투자한다					
33	우리 회사에서는, 임직원들이 필요시 자신의 업무 목표를 자유롭게 수립 할 수 있다					
34	우리 회사에서는, 임직원들이 수집된 정보나 부서 내 토론의 결과에 따라 자신의 생각을 수정한다					
35	우리 회사에서는, 자신들이 제시한 의견과 건의사항을 조직이 수용하고 있다고 믿는다					
36	우리 회사에서는, 현재의 성과와 예상되는 성과간의 차이를 측정 할 수 있는 시스템을 가지고 있다					
37	우리 회사에서는, 조직원들이 습득한 정보를 모든 임직원들이 이용하고, 공유 할 수 있도록 한다					
38	우리 회사에서는, 임직원들이 교육을 받고 학습하는데 드는 시간과 자원 대비하여 얼마의 성과를 거두었는지 측정한다					
39	우리 회사에서는, 사업안 을 처음 기획한 임직원을 인정해 준다					
40	우리 회사에서는, 임직원들이 업무를 수행하는데 필요한 자원을 스스로 관리하고 사용 할 수 있도록 권한을 준다					
41	우리 회사에서는, 임직원들이 위험 요소가 있는 업무도 추진 할 수 있도록 지원한다					
42	우리 회사에서는, 임직원들이 글로벌 시각으로 생각 할 수 있도록 독려한다					
43	우리 회사에서는, 상호간의 요구를 충족시키기 위하여 지역사회와 외부기관, 또는 외부 자원들과 함께 협력한다					
44	우리 회사에서는, 임직원들이 문제를 해결 할 때에 다양한 시각과 관점으로 답을 얻을 수 있도록 독려한다					
45	우리 회사에서는, 리더 또는 상사들이 부서원들의 멘토와 코치의 역할을 해준다					
46	우리 회사에서는, 리더 또는 상사들이 부서원들이 지속적으로 학습 할 수 있도록 기회를 찾아준다					
47	우리 회사에서는, 리더 또는 상사들이 회사의 가치와 업무의 가치가 일치 할 수 있도록 노력한다					

Section 3. 조직 및 개인 성과

각 질문에 대하여 아래의 번호 (1, 2, 3, 4, 5) 중 귀하가 생각하는 것을 빈칸에 V 표시 하여

주십시오

		1	2	3	4	5
48	나는 우리 회사에서 내가 “가족의 일원”이라고 느낀다					
49	나는 우리 회사의 문제가 바로 나의 문제라고 느낀다					
50	내가 이 회사에서 앞으로도 계속 일할 수 있다면 행복할 것이다					
51	나는 친구들에게 우리 회사가 좋은 회사라고 말한다					
52	나는 우리 회사에 대한 소속감을 강하게 느낀다					
53	우리 부서의 모든 사람들은 전력을 기울여 일한다					
54	우리 부서에서 업무/작업의 질은 모든 부서원들의 최우선 과제이다					
55	우리 부서는 매우 생산적이다					
56	우리 부서는 우리에게 주어진 자원 (돈, 사람, 장비 등)으로부터 최고의 결과를 이끌어 내는데 있어서 매우 효율적이다					
57	우리 회사에 대한 고객 만족도가 매년 점차적으로 나아지고 있다					
58	우리 회사에서 제공되는 서비스의 수가 매년 점차적으로 늘어나고 있다					
59	우리 회사에서, 전체 임직원대비 숙련된 우수 인력의 비율이 매년 점차적으로 늘어나고 있다					
60	우리 회사는 조직의 지식, 정보 공유를 위한 기술력에 투자하는 노력이 매년 점차적으로 늘어나고 있다					
61	우리 회사에서, 업무에 관련된 새로운 기술이나 지식을 학습하는 개개인의 수가 매년 점차적으로 늘어나고 있다					
62	내 삶의 환경은 아주 좋다					
63	내 인생에 만족한다					
64	내 인생은 대체적으로 이상적이다					
65	내가 인생을 다시 살 수 있다면 거의 아무 것도 바꾸지 않겠다					
66	나는 지금까지 내 인생에서 내가 원하는 중요한 것들을 성취해 왔다					

● 인구 통계

* 해당란에 V 표시 하여 주십시오

1. 귀하의 성별은 어떻게 되시는지요? 1) 남성 () 2) 여성 ()

2. 귀하가 현재 재직하고 계시는 기업이나 조직은 어디에 속하시는지요?

- 1) 제조업 () 2) 금융 및 보험업 () 3) 건설업 () 4) 유통업 ()
 5) Telecom/IT 서비스 () 6) 제약업 () 7) 회계감사 및 컨설팅 ()
 8) 전력/가스/정유 () 9) 공기업/공공기관 () 10) 기타 (산업군 기입:)

3. 귀하의 최종 학력은 어떻게 되십니까?

- 1) 중졸 () 2) 고졸() 3) 전문대졸() 4) 대졸() 5) 대학원졸 ()

4. 귀하의 종교는 어떻게 되십니까 ?

- 1) 기독교(개신교) () 2) 카톨릭() 3) 불교() 4) 유교() 5) 무교 () 6) 기타 ()

5. 귀하의 현재 나이(세)를 적어 주십시오 (예, 42 세이면 -> 42) ()

6. 귀하의 총 직장 경력 (년)를 적어 주십시오 (예, 5.8 개월이면 -> 5.8, 10 년이면 -> 10) ()

7. 귀하의 현재 직장에서의 근속 년수를 아래 칸에 적어 주십시오 (예, 5.8 개월이면 -> 5.8, 10 년이면 -> 10

()

8. 귀하께서는 경품 추천 (두분을 추천하여 ipod shuffle 증정) 에 참여하시겠습니까?

참여를 원하시는 분은 경품 추천을 이메일을 기입하여 주십시오. *기입되는 이메일은 컴퓨터 프로그램에 의하여 무작위로 경품 대상자를 추천하며 추천결과 통보를 위해서만 사용되며 여러분의 모든 무기명 설문은 비밀이 유지가 됩니다.

1) 예, 경품추천에 참여하겠습니다 (개인 이메일 기입:)

2) 아니오 ()

설문 참여에 대해 진심으로 감사 드립니다

APPENDIX B

Recruitment Letter, Informed Consent, and IRB Approval

(English/Korean Versions)

**Survey for measuring organization performance with spiritual leadership,
workplace spirituality, and the learning organization culture**

Overview of Questionnaire

Thank you for your participation. I am Ki Seok Jeon, a doctoral candidate at the Pennsylvania State University, majoring Human Resource Development (WLP). This survey is a part of doctoral dissertation research for the data collection procedures in your organization.

The purpose of this dissertation is to investigate the relationship between organization performance with spiritual leadership, workplace spirituality, and the learning organization culture in the Korean context. This questionnaire is designed to assess your perceptions of spiritual leadership, workplace spirituality, and learning organization in your organization. It is very important that you answer questions as thoughtfully and frankly as possible to reflect your accurate opinion. Your information that you provide will be kept anonymously and confidentially, and the results will be used only for academic research purpose.

This questionnaire would take approximately 20~25 minutes to complete.

For those who complete this survey, two people will receive i-Pod shuffles by random drawing.

Instructions

This is a general survey asking your perceptions. It is not a test; thus there are no right or wrong answers. Please check the one response on each survey item that best reflects your perception.

Contact

During or/and after your survey, if you have any questions please contact one of researchers through following contact information:

Ki Seok Jeon: 814-389-1247 (USA), email: kxj166@psu.edu

Dr. David L. Passmore: 814-689-9337 (USA), email: dlp@psu.edu

연구 참여 초청서

설문 개요

본 연구에 참여하여 주신 여러분께 진심으로 감사드립니다. 저는 미국 펜실베니아 주립대학교에서 인적자원 및 조직개발 전공으로 박사과정에 재학 중인 전 기석입니다. 본 설문은 본인의 박사 논문 연구 주제인 직장내 리더십, 구성원들의 일터내 소명의식과 멤버십, 그리고 학습 조직 활동이 조직 성과에 미치는 영향에 대한 임직원들의 인식을 알아보고자 구성되었습니다. 여러분들의 답변은 익명으로 처리되어 보안이 유지될 것이며, 취합된 결과는 오직 학문적인 연구 목적을 위해서만 사용될 것입니다. 본 설문은 대략 20-25 분 정도 소요 됩니다.

참여자 혜택

본 연구에 참여하신 분들 중 추첨을 통하여 두분께 아이팟 셔플 (ipod shuffle)을 선물로 드립니다.

답변 요령

본 설문에 답변하시는 것은 매우 간단하오며 귀하가 생각하고 있는 의견을 바탕으로 솔직하게 답변해 주시면 감사하겠습니다. 본 설문지는 시험 형태가 아니기 때문에 정답이 존재하지 않습니다.

연락처

본 연구에 대하여 문의사항이 있으시면 다음의 연락처로 연락 주시기 바랍니다.

연구자: 전기석 - 이메일(kxj166@psu.edu), 1-814-380-1247

지도교수: Dr. David L. Passmore - 이메일(dlp@psu.edu), 1-814-689-9337

대단히 감사합니다.



Informed Consent Form for Social Science Research
The Pennsylvania State University

Title of Project: The Relationship of Organization Performance and Spiritual leadership, Workplace Spirituality, and Learning Organization Culture in the Korean Context

Principal Investigator: Ki Seok Jeon, Graduate Student
409 J. Orvis Keller Building
University Park, PA 16802
(814) 380-1247; kxj166@psu.edu

Advisor: Dr. David L. Passmore
305D J. Orvis Keller Building
University Park, PA 16802
(814) 689-9337; dlp@psu.edu

1. **Purpose of the Study:** The purpose of this research is to examine the relationship of organization performance with spiritual leadership, workplace spirituality, and learning organization culture in Korean business context.
2. **Procedures to be followed:** If you decide to participate, you will be asked to take an online survey, which has four parts: 1 – Spiritual leadership & workplace spirituality (28 items); 2 – Learning organization culture (21 items); 3- Organization performance and life satisfaction (19 items) ; 4 – Demographic questions (6 items).
3. **Duration/Time:** It will take about 20-25 minutes to complete the survey.
4. **Statement of Confidentiality:** Your participation in this research is confidential. The survey does not ask for any information that would identify who the responses belong to. In the event of any publication or presentation resulting from the research, no personally identifiable information will be shared because your name is in no way linked to your responses. Your confidentiality will be kept to the degree permitted by the technology used. No guarantees can be made regarding the interception of data sent via the internet by any third parties. Employers will NOT have access to any individual responses.
5. **Benefits:** The benefit of participation of your company and participants is to receive a summary of the results if your company and any individuals want to. You might learn importance of spiritual leadership, workplace spirituality, and learning organization culture in your organization.
6. **Payment for Participation:** For those who complete this survey, I will enter your email address in a random drawing for one of two i-Pod shuffles (I anticipate 600 people will participate in this study). Once you complete the survey, you will be asked to provide your email address for the purpose of entering you into a random drawing for one of two i-Pod shuffles. Your email address will be separated from your survey responses.

7. **Right to Ask Questions:** Please contact Ki Seok Jeon at (1-814) 380-1247 with questions or concerns about this study.
8. **Voluntary Participation:** Your decision to be in this research is voluntary. You can stop at any time. You do not have to answer questions you do not want to answer.

You must be 18 years of age or older to take part in this research study.

Completion and return of the survey implies that you have read the information in this form and consent to take part in the research. Please keep this form for your records or future reference.



사회 과학 연구를 위한 연구 지원 동의서
펜실베니아 주립대학교

연구 제목: 한국 상황에서의 조직성과와 영적 리더십과 일터내 영성, 그리고 학습조직과의 관계

연구자 : 전기석, 박사과정 학생
펜실베니아 주립대학, 409J Keller 빌딩
University Park, PA 16802
(814) 380-1247, 미국 ; kxj166@psu.edu

논문 지도 교수: Dr. David L. Passmore
펜실베니아 주립대학, 305D Keller 빌딩
University Park, PA 16802
(814) 689-9337, 미국 ; dlp@psu.edu

1. **연구 목적 :** 본 연구의 목적은 한국 기업상황에서 조직의 성과와 영적 리더십 그리고 일터내 영성, 학습조직과의 관계를 연구하는 것입니다.
2. **연구 절차 :** 귀하는 총 4 파트로 구성된 온라인 설문에 참여하실 것입니다. 첫 번째는 영적 리더십과 일터 내 구성원의 영성에 대한 28 문항이며 , 둘째 파트는 학습조직에 대한 21 문항, 셋째 파트는 조직의 성과와 개인의 만족도에 대한 19 문항이며, 마지막으로 인구통계정보에 6 문항 입니다.
3. **소요시간 :** 본 연구는 약 20 분에서 25 분 정도가 소요될 것입니다.
4. **익명성과 개인정보 보호:** 연구에 대한 귀하의 참여는 전적으로 비밀이 보장됩니다. 연구자료는 연구 책임자의 컴퓨터에 암호로 보호되어 저장될 것입니다. 연구결과가 출판될 경우에는 연구참여자에 대한 모든 확인 가능한 정보는 제외 될 것입니다. 귀하의 정보는 현재 기술수준에 입각하여 보호될 것입니다. 인터넷 사용 중 제 3 자에 의한 정보 유출 가능성은 존재함을 알려드립니다. 마지막으로 귀하의 회사는 응답에 대한 접근이 불가 함을 알려 드립니다.
5. **연구 참여 혜택:** 본 연구의 결과는 요청에 의해 귀사 또는 귀하에게 전달 됩니다. 귀하께서 본 연구에 참여하심으로써 조직 내에서 영적 리더십과 일터 내 영성, 그리고 학습 조직 문화의 중요성을 이해하는 기회가 될 수도 있습니다.
6. **참여에 대한 보상:** 본 연구에 참여하신 분들을 대상으로 추첨을 통하여 두분을 추첨하여 아이팟셔플을 선물로 드리고자 합니다.본 연구에 대한 참여 예상 인원은 600 명입니다.
여러분께서 설문응답을 마치자 마자, 아이팟 셔플을 받을 대상자 선정을 위해 여러분의 이메일을 여쭙보게 될것입니다. 여러분의 이메일은 여러분이 참여하신 설문과 별도로 관리되어오며 여러분의 이메일은 무작위로 선물 증정 대상자를 선정하기 위한 목적으로만 사용되며 다른 목적으로는 사용되지 않을것입니다.

7. **문의사항에 대한 연락처:** 본 연구에 대한 모든 문의 사항은 연구자_전기석(kxj166@psu.edu) 또는 미국 814-380-1247 로 문의하여 주시기 바랍니다.
8. **연구 참여 :** 본 연구 참여는 자발적인 의사결정에 의해 이루어 지며, 참여 중에도 언제든지 응답을 중단 할 수 있으며, 그로 인한 불이익은 발생 하지 않음을 알려드립니다.

본 연구의 참여를 위해 귀하는 반드시 18세 이상의 성인이어야 합니다. 본 설문을 완성하고 제출하시는 것은 본 연구에 참여하겠다는 의사표시로 간주될 것입니다. 또한 귀하의 기록 보관을 위해서는 본 페이지를 출력하시기 바랍니다.

From ["Kahler, Tracie" <tkahler@psu.edu>](mailto:tkahler@psu.edu) 

To [Jeon Ki Seok <kxi166@psu.edu>](mailto:kxi166@psu.edu) 

Subject IRB#36030 - NEW Human Participant Research Determination - THE RELATIONSHIP OF ORGANIZATION PERFORMANCE AND SPIRITUAL LEADERSHIP, WORKPLACE SPIRITUALITY, AND LEARNING ORGANIZATION CULTURE IN THE KOREAN CONTEXT

Date Fri, Mar 18, 2011 09:11 AM

CC [David Passmore <dlp@psu.edu>](mailto:dlp@psu.edu) 

Safe View On [\[Turn Off\]](#) [What is "Safe View"?](#)

Dear Ki Seok Jeon,

The Office for Research Protections (ORP) has reviewed the eSubmission application for your research involving human participants and determined it to be exempt from IRB review. You may begin your research. This study qualifies under the following category(ies):

Category 2: Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observations of public behavior unless: (i) information obtained is recorded in such a manner that human participants can be identified, directly or through identifiers linked to the participants; **and** (ii) any disclosure of the human participants' responses outside the research could reasonably place the participants at risk of criminal or civil liability or be damaging to the participants' financial standing, employability, or reputation. [45 CFR 46.101(b)(2)]

PLEASE NOTE THE FOLLOWING:

- The principal investigator is responsible for determining and adhering to additional requirements established by any outside sponsors/funding sources.
- **Record Keeping**
 - The principal investigator is expected to maintain the original signed informed consent forms, if applicable, along with the research records for at least three (3) years after termination of the study.
 - This correspondence will also be available to you in PRAMS at www.prams.psu.edu.
- **Consent and Recruitment Document(s)**
 - The exempt consent form(s) will no longer be stamped with the approval/expiration dates.
 - The most recent consent form(s) that you uploaded for review is the one that you are expected to use
- **Follow-Up**
 - The Office for Research Protections will contact you in three (3) years to inquire if this study will be on-going.
 - If the study is completed within the three year period, the principal investigator may complete and submit a **Project Close-Out Report**:
<http://www.research.psu.edu/orp/areas/humans/applications/index.asp#other>
- **Revisions/Modifications**

- Any changes or modifications to the study must be submitted through the eSubmission application for this protocol in PRAMS (www.prams.psu.edu).

Please do not hesitate to contact me if you have any questions or concerns.

Thank you,

Tracie L. Kahler (tlk14@psu.edu), Research Compliance Coordinator

The Pennsylvania State University | Office for Research Protections | The 330 Building, Suite 205 | University Park, PA 16802

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APPENDIX C

Permission Letters for Use of Figures and Instruments

From	"Marsick, Victoria" <marsick@exchange.tc.columbia.edu> "Marsick, Victoria" <marsick@exchange.tc.columbia.edu> ⊕
To	KI SEOK JEON <kxj166@psu.edu> KI SEOK JEON <kxj166@psu.edu> ⊕
Subject	Re: Permission to use the DLOQ
Date	Mon, Nov 29, 2010 11:16 AM
CC	Karen Watkins <kwatkins@uga.edu>, "JAONEIL@aol.com" <JAONEIL@aol.com> Karen Watkins <kwatkins@uga.edu> ⊕ , "JAONEIL@aol.com" <JAONEIL@aol.com> ⊕

Dear Ki Seok Jeon,

You have our permission to use the DLOQ for your dissertation. We allow students to use the DLOQ without charge for their research. We would appreciate it if you would share the results of your study with us, including the DLOQ scores, for our data base. If you need any other information, please let us know. Good luck with your studies.

Sincerely,
Dr. Marsick

From	"Duchon, Dennis John" <d duchon@utk.edu> "Duchon, Dennis John" <d duchon@utk.edu> ⊕
To	KI SEOK JEON <kxj166@psu.edu> KI SEOK JEON <kxj166@psu.edu> ⊕
Subject	RE: Permission to use workplace spirituality questionnaire
Date	Wed, Dec 1, 2010 09:42 AM
CC	dplowman2@unl.edu dplowman2@unl.edu ⊕

Jeon,

Yes you may use the Meaning and Purpose at work questionnaire for research purposes. Any other use of the questionnaire will require permission from The Seton Cove of Austin, TX. We'd appreciate hearing about your findings as keeping track of the questionnaire is useful for the research community.

Also please note that I am now at the University of Nebraska (dduchon2@unl.edu).

Thank you for your interest.

Regards,

From: KI SEOK JEON [mailto:kxj166@psu.edu]
Sent: Mon 11/29/2010 11:03 AM
To: Duchon, Dennis John
Subject: Permission to use workplace spirituality questionnaire

Dear Dr. Duchon,

I am currently a Ph.D candidate in Workforce Education and Development (emphasis:Human Resource Development & Organizational Development) at Pennsylvania State University. I am preparing my comprehensive examination in February, 2011, and I need to secure your permission to use your 'The Meaning and Purpose at Work questionnaire', in a written form, for my disseration.

I will use this questionnaire in my research which investigates the the relationship of organization performance with spiritual leadership, workplace spirituality, and learning organization culture in the Korean context. I will include your permission letter in the Appendix to my dissertation.

Thank you very much in advance.

Best regards,

Ki Seok Jeon

From	"Fry, Jody W" <lwfry@ct.tamus.edu> "Fry, Jody W" <lwfry@ct.tamus.edu> ⊕
To	KI SEOK JEON <kxj166@psu.edu> KI SEOK JEON <kxj166@psu.edu> ⊕
Subject	Re: Permission to use spiritual leadership model
Date	Wed, Dec 1, 2010 01:29 PM
CC	William Hunsaker <hunsaker.bill@gmail.com>, melissa <melissa.s.nisiewicz@us.army.mil> William Hunsaker <hunsaker.bill@gmail.com> ⊕ , melissa <melissa.s.nisiewicz@us.army.mil> ⊕
Safe View	On [Turn Off] What is "Safe View"?

Ki Seok,

It turns out I have contacts in Korea that may be of help. Bill Hunsaker (hunsaker.bill@gmail.com) has done his dissertation on spiritual leadership and has a version translated into Korean. It needs some work but it's a good place to start and I'm sure he'd be happy to help you if he can. Also Melissa Nisiewicz who I am working with on a book on spiritual leadership is in Korea.

<http://www.iispiritualleadership.com/about/biographies.php>

<http://www.iispiritualleadership.com/index.php>

Dr. Louis W. (Jody) Fry
 Founder, IISL
 &
 Professor
 Texas A&M University - Central Texas
 1901 South Clear Creek Rd.
 Killeen, TX 76549
 254-519-5476 Office
lwfry@ct.tamus.edu

VITA

• EDUCATION BACKGROUND

- The Pennsylvania State University, University Park, PA.** Dec. 2011
Ph.D. in Workforce Education & Development with emphasis on Human Resources
Development and Organizational Development (HRD/OD)
- Korea University, Seoul, South Korea** Aug. 2005
Master of Business Administration (OB & HRM)
- Korea Military Academy, Seoul, South Korea** March 1995
Bachelor degree in National Security Study

• WORK EXPERIENCE

- KPMG Seoul, KOREA** Dec. 2004–Nov. 2006
Learning & Development Manager
- CMOE Seoul, KOREA** Sept. 2002–May 2004/
Dec. 2006–July 2008
Leadership Development Consultant
- Dong Guk Steel Corp. Seoul, KOREA** July 2000–Aug. 2002
Human Resource Development Specialist
- Korea Military Service, KOREA** Mar. 1995–June 2000
Platoon Leader & Company Commander, Infantry Division
Training & Personal Officer, Infantry Battalion & Regiment

• PUBLICATIONS

- Baker, R. M., Jeon, K. S., & Passmore, D. L. (2010, June). *Susceptibility of Pennsylvania service-providing occupations to offshoring*. University Park, PA: Institute for Research in Training and Development. (Available from Social Science Research Network: <http://ssrn.com/abstract=1582545>)
- Jeon, K. S., & Lee, J. G. (2011). Workplace spirituality: Literature review and implications for HRD practitioners. *Journal of Korean Human Resource Development, 13*(1), 251-279.
- Jeon, K. S., & Kim, K. N. (Forthcoming). How do organizational and task factors influence informal learning in the workplace? Manuscript submitted for publication.
- Jeon, K. S., & Kim, T. S. (Forthcoming). Holistic approach to leadership based on five dimensions: Understanding a leader as a whole person. Manuscript submitted for publication.
- Jeon, K. S., & Moon, H. G. (Forthcoming). The impact of charismatic leader's negative behaviors on own productivity and followers' commitment to leader. Manuscript submitted for publication.
- Jeon, K. S., & Kim, K.N. (Forthcoming). The outcome of personalized leadership: On the leader's performance, and satisfaction with and commitment to the leader. Manuscript submitted for publication.
- Jeon, K. S., Kim, T. S., Kim, W. C., Passmore, D. L. (Forthcoming) Examining the relationship among organizational communication, innovation culture, and organizational commitment and their impact on the effectiveness of informal learning. Manuscript submitted for publication.
- Jeon, K. S., & Moon, H. G. (Forthcoming). The two faces of charismatic leadership: Examination of its positive and negative sides through an empirical study in South Korea. Manuscript submitted for publication.