



Indian Adaptation of Rojas's Independent Spirituality Assessment Scale (iSAS): Spirituality as a Relational – Ideopraxis

KEYWORDS

Independent Spirituality Assessment Scale (iSAS), Ideopraxis, Independent of denominations, Convergent and Discriminant Validity, Religious Group

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ABSTRACT *The Independent Spirituality Assessment Scale (iSAS) was developed by Rojas (2002) to operationalise spirituality as a relational – ideopraxis construct to meet the need of management theory development to conduct empirical research in spirituality. Present study is undertaken to verify Rojas's claim that can be hypothesized to be independent of denominations (ideologies). The present study demonstrates and evaluates the processes, undertaken to assess the psychometric integrity of iSAS in Indian context. A diverse sample from India was used to examine the integrity of iSAS. The results demonstrated the high level of convergent and discriminant validity and hence the scale can be applied to various ethnic groups. The results therefore supported the cross – cultural application of iSAS as a relational – ideopraxis.*

Introduction

The devastating Lehman Brothers collapse, considered indeed to be a human failure and not just a banking failure (Latifi, 2012), has prompted an increased number of institutes to fall back on spirituality to understand one's own self, the social self and the organisation's self from the prolonged uncertainty in which businesses and organizations had been operating (Bhattacharyya, 2013). Since work is central to employees' lives, this chaotic and ever transforming condition at workplace has placed them in a very stressful physical and mental state leaving them feel dry, unhappy, and unfulfilled (Cavanagh, 1999), thereby affecting their whole selves. Consequently, many individuals are struggling to find meaning and purpose in their lives, their true inner selves, engendered sense of spiritual desolation and impelled spiritual quest (King and Nicol, 1999). This can be taken care by appreciating the propositions of spirituality, as spirituality is a subconscious feeling that energizes individual actions in relation to a specific task (Dehler and Welsh, 1994). Consequently, it helps individuals with fulfilled spiritual quest, meaningful and purposeful personal and professional lives, a renewed and inspired commitment to performance through service and deepening of the valuing relationships (Neal et. al., 1999). The individuals who experience spirituality in their lives have the ability to align their growth and development with that of organizational goals (Heaton et. al., 2004). The organizations which cater to the spiritual needs of their employees can have competitive advantage over others by gaining high employee motivation, commitment and productivity.

Though a lot of work has been done on individual's behavioural, emotional and cognitive aspects but the individual aspect of spirituality has not been explored much. There are many complications while investigating spirituality as no measure can be perfect or can be measured directly, and it reflects only the phenomenon or its consequences (Moberg, 2002) and hence development of a comprehensive model of spirituality is compromised (Piedmont and Leach, 2002). Piedmont and Leach (2002) further reported that lack of the theological pluralism challenges not only the scientific understanding and identification of spiritual religious constructs but also the efforts to develop a com-

prehensive model of spiritual experience and development that would have worldwide congruence and practical significance. There are two approaches to overcome the problems with spirituality measurement scales – the first approach is to develop new measures reflecting specific cultural and religious contexts known as "emic" technique; and second approach is to determine the constructs that can be applied effectively to one's own spiritual religious settings and to understand behavior in another context as well known as "etic" technique (Piedmont et. al., 2009).

Since there is not a single validated tool that can evaluate spirituality across cultures. An effort is made to demonstrate and evaluate the processes, undertaken to assess the psychometric integrity of iSAS in Indian context.

Independent Spirituality Assessment Scale (iSAS)

The Independent Spirituality Assessment Scale (iSAS) was developed by Rojas in 2002 to explicitly evaluate spirituality as a relational ideopraxis construct. He developed this scale to fulfill the empirical research needs of management theory development of spirituality. Rojas (2002) has explained, spirituality as a relational – ideopraxis construct i.e. to maintain a congruent ideology – life style, spirituality is relational dynamics among the divine, self and others. The Independent Spirituality Assessment Scale (iSAS) given by Rojas (2002) contains mainly four subscales:

Intrapersonal – inner – world of the person and relationship to self; Subscale "intrapersonal" mainly includes five dimensions of relational mode of spirituality and are "fulfillment of self", "self determination", "self control", "discovery of self", and, "enrichment of self".

Interpersonal – multiple interaction with others; The second subscale "interpersonal" has four dimensions namely "partnership", "small group", "organizational", and "social movement".

Superpersonal – relationships with the spiritual presence; Superpersonal subscale has three relational modes "trans-actional", "transformational", and "transfigurational" and

the fourth subscale "ideopraxis".

Ideopraxis – congruence between self and ideology.

As claimed by Rojas (2002), that iSAS is nondenominational, it needs to be shown that scale remains reliable and valid across cultural contexts. Therefore, this study is conducted to evaluate the psychometric integrity of Independent Spirituality Assessment Scale (iSAS); a relational – ideopraxis; nondenominational measure of spirituality.

2 Objective

India being the second most populous country in the world has diversity in its culture, language and ethnicity. The aim of the present study is to demonstrate and evaluate the processes, undertaken to assess the psychometric integrity of iSAS in Indian context. In present study researchers tested the convergent and discriminant validity of the four components that have been demonstrated important by Rojas (2002) to study spiritual orientations of individuals. In Indian context no published studies of Independent Spirituality Assessment Scale (iSAS) have employed exploratory factor analysis to assess the psychometric properties of four components discussed earlier.

3 Research Methodology

The most appropriate procedure for evaluation of an instrument comprises two parts namely measurement of reliability and validity of the instrument (Kerlinger, 1973; Nunnally, 1978). The content reliability of the instrument is checked by Cronbach Alpha. Exploratory factor analysis was conducted to assess the convergent and discriminant validity of the instrument.

3.1 Sample

iSAS questionnaires were administered to working professionals after establishing initial rapport with them. The sample consisted of eighty (80) responses from industries like IT, Manufacturing, Hospitality and Education in India. The data was collected from all the levels of management i.e. senior, middle and lower management. Sample size

3.2 Measures

Independent Spirituality Assessment Scale: The 39 item scale was developed by Rojas consisting of 13 relational modes (containing 3 items for each mode). The scale had four subscales: Intrapersonal, Interpersonal, Superpersonal and Ideopraxis. Items were answered on a 5 – point Likert scale (5 - strongly agree to 1 strongly disagree). Rojas (2002) had shown that iSAS demonstrated normality ($p = 0.09$, $n = 234$), homogeneity ($\alpha = 0.88$, $n = 508$), and stability ($r = 0.93$, $n = 28$). Scale had shown construct validity through two control groups, concurrency with two spirituality instruments, namely Howden's ($r = 0.53$, $n = 220$), and Beazley's ($r = 0.31$, $n = 113$) scales, and factor analysis. The Chronbach's alpha for the scale was 0.91.

4 Analysis and Findings

4.1 Summary of Demographic Data

Eighty responses were collected, out of which 58 percent were males and 42 percent were females; 78.5 percent were married and 21.5 percent were single; 63 percent were postgraduate, 18.5 percent were with doctoral degree and 18.5 percent were undergraduate; 11.6 percent were from senior management, 73.9 percent were from middle management and 14.5 percent were from lower management. Approximately 74 percent of respondents had less than 10 years of experience whereas 9.2 percent had working experience of more than 21 years. The sample had an over representation of Hindus (who make up 89.2 percent of the total sample).

4.2 Convergent and Discriminant Validity: Exploratory Factor Analysis

To determine whether the data collected on Rojas's Independent Spirituality Assessment Scale (iSAS) exhibit both convergent and discriminant validity, an exploratory factor analysis using Principal components analysis was conducted. Table 1 reports the results of running a Principal Component analysis with unrotated factors. The unrotated principal component factor analysis revealed the presence of thirteen distinct factors with eigen values greater than 1.0. These thirteen factors together accounted for 75 percent of the total variance (Table 1).

Table 1: Items and Factor Loadings for iSAS

	Factor Loadings												
	1	2	3	4	5	6	7	8	9	10	11	12	13
FSELF1_item1	.631												
FSELF2_item2	.608												
FSELF3_item3	.305												
SDTR1_item4		.384											
SDTR2_item5		.618											
SDTR3_item6		.655											
SCON1_item7				.460									
SCON2_item8				.413									
SCON3_item9		.513											
DSELF1_item10			.515										
DSELF2_item11			.472										
DSELF3_item12			.426										
ESELF1_item13					.679								
ESELF2_item14					.543								
ESELF3_item15						.535							
PART1_item16				.367									
PART2_item17								.447					
PART3_item18								.551					
SGP1_item19							.382						
SGP2_item20							.615						
SGP3_item21							.485						
ORGZ1_item22						.475							
ORGZ2_item23						.610							
ORGZ3_item24						.506							
MOVT1_item25									.559				

MOVT2_item26											.361								
MOVT3_item27											.533								
IDPX1_item28												.719							
IDPX2_item29												.380							
IDPX3_item30						.537													
TRACT1_item31									.398										
TRACT2_item32					.596														
TRACT3_item33													.638						
TFOR1_item34																.492			
TFOR2_item35	.451																		
TFOR3_item36					.362														
TFIG1_item37																			.592
TFIG2_item38																			.361
TFIG3_item39							.548												

Extraction Method: Principal Component Analysis; Rotation converged in 13 iterations.

Table 2: Eigen value, Percentage of Variance, and Cumulative Percentage of Factors of iSAS

Factors	Eigenvalues	% of Variance	Cumulative %
1	7.557	19.378	19.378
2	3.397	8.709	28.087
3	2.546	6.528	34.615
4	2.336	5.991	40.606
5	2.158	5.533	46.138
6	2.024	5.189	51.327
7	1.696	4.348	55.675
8	1.615	4.142	59.817
9	1.455	3.730	63.546
10	1.290	3.308	66.854
11	1.132	2.902	69.756
12	1.087	2.787	72.543
13	1.006	2.579	75.122

The common method variance is a probable source of measurement error that arises from having a common rater, a common measurement context or from the characteristics items themselves. Harman’s single-factor test is one of the most acceptable statistical remedy among researchers to address the issue of common method variance (Podsakoff et. al., 2003). The unrotated principal component factor analysis, and principal component analysis with varimax rotation revealed the presence of thirteen distinct factors with eigen value greater than 1.0, rather than a single factor. It is apparent from Table (2) that the first (largest) factor did not account for a majority of the variance, thereby indicating the absence of any general factor. Therefore, Common Method Variance was not an issue for the data under consideration.

Table (1) shows only the highest factor loadings for all thirteen factors and it can be seen that all items, purporting to measure fulfillment of self converge or were subsumed under factor 1 whilst those items purporting to measure self determination converged or were subsumed under factor 2. Out of

three items of self control dimension of intrapersonal aspect of spirituality converged under the factor 4, whereas item no. 9 did not converge under this dimension. All the items professing to measure development of self were subsumed under factor 3 whilst those items used to measure enrichment of self converged under factor 5 (with the exception of item number 15). Thus out of total 15 items to measure the intrapersonal component, 13 items converged under five factors (with the exception of items number 9 and 15).

In case of the interpersonal aspect of spirituality, all items (with the exception of item number 16) purporting to measure partnership mode, small group mode, organizational mode and movement mode converged or subsumed under factors 8, 7, 6 and 9 respectively. Items number 28 and 29 (except item number 30) professing to measure ideopraxis dimension of spirituality converged under the factor 10. In case of last component, superapersonal aspect of spirituality, only one item i.e. item number 33 intending to measure transactional dimension converged to factor 11 (this item is considered because of highest factor loading); item number 34 professing to measure transformational dimension was retained under factor 12 and the other two items 35 and 36 did not clubbed under factor 12; whilst in case of last dimension namely transfigurational all items (with the exception of item number 39) converged under the factor 13.

It is, however, evident from table 1 that items which are not converging to their factors have high factor loadings. Some of the items converged to other factors (e.g. item number 15 of intrapersonal aspect converged to interpersonal aspect of spirituality; items number 32, 35, 36 and 39 of superapersonal aspect converged to intrapersonal aspect of spirituality). This could be explained by stating that the Indian respondents were not able to perceive the statements in the sense as perceived by Rojas in his research.

Hence with the exception of items number 9 and 15 for the measure of intrapersonal aspect of spirituality; item number 16 for the measure of partnership mode dimension of interpersonal aspect of spirituality; item number 30 for the measure of ideopraxis component; and items number 31, 32, 35, 36, 39 for the measure of superapersonal aspect of spirituality, the four components can be concluded to be psychometrically stable and had exhibited both convergent and discriminant validity. These results are in line with the findings of the Rojas (2002) that support the fact that the four components of iSAS namely intrapersonal aspect, interpersonal aspect, ideopraxis and superapersonal are distinguishable from one another.

4.3 Convergent and Discriminant Validity: Item to Total Score Correlations

In order to verify and support the evidences for convergent and discriminant validity, Pearson Product Moment

Correlation analysis was conducted. Correlations were calculated among highly- loaded items of intrapersonal aspect of spirituality (item numbers 1, 2, 3, 4, 5, 6, 7, 8, 10, 11, 12, 13, and 14) and variables Intrapersonal, Interpersonal, Ideopraxis and superapersonal. The scores of the individual variables were summed up to calculate item to total score correlations. The findings of correlation analysis are presented in TABLE (3).

Examination of table 3 indicated a significant correlations (from moderate to high) among items number 1, 2, 3, 4, 5, 6, 7, 8, 10, 11, 12, 13, 14 and Intrapersonal dimension but not with Interpersonal, Ideopraxis and Superapersonal dimensions of spirituality. These findings further corroborate and strengthen the claim that Intrapersonal dimension of spirituality is indeed distinguishable from Interpersonal Aspect, Ideopraxis Aspect, and Superapersonal Aspect. This further supported the claim that Intrapersonal aspect exhibited not only convergent validity but discriminant validity as well.

Table 3: Correlations of Total Scores of Intrapersonal Aspect of Spirituality with the Items Retained in the Indian Adaptation of iSAS

Measures of Intrapersonal Aspect of Spirituality	Intrapersonal	Interpersonal	Ideopraxis	Superapersonal
FSELF1	.0763**	.273*	.405**	.328**
FSELF2	.0651**	.433**	.403**	.399**
SDTR1	-.056*	.217	.344**	.329**
SDTR2	.0553**	.448**	.156	.290*
SDTR3	-.05**	.439**	.212	.390**
SCON1	.0637**	.236	.172	.380**
SCON2	.05**	.134	.079	.263*
DSELF1	.053**	.261*	.250*	.411**
DSELF2	.0406**	.329**	.323**	.308**
DSELF3	.045**	.334**	.017	.276*
ESELF1	.0668**	.474**	.264*	.408**
ESELF2	.0655**	.258*	.321**	.377**

To support and strengthen the claim that interpersonal aspect of spirituality exhibit both convergent and discriminant validity Pearson Correlation analysis was conducted among highly- loaded items of interpersonal aspect of spirituality (item numbers 17, 18, 19, 20, 21, 22, 23, 24, 25, 26 and 27) and the summed up scores of Intrapersonal, Interpersonal, Ideopraxis and superapersonal dimensions of spirituality. The findings of correlation analysis are presented in TABLE (4).

Table 4: Correlations of Total Scores of Interpersonal Aspect of Spirituality with the Items Retained in the Indian Adaptation of iSAS

Measures of Interpersonal Aspect of Spirituality	Intrapersonal	Interpersonal	Ideopraxis	Superapersonal
PART2	.258	.822	.702	.495
PART3	.083	.510**	.008	-.033
SGP1	.260*	.519**	.146	.098
SGP2	.418**	.628**	.169	.242*
SGP3	.224	.625**	.044	.153
ORGZ1	.207	.681**	.075	.176
ORGZ2	.333**	.740**	.123	.178
ORGZ3	.354**	.634**	.078	.276*
MOVT1	.364**	.511**	.258*	.296*
MOVT2	.143	.381**	.144	.112
MOVT3	.252*	.643**	.111	.268*

An inspection of table 3revealed that item numbers 17, 18, 19, 20, 21, 22, 23, 24, 25, 26 and 27 correlate significantly (from moderate to high) at $p < 0.05$ and $p < 0.01$ with the subscale Interpersonal, but fail to correlate significantly with Intrapersonal, Ideopraxis and Superapersonal dimensions of spirituality. This once again confirmed that the measure for interpersonal aspect has demonstrated convergent as well as discriminant validity.

Table 5: Correlations of Total Scores of Ideopraxis Aspect of Spirituality with the Items Retained in the Indian Adaptation of iSAS

Measures of Ideopraxis Aspect of Spirituality	Intrapersonal	Interpersonal	Ideopraxis	Superapersonal
IDPX1	.368**	.205	.853**	.424**
IDPX2	.332**	.161	.747**	.180

Third aspect of spirituality – ideopraxis also exhibited convergent and discriminant validity as this is evident from the values of Table 5. The two – items of measures for ideopraxis aspect namely items number 28 and 29 correlate significantly (highly correlated) with Ideopraxis dimension but not but not with Intrapersonal, Interpersonal and superapersonal aspects of spirituality.

Pearson Product Moment Correlation analysis was also performed for superapersonal aspect items having proper loadings (items number 33, 34, 37, and 38) and the summed – up scores of Intrapersonal, Interpersonal, Ideopraxis and Superapersonal dimensions of spirituality. Table 6 shows the results of this correlation analysis.

Table 6: Correlations of Total Scores of Superapersonal Aspect of Spirituality with the Items Retained in the Indian Adaptation of iSAS

Measures of Superapersonal Aspect of Spirituality	Intrapersonal	Interpersonal	Ideopraxis	Superapersonal
TRACT3	.528**	.091	.477**	.535**
TFOR1	.019	-.288*	.250*	.449**
TFIG1	.421**	.435**	.198	.688**
TFIG2	.313**	.305*	.025	.565**

Table 6 indicated that 4 items retained for Superapersonal scale (found to have proper loadings – items number 33, 34, 37, and 38) found to correlate significantly with the variable Superapersonal dimension, whereas significant correlation was not established between the four items and the other three subscales (Intrapersonal, Interpersonal and Ideopraxis). This strengthens the claim that Superapersonal aspect of spirituality is completely distinguishable from other subscales. Therefore, Superapersonal dimension of spirituality has also shown convergent and discriminant validity.

4.4 Internal Consistency Reliability: Cronbach’s Alpha Coefficient

For a measure to be psychometrically sound and stable should not only exhibit convergent and discriminant validity but internal reliability as well (Karim et. al., 2006).

Cronbach's alpha reliability coefficient was computed for the revised Independent Spirituality Assessment scale after convergent and discriminant validation was computed and it was found to be 0.81 which indicated that questionnaire is consistently reliable (Table 7).

Scales	Cronbach's Alpha Coefficient
Intrapersonal	0.81
Interpersonal	0.80
Ideopraxis	0.78
Superapersonal	0.84
Total	0.81

The Chronbach's alpha computed for each of the four subscales also exceeded the minimum acceptable value (Intrapersonal: $\alpha = 0.81$; Interpersonal: $\alpha = 0.80$; Ideopraxis: $\alpha = 0.78$ and Superapersonal: $\alpha = 0.84$) (Table 8). Thus Cronbach's alpha for the iSAS is above the recommended value of 0.7 (Nunnally, 1978).

5. Conclusion

To strengthen the Rojas's claim that the measure of spirituality is independent of denomination and religious context, there is a need to prove that scale is standardized, reliable and valid across cultural contexts. Results of exploratory factor analyses revealed that out of total 39 items of iSAS, only 30 items converged properly with high loadings. However, items SCON3 and ESELF3 of intrapersonal subscale; item PART1 of subscale intrapersonal; item IDPX3 of ideopraxis and TRACT1, TRACT2, TFOR2, TFOR3 and TIFIG3 did not converge to the factors as were supposed to, so these items were dropped. By dropping above mentioned items, thirty – one items were retained in the new standardized scale. Besides these items, the other items converged with relevant subscales; exhibiting that iSAS is psychometrically sound and stable. This new scale is the standardized Indian adaptation of Rojas's Independent Spirituality Assessment Scale (iSAS) with 30 items retained. It may also be concluded from findings that items those are not perceived properly by Indian respondents may be

reframed for Indian context.

Findings also revealed that the four subscales of iSAS are distinguishable from each other i.e. results from this study showed a high level of convergent and discriminant validity. The components of Independent Spirituality Assessment Scale also demonstrated internal reliability consistency as substantiated by Chronbach's alpha coefficients of more than 0.7 that is recommended as minimum value (Nunnally, 1978). The current findings provide evidence to the notion that Independent Spirituality Assessment Scale (iSAS) can be used in Indian cultural context.

6. Limitations

Although the cross – cultural and denominational independent aspects of the iSAS are supported by the results of present study but there are some limitations to this study that need to be addressed. First, the sample size being small may not be a representative of population. Also small sample sizes makes it difficult to examine data for structural validity and the extent to which the observed mean level differences, reliability estimates, and inter-scale correlations are being distorted by these sample specific factors (Piedmont, 2009). Second, the sample did not contain proportionate representation across all major religious followings (Hinduism, Islam, Sikhism, and Christianity) in India. These ethnic groups may have denominational differences in the expression of spirituality. Finally, the exploratory factor analysis was performed to assess the validity of the Independent Spirituality Assessment Scale (iSAS). It is recommended that for a better understanding of results, confirmatory factor analysis and structural equation modeling should be undertaken to support the standardization and generalisation of the scale.

7. Implications and Future Study

It has been supported with sufficient evidence that Independent Spirituality Assessment Scale (iSAS) is independent of ideological and denominational connotations as claimed by Rojas (2002) and hence iSAS can be used in Indian context with 30 items retained.

Appendix 1

Relational Modes (Variable Name)	Intended Behaviors Measurement	Retained Items
Fulfillment of Self (FSELF)	Measure the degree of perceived fulfillment in the subject's life (potential, capabilities, talent)	I am consciously growing towards the full use of my abilities. My talents are being applied to their maximum extent. I am very unsatisfied with my development as a unique individual.
Self Determination (SDTR)	Measure the degree of perceived strength of will (convictions, will, purposefulness)	I am determined in my convictions. I have a strong, healthy will. I am very purposeful in my actions
Self Control (SCON)	Measure the ability of the subject to cope with events beyond his or her control.	I can easily cope with adverse situations beyond my personal control. I adapt well even in the face of severe adversity.
Discovery of Self (DSELF)	Determine the subject's level of effort in discovering self	I am continuously trying to discover more about myself. I am living according to my personal calling in life. Finding more about "Who I am" is a high priority in my life.

Enrichment of Self (ESELF)	Measure the subject's efforts in conducting activities oriented towards enrichment of self (learning, self improvement, reflective)	I conduct deliberate activities to form my personality. I spend time reflecting on ways to become a better person.
Partnership mode (PART)	Measure the degree to which a partnership type relationship improves the overall Self (friendship, mentoring, work partnership)	There is "someone" special to me (at work or elsewhere) that I depend on to provide me with spiritual motivation. I have a mentor (at work or elsewhere) that helps me resolve my life issues.
Small group mode (SGP)	Measure the degree to which a small group relationships improves the overall Self (community where life, growth and happiness are supporting behaviors)	I am a member of a group (at work or elsewhere) that truly cares about all aspects of my life. I am a member of a group (at work or elsewhere) that lives a true sense of community. I am a member of a group (at work or elsewhere) that provides me with happiness and joy.
Organizational Mode (ORGZ)	Measure the degree to which a organizational relationship improves the overall Self (culture, mission, vision)	There is an organizational culture (at work or elsewhere) that stimulates me spiritually. There is an organization's mission (at work or elsewhere) that is compatible with my spirituality. There is an organization's vision (at work or elsewhere) that is in harmony with my personal vision of life.
Movement mode (MOVT)	Measure the degree to which a movement relationships improves the overall Self (awareness, participation, conversion)	I consider myself a change agent for things that are wrong in our society. I have been influenced by the ideals of a social, political or religious movement. My ideals in life are represented by one or more social, political or religious movements.
Ideopraxis (IDPX)	Measure the subject's level of ideopraxis. (congruence of ideology & lifestyle, operational ideopraxis, strategic ideopraxis).	I have been successful in aligning my day-to-day activities with my personal philosophy of life. I spend some time each day reflecting on my daily activities as a way to adjust my behaviors.
Transactional mode (TRACT)	Determine if the relationship with a spiritual presence is primarily transactional.	I am always loyal to all of my convictions.
Transformational mode (TFOR)	Determine if the relationship with a spiritual presence is primarily transformational.	I am comfortable not completely resolving moral ambiguities in the choices I make.
Transfigurational mode (TFIG)	Determine if the relationship with a spiritual presence is primarily transfigurational (child-like attitude, fears, private & public spheres of life)	I have overcome all of my fears. Everything I am in my private life, I am also in public life.

Table 9: The items those got dropped after Standardization

Relational Modes (Variable Name)	Intended Behaviors Measurement	Dropped Items
Self Control (SCON)	Measure the ability of the subject to cope with events beyond his or her control	I cannot grow when dealing with life events out of my control
Enrichment of Self (ESELF)	Measure the subject's efforts in conducting activities oriented towards enrichment of self (learning, self improvement, reflective)	I consider learning a high priority in my life.
Partnership mode (PART)	Measure the degree to which a partnership type relationship improves the overall Self (friendship, mentoring, work partnership)	There is nobody guiding me spiritually.

Ideopraxis (IDPX)	Measure the subject's level of ideopraxis. (Congruence of ideology & life-style, operational ideopraxis, strategic ideopraxis).	I am not pursuing any deliberate, long-term transformations of my life.
Transactional mode (TRACT)	Determine if the relationship with a spiritual presence is primarily transactional.	My spirituality depends on my feelings. I am unyielding when it comes to making moral decisions.
Transformational mode (TFOR)	Determine if the relationship with a spiritual presence is primarily transformational.	My spirituality depends on my faith. My convictions have only become stronger over time.
Transfigurational mode (TFIG)	Determine if the relationship with a spiritual presence is primarily transfigurational (childlike attitude, fears, private & public spheres of life)	I can tolerate an environment with a variety of ideologies, even if the are at odds with my own

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