A Study of Developing Spiritual Health and Workplace Spirituality in Private Hospital Staff

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Spiritual Health and Workplace Spirituality are factors that affect other factors related to goal and personnel of organizations. This research aims to experiment with new approach in developing and applying spiritual health and workplace spirituality in private hospital staff. Participants in the research include personnel of private hospital from low-level to higher-level managers. Qualitative and quantitative methods are used in data collection. The results revealed that after personnel received trainings, they show significant increase in the degree of spiritual health, workplace spirituality, job satisfaction, and psychological well-being. Qualitative data indicates that after the training program, participants have significant increase in inner experiences, spiritual health, connection with oneself, others, society, environment, and perceptions of workplace spirituality.

Keywords: *Spiritual Health, Workplace Spirituality, Job Satisfaction, Psychological Well-Being*

Introduction

The academicians worldwide have started to focus on Spirituality or Spiritual Health gradually from the idea that a person consists of physical health, spiritual health, and intellectual health. It is explained that the spiritual health is the desire to reach the ultimate purpose of life in terms of well-being consisting of good relationships with oneself, others, society in order to find the meaning of life (Marques, Dhiman and King, 2007: Seidl, 1993). In addition, it is found that intellectual or spiritual health is the factor related or influencing various factors involving in the work that is the goal of the organizations or of personnel. These are also the important factors for the organizations or personnel such as being related to the workplace spirituality, Emotional Intelligence (Dhingra, Manhas, & Thakur, 2005), related to the self-esteem (Young, 2010), and related to the leadership (Wellman et al., 2009). There is the positive relationship with the Empowerment (Lee, 1991) and there is the negative relationship with the intention of resignation of employees (Moore & Casper, 2005). Some leading international organizations

apply the spiritual techniques as a basis for work resulting in higher productivity improvements with statistical significance (Colin, 1999 cited in Robbins & Judge, 2017).

Apart from the spiritual matters or spiritual health of a person, at present, the organizational culture that has been discussed and focused is the Workplace Spirituality or the spirit of the organizations which is the characteristic of organizational culture that gives importance to personnel. The personnel are considered not to be machines but Human Being with the spirit and inner life. The organizations will pay attention by assigning the valuable work and allowing personnel to see their value and importance. The colleagues or other people at work make personnel see the value of work and feel that they are an important part of the organization. The workplace spirituality also means the perception of life nourished with Meaningful Work in the context of Community. It is found that the organizations that support the workplace spirituality or spiritual culture will be the organizations perceiving that people seek meaning and goal in their work with the desire to connect with others. They feel like being a part of people who are altogether or as part of that group or community (Robbins & Judge, 2017).

Some empirical data related to the research shows the importance of workplace spirituality. For example, a research has found that workplace spirituality has a positive relationship with Creative, Employee Satisfaction, Team Performance, Job Involvement, and Organization Commitment (Robbins & Judge, 2017). The workplace spirituality has positive relationship with the Work Engagement (Petchsawang & McLean, 2017; Singh & Chopra, 2018; Van der Walt, 2018; Lizano, Godoy & Allen, 2019) and Organizational Commitment (Gatling, Kim, & Milliman, 2016). There is also the positive relationship with the good member behaviors of the organizations (Belwalkar, Vohra, & Pandey, 2018; Seangyen & Chongvisal, 2014). Moreover, it is also found that the workplace spirituality influences the Employee Engagement. The Intention to Stay (Milliman, Gatling, & Kim, 2018) of the staffs positively influences the innovation creating behaviors (Kinjerski and Skrypnek, 2006; Afsar & Rehman, 2015; Afsar & Badir, 2017). The research results found that the leadership, workplace spirituality, and good governance can altogether predict the work performance for 69% (Chongvisal, 2012a). The workplace spirituality plays the important role and has the highest influence on the Employee Engagement and Job Satisfaction (Chongvisal, 2012b). The workplace spirituality has the highest influence on the learning organizations, good governance, job commitment, change good governance leading, Psychological Well-Being, and leadership, respectively (Chongvisal, 2017). The workplace spirituality and spiritual health influence the Work Engagement and Employee Engagement. The workplace spirituality is the causal variable with the most important influence (Chongvisal & Supparerkchaisakul, 2017).

From the importance of spiritual health and workplace spirituality, more and more empirical researches are found to support. Then, the next question is raised on how to develop these, especially in applying to the context of Thailand. Chongvisal (2018) conducted the research on the development of spiritual health and workplace spirituality as the curriculum and

handbook for the development of spiritual health and workplace spirituality of personnel. However, it has not yet been applied to the organizations. Therefore, the objective of this research is to try applying the guidelines for the development of spiritual health and workplace spirituality along with studying the results of development.

Literature Review

Ideas and theories related to the Spiritual Health: The study on "spirit" involves several terms such as Spirit, Spirituality, Spiritual Health, or Spiritual Well-Being. Besides, some spiritual knowledge is also used in the organizations (Jermsittiparsert, Sangperm, & Siriattakul, 2019). Seidl (1993) defined the Spiritual Health as the aspect of well-being consisting of the relationship, meaning and goal of life. Cavanagh (1999 cited in Marques, Dhiman & King, 2007) proposed different opinions on the definition of spirituality as the desire to meet the highest goals of life and live accordingly. When reviewing spiritual documents in the workplace or in an organization, some key words are found in the spiritual meaning such as relationship or Connectivity. It is found that spiritual people are those who value themselves, value the others, and value work. This includes people who have a good relationship both in the horizontal dimension to have good relationship with themselves, others, and society, and in the vertical dimension which is the relationship with God, the highest thing, or dharma. In this study, the term "Spiritual Health" was used instead of Spirituality. In this study, it is concluded that Spiritual Health refers to the characteristics of a person who values their own meaning and others and values the work. This includes the feeling of connection and good relationships with oneself, others and society.

Chongvisal and Others (2010) reviewed papers, articles and research related to the assessment tools and indicators on Spiritual Health, development on the assessment tools and indicators used to assess Spiritual Health for the development of personnel in the health system and the education system in Thailand, and prepared the Spiritual Health Assessment Handbook for the development of personnel in the health system and the education system. There are 7 elements of Spiritual Health summarized from the survey elemental analysis as the indicators of spiritual health; 1. Moral Courage, 2. Loving Kindness and Compassion, 3. Goal and Sufficiency, 4. Humanism, 5. Humility, 6. Forgiveness, and 7. Friendliness.

Ideas and theories related to the workplace spirituality: Nowadays, a growing interest in organizational culture on Workplace Spirituality occurs around the world. The academicians have applied spiritual knowledge to the organizations using various related terminologies including Workplace Spirituality or Spirituality in the Workplace (Giacalone & Jurkiewicz, 2010), Workplace and Spirituality (Marques, Dhiman & King, 2009). Some academicians, for example, Giacalone & Jurkiewicz (2003) mentioned about the Workplace Spirituality as the conceptual framework of organizational values that represented a culture supporting the experiences of personnel through a work process that fostered the awareness in building

relationships with others in a way to convey a sense of perfection and happiness. Marques, Dhiman & King (2009) offered some opinion on the Workplace Spirituality, for example, everyone had spirit, the spirit existed in the workplace, the workplace and the spirit could be applied as experience for everyone and every workplace. It can be concluded that Workplace Spirituality is an organizational culture that organizations are aware of Inner Life and want to seek a good life by seeking value in work and good relationships with others in the context of the workplace or in the organization. The organization that promotes the Spiritual Culture will realize that people have body, mind, emotion, feeling and spirit. People will seek meaning and purpose of their works. People have desire to have good relationships with others and needs as part of a group or community. Robbins & Judge (2013) proposed the 5 elements of Workplace Spirituality; 1. Strong Sense of Purpose, 2. Focus on individual development, 3. Trust and Respect, 4. Humanistic Work Practice, 5. Toleration of Employee Expression.

Approaches for the development on the workplace spirituality: For the approaches in directly developing the Workplace Spirituality, a very extensive knowledge has not yet found. It is still new for some interested groups of academicians. It is still in the process of research to prove the importance and research studies to find development approaches continuously. Marques, Dhiman & King (2007) provided the approaches in developing Spirituality in the workplace. For example, in Human Resource (HR) works, they suggest that it must begin with the management and Policymakers. The agency or human resources department are imperative to be closely involved in the development activities of Workplace Spirituality. This involves all stakeholders. The examples of specific roles of the human resource department in developing Workplace Spirituality are keeping labor satisfaction by avoiding having employees leave, offering the benefits that employees need, having good communication, giving employees flexibility in order to balance work and life. In addition, Marques, Dhiman & King proposed another important factor that human resource department should maintain in the organizations including honest and open communication, Peer Review Processes which allow team members to directly use feedback with their colleagues how other people feel about them, Collaborative Decision Making to allow managers to participate in key business decisions as well as having the team determine the best ways to work altogether. There are also examples of helping employees connect with nature such as taking employees out to experience nature or bringing natural things into the organization (such as trees), arranging meetings outside the workplace when possible, allowing employees to take breaks from work to exercise to promote physical health and spiritual health or spiritual well-being, frequently arranging ceremonies to celebrate and show acknowledgment of the importance that the employees have done or performed and various achievements of employees. The meeting can be arrange in circular form in order to create a sense of equality in the meeting. This encourages the employees to know one another better (such as in hobbies, like or dislike of something) and encourages the employees to improve in dealing with customers. In Thailand, there are examples of researches related to spiritual development or Workplace Spirituality. For example, Chongvisal and Boonyarit (2018), conducted a research study on the spiritual and

ethical development of university students. The main objectives of this research are to study and propose new approaches to spiritual and ethical development in the context of university students. The approaches are experimented for developing and evaluating the effectiveness of the changes in spirit and ethics. In conclusion, the research results reveal that after it has been developed, students participating in the spiritual development have the self-esteem, appreciation to the others, good relationship with others, self-responsibility, responsibility to others, and spiritual health increased statistically. The results of the interview and qualitative data show that students have increased spiritual inner experiences about themselves and others. This can be associated with the self within themselves, connected with others, and linked with the environment.

Chongvisal (2018) has researched and developed the curriculum and guidelines for "The development of spiritual health and Workplace Spirituality". The objectives of the research are to study and propose new ways of development on "spiritual health" of personnel and approaches for creating an organizational culture with "Spirit in the workplace" of personnel in the organization. The target groups used in this research consist of 1) qualified persons participating in developing projects and training courses and providing recommendations for the development of training courses, 2) personnel at the administrative level of the organizations from the lower management level as the target group in training. The researcher has compiled papers and researches related to spiritual health and Workplace Spirituality including the development guidelines. This includes interviews and meetings with relevant experts to be used in curriculum development for spiritual health and Workplace Spirituality. This training course is outlined to plan for use in human resource development in the organizations. The researcher has developed a training course outline with the following steps; 1) to compile research documents related to spiritual health, Workplace Spirituality, and development approaches, 2) to create a conceptual framework for developing spiritual health and Workplace Spirituality of the organizations, 3) to prepare a curriculum outline for the development of spiritual health and Workplace Spirituality by holding the meeting with the experts, 4) to prepare a handbook for the development of spiritual health and Workplace Spirituality. Overall, this course takes the trainees through experiences in spiritual health and spirit. It is the development of persons internally. Changes may take time depending on the basis of the individual because training in this course focuses on learning through the experiences of the trainees. As each group will have different learning, to maximize learning in each group, various activities can be applied or adjusted as appropriate. In this training course outline, the initial guidelines for the development of spiritual health and Workplace Spirituality are established and divided into 4 sets of activities:

Activity set 1: Connect to Self: Examples of activities in this module are Check in, Morning Solitude, Senses awareness (Eyes, ears, nose, tongue, body, mind), I and my Work, Gratitude to Life, Three Good Things Today, Embracing Feelings, Empathy Poker, Intuitive Writing, Check Out.

Activity set 2 : Connect to Others: Examples of activities in this module are Deep Listening, I am Light, Broken Squares, Life Saving Team, Duo Massage, Trust Walk.

Activity set 3 : Connect to Society and Environment: Examples of activities in this module are Equilateral Triangle, Nature Connect, Embracing Nature, Web of Life in This Food, Different Steps, Line of Separation.

Activity set 4 : Planning for creating the spiritual health and Workplace Spirituality: Examples of activities in this module are Planning of Developing Spiritual Health and Workplace Spirituality in Organizations, Follow Up Session.

In this research, the results of the study of Chongvisal (2018) on the Guidelines for Spiritual Health and Workplace Spirituality Development are applied and extended to trial.

Methods

This research consists of 3 steps as follows.

1st Step: Studying the Guidelines for Spiritual Health and Workplace Spirituality Development of Chongvisal (2018). 2nd Step: Establishing the Spiritual Health and Workplace Spirituality Development Project and Program of by holding the meeting with experts who are the facilitators. 3rd Step: Applying the project and program on developing spiritual health and Workplace Spirituality to trial with personnel in private hospitals and studying the development results in the duration of operation for approximately 6 months. In addition, the researcher has also taken the activities from the 4 activity sets to formulate a schedule that can be used for trial training in the workshop. The researcher plans three training sessions and one follow-up session during the month from January – May, 2019, the 1st training session was scheduled on 30th – 31st January, 2019. The 2nd time was from 21st -22nd February, 2019. The 3rd time was from 19th – 20th March, 2019. The 4th time for monitoring the development planning results on 9th May, 2019.

Participants

The sample group used in this research consists of private hospital personnel who are at the top management level and with subordinates. The convenience sampling method was used on 24 persons who volunteered to attend the training and were able to participate in the training for 4 times.

Instruments

The instruments used in the research consisted of 1) research participation form, 2) explanatory document of the volunteer participants, 3) consent form to participate in the research, 4) measurement form for the research on "spiritual health and workplace spirituality development of personnel in the private hospital". This is the pre- training and post-training assessment form including Personal Information Questionnaire, Spiritual Health Measurement form for development, measurement form on workplace spirituality, satisfaction measurement form in working, and measurement form on mental well-being, 5) assessment form for the training

project results including the overall program assessment form, attitude assessment form on training, and 1st – 4th open-ended questionnaires.

The Spiritual Health measurement form was developed from Chongvisal & Others (2010). There were 23 questions in 5 Rating Scales positively for the respondents to choose to answer truthfully consisting of 7 elements; 1. Moral Courage, 2. Loving Kindness and Compassion, 3. Goal and Sufficiency, 4. Humanism, 5. Humility, 6. Forgiveness, and 7. Friendliness. The workplace spirituality measurement form was developed from the measurement form of Chongvisal (2012a) created from the idea of Robbins & Judge (2013). It consisted of 35 questions in 5 Rating Scales positively for the respondents to choose to answer truthfully consisting of 5 elements; 1. Strong Sense of Purpose, 2. Focus on individual development, 3. Trust and Respect, 4. Humanistic Work Practice, 5. Toleration of Employee Expression. The Job Satisfaction Questionnaires use the measurement form of Chongvisal (2012b) developed from Pongchan Wanwichit which is translated from 35 items of job satisfaction measurement form of the University of Minnesota consisting of 8 elements; Authority in their respective works, Initiation and freedom in working, Competence in working, Success in working, Work responsibility, Competence of the supervisors, and Interpersonal relationship of supervisors. The measurement form on Spiritual Health use the form created by Lornimiddee & Chongvisal (2017) and developed from the ideas of Ryff & Singer (2008). It consists of 13 questions in 5 Rating Scales positively for the respondents to answer truthfully consisting of 6 elements: self-acceptance, good relationship with others, growth in oneself, purpose in life, environmental management competence, and independence of oneself.

In finding the quality of instruments used in this research, the quality was found from the measurement form created by testing the Content Validity performed by the experts. The confidence of the measurement form was found by determining the alpha coefficient (α - coefficient) of Cronbach. The discrimination was found from the item-total correlation and the confidence of the Spiritual Health measurement form was found. The alpha coefficient was .939 with the discrimination ranged from .38 to .81. The confidence of the workplace spirituality scale had the alpha coefficient of .984 with the discrimination ranged from .57 to .82. The confidence of the work satisfaction measurement form had the alpha coefficient of .971 with the discrimination ranged from .52 to .94. The confidence of the spiritual health had the alpha coefficient of .959 with the discrimination ranged from .71 to .90.

Data Analysis
The data analysis in this research used both qualitative analysis and quantitative analysis. The variable data gained from the measurement form was used for statistical analysis by finding the average, standard deviation, t-test with SPSS, data obtained from open-ended questionnaires, and documents obtained from the activities of the trainees for Content Analysis.

Results

Results of quantitative research: The analysis on the mean of various variables of the sample group before and after the development were detailed as follows. Before the development, the sample group had spiritual health at a high level (with the mean of 3.53). After the development, the spiritual health increased very highly (with the mean of 4.28). The sample group had different spiritual health before and after the development. The developed sample group showed a statistically significant increase in spiritual health at the .01 level (t = -6.81, p = .00). Before the development, the sample group had workplace spirituality at a high level (with the mean of 4.08). After the development, the workplace spirituality was very high (with the mean of 4.33). The sample group had different workplace spirituality before and after the development. The developed sample group showed a statistically significant increase in workplace spirituality at the .01 level (t = -7.32, p = .00). Before the development, the sample group had job satisfaction at a high level (with the mean of 3.57). After the development, the job satisfaction increased very highly (with the mean of 4.27). The sample group had different job satisfaction before and after the development. The developed sample group showed a statistically significant increase in the job satisfaction at the .01 level (t = -7.29, p = .00). Before the development, the sample group had psychological well-being at a high level (with the mean of 3.50). After the development, the psychological well-being increased very highly (with the mean of 4.38). The sample group had different psychological well-being before and after the development. The developed sample group showed a statistically significant increase in the psychological well-being at the .01 level (t = -6.45, p = .00).

Results of qualitative research: From collecting qualitative data obtained from the assessment on the effectiveness of the program in each activity set from open-ended questions or from Journal Journey, group conversation, and in-depth interviews, the researcher analyzed the data and discovered the points showing that the spiritual health and workplace spirituality were effective. The spiritual health and workplace spirituality could be improved. For example, in **1. Understanding Oneself and Connect with Oneself**, the examples of responses of trainees were "Being able to recognize and manage the emotions better", "Knowing how to control the emotion better and knowing how to avoid fighting", "Being able to control the mind, the emotion, knowing how to suppress the mood to stop the feeling of anger", "Being happy from letting the things go, finding happiness by themselves independently to anything else". **2. Connect with Others**, the examples of responses of trainees were "Being able to build good relationships with others", "Making more friends, having stronger relationship with others, and benefiting in better communication", "In terms of listening, feeling of more willing to listen, better understanding the problems, and being able to listen to things to the end without judging on one own emotion", "Improving relationships with family and colleagues". **3. Connect with Organization, Society and Environment,** the examples of responses of trainees were "Feeling of importance to the organizations", "Applying Deep listening and Slow down techniques. When receiving complaints from customers, we will listen to the end without

quickly judging or we will ask the facts from such agency first before processing", "Feeling of value of the work more", "Feeling that the working time has passed very quickly with enthusiasm for work making us want to go to work more", "Connecting with nature makes us feel much gentler. It makes us slow ourselves down to stop and think."

Discussion

The results of experimenting the four sets of activities and both quantitative and qualitative assessments demonstrated that the activities and development methods can really be applied in improving spiritual health and workplace spirituality. This is in line with some researches such as the Research on Spiritual and Ethical Development (Chongvisal and Boonyarit, 2018), the Study in Analyzing the Knowledge of Learning towards the Change according to the Concept of Cognitive Education for the Cultivation of Integrity (Asdornnithee & Phukrongnak, 2012), Spiritual and Educational Cultural Development (Narayanasamy, 2006), Community Spiritual Development (Dokecki, Newbrough & O'Gorman, 2001), Brown's Operational Research (2004), and Narayanasamy's Empirical Research (2006).

According to the study, it was found that before and after the development, the sample group had a higher level of spiritual health, workplace spirituality, job satisfaction, and psychological well-being with statistical significance. This is consistent with the concept, theory, and researches that show spiritual health related to self-esteem or good relationship with oneself, appreciation in others or in relationships with others, appreciation or good relationship with organizations, society, and environment. The creation of work culture with workplace spirituality can be developed. The research results show that the experience of participating in program activities can improve self-esteem, improve relationship with oneself through various activities such as mindfulness activities, all 6 Senses awareness activities, Intuitive Writing, Deep listening, and conversation activities together with sharing the stories with other peers. This is the process that allows learners to insist on their own worth, have good relationships with oneself and others. The findings are consistent with Coholic (2005) research on applying spiritual development in developing people with substance abuse problems. This is also in line with the research of Hanley, Warner & Garland (2015) finding that the sample group who consistently practiced cognitive self-improvement had a better relationship with others which was the element of their psychological well-being than those who were not trained.

Conclusion and Recommendation

According to the research results of spiritual health and workplace spirituality development in private hospital staffs, the researcher has the following recommendations.

1. The main objective in spiritual health and workplace spirituality development in private hospital staffs is to develop the trainees to have spiritual health consisting of Connect to Self, Connect to Others, Connect to Organization, Society and Environment, and to have organizational culture of workplace spirituality. Therefore, related agencies such as other

private hospitals, public hospitals, or business organizations can choose each set of activities of this program to be applied to human resource development as appropriate.

2．The program of spiritual health and workplace spirituality development consists of activities that are unique and require knowledge, skills and experience in cognitive or spiritual health or cognitive education and workplace spirituality. Therefore, the success of the training goals depends on the characteristics of the process. The facilitators or the persons who process or have applied the activities of this program should have hands-on experience in learning, traveling, and spiritual self-growth through the experiences of practice processes such as meditation, mindfulness, self-awareness, reflection, group activity leading, knowledge and experiences related to the learning process in each set of activities. The facilitators must be able to communicate with trainees, conduct activities, ask questions and lead lessons, etc. In addition, the facilitators should have an understanding of how the activities are performed, be fluent, enthusiastic, and compassionate towards the trainees. The state of the trainees must be observed. The facilitators may be provided with the Training for Trainers in the development of spirituality or physical well-being at an elementary level or have experience in organizing a training process according to the concept of cognitive education.

3．In applying this program, the organizers or facilitators should begin by defining the training objectives and studying the specific characteristics of the organizations such as organizational culture, organizational goals, important problems of the organizations especially with regard to individuals and groups of trainees, training requirements, ability to attend training throughout the program, including the expectations of the trainees. Each set of activities should be selected or adjusted to suit the purpose and characteristics of the group of trainees and the context of the organizations. The time or duration may also be adjusted to suit the group of trainees.

4．The selection of trainees in this program should focus on motivating trainees to appreciate the importance and benefits of spiritual health and workplace spirituality development both towards oneself, others, organization and society. Moreover, in training, the warm and friendly atmosphere that gives freedom and provides the best possible care for the trainees in the physical, mental and spiritual areas should be created. This includes taking care of the atmosphere, training facility that facilitates learning, taking care of equipment for training and so on.

Conflict of interest

Acknowledgments

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