
The study of workplace spirituality and job outcomes in Indian information technology industry

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Abstract: Several studies have proposed a strategic influence of workplace spirituality on various individual and organisational outcomes, but few studies have empirically tested the relationship. The current study examines the effect of workplace spirituality on two important job outcomes, i.e., affective organisational commitment and job satisfaction. The responses are collected from 480 IT professionals working in various organisations located in several Indian cities. Structural equation modelling is used to analyse the data and test the hypotheses. The findings report a positive influence of workplace spirituality on employee's affective organisational commitment and job satisfaction. In the concluding part, results are discussed, both theoretical and business implications are delineated, limitations of the study are highlighted and future directions are proposed.

Keywords: affective organisational commitment; job satisfaction; workplace spirituality.

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1 Introduction

The last two decades have witnessed many paradigm shifts in management theory and practice (Capra, 1996; Harman and Hormann, 1990). Some of these changes in management were unheard of in the first three quarters of 20th century have completely shifted the business goal posts. Today's organisations have strategically shifted their obsessive economic focus to a more balanced focus of profit, spirituality, and corporate social responsibility (Walsh, Weber and Margolis, 2003; DeFoore and Renesch, 1995). These organisations have moved from being a self-centric one to a caring and nurturing one (Capra, 1993) and from a pure materialistic enterprise to a spiritual organisation (Fox, 1994; Neal, 1997; DeFoore and Renesch, 1995). These changes and shifts are in line with immediate call for inclusive growth, ethical profiteering and shift from single bottom line to triple bottom line (i.e., people, planet and profit). A strategic alliance with the domain of spirituality is expected to realise the organisational objectives that are mutually beneficial.

Workplace spirituality is one of the most significant trends that have emerged in the last few decades. Its growing popularity and wide acceptance can be judged from the fact that a recent search of a popular online book store has yielded more than 6000 book titles on spirituality and related topics. Some of these books on spirituality and management or spirituality at workplace have been among the best sellers, such as *A Spiritual Audit of Corporate America* by Mitroff and Denton; *Liberating the Corporate Soul* by Barrett; *Spirit at Work* by Conger; *The Soul of a Business: Managing for Profit and the Common*

Good by Chappell; *Leading with Soul* by Bolman and Deal, and *The Heart Aroused: Poetry and Preservation of the Soul in Corporate America* by Whyte.

Organisations have realised that in order to gain strategic competitive advantage, they are required to constantly outperform their rivals; and to have a superior performing workforce they have to engage their employees in a meaningful and spiritual manner. There are several researches that suggest organisations which pay more attention towards ethical and spiritual aspects reap both financial and non-financial benefits (Biberman and Whitty, 1997; Biberman, Whitty and Robbins, 1999). This kind of strategic collaboration is expected to create a synergy and may develop an advantage over the competitors (Burack, 1999). Konz and Ryan (1999) in their research have proved that organisations which provide their employees with opportunities to fulfil their spirituality perform better than the organisations which do not provide such opportunities to their employees. Komala and Ganesh (2007) in their empirical study of healthcare professionals find that spirituality at work is positively related to job satisfaction and negatively related to employee burnout. Neck and Milliman (1994) discovered that workplace spirituality positively influences employee's work attitudes. Most of the studies in the area of spirituality at workplace have been conceptualised and examined in Western context; therefore, there is a growing need to examine the role of workplace spirituality in non-western countries (Petchsawang and Duchon, 2009).

The present study serves two purposes. First, we explore the extant literature to find the relationship between workplace spirituality and the two strategic job outcomes in Indian context. Second, we test a set of hypotheses which will investigate the influence of workplace spirituality on employee's job attitudes, i.e., affective organisational commitment and job satisfaction. Most organisations are less interested in concepts and ideologies with normative necessities than those with demonstrable positive impact on workplace attitudes and outcomes. Thus, to legitimise spirituality at workplace, this study will empirically investigate the influence of workplace spirituality on employee's affective organisational commitment and job satisfaction.

2 Literature Review

2.1 Workplace spirituality

The turn of the century has witnessed a burgeoning interest in workplace spirituality or spirit at work among both the corporate and academicians. Plenty of reasons can be attributed to this growing interest in spirituality at the workplace. One of the reasons is that organisations of 21st century have fully fathomed the potentiality of an awakened or spiritually motivated employee. The word spirituality has come from the Latin word *spiritus* which means 'breath of life'. It has been defined as the valuing of the non-material or transcendental aspects of life.

Although, there has been several attempts to define and conceptualise workplace spirituality, still our knowledge of this extraordinary and transcendental concept is far from being complete. In the following section, we have briefly presented the various definitions and conceptualisation of workplace spirituality as proposed by several authors.

Neck and Milliman (1994) define spirit at work as a continuous striving in order to have a comprehensive *perception of reality* and to experience the *underlying oneness of life*. Mirvis' (1997) definition of workplace spirituality incorporates the notions of both *community* as well as *meaningful work*. The definition provided by Mitroff and Denton (1999a, 1999b) is one of the first systematic investigations of the employee's spiritual aspirations at workplace. According to the duo, "Spirituality is the basic feeling of *being connected* with one's complete self, others and the entire universe" (Mitroff & Denton 1999a, 1999b; p.83). Thompson (2000) believed 'spirit at workplace' is all about how one feels about one's job - whether it is just a job or a '*calling*'. Harrington, Preziosi and Gooden (2001) consider that the workplace spirituality involves an attitude of *sharing* and a sense of *togetherness* with each other both within their department as well as in the organisation.

In the words of Giacalone and Jurkiewicz (2003, p.13), workplace spirituality is ...a framework of organisational values evidenced in the culture that promotes 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*.

Milliman, Czaplewski and Ferguson (2003) in their definition included the aspects like *sense of community* and *meaningful work*. Fry (2003) in his article on *spiritual leadership* mentioned about *calling* and *membership* which is similar to the concept of meaning and sense of community proposed by Duchon and Plowman (2005). Kinjerski and Skrypnek (2004) describe spirituality at work as the transcendental experience of employees, who are *passionate* about their work, who see grand *meaning and purpose* in their work, who feel that work helps them in *expressing themselves*, and they feel *connected* to their peers with whom they share the bulk of their office hours. Ashmos and Duchon (2000) have defined spirituality at work comprising of three themes: *sense of community*, *meaningful work*, and *inner life*.

Ashar and Lane-Maher (2004, p.253) defined workplace spirituality as an ...innate and universal search for *transcendent meaning* in one's life ... it involves a desire to do *purposeful work* that *serves others* and to be part of a principled *community*. It involves a yearning for *connectedness* and wholeness that can only be manifested when one is allowed to *integrate* his/her *inner life* with one's professional role in the service of a *greater good*.

Marques, Dhiman and King (2005) in their definition of spirit at work mentioned aspects like *inner power*, *interconnectedness* with all those involved in work process and a *sense of purpose* in the work environment. Beyer (1999) firmly believed that both *meaning in work* and *belongingness to community* nourishes the inner life of individuals and provides their work a spiritual dimension.

International Center for Spirit at Work (ICSW, 2006) has defined spirituality at work as, Spirituality in the workplace is about individuals and organisations seeing work as a spiritual path, as an opportunity to *grow* and to *contribute to society* in a meaningful way. It is about *care*, *compassion* and *support of others*; about *integrity* and people being true to themselves and others. It means individuals and organisations attempting to *live their values* more fully in the work they do.

Krishnan (2007) has operationalised spirituality as '*oneness with all other beings*'. He views that spirituality is the integration of three dimensions - first is the knowledge base and belief systems of an individual, second is one's interior life and inner self and the third dimension is exterior life and institutional activity. His definition is largely influenced by the ideal of oneness of all beings in the universe based on the teachings of

Upanishads. In Indian context, there is another important construct of spirituality at workplace proposed by Sharma (2007). According to his SS*PS model of practical spirituality, 'SS' stands for 'spiritual synergy' and 'PS' stands for 'positive spirit'. They (SS*PS) leads to positive mental attitude, positive thought - action and positive karma.

In our study, we have attempted to investigate the relationship between employee's workplace spirituality as conceptualised by Krishnan (2005) with various job outcomes like affective job commitment and job satisfaction.

2.2 Affective organisational commitment

Organisational commitment is one of the most researched job attitudes, owing to its strong links with turnover intention, actual turnover, and other forms of work and non-work attitudes (Allen and Meyer, 1996). It has been defined as the psychological alliance between the employee and the organisation, which increases the probability that the employee will remain with the organisation and contribute effectively towards the growth of organisation (Allen and Meyer, 1996; Meyer et al., 2002; Pradhan, Jena and Gitakumari, 2016b).

Allen and Meyer (1990) proposed three types of commitment - affective, continuance, and normative that offers three different reasons why an employee stays in an organisation. Every employee experiences each of these three types but to varying degrees. Affective commitment explains emotional bonding as the reason why an employee stays with the company. Employees who have strong affective commitment continue to work in the organisation because they want to and not because they have to. Continuance commitment is influenced by Becker's (1960) side bet theory which expresses an individual's self-vested interest or willingness of an employee to stay in an organisation not because they want to but since they have very few options outside the organisation. Such individual's loyalty is conditional and calculative; since they will leave the organisation once they find better opportunities. An employee demonstrating normative commitment believes that it is ethically wrong to leave an organisation; hence it is the moral compulsion which keeps him or her attached to the organisation. Such individual stay with the organisation because they believe they ought to (Allen and Meyer, 1996), as it is the ethical compulsion that decides an individual's decision to either to stay or quit the organisation.

Among all the three types of commitment, affective commitment is the strongest and most consistent predictor of organisationally desired outcomes, hence most empirical studies of organisational commitment have focussed on affective commitment (Allen, 2003; Meyer and Smith, 2000; Rhoades, Eisenberger and Armeli, 2001). Several empirical findings have reported that affective commitment is positively correlated with desirable work characteristics, like attitude, behaviour, and job performance.

2.3 Job satisfaction

Job satisfaction has been defined as "a pleasurable or positive emotional state resulting from the appraisal of one's job and job experiences" (Locke, 1976, p.1304). In other words, it is the relationship between person's expectation from its job and what the job actually offers. Spector (1997) defines job satisfaction in terms of how people feel about the various aspects of the job. Ellickson and Logsdon (2002) supported this view by defining job satisfaction as the extent or degree to which employees like or appreciate

their work. Schermerhorn (1993) defined job satisfaction as an affective or emotive response towards several aspects of the work. Reilly (1991) proposed job satisfaction as one's feeling about one's job, which is influenced by one's perception of the job. Bolger (2001) defined job satisfaction in terms of two factors (intrinsic and extrinsic) which decides the satisfaction of an employee at work. Intrinsic factors comprise of achievement and reward, autonomy at work, professional prestige, recognition, and development. The second factor relates to work condition, pay or benefits, type of supervision, etc. An individual's job satisfaction depends on the fulfilment of both extrinsic as well as intrinsic factors.

Job satisfaction has been positively related to several job behaviours and outcome like job performance and organisational commitment which ensures organisational success (Spector, 2003). According to Morris (1996), employee's job satisfaction is an important factor influencing customer satisfaction and customer loyalty. Hence, its importance in organisational context cannot be ignored and deserves empirical attention.

3 Theoretical background and hypothesis development

Previous studies have examined the influence of spirituality on several job outcomes (Geigle, 2012). Workplace spirituality has been found to be positively related to several of employee's work attitudes (Neck and Milliman, 1994). In a research finding, Milliman, Czaplewski and Ferguson (2003) have established that all the three dimensions of workplace spirituality proposed by Ashmos and Duchon (2000) are related to organisational behavioural variables like organisation commitment, intrinsic work satisfaction, job involvement, and organisation-based self-esteem. Pawar (2009) in an empirical study also found that workplace spirituality is positively related to job attitudes like job satisfaction and organisational commitment.

Hence, this study as depicted in Figure 1 explores the possible influence of workplace spirituality on employees' job satisfaction and their affective organisational commitment.

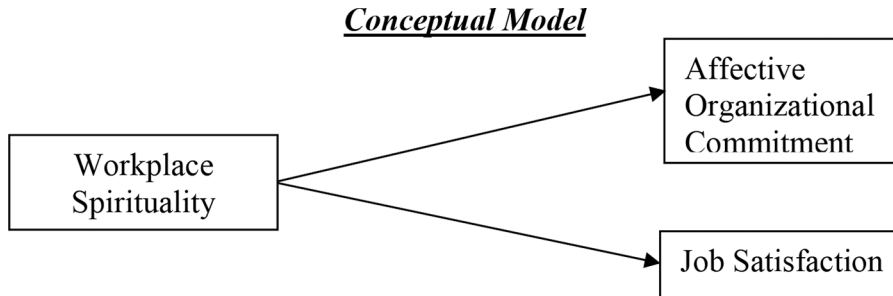
Literature (e.g., Fry, 2003) suggests that employees who feel that their spiritual needs are fulfilled at workplace will be more emotionally tied to their organisation than their counterparts those who feel otherwise. Further, a sense of oneness with others helps an individual employee to align personal goals with superordinate goals or organisational goals thus assure one's commitment and loyalty towards the organisation (Ketchand and Strawser, 2001). Therefore, it is hypothesised that

Hypothesis 1. Workplace spirituality will be positively related to affective organisational commitment.

Job satisfaction explains how an employee views or perceives all the aspects of his or her work experience. Studies indicate that employees who feel their spiritual needs are addressed at work will more likely grow, achieve, and experience satisfaction than those who fail to feel the same (Trott, 1996). These findings are similar to what Milliman et al. (1999) suggests that is a strong sense of community and organisational values will lead to employees' satisfaction, well-being, and motivation. This leads us to the following hypothesis,

Hypothesis 2. Workplace spirituality will be positively related to job satisfaction.

Figure 1 A conceptual model depicting relationship among the variables under study.



Source: Authors' model

4 Method

4.1 Research design

This exploratory empirical study was conducted to investigate the predictive effect of workplace spirituality on the two job outcomes like affective organisational commitment and job satisfaction. In the current study, reliable questionnaires were used to collect data from the respondents (i.e., IT professionals). The data were collected on two different occasions with a gap of 7 to 10 days. The unit of analysis for this study was at individual level. The data were analysed with the help of SPSS 18.0 and AMOS 16.

4.2 Sample

The subjects of this study were IT professionals working in private information technology (IT) companies located in several Indian cities like, Bhubaneswar, Kolkata, Hyderabad, Chennai, and Bangalore. Out of 900 survey questionnaires sent to the HR manager of the respective companies to distribute and collect the filled-up questionnaires from their software professionals, only 564 (i.e., 62.67%) were received back. After rejecting the incomplete questionnaires, 480 (i.e., 53.33%) subjects were retained for the purpose of study.

Out of 480 subjects, 345 subjects (i.e., 71.9%) were males, while 135 (28.1%) were females. The average age of the respondents was 26.82 years. Of the total of 480 respondents, 371 subjects (i.e., 77.3%) reported to be single, while 109 subjects (22.7%) reported to be married. 254 respondents, i.e., 52.9% of respondents are graduates either completed their BE/BTech/BSc, whereas 226 respondents are postgraduates having completed MSc/MTech/PhD, etc. The number of respondents who reported to have less than two years of experience was 141 (i.e., 29.4%), while the number of respondents who have more than two years of experience were 339 (70.6%).

4.3 Measures

A questionnaire developed by Krishnan (2007) was used to measure the extent to which an employee experiences spirituality at workplace. The scale has six items The

Cronbach's alpha of this scale was 0.75. To measure the affective organisational commitment, Allen and Meyer's (1990) *Affective organisational commitment scale* was used. The scale has eight items. Out of eight items, four items, item number fourth, fifth, sixth, and eighth are negatively keyed. The scores of the respective items were reversed at the time of analysis. The Cronbach's alpha of this scale was 0.84. To measure the job satisfaction of the employees, Spector's (1985) *Job Satisfaction Survey* was used. The original survey has nine dimensions and 36 items to assess employees' attitude towards the job and various aspects of the job. After initial analysis the following seven dimensions were retained for the current study,

- a Pay - attitude towards the salary and reward management in the organisation
- b Promotion - attitude towards promotion chances in the organisation
- c Immediate supervisor - feeling about the supervisor in the organisation
- d Monetary as well as non-monetary fringe benefits - other benefits in the organisation
- e Co-workers - feeling about the people one works with in one's organisation
- f Nature of Work - attitude towards the current work
- g Operating policies and procedures. The negatively keyed items are item number, 2, 4, 7, 8, 10, 13, 15, 17, 19, 23, 25, and 27.

The scores of the respective items were reversed at the time of analysis. The Cronbach's alpha of this scale was .93. All items were measured on a 5-point Likert scale ranging from 5 (strongly agree) to 1 (strongly disagree). The Cronbach's alpha coefficient of all the three scales is more than .70 thereby fulfilling the reliability criterion (Nunnally, 1967; Garson, 2010).

5 Results

Several statistical analyses were performed to satisfy some critical assumptions underlying regression analysis. Data cleaning and screening were conducted to check for normality, linearity, homoscedasticity, and multicollinearity and to ensure that the standards of these assumptions were satisfied. Tabachnick and Fidell (2007) proposed that the percentage of missing data ideally should not exceed 5% of the total collected data. Descriptive statistics were used to find missing data, which was less than the suggested 5% of the total data.

Finally, the missing values were substituted with appropriate model numbers as prescribed by previous researchers (Tabachnick and Fidell, 2007). The data were then checked for outliers (both univariate and multivariate). Hair et al. (2010) argue that outliers have a tendency to influence mean and inflate the standard deviations and cannot be considered problematic. By exploring the Mahalanobis distance for the data set, four cases of multivariate outliers were determined and addressed. The current study has used Pearson Correlation to determine linearity between all of the constructs. All the independent variables demonstrated significant correlation with the dependent variables. The normality of the data was tested with the help of the values of kurtosis and skewness. The data showed that some of the variables are moderately skewed, however this was not

found to be a problem for the regression analysis given the large sample size ($n = 480$) in the study (Pallant, 2007; Hair et al., 2010).

The reliability and validity of the constructs were tested. The instrument is considered valid unidimensional for goodness of fit (GFI) score > 0.90 and considered reliable for construct reliability score > 0.70 (Nunnally, 1967). All the three constructs showed adequate reliability and validity. The scores of the three constructs are presented in Table 1.

Table 1 Reliability and validity

<i>Construct</i>	<i>Goodness of fit (GFI)</i>	<i>Construct reliability (Cronbach's α)</i>
Workplace spirituality	0.99	0.75
Affective organisational commitment	0.99	0.84
Job satisfaction	0.95	0.93

Source: Authors' calculation

The descriptive statistics and zero-order correlations among the three variables is presented in Table 2. All the three variables show significant correlation with each other ($p < .001$) in the hypothesised direction.

Table 2 Descriptive statistics and correlation

<i>Variables</i>	<i>M</i>	<i>SD</i>	<i>WS</i>	<i>AOC</i>	<i>JS</i>
WS	4.49	.44	1		
AOC	3.97	.64	.40**	1	
JS	4.04	.44	.44**	.65**	1

Note: ** $p < 0.01$ (two-tailed)

Source: Authors' calculation

Table 2 offers the inter-correlation among the three variables used in this study. The table shows that workplace spirituality is positively correlated with affective organisational commitment ($r = 0.40$, $p < 0.01$) and job satisfaction ($r = 0.44$, $p < 0.01$). There is also a positive correlation between affective organisational commitment and job satisfaction ($r = 0.65$, $p < 0.01$). This lends initial support to hypotheses 1 and 2.

Structural equation modelling (SEM) was used in this study to test and analyse relationship among the three research variables. We have used AMOS 16.0 software, which was used to carry out structural equation modelling. Structural equation modelling (SEM) is a sophisticated statistical technique that incorporates both the measurement model (confirmatory factor analysis) and the structural model (regression or path analysis) into a simultaneous statistical test that examines proposed causal linkages among several predictor and criterion variables (Byrne, 2010). Structural equation modelling is preferred over traditional multivariate procedures as they are capable of assessing the measurement error meticulously.

The model fit analysis was carried out for the hypothesised model by the help of structural equation modelling. The values of the fit indices of the measurement model suggest whether the hypothesised model is empirically valid or not. Hair et al. (1998) recommends that researchers should report one incremental fit index, one absolute fit index along with chi-square value. In the current study, multiple indices like, goodness of

fit index (GFI), comparative fit index (CFI), Tucker and Lewis index (TLI), and root mean square error of approximation (RMSEA) has been used to examine the goodness of fit of the measurement model. The results of the overall model shows adequate fit and all the indices are fulfilling the requisite cut-off score. Table 3 presents the hypothesised model along with their respective fit indices values.

Table 3 Goodness of fit results of the hypothesised model

<i>Fit Indices</i>	<i>CMIN (Chi square)</i>	<i>CMIN/DF</i>	<i>GFI</i>	<i>TLI</i>	<i>CFI</i>	<i>RMSEA</i>
Estimates	9.27	2.32	1.00	0.98	1.00	0.05

Note: Author's calculation

Results of the path analysis are presented in Table 4. All the results are significant and are in proposed direction. In hypothesis 1, we proposed that workplace spirituality will be positively related to affective organisational commitment of the employee. The standardised beta coefficient is 0.24 ($p < 0.01$). Hence hypothesis 1 is supported. In hypothesis 2, we proposed that workplace spirituality will be positively related to contextual performance of the employee. The standardised beta coefficient is 0.19 ($p < 0.01$). Hence, hypothesis 2 is accepted in favour of the findings of the present study.

Table 4 Hypothesis testing

<i>Hypothesis</i>	<i>Independent variable</i>	<i>Dependent variable</i>	<i>Path coefficient (β)</i>	<i>Critical ratio</i>	<i>p-Value</i>	<i>Remarks</i>
H1	Workplace spirituality	Affective organisational commitment (AOC)	.24	5.19	.01	Hypothesis supported
H2	Workplace spirituality	Job satisfaction (JS)	.19	4.51	.01	Hypothesis supported

Note: Author's calculation

6 Discussion

The study has empirically tested and verified the relationship between workplace spirituality and follower's affective organisational commitment and job satisfaction. The finding of this study is consistent with previous findings that there is a significant positive linkage between spirituality at workplace and affective organisational commitment (Bodia and Ali, 2012; Chawla and Guda, 2010). Several motivation researchers believe that individuals have an inherent need for deriving respect and appreciation at workplace (Alderfer, 1972). The sense of oneness at workplace promotes greater camaraderie and brotherhood at workplace leading towards greater bonding and attachment with the organisation and its members. Also, individuals who consider their work as meaningful may appreciate one's relationship with others.

An individual's emotional attachment towards an organisation can be attributed to a large extent to how the organisation and its members treat the individual employee which includes the respecting one's spiritual needs and creating a conducive work environment

where the individual employee can realise his/her spirituality. Today, in most of the organisations, especially in IT firms higher attrition is an unfortunate but acceptable fact and most employees' loyalty is limited and conditional. One of the reasons for their lack of commitment can be attributed to organisation's lack of sense of community and weak purposeful organisational goals (Milliman et al., 1999). Thus, our finding supports Trott's (1996) assertion that spiritual well-being, which is part of spirituality at workplace will positively boost employees' affective organisational commitment and reduce turnover intention.

This study also claims that an individual's sense of spirituality at workplace will positively enhance the employee's job satisfaction. The result of this study confirms the previous findings that one's spirituality positively influences job satisfaction (Altaf and Awan, 2011; Chawla and Guda, 2010; Pradhan and Jena, 2016a). Individuals those who consider their work as meaningful, those who see deeper purpose and reason at work derive inner satisfaction and contentment (Milliman, Czaplewski and Ferguson, 2003) which leads to one's job satisfaction. Similarly, the sense of oneness with others will also provide greater satisfaction at work as the individual will treat others as companions in pursuit of same transcendental goals. Rego and Pina e Cunha (2008) suggests that when an individual's spiritual needs along with other needs (worldly) are fulfilled the person will derive greatest job satisfaction. In today's highly complex organisations like IT firms where an individual employee's sense of job satisfaction is not limited to the mere fulfilment of certain hygiene factors like higher salary, good incentives, ESOPs, quicker career growth. It is imperative on the part of the organisation to ensure that the employees' higher order needs or spiritual needs are fulfilled (Ashmos and Duchon, 2000; Duchon and Plowman, 2005; Fry, 2003). The result of this study is consistent with the findings of previous investigation, thus, bolsters our assertion that an individual's sense of spirituality at workplace has positive impact on his/her job attitudes (i.e., affective organisational commitment and job satisfaction).

7 Implication

The study has theoretical contribution to make as it tested the relationship between workplace spirituality and job outcomes which may strategically lead to individual commitment and satisfaction at work and may further foster organisational growth and prosperity. Thus, the finding of the study has added to growing list of empirical investigations which has ratified the positive influence of individual workplace spirituality on important job outcomes. This study is among the few studies which have used an Indian spirituality scale to conceptualise and capture the employee's sense of spirituality at workplace in Indian context. This study also has practical implications as most of the organisations understand that a 'whole' person (i.e., one who realises his/her spirituality at work) will be more committed, satisfied, and productive than one who is not 'whole'. HRD department will gain immensely by connecting spirituality with work as this will offer novel ways to approach various human resource functions like recruitment, training, performance evaluation, and career development. Human beings are not just rational but are also emotional and spiritual in nature.

Organisations which allow individual employee to access their inner spiritual resources and satisfy their spiritual needs will provide them with a compelling reason which far exceeds the traditional monetary incentive to remain committed to the

organisational goals. At the same time, poor alignment of individual role and organisational objective can deteriorate the strategic alliance effectiveness. Therefore, it is suggested that organisations need to lay down policies or set processes towards spiritual freedom which will make employees develop their true potential. Many service organisations like hotel, IT firms, and universities have redefined the term quality service by creating a spiritual environment, where work is considered a sacred responsibility as employees go beyond the line of duty to serve the customers. This sense of owning the job and creating accountability at individual level can be attributed to a sense of oneness that employees feel about both internal customers as well as external customers. OD specialists and human resource managers will play a significant role in creating 'spirited workplaces' by encouraging the employees to follow their own spiritual views and align those with organisational goals and values.

8 Limitation and future research

A major limitation of the present study is that of single-method bias or common-method variance. Hence, any relationship that is derived may be attributed to the response bias on the part of the respondent. However, in this study, we have used one of the procedural methods suggested by Podsakoff and Organ (1986). The data were collected from the respondents on two sittings with a gap of 7 to 10 days. Another plausible limitation of this study is that causality cannot be extended to the hypothesised relationships until further longitudinal and experimental investigations in future bolster these causal linkages. This study has not differentiated individual spirituality and organisational spirituality (which was not part of the scope of the study), the demarcation between the two terms will offer better insight into the field of spirituality at workplace. Future studies might investigate other important job outcomes like organisational citizenship behaviour, employee well-being, intention to quit, and stress and burnout. In addition, the current study has not taken into consideration the role of moderators in affecting the following relationship. In future, it would be interesting to see how certain moderators like secular work environment, leadership style, value congruence and demographic variables like gender, age, and education might affect the relationship between spirituality at workplace and job outcomes.

9 Conclusion

In conclusion, the results of the current empirical study confirms the findings of previous studies that workplace spirituality has positive influence on employee's job outcomes like, affective organisational commitment and job satisfaction. Although this study is promising, further research is needed to establish the positive effects of workplace spirituality on individual level job outcomes. The field of workplace spirituality holds lot of promises to organisations and its members as it can provide a true reason to be in business.

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