



## Spirituality at Workplace : Understanding the Dimensions

\*Ms. Aparna Tiwari

\*\*Dr. Shikha Agrawal

\*Asst. Professor SCMIMT

Bhilwara, Rajasthan, India

\*\*Academic Head

Chameli Devi Group of Institutions

Indore, M.P., India

---

### Abstract

*Workplace Spirituality is a growing concern for an increasing number of organizations, employees, and job seekers. In this regards, this paper analyses concept and the different approaches of Workplaces Spirituality. Workplace Spirituality is a state or experience that can provide individuals with direction or meaning, or provide feelings of understanding, support, inner wholeness or connectedness. A Spiritual culture that recognizes that employees have both a mind and a spirit seek to find meaning and purpose in their work, and desire to connect with other employees and be a part of a community. It's not about organized practices. It's not about theology about one's spiritual leaders. Rather, workplace spirituality is about recognizing that takes place in the context of an organizational community.*

---

### Introduction

The traditional concept of "Spirituality" is a widespread thought for many perspectives. In common, it comprises of the sense of association to somewhat bigger than ourselves, and it consistently in exploration for meaning in life, such as, it is cosmic human evidence about something that touches us all. In the 19th Century, spirituality has been often different from religion and has become deeper conformed to subjective evidence and psychological development. The stage "Spiritual" is now usually used in the background in which the phase "religion" was suitably known. In Existing days, spirituality generates inner-peace and forms a foundation for blessedness. Swami Vivekananda said that the greatest support to spiritual life is meditation, in meditation; we take off ourselves from all material estate and feel our divine presence. Nowadays, organizations suffer business losses, strained relationships with certain customers, distressed tempers, employee exits, delayed contracts, the list of woes are threatening to become overwhelming. These factors are leaving the employees

demoralized and isolated. So, spirituality at work has become a tool for overcoming business problems. Over the last few years, spirituality has been recognized as a substantial area of research in the world of academia, to develop more substantial meaning to one's workplace. The spirituality approach pursues attention on the values, motivation, ethics, leadership, work-life balance and other important elements of an organization. Spirituality is also a regulation that emphasizes attention on practice, it is sometimes that we execute on priority to numerous act of awareness. Spirituality has to deal with the practical and everyday encounter with others and at the same time focal point on being stranger and friends, collective and individual, demonic and divine. Spirituality can be contemplated from many angles such as the establishment of religion, 'Self-Awareness' or 'Self-Actualization' by an individual or group that may or may not be united with an establishment of religious association or institution and the spiritual ethical notions that are connected to ethics and values. Spirituality is fundamentally a core of inner and social values of the ethical organization.



This paper aims to study the various dimensions of spirituality that exists in an organization.

## Literature Review

Ashmos&Duchon (2000), identified and verified the construct of spirituality at work "by identifying the dimensions of that construct" and concluded that WS is "the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community."

Fry (2003) and Fry et al. (2005) recommended and tested a causal model of spiritual leadership. The model involves creating a vision adequately compelling that leaders and followers experience a sense of calling in which each life has meaning, purpose, and makes a difference. Coupled with a community culture of altruistic love, vision and sense of calling result in higher levels of organizational commitment and productivity. The culture is enabled by an inner life or spiritual practice resulting in followers who are intrinsically motivated to achieve organizational goals.

Giacolone&Jurkiewics (2010) provide the following definition: "Aspects of the workplace, either in the individual, the group, or the organization, that promotes individual feelings of satisfaction through transcendence. To intricate, that the process of work facilitates employees sense of being connected to a non-physical force beyond themselves that provide feelings of completeness and joy."

Sociologists like Durkheim (1957) and Jackal (1988: 4-5) have in fact accepted this pragmatic approach of giving satisfactory importance to the 'is' to understand ethics, as it has greater scope for observation and measurement.

Chakraborty (1996) found that ethical violations occur when individuals, organizations, professional and societies fail to deal with basic values like honesty, justice and a clear definition of what is right and wrong.

Goodpaster (1995) speaks of the 'DNA' feature of ethical values, representing the descriptive, normative, and analytical nature of ethical discussions. This can also be described as the 'is', 'ought to be' and 'why' of ethics. The pursuit of pleasure was considered an ethical value by Epicurus (1926) of ancient Greece, Charvaka of the Lokayata school of ancient India (Chattopadhyaya 1989), Bentham and Mill of 19th century of England, and modern philosophers like the British Bertrand Russell (1930) and American John Dewey (1920). Prominently, they did not perpetrate lasciviousness, self-indulgence and depravity.

Chakraborty (1991, 1993a, 1995a) has made valuable efforts to establish a relationship between Vedic and Buddhist values and ethics. He states: 'As the consciousness in the individual---in his/her equation with Nature, with the Infinite, with the Adorable Energy, with Brahman---begins to ascend holistic heights, a major outcome becomes evident in the sphere of his/her relationship with others' (Chakraborty 1995a: 43).

Indian thinking has always attempted a holistic approach which leaves very little of ethics or values which are not also pertinent to business. Some writers in the West who describe themselves as belonging to 'the school of postmodernism in business ethics' recognize the need for such an approach (MacIntyre 1981, Johnson 1993, Mangham 1995).

## Research Methodology

The present study is an exploratory investigation in which an attempt has been made to observe the dimensions of workplace spirituality. The objectives of the study are:

- 1 To explore the concept of Workplace spirituality
- 2 To understand the dimensions of workplace for spirituality.

The locale for the study was restricted to the Indore city in Madhya Pradesh state. People working at middle level management in



manufacturing units in and around Indore served as the sample for the study. The criteria for selection of the respondents for the study were the regular middle level managers working in an organization for more than 2 years. The total sample size was comprised of 100 middle level managers who were selected by random sampling method. For collection of data a Questionnaire on conflict management styles were developed. The scale comprising of 15 statements and respondent were asked to mark their choice on a five point Likert scale. The responses were taken on a scale of 1-5 where 1 represent strongly disagree and 5 represent strongly agree. Factor analyses were used to identify the prominent factor among male and female students. All fifteen variables were selected and subjected to factor analysis irrespective of the courses they studied.

### Results And Discussions

#### Reliability Measurement-

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.776	.756	15

The reliability of the data was found to be 0.776

#### Kmo Measure Of Sampling Adequacy & Bartlett's Test Of Sphericity

KMO measure of sampling adequacy is an index used to test the data is appropriate to apply Factor Analysis. The minimum required KMO is 0.5. The index for this data is 0.701 & chi-square statistics is significant ( $0.000 < 0.05$ ), concluding that, the factor analysis was appropriate.

#### Factor Analysis

Factor analysis carried out as, Rotated Component Matrix, converged in 5 iterations. 15 variables were reduced to 4 factors which were as follows:

Factor 1: **Spiritual need**, has the extreme loadings with individual factor loadings as 0.776, 0.583, 0.534 and 0.538. Inner life dimension refers to people bring their whole

selves to work, comprises of the spiritual self (Duchon & Plowman, 2005). This dimension covers the notion that employees have spiritual needs (i.e. an inner life), just as they have physical, emotional, and cognitive needs, and these needs don't get left at home when they come to work (Duchon & Plowman, 2005). The inner life, for many, is about coming to understand one's own divine power and how to use that divine power to live a more satisfying and more full outer life (Ashmos & Duchon, 2000)

Factor2: **Joyful Satisfaction**, has the 0.215 and 0.280 The second dimension of workplace spirituality symbolizes the notion that people seek to mean at works. The notion of meaningful work is about cognitive job that creates sense of joy, which links workers to a larger good and and to things observed by workers as important in life (Duchon & Plowman, 2005). Ashosh and Duchon (2000) elucidate that after knowing a spiritual element in employees, the expression of spirituality at work entails accepting that employees want to be involved in work that gives meaning to their lives. Meaningful work cover how the working activity can create joy, enthusiasm, and about the linking between the soul and work (Asmos & Duchon, 2000).

Factor3: **Social Belongingness**, has factor loadings 0.245, 0.252, 0.779, 0.533 and 0.696. The third dimension of WS from Ashmos and Duchon (2000) relating to the notion that individual as a spiritual being living in a relationship with another individual. The condition for the community embraces the notion of sharing, mutual obligations, and commitments that connect one individual to another (Ashmos & Duchon, 2000; Duchon & Plowman, 2005). The significant dimension that valued by employees in the workplace can feel themselves part of a larger community that can be interrelated, and can build soul and spirit (Pfefer, 2001). This dimension is equal to the theoretical notion of spiritual



leadership by Fry (2003), namely membership.

Factor 4: Commitment has factor loadings 0.591, 0.590, 0.581 and 0.586. Commitment is the degree to which a person identifies himself, get involved, and enjoy membership in the organization (Meyer & Allen, 1991). Employees with a strong affective bond remain because they want to do so. Consequences of affective commitment, which are summarized by Meyer et al. (2002) is the low turnover and extra-role behaviours.

#### Directions for the Future Research

The research is limited to Manufacturing units around Indore (Madhya Pradesh). Only 100 samples were used in this research. The sample size can be increased to at least 500 samples for more accurate and generalized results. Spirituality in the workplace was not considered by the classical model of management context, but presently the emergence of spirituality in the workplace identifies the desire, to find out the purpose of survival beyond their work-life. Organizational and employees performance are positively affected by the spiritual values in which it allows an individual to evidence the consciousness at a rooted level, thereby enhancing their emotional intelligence. This can help an individual to enhance more determined and fascinating organizational vision, which can increase modernism or innovation. Similarly, employee commitment and teamwork can be enhanced by the spiritual values. Therefore, it has become essential to understand, what we mean by spiritually oriented personnel and how it can be quantified and developed within the organizational employees.

#### Conclusion

Spirituality, frame's generous of being deeply allied with inner-self. Connectivity with spiritual values and principles helps to trigger the moral fascination of an individual and can contribute the deeper understanding regarding several ethical issues arising in the business context.

Spirituality in business dynamism is one of the most enthusiastic signs that business institutions are becoming powerful in today's world.

Lastly, this paper concludes that the spirituality has become the life-support for the business in the current times. People with Spiritual values are commended to look beyond own's interest to make a difference in and improvement as a whole. Virtue is also effective for recognizing as well as lessening the problem of some spiritualism. The forms of Spirituality are normally in four major features are self-awareness, inner-consciousness, purpose and ultimate one's concern, that govern the individual's moral values and the reaction during different situations. These moralistic values are implemented over the period of time to generate virtues. Individuals with Spiritual virtue contribute special benefits towards the organizational development. It can thus be winded-up that strategic leaders with their spiritual morality showcases a special frame of information which enhances those that are mediated by the leader's for internal development and meta-belief to moderate themselves with the organizational context and style of leadership. It is assumed that this structure can contribute support for the future effort to enhance the multi-dimensional theory of spirituality and leadership.

#### References

- D.P. Ashmos and D. Duchon, "Spirituality at work: A Conceptualization and Measure", *Journal of Management Inquiry*, Thousand Oaks, 2000, 134-145.
- Durkheim, Emille (1957), *Professional Ethics and Civic Morals*, Routledge and Kegan Paul, London.
- I.I. Mitroff and E.A. Denton, "A Study of Spirituality in the Workplace", *Sloan Management Review*, 40(4), 1999, 83-92.
- P. Vail, "Introduction to Spirituality for Business Leadership", *Journal of Management Inquiry*, Thousand Oaks, 9(2), 2000, 115-116.
- J. Turner, "Spirituality in the Workplace", *CA Magazine*, 132(10), 1999, 41-42.
- P. Grant and P. McGhee, "Spirituality and Ethical Behaviour in the Workplace: Wishful Thinking or Authentic Reality", *Electronic Journal of Business*



*Ethics and Organization Studies*, 132(10), 1999, 41-42.

C. Gulluscio, "Value and CSR in Public Health Sector", *Encyclopedia of Corporate Social Responsibility*, Springer, 2013.

Chakraborty S.K., "Management and Ethics Omnibus", Oxford University Press, New Delhi, 2001

Chakraborty S.K., "Ethics in Management – Vedantic Perspective", Oxford University Press, 1995.

Chakraborty, S.K. (1993a), *Managerial Transformation by Values: A Corporate Pilgrimage*, Sage Publications, New Delhi.

Chakraborty, S.K. (1991), *Management by Values*, Oxford University Press, New Delhi.

P.Moitreyee and S. P. Chandra, "Workplace Spirituality –The Essence of Modern Business Organizations", *Abhinav National Monthly Refereed Journal of Research in Commerce & Management*, 4(3), 2015, 50-56.

S.K. Chakraborty, "Ethics in Management, Vedantic Perspectives", Oxford University Press 16th Edition, 2013.

<http://www.drjohanclaassens.co.za/?p=1243>, Retrieved on 18/02/2016.

<http://www.visionarylead.org/articles/spbus.htm>, Retrieved on 17/02/2016.

<http://www.belurmath.org/>, Retrieved on 18/02/2016.

Chatterjee, S.R., & Pearson, C.A.L. (2000). *Indian managers in transition: Orientations, work goals, values and ethics*. *Management International Review*, 40(1), 81-95

Chatterjee, S. R. (2007). *Human Resource Management in India: 'Where From' and 'Where To?'*, *Research and Practice in Human Resource Management*, 15(2), 92-103.

Chattopadhyaya, D.P. (1989), *In Defence of Materialism in ancient India*, People's Publishing House, New Delhi.

England, G.W., Dhingra, O.P., & Agarwal, C.N. (1974). *The manager and the man: A crosscultural study of personal values*. Kent, Ohio: The Kent State University Press.

Epicurus (1926), *Epicurus, The Extant Remains*, Clarendon, Oxford.

Ethics Resource Center, 2000 National Business Ethics survey: Findings