CHAPTER 8 SUMMARY AND CONCLUSIONS

8.1 CHAPTER OVERVIEW

The purpose of this chapter is to summarise the main findings and discusses the theoretical and practical implications of the research reported in this thesis. The limitations of the study are outlined, and a number of suggestions for future research are presented.

8.2 SUMMARY

Workplace Spirituality has been a rather new concept in scholarly literature. Yet, the upsurge of literature on the concept in the last two decades has seen a galloping increase in the academic world. The concept of Workplace Spirituality has not confined itself just to the boundaries of theoretical development as examples of companies practicing and implementing various forms of it are abound. The proponents of Workplace Spirituality have even referred to it as the new management paradigm (Ashmos and Duchon, 2000; Brandt, 1996; Laabs, 1995). A deeper look on the literature and theoretical development of this paradigm brings out the following themes.

- Workplace Spirituality starts with the idea of bringing the whole person to work. It addresses the issue of compartmentalisation of the employee at work. It addresses the practice followed till date in workplaces around the world where the very existential quest of a person- his spirituality, has been kept at guard outside the boundaries of the workplaces for decades.
- Workplace Spirituality calls for the end of separation between the worker’s work and his self. It calls for the integration of the two in the sense that work can become a tool for expressing the worker’s self.
• Workplace Spirituality is about finding meaning in the work done and finding meaning at the workplace, in the sense that the worker feels connected to his work as well as to the workplace.

• Workplace Spirituality is about achieving ‘the higher purpose in life’ through work. It is about achieving transcendence through work.

• The concept of Workplace Spirituality presents a lot of potential and promise both to the academia and the workplace. The idea behind the concept from the performance and utility perspective, is about creating a more motivated and productive worker, A worker, who is ready and capable of giving his best to his job as he has taken his job not just as a means to his livelihood but, as a part of his life- his existence.

The potential benefits of integrating work and spirituality can no more be ignored. It is a movement with potential. A movement that cannot just prove to be useful to organisational growth and stability, but also ‘a movement, that can potentially end the centuries’ long compartmentalisation of work and man. Yet, the scholarly literature that addresses the conceptual underpinning, the potential benefits, the precursors and the ways to creation of a Spiritual Workplace, is still in its infancy. Thus a review of literature on the subject calls for a lot of work that needs to be done to make the foundations of the concept more concrete. Largely, the major gaps in literature that interest and motivate the researcher to undertake this study have been listed below.

• Workplace Spirituality is about bringing ‘self’ or the whole person to work. It addresses the theme of a person bringing his spirit or personality to work. However, the literature on linking the two has been found to be missing.

• The studies on Workplace Spirituality have been mainly related to the theoretical development of the concept. Empirical investigations on the concept and its benefits have been thus called for by many of its proponents.
• The precursors of Workplace Spirituality can help not just in better understanding of the concept as such, but also, they can be instrumental in bringing out ways in which the Companies/Organisations can help its workers manifest their Spirituality at Work or feel Spiritual about their workplace. Yet, literature on the potential precursors of Workplace Spirituality is sparse and overlooked.

• Though there has been work on the potential outcomes of Workplace Spirituality, yet industry-specific and region-specific literature on the potential benefits of Workplace Spirituality is missing. Such studies are needed as they can all corroborate together to help in framing a generalisable and concrete framework of the concept.

• Religion and Spirituality are an integral part of the lives of the Eastern half of the world, particularly India, a country which has given the world one of the biggest Spiritual Management texts- the Bhagavad Gita which talks about Man, Work and Spirituality. Yet, Indian studies and correlates to the concept have been sparse. Most of work on the concept has been largely American.

With all the above stated gaps in focus this study was undertaken in order to bridge the following gaps.

• Firstly, this study was empirical investigation into the concept of Workplace Spirituality.

• Secondly, it was an attempt to dig into the potential Antecedents and not just the Outcomes of Workplace Spirituality.

• Thirdly, these Antecedents were studied in the form of personality traits, in an attempt to integrate the spirit and the spirited. In other words, the researcher tried to link personality to Workplace Spirituality through this study.

• Fourthly, the personality constructs in the study were essentially eastern concepts of Personality mentioned in the holy text of Bhagavad Gita.
Lastly, this study was region-specific, culture specific and industry-specific in the sense that it was conducted in the Northern parts of India and only on one industry that is banks.

8.2.1 Overview of the Concepts

This study was undertaken to bring out the potential Antecedents and Outcomes of Workplace spirituality.

The hypothesized Antecedents in the study were two indigenous personality constructs as mentioned in the Holy Text of Hindus- the Bhagavad Gita. These were Gunas and Non-Attachment (Anasakti). The concept of Gunas state that every human being is bound by three modes of nature- the Sattwa, the Rajas and the Tamas. Broadly, the three personality types indicated by the Gunas are the Spiritual being referring to Sattwa Guna, the Materialistic one- referring to the Rajas Guna and the ignorant one referring to the Tamas Guna. The ideology of Gunas as mentioned in Bhagaved Gita is that, all the three Gunas are present in every being. The personality is formulated by a combination of these Gunas and manifested through the dominant Guna. The second personality construct that was taken as an Antecedent to Workplace Spirituality in this study was Non-Attachment (Anasakti). Anasakti or Non-Attachment is about the tendency of maintaining neutrality by accepting everything as it is without any attraction or repulsion.

Workplace Spirituality as studied in this research was taken only from the individual level having three aspects which were Inner Life- referring to the way the organisation respects the spirituality and spiritual values of the individual, Meaningful Work- referring to employee's deep sense of meaning and purpose in their work and Conditions for Community- referring to deep connection to, or relationship with others.

The Outcomes of Workplace Spirituality conceptualised in the study were only Organisational Outcomes, which were further divided into two categories that is Job
Attitudes and Job Behaviours. Job Attitudes were studied through Job Satisfaction and Affective Organisational Commitment. Job Behaviours were studied through Organisational Citizenship Behaviours and its five sub-dimensions which were Altruism, Civic Virtue, Conscientiousness, Courtesy and Sportsmanship.

8.2.2 Overview of the Objectives

This study was an attempt to find the eastern correlates of Workplace Spirituality and its potential Organisational Outcomes in a sample of bankers. Thus, the specific Objectives that were formulated for the purpose of this study were as follows:

1. To study the difference in means of the select constructs of Workplace Spirituality, its hypothesized Antecedents and Outcomes with respect to the select Demographic and Work Characteristics Variables used in the study.

2. To study the direction and extent of relationship between Workplace Spirituality and its hypothesized Antecedents, that is the personality traits of Guna and Non-Attachment (Anasakti) as discussed in eastern literature; and its hypothesized outcomes that is the constructs of, Job attitudes and Job Behaviours.

3. To study the impact of the hypothesized Antecedents on Workplace Spirituality; on Job Attitudes; and Job Behaviours.

4. To study the impact of Workplace Spirituality on Job Attitudes and Job Behaviours.

5. To study the interaction effect of the Demographic and Work Characteristic Variables on the relationship between the Antecedents and Workplace Spirituality; between the Antecedents and Job Attitudes; between the Antecedents and Job Behaviours; between Workplace Spirituality and Job Attitudes; and lastly between Workplace Spirituality and Job Behaviours.
6. To study the mediating role of Workplace Spirituality between the hypothesized Antecedents and Job attitudes; and also, between the hypothesized Antecedents and Job Behaviours.

7. To suggest managerial implications of practicing and inculcating Spirituality in the Workplace.

8.2.3 Overview of the Hypotheses

The following hypotheses were framed to achieve the specific Objectives formulated for the purpose of the study.

For Objective 2

H1: Sattwa Guna is significantly and positively correlated with Spirituality in the Workplace.

H2: Rajas Guna is significantly and negatively correlated with Spirituality in the Workplace.

H3: Tamas Guna is significantly and negatively correlated with Spirituality in the Workplace.

H4: Non-Attachment is significantly and positively correlated with Spirituality in the Workplace.

H5: Sattwa Guna is significantly and positively correlated with Job Attitudes.

H6: Rajas Guna is significantly and negatively correlated with Job Attitudes.

H7: Tamas Guna is significantly and negatively correlated with Job Attitudes.

H8: Non-Attachment is significantly and positively correlated with Job Attitudes.

H9: Sattwa Guna is significantly and positively correlated with Organisational Citizenship Behaviours.
H_{10}: Rajas Guna is significantly and negatively correlated with Organisational Citizenship Behaviours.

H_{11}: Tamas Guna is significantly and negatively correlated with Organisational Citizenship Behaviours.

H_{12}: Non-Attachment is significantly and positively correlated with Organisational Citizenship Behaviours.

H_{13}: Spirituality in the Workplace is significantly and positively correlated with Job Attitudes.

H_{14}: Spirituality in the Workplace is significantly and positively correlated with Organisational Citizenship Behaviours.

**For Objective 3**

H_{15}: Sattwa Guna has a positive effect on Spirituality in the workplace.

H_{16}: Rajas Guna has a negative effect on Spirituality in the workplace.

H_{17}: Tamas Guna has a negative effect on Spirituality in the workplace.

H_{18}: Non-Attachment has a positive effect on Spirituality in the workplace.

H_{19}: Sattwa Guna has a positive effect on Job Attitudes.

H_{20}: Rajas Guna has a negative effect on Job Attitudes.

H_{21}: Tamas Guna has a negative effect on Job Attitudes.

H_{22}: Non-Attachment has a positive effect on Job Attitudes.

H_{23}: Sattwa Guna has a positive effect on Organisational Citizenship Behaviours.

H_{24}: Rajas Guna has a negative effect on Organisational Citizenship Behaviours.

H_{25}: Tamas Guna has a negative effect on Organisational Citizenship Behaviours.
H.26: Non-Attachment has a positive effect on Organisational Citizenship Behaviours.

For Objective 4
H.27: Spirituality in the Workplace has a positive effect on Job Attitudes.
H.28: Spirituality in the Workplace has a positive effect on Organisational Citizenship Behaviours.

For Objective 5
H.29: The demographic and work characteristic variables significantly moderate the relationship between Sattwa Guna and Spirituality in the workplace.
H.30: The demographic and work characteristic variables significantly moderate the relationship between Rajas Guna and Spirituality in the workplace.
H.31: The demographic and work characteristic variables significantly moderate the relationship between Tamas Guna and Spirituality in the workplace.
H.32: The Demographic and Work Characteristic Variables significantly moderate the relationship between Non-Attachment and Spirituality in the Workplace.
H.33: The Demographic and Work Characteristic Variables significantly moderate the relationship between Sattwa Guna and Job Attitudes.
H.34: The Demographic and Work Characteristic Variables significantly moderate the relationship between Rajas Guna and Job Attitudes.
H.35: The Demographic and Work Characteristic Variables significantly moderate the relationship between Tamas Guna and Job Attitudes.
H.36: The Demographic and Work Characteristic Variables significantly moderate the relationship between Non-Attachment and Job Attitudes.
H₃₇: The Demographic and Work Characteristic Variables significantly moderate the relationship between Sattwa Guna and Organisational Citizenship Behaviours.

H₃₈: The Demographic and Work Characteristic Variables significantly moderate the relationship between Rajas Guna and Organisational Citizenship Behaviours.

H₃₉: The Demographic and Work Characteristic Variables significantly moderate the relationship between Tamas Guna and Organisational Citizenship Behaviours.

H₄₀: The Demographic and Work Characteristic Variables significantly moderate the relationship between Non-Attachment and Organisational Citizenship Behaviours.

H₄₁: The Demographic and Work Characteristic Variables significantly moderate the relationship between Spirituality in the Workplace and Job Attitudes.

H₄₂: The Demographic and Work Characteristic Variables significantly moderate the relationship between Spirituality in the Workplace and Organisational Citizenship Behaviours.

For Objective 6

H₄₃: Spirituality in the Workplace significantly and partially mediates the relationships between Sattwa Guna and Job Attitudes

H₄₄: Spirituality in the Workplace significantly and partially mediates the relationships between Rajas Guna and Job Attitudes

H₄₅: Spirituality in the Workplace significantly and partially mediates the relationships between Tamas Guna and Job Attitudes

H₄₆: Spirituality in the Workplace significantly and partially mediates the relationships between Non-Attachment Job Attitudes

H₄₇: Spirituality in the Workplace significantly and partially mediates the relationships between Sattwa Guna and Organisational Citizenship Behaviours
Hi48: Spirituality in the Workplace significantly and partially mediates the relationships between *Rajas Guna* and Organisational Citizenship Behaviours.

Hi49: Spirituality in the Workplace significantly and partially mediates the relationships between *Tamas Guna* and Organisational Citizenship Behaviours.

Hi50: Spirituality in the Workplace significantly and partially mediates the relationships between Non-Attachment Organisational Citizenship Behaviours.

### 8.2.4 Overview of the Research Design and Methodology

The study conducted was an empirical investigation based on cross-sectional data collected from public, private and foreign banks in Punjab, Haryana and Chandigarh. It was a non-experimental study. Standardised scales, widely used in literature were used to collect the data. The scales measuring the Antecedents were reduced to shorten the questionnaire. The entire scale was checked for reliability and validity through a pilot study. The results of the pilot study were satisfactory and indicated that the scales could measure the constructs well for the population of the study. The data collected was screened for missing values and outliers. This resulted in the elimination of entries which had missing responses or were biased. The final sample collected comprised of 463 responses. This data was also checked normality, and for the presence of significant Skewness or Kurtosis. Difference in means of the constructs based on the Demographic and Work Characteristic Variables was estimated through both parametric and non-parametric testing. A series of correlations and regressions were run in order to perform the Moderator and the Mediator Analysis. Bootstrapped significance levels were reported.

### 8.2.5 Overview of Analysis Process

The analysis was conducted in several phases. Phase 1 to Phase 3 was about collecting the data, validating the questionnaire and cleaning the data for analysis. Phase 4 and 5 presented a preliminary analysis of the data and finally phase 6 to 10 presented the analysis conducted to study the specific Objectives of the study.
8.3 OVERVIEW OF THE ANALYSIS

The preliminary analysis was conducted in two phases, phase 4 and 5. Phase four was presentation of the sample profile and phase 5 was presentation and comparison of the mean of the key constructs in the study. The sections below present an overview of the same.

8.3.1 Sample Profile

A sample of 463 responses after data cleaning was retained for the final analysis. There were 220 entries from Public Banks, 160 from Private Banks and 83 from Foreign Banks. This uneven breakup of the sample was due to the uneven penetration of the three bank groups in the economy. There were 57.9% males and 42.1% females. The proportion of females in the sample was least in case of foreign sector banks and highest in case of public sector banks. The sample was 38.23% from Chandigarh, 32.83% from Punjab and 28.94% from Haryana. The total sample was observed to have 42.1% graduates, 27.0% post graduates and 30.9% professional degree holders. In case of private and foreign banks the number of graduates far exceeded the others. It was especially so in case of the foreign sector banks, where the number of graduates was as much as 61.4% of the total sample. The observation though important was considered inconclusive as the sample was not collected with the specific aim of estimating the differences in the educational level of these banks. However, it does make one curious to conduct such a study in future. It was also observed that 58.7% of the respondents were married, 39.7% unmarried, 0.9% divorced and 0.6% widowed. Thus, only Married and Unmarried options in case of Marital Status were considered for further analysis. The sample of respondent was observed to be highly inconsistent as far as religion was concerned. 73.2% of the employees belonged to the Hindu religion, 22.5% were from Sikh religion and 2.2% each belonged to the Muslim and Christian religion. Thus, due to the inconsistent nature of the sample, being religious was taken as a more significant variable as a determinant of the construct of Workplace Spirituality. The average age of the
The respondents was observed to be 31.35. The respondents in the lowest age group that is between 18 years and 25 years were least in case of public sector banks and highest in case of foreign sector banks. The respondents in the age group of 25 to 35 were also least in case of public sector banks and highest in case of private sector banks. The respondents in the age group of 35 to 45 and 45 plus were however showing a reversed trend with the highest percentage of such respondents belonging to the public sector banks followed by the foreign and private sector banks. Further, the average income of the respondents was 5.74 lakhs for the entire sample. It was the highest in case of public banks and lowest in case of private banks with values of 5.83 lakhs for public and 5.31 lakhs for private. The proportion of the respondents below the income level of three lakh rupees was lowest in case of public sector banks and highest in case of private sector banks. As for total experience and current work experience of the employees was concerned, the trend was observed to be completely opposite as compared to the trends observed in the income levels. In case of public sector banks the average total experience was 9.12, followed by the foreign sector banks where the respondents had an average experience of 6.31 and then the private sector banks where employees had an average experience of 5.77. The respondents were categorically asked two separate questions, which were that whether they considered themselves spiritual or not and whether they considered themselves religious or not. This was done for two reasons. One was to understand the perception of respondents regarding how spiritual and religious they considered themselves to be and second was, to see if there were different responses for the two questions. This helped the researcher not just in estimating the possibility of relationships between the select variables and being religious or spiritual but also helped in clarifying the idea of being spiritual or religious in the minds of the respondents. Only 16.8% of the people reported themselves to be both religious and spiritual. This meant that people had a separate idea about “what is being religious” and “what is being spiritual. The people who reported being both also, did not signify that they did not draw a distinction between the two. It just meant that there were either people who could not draw a
distinction between the two and also there could be people who did draw a distinction between the two and wanted to convey in it in the literal sense that they did consider themselves both religious and spiritual. Also, out of the total sample only 17.1% reported that they were part of some spiritual or religious organisation.

Thus from the profile of the respondents it was evident that not just a big proportion of the sample was from public sector banks, but also many of the important Demographic and Work Characteristic Variables revealed more relevant and diverse results in case of public sector banks. Gender-wise the sample was more equitable in case of public sector banks. Education-wise also the respondents from public sector banks had all levels of qualifications as against foreign sector banks where respondents were mainly graduates. Not just the income levels of respondents from public sector banks were highest but also, there were respondents from each age-group and diverse levels of experience in case of public sector banks. Further, even as far as being religious or spiritual was concerned and as far as membership of spiritual/religious organisation was concerned maximum number of people were from public sector banks. This was attributed to the fact that the respondents of the public sector banks were from all age groups, whereas those from private and foreign sector banks were from mostly the middle aged groups. Also, the income levels of these respondents in public sector banks highest. Literature also suggests that age and income are relevant variables and are positively correlated to religiosity and spirituality. Thus, the not just the respondents of public sector banks showed more variability in age and income but also they were seen to be more religious and spiritual as compared to the employees of other banks.

8.3.2 Mean Scores of Constructs

It was observed that the mean scores of Sattwa Guna and Non-Attachment (Anasakti) were highest in Public Sector Banks. The mean scores for Sattwa Guna were observed to be lowest for private sector banks. The same scenario was observed in case of the mean scores for Non-Attachment (Anasakti). Further the mean scores
were observed to be highest for private sector banks for *Rajas Guna* and highest for foreign sector banks for *Tamas Guna*. Both the *Rajas Guna* and the *Tamas Guna* had the lowest mean score in case of public banks.

Thus, it was observed that the public sector banks had the highest mean scores for the positive constructs of *Sattwa Guna* and Non-Attachment (*Anasakti*) and the lowest scores for the negative constructs of *Rajas Guna* and *Tamas Guna*. The constructs of *Sattwa Guna*, Non-Attachment, *Rajas Guna* and *Tamas Guna* have been referred to as positive and negative constructs here as per their hypothesized relationships with Workplace Spirituality. All these constructs mentioned above have been hypothesized as the Antecedents to Workplace Spirituality.

It was also observed that the mean score for Workplace Spirituality and all the three sub constructs were highest for public sector banks followed by foreign sector banks and then by the private sector banks. The mean score for public sector banks in terms of Workplace Spirituality for the public sector banks was observed to be much higher than the overall mean of the entire sample.

Further, it was observed that on grounds of Job Satisfaction and Affective Organisational Commitment, the private sector employees showed the lowest levels of Job Satisfaction and Commitment, while the public sector employees showed the highest level of commitment and Job Satisfaction.

The same trend as observed in Job Attitudes was repeated in Organisational Citizenship Behaviours also, as public banks had the highest scores for Organisational Citizenship Behaviours, followed by the foreign banks and then the private sector banks. However, as far as the sub scales of Organisational Citizenship Behaviours were concerned it was observed that the private sector banks had a higher mean score for Altruism than the foreign sector banks. Yet, the score of public sector banks for all the sub scales of Organisational Citizenship Behaviours also was the highest.
The public sector banks score far above the private and foreign sector banks on all the positive constructs. Also, another observation was that the mean score of the public sector banks were much higher above the scores of the entire sample also. However as far as the negative constructs of Tamas and Rajas were concerned the mean scores of all the three kinds of banks were very close to each other. Yet, when closely observed it was evident that the mean score for the negative constructs of Tamas and Rajas were lowest for the public sector banks.

The scores of public sector banks were thus observed to be highest for all the positive outcomes and lowest for all the negative outcomes. This was taken as a potential possibility of bias in the sample and hence the Demographics of the entire sample were reviewed to eliminate the possibility of bias if any. It was observed that there were several logical reasons for the higher scores of public sector banks for all the positive constructs and their comparatively lower scores for all the negative constructs. These reasons have been listed below.

As far as the constructs measuring Antecedents of Workplace Spirituality are concerned, these constructs were taken as Gunas and Anasakti which have been studied under the category of Spirituality related personality dimensions in this study as well as in the scholarly literature reviewed. Kamal and Sengupta (2009), observed that as a person ages, his Job Satisfaction shows an increasing trend. With age, spiritualism of the person increases, but his alternatives for change decreases. Younger employees have more energy, more expectations and more options, and hence have lesser satisfaction with the job. And it was observed that the mean age of public sector banks employees was higher than the others. Bajpai and Srivastava (2004), observed that degree of Job Satisfaction of private sector banks was found to be significantly lower than in public sector banks. Thakur (2007) observed that public sector banks, employees also showed higher satisfaction from their job.

Further, it was observed that the mean age and experience of the public sector bank employees was the highest among the sample and studies indicate that higher
age and experience are related to higher levels of positive Job Attitudes and Behaviours (Allen and Meyer, 1993 and Meyer and Smith, 2000; Mathieu and Zajac, 1990)

8.3.3 Objective-Wise Analyses

This section presents the analysis that was conducted to study the specific Objectives of the study. This analysis was conducted in five phases from phase 6 to 10 and the overview of the same has been presented below.

8.3.3.1 ANALYSIS OF SIGNIFICANT DIFFERENCE IN MEANS

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Table 8.1: Significant Difference in means of Constructs with respect to Demographic and Work Characteristic Variables

SG=Sattwa Guna, RG=Rajas Guna, TG=Tamas Guna, NA=Non-Attachment, IL=Inner Life, MW=Meaningful Work, CC=Conditions for Community, WS=Workplace Spirituality, JS=Job Satisfaction, AC=Affective organisational Commitment, JA=Job Attitudes, AL=Altruism, CV=Civic Virtue, CN=Conscientiousness, CU=Courtesy, SS=Sportsmanship, OB=Organisational Citizenship Behaviours

The first objective of the study was to study the difference in means of the select constructs of Workplace Spirituality, its hypothesized Antecedents and
Outcomes with respect to the select Demographic and Work Characteristics Variables used in the study. The analysis for this Objective was phase 6 of the analysis process.

Relationships of all the select constructs were tested for significant differences in means due to any of the factors taken as the moderators. All the hypothesized moderator variables, categorical in nature were taken as independent variables and the constructs used in the study as dependent variables.

Table 8.1 presents the relationships that showed significant differences in means of the select constructs with respect to the Demographic and Work Characteristic Variables. The checked boxes (✓), in the table signify that the relationships between the two corresponding variables were statistically significant and the means of the constructs significantly varied with different categories of the select demographic and work characteristic variable.

8.3.3.2 CORRELATION ANALYSIS

The second objective of the study was to study the direction and extent of relationship between Workplace Spirituality and its hypothesized Antecedents, that is the personality traits of Guna and Non-Attachment (Anasakti) as discussed in eastern literature; and its hypothesized Outcomes that is the constructs of, Job Attitudes and Job Behaviours. The analysis for this Objective was phase 7 of the analysis process. It was observed that these bivariate correlations between Sattwa Guna and Workplace Spirituality and its dimensions ranged from .75 to .81. Bivariate correlations between Rajas Guna and Workplace Spirituality and its dimensions ranged from -.37 to -.29. Bivariate correlations between Tamas Guna and Workplace Spirituality and its dimensions ranged from -.35 to -.41. Lastly, Bivariate correlations between Non Attachment (Anasakti) and Workplace Spirituality and its dimensions ranged from .62 to .66. Thus, it was observed that Sattwa Guna and Non-Attachment (Anasakti) were significantly and positively related to Workplace
Spirituality and Tamas Guna and Rajas Guna were significantly and negatively related to Workplace Spirituality.

Further, it was observed that these bivariate correlations between Sattwa Guna and Job Attitudes and its dimensions ranged from .55 to .61. Bivariate correlations between Rajas Guna and Job Attitudes and its dimensions ranged from -.15 to -.11. Bivariate correlations between Tamas Guna and Job Attitudes and its dimensions ranged from -.20 to -.21. Bivariate correlations between Non-Attachment (Anasakti) and Job Attitudes and its dimensions ranged from .40 to .47. Thus, it was observed that Sattwa Guna and Non-Attachment (Anasakti) were significantly and positively related to Job Attitudes and Tamas Guna and Rajas Guna were significantly and negatively related to Job Attitudes.

It was also observed that these bivariate correlations between Sattwa Guna and Organisational Citizenship Behaviours and its dimensions ranged from .39 to .59. Bivariate correlations between Rajas Guna and Organisational Citizenship Behaviours and its dimensions ranged from -.10 to -.21. Bivariate correlations between Tamas Guna and Organisational Citizenship Behaviours and its dimensions ranged from -.19 to -.29. Bivariate correlations between Non-Attachment (Anasakti) and Organisational Citizenship Behaviours and its dimensions ranged from .40 to .61. Thus it was observed that Sattwa Guna and Non-Attachment (Anasakti) were significantly and positively related to Organisational Citizenship Behaviours and Tamas Guna and Rajas Guna were significantly and negatively related to Organisational Citizenship Behaviours.

It was observed that these bivariate correlations between Inner Life and Job Attitudes and its dimensions ranged from .55 to .61. Bivariate correlations between Meaningful work and Job Attitudes and its dimensions ranged from .48 to .55. Bivariate correlations between Conditions for Community and Job Attitudes and its dimensions ranged from .46 to .52. Bivariate correlations between Workplace Spirituality and Job Attitudes and its dimensions ranged from .50 to .55. It was also
observed that these bivariate correlations between Inner Life and Organisational Citizenship Behaviours and its dimensions ranged from .49 to .61. Bivariate correlations between Meaningful Work and Organisational Citizenship Behaviours and its dimensions ranged from .45 to .64. Bivariate correlations between Conditions for Community and Organisational Citizenship Behaviours and its dimensions ranged from .43 to .61. Bivariate correlations between Workplace Spirituality and Organisational Citizenship Behaviours and its dimensions ranged from .45 to .66. Thus it was observed that all the dimensions of Workplace Spirituality were positively and significantly correlated with the dimensions of Job Attitudes and Organisational Citizenship Behaviours.

Hence, H1 to H14 were accepted.

8.3.3.3 BIVARIATE REGRESSION ANALYSIS

The third objective of the study was to study the impact of the hypothesized Antecedents on Workplace Spirituality; on Job Attitudes; and Job Behaviours and the fourth Objective was to study the impact of Workplace Spirituality on Job Attitudes and Job Behaviours. The analysis of these Objectives was phase 8 of the analysis process. Linear regression analyses were conducted to test hypotheses H14 to H28.

In this analysis, firstly, Spirituality in the Workplace and its components were regressed on Sattwa Guna, Rajas Guna, Tamas Guna and Non-Attachment (Anasakti) as independent variables. Secondly Job Attitudes and Organisational Citizenship Behaviours were regressed on Spirituality in the Workplace and its components as the independent variable. Thirdly, Job Attitudes and Organisational Citizenship Behaviours were regressed on Workplace Spirituality as the independent Variable.

It was observed that Sattwa Guna and Non-Attachment (Anasakti) came out as a significant predictors of Workplace Spirituality with a Coefficient of Determination as high as 66.9% and 44%. Though the beta coefficients of Rajas Guna and Tamas
Guna, regressed individually as predictors of Workplace Spirituality came out to be negatively significant, yet these two hypothesized Antecedents did come out as significant predictors of Workplace Spirituality as the Coefficient of Determination for both these predictors were only 12% and 16.1% respectively. Sattwa Guna and Non Attachment (Anasakti) came out as significant positive predictors of Job Attitudes and Organisational Citizenship Behaviours with their Coefficients of Determination being 24.1% for Job Attitudes and Sattwa Guna, 22.1% for Job Attitudes and Non-Attachment (Anasakti), 34.9% for Organisational Citizenship behaviours and Sattwa Guna and 38% for Organisational Citizenship Behaviours and Non-Attachment (Anasakti). Though the beta coefficients of Rajas Guna and Tamas Guna, regressed individually as predictors of Job Attitudes and Organisational Citizenship Behaviours came out to be negatively significant, they were however, not perceived as significant predictors of Job Attitudes and Organisational Citizenship Behaviours as their coefficients of determination were very low they were, 1.7% for Job Attitudes and Sattwa Guna, 4.7% for Job Attitudes and Non-Attachment (Anasakti), 4.3% for Organisational Citizenship Behaviours and Sattwa Guna and 8.5% for Organisational Citizenship Behaviours and Non-Attachment.

Further, Job Attitudes and Organisational Citizenship Behaviours when regressed on Workplace Spirituality as the predictor showed significant relationships, with a coefficient of determination of 31% for Job Attitudes regressed on Workplace Spirituality and a coefficient of determination of 44% for Organisational Citizenship Behaviours regressed on Workplace Spirituality.

Hence the results from Hypotheses testing were as follows:
<table>
<thead>
<tr>
<th>Statement</th>
</tr>
</thead>
<tbody>
<tr>
<td>$H_15$: Sattwa Guna has a positive effect on Spirituality in the Workplace.</td>
</tr>
<tr>
<td>$H_16$: Rajas Guna has a negative effect on Spirituality in the Workplace.</td>
</tr>
<tr>
<td>$H_17$: Tamas Guna has a negative effect on Spirituality in the Workplace.</td>
</tr>
<tr>
<td>$H_18$: Non-Attachment (Anasakti) has a positive effect on Spirituality in the Workplace.</td>
</tr>
<tr>
<td>$H_19$: Sattwa Guna has a positive effect on Job Attitudes.</td>
</tr>
<tr>
<td>$H_20$: Rajas Guna has a negative effect on Job Attitudes.</td>
</tr>
<tr>
<td>$H_21$: Tamas Guna has a negative effect on Job Attitudes.</td>
</tr>
<tr>
<td>$H_22$: Non-Attachment (Anasakti) has a positive effect on Job Attitudes.</td>
</tr>
<tr>
<td>$H_23$: Sattwa Guna has a positive effect on Organisational Citizenship Behaviours.</td>
</tr>
<tr>
<td>$H_24$: Rajas Guna has a negative effect on Organisational Citizenship Behaviours.</td>
</tr>
<tr>
<td>$H_25$: Tamas Guna has a negative effect on Organisational Citizenship Behaviours.</td>
</tr>
<tr>
<td>$H_26$: Non-Attachment (Anasakti) has a positive effect on Organisational Citizenship Behaviours.</td>
</tr>
<tr>
<td>$H_27$: Spirituality in the Workplace has a positive effect on Job Attitudes.</td>
</tr>
<tr>
<td>$H_28$: Spirituality in the Workplace has a positive effect on Organisational Citizenship Behaviours.</td>
</tr>
</tbody>
</table>

Table 8.2: Results of the Hypotheses tested

8.3.3.4 MODERATOR ANALYSIS

The fifth objective of the study was to study the interaction effect of the Demographic and Work Characteristic Variables on the relationship between the Antecedents and Workplace Spirituality; between the Antecedents and Job Attitudes.
Attitudes; between the Antecedents and Job Behaviours; between Workplace Spirituality and Job Attitudes; and lastly between Workplace Spirituality and Job Behaviours. The analysis of this Objective was phase 9 of the analysis process.

Moderation analyses were performed to test hypotheses H129 to H142 for the analysis of Objective 5 as mentioned above. Here, the significant Demographic and Work Characteristic Variables that came out as predictors through bivariate regression analysis of between each construct and Demographic and Work Characteristic Variable, were taken and checked for significant interaction between the relationships of the Antecedents and Workplace Spirituality; the Antecedents and Organisational Outcomes and; Workplace Spirituality and the Organisational Outcomes.

The moderation analysis consists of three major steps (Frazier et al., 2004; Miles and Shevlin, 2007) which were conducted accordingly:

Step 1: Significant relationships between the said constructs were established

Step 2: The significant Demographic and Work Characteristic Variables which acted as predictors of the constructs were found out using linear regression analysis.

Step 3: The relationships tested in step 1 were retested by adding in the significant moderator variables that had come out as significant predictors of the constructs in step 2, in the form of multiple regression analysis.

The moderator variables that came out as significant in step 3 were then checked for significant interactions via moderator effects using the methodology stated above. The moderators that showed significant interactions were graphically presented.

None of the significant Demographic and Work Characteristic Variables came out as significant moderators in the relationship between Sattwa Guna and Workplace Spirituality and also between Non-Attachment (Anasakti) and Spirituality in the Workplace. For Rajas Guna and Workplace Spirituality, type Of Organisation and
Religious versus Spiritual came out as significant moderators. It was observed that people working in Public sector banks score higher on Workplace Spirituality as compared to people working in Foreign or Private sector banks. Further, it is concluded that the mean scores of people for Workplace Spirituality are negatively related to Rajas Guna. Also, it is evident that people who belong to the Private Sector Banks scored lowest on Workplace Spirituality. Similarly, it was observed that people who are both religious and spiritual score the highest on Workplace Spirituality as compared to people who are either spiritual or religious or who are none. Further, it is concluded that the mean scores of people for Workplace Spirituality are negatively related to Rajas Guna. Also, it is evident that people who reported to be neither religious nor spiritual scored lowest on Workplace Spirituality.

Similarly, two Demographic and Work Characteristic Variables which were Education and Income came out as significant moderators between the relationships between Tamas Guna and Workplace Spirituality. It was observed that people with Low Tamas Guna scored higher on Workplace Spirituality and people with high Tamas Guna scored low on Workplace Spirituality. As against this people with less education showed lesser levels of Workplace Spirituality and people with higher education showed higher Workplace Spirituality level. Further, it is concluded that the mean score of people for Workplace Spirituality is negatively related to Tamas Guna and positively related to education level. Thus it could be concluded that Tamas Guna and Education showed positive interactions with each other. Also it was observed, that people with less income showed lesser levels of Workplace Spirituality and people with higher income showed higher Workplace Spirituality.

The next relationship tested was for significant interactions between the Antecedents and Job Attitudes. It was observed that none of the Demographic and Work Characteristic Variables came out as significant moderators in the relationships between Job and Attitudes and Sattwa Guna and between Job Attitudes; Rajas Guna.
and Job Attitudes, *Tamas Guna* and Job Attitudes and between, Non-Attachment (*Anasakti*).

The next relationship tested was for significant interactions between the Antecedents and Organisational Citizenship Behaviours. It was observed that none of the Demographic and Work Characteristic Variables came out as significant moderators in the relationships between Organisational Citizenship Behaviours and *Sattwa Guna* and between Organisational Citizenship Behaviours and Non-Attachment (*Anasakti*). However it was observed that type of Organisation showed a significant interaction between the relations of *Rajas Guna* and Organisational Citizenship Behaviours and Education showed significant interactions between the relations of *Tamas Guna* and Organisational Citizenship Behaviours. Thus it was observed that people with low *Rajas Guna* scored higher on Organisational Citizenship Behaviours and people with high *Rajas Guna* scored lower on Organisational Citizenship Behaviours. As against this people working in Public Sector Banks scored highest on Organisational Citizenship Behaviours. Also, people working in Private sector banks scored lowest on Organisational Citizenship Behaviours. Further, it was also observed that people who reported to be only Graduate scored lowest on Organisational Citizenship Behaviours. Also, people who reported to be Post Graduates, either General or Professional scored higher on Organisational Citizenship Behaviours.

Lastly significant interactions between the relationships of Workplace spirituality as the independent variable and Job Attitudes and the dependent variable and between Workplace Spirituality as the independent variable and Organisational Citizenship Behaviours were traced. It was observed that income came out as a significant moderator between both the relationships. It was thus concluded that, people with Low Workplace Spirituality scored low on positive Job Attitudes and people with high Workplace Spirituality scored high on positive job attitudes. Similarly, people with less income scored lesser on positive Job Attitudes and people
with high income scored higher on positive Job Attitudes. Further, it is concluded that the mean scores of people for positive Job Attitudes were positively related to Workplace Spirituality and Income. Further, it was also observed that people with low Workplace Spirituality scored low on positive Organisational Citizenship Behaviours and people with high Workplace Spirituality scored high on positive Organisational Citizenship Behaviours. Similarly, people with less income scored lesser on positive Organisational Citizenship Behaviours and people with high Income scored higher on positive Organisational Citizenship Behaviours. Further, it is concluded that the mean scores of people for positive Organisational Citizenship Behaviours were positively related to Workplace Spirituality and Income.

Hence the results of the hypotheses tested in the above analysis can be presented in the following table in a synthesized manner. As alternate hypothesis have been presented in the study, the acceptance or rejection has also been presented in terms of acceptance or rejection of the null hypothesis.

<table>
<thead>
<tr>
<th>Statement</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>H129</strong>: The Demographic and Work Characteristic Variables significantly moderate the relationship between <em>Sattwa Guna</em> and Spirituality in the Workplace.</td>
<td>Rejected</td>
</tr>
<tr>
<td><strong>H130</strong>: The Demographic and Work Characteristic Variables significantly moderate the relationship between <em>Rajas Guna</em> and Spirituality in the Workplace.</td>
<td>Accepted</td>
</tr>
<tr>
<td><strong>H131</strong>: The Demographic and Work Characteristic Variables significantly moderate the relationship between <em>Tamas Guna</em> and Spirituality in the Workplace.</td>
<td>Accepted</td>
</tr>
<tr>
<td><strong>H132</strong>: The Demographic and Work Characteristic Variables significantly moderate the relationship between Non-Attachment (<em>Anasakti</em>) and Spirituality in the Workplace.</td>
<td>Rejected</td>
</tr>
</tbody>
</table>
H₃₃: The Demographic and Work Characteristic Variables significantly moderate the relationship between *Sattwa Guna* and Job Attitudes. **Rejected**

H₃₄: The Demographic and Work Characteristic Variables significantly moderate the relationship between *Rajas Guna* and Job Attitudes. **Rejected**

H₃₅: The Demographic and Work Characteristic Variables significantly moderate the relationship between *Tamas Guna* and Job Attitudes. **Rejected**

H₃₆: The Demographic and Work Characteristic Variables significantly moderate the relationship between Non-Attachment (*Anasakti*) and Job Attitudes. **Rejected**

H₃₇: The Demographic and Work Characteristic Variables significantly moderate the relationship between *Sattwa Guna* and Organisational Citizenship Behaviours. **Rejected**

H₃₈: The Demographic and Work Characteristic Variables significantly moderate the relationship between *Rajas Guna* and Organisational Citizenship Behaviours. **Accepted**

H₃₉: The Demographic and Work Characteristic Variables significantly moderate the relationship between *Tamas Guna* and Organisational Citizenship Behaviours. **Accepted**

H₄₀: The Demographic and Work Characteristic Variables significantly moderate the relationship between Non-Attachment (*Anasakti*) and Organisational Citizenship Behaviours. **Rejected**

H₄₁: The Demographic and Work Characteristic Variables significantly moderate the relationship between Spirituality in the Workplace and Job Attitudes. **Accepted**

H₄₂: The Demographic and Work Characteristic Variables significantly moderate the relationship between Spirituality in the Workplace and Organisational Citizenship Behaviours. **Accepted**

*Table 8.3: Results of the hypotheses tested*
8.3.3.5 MEDIATION ANALYSIS

The sixth and last objective of the study was to study the mediating role of Workplace Spirituality between the hypothesized Antecedents and Job attitudes; and also, between the hypothesized Antecedents and Job Behaviours. The analysis of this Objective was phase 10 of the analysis process.

This part of the analysis presents a mediator analysis to test the hypotheses 30 to 38 as presented in chapter four of the study. According to Judd and Kenny (1981), to test for mediation; one should estimate the three following regression equations:

a) First, regressing the mediator on the independent variable;
b) Second, regressing the dependent variable on the independent variable;
c) And third, regressing the dependent variable on both the independent variable and on the mediator.

These three regression equations provide the tests of the linkages of the mediation model. To establish mediation, the following conditions must hold:

a) First, the independent variable must affect the mediator in the first equation;
b) Second, the independent variable must be shown to affect the dependent variable in the second equation;
c) And third, the mediator must affect the dependent variable in the third equation.

Baron and Kenny (1986), states that full mediation is supported if the independent variable has no significant effect when the mediator is controlled for. Partial mediation is indicated when the independent variable’s effect is reduced in magnitude but is still significant when the mediator is controlled for. Thus as per the above stated methodology significant relationships between the Antecedents and Organisational Outcomes were tested for significant mediation effects of Workplace Spirituality. It was concluded that, there existed full mediation effects for Workplace...
Spirituality between Sattwa Guna and Job Attitudes. It was also observed that, there existed partial mediation effects for Workplace Spirituality between Non-Attachment (Anasakti) and Job Attitudes; between Sattwa Guna and Organisational Citizenship Behaviours and lastly between Non-Attachment (Anasakti) and Organisational Citizenship Behaviours.

It was deemed that mediation analysis of Workplace Spirituality as a mediator between Rajas Guna and Job Attitudes; between Rajas Guna and Organisational Citizenship Behaviours; between Tamas Guna and Job Attitudes and in the relationship between Tamas Guna and Organisational Citizenship Behaviours was not applicable because the $R^2$ of the direct relationship between Rajas Guna and Job Attitudes was very small.

The results of the hypotheses tested in the above analysis can be presented in the following table in a synthesised manner. As alternate hypothesis have been presented in the study, the acceptance or rejection has also been presented in terms of acceptance or rejection of the null hypothesis.

<table>
<thead>
<tr>
<th>Statement</th>
<th>Acceptance/Rejection</th>
</tr>
</thead>
<tbody>
<tr>
<td>$H_{43}$: Spirituality in the Workplace significantly and partially mediates</td>
<td>Accepted</td>
</tr>
<tr>
<td>the relationships between Sattwa Guna and Job Attitudes</td>
<td></td>
</tr>
<tr>
<td>$H_{44}$: Spirituality in the Workplace significantly and partially mediates</td>
<td>Rejected</td>
</tr>
<tr>
<td>the relationships between Rajas Guna and Job Attitudes</td>
<td></td>
</tr>
<tr>
<td>$H_{45}$: Spirituality in the Workplace significantly and partially mediates</td>
<td>Rejected</td>
</tr>
<tr>
<td>the relationships between Tamas Guna and Job Attitudes</td>
<td></td>
</tr>
<tr>
<td>$H_{46}$: Spirituality in the Workplace significantly and partially mediates</td>
<td>Accepted</td>
</tr>
<tr>
<td>the relationships between Non-Attachment (Anasakti) Job Attitudes</td>
<td></td>
</tr>
<tr>
<td>$H_{47}$: Spirituality in the Workplace significantly and partially mediates</td>
<td>Accepted</td>
</tr>
<tr>
<td>the relationships between Sattwa Guna and Organisational</td>
<td></td>
</tr>
</tbody>
</table>
Citizenship Behaviours

<table>
<thead>
<tr>
<th>Hypothesis</th>
<th>Description</th>
<th>Outcome</th>
</tr>
</thead>
<tbody>
<tr>
<td>H₁₄₈:</td>
<td>Spirituality in the Workplace significantly and partially mediates the relationships between <em>Rajas Guna</em> and Organisational Citizenship Behaviours</td>
<td>Rejected</td>
</tr>
<tr>
<td>H₁₄₉:</td>
<td>Spirituality in the Workplace significantly and partially mediates the relationships between <em>Tamas Guna</em> and Organisational Citizenship Behaviours</td>
<td>Rejected</td>
</tr>
<tr>
<td>H₁₅₀:</td>
<td>Spirituality in the Workplace significantly and partially mediates the relationships between Non-Attachment (<em>Anasakti</em>) Organisational Citizenship Behaviours</td>
<td>Accepted</td>
</tr>
</tbody>
</table>

*Table 8.4: Results of the hypotheses tested*

### 8.4 CONCLUSIONS

This study aimed to find the correlates of Workplace Spirituality in the form of Organisational Outcomes that resulted from experiencing Workplace Spirituality and in the form of the Antecedents that could possibly be predictors of Workplace Spirituality. The motivation behind the study was to find out a complete set of relationships for Workplace Spirituality that help us in understanding not just the benefits derived from the construct but also the variables that could be instrumental in breeding Workplace Spirituality in an employee. The hypothesized Outcomes for the study were Job Attitudes measured through Job Satisfaction and Organisational Citizenship Behaviours and the hypothesized Antecedents in the study were *Gunas* and Non-Attachment (*Anasakti*).

It was found out that *Sattwa Guna* and Non-Attachment (*Anasakti*) were significant and positive predictors of Workplace Spirituality. Further, it was also found out that both these constructs were positively and significantly related to positive Job Attitudes and Behaviours. Workplace Spirituality was also observed as a significant predictor of positive Job Attitudes and Behaviours. Further, it was
observed that Type of Organisation, Religious versus Spiritual, Education and Income came out as significant moderators in these relationships.

Narayan and Krishnan (2011) found that Sattwa-Guna had a positive and significant relationship with Karma-Yoga which has been called the eastern equivalent of Workplace Spirituality (Sri Rangarajan and Bhasker, 2011). Foley et al. (1998), consider spirituality as a multidimensional concept that has a definition specific to the individual's own lived experience. The individual's spiritual facet is a distinct reality with its own meaning, which goes beyond and brings together social, biological, and the psychological domains. Therefore spirituality has been mostly linked with an eternal state of human being in literature.

The Indian perspective distinguishes between three Gunas, three components, which underlie both mind and matter. Sattwa, Rajas, and Tamas symbolise the principles of enlightenment, energy, and inertia. All the three Gunas are present in all the individuals and it is the predominance of one over the other which leads to the category of persons as Sattwic, Rajasic and Tamasic type. Literature suggests that the human growth involves increasing the Sattwic characteristics (Kumar, 2003). Our mental faculties create barriers in the expressions of happiness (Ananda). Experience of happiness requires clean mental faculties that enhances the levels of happiness and creates a Sattwic person inside our body. Bhagavad Gita, teaches us to stay in Sattwa, i.e., to be predominated by the belief of enlightenment and simplicity in order to be in touch with the blissful experience of our personality. Thus, as the findings of the study conducted also suggest, to experience Workplace Spirituality one needs to stay in Sattwa Guna, as higher the level of enlightenment in a person’s body, higher the levels of experienced Spirituality.

Further, Bhagavad-Gita is the one of most vital and spiritual texts of Hindus which holds the preaching’s of Lord Krishna. It advises "detachment" from the fruits or results of actions performed in the course of one's duty (Goyanka, 2006). Modern
researches on well-being and stress have found that the main source of our stress and anxiety is fear of failure or negative consequences of our actions. When we concentrate only on our work without the anxiety of future failure or success, and utilize our signature strengths to perform the task, then we experience “flow” in the work. This flow experience generates excellence and satisfaction. Therefore detachment from the fruits of our action, and flow experience in the work generate true happiness and that in turn lead to sound health and positive psycho-physiological functioning. To stay spiritual and happy one needs to stay detached from the fruits of Work, from the emotional, physical Attachments. If one experiences this, then it is nothing but an experience of Non-Attachment (Anasakti). Hence, it is concluded that Non-Attachment (Anasakti) is a significant positive predictor of Spirituality.

Studies of the western parts of the world indicate that as a psychological process, spiritual integration takes place within the self, between the self and others and the natural world, and beyond the limits of “self-hood,” in connection with the transcendent (McFadden and Gerl, 1990). This self-motivated integration underlies “belief/faith, the cognitive/emotional synthesis of a sense of meaningfulness and purpose in life”.

Neal (1997), explained that “Spirituality in the Workplace can refer to an individual’s attempts to live his or her values more fully in the workplace. “Spirituality is broader than any single formal or organised religion with its prescribed tenets, doctrines, or practices. Instead, Spirituality is reflected in the search for meaning in one’s life” (Zellars & Perrewe, 2003). Setiyawati and Rahman (2007). The authors found a “positive and highly significant correlation between the meaning of life and Organisational Citizenship Behaviours.” Sherman and Webb (1994), indicated spirituality to be a complex process of continuing interpretive activity, including perceiving, thinking, evaluating, choosing, and accruing a structure of self conceptions. When we look into the spiritual concepts given by Indian seer and sages, we find that they believed in the functional aspects (action oriented) of human growth
by stating that men could make mindful and purposeful endeavour to evolve further from whatever level/group they are born to by incorporating right action in personality. Consequently, they conceived the main purpose of human subsistence as one of continuous self-refinement, the culmination of which is the ability to step aside from the cycle of birth and death, called moksha (liberation). They could make out liberation as transcending all kinds of limitations, which involve liberating oneself from various types of attachments, identifications and psychological conditioning not only to outside objects and events, but even to one's own psychological states and body as well. Boundary of this dis-identification from body is expressed in Bhagavad Gita (Chapter, II Verse, 22) as follows. “Just as a person throws his tattered clothes and puts on a new dress, Atman the owner of this body, when it wears out and dies, will take on a new body”. Thus, Indian prophets believed more on ānandamaya kosha than on annamaya kosha (Kumar, 2003).

A multitude of theoretical studies suggest that Spirituality in the Workplace is a precursor to work attitudes (Kutcher et al. 2010; Neck & Milliman, 1994; Rego and Pina e Cunha, 2008). The first published empirical work studying the relationships of interest was conducted by Milliman, Czaplewski, and Ferguson (2003). They found a significant relationship between Spirituality in the Workplace and the work attitudes' dimensions Job Satisfaction, job involvement and Organisational Commitment. The findings of this study provide additional support for Milliman's et al. (2003). A second empirical study was conducted by Pawar (2009) who suggested that Workplace Spirituality has a considerable association with the work attitudes”.

Further, this study also supports the findings of other studies that suggest that spirituality in the workplace is a precursor to Organisational Citizenship Behaviours (Giacalone and Jurkiewicz, 2003; Pawar, 2009; Tepper, 2003). The first published empirical work studying the relationships of interest was conducted by Setiyawati and Rahman (2007). They found a "positive and highly significant correlation
between the meaning of life and Organisational Citizenship Behaviours", The findings of this study are also consistent with Liu's (2008) who also found a positive link between spirituality in the workplace Organisational Citizenship Behaviours. This study is also supported by Kutcher et al. (2010) who found a significant positive correlation between spiritual well-being and Organisational Citizenship Behaviours. Therefore, results of this study are supported by the findings of previous researches that Spirituality in the Workplace indeed has a positive impact on behavior, in particular Organisational Citizenship Behaviours.

Further, as per the knowledge of the researcher, this is one of the few studies that researches the moderating effect of a number of demographic factors.

Marschke, et al. (2011), investigated the relationship between work attitudes and Spirituality in the Workplace. They partitioned Job Satisfaction into intrinsic and extrinsic satisfaction and found that the relationship of extrinsic satisfaction and spirituality is moderated by gender. This is in contrast to the findings of this study where gender was the one of all demographics collected that didn't show significance. Future research may look at this inconsistency of gender as a moderator variable. Marschke's et al. (2011), results may imply moderator relationships were none exist, considering their skewed sample in terms of gender.

Results of this study show that income moderates the relationship between Spirituality in the Workplace and Job Attitudes and Behaviours. When the income is high, the levels of spirituality and positive attitudes at work are high. When the income is low, the levels of spirituality and positive work attitudes are low. This does not mean that high income causes higher level of spirituality and positive attitudes, but it ties back to the so-called triple bottom line, or "People, Planet, Profit". The triple bottom line describes an economic, social, and environmental impact and "encompasses an explicit set of moral values and criteria for measuring organisational (and societal) success" (Fry and Slocum, 2008).
8.5 IMPLICATIONS FOR MANAGERS

The last objective of the study was to suggest managerial implications of practicing and inculcating Spirituality in the Workplace.

This study adds to the literature on management and Organisational Behaviour science on several issues. These results have implications for practitioners in terms of understanding the importance of effectively nourishing and utilising Spirituality in the Workplace to simultaneously support positive Job Attitudes and Behaviours. This study provides empirical evidence to corporate professionals and executives with a special reference to bankers that- it pays to embrace Spirituality in the Workplace. The results clearly indicate the effect Spirituality in the Workplace has on Job Attitudes and Behaviours, both constructs that are linked to organisational performance.

Spirituality in the Workplace can easily be put into practice as many organisations have already shown. Examples of practicing workplace spirituality include open prayer sessions and 24-7 access to a faith-based counseling etc (Butler, 2006).

What needs to be done is, opening employees up to the richness of spiritual resources that they can incorporate into their own individual spiritual or faith practices. The study is a step forward in this direction too as it also talks about the antecedents of Workplace Spirituality in the form of eastern constructs from the holy book of Bhagavad Gita. Studies suggest that both these constructs can be enhanced through the practice of yoga (Desai 2009, Mulla and Krishnan, 2011, Pande and Naidu, 1992) and this study posits that development of these constructs can lead to the growth of Spirituality in the Workplace. Further, when the initiative to organise such Yogic events comes from the employees rather than management, executives might feel more comfortable about the reduced potential threat of the impression that the organisation tries to convert their employees.
Until now, it was mainly a common held belief that spiritual people have better Job Attitudes (Kutcher et al., 2010; Neck & Milliman, 1994). The results of this study support this conviction showing clearly that employees who can embrace their spirituality at work indeed rank higher in both Job Attitudes and Behaviours. The scope of Job Satisfaction is increasing and becoming a very real and measurable factor for organisations. A recent issue of the Harvard Business Review dedicated its issue to examining “the economics of well-being” (Fox, 2012). This indicates that embracing spirituality at work increases Job Attitudes and Behaviours. This is an area where more research needs to be done and it ties in with the current trends in the ever evolving global workplace.

The modern workplace continues to change at a radical and accelerated speed. In response to globalisation and international competition, a significant increase in mergers and acquisitions alongside the de-layering and downsizing of many organisations was witnessed (Cartwright and Holmes, 2006). The sight of organisations engaging in change management projects is common place. Such forms of restructuring invariably have a negative impact on employees in terms of job losses, increased uncertainty, ambiguity and heightened anxiety, which is not necessarily offset by any organisational benefits such as increased productivity and financial profits (Cartwright and Cooper, 1997; Cascio, 1993; Morris et al., 1999).

One management arena that can derive benefits from incorporating a spiritual perspective is organisational change management (Heaton et al. 2004), which aims to help employees meet new and existing performance targets rapidly and effectively. Organisational change involves changing the behavior of the people in the organisation because the individual is the basic unit of the organisation.

Conventional approaches to changing people and shaping culture involve aligning organisational systems and structures with desired behaviors. This approach requires significant effort and persistence. This “forced” approach may be characterised as the “outside-in” approach as it aims to change human behavior by
first changing something outside the individual, which in turn defines or constrains behavior. By recognising spirituality as the fundamental aspect of the human personality suggests that there may be another approach to managing change. While traditional change management approaches aim at managing change from the outside in, knowledge of the spiritual foundation of life suggests that change can be handled from the “inside-out”. The “inside-out” approach suggests that individuals who experience the spiritual foundation of life can grow and develop in ways consistent with organisational goals (Heaton et al., 2004).

For the organisation keen to incorporate spirituality into all aspects of work, explicit efforts must be made to structure the work day and office environment to offer opportunities for employees to find a place of reflection and silence, both alone and together (Duerr, 2004). Special space in the office can be created for prayer, reflection and most importantly, practicing Yoga and meditation.

Human resource policies can also be adjusted to be made more accommodative in terms of allowing employees to take contemplative breaks during the day and by encouraging employees to attend relevant spiritual talks by dishing out appropriate fringe benefits such as hours of work or additional leave days.

8.6 FUTURE RESEARCH DIRECTIONS

Literature is filled with the promise of what the awareness of spirituality can do in the organisational context. First of all, this work can be extended by conducting further studies on the conceptual refinement to develop and measure the constructs of spirituality and its eastern antecedents in the organisational context. Currently there are multitudes of ways in which Spirituality and its eastern Antecedents established in this study are defined.

Further, this relatively new construct, can be studied to find out how Spirituality at work influences employee attitudes and behavior and organisational
performance, especially in the Asian context. Furthermore, the Antecedents of Spirituality at work can be examined more closely to establish eastern equivalents of the construct as well as in order to bring out culture specific as well as global ways to implement the construct.

Further, as mentioned earlier the scope for research in examining the effectiveness of various interventions like yoga and meditation techniques that help in promoting the right combination and *Gunas* and Non-Attachment (*Anasakti*). This stream of research has direct practitioner implications in addition to the managerial implications as suggested above.

Also, scholars interested in the research of spirituality in the workplace can benefit from a mixed methods study.
REFERENCES


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