1. THESIS OVERVIEW

1.1 CHAPTER OVERVIEW

This chapter provides an introduction to the topic and the research background. The statement of the problem, significance of the study, purpose of the research, the research questions, assumptions and limitations and the organisation of the thesis are identified.

1.2 INTRODUCTION

Sanders et. al. (2003), state that “in order for society and its organisations to meet current and future challenges, it is imperative that they embrace the notion of spirituality”. Further, they state that Workplace Spirituality research “is a complex phenomenon that can no longer be ignored by society and its organisations” (Sanders et. al. 2004). What has changed? Why has the need for spirituality at work emerged?

The present day business scenario characterised by an exploding information base, global markets, fast changing product demands, a diverse and demanding population, and a labour pool increasingly at the mercy of the ups and downs in the markets; is one wherein constant change is the name of the game. This dynamic and fluctuating business environment is making the workforce restless, rather to a major extent dissatisfied and insecure. Academicians and professionals alike are noticing that there is increased stress and uncertainty that the workers are already encountering, as organisations downsize and demand ever-increasing amounts and hours of work from those who survive in the organisation (Schor, 1993; Biberman and Whitty, 1997). Massive layoffs, stress, greater workloads, the elimination of the psychological contract, the internet and increased use of technology have evoked this increased interest in Workplace Spirituality in general (Fry, 2003; Harrington et al. 2001). The catalysts of this paradigm are the unstable work environment characterised
by downsizing, reengineering and new technologies (Cash and Gray, 2000), the problems of fear, social alienation and constant turbulent changes among employees. It is during these challenging times that people are turning to Spirituality as a source of energy (Harrington et al. 2001).

Henceforth, a shift in the consciousness of workers and managers at all levels is beginning to occur as they seek to find more meaning, purpose and fulfillment in their work. In the words of Biberman (1997), a postmodern management paradigm is emerging— one that emphasises spiritual principles and practices (Figure 1.1). Also for some, Workplace Spirituality is an attempt to experience spirituality not only in their personal lives, but also at work where they spend a large amount of time (Kumar and Neck, 2002).
Although the specific reasons for the increase of Spirituality in the Workplace interest remains a topic of discussion. Giacalone et al. (2005) cite the most viable arguments relating to the increasing interest in the area as:

(a) People are seeking spiritual answers to ease chaotic social and business change;

(b) Change in values internationally has brought increasing social consciousness and spiritual enlightenment;

(c) Rising interest in Eastern philosophies has brought back spiritual yearnings (Giacalone and Jurkiewicz, 2003a, and Giacalone et. al., 2005)

Organisations today are also recognising the importance of engaging the “whole” person at work (Bell and Taylor, 2001). According to Lewis and Geroy, (2000), employees’ spirituality will become the next commonly accepted diversity issue and pose a major challenge to managers.

World-class organisations have thus discovered now that their continued success depends on creating organisations based on unity, justice, integrity, respect, service and so on. For decades, the importance of these virtues has been denied in our organisational lives. We have developed a more material view of man, one that ignores the deeper issues of seeking meaning in life and work (Marcic, 2000).

Further, India, which is one of the largest democracies in the world, is now being dubbed as the scam capital of the world (Bhaskaran, 2011). The sagas of scams in India like the 2G scam¹, Kinetic Finance Limited Scam², Ultra Mega Power

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¹ A scam of 1.76-lakh crores in the telecom industry of India. According to the CAG report, the former Telecom minister, A Raja evaded norms at every level as he distributed the dubious 2G license awards in 2008 at a throw-away price which were pegged at 2001 prices.

² Kinetic Finance Limited Scam was a scam in India, in which various Indian banks lost about ₹200 crore (US$36.2 million). The promoters of Kinetic Finance Limited borrowed ₹145 crore (US$26.25 million) from a consortium of banks led by SBI and another ₹50 crore (US$9.05 million) from Bank of Baroda and UTI Mutual
Projects Scam3, Harshad Mehta Stock Scam4, Citibank Scam5 and Satyam Scam6 are a few such examples where lack of character, arrogance, and immoral values among top management inflicted widespread emotional, organisational, and financial devastation of employees, customers and stockholders, as well as penalties and imprisonment for their morally bankrupt leadership. In the light of these increasing upheavals and scandals, it is again becoming increasingly important to understand the individual side of professionals and their personalities for effective management. Corporate Spirituality, can lend the corporate world a humane alternative to mindless commercialism without losing profitability (Khandwala, 2004).

1.3 BACKGROUND AND RATIONALE OF THE STUDY

Over the past two decades, Workplace Spirituality has emerged as an extremely popular topic not just in scholarly circles but also in the business world. The impressive growth of interest in the subject has itself become a focus of much discussion and study (McKee, 2003). Workplace Spirituality has been christened as the new business paradigm (Ashmos and Duchon, 2000; Brandt, 1996; Laabs, 1996). After borrowing the funds were siphoned off and diverted to other business entities of the Kinetic Group, the promoters resigned from the company and also changed the name of the company to Athena Financial Services Limited.

3 Central government lost INR29,033 crore (US$5.25 billion) due to undue favours to Anil Ambani-led Reliance Power

4 Harshad Mehta and Ketan Parekh Stock Market Scam was a fraud done in the capital market with the investors by manipulating the facts in order to attain enormous profits. The scam involved huge diversion of funds and intra trading. Harshad Mehta triggered a rise in the Bombay stock exchange in the year 1992 by trading in shares at a premium across many segments. Taking advantage of the loopholes in the banking system, Harshad and his associates triggered a securities scam diverting funds into 400 crores from the banks to stockbrokers between 1991 and 1992.

5 Mr. Shivraj Puri, who was working as the relationships manager with Gurgaon branch of Citibank lured investors into a fake scheme with the help of forged circulars from Securities and Exchange Board of India (SEBI) with a hope to cash on very high interest rates. He came into light when the bank started receiving complaints from various clients about a scheme which was non-existent for the bank.

6 The 7,000 crores by Satyam Computer Services. Ramlinga Raju, ex-chairman of the company was held on the charges of falsifying the accounts of the company for years together gain profit.
1995) and described as the most significant trend in management, since the human potential movement\(^7\) of the 1950s (Aburdene, 2005). Evidence of Workplace Spirituality has become a significant movement can be easily found (Conlin, 1999; McKee, 2003). Garcia-Zamor (2003), for instance, counted more than 300 books published on the subject of Workplace Spirituality in the 1990s. McDonald (1999), found over 30 MBA programs that were offering Workplace Spirituality courses, along with several research centers dedicated to the subject. An abundance of well-known companies can now be identified that incorporate Workplace Spirituality into their management practices and training programs (Brandt, 1996; Cavanagh, 1999; Conlin, 1999; McDonald, 1999; Vasconcelos, 2011).

Another evident fact is the evolution of the management paradigm from pure objectivism to spiritual dimensions. This evolution has been gradual. The workplace view of human beings seems to have shifted gradually over the last hundred years from seeing them as a "pair of hands" to a more holistic paradigm where they are viewed more as "spiritual" beings actuated by a variety of needs. The important stages of the evolution of the management paradigm in this respect could broadly be identified as follows:

1.3.1 Evolution of Workplace Dynamics

This evolution of the theory of Workplace dynamics is traced from Taylor’s scientific management philosophy\(^8\) (Wren, 1994) to a more humanistic-relationship

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\(^7\) The Human Potential Movement, since its beginnings, has grown into a network of groups promoting the release of the innate human capacity for creativity through self-realisation. Various techniques of personal transformation are used more and more by companies in management training programmes, ultimately for very normal economic reasons." November, 2007. Psychology And New Age Spirituality. Metamorphose. (www.ephesians-511.net).

\(^8\) In 1911, Frederick Winslow Taylor published his work, The Principles of Scientific Management, in which he described how the application of the scientific method to the management of workers greatly could improve productivity. Scientific management methods called for optimizing the way that tasks were performed and simplifying the jobs enough so that workers could be trained to perform their specialized sequence of motions in the one "best" way. (http://www.netmba.com/mgmt/scientific/)
approach, culminating in a spiritual leadership model. The flow loosely follows Dehler and Welsh's (2003) outline from the production era (represented by Taylorism) through the humanist era (displayed in the work of Gilbreth, Mayo, Follett, Bernard, and Handy) to the postmodern participation era, which precipitated spiritual management theory (Figure 1.2). Relevant to the concept of Workplace Spirituality, this section concludes with the recognition of the spiritual era.

Figure 1.2: The progression in Management Literature

a.) Production Era

Taylor’s principles, linked with Weber’s concept of legitimate authority⁹, led to the view of the “organisation-as-machine” (Dehler and Welsh, 2003). Work was systematically organised to maximize production at the lowest cost per unit. In other

⁹ "The influential sociologist Max Weber proposed a theory of authority that included three types. He pioneered a path towards understanding how authority is legitimated as a belief system. His essay "The three types of legitimate rule", translated in English and published posthumously in 1958, is the clearest explanation of his theory. Weber’s three types of authority are traditional, charismatic, and legal-rational authority." (http://danawilliams2.tripod.com/authority.html)
words, the work was boring, repetitive, and dehumanising, and workers sold their
time to the company in exchange for a wage. The relationship was purely an
economic exchange, with no concern for meaning and connection in the job (Dehler
and Welsh, 2003).

b.) Humanist Era

As scientific management theory evolved, it became accepted that human
behaviour is an important element in organisations. Gilbreth stressed that the focus of
management should be on development of the individual for his or her benefit. Gilbreth’s concern was directed mainly at how scientific management could advance
the cause of the individual worker (Wren, 1994). Gilbreth redirected the focus of
management toward the mutual benefit of developing the individual and away from
the use and exploitation of workers. Additionally, Gilbreth advocated enlisting worker
cooperation instead of the traditional rewards and punishment style of leadership
(Wren, 1994). Gilbreth’s writings promoted worker welfare through such methods as
instilling pride, improving morale paying higher wages, and implementing other
employee-directed activities.

During the mid to late 1920s, a course of research studies was conducted at the
Hawthorne plant of Western Electric (Wren, 1994). The purpose of an early research
project at the Hawthorne plant was to determine the effect of Workplace illumination
on worker productivity. The results revealed that no matter what level of illumination
was provided, production increased. It was concluded that workers did not respond to
the environmental changes but to the various psychological factors (Bruce, 2006;
Diamantes, 2004; Wren, 1994), such as reacting to the expectations of others. Most
important was the concluding theory that “supervision was a better explanation than
lighting for the increase in productivity” (Wren, 1994).

The Hawthorne studies, considered a milestone in scientific management
development, posited a new view of the Workplace as a social system, creating an
increasing awareness of the importance of employee-employer relations in the Workplace (Wren, 1994). The studies reflected increased worker production as a result of leadership changes, “not different in its closeness, but in the special attention given the workers with regard to their sentiments and motives” (Wren, 1994). The writings of Mayo, of the Harvard Business School, which appeared after the Hawthorne studies, defined organisations as social systems (Wren, 1994). Follett, a political philosopher, saw the essence of good human relations as “creating the feeling of working with someone rather than working under someone” (Wren, 1994).

Barnard broadened the discussion further by introducing the idea of formal and informal organisations (Mahoney, 2002). Bernard described the informal organisation within the formal organisation as a means of preserving the personality of the individual. Barnard presented management with the responsibility for striking a balance between “maintaining the individual and improving organisational effectiveness” (Mahoney, 2002). Barnard detailed organisations as cooperative systems, “overcoming both the physical limitations and the cognitive limitations of the individual” (Mahoney, 2002).

Barnard saw individuals as having limitations that can best be dealt with by cooperation among individuals within organisations, and he believed that individual growth can result from belonging to an organisation (Mahoney, 2002). Handy (1996), also stressed the power and importance of the individual as central to organisational success and viewed organisations as social systems. Handy is not unique among modern management writers in stressing that organisations are “largely people, helped by physical assets”. The people in organisations should be valued on the balance sheet as opposed to being scheduled as expenses on the income statement.

Handy viewed organisations as social communities, having members and not employees, and argued that “a company is not an instrument; it is, or should be, a living and growing community”. Even in light of the emergence of a more humanistic
focus in management theory as the service economy replaced the industrial era, the command-and-control hierarchal management structures remained predominant. The principles of Taylorism and Weberian bureaucracy were merely adapted from manufacturing into the service-based economy (Dehler and Welsh, 2003). In the workplace, the softer, immaterial spiritual side of the employee was checked at the door. The result was a partition between work life and personal life.

c.) Participation Era

At the dawn of the participation era, workers sought opportunities to personalise their work experience in collaboration with the organisation (Dehler and Welsh, 2003). It was no longer enough for employees to feel productive and effective (Garcia-Zamor, 2003). They recognised that work accounts for a major portion of their time and could provide a measure of “personal self-development and self-fulfillment” (Fairholm, 1997). Thus, workers strived to discover purpose, meaning, and spiritual well-being in their work.

d.) Spiritual Era

The spiritual era of workplace dynamics is based on the growing recognition of a link between spirituality and the workplace (Casey, 2004; Wheatley, 2002), which was precipitated by the quest to find meaning, purpose, and community at work (Fry, 2003). The spiritual workplace model visualises the connection between spirituality and organisational culture, resulting in an environment where members can find meaning, purpose, and community- the building blocks of a spiritual workplace. The dynamics of a spiritually-led workplace can materialise in a more motivated and productive workforce.

Today contemporary theorists such as Senge Greenlea, Mitroff, Denton, Kinjerski, Neal, Pawar, Marques, Dhiman and others seek to build organisations that
are provocative, value-based, holistic, and focused on leveraging and honoring human resources as a true source of competitive advantage.

Harrington et. al. (2001), found that Spirituality at work was not about religious beliefs. They stated it was about people who perceived themselves as spiritual being, whose spirit needs were energising at work.

1.3.2 The Indian Thought

Spirituality in life and in work, has always been a part of our lives, with its earliest mention found in the holy Hindu text Bagavad Gita, where Lord Krishna sermons Arjuna to practice Karmayoga. Mahatma Gandhi in 1920 also, talked about the need to synthesise work and values. This relationship between man and work which is relatively a new field of study in the west was elaborated in India through the Bhagavad-Gita around 3000 BC as history states. Yet, inquiry into the construct of Spirituality at Work has mostly been a western phenomenon with its root in the east still untraced. Also, it was not until the 1990s that Spirituality became more important in organisations (Neal and Biberman, 2003) partly due to the enormous cost of disregarding human resource standards as they relate to business practices and partly due to the realisation of bringing in the ‘whole’person at work (Bell and Taylor, 2001).

The very famous article in ‘Business Week’ titled ‘Karma Capitalism’ in 2006 stated that “phrases from ancient Hindu texts such as the Bhagavad Gita are popping up in management tomes and on websites of consultants. Top business schools have introduced "self-mastery" classes that use Indian methods to help

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10 "The real credit of Gandhi, however, lies in the fact that he brought about a synthesis of the theological, the metaphysical and the scientific positive attitude, Gandhi was able to reconcile the age old belief in the Karma; rebirth, inner voice etc. with the mechanical objectivists' value, neutral value of modern science.” Bhattacharyya, N. (2010) Gandhi's Concept Of Society, Sibcoltejo, Vol. 05 (2010): 31-38.

11 BusinessWeek, is a weekly business magazine published by Bloomberg L.P. It is currently headquartered in New York City
managers boost their leadership skills and find inner peace in lives dominated by work.”

The *Gita*, which is part of the epic *Mahabharata*, explains the philosophy of right action or *Karma-Yoga* using the situation of *Arjuna*, a warrior on the battlefield who finds himself helpless when he is called to action. The text of the *Gita* is a dialogue between *Krishna* and *Arjuna* where *Krishna* explains the meaning of life, the place of work within life, and the right way to work.

India ethos seeks to rouse the “whole man”, the essential divinity and the infinite strength within. This awakening of essential internal man assures both internal and external growth (*Giacalone and Jurkiewicz, 2003*). In the Indian view the end of all work is the attainment of true knowledge of life and unalloyed joy. The *Upanishads* say that we came from joy, live in joy and finally dissolve in joy. (*Ranganathan, 1994*). Work can bring us joy. The joy of ideal man of action (*Karma Yoga*) is the inner joy of selfless service that helps him to rise above his little individual self by serving and respecting divine in all beings, serving his own self in all souls. This inner joy, the deepest sense of fulfillment according to Indian ethos is the highest bliss and goal of life. India has always taught people to put spirit above matter to make internal excellence lead the quest for external excellence (*Giacalone and Jurkiewicz, 2003*).

Most of the major religious texts- Indian or foreign, deal with man at prayer, at meditation, at ritual except for *Bhagavad Gita*, which deals primarily with man at work and presents worship, prayer, meditation and ritual as means of man’s spiritual growth, development and realisation, on the one hand and increasing his work efficiency, leading to social welfare on the other. The central theme of *Bhagavad Gita* is work, man and work and man achieving work and double benefit, namely, social welfare outside and spiritual growth within (*Giacalone and Jurkiewicz, 2003*).
The *Bhagavad Gita* expounded thousands of years ago by the Super Management Guru Bhagawan Sri Krishna enlightens us on all managerial techniques leading to a harmonious and blissful state of affairs as against conflicts, tensions, lowest efficiency and least productivity, absence of motivation and lack of work culture, etc., common to most companies today. The modern management concepts like vision, leadership, motivation, excellence in work, achieving goals, meaning of work, attitude towards work, nature of individual, decision making, planning etc., are all discussed in the *Bhagavad Gita* with a sharp insight and finest analysis to drive through our confused grey matter making it highly eligible to become a part of the modern management syllabus.

Further, cross-cultural research has also found evidence for differences in managerial behaviour across different culture (*Jackson and Artola, 1997*). Understanding the causes and correlates of these behaviours requires a culturally rooted explanation. Some researchers (*Roberts, 1970*) hence suggest that more effort should be put into understanding behaviour in a single culture in depth before studying it across cultures.

The issue of understanding culturally rooted personality assessment assumes greater significance in areas of ethics, spirituality and morality in the workplace, as moral/ ethical / spiritual codes are most significantly determined by the cultural context and are deeply rooted in the history and philosophy of a culture (Figure 1.3). It is worth noting that although there has been some work on culturally rooted ethical conduct, there are few (*Chakraborty, 1991*) conceptual and empirical studies that have looked at these issues in the cultural context of India. In the Spiritual text *Bhagavad Gita* Lord Krishna talks about *Prakriti* (*Gunas*). It has been studied by various philosophers and researchers that the *Gunas* are a personality trait (*Wolf, 1999; Das, 1987 and Biswas, 2010*) and whenever one is born with the body, mind and intellect, he is bound by the three *Gunas*: Sattwa, Rajas, Tamas. For the people
high on *Sattwa Guna*, by birth there is an indication of inclination towards spirituality no matter under what circumstances they are born.

Also, *Bhagavad Gita* talks about *Karmayoga* where man is asked to take work as a service and a way to achieve salvation. The *Gita* thus asks a man to follow the *Anasakta* path roughly equal to the Non-Attachment construct in the West. *Pande and Naidu (1992)*, in their research conceptualised *Anasakti* also as a personality variable, that is, a relatively stable trait or characteristic reflected in-and therefore measurable. It has been studied that the essential qualities needed for leading a spiritual life is a quality of sublime Non-Attachment (*Bruce, 2008*).

Thus, it is seen that Workplace Spirituality has been essentially researched as a concept of the west when, its roots lie in Indian religious texts more than 3000 BC old and secondly as mentioned above in the cultural context also, it
becomes relevant and imperative to study the much in research-concept of Workplace Spirituality as a bi-product of the deep-rooted values and principles exhibited through the personality of an individual. In this context the study was planned in order to relate the personality constructs of *Gunas (Prakriti)* and *Non-Attachment (Anasakti)* as described in *Bhagavad Gita* as precursors to the construct of Workplace Spirituality.

### 1.3.3 The Rewards from Workplace Spirituality

The study of Spirituality’s associations with outcomes remains largely theoretical, lacking empirical tests (Kinjerski and Skrypnek, 2004).

Spirituality is a very personal inner experience. Yet, research has been done on the organisational level to learn about the benefits of Spirituality in the Workplace on organisational performance level (Ashmos and Duchon, 2000; Giacalone and Jurkiewicz, 2003; Harrington et al. 2001; Lee et al. 2003; Milliman et al. 2003). Spirituality is also linked to individual dimensions like human behaviour (Harlos, 2000). In his anecdotal work, Harlos (2000), describes spirituality as a search for meaning and a creative source that offers peak experiences for the individual, even for atheists.

Giacalone et al. (2005), argue that even if Workplace Spirituality is associated with outcomes such as integrity and mutuality, but does not demonstrate a relationship to organisational objectives or outcomes such as profit or productivity; it will not achieve its ultimate value. They also acknowledge that these relationships need not be directly tied to a financial outcome, but could be tied indirectly to financially-related outcomes such as associations with positive employee attitudes.

Researchers are linking Workplace Spirituality constructs to management science topics such as organisational development (Brandt, 1996; Konz and Ryan, 1999; Wilson et al. 1999), leadership (Conger, 1994; Sanders et al. 2003; Field,
organisational values (Mitroff and Denton, 1999; Milliman et al. 2003; Kinjerski and Skrypnek, 2006), and Workplace effects (Danna and Griffin, 1999; Jurkiewicz and Giacalone, 2004). A select number of Workplace Spirituality studies which have posited or empirically identified relationships with attitudinal outcomes such as commitment and satisfaction (Fairholm, 1997; Moxley, 2000; Mitroff and Denton, 1999) and behavioural outcomes (Tepper, 2003).

Thus, in the light of the above discussion, the present study aimed to identify changes in select organisational outcomes as a result of experiencing Workplace Spirituality.

1.3.4 The Banking Sector in India and Workplace Spirituality

Banking industry plays an important role in the economic development of a country by acting as a hub and barometer of the financial system. It acts as a catalyst in the mobilisation of financial resources from the savers to the investors thereby playing a significant role as growth facilitator.

The commercial banking industry like many other financial service industries is facing a rapidly changing market, new technologies, economic uncertainties, fierce competition and more demanding customers and this changing climate has presented an unprecedented set of challenges (Jham et. al. 2008). Two decades ago changes in the banking sector lead to a change in the management of human resources as banks moved towards being more market driven organisations with a culture consistent with that, and with staff being regarded more as a resource than a cost (Wilkinson, 1990)

The developments in the economy further changed the employment relationship in banks, which was then characterised by the absence of loyalty, commitment and life-long employment (Herriot et al., 1995).

In India, banking industry was characterised by sleepy nationalised banks which ruled the roost simply because they had customers. However, in the early
1990s, liberalisation of the financial sector paved the way for the influx of many private and foreign banks. Reform measures were primarily aimed at improving the performance of the banking industry (Mahesh and Rajeev, 2008). In 1991, financial sector reforms were initiated in India as a part of overall economic reforms. The reforms aimed at creating a more diversified, profitable, efficient, and resilient banking system (Government of India, 1991). The reforms resulted in many improvements in the banking sector as it became relatively less state-directed, more competitive, and open to foreign banks and non-bank financial institutions (Fry, 1995). Today, the Indian customers have a wide choice of service providers in the market and the more knowledgeable and discerning among them tend to opt for the best in terms of quality and reliability and are at par with international standard. In conjunction to the latter, Daft, (2003) states ‘rapid environmental shifts are causing fundamental transformations that have a dramatic impact on the manager’s job’.

There are three distinct spells of development of banking industry in post independent India, the pre-nationalisation era from 1947 to 1969, the post-nationalisation cum pre-liberalisation era from 1969 to 1991 and the neo-liberalisation era from 1991 onwards. The first phase was mostly city-centric private Banking marked by frequent failures and liquidation of banks and consequent pauperisation of numerous poor and middle class depositors and loss of jobs for the employees. The post-nationalisation era saw a sea change in the Banking scenario: financial stability, commanding trust and confidence of the Banking-public, expansion of Branch network of Banks – particularly in hitherto unbanked rural and semi-urban centers, opening up the banking services accessible to the rural poor, expansion of credit to agriculture, small scale industries and small entrepreneurs, artisans – even to the marginal farmers, small shop owners, vegetable vendors etc. Such expansion of Branch network, coupled with such mass-banking, created considerable job opportunities.
According to a study by Dun and Bradstreet (an international research body) taking into account all banks in India, there are overall 893,356 bank employees (as in 2008-09) in India.

Thus, over the last three decades or so, there has been a remarkable increase in the size, spread and activities of banks in India. The number of bank branches rose considerably during this period. The business profile of banks has transformed dramatically to include non-traditional activities like merchant banking, mutual funds, new financial services and products, personal investment counseling, etc. The entry of new banks intensified the competition to attract and retain customers. Computerisation was inevitable both in the interest of customer service and operational efficiency.

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<th>CHANGING COMPETENCIES</th>
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<td><strong>Old Competencies</strong></td>
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<td>Ability to operate in well-defined and stable environment</td>
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<td>Capacity to deal with repetitive straightforward and concrete work process</td>
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<td>Ability to operate in a supervised work environment</td>
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<td>Isolated work</td>
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<td>Ability to operate within narrow geographical and time horizons</td>
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<td>Broad unspecified knowledge</td>
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<td>Procedural competencies</td>
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*Table 1.1: Comparison of the old and new competency sets in bankers*

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12 Dun & Bradstreet (NYSE:DNB), the world’s leading source of global business information, knowledge and insight. (http://www.dnb.co.in/topbank2009/company_listing.asp?q=Tot_Employees)
The changes staring in the face of bankers relate to the fundamental way of banking – which have been undergoing a rapid transformation in the world of today in response to the forces of competition, productivity and efficiency of operations, reduced operating margins, better asset / liability management, risk management, anytime and anywhere banking. Banks are thus adopting and adapting to technological tools to further their businesses. This new technology is transforming the skill structure requirements in the banking sector. A study by OED on the impact of technology on human resources in banking and insurance (Mankidy, 1992) compared the old competencies with the emerging new competencies and the findings have been presented in Table 1.1.

These new and enhanced skills require new knowledge and behavioural adjustments in respect of existing human resources. The implications of the above said transformations have affected the social, economic and psychological domains of the bank employees and their relations. Evidence from existing literature states that more than 60% of the bank employees have one or other problem directly or indirectly related to these drastic changes. A lot of studies have been conducted on the psychosocial side of the new policy regime in various sectors. However, there are only few studies, as far as the banking sector is concerned, while the same sector has been drastically influenced by the new policies.

In banking sector, high quality services are always emphasised. This is the only area in banking which can give assurance of business success. In this contemporary world, banks in India have started paying consideration to the enhancement in service quality because of intense competition. These days, effective and qualitative performance in service occupations such as banking is not at all about ability, but it involves emotions and assessing other’s behaviour.

Several studies have proved that many Human Resource Development processes such as performance appraisal, training, feedback, career planning, role
analysis, and induction programmes are practiced in Indian banks (Agarwal, 1989; Prabhu, 1989; and Verma, 1989) and they help in developing the essential technological competence, psychological preparedness for changes and help the individuals develop their potential. As indicated in different studies, the perception of quality of services and customer satisfaction depends on the banker (Adrian 1995, Bateson 1995 and Parasuraman et al. 1991). The bankers are also responsible for lowering the cost of services and improving productivity (Garvin 1983, and Kotler 2009). Human capital has long been argued to be a critical resource for differentiating financial performance among firms (Carpenter et al. 2001; Hitt et al. 2001; Pfeffer, 1994). Schein (1992), posits a view that organisational synergism, which is a key factor to augment the core competencies and competitive advantage, cannot be created and activated until the required knowledge, meanings and values that management possesses are equally shared to all individuals of organisation.

Research reveals that organisations have higher levels of employee commitment, productivity, and customer satisfaction when employees’ spiritual needs are met and aligned with organisational vision and values (Duschon and Plowman, 2005). Milliman (1994), stated that both spiritual values and attitudes impact positively not on individuals personal life but also on consistent job performance as well. Where Spirituality adores organisations with features like employee retention and loyalty, Spirituality has found to deliver the crucial factors required for employees retention in any organisation i.e. the trust, faith, care and, association that are contingent in today’s business environment facilitating the employees to remain loyal to the organisation and prosper them with a hope of betterment (Aydin and Ceylan 2009). According to Desai (2009), the importance of spirituality in work can be demonstrated only if the concept of spirituality is thoroughly diffused within organisations. He states that there are more lucrative benefits, financial and economic stability to those organisations having spirituality as a part of their organisational culture. Spirituality facilitates the dynamic organisations with fearless more
committed and ethically upgraded workforce. According to Giacalone and Jurkiewicz (2003), it is evident that as Workplace Spirituality not only generates multiple individual outcomes like joy, job satisfaction, serenity in job performance, commitment and peace but also prompts the numerous anticipated outcomes like multifold productivity, perfection, absenteeism and turnover reduction.

Through a practical manifestation of individual Spirituality means -within organisations make the employees essentially capable of constructing a perspective according to their psychological patterns (Solomon and Hunter, 2002). Spirituality enlightens the managers and essentially persuades them to explore the deep meanings of their duties, practices and work they do. Howard (2002), is of the view that the Workplace Spirituality firmly links to four fundamental phases i.e. personal connection, individuals surroundings connection, connection with life and with other people. The process of self actualisation is one of the key indicators of spirituality as it corroborates the employees overall performance and productivity. Conger (1994), posits a view that spirituality is also called as the heart knowledge as it explicitly discovers our real self, explicates our emotional states, illuminates the deep down ourselves, our powers and divines consecration in us. These dimensions of Spirituality have proved to a value delivering factor for organisations.

Dantley and Tillman (2006), stated that according to most of researchers, organisations can be completely revolutionised in the context of perpetual self-completion, religion, moral and ethical doctrine, when means and measures of Spiritual transformation in organisations are practically induced in the community by the spiritual leaders. Spirituality invades the emotional, aesthetics, cognitive, intuitive thoughts of the leaders in order to make them morally stable, productive and efficient for organisations. Koltko-Rivera (2006), states spirituality advocates in exaggerated, ambiguous surprising and unusual dynamic occasions at work which results in psychological modification of cognitive consciousness of the mentality. It also provides an ease of getting relief from tension, pressure, exaggeration and hectic
problems in routine work activities that deprives a lot of energy. Spirituality has become one of the factors which deteriorates burden and helps in relieving out of tension and pressure (Frew, 2000). Ancona et. al. (1999), are of the view that Spirituality adores the employees with generosity, capability of group thinking, risk taking and making them able to motivate their coworkers. (Markow and Klenke, 2005) and Milliman et. al. (2003), are of the view that it has been evident from the research that a significant positive relationship exists between organisational commitment and aspects of employees self regulations and work practices as it is found negatively correlated with quitting intentions. Lyon (2004), stated that work Spirituality is an eternal source of self-regulation provocation, gratitude and inner strength.

A Spiritual Unfoldment Society has been meeting regularly at The World Bank for years, with lectures on topics such as meditation and reincarnation to help employees experience the spiritual side of their lives at their workplace However, no significant studies can be found in literature that talk about Workplace Spirituality and the modern Banker. In the Indian context also, such studies are missing.

Thus, in light of the above discussion it is evident the psychological contract of a banker in his Workplace has been fast changing and his job is becoming more demanding each day. This change has been so rapid that it has left todays’ banker uncertain and exhausted. Therefore, developing a model of Workplace Spirituality which could lead to desired organisational outcomes was thought as relevant in the Indian banking sector.

1.4 STATEMENT OF THE PROBLEM

As highlighted earlier empirical research on the outcomes of Workplace Spirituality is scarce (Ahiazu and Asawo, 2009; Lips-Wiersma and Morris, 2009; Rego and Cunha, 2008; Van Tonder and Ramdass, 2009). The research that has
been conducted over the past decade has successfully shown positive relationships between dimensions of Workplace Spirituality and various attitudinal variables. However, a multitude of important areas of study have yet to be explored. In particular, there is a critical need for research on the precursors of Workplace Spirituality and its impact on the worker (Chalofsky, 2003a; Duchon and Plowman, 2005; Giacalone and Jurkiewicz, 2003b; Michaelson, 2005; Oliveira, 2004; Scroggins, 2008).

Any evidence that supports the instrumentality of Workplace Spirituality to affect actual worker behaviour, and therefore impact organisational performance, is of vital importance to the emerging practice and study of Workplace Spirituality (Jurkiewicz and Giacalone, 2004). Unfortunately, the claims made by many authors regarding the organisational benefits of Workplace Spirituality are frequently supported only by personal experience, anecdotal evidence (Gotsis and Kortezi, 2008; Parboteeah and Cullen, 2003) or inductive logic that has been heavily criticised (Milliman et al., 2003; Poole, 2009).

Further, looking at variables measured in the Workplace Spirituality domain, it stands out that in most of the management literature an attitude-behaviour link is assumed and those two constructs of attitudes and behaviours in the workplaces are used interchangeably (Cash and Gray, 2000; Fry, 2003; Hernandez et al. 2009; Milliman et al. 2003). Fry (2003), for example describes altruistic love as an attitude whereas altruism is commonly categorised as behaviour. In their conceptual paper about the relationship between Spirituality in the Workplace and environmental influences, López et al. (2009), jump back and forth between attitude and behaviour. Milliman et al. (2003), use the terms attitude and behaviour interchangeably as well. First, they describe organisational commitment and intention to quit as two of "five organisational behaviour variables". Second, they "examine the literature on how the dimensions of Spirituality relate to these two key job attitudes". It was Fornaciari and Lund Dean (2009), who cautioned the researcher community that "the links
between attitude, beliefs, and subsequent behaviours should not be taken for granted or simply extrapolated\textsuperscript{13}. The researchers developed a research guide for the field of MSR\textsuperscript{13}. They investigated a list of 231 peer reviewed empirical journal articles which they identified in an earlier study. All of the articles relate to the MSR domain statement and were published between 1996 and 2005, the founding decade of MSR. "Study outcomes include the 50 most cited MSR works, the 50 most cited journals that MSR scholars use as the foundation of their research, and a theme of the 50 foundational works" (Fornaciari and Lund, 2009). In their study, Fornaciari and Lund Dean found that other disciplines like healthcare do a better job of separating behaviour from attitudes.

Specifically, exploring the antecedents of Workplace Spirituality can lend a more pragmatic view to the Workplace Spirituality literature by lending it a workable or attainable structure. Just looking at the rewards of Workplace Spirituality and not at the ways to attain it is incomplete in itself and will not take management research towards the much discussed spiritual era.

Further, most of the research on finding the precursors of Workplace Spirituality has been restricted to constructs like trust, prayers, organisational leadership etc.\textsuperscript{14} but none talked about the personality- spirituality link mentioned in the works of Chakraborty (1991) Wolf (1999), Das (1987) and Biswas (2010).

Also, research on personality assessment variables like \textit{Gunas} and Non-Attachment (\textit{Anasakti}) mentioned in Indian Psychological literature, rooted in the Hindu religious texts suggest a linkage between particular types of personality and

\textsuperscript{13} Management and Spirituality Research
\textsuperscript{14} Gibb (1978), suggested that trust could open the door to the spiritual realm. Conger (1994) stated that organizational leadership could set the stage for a spiritual presence in the workplace. Herman (2010) and Javanmard (2012) suggested that servant-led organizations had higher levels of workplace spirituality. Vasconcelos (2010) suggested that prayers help to alleviate, inspire, and energize those people who draw upon it and can contribute to spirituality in the workplace.
spirituality and state that these types of personality can be generated through yoga and meditation practices.

Thus the first and foremost need in the current context of the study is to establish the linkage between these culturally rooted personality assessment constructs and Workplace Spirituality.

Also, this study attempted to provide an answer to what extent work attitudes like Job Satisfaction, and Organisational Commitment, and Organisational Citizenship Behaviours could be extrapolated in the context of Spirituality in the Workplace.

1.5 SIGNIFICANCE OF THE STUDY

Calls for additional study of Workplace Spirituality abound. A number of scholars have taken strong advocacy positions, arguing Workplace Spirituality research is an important need for organisational scholarship, as well as for organisations and their members. The importance of this topic of inquiry has been asserted both due to the growing desire of employees to find meaning and higher purpose at work, and due to the positive attitudinal and behavioural effects that have already been shown (Lips-Wiersma and Morris, 2009; Pawar, 2009b). Mitroff and Denton (1999a), made a strong assertion that “we have gone too far in separating spirituality from work, and that at this current phase of human maturity we need to integrate spirituality into management”. King and Nichol (1999), argued the fact Spirituality has not been considered as a factor in organisational performance constitutes a costly oversight in research. Gotsis and Kortezi (2008), stated the fact that Spirituality has been largely missing from the organisational science discourse and this has served to limit understanding of organisational life and human work. This study sought to help fill this important research gap by improving understanding of the relationship between Spirituality and worker motivation.
Workplace Spirituality has been held up as a humanistic priority by organisational scholars (Lips-Wiersma and Morris, 2009). The modern Workplace has been described as a place where employees work in a frequent state of uncertainty and instability, with constant fear of the next downsising or restructuring. Adams et. al (2003), asserted that the unfortunate reality is that many see their work environment not as an opportunity, but as a place of mundane misery. Proponents of Workplace Spirituality argue that an extreme focus on objectivity and logic in business has resulted in workers who are separated from each other, themselves, and the Divine. This alienation has left business people feeling dry, unfulfilled and unhappy (Cavanagh, 1999). Sheep (2006), argued organisations have a moral responsibility to address rampant worker unhappiness. He described it in terms of a violation of employee’s Kantian rights as well as a Lockean breach of the social contract between business and society. Solutions such as higher pay, more vacation, or special perks are not likely to satisfy the yearning for meaning found in many modern workplaces. However, the concept of Workplace Spirituality does promise a theoretical and practical basis for the facilitation of work meaningfulness.

Some researchers have gone so far as to argue denying workers the ability to bring more than a fraction of their true selves into their Workplaces has resulted in genuine illness and suffering (Adams and Csiernik, 2001). Most employees are still deprived of the opportunity for spiritual expression (Gull and Doh, 2004). Workplace Spirituality is proffered as a means to healing (Mitroff and Denton, 1999b). Adams and Csiernik (2001) claimed Spirituality can help workers overcome physical, emotional, social, practical, cognitive or behavioural challenges. They describe it as an overriding actor. They note Spirituality and religion are, for most people, a source of energy that allows suffering to be endured or overcome. Spirituality provides hope,

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15 Kantian philosophy is that Organizations’ have a responsibility to provide minimal levels of social satisfaction in the workplace setting.
16 Lockean notion is that there exists a social contract between business and society.
transcendence and courage. Spirituality bereft organisations therefore deprive individuals with an essential tool for managing personal and Workplace challenges.

In addition to humanistic concerns, Workplace Spirituality research has been called for, due to the concept’s apparent instrumental benefits in attaining organisational goals. Many scholars, however, have claimed that Workplace Spirituality fills a critical need in modern organisations. Mitroff and Denton (1999a), asserted the failure to acknowledge Spirituality has meant organisations fail to harness the tremendous energy that resides at the core of each of us and the source of all productivity and creativity in the workplace. Chalofsky (2003a) asserted Meaningful Work is the answer to the needs of modern organisations, which for survival now require worker autonomy, flexibility, empowerment, continuous learning, risk taking and creativity. Poole (2009) argued evidence of the benefits of Workplace Spirituality to worker commitment is of crucial importance, as number of polls have shown organisational commitment is hovering at staggering low. Conley (2007) wrote that most people still work in infectious fear factories that crush innovation and teamwork at a time in history that it is needed most for business survival. Herman et al. (1998), noted a climate of trust is required if employees are expected to take risks and be creative. They asserted this requires a Workplace where employees feel safe in expressing their hopes and values, including Spirituality.

One of the primary challenges organisations are facing today concerns motivating employees to carry out broader and more proactive roles in much more competitive and uncertain environments. The current workforce is becoming more emergent and less traditional. An emergent workforce is driven by opportunity as against a traditional work force that believes that tenure dictates growth (Campbell, 2002). Hence, organisations need to develop novel approaches to motivation to retain an emergent workforce. Given the current state of the economy, it may seem that hiring and retention are not as important as they were thought to be several years ago.
But organisations that want to be sustainable and successful over the long term need to still consider how to attract and grow high performing and committed employees.

Also, the evolving corporate culture and the unreliable business climate are driving the revitalisation of the Workplace through an infusion of Spirituality. The need for a Spiritual connection has thus become important to a wider audience, partly because of the ongoing upheaval in organisation structure, which is resulting in feelings of insecurity regarding one’s place in the system (Giacalone and Jurkiewicz, 2003). But as the area of Workplace Spirituality is a relatively new discipline, there is a lack of evidence on how the spirit (personality) and the spirited (high on spirituality) can affect various organisational outcomes the present study will attempt to close this gap.

The most notable gap in the literature was highlighted by Giacalone and Jurkeiwicz (2003), when they called for a scientific methodology into Workplace Spirituality inquiry. They argue that the study of Workplace Spirituality must demonstrate effects to be viewed as a justifiable discipline within the organisational sciences. The study of Spirituality’s associations with outcomes remains largely theoretical, lacking empirical tests (Kinjerski and Skrypnek, 2004). Giacalone et al (2005), argue that even if Workplace Spirituality is associated with outcomes such as integrity and mutuality, but does not demonstrate a relationship to organisational objectives or outcomes such as profit or productivity; it will not achieve its ultimate value. They also acknowledged that these relationships need not be directly tied to a financial outcome, but could be tied indirectly to financially-related outcomes such as associations with positive employee attitudes.

Thus the relations in Individuals’ spirituality, the spirit (Personality Antecedents) and posited associations with behavioural and attitudinal outcomes, are constructed to empirically respond to these noted insufficiencies in existing literature. These relationships are envisioned based on psychological and
organisational literature which associates attitudinal outcomes and behavioural outcomes with Workplace Spirituality and personality studies. These studies have posited or empirically identified relationships of Workplace Spirituality with attitudinal outcomes such as commitment and satisfaction (Fairholm, 1997; Moxley, 2000; Mitroff and Denton, 1999) and behavioural outcomes (Tepper, 2003). The mediation relationship offers a previously untested relationship which could explain a path model of how spirit and Spirituality ultimately affects attitudinal and behavioural outcomes.

Additionally, executives and consultants realised that the traditional change models were flawed and that the organisation structures that they produced were not sustainable (Mitroff, 1994). While traditional change models have debated whether change should be bottom-up or top-down, a Spiritual perspective would suggest that change should be inside-out.

Also, the changes staring in the face of bankers today relate to the fundamental way of banking – which is undergoing a rapid transformation in the world of today in response to the forces of competition, productivity and efficiency of operations, reduced operating margins, better asset / liability management, risk management, anytime and anywhere banking. Banks are thus adopting and adapting to technological tools to further their businesses. This new technology is transforming the skill structure requirements in the banking sector. These new and enhanced skills require new knowledge and behavioural adjustments for the traditional banker. The implications of the above said transformations have affected the social, economic and psychological domains of the bank employees and their relations. Suffering from constant stress and fear, and unable to resign their jobs, many workers have come to view Spirituality as a panacea (Ashmos and Duchon, 2000, Neal, 1997).
1.6 PURPOSE OF THE STUDY

The purpose of the present study was to identify the antecedents and outcomes of Workplace Spirituality. Personality (Prakriti) measured in the form of Gunas and Non-Attachment (Anasakti) both mentioned in Bhagavad Gita and identified by many researchers as personality traits (Wolf, 1999; Das, 1987 and Biswas, 2010; Pande and Naidu, 1992) were variables that were hypothesised to act as antecedents to Workplace Spirituality. Further, to study the outcomes of Workplace Spirituality after a thorough review of literature the attitudinal outcomes of Job Satisfaction and Organisational Commitment; and the behavioural outcomes of Organizational Citizenship Behaviour were identified. Thus, the present study identified a model of Workplace Spirituality where Gunas and Non-Attachment (Anasakti) were hypothesised to act as the possible antecedents and Job Satisfaction, Organisational Commitment and Organizational Citizenship Behaviour were hypothesised as the possible outcomes of Workplace Spirituality.

Figure 1.4: Purpose of the study
1.7 RESEARCH QUESTIONS

The following key research questions are addressed in this study from an individual’s perspective:

Q1: What is the effect of culturally rooted personality assessment constructs that is Gunas and Non-Attachment (Anasakti) mentioned in the Bhagavad Gita on Workplace Spirituality?

Q2: What is the relationship of Gunas and Non-Attachment (Anasakti) in the context of Workplace Spirituality as perceived by the individual with Job Attitudes and Job Behaviours?

Q3: What is the effect of Workplace Spirituality on work attitudes and Organisational Citizenship Behaviour?

Q4: What is the impact of Demographic and Work characteristic factors such as age, gender, religion, experience, marital status, income etc. on Gunas, Non-Attachment (Anasakti), Spirituality in the Workplace, Job Attitudes and Job Behaviours, and the relationship among those variables?

The following sub-questions are addressed primarily in the literature review and are included in order to provide background on how the research domains of personality in the cultural context- measured through Gunas and Anasakti; and Spirituality in the Workplace, work attitudes, and behaviours are tied together.

- What are Gunas?
- What is Non-Attachment (Anasakti)?
- What is Spirituality?
- What is the difference between religion and Spirituality?
- What is Spirituality in the Workplace?
• What are the most prevalent Job attitudes and behaviours in the scholarly literature?

1.8 ASSUMPTIONS AND LIMITATIONS

This study focuses on Spirituality in the Workplace with an emphasis on its potential precursors that is *Gunas* and *Anasakti*; and the effect Spirituality has on work attitudes measured through Job Satisfaction and Organisational Commitment and Organisational Citizenship Behaviours.

To date, a unified and agreed upon definition of spirituality is a struggle in itself (Giacalone and Jurkiewicz, 2003b; Kinjerski and Skypnek, 2004). Therefore, possible definitions of spirituality in the context of the workplace are discussed in Chapter Two.

This dissertation focuses on the construct of Spirituality in the Workplace and not on the commonalities and differences between religion and Spirituality.

A limitation associated with this study is that participants provided self-reported perceptions of their Spirituality in the Workplace, *Gunas*, Non-Attachment (*Anasakti*), their Job attitudes and Behaviours. This self-reported activity may provoke questions regarding the accuracy of the data collected and the performance measurements respectively. Research indicates the risk of different answers to the same question depending on where the person is on his journey or level of consciousness (Tischler et al. 2007). Another limitation of this study is using a survey instrument to measure something as intimate and personal as spirituality. The final limitation has been identified as the lack of definitional consensus among the researchers about the concept of Workplace Spirituality.
1.9 ORGANISATION OF THE REMAINDER OF THE STUDY

The thesis is divided into eight chapters organised in the following manner:

**Chapter 1** provides an introduction to the topic and the research background. The statement of the problem, significance of the study, purpose of the research, the research questions, assumptions and limitations and the organisation of the thesis are identified.

**Chapter 2** presents, what the concept of Spirituality is in general. Then discuss the differences and similarities in the overlapping yet distinct concepts of religion and Spirituality. Further in this chapter literature on the concept, definitions, dimensions, measurement and practice of Workplace Spirituality is presented. Lastly, the concept has been discussed specifically in the Indian context.

**Chapter 3** furthers our understanding towards the favourable and unfavourable outcomes of Workplace Spirituality and points out to the need of a comprehensive approach that tells us the way to cultivate Spirituality in the Workplace and study the outcomes as well. In this regard, this chapter discusses literature on the antecedents and outcomes of Workplace Spirituality. It further discusses the antecedents and outcomes as used in the study. It conceptually underpins the specific constructs related to Workplace Spirituality in this study and lastly discusses literature on the relationships of these constructs with workplace spirituality.

**Chapter 4** discusses the operational definitions of the various constructs as used in the study and details the Objectives, Hypotheses that were tested.

**Chapter 5** presents the rationale for the research design, a description of the survey participants, the measures and instruments applied in the study, the data analysis tools and methods and lastly the scale validation and data screening process.
Chapter 6 starts with the Demographic and work-characteristics profile of the entire sample of respondents as well as bank group wise respondents. Further on, the chapter presents an analysis of all the constructs in question with the various Demographic and Work-Characteristic Variables taken in the study through the comparison of their means. This chapter thus brings out the specific Demographic and Work-Characteristic determinants of the constructs in the study.

Chapter 7 is divided into two parts. In the first part of the analysis, a moderator analysis of the significant control variables as observed in the previous chapter has been presented. In the second part of the analysis a mediation analysis to test the various hypotheses presented in the chapter four of the study has been presented.

Chapter 8 summarises 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.
REFERENCES


