Research Paper

Workplace Spirituality and Organizational Commitment

Wazda Tabassum[1]*

ABSTRACT

Workplace spirituality has drawn the attention of social scientists all over the world. It is contributing a lot to the organization and society. Practicing spiritualism increases the organizational commitment among the employees and other hand given best method of coping with stress. The present paper is aimed to highlight the role of spiritualism and workplace and its positive impact on employee's organizational commitment.

Keywords: Workplace, Spirituality, & Organizational Commitment

Workplace spirituality has emerged as a new paradigm, in recent years, in organizational and theoretical perspectives (Bosch, 2009). It has received greater attention in popular literature in the last two decades. According to Howard (2002), "recently, the term spirituality has gained greater currency in organization and management development circles". Workplace spirituality is one such untapped factor. However, the dimensions of workplace spirituality have not yet been integrated into the frameworks of sales literature (Badrinarayanan & Madhavaram, 2008). Thus, the study of workplace spirituality is seen as an area that can aid a great deal in the comprehension of leadership and management issues as well as learning processes in the organization (Bosch, 2009).

Spirituality is increasingly being recognised as an important aspect of the health and wellbeing of people with chronic health conditions. Spirituality gives meaning to people's lives and may be an important coping resource that enables people with chronic conditions to manage their condition (Cronbach & Shavelson 2004; Tse, Lloyd, Petchkovsky & Manaia 2005). In addition spirituality is central to finding meaning, comfort and inner peace, which helps people transcend their condition and incorporate it into their self-concept (transformation). However, several barriers prevent spirituality from being incorporated into health care. For example, there is no consensus definition of 'spirituality' (McSherry & Draper 1998). The difficulty in defining spirituality is partly due to the fact that it is complex, highly subjective, and difficult to measure (Coyle 2002).

[1] Research Scholar, Kolhan University, Chaibasa, Jharkhand, India
*Responding Author

Spirituality has always been a constant preoccupation for human beings, brought to light more than ever, by the emergence of ethical and identity crises throughout the globe ; though, the critical and comparative investigation of spirituality within the global and intercultural texture is a particular evolution of the twentieth century .Spirituality is a universal keyword, portraying the search for direction and meaning, wholeness, and excellence. In secular and modern societies, spirituality is a rediscovered phenomenon, lost, or at least hidden in the materialistic world.

Ursela king believes spirituality, as regarded by a faithful individual, forms a portion of penetration of meaning into the history, within the history, and beyond history .By the way providing an accurate definition for 'workplace spirituality' seems difficult. It can, however, be claimed that experiencing spirituality at work, can be subjected to investigation and study by the employees. "The encouragement of spirituality in the workplace can lead to increased creativity, honesty, trust, and commitment. It will also connect with the sense of personal growth of the employees". Furthermore, Tischler et al, presenting documents and evidences, claim that there is a significant relationship between experiencing spirituality and employee occupational success.

According to Gibbons, "workplace spirituality contains a sense of wholeness and connectedness at work and understanding deep values". It, moreover, is an attempt to search and discover the ultimate purpose for an individual in his/her work life and compatibility or unity of an individual's essential beliefs with the values of his/her organization Poorkyani*et al.,* 2013.

Workplace spirituality is actually "the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community" People work with not only their hands, but also their hearts (spirit). It is when people work with their hearts or spirit that they find meaning and purpose, a kind of fulfilment that means the workplace can be a place where people can express their whole or entire selves and be fulfilled.

Enabling the expression of human experience at its deepest, most spiritual level may not only reduce stress, conflict, and absenteeism, but also enhance work performance (Krahnke, Giacalone, and Jurkiewicz 2003).*

Workplace spirituality can be defined as the "recognition that employees have an inner life which nourishes and is nourished by meaningful work taking place in the context of a community" (Ashmos and Duchon, 2000,). Giacalone and Jurkiewicz(2003) suggested a different definition, arguing that workplace spirituality is: a framework of organizational values evidenced in the culture that promote employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy.

And Ian Mitroff, in a 1998 Symposium addressed to the Academy of Management, defined the concept as "the desire to find ultimate purpose in life, and to live accordingly" (Cavanagh, 1999, p. 189).

REVIEW OF LITRATURE

A growing body of research advocates that employees exhibit greater performance when they Experience a strong connection to their organization and have found a sense of meaning and purpose in their daily work (Van Dyne, Graham, & Dienesch, 1994). Milliman et al. (2003) noted that a greater proportion of research has concentrated on delineating the nature of workplace spirituality and proposed the research need to study the consequences of workplace spirituality. Several researchers have called for empirical investigations in the domain of workplace spirituality (Sanders III et al.,2003; Strack et al., 2002; Dean, 2004; Duchon and Plowman, 2005). According to Badrinarayanan and Madhavaram (2008) workplace spirituality is yet to be integrated in the frameworks of sales literature. Organizational citizenship behavior (OCB) has often been referred to in academic literature as a construct focused on 'helping' (Ehrhart & Naumann, 2004). Those employees that demonstrate OCBare more likely to provide others with assistance in completing work tasks and demonstrate loyalty to work colleagues and the organization; foster connectedness with other individuals and work teams; and support organizational goals while also underwriting its psychological and social environment(Lievens& Ansell, 2004). Researchers (e.g. Podsakoff & MacKenzie, 1997; Podsakoff et al., 2009) found out that OCB is inexorably associated to organizational performance and profitability.

Spirituality is seen increasingly as an important factor in the workplace (Neal 1997; Ashmos and Duchon 2000; Korac-Kakabadse, Kouzmin, and Kakabadse 2002; Krahnke, Giacalone, and Jurkiewicz 2003). Most of the research on spirituality at work has addressed a Western context, and, to date, nothing has approached the topic from an Eastern context. This paper examines workplace spirituality from an Eastern context because it reports the development of a measure relying on employees in a Thai organization.

Spirituality at work is not about religion, or about getting people converted to a specific belief system (Laabs, 1995; Cavanagh, 1999). It does not necessarily involve a connection to any specific religious tradition, but rather can be based on personal values and philosophy. It is about employees who view themselves as spiritual beings whose souls need nourishment at work, who experience a sense of purpose and meaning in their work, and a sense of connectedness to one another and to their workplace community (Mitroff and Denton, 1999; Ashmos and Duchon, 2000; Harrington et al.,2001; Milliman et al., 2003). Religion divides people through dogma and the emphasis on formal structure, and excludes those who have different beliefs. Spirituality is inclusive, tolerant and open-minded (Mitroff, 2003).

As Laabs (1995) pointed out, it is much easier to explain what spirituality is not than it is to define what it is. This definition imprecision led some authors to became sceptical and ask

themselves whether workplace spirituality deserves the attention it has attracted (Brown, 2003). We suggest it does, for three reasons.

First, as Mitroff suggested (interview in Dean, 2004,), the low degree of precision is part of the phenomenon. So, it is necessary to avoid "the obsession with the definition" and to work from "guiding definitions". If we require excessively severe definitional conditions to start with, "then why would [we] need to study the phenomenon?"Although definitions are important, "they are not a total substitute for the immense feelings and tremendous passions which are an essential part of spirituality" (Mitroff, 2003,).

Second, definitional difficulties should not discourage research efforts. If researchers want to contribute to a better understanding of what happens in organizations and why people behave in certain ways and form certain attitudes, they must rid themselves of "intellectual bias" (Mohamed et al., 2004) and not reject studying a topic just because it is difficult to define or test empirically. It may be that each individual has a singular way to live his/her spirituality. It can also be that individuals have difficulty informing workplace researchers about their spiritual experiences at work. And researchers may disagree about what spirituality is and how it should be measured.

In the present research, we try to show how people are committed to their organizations in response to the way they perceive their organizations in light of five dimensions of workplace spirituality. An additional reason to pursue research on the topic is that, despite the methodological challenges it creates, spirituality is undeniably human need for many people (Hart and Brady, 2005), and workplace spirituality is a" reality" that must not be ignored by society and organizations (Judge, 1999; Sanders III et al., 2003). Mitroff and Denton (1999) pointed out that organizational science can no longer avoid studying, understanding, and treating organizations as spiritual entities. Many employees look for the satisfaction of their spiritual needs, i.e. to be unique, to commune with something greater than themselves, to be useful, to be understood by others, and as to understand how they fit into a greater context (Strack et al., 2002).They wish to experience senses of purpose and meaning at work, as well as a sense of connection with other people and their work community (Ashmos and Duchon, 2000).Pfeffer (2003) summarized these human goals when saying that people seek in their workplaces.

Organizational commitment can be defined as a psychological state that characterizes an employee's relationship with the organization and reduces the likelihood that he/she will leave it (Allen and Meyer, 2000). The topic has attracted a great deal of attention from both scholars and practitioners. As Allen and Meyer (2000, p. 286) pointed out, "of the 'several work attitude' variables studied by organizational psychologists, only job satisfaction has received more research attention than organizational commitment". This wide interest is possibly due to the impact of organizational commitment on a wide range of attitudes and behaviours with organizational relevance, such as intention to leave, turnover, punctuality, organizational citizenship behaviours, attitudes toward organizational change and

performance (Allen and Meyer, 1996, 2000;Meyer and Herscovitch, 2001). One of the most-cited models of organizational commitment was developed by Allen and Meyer (Meyer and Allen, 1991; Allen and Meyer, 1996, 2000). It differentiates three commitment components: affective (emotional attachment to the organization), continuance (perceived costs associated with leaving the organization) and normative (feelings of obligation towards the organization). Each of these components contributes to strengthening the likelihood that the employee will remain in the organization, but the nature of each mind-set differs from the others. Employees with a strong affective bond remain because they want to do so. Those with strong continuance commitment stay because they feel they have to. Normatively committed employees remain because they feel they ought to.

These three forms are viewed as facets, rather than different types of organizational commitment. This means that a given employee can be affectively, normatively and instrumentally committed to the organization. However, the model specifies that the three components are different from each other. Therefore, it suggests that measures developed for each of the three are relatively uncorrelated with the other two. Another characteristic of the model is that each component develops independently, on the basis of different antecedents and via different processes (Allen and Meyer, 2000; Meyer and Allen, 1991, 1997). Affective commitment develops when the employee becomes involved in, recognizes the value-relevance of, and/or derives his/her identity from the association with the organization. For example, employees tend to be affectively committed if they feel that the organization treats them in a fair, respectful and supporting manner. Continuance commitment develops when the employee recognizes that he/she stands to lose investments in the organization, and/or perceives that there are no alternatives other than remaining in the organization. Normative commitment develops when people internalize the organization's norms through socialization, receive benefits that induce them to feel the need to reciprocate and/or to accept the terms of a psychological contract.

Another important feature of the model is that all three components have implications over permanence or withdrawal. The stronger the commitment, the stronger the intention to stay. However, it is expected that each of the components willhave a different pattern of behavioural consequences (Allen and Meyer, 1996, 2000;Meyer and Herscovitch, 2001). Since, affective commitment relies on an emotional attachment to the organization, it is likely that affectively attached employees will be Workplace spirituality motivated to make greater contributions to the organization compared to employees with a weak affective bond. Therefore, the model predicts that affective commitment leads to lower turnover, reduced absenteeism, improved performance, and increased organizational citizenship behaviours. Distinctly, the model suggests that employees with strong continuance commitment will feel no tendency to contribute to the organization beyond what is needed to keep their jobs. Moreover, if continuance commitment is the primary tie that bonds employees to their organizations, this attachment may lead to undesirable work behaviour (Allen and Meyer, 2000). Finally, the model predicts that employees who feel an obligation towards the organization (normative commitment) tend to want to make positive contributions. As

observed by Allen and Meyer (2000, p. 294), because obligation does not carry the same feelings of enthusiasm and involvement brought about by affection, it can be hypothesized that these positive relations will be weaker.

This reasoning leads to a simple yet powerful argument: to reach higher performance, organizations need to develop affective and normative bonds with their employees, and to discourage continuance commitment. We hypothesize that the higher the spirituality at work, the higher the normative and affective commitment, and the lower continuance commitment (Fry, 2003; Giacalone and Jurkiewicz, 2003;Milliman et al., 2003; Jurkiewicz and Giacalone, 2004). Theoretical and empirical evidence supports this contention. For example, benevolent activities (e.g. kindness towards colleagues) generate positive emotions and can result in more positive employee attitudes about work and the organization. These, in turn, can translate into enhanced affective and normative commitment towards the organization (Pfeffer and Vega, 1999; Milliman et al., 2003). When employees feel that the organization promotes their hope and happiness, they tend to reciprocate (Gouldner, 1960; Settoon et al., 1996;Eisenberger et al., 2001) with positive attitudes towards the organization, including the organizational affective bonds and feelings of loyalty.

Humanistic organizational values and the opportunity to do meaningful work also improve worker self-esteem, hope, health, happiness and personal growth. As a result, employees bring their entire self (physical, mental, emotional and spiritual) to the organization, assume work as a mission more than as a "job" which in turn makes them more affectively and normatively attached to their organizations and more committed to improving organizational performance (Gavin and Mason, 2004). Employees treated fairly and respectfully feel that they are recognized as valuable emotional and intellectual beings (Kim and Mauborgne, 1998), and not just "human resources". Feeling this recognition, they experience lower levels of stress and burnout, and express greater job satisfaction (Karasek and Theorell, 1990; Adams et al., 2003). They also experience a sense of psychological and emotional safety (Brown and Leigh, 1996; Burroughs and Eby, 1998) and trust the organization and its leaders. In response, they tend to develop a sense of duty and are willing to reciprocate with more cooperative and supportive actions, and with greater loyalty, commitment, enthusiasm, work effort and productivity, thus better performing their jobs and contributing to organizational performance (Gouldner, 1960; Settoon et al., 1996; Eisenberger et al., 2001).

A person-organization fit characterized by value alignment may result in higher satisfaction and stronger affective and normative commitment (O'Reilly et al., 1991; Sims and Kroeck, 1994). When individual growth and personal goals are consistent with the pursuit of organizational goals, worker identification with the organization is strengthened. Workers having this type of identification transcend physical and cognitive demands, are more committed, and interpret their tasks as having spiritual significance (Richards, 1995). On the other hand, when their personal and organizational lives collide, people experience negative emotions, lack of connection, disparity and alienation from their work environment, further contributing to higher absenteeism, turnover, negligent behaviour and lower affective and

normative commitment. The spillover effect from workplace spirituality into personal/family life may be expected to enhance satisfaction with family, marriage, leisure activities and social interactions, enabling people to live an integrated life (Pfeffer, 2003), which inturn may improve their organizational commitment and work performance (Brometet al., 1990; Jurkiewicz and Giacalone, 2004).

In short, as Jurkiewicz and Giacalone (2004) asserted, it is plausible that organizations that express spirituality as defined by the presence of certain values and cultural traits (e.g. trust, benevolence, justice, respect, humanism, meaningful work, hope, dignity and honesty), create an environment where integration of the personal and professional selves is possible, engaging the whole person in the work process"(p. 134). This will presumably lead to greater enthusiasm, effort, sense of "calling" commitment and performance (Wrzesniewski, 2003). Our prediction, then, is that when people perceive their workplace as facilitating the satisfaction of their spiritual needs and the search for meaning at work, they increase their affective and normative commitment, and decrease instrumental commitment.

Objective of the Study
1. To examine the level of spirituality among employees.
2. To examine the level of commitment among employees.
3. To examine the relationship between spirituality and commitment as a whole and with its dimension.

Hypotheses
1. HO_1 There will be no significant difference between spirituality and organizational commitment.
2. HO_2 Working and non- working women would not differ terms of sexual adjustment.
3. HO_3 Working and non- working women would not differ in terms of social adjustment.
4. HO_4 Working and non working women would not differ in terms of emotional adjustment.
5. HO_5 There will be no correlation between mental health and marital adjustment.

Participants
A total of 100 samples consisting of 50 working and 50 non- working women were included in the present study. The sample is based on purposive sampling technique. It consists of school teachers and nurses. The age range of the sample ranges from 25 to 50 years.

Instrument
In this present study following research tools are used to assess the mental health and marital adjustment.
1) Personal Data questionnaire.
2) Mental health Scale.
3) Marital adjustment Scale.

Personal data questionnaire

Personal data questionnaire is being prepared by the researcher. It contains items related to respondent's personal and professional identity, age, educational qualification, service and tenure.

RESULT

Table-1 Table shows the significance of difference of Spiritualism among as related to gender.

Gender	N	Mean	SD	SED	T Ratio	Significance
Male School Teachers	50	18.78	3.32	.56	1.78	P<.05
Female School Teachers	50	19.32	2.72			

Table-2 Table shows the significance of difference of Spiritualism among school teachers as related to nature of school.

Nature of School	N	Mean	SD	SED	T Ratio	Significance
Govt. School Teachers	50	15.68	5.67	1.19	2.52	P>.01
Private School Teachers	50	12.32	4.38			

Table-3 Table shows the significance of difference of Spiritualism among school teachers as related experience.

Experience	N	Mean	SD	SED	T Ratio	Significance
High Experience	50	15.68	5.67	1.19	2.52	P>.01
Low Experience	50	12.32	4.38			

Table-4 Table shows the significance of difference of Organizational commitment among school teachers as related to gender.

Gender	N	Mean	SD	SED	T Ratio	Significance
Male School Teachers	50	19.13	2.48	1.78	2.84	P>.01
Female School Teachers	50	16.72	7.54			

Table-5 Table shows the significance of difference of Organizational commitment among school teachers as related to nature of school.

Nature of School	N	Mean	SD	SED	T ratio	Significance
Govt. School Teachers	50	6.16	2.74	.45	1.68	P>.05
Private School Teachers	50	6.92	2.38			

Table-6 Table shows the significance of difference of Organizational commitment among school teachers as related experience.

Experience	N	Mean	SD	SED	T ratio	Significance
High Experience	50	15.68	5.67	1.19	2.52	P>.01
Low Experience	50	12.32	4.38			

Table-7 Table Shows correlation coefficient among Spirituality and Organizational Commitment.

	Spirituality	Organizational commitment
Spirituality	*********************	.32
Organizational commitment	.32	******************

CONCLUSION

Thus, it may be concluded that those employees who practice spiritualism are tend to be more committed to their job. They show better performance in their work place. Such practices of spiritualism are contributing peace all over the world. It is also playing vital role in avoiding conflict in the organization.

REFERENCE

Allen, N.J. and Meyer, J.P. (2000), "Construct validation in organizational behavior research: the case of organizational commitment", in Goffin, R.D. and Helmes, E. (Eds), Problems and Solutions in Human Assessment: Honoring Douglas N. Jackson at Seventy, Kluwer, Norwell, MA, pp. 285-314.

Ashmos, D.P. and Duchon, D. (2000), "Spirituality at work: a conceptualization and measure", Journal of Management Inquiry, Vol. 9 No. 2, pp. 134-45.

Badrinarayanan, V. &Madhavaram, S. (2008). Workplace spirituality and the selling organization: A conceptual framework and research propositions. Journal of Personal Selling and Sales Management, 28(4), 421–434.

Bosch L. (January, 2009), The Inevitable Role Of Spirituality In TheWorkplace. Business Intelligence Journal, 2(1), 139-157.

Brown, R.B. (2003), "Organizational spirituality: the sceptic's version", Organization, Vol. 10 No. 2, pp. 393-400.

Brown, S.P. and Leigh, T.W. (1996), "A new look at psychological climate and its relationship to job involvement, effort, and performance", Journal of Applied Psychology, Vol. 81 No. 4,pp. 358-68.

Cavanagh, G.F. (1999), "Spirituality for managers: context and critique", Journal of Organizational Change Management, Vol. 12 No. 3, pp. 186-99.

Dean, K.L. (2004), "Systems thinking's challenge to research in spirituality and religion at work: an interview with Ian Mitroff", Journal of Organizational Change Management, Vol. 17 No. 1, pp. 11-25.

Ehrhart, M. G. M., &Naumann, S. E. S. (2004).Organizational Citizenship Behavior in work groups: A group norms approach. Journal of applied psychology, 89(6), 960-974.

Fry, L.W. (2003), "Toward a theory of spiritual leadership", The Leadership Quarterly, Vol. 14 No. 6, pp. 693-727.

Gavin, J.H. and Mason, R.O. (2004), "The virtuous organization: the value of happiness in the workplace", Organizational Dynamics, Vol. 33 No. 4, pp. 379-92.

Giacalone, R.A. and Jurkiewicz, C.L. (Eds) (2003), Handbook of Workplace Spirituality and Organizational Performance, M.E. Sharpe, New York, NY.

Gouldner, A.W. (1960), "The norm of reciprocity: a preliminary statement", American Sociological Review, Vol. 25 No. 2, pp. 161-78.

Hart, D.W. and Brady, F.N. (2005), "Spirituality and archetype in organizational life", Business Ethics Quarterly, Vol. 15 No. 3, pp. 409-28.

Howard, S. (2002). A spiritual perspective on learning in the workplace.Journal of Managerial Psychology.173.230-242.

Karasek, R. and Theorell, T. (1990), Healthy Work: Stress, Productivity, and the Reconstruction ofWorking Life, Basic Books, New York, NY.

Kim, W.C. and Mauborgne, R. (1998), "Procedural justice in strategic decision making, and the knowledge economy", Strategic Management Journal, Vol. 19 No. 4, pp. 323-38.

Korac-Kakabadse, N., A. Kouzmin, and A. Kakabadse. 2002. Spirituality and leadership praxis. Journal ofManagerial Psychology 17, no. 3: 165-82.

Krahnke, K., R. A. Giacalone, and C. L. Jurkiewicz. 2003. Point-counterpoint: Measuring workplace spirituality.Journal of Organizational Change 16, no. 4: 396-405.

Laabs, J.J. (1995), "Balancing spirituality and work", Personnel Journal, Vol. 74 No. 9, pp. 60-2.

Lievens, F., & Ansell, F. (2004). Confirmatory factor analysis and invariance of an organizational citizenship behaviour measure across samples in a Dutch-speaking context. Journal of Organisational Psychology, 77, 299-306.

Milliman, J., Czaplewski, A.J. and Ferguson, J. (2003), "Workplace spirituality and employee work attitudes: an exploratory empirical assessment", Journal of Organizational Change Management, Vol. 16 No. 4, pp. 426-47.

Mitroff, I.I. (2003), "Do not promote religion under the guise of spirituality", Organization, Vol. 10 No. 2, pp. 375-82.

Mitroff, I.I. and Denton, E.A. (1999), A Spiritual Audit of Corporate America, Jossey-Bass, San Francisco, CA.

Mohamed, A.A., Wisnieski, J., Askar, M. and Syed, I. (2004), "Towards a theory of spirituality in the workplace", Competitiveness Review, Vol. 14 Nos 1/2, pp. 102-7.

Neal, J. 1997. Spirituality in management education: A guide to resources. Journal of Management Education21, no. 1: 121-39.

O'Reilly, C.A. III, Chatman, J. and Caldwell, D.F. (1991), "People and organizational culture: a profile comparison approach to assessing person-organization fit", Academy of Management Journal, Vol. 34 No. 3, pp. 487-516.

Pfeffer, J. (2003), "Business and spirit: management practices that sustain values", in Giacalone, R.A. and Jurkiewicz, C.L. (Eds), The Handbook of Workplace Spirituality and Organizational Performance, M.E. Sharpe, Armonk, NY.

Podsakoff, P.M. and Organ, D.W. (1986), "Self-reports in organizational research: problems and prospects", Journal of Management, Vol. 12 No. 4, pp. 531-44.

Richards, D. (1995), Artful Work: Awakening Joy, Meaning, and Commitment in the Workplace,Barrett-Koehler, San Francisco, CA.

Sanders, J.E. III, Hopkins, W.E. and Geroy, G.D. (2003), "From transactional to transcendental: toward and integrated theory of leadership", Journal of Leadership and Organizational Studies, Vol. 9 No. 4, pp. 21-31.

Strack, G., Fottler, M.D., Wheatley, M.J. and Sodomka, P. (2002), "Spirituality and effective leadership in healthcare: is there a combination?", Frontiers of Health Services Management, Vol. 18 No. 4, pp. 3-17.

Van Dyne, L., Graham, J. G., &Dienesch, R. M. (1994). Organizational citizenship behavior: Construct redefinition, operationalization, and validation. Academy of Management Journal, 37, 765–802.

Wrzesniewski, A. (2003), "Finding positive meaning in work", in Cameron, K.S., Dutton, J.E. and Quinn, R.E. (Eds), Positive Organizational Scholarship: Foundations of a New Discipline, Berrett-Koehler, San Francisco, CA, pp. 296-308.