

Spirituality At The Workplace: A Study Based On Demographic Variables In Academic Institutions

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Abstract

The role of other worldliness in the work environment is a comparatively emerging place of demand that emerged from academic areas and isn't normally associated with the research of the brain science of otherworldliness. India has long been interested in spirituality in different fields; therefore, it is not surprising that various spiritual philosophies have arisen from India. Spirituality research at various academic institutions is a relatively new idea, and numerous sectors around it are continuously growing. Organizations in the twenty-first century expect their workers to invite the complete workaholic, and their body related or cerebral selves, and the spiritual selves. One important question in the realm of work environment otherworldliness is the link between this construct and typical work mentalities. This study aims to conduct a detailed observational examination of the relationship between work environments otherworldliness and occupational Determinants of attitude. It examines the legality and consistency of the prevention taken, as well as the investigation's outcomes. While admitting that otherworldliness at the workplace is a theoretical concept, the research aims to show that there must be a positive link between otherworldliness at work and worker job results. This study reflects on the findings of 100 employees from various academic institutions and how they connect spiritually with their employment. The employees range in age from 18 to 65 years. Various factors have been considered when collecting data, such as the location of their origin, the location of their workplace, the type of organization they work for, the accessibility to their workplace, the type of environment they work in, the type of feeling they get when entering their workplace, and so on. It is evident that enough evidence of spirituality in the organisation provides a better working environment for its employees, making them feel more content and achieving more. The paper ends with a variety of applications and research dimensions for employees at various academic institutions. As a result, spirituality in the workplace propels both the business and its workers on an upward trajectory of success

Keywords: Spirituality, Organization, Interconnectedness, Performance, Academic Institutions, Experience, Commitment.

Introduction

An important heritage of trade and business in the 21st century emphasizes employee workplace spirituality (Shellenbarger , 2000). Although considered to be very personal and philosophical structures, almost every academic definition agrees that spirituality implies a feeling of wholeness and connection and higher values at work (Gibbons, 2000). Spirituality at work includes the effort to find the ultimate aim of your life, to establish deep links with colleagues and others¹ linked to work and to ensure that your fundamental values (or ideals) are aligned with your enterprise (Denton & Mitroff , 1999). Spirituality in the workplace may thus be described as "a knowledge of the fact that the workplace has an inner life that feeds and nurtures significant work in the community context" (Duchon, Ashmos , 2000).

It should be mentioned that some people have a strict undertone, while others don't have Otherworldliness in work (Neck & Milliman, 1994). To be honest, religion had a major part in promoting curiosity throughout the globe. In any case, some people are not connected to a particular strict method today, but rather rely on their own characteristics and thoughts (Cavanaugh, 1999).

The research describes spirituality in the workplace as the personal sense of self-transcendence, purpose and workplace community and recognizes that such experiences may arise from a number of processes, including those of organization. Spirituality is an ancient concept which is common in many parts of India. This research focuses on a new and emerging spiritual worldview. Various

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workplace understanding phenomena are being combined with the concept that 'focus on positive characteristics of people and organizations implies a different viewpoint on the conduct of the company.' The above approach makes challenging anticipations about the effective management of resources for the worker and for the company, since it underlines a shift in the way organizations and work environments are now thinking.

Objective of the Study

The objectives of this paper are as follows:

1. To find out the developing paradigm of workplace spirituality in academic organisations.
2. Examine the components of workplace spirituality.
3. Investigate the potential results of a spiritually connected workplace.
4. Investigate the link between workplace spirituality and employee effectiveness.
5. Examine the influence of workplace spirituality on employee effectiveness.

Review of Literature

The phrase "spirituality at work" has lately appeared. There may be two meanings of the phrase "labor spirituality." One view indicates that spirituality in the workplace includes the support of an organization for an employee's working experience. As this interpretation is concerned, one of the concepts focus on organizational aspects to identify the spirituality of the workplace as "a framework of corporate values demonstrated in the culture which encourages employees' experience of transcendence through the working process and thus makes their sense of being linked to others easier to offer a sense of joy and completeness" (Giacalone & Jurkiewicz, 2003)

A second meaning of the phrase "spirituality in the workplace" indicates that spirituality includes employees' spirituality experiences at work. In this study, the focus is on the experience of employees, since they realize that spirituality in the workplace involves an employee who has a sense of meaning at work and also state: 'A place of work in which workers spends more time, rejoice themselves and sense in their workplace is more observable than a place of joy and sense in the work of people, a place where people see themselves to be a trustworthy part of a group and where they experience their personal growth as part of their work group, where they can feel themselves to be part of their work group, and where they can be seen.

Workplace Spirituality may be seen at its most basic and personalized level as one's own spiritual ideals and worksetting values. This notion of spirituality in a workplace represents a basic application of "personal spirituality" - the entire personal spiritual valuableness of an individual that influences both ethical and ethical interactions and results. This perspective of spirituality in workplaces thus supposes that one's own spiritual values have an impact on working conduct as well as on understanding work-related events and reactions to them.

Today, the employees work with their colleagues most of their time (Mirvis, 1997). In their work (Denton Mitroff, 1999), they seek meaning, purpose and satisfaction, because their social identity is derived partially from their job. This change in awareness impels it. The organizational and individual spirituality of the workplace has been characterized. The former describes it as the "framework of organizational principles that shows the culture of promoting the experience of transcendence of workers via the work process, making it easier to relate to others in a manner which gives a sense of wholeness and pleasure" (Giacalone & Jurkiewicz, 2003). Spirituality in the workplace involves discovering the essential goal in life, establishing links with mankind and harmonizing with corporate principles from an individual's perspective (Denton & Mitroff, 1999).

Spirituality started gaining momentum in the fifties and sixties with the rise of the 1st humanistic psychology (especially Maslow) and the 1st growing interest in chemical culture and relationship managers. In addition to being considered a trend, the growth of corporate interests is viewed as a movement. The workplace spirituality is not one or one organized movement alone. It is a fundamental movement that emphasizes the notion that labor is purposeful and worthwhile. Responses from diverse disciplines and methods indicate that many variables influence the interests of spirituality at work today.

Some of the works of spirituality in the workplace show the idea that the spiritual growth of a single employee or the manifestation of spirits in the workplace is affected favourably by these spiritual transformations in single entity (Chakraborty, 1993).

Describes a spirituality-fostering strategy at work that focuses on the spiritual change of an individual employee as emphasis point. In order to promote spiritual development, this method focuses on giving many kinds of input to individual personnel, including experiential inputs. Improving the functioning of people (e.g., enhanced tiredness control), interpersonal functioning, and organizational functioning are proposed in certain the organisations of spiritual transformation. A favourable transformation in company culture was aimed towards one of the corporate objectives. Moreover, individual spiritual development and the ensuing beneficial results for individual workers, interpersonal elements and organisational aspects, employees' spirituality experiences and benefits are intended to be achieved. (Heaton &.Schmidt-Wilk, 2004) Sketch a strategy that focuses on the workplace of a person and thus on an individual. The spirituality is divided into two parts, namely sheer spirituality and general spirituality. The word "spiritual growth" also refers to an overall process of good change through experiencing pure spirituality. This good change shows development in every area of the personality of an individual. Thus, a good individual change in their approach is the result of a person's inner spiritual development. In addition, this may also lead to good results for companies. The spirituality used may express its emotions, including respect, love, humility and bravery in many ways. The spiritual evolution of individuals is a source of spirituality and may have beneficial results for an organisation, which is an improved experience of pure spirituality. (Marques, King & Dhiman, 2005) "The Integrated Model of Workplace Spirituality" has been developed. They defines it as "an interconnected experiences shared by all those involved in the work leading to the collective development of aesthetics that motivate others to be more honest. Marques describes the point of departure of spirituality as a benefit to an individual's inner values like honesty, courage and bravery and notes that the worker executes this valuestypi at his greatest degree of spire consciousness. This work recognizes its interconnections with the working world via this spiritual awareness and the inner set of ideals. Marques notes that three factours, namely internal, exterior and integrated, are linked with spirituality.

Table 1: Review Literature

Research Studies	Measurements
(Dehlerand Welsh,2003)	Self-knowledge and transcendence of oneself; Search for significance
(Ashmousand Ducheon, 2000) (Milliaman et.al. ,2003)	Significant work, communal feeling and inner life Significant labor, a feeling of community and coordination with corporate ideals
(Kinjerski and Skrypnek, 2004)	Work in engagement, spiritual connection, communal sense, and mystical experience
(Neck and Milliman,1994)	Significance and reason to live, transcending personal condition and positives.
(Ashforthand Pratt ,2003); Sheep ,2004)	Self-transcendence, dialectic materialism, peace and development Self-employment, meaningful job, self-existence, and personal development
(Moore,2008)	Immersion, connectivity and updating of self-work.

**Improving Workplace Spirituality
Inspirational Lessons From Indian Spiritual Traditions**

Many studies have highlighted the exaltation of spirituality in the corporate work environment from both an employee and corporate standpoint (Pawar, 2008).

The present study focuses on the exaltation component by defining a consolidated framework for workplace spirituality assistance using Indian spiritual traditions.

This was accomplished through forging connections between the elements of workplace spirituality and the relevant spiritual trends of India. The writers made these connections through spending time with persons who have spiritual tendencies, by expressing the own feelings and past experience, and by going through old scripts. Following that, the connection was reinforced by existing literature to illustrate how teachings from various traditions may serve to foster spirituality in the workplace.

Rising Paradigm

New thinking led to the rejection of a logical and mechanical viewpoint of work, which saw workers as "impersonal means of achieving financial goals" (Duchon Ashmos, 2000). In addition to this change of thinking, a wider knowledge has resulted in the paradigm shift of motivation by forces other than self-interest and reason. As the next rising paradigm, a spiritual paradigm emerges. This spiritual paradigm has replaced the early modern paradigm (Biberman & Whitty, 1997). According to him. The current paradigm supports the basic notion that humans are smart animals that are successful via training. The modern paradigm is moved by self-interest and competition with colleagues because of a shortage of resources, the premise being "this preservation of the self is essential for existence, even when at the cost of the other person" (Biberman and Whitty 1997). The viewpoint of the spiritual paradigm is mixed. It contains advances in understanding the workplace, both in terms of group dynamics and interrelationships and not simply as a human collection. An overview of religion indicates that everyone has enough resources, making competition unnecessary. The authors (Biberman and Whitty) think that in the future years the spiritual paradigm will continue to develop, and the stress faced by staff may serve as a catalyst for spiritual change for academic institutions as personally-focused crises have contributed to spiritual development.

Outcomes Of Spiritually Integrated Workplace

Encouraging spirituality inside the corporate structure may result in increased creativity, honesty, trust, personal fulfilment, and dedication, as well as an increase in successes. Because of an increase in personal dedication and participation, as well as a comprehensive address to the individual working professional, spiritual conduct might take to brilliance in accomplishment and organizational development (Dhiman & Marques, 2011). (Krishnakumar Neck, 2002) are persuaded that spiritual work environments are more profitable. In contrast to this consequence, organizations without spirituality have a high rate of absenteeism, large runout of personnel, and high stress, which is related with goal dates and depression. The following quotation (Grant, O'Neil, L.Stephens, 2004) confirms and strengthens the prior statements:

The workplace is one of the most essential environments in which individuals join together on a regular basis to do what they 1 cannot do alone, namely, to fulfill their entire human potential. Building barriers to ordinary spiritual development by companies goes against the corps of absolute primary human values and places an unsustainable load on single entities. Individual disintegration and ambivalence cannot be healed until organizations become more spiritual. The essential components may certainly contribute to a pleasant work experience. This outcome comprises businesses that use spirituality to improve employee participation, productivity levels, profitability, and reach optimal results. It may contribute to an organization's lifespan by improving job security, and in exchange, the organization gains the benefits of greater dedication and self-esteem of its employees. The end consequence is an upward spiral to the advantage of both the working individual and the organization. There is enough evidence that it is responsible for the development of a new organizational culture with happier workers who provide better results. Along with these benefits, employee engagement and the meaningfulness of the work experience are improved (.Garcia-Zamor, 2003).

Methodology of Research

The study is empirical in character. The method used for study design is descriptive in nature. The approach involves both current and historical information, as well as published research, interviews, questionnaires, and other research methodologies. As a Sampling Technique, the Judgmental Technique is employed. A cluster of 100 workers from various academic institutions was chosen, and their response rate was 100%.

Statement Of The Problem

This research mentions a consolidated model of workplace spirituality abetment in light of numerous studies that describe the relevance of it and against the environment of necessary investigation in its domain. It begins by drawing on some of the current research papers on workplace spirituality and discusses the perspectives included in them on workplace spirituality facilitation. The explanations of these ideas in this article highlight the disparities in the light of workplace spirituality abetment in the distinct perspectives. This essay focuses on the importance of spirituality in academic institutions and how it may help an institution achieve greater success.

Hypothesis

1. H01: Age has little effect on workplace spirituality in a university.
2. H02: An employee's gender has no effect on workplace spirituality.
3. H03: Qualification has little effect on workplace spirituality.
4. H04: An employee's spirituality is unaffected by his or her birthplace.

Collection Of Data

A survey was carried out to find out the link between spirituality in the workplace and worker's performance. Convenient and purposive sampling was used to choose one hundred workers from diverse academic institutions. These individuals work in a variety of governmental and private organizations in both metropolitan and non-metropolitan areas. Academic institutions have been considered because spirituality is regarded as an important component in creating a positive environment in academic institutions, and it aids in the development of morality and other positive traits among students; thus, it is critical to understand the level of spirituality among teachers. One hundred surveys were individually sent to these workers, and they were asked a variety of spirituality-related topics. The following variables were examined in this study:
• Age, • Gender, • Qualification, • Native location, • Spiritual or not spiritual

Limitations

The study suggests only a few elements of the research topic, which are incomplete. These proportions might be aided by a number of spiritual practices in India, and the research actually looks at a handful of them. The emphasis is solely on employees who work at an academic institution.

Data Analysis

H₀₁: Age does not affect the workplace spirituality in an academic institution.

Table 2: H01: Age does not affect the workplace spirituality in an academic institution.

AGE GROUP (Binned) * SPIRITUAL Cross tabulation					
		SPIRITUAL (1= YES, 2= NO)			Total
		Spiritual	Non Spiritual		
AGE GROUP (Binned)	20-35	Count	54	18	71
		Expected Count	54.8	16.3	71.0
		Residual	-1.9	1.7	
	35-50	Count	16	4	21
		Expected Count	16.1	4.8	21.0
		Residual	.7	-.8	

	50-65	Count	7	1	8
		Expected Count	6.1	1.8	8.0
		Residual	.7	-.7	
Total		Count	76	22	100
		Expected Count	77.0	23.0	100.0

Table 2(a): H01: Age does not affect the workplace spirituality in an academic institution.

Chi-Square Tests			
	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	.904 ^a	2	.635
Likelihood Ratio	.970	2	.615
Linear-by-Linear Association	.886	1	.345
N of Valid Cases	100		

a. 2 cells (33.3%) have expected count less than 5. The minimum expected count is 1.84.

The null hypothesis is accepted since the significance value is 0.05 percent, which is less than the chi square test p value of 0.636. Age and spirituality are unrelated; in other words, age has no bearing on spirituality.

H₀₂ : Workplace spirituality is not affected by Gender of an employee.

Table 3 H02: Workplace spirituality is not affected by Gender of an employee.

GENDER (1=FEMALE, 2=MALE) * SPIRITUAL (1= YES, 2= NO) Cross tabulation					
		SPIRITUAL (1= YES, 2= NO)			Total
		Spiritual	Non-Spiritual		
GENDER (1=MALE, 2=FEMALE)	Female	Count	32	9	41
		Expected Count	32.6	9.6	42.0
		Residual	.6	-.6	
	Male	Count	44	14	58
		Expected Count	44.7	13.2	58.0
		Residual	-.7	.7	
Total		Count	76	22	100
		Expected Count	76.0	22.0	100.0

Table 3(a) H02: Workplace spirituality is not affected by Gender of an employee.

Chi-Square Tests					
	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	.101 ^a	1	.751		
Continuity Correction	.006	1	.938		
Likelihood Ratio	.101	1	.740		
Fisher's Exact Test				.812	.471
Linear-by-Linear Association	.100	1	.742		
N of Valid Cases	100				
a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 9.66.					
b. Computed only for a 2x2 table					

The null hypothesis is accepted since the significance value is 0.05 percent, which is less than the chi square test p value of 0.751. Gender and spirituality are not mutually exclusive; in other words, age has no bearing on spirituality

H₀₃ : Qualification does not has any impact on workplace spirituality

Table 4 H03: Qualification does not have any impact on workplace spirituality.

QUALIFICATION (1=GRADUATION,2=POST GRADUATION,3=OTHER S) * SPIRITUAL (1= YES, 2= NO) Cross tabulation					
		SPIRITUAL (1= YES, 2= NO)		Total	
		Spiritual	Non Spiritual		
QUALIFICATION (1=GRADUATION,2=POST GRADUATION,3=OTHERS)	Graduation	Count	16	9	25
		Expected Count	20.0	6.0	25.0
		Residual	-2.0	2.0	
	Post Graduation	Count	44	8	52
		Expected Count	40.0	11.0	52.0
		Residual	4.0	-4.0	
	> Post Graduation	Count	15	5	21
		Expected Count	16.8	5.0	21.0

Anthology : The Research

		Residual	-.9	.9	
Total		Count	76	22	100
		Expected Count	77.0	22.0	100.0

Table 4(a) H03: Qualification does not have any impact on workplace spirituality.

Chi-Square Tests			
	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	3.910 ^a	2	.141
Likelihood Ratio	3.881	2	.143
Linear-by-Linear Association	.505	1	.476
N of Valid Cases	100		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 5.06.

In the research, null hypothesis was accepted since the significance value is 0.05 percent, which is less than the chi square test p value of 0.142. Qualification and spirituality are independent of one another; in other words, age has no bearing on spirituality.

H₀₄ : Spirituality is not affected on the basis of native place of an employee.

Table 5 H04: Spirituality is not affected on the basis of native place of an employee.

QUALIFICATION (1=GRADUATION,2=POST GRADUATION,3=OTHERS) * SPIRITUAL (1= YES, 2= NO) Cross tabulation					
			SPIRITUAL (1= YES, 2= NO)		Total
			Spiritual	Non-Spiritual	
QUALIFICATION (1=GRADUATION,2=POST GRADUATION,3=OTHERS)	Graduation	Count	16	8	25
		Expected Count	20.0	6.0	25.0
		Residual	-3.0	3.0	
	Post Graduation	Count	43	7	51
		Expected Count	40.0	12.0	52.0
		Residual	4.0	-4.0	
	> Post Graduation	Count	16	6	22

		Expected Count	16.9	5.1	22.0
		Residual	-.9	.9	
Total		Count	77	23	100
		Expected Count	77.0	23.0	100.0

Table 5(a) H04: Spirituality is not affected on the basis of native place of an employee.

Chi-Square Tests			
	Value	Df	Assumption. Significance. (2-sided)
Pearson Chi-Square	3.910 ^a	2	.142
Likelihood Ratio	3.882	2	.144
Linear-by-Linear Association	.506	1	.477
N of Valid Cases	100		
a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 5.06.			

In this research, null hypothesis was accepted because the significance value is 0.05 percent, which is less than "the chi square test p value of 0.142". Native place along with spirituality are independent of one another; in other words, age has no bearing on spirituality.

Conclusion

Employee effectiveness is often seen as a critical issue in any academic institution; the present research objective is to address the issue through investigation of the link between work environment spirituality and employee performance in a sample of Indian instructors. The aforementioned findings reveal that workplace spirituality may be identified as a predictor of employee performance. Furthermore, the study emphasizes the importance of consequential functions, a feeling of a group, and value calibration as key variables in determining employee success. As a result, it is suggested that organizational leaders try to incorporate spirituality into organizational vision, mission, and policies so that employees can realize true meaning in their jobs, understand the essence of a worker group, and align their interpersonal ethics with organizational ethics, which will lead to improved employee performance.

It is a topic of great interest in the business world. It refers to global proceedings in which the focus has been given to the belief that work must be significant and relevant. Emphasis is presently on philosophical ideas as an emerging developing paradigm that incorporates various advancements in workplace thinking. The notion of spirituality defies precise description since it is a multifaceted phenomenon that is cross-pollinated in a unique way by many areas. Although it is difficult to define spirituality in the workplace, it is apparent that businesses that allow the topic are awarded with an upstart spiral of good results. It manifests itself on two different stages. First, dedication in the sense that the workers want to contribute their "complete persona" to the work environment; second, the desire for interconnectivity and belongingness via communication with others and the quality of able to reach out to others persons. If academic institutions embrace spirituality, they may provide a wonderful example of

achievement and inspire all those who are associated with them, especially youngsters, who are our nation's future.

Note

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