

Workplace Spirituality and Organizational Commitment: An Empirical Exploration

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Abstract

The paper aims to empirically explore the impact of six dimensions of workplace spirituality on three types of organizational commitment. Six dimensions of workplace spirituality used for the study are Swadharma, Lokasangraha, authenticity, sense of community, Karma capital and Krityagyata. Components of organizational commitment are affective, normative and continuance commitment. A sample of 541 employees working in various organizations was given a structured questionnaire. Correlations, regressions and Necessary Condition Analysis(NCA) were carried out. The paper has enriched the field of workplace spirituality by contributing to existing literature via adding one more construct of Indian spirituality i.e. Krityagyata. Paper concludes that workplace spirituality climate helps in promoting organizational commitment. NCA elicited necessity of various dimensions of workplace spirituality for healthy organizational commitment.

Keywords: *Workplace, Spirituality, Necessary Condition Analysis, Commitment, Regression.*

Introduction

World has witnessed renewed interest in the field of workplace spirituality in recent times. More and more research scholars have started to select workplace spirituality as their area of research and exploration. Empirical investigations on 'what constitutes workplace spirituality', 'impact of spirituality on performance indicators' and 'mediator and moderators of the field' are undeniable evidences of growing interest in the field of spirituality. In its initial years, exploration of workplace spirituality faced stern challenges of clarity of constructs of workplace spirituality (Garg, 2017). Dimension of workplace spirituality differs significantly from one culture to another. Indian spiritual values differ from western view point on spirituality on the account of Swadharma, Lokasangraha, Karma capital etc. Modern organizations witness significant transformations in their organizational climate and culture in recent

years (Driver, 2005). Spirituality is seen as both change agent and also as resultant of significant transformations in organizational approach.

Workplace spirituality referred to the experience of an inner life that promotes, and is promoted by meaningful and significant experiences that take place at workplace (Ashmos and Duchon, 2000). Giacalone and Jurkiewicz (2003) defined workplace spirituality as “a framework of organizational values that is evidenced in the culture that promotes employees experience of transcendence through work processes facilitating their sense of being connected to others in a way that provides feelings of completeness and joy”. Giacalone and Jurkiewicz, (2003) elaborated the concept stating that the 'spirituality as a framework of organizational values evidenced in the culture that promotes 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.' It is improbable for employees to have a separate 'spiritual' and 'work life' (Zimmerman, 2004). Hansen and Keltner (2012) concluded that the employees aspire to enrich their lives with deeper meaning. People spend significant proportion of their life at work place. 'What happens to employees at work is important for their mental and physical well being-a desire for deeper relationships and a sense of greater purpose' (Hansen and Keltner, 2012). Spirituality at work is not about religion, or about getting people followed to a specific value and belief system (Cavanagh, 1999). It does not essentially involve a relationship with any specific religious or tradition, rather spirituality is largely based on personal values and philosophy. It is about ones who consider themselves as spiritual beings whose inner souls require peace and contentment at work, who acknowledge purpose and meaning in their work life, and a sense of deep connection with one another and with their workplace community (Ashmos and Duchon, 2000; Milliman et al., 2003).

In recent years, the probable impact of spirituality on performance indicators has been investigated with greater zeal and enthusiasm. The appeal of spirituality may be due to several reasons:

- ÿ Spiritual life and work life are inseparable from each other. If an organization can merge both aspects of the life at workplace experience then it can bring both contentment and satisfaction among employees (Garg, 2017).
- ÿ Organizations are one of the greatest human achievements. And simultaneously work is pivotal to people's lives. Work life can prove to be an indispensable mechanism in people's search for ultimate meaning (Mitroff, 2003).
- ÿ Workplace spirituality could be

institutionalized in an organization to improve employee commitment and organizational performance. But limiting line of implementation of workplace spirituality is that it should maintain dignity of the employees of the organization.

- ÿ It is a common conception that people only bring their arms and brains to work and not their souls (Mitroff, 2003). As a result of which organizations could not realize the full creativity and potential of their employees. Thus organization losses due to under utilization of its human resources. And employees also could not develop themselves as holistic human beings.
- ÿ If workplace could provide appropriate opportunities to perform meaningful work in the context of a community with a sense of joy and personal fulfillment, then it could help in mitigating modern organization's ill effects like injuries to employee mental health, , people humiliation and destruction, dehumanized practices (Mitroff, 2003).

Literature Review

Defining Workplace Spirituality and its constructs

Research scholars are not unanimous for single definition of spirituality. It has been defined through different concepts, such as value and belief system, as a developmental line, as a way to get in touch with inner self and as inner experience (Garg, 2017). Zohar and Marshall (2000) equated spirituality with hyper or super intelligence. According to Emmons (2000), spirituality leads to a person to higher state of self- realization and leaving behind physical and material world. Mitroff and Denton (1999) looked at spirituality from the point of view of interconnectedness. As per authors spirituality connects one with complete

self, with others and with complete universe. Spirituality is perennial search for meaning and purpose of life (Krishnakumar and Neck, 2002). Furman et al (2005) defined spirituality as the highest stage of any developmental paradigm. Other authors referred spirituality with different connotation (e.g., inner experiences (Dillard, 1982), attitude of openness and care (Milliman et al., 2003), morality (Kohlberg and Ryncarz, 1990), faith (Fowler, 1981) and workplace integration, connectedness (Ingersoll, 2003), compassion (McCormick, 1994), respect, humility and courage (Heaton et al., 2004), common purpose (Kinjerski and Skrypnek, 2004), inclusiveness and interconnectedness (Marques et al., 2005), inner consciousness (Guillory, 2000), feelings that energizes action (Dehler and Welsh, 1994) and so on. Karakas (2010) had conducted a meta-analysis of previous literature and the author reported as many as 70 different definitions of spirituality. The field of spirituality suffers from the problem of multiplicity of definitions; however consensus over usefulness of workplace spirituality is fast evolving.

Different researchers have figured out different constructs of workplace spirituality depending upon cultural, spiritual and moral values of the respondents. Different constructs approved by different researchers are community, meaningful work and synchronization with organizational values (Milliman et al., 2003); search for meaning or purpose for life, a sense of community and link with others (Ashmos and Duchon, 2000); feeling of oneness and joy, peaceful inner life and the acquaintance with transcendence (Duchon and Plowman, 2005); creativity, honesty, trust, personal fulfillment and organizational commitment (Krishnakumar and Neck, 2002); transcendence of self, holism and harmony and growth (Ashforth and Pratt, 2003); competence and mastery, meaningful, positive symbiotic relationship with coworkers and aptitude to enjoy

an integrated life (Pfeffer, 2010); meaningful work, connection to others and common purpose larger than oneself (Kinjerski and Skrypnek, 2004); interconnection with higher power, human beings, nature and all living things (Liu and Robertson, 2011); and corporate social responsibility and internal marketing (Vasconcelos, 2011). These constructs are selected by western authors as per suitability of their own culture. The present article is based on empirical exploration in Indian settings; thus, constructs based on Indian spiritual values have been selected for the study.

Constructs of Indian Spiritualism

Pandey et al. (2016) used four constructs of workplace spirituality for Indian companies: Swadharma, Lokasangraha, authenticity and sense of community. Swadharma has been defined as experience of meaningful and meditative work. Meditative work means state of being totally absorbed in work and thus losing sense of self (McCormick, 1994). Meditative work includes behavioral aspect of self that satisfies higher level needs and aspirations of employees (Pandey et al., 2016). Lokasangraha comprises of two works i.e. loka (world) and sangraha (coming together). It means binding people for welfare of the society (Sebastian, 2003). Lokasangraha also includes social and natural environment's concern too (Pandey et al., 2009). The great Indian epic Srimad Bhagavad Gita (verse 3.14) has referred to lokasangraha as a model of universal consciousness that connects all human beings. Authenticity has been advocated by Indian epics, Vedas and Upanishads. Authenticity has been defined as trueness and openness. It demands being true and honest to self and to others too (Garg, 2017). At workplace authenticity refers to being genuine, open and helpful to colleagues. It ensures an official environment that lacks office politics, favoritism, exploitation, harassment and discrimination. Authenticity is operationally

referred to synchronization of employees' actions and behaviors with their core, internalized cultural values and beliefs (Pandey et al., 2016). Another construct sense of community has been defined as interconnectedness and interdependence among employees (Jurkiewicz and Giacalone, 2004). Authors have revealed that employee values those workplaces where they can feel as part of a community (Pfeffer and Veiga, 1999). According to Naylor et al. (1996), sense of community could be developed through shared vision, common values, empowerment, responsibility sharing, growth and development, feedback and friendship.

Pandey et al. (2016) have introduced these four constructs of Indian spirituality. Garg (2017) has introduced another dimension of Indian workplace spirituality – Karma capital. Karma theory states that one should put one's 100 percentages without expecting any fruits for the action (Gita, 2.47). One should be free from any impression of pleasure–sorrow, profit–loss and win–loss (Gita, 2.38). Further theory elaborates that good actions are reciprocated by nature in the form of fruitful results. Further theory elaborates that good actions are reciprocated by nature in form of fruitful results (Brihadaranyaka Upanishad – 4.4.5). Great Indian saint Vivekanand has said that 'We reap what we sow'. We are the makers of own fate. None else can blame or praise you." Another renowned saint Rabindra Nath Tagore has also elaborated the concept of Karma. According to him, no one can live without karma. One is always involved in some kind of action. Thus Karma forms the basis of human life. While exploring Indian spiritual text author realized that present management literature has missed another important dimension i.e. Kritagayata. Kritagayata refers to experience of gratefulness and gratitude. Indian spiritualism represent pinnacle of gratefulness. Hindu tradition honors every living and non- living aspect of life. On one hand, fire, water, sun, Earth, Rain, river, mountain are worshipped for their contribution to

humanity and on other hand, animals like lion, cow, snake etc are treated akin to God. Gratitude towards God, nature and fellow humans forms basis of Indian spiritualism. One must be thankful for whatever one possesses (Gita, 18.2). Indian renowned spiritual guru Sri Sri Ravi Shankar stated that being grateful is a heavenly virtue and it fills a person with deep contentment and satisfaction. There are countless references in Indian epics and spiritual scriptures that adore and advocate Kritagayata as Godly virtue. No scientific exploration in the domain of Indian spiritualism is complete without including Kritagayata. Thus, the present article considers six construct of workplace spirituality.

Workplace Spirituality and Organizational Commitment

Organizational commitment refers to psychological state that portrays one's relationship with its organization. It tends to reduce the likelihood of attrition of the employees (Allen and Meyer, 2000). Organizational commitment has been reported to have impact on a wide range of employee outcomes such as attitudes and behaviors of employees towards intention to leave, turnover, punctuality, organizational citizenship behaviors, organizational change and performance (Allen and Meyer, 2000; Meyer and Herscovitch, 2001). Most important model of organizational commitment was propagated by Allen and Meyer (1991). The model discusses three components of organizational commitment:

- a) Affective- It explains emotional attachment of employees with the organization. Affective commitment builds up with increased employees' involvement with workplace. It develops when employees start cherishing their identity with the organization. Employees develop affective commitment when they are treated fairly, respectfully at workplace (Allen

and Meyer, 1991).

- b) Continuanace- The component describes perceived costs associated with leaving an organization. Employees are more likely to remain associated with the firm as they fear to lose investment and credit of hard work done in their official capacity. Cost of leaving firm is much higher than benefit associated with the firm. There are no alternatives other than remaining in the organization (Meyer and Allen, 1997).
- c) Normative- Normatively committed employee tends to remain with the firm because they feel obliged towards their firm. Normative commitment expands with internalization of organizational norms and values through socialization and through association with the organization. Employee start realizing benefits of organizational commitment and it induces them to reciprocate in terms of enhanced loyalty (Meyer and Allen, 1991).

Each of these three components strengthens the possibility of employees' long term commitment. Previous studies mentions:

- a) These three forms of organizational commitment are propagated as three different facets of commitment and not as three different types of organizational commitment. In simple words, same employee can be affectively, normatively and instrumentally committed to the organization (Meyer and Allen, 1991).
- b) Three components of commitment have their independent existence. Therefore, statistical measurement of three constructs is relatively uncorrelated to each other.
- c) Each component develops independently, on the basis of different antecedents and via different processes (Allen and Meyer, 2000).

- d) All three components of organizational commitment were found to have strong impact over permanence or withdrawal of the employees. The stronger the commitment, the stronger is the intention to stay.
- e) Different components showed different pattern of behavioral outcomes and consequences (Allen and Meyer, 1996; Meyer and Herscovitch, 2001). As affective commitment relies on an emotional attachment then such employees are more likely to make greater contributions to the organization compared to employees with a weak affective bond. Further, affective commitment was reported to be associated with lower turnover, reduced absenteeism, improved performance and increased organizational citizenship behavior.
- f) Employees with strong continuance commitment have no tendency to beyond their routine task. Such employees are not motivated to go beyond their organizational role (Allen and Meyer, 2000).
- g) Employee with strong normative commitment tends to make positive contributions towards the organization (Allen and Meyer, 2000).

Rego and Cunha (2008) conducted an empirical exploration to recognize probable association between workplace spirituality and organizational commitment. The study proved that “more committed people tend to devote higher efforts to work and thus contributing towards effective organizational performance”. Other researchers also reported similar types of findings. Higher workplace spirituality results into higher level of normative and affective commitment (Fry, 2003; Giacalone and Jurkiewicz, 2003). Further, higher spirituality at work is associated with lower continuance commitment (Milliman et al., 2003; Jurkiewicz and Giacalone, 2004). Steers and Porter

(1979) reported high correlation between construct of workplace spirituality and emotional intelligence. Pradhan and Jena (2016) defined organizational commitment as “the relative strength of an individual's identification with and involvement in a particular organization”. According to authors organizational commitment could be characterized by three factors: (i) belief and acceptance of the organization's norms and values, (ii) a readiness to exert extra effort on the behalf of the organization, and (iii) an untiring aspiration to maintain membership of the firm. These three factors of organizational commitment have been empirically validated to have significant influence on spirituality at work (Fry, 2003; Jurkiewicz and Giacalone, 2004). Benevolent activities generate positive emotions and result in more positive attitudes about work and the organization. Subsequently organization gets benefitted from enhanced affective and normative commitment (Milliman et al., 2003). Workplace spirituality ensures that employee bring entire self (physical, mental, emotional and spiritual) to the organization which in turn makes them more affectively and normatively committed to their organizations (Gavin and Mason, 2004). Various studies (Kim and Mauborgne, 1998; Karasek and Theorell, 1990; Brown and Leigh, 1996; Jurkiewicz and Giacalone, 2004) have elaborated relationship between workplace spirituality and organizational commitment.

The present paper is one of the pioneer studies that explore relationship between workplace spirituality and organizational commitment in Indian settings. The present study is based on six constructs of spirituality that are selected based on Indian cultural and spiritual values. The paper successfully enriches existing literature by adding another important and indispensable construct of Indian spiritualism i.e. Kritagayata. Further, present study also made another significant contribution through exploring relationship

between spirituality and commitment with the help of Necessary Condition Analysis.

Research Methodology

The objective of the present research is to investigate the relationship between workplace spirituality and organizational commitment. The paper used six constructs of Indian spirituality and three different facets of organizational commitment. The research setting for the study is manufacturing and services companies located in northern part of India. The framework is appropriately selected as northern part of country is hub of modern MNCs that places emphasis on spirituality at workplace. Random sampling was used to reduce chances of sampling biasness. Present study is based on a sample of 418 employees. While administering questionnaire, it has been ensured that data come from all categories like men, women, highly experienced to less experienced ones, aged personnel to fresh recruits, etc. Primary data is collected through a structured questionnaire. Part A of the questionnaire captured the respondents' demography such as age, gender, work experience and educational qualification. Part B measured workplace spirituality using six constructs. Four constructs viz. Swadharma, Authenticity, Loksangraha and Sense of Community were taken from scale developed by Pandey et al. (2009). Fifth construct- Karma capital- was added on based on the study of Garg (2017). Present paper adds sixth construct of Indian spiritual tradition i.e. Kritagayata. Workplace spirituality has been measured on seven point scale with the help of six constructs: Swadharama (5 statements), Authenticity (2 statements), Lokasangraha (3 statements), Sense of community (1 statement), Karma capital (4 statements) and Kritagayata (3 statements). Part C investigated organizational commitment with the help of instrument developed and validated by Rego and Souto (2004). The measure includes 14

seven-point scale that measures affective, normative and continuance facet of organizational commitment.

Reliability and validity of the measure has also been confirmed. Scale used for dependent variables (affective, normative and continuance commitment) has been sourced from previous literature and the measure has already been validated by their proponents. Four constructs of scale used for independent variable (workplace spirituality) has been imported from Pandey et al. (2009) and one variable (Karma capital) has been taken from Garg (2017). As far as new construct of Kritagayata is concerned, the construct possesses good face validity. Statements have been derived after exploring teachings of Srimad Bhagwad Gita,

Upanishad, Astravakra Gita and that of various spiritual leaders like Sri Sri Ravi Shankar, Rajneesh Osho etc. Reliability of the scale has been explored using Cronbach's alpha.

Descriptive statistics, correlation, regression analysis and Necessary Condition Analysis (NCA) have been used for analysis. Necessary Condition Analysis (NCA) as a tool for identifying necessary conditions in data sets. NCA has been used to investigate whether workplace spirituality is necessary conditions for occurrence of organizational commitment. NCA is used in complementary with correlation and regression analysis (Dul, 2016). Presence of necessary condition does not ensure outcome, but without necessary condition outcome does not exist (Dul, 2016).

Results

Table 1: Descriptive Statistics

Independent Variable	N	Mean	SD
Swadharama	418	4.32	0.834
Karma Capital	418	4.01	0.792
Sense of community	418	5.28	0.976
Lokasangraha	418	3.39	0.693
Authenticity	418	4.85	0.802
Kritagayata	418	4.92	0.720
Overall Workplace Spirituality	418	4.46	0.748
Dependent Variables			
Normative	418	3.78	0.952
Continuance	418	4.56	0.904
Affective	418	4.07	0.703
Overall Organizational Commitment	418	4.13	0.703

Table 1 illustrates descriptive statistics related to six constructs of workplace spirituality and for three facets of organizational commitment. Mean value is highest for sense of community (mean=5.28) and therefore findings confirm adherence of one of the basic teachings of Indian

values i.e. Vasudeva Kutumbkam (Whole world is our home). Relationship between various dependent and independent variables has been explored with the help of correlation matrix as depicted in table 2.

Table 2: Correlation Matrix and Cronbach's Alpha Values

Variable	SD	A	SC	LS	KC	K	NC	CC	AC
SD	(0.73)								
A	0.34	(0.81)							
SC	0.27	0.28	(0.83)						
LS	0.39	0.33	0.26	(0.77)					
KC	0.28	0.48	0.36	0.18	(0.94)				
K	0.31	0.22	0.54	0.32	0.38	(0.75)			
NC	0.65*	0.45	0.72*	0.84*	0.61*	0.79*	(0.80)		
CC	0.72*	0.79*	0.70*	0.50*	0.35	0.66*	0.41	(0.70)	
AC	0.69*	0.66*	0.81*	0.59*	0.72*	0.71*	0.32	0.22	(0.79)

(Source: Primary Data)

SD- Swadharama, A- Authenticity, SC- Sense of Community, LS- Lokasangraha, KC-karma Capital, K- Kritagayata,

NC- Normative Commitment, CC- Continuance Commitment, AC- Affective Commitment, Cronbach's alpha is in parentheses, * p < .05

Cronbach's alpha values are presented in parentheses and all values are greater than 0.7 and therefore it confirms reliability of data. Correlation coefficients for independent variables are insignificant and thus it confirms that the all constructs of workplace spirituality are unique and distinct dimension of Indian spiritual values. Correlation between independent and dependent variables is observed to be significant. It suggests that any alteration in workplace spirituality results in corresponding modification in organizational commitment level of employees. Apart from correlation, relationship between workplace spirituality and organizational commitment has been investigated with the help of Necessary Condition Analysis and Regression Analysis.

Dul (2016) suggested two steps for conducting NCA mentioned as below:

- a) NCA plot- A scatter diagram using a Cartesian coordinate system is plotted keeping independent variable (workplace spirituality) along X-axis and dependent variable (organizational commitment) along Y-axis (Dul, 2016). Subsequently, ceiling line (line that demarcates empty zone from zone comprising of observations) is drawn. The present study is based on CE-FDH (Ceiling Envelopment with Free Disposal Hull) method of ceiling determination. The method is preferred because it produces stable results along with large ceiling zones (Dul, 2016). Dul (2016) suggested that occurrence of empty zone in upper left part of graph indicates presence of necessity condition.
- b) Calculation of associated parameters (Ceiling Zone, Accuracy and Effect Size) -Value of effect size ranges from 0 to 1. Author defined a minimum threshold value of 0.1 for any probable necessity

condition to exist.

Different values of effect size are as follows:-

Between 0 and 0.1 --- Small effect

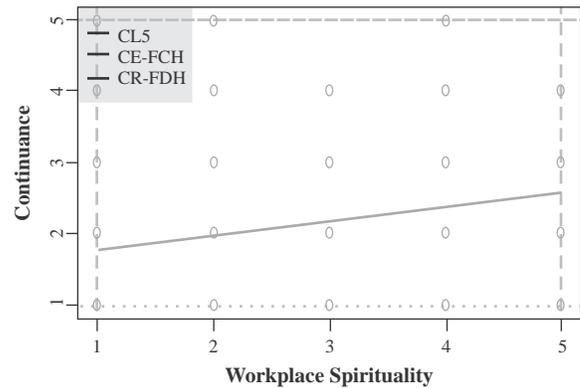
Between 0.1 and 0.3 --- Medium effect

Between 0.3 and 0.5 --- Large effect

Between 0.5 and 1.0 --- Very large effect

Accuracy refers to number of observations that did not fall in the empty space, divided by the total number of observations, multiplied by 100%. Dul (2016) suggested that accuracy above 95% is essential to statistically confirm presence of necessary condition.

NCA Plot Workplace Spirituality Continuance



Statistics	CE-FDH	CR-FDH
Ceiling Zone	0	0
Effect Size	0.15	0.09
Accuracy	--	--
Condition Inefficiency	--	--
Outcome Inefficiency	--	--

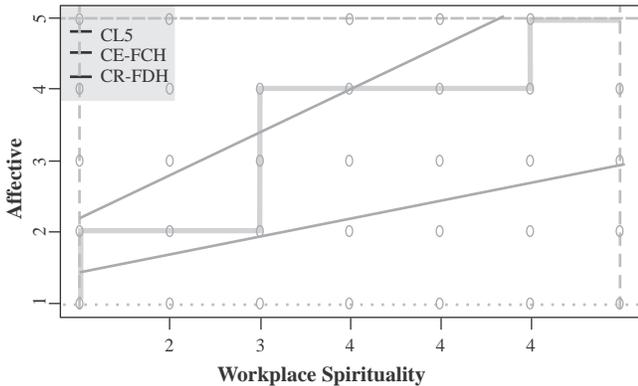
Table 4: Result of NCA plot Workplace Spirituality and Continuance Commitment

Plot Variables	Upper left zone
Swadharama and Continuance Commitment	Filled
Authenticity and Continuance Commitment	Filled
Lokasangaraha and Continuance Commitment	Filled
Sense of Community and Continuance Commitment	Empty
Karma capital and Continuance Commitment	Filled
Kritagayata and Continuance Commitment	Filled

NCA plot between workplace spirituality and continuance organizational commitment indicates no empty zone in upper left region of graph. Values of various NCA statistics also confirm that workplace spirituality is not a necessary condition for occurrence of continuance commitment. Further, six constructs of workplace spirituality

were subjected to necessary condition analysis. It is revealed that Sense of Community is a necessary condition for occurrence of continuance commitment. In simple words, continuance commitment cannot occur without presence of sense of community among employees.

Table 5: NCA Plot and Statistics (Workplace Spirituality and Affective Commitment)



Statistics	CE-FDH	CR-FDH
Ceiling Zone	12.34	10.83
Effect Size	0.583	0.432
Accuracy	99%	98.5%
Condition Inefficiency	9.73	10.93
Outcome Inefficiency	26	31

Table 6: Result of NCA plot Workplace Spirituality and Affective Commitment

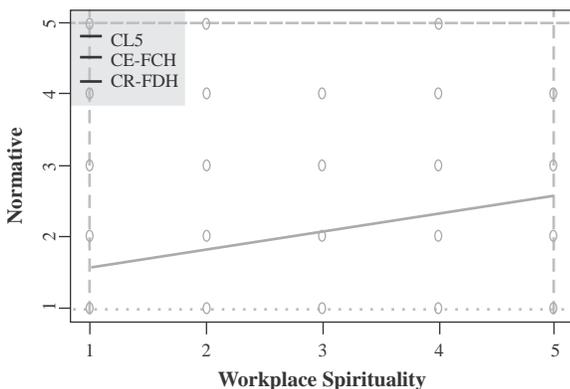
Plot Variables	Upper left zone
Swadharama and Affective Commitment	Filled
Authenticity and Affective Commitment	Filled
Lokasangaraha and Affective Commitment	Filled
Sense of Community and Affective Commitment	Empty
Karma capital and Affective Commitment	Empty
Kritagayata and Affective Commitment	Empty

Source: Primary Data

Table 5 confirms presence of necessary condition. Empty upper left region of graph and NCA statistics suggests that the workplace spirituality is indispensable and mandatory for occurrence of affective organizational commitment. An organization cannot dream of affectively

committed employees without ensuring spirituality at workplace. Table 6 illustrates that three dimensions of workplace spirituality (Sense of community, Karma capital and Kritagayata) are necessary for ensuring affectively committed workforce.

Table 7: NCA plot (Workplace Spirituality and Normative Commitment)



Statistics	CE-FDH	CR-FDH
Ceiling Zone	0	0
Effect Size	0.01	0.08
Accuracy	--	--
Condition Inefficiency	--	--
Outcome Inefficiency	--	--

Table 8: Result of NCA plot of Workplace Spirituality and Normative Commitment

Plot Variables	Upper left zone
Swadharama and Normative Commitment	Filled
Authenticity and Normative Commitment	Filled
Lokasangraha and Normative Commitment	Filled
Sense of Community and Normative Commitment	Empty
Karma capital and Normative Commitment	Filled
Kritagayata and Normative Commitment	Filled

Source: Primary Data

Table 7 illustrates that there is no empty zone in upper left region of graph in NCA plot between workplace spirituality and normative organizational commitment. Values of various NCA statistics also confirm that workplace spirituality is not a necessary condition for occurrence of normative commitment. Further, six

constructs of workplace spirituality were subjected to necessary condition analysis (Table 8). It is revealed that Sense of Community is a necessary condition for occurrence of continuance commitment. In simple words, normative commitment cannot occur without presence of sense of community among employees.

Table 9: Multiple Regression Result (Workplace Spirituality and Affective Commitment)

Independent Variable	Unstandardized Coefficient	Standardized Coefficient	t-value	VIF
Constant	1.465			
Swadharama	0.83	0.84	3.4***	4.83
Karma Capital	0.71	0.74	3.1***	8.95
Sense of community	0.74	0.78	1.90*	7.02
Lokasangraha	0.69	0.72	2.33**	8.62
Authenticity	0.72	0.75	2.45**	7.94
Kritagayata	0.66	0.73	2.00**	7.63

(Source: Primary Data, *Sig at 0.01, ** at .05; *** at .001 level)

Hair et al. (1998) suggested that value of VIF should be less than 10 to avoid problem of multi collinearity. Thus there is no multi co-linearity in the present data set. Findings reveal that six constructs of workplace spirituality are statistically significant predictor of affective organizational

commitment (standard coefficient > 0, t-value is also significant). Following regression equation could be derived from above results.

$$AC = 1.465 + 0.84 SD + 0.74 KC + 0.78 SC + 0.72 LS + 0.75 A + 0.73 K$$

Table 10: Result of Standard Regression (Overall Workplace Spirituality)

Dependent Variable	Independent Variable	R	R ²	F-value	Sig.
Affective Commitment	Workplace Spirituality	.66	.39	3.21	0.30**

(Source: Primary Data, *Sig at 0.01, ** at .05; *** at .001 level)

Table 10 reports that the overall workplace spirituality is statistically significant predictor of affective organizational commitment. 66% of variations in affective organizational commitment are defined by workplace spirituality. These results of the study confirm the findings

of Fry (2003), Giacalone and Jurkiewicz (2003), Milliman et al. (2003), Jurkiewicz and Giacalone (2004). Although, findings are identical but present study has also added new constructs of workplace spirituality based on Indian spiritual tradition.

Table 11: Multiple Regression Result (Spirituality and Normative Commitment)

Independent Variable	Unstandardized Coefficient	Standardized Coefficient	t-value	VIF
Constant	2.34			
Swadharama	0.63	0.64	1.77*	7.94
Karma Capital	0.41	0.54	1.98**	9.72
Sense of community	0.54	0.66	2.41**	8.30
Lokasangraha	0.51	0.72	2.11**	7.65
Authenticity	0.32	0.49	1.55*	8.80
Kritagayata	0.56	0.70	2.74**	7.11

(Source: Primary Data, *Sig at 0.01, ** at .05; *** at .001 level)

Table 11 again suggests that all six construct of workplace spirituality are statistically significant predictor of normative organizational commitment. VIF value confirms lack of problem of multi co-linearity. Following regression

equation could be derived from above depicted table.

$$NC = 2.34 + 0.64 SD + 0.54 KC + 0.66 SC + 0.72 LS + 0.49 A + 0.70 K$$

Table 12: Result of Standard Regression (Overall Workplace Spirituality)

Dependent Variable	Independent Variable	R	R ²	F-value	Sig.
Normative Commitment	Workplace Spirituality	.72	.51	3.43	0.32**

(Source: Primary Data, *Sig at 0.01, ** at .05; *** at .001 level)

Table 12 suggests statistical significant association between overall workplace spirituality and normative organizational commitment. Findings reveal that 51% of variations in normative commitment are explained by workplace

spirituality. Finding establishes spirituality as an effective indicator of normative commitment. Results confirm the findings of Fry (2003), Giacalone and Jurkiewicz (2003), Milliman et al. (2003), Jurkiewicz and Giacalone (2004).

Table 13: Multiple Regressions (Workplace Spirituality and Continuance Commitment)

Independent Variable	Unstandardized Coefficient	Standardized Coefficient	t-value	VIF
Constant	2.41			
Swadharama	0.83	0.84	1.90**	2.60
Karma Capital	0.71	0.70	1.88**	7.87
Sense of community	0.74	0.78	3.32***	8.05
Lokasangraha	0.69	0.72	3.44***	6.68
Authenticity	0.72	0.75	1.63*	7.04
Kritagayata	0.66	0.73	3.02**	4.98

(Source: Primary Data, *Sig at 0.01, ** at .05; *** at .001 level)

Table 13 again suggests that all six construct of workplace spirituality are statistically significant predictor of continuance organizational commitment. VIF value confirms lack of problem of multi co-linearity. Following regression

equation could be derived from above depicted table.

$$NC = 2.41 + 0.84 SD + 0.70 KC + 0.78 SC + 0.72 LS + 0.75 A + 0.73 K$$

Table 14: Result of Standard Regression (Overall Workplace Spirituality)

Dependent Variable	Independent Variable	R	R2	F-value	Sig.
Normative Commitment	Workplace Spirituality	.81	.64	4.74	0.41**

(Source: Primary Data, *Sig at 0.01, ** at .05; *** at .001 level)

Table 14 reports statistically significant relationship between overall workplace spirituality and continuance organizational commitment. Findings reveal that 64% of variations in continuance commitment are explained by workplace spirituality. Results confirms the findings of Fry (2003), Giacalone and Jurkiewicz (2003), Milliman et al. (2003), Jurkiewicz and Giacalone (2004).

Discussion and Conclusion

Human Resource academicians and practitioners have explored the emotional and cognitive aspect of work experience but little time and energy has been devoted to explore spiritual aspect of work life (Rego and Cunha, 2008). Duchon and Plowman (2005) pointed out two major reasons for scarcity of studies in the field of workplace

spirituality. Firstly, preference for scientific enquiry makes academicians to explore variables that are easy to observe and measure. On the other hand, spirituality is highly personalized attribute. Secondly, researchers prefer dominating and more acceptable secular approach to scientific study. There is growing demand to explore theoretical hypotheses of probable positive relationship between spirituality and employees performance. The present study contributed significantly in this pursuit, exploring scientifically the impact of workplace spirituality on organizational commitment.

The present study is one of the pioneer studies that explored relationship between workplace spirituality and organizational commitment with the help of Necessary Condition Analysis. As expected, the six dimensions of workplace

spirituality predict significant variance in all three facets of organizational commitment. In nutshell, the findings of the study propose that employee experience higher affective, normative and continuance commitment when they experience a sense of community in their work teams, feel that they are engaged in meaningful and meditative work (Swadharama), realize that they are engaged in a task that is meant for welfare of the society (Lokasangaraha), feel that their values, ethics and orientation are aligned with those of the organization (Authenticity), experience gratefulness and owe gratitude towards their work, organization and colleagues. Workplace spirituality has been confirmed as necessary condition for occurrence of organizational commitment. More specifically, Kritagayata is reported as necessary condition for all three facets of organizational commitment. The findings are important and significant one as organizational commitment has been referred as influential predictor of individual, team and organization performance. Therefore, it is suggested that employer should try to institutionalize spiritual values and techniques in organizational vision, mission, and policies and practice so that true potential of spiritualism could be accrued. However, spirituality should not be regarded as common and universal solution for all organizational challenges of employee commitment and engagement (Saks, 2009). Implementation of spirituality at workplace must not be used as a manipulative attempt to improve performance of the employees. Firms must endeavor to develop a holistic spiritual organizational climate so that true potential of workplace spirituality could be channelized in appropriate direction of organizational effectiveness (Garg, 2017).

Results of the present study are congruent with theoretical and empirical evidence (Gull and Doh, 2004; Duchon and Plowman, 2005; Fry,

2003; Giacalone and Jurkiewicz, 2003; Milliman et al., 2003; Jurkiewicz and Giacalone, 2004; Gavin and Mason, 2004) and thereby suggesting that when employee experience spirituality at workplace then they act in a more committed and collaborative manner. Such employees apply their full potential to workplace and bring their entire selves to the organization. They thus become more productive over the long run.

In spite of its unique methodology and findings, the present paper has certain limitations too. Firstly, Dependent (organizational commitment) and independent variables (workplace spirituality) were collected from the same source and at the same time. This may lead to risk of common method error. Future study may resort to double source method or longitudinal approach to deal with such risk. Secondly, a larger sample size would have made the study more worthwhile. Lastly, present work used cross-sectional approach. No researcher can confidently claim causal relations based on cross sectional studies. Thus results of present studies could be confirmed through any longitudinal exploration. Future researchers may further explore workplace spirituality by conceptualizing and measuring workplace using both qualitative and quantitative approach. Researchers could explore integration of apparently different topics like spirituality and employee-level outcomes (attitude, organizational commitment, engagement etc.) which has the potential to enrich our knowledge and understanding of both. Other variables like trust, positive emotions, organizational role stress and perceived organizational support can be investigated for probable mediating effect. Further, other variables like individual characteristics, gender, experience and leader behaviors could also be explored for possible moderating effect. This re-synthesis, could lead to new and exciting research that can benefit individuals and organizations. Further, the methodology adapted in the study

could be replicated in other cultures but with different dimensions of spirituality.

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