A STUDY ON WORKPLACE SPIRITUALITY AND MORAL FOUNDATIONS IN TODAY'S ERA.

SHILPA WADHWA

Asst. Professor, School of Management Studies, Graphic Era Hill University, Dehradun Uttarakhand India 248002, swadhwa@gehu.ac.in

Abstract

The major goal of this study was to determine whether moral foundation trust (MFT) and workplace spirituality (WPS) have any causal relationships with one another in the modern day. Understanding how to measure workplace spirituality in an Asian context has made it clear that those who score highly on connectivity and transcendence would also score highly on the sanctity/degradation foundation. It is crucial that they consider the surroundings of the personnel and maintain them as hygienic, positive environments with a nurturing environment for care. Employee discontent and frustration, as well as an inability to express one's spirituality and a lack of respect from peers for one's upbringing, come with the risk. WPS-related issues can simply be boiled down to compatibility. The biggest issue with WPS is that the notion itself might become a type of staff that management could occasionally use to restrain personnel. Organizations with certain cultures may find it difficult to incorporate people from diverse schools of thinking. According to the data gathered, people who are compassionate are also likely to be caring. In a similar vein, workers who view their jobs as being a significant part of a larger, more extraordinary picture and who find great meaning in their work are also likely to value cleanliness and hygienic conditions around them.

Keywords: Workplace Spirituality, Moral Foundations, Compatibility, Cultures, Cleanliness

Introduction

The concept of workplace spirituality is gaining popularity and has so far largely been ignored. The first thing to keep in mind is that religion has nothing to do with spirituality, and workplace spirituality is not about "getting your god to work" (Zinnbauer et al., 2008). It speaks of the associations, care, attention, purposeful effort, and transcendence that one experiences or attains when performing their profession. While it has been demonstrated that workers who are highly spiritual at work are also highly motivated, committed, and adaptable, it remains to be determined whether or not these same workers are also highly

moral at the foundational levels of care, fairness, loyalty, authority, and sanctity as proposed by Graham et al. (2011). The role of spirituality in the workplace has greatly increased. People may truly want to engage in spirituality in their life, same to how there have been advancements in leisure, technology, and communication, which is one theory offered to explain the boom in interest. The second reason might be a more pragmatic one, where organizations would like to harness the benefits of workplace spirituality, as it does improve personal creativity (Freshman, 1999), loyalty and faith within the organization, the sense of personal fulfillment of office members (Burack, 1999), and dedication to organizational goals. (Delbecq, 1999).

Occupational Spirituality

The Latin word "spiritus" or "spiritual," which implies breathing, breath, air, or wind, is where the word "spirituality" originates. (Merriam-Webster). "An enlivening or causal agent command to present life to physical organisms" is what spiritusis is defined as. (Merriam-Webster). This has the obvious consequence that the term "spirit" typically refers to a life force that resides in us when we are alive and breathing. These are some examples of spirituality In contrast to Cavanagh (1999, p. 189), who defines spirituality as the desire to discover one's unique purpose in life and to live in accordance with it, Mitroff and Denton (1999a) define spirituality as "the basic feeling of being connected with one's complete self, others, and the entire universe". In his article "Factors associated with the perception of spirituality in psychotherapy," Gorsuch (1984), provided a working definition of spirituality as the "courage to seem at intervals and to trust what's sure seems to be a deep sense of happiness, of wholeness, of connectedness, and openness to the infinite."

According to research, there are many different perspectives on spirituality. Among the few are the existentialist viewpoint, the intrinsic- origin perspective, and the non-secular perspective. The intrinsic-origin interpretation of spirituality contends that it may be an idea or a set of guidelines that emerges from the depth of a soul. Guillory (2012, p. 33) describes non-secularity as "our inner consciousness" and "that is spiritual comes from within-beyond our programmed beliefs and values," which diverges from this viewpoint. Most of the proponents of this attitude or category of definitions for spirituality claim that spirituality is a few things that are outside the bounds of the fundamentals of faith, which is one of the most notable aspects about them. Spirituality is non-denominational, non-hierarchical, and non-ecclesiastical, which avoids the formal and ceremonial implications of religion. Spirituality

suggests an internal search for meaning or fulfillment that anybody, regardless of faith, will engage in.

Spirituality is now thought of as an emerging area of academic interest, reflecting a paradigm shift in the organizational sciences during the past two decades. The cause of such interest can be ascribed to a person's declining spirit in his life as a result of the rapid achievement he wants to achieve at work, whether he is a business leader or an employee. Therefore, study on spirituality and how organizational factors relate to it can help revive the spirit of both individuals and organizations. Workplace spirituality has been the subject of one research study, and the researcher attempted to connect this idea to four Organization Behaviour disciplines: transformational leadership, organizational support, procedural justice, and OCB. The study situates workplace spirituality within OB's greater framework. (Pawar, B.S , 2008). A lot of work needs to be done before spirituality can be given a single, universal definition and be made to contribute favorably to the behavioral sciences of organizations. Because spirituality has historically been viewed as a highly subjective concept with a variety of perspectives, some researchers have attempted to critically evaluate its presence, acceptance, and usefulness in organizations. The concept of spirituality raises valid questions, and each researcher has attempted to provide their own definition based on mutually acceptable constructions, but it is clear from research investigations that this novel issue has a significant contribution to make to the management sciences.

Devotional thought of spirituality

Religion consists of faith in impersonal forces, objective institutions, and systems that believe in the existence of supernatural beings with the ability to take human form. Religious perspectives on workplace spirituality have provided responses that take into account a comparable environment.

According to Christians, spirituality is a "call to work." "To be sure, doing our work/job is the creativity of God, it is a great blessing, a divine summons, an avocation," as Naylor et al. (1996, p. 38) witness. Hindus believe that their spirituality is being treated with the highest respect. One of the Hindus' golden commandments is that the work put into achieving the goal is what matters most, and that god will supply the results. This is frequently reflected in one of the most important principles.

Buddhism holds that work and devotion are the best ways to improve both one's own life and the institution as a whole, which will finally result in the complete improvement of both work

and life. The opinions of Islam's most devoted supporters of the establishment. This dedication is said to make the workforce accept structure change more quickly than others. ISE also encourages collaboration and consultancy. By default, this tends to ease.

Research Methodology

This study's primary goal was to examine workplace spirituality in the context of Indian firms and assess how it affected employee civic engagement. The following study methodology was chosen based on this goal.

So, the current study looks into the existence of workplace spirituality at ITC Ltd. Employees are influenced and exhibit good organizational citizenship behavior because of some level of spirituality at the individual level, since the organization (ITC Ltd.) does not otherwise host seminars, webinars, podcasts, or other sessions to promote spirituality among employees. However, the level of spirituality should be raised from the individual to the department to the organizational levels, allowing the organization to profit from workplace spirituality. The findings of the current study give managers of firms more information about how to create spiritual workplaces and increase organizational citizenship behavior, both of which have several advantages for organizations.

Research Objective

1. To investigate the link between organizational citizenship behavior and workplace spirituality.

2. To investigate the effect of organizational citizenship behavior on workplace spirituality.

Measuring workplace spirituality

Compassion, Connectedness, and Transcendence are the three factors taken into account from workplace spirituality, along with the two factors taken into account from the Ethical Foundations theory area unit. Sanctity/Degradation and Care/Harm. The omission of item number 26 from the quires, which was related to sanctity/degradation from MFT, served to emphasize how great the cost of consistency reliability was. After obtaining the aforementioned results, I carried out bivariate correlation tests using SPSS version 12.0 on the two pillars of MFT, the three categories of workplace spirituality, and the respondents' ages and years of work experience. The correlation matrix produced the following findings.

Measuring moral foundations

The moral foundations of care/harm and sanctity/degradation were measured using a 5-point Likert scale, with 1 being completely irrelevant and 5 being exceedingly competent, and I

used the Moral Foundations Questionnaire (MFT30) (Haidt, 2009) to do so.

Data Analysis and Interpretation

Compassion, Connectedness, and Transcendence are the three factors from workplace spirituality that are taken into account, along with the two factors from the Ethical Foundations theoretical area unit. Sanctity and Care are inversely correlated. To demonstrate that the constant had a high reliability price, item number 26, which was related to sanctity/degradation from MFT, was left out of the quires. After obtaining the aforementioned results, I used SPSS version 23.0 to run bivariate correlation analyses on the three Workplace Spirituality categories, the two MFT pillars, and the respondents' ages and years of work experience. The results of the correlation matrix are listed below.

I will take into consideration the five elements of workplace spirituality, namely connection, compassion, mindfulness, meaningful work, and transcendence, based on the existing literature. I used a 5-point Likert scale to rate each of these five on a scale of connection, compassion, and transcendence.

Table 1

Correlations

Connection	Compassion	Transcendence	Sanctity	Care		Age	Work ex
Connection	1	-	-	-	-	-	-
Compassion	.637**	1	-	-	-	-	-
Transcendence	.529**	.323**	1	-	-	-	-
Sanctity	.540**	.478**	.331**	1	-	-	-
Care	.665**	.563**	.521**	.682**	1	-	-
Age	-.033	-.066	.0431	-.030	.013	1	-
Work ex	-.014	-.027	.042	-.020	.032	.882**	1

**. Correlation is significant at the 0.01 level (2-tailed).

Connection/connectedness

The definition of the connection is the feeling of being deeply connected to other people and their work. This indicates that a person may identify with the group's goal and feels a sense of

belonging to the community.

Compassion

The definition of compassion is a profound awareness of, sympathy for, and desire to lessen another person's suffering. Responsibility for someone who is suffering or less fortunate stems from compassion. Delgado (2005) adduces that it is a desire for helping and caring for people on a mutual basis. In this way, a spiritual person cultivates empathy for others' plights and a desire to lend a hand.

Transcendence

A mystical experience dimension is defined as "a positive state of energy or vitality, a sense of perfection, transcendence, and experiences of joy and bliss" by Kinjerski & Skrypnek (2006, 12). It may also be a condition that denotes a relationship with a superior force. (Delaney, 2005).

Morality

There are two schools of thought, namely the monist and the pluralist schools of thought, when it comes to comprehending morality. According to the monist school of thinking, moral psychology and the comprehension of justice can be related. (Kohlberg, 1969). This definition was not only extremely limited in scope, but it was also refuted by Gilligan (1982), who demonstrated that there is another concept that falls under morality: the "ethic of care."

The moral foundations theory has done the best job of illuminating morality as having numerous basis. The five foundations Graham et al. identified in their theory of moral foundations—care/harm, fairness/cheating, loyalty/betrayal, authority/subversion, and sanctity/degradation—show that while morality may differ significantly across cultures, there are nonetheless similarities and recurring themes.

Discussion

The idea of WPS is not without its restrictions. Three issues that can result from workplace spirituality were mentioned by Karkas (2009). These are connected to evangelism, compatibility, and the possibility of being abandoned or turning into a passing trend. Applying a one-size-fits-all strategy to something like WPS may cause people to feel intimidated, alone, and alienated. Another risk is when an organization's agenda is set by a particular group of people with related interests. If there isn't a complete respect for diversity, religion could infiltrate areas of spirituality and have very negative effects on the workplace.

Here, there are many different human rights and equality concerns, such as the risks of favoritism, intolerance, or discrimination.

The second issue that can result from WPS is the straightforward one of compatibility. It may be difficult to integrate people from diverse schools of thinking into organizations with certain cultures. The very idea of expressing religion or spirituality at work can occasionally be resisted or repelled by corporate environments. These environments believe that incorporating spirituality can upset the power balance, which some managers may be attempting to maintain. Research has also shown that some employees may perceive discussions about spirituality and religion as personal and may feel as though their private space is being invaded.

The third issue with WPS is the possibility that the idea itself could be used by management to occasionally restrain workers. Fineman (2009) is leading the charge against imposing WPS on employees, contending that doing so may stigmatize or alienate workers. One of the few, Brown (2003), stated that initiatives attempting to impose WPS as managerial interests would end up being "a management fad, with sinister undertones, which, when unmasked, may prove to be ineffective and ephemeral." This demonstrates another way that spirituality can be abused and lead to loss of integrity, authenticity, and significance.

Conclusion

People who score well on the connectivity and transcendence dimensions would also score highly on the sanctity/degradation basis, according to the definition of workplace spirituality. People's efforts to exercise cleanliness and uphold the notion that the body is a temple that can be morally and physically soiled are based on the sanctity/degradation of both themselves and others. The sanctity/degradation foundation scores are similarly high in those who score well on the connectivity and transcendence components of the WPS. When we look at the care/harm foundation, we can see that it is the one that is most directly linked to the capacity for kindness and gentleness and is most closely linked to nurturing. Compassion, which is basically concerned with understanding one's coworkers' pains and what one might be able to do to lessen it, is another foundation that is strongly tied to this one. High care/harm individuals have been found to also have high compassion. As seen by the outcomes, those who would also adhere to a strict code of morality and purity. According to research, persons

who score highly on workplace spirituality are those who value cleanliness—both physically and emotionally—and who care about their immediate environment as well as their peers.

References:-

1. Ashmos, D. P, & Duchon, D. (2000). Spirituality at work: A conceptualization and measure. *Journal of management inquiry*, *9*(2), 134-145.

2. Carrascoso, A. C. (2014). A framework for a catholic stakeholder core. *Journal of Management, Spirituality & Religion*, *11*(4), 307-330.

3. Drive, M. (2007). A "spiritual turn" in organizational studies: Meaning making or meaningless?. *Journal of management, spirituality & religion*, *4*(1), 56-86.

4. Edison Anthony Raj, A., & Julius, S. (2015). A comparative analysis of occupational stress among the employees working in public and private sector banks in Karaikal District of Union Territory of Puducherry, India. *European Academic Research*, *3*(9), 10292-10316.

5. Fraya, W. M., & James, C. (1999). The fourth wave: the spiritually-based firm. *Journal of Organizational Change Management*, *12*(4), 292-302.

6. Frye, J., Kissel burgh, L. G., & Butts, D. (2007). Embracing spiritual followership. *Communication Studies*, *58*(3), 243-260.

7. Garcia-Zamor, J. C. (2003). Workplace spirituality and organizational performance. *Public administration review*, *63*(3), 355-363.

8. Ghosh, U., Adhikari, C. S., & Neogi, A. (2017). A Comparative Study of Performance of HDFC with select Private and Public Sector banks. *Journal of Global Economy*, *13*(2), 147-160.

9. Giacalone, R. A., & Jurkiewicz, C. L. (2003). Right from wrong: The influence of spirituality on perceptions of unethical business activities. *Journal of business Ethics*, *46*(1), 85-97.

10. Goel, P. (2016). A comparative analysis of Employee Engagement between private and public sector banks. *International Journal of Management, IT and Engineering*, *6*(4), 220-237.

11. Gorsuch, R., & Shafranske, E. (1984). Factors associated with the perception of spirituality in psychotherapy. *The Journal*, *16*(2), 231.

12. Graham, J., Nosek, B. A., Haidt, J., Iyer, R., Koleva, S., & Ditto, P. H. (2011). Mapping the moral domain. *Journal of personality and social psychology*, *101*(2), 366.

13. Gupta, V. P., & Agarwal, D. P. (2013). Comparative study of customer satisfaction in public sector and private sector banks in India (A case study of Meerut region of UP). *International Journal of Management, MIT College of Management*, *1*(1), 56-63.

14. Harrington, W. J., Preziosi, R. C., & Gooden, D. J. (2001). Perceptions of workplace spirituality among professionals and executives. *Employee responsibilities and rights journal*, *13*(3), 155-163.

15. Herman, R. E., & Gioia, J. L. (1998). Making work meaningful: Secrets of the future-focused corporation. *The Futurist*, *32*(9), 24.

16. John, M., Andrew, J. C., & Jeffery, F. (2003). Workplace spirituality and employee work attitudes. An exploratory empirical assessment. *Journal of Organizational Change Management*, *16*(4), 426-447.

17. Jurkiewicz, C. L., & Giacalone, R. A. (2004). A values framework for measuring the impact of workplace spirituality on organizational performance. *Journal of business ethics*, *49*(2), 129-142.

18. Karakas, F. (2010). Exploring value compasses of leaders in organizations: Introducing nine spiritual anchors. *Journal of Business Ethics*, *93*(1), 73-92.

19. Sumangala, C., & Geetha, D. V. (2016). The Impact of Training on Employee Job Satisfaction and Job Performance-A Comparative Study of Private Sector and Public Sector Banks. *International Journal of Management, IT and Engineering*, *6*(3), 1-11.

20. Virk, N., & Mahal, P. K. (2012). Customer satisfaction: A comparative analysis of public and private sector banks in India. In *Information and Knowledge Management* (Vol. 2, No. 3, pp. 01-07).