

Workplace Spirituality And Its Impact On Organizational Commitment

H Sharmila Banu ^a, Dr.S.Jayakani ^b

^a Full Time Ph.D Research Scholar, Department of Commerce, VISTAS, Pallavaram

^b M.com., M.phil., B.Ed., Ph.D, Associate Professor, Department of commerce, VISTAS, Pallavaram

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Abstract: Spirituality has always been an important part of our lives, and it is today regarded as one of the most influential factors in the advancement of educational institutions and, therefore, an academic's professional life. Workplace spirituality isn't about instilling optimism or persuading others to adopt a specific religion. It does not always mean a connection to a certain religious practise, but it does. Spirit at work is a philosophy that describes the experiences of teachers who are enthused and energised by their work, who find meaning and inspiration in their work, who can express their true self, and who feel they are connected to those with whom they work. In the Chennai district, the majority of teachers in government-aided higher educational institutions have a moderate standard of occupational spirit. The current analysis is limited to only two correlates of occupational spirituality, namely job satisfaction and organisational engagement..

Keywords: Spirituality, Workplace, commitment, Satisfaction

1. Introduction

The educational system, in which teachers play an important role, is the foundation of a nation's strength. Human resources are the most critical factors in achieving the organization's goals. Its effectiveness is highly dependent on the teachers' future capacity and prominence, which is critical for social change. As a result, the dynamism of all educational organisations has an impact on how satisfied teachers are with their jobs and how dedicated they are to helping their organisations grow. Teachers are the most important human capital in educational institutions because they not only facilitate knowledge acquisition but also instil values and help students transform. In order to produce high-quality people, they must also cultivate young minds. Spirituality has always been an important part of our lives, and it is today regarded as one of the most influential factors in the advancement of educational institutions and, therefore, an academic's professional life.

“People who are workplace spiritual have the capacity to use spiritual forces to solve problems,” according to **Emmons (2000)**. They are usually aware people who can link daily events with divine concepts and understand physical objects. Furthermore, it is important to make teachers' workplaces spiritual in order to enable spirituality to flourish in the classroom.”

It is possible that if teachers are happy and committed to their careers, they will withhold more money and their turnover rates will decrease. Organizations in today's era are in dire need of highly satisfied, fulfilled, innovative, dedicated, and diverse teachers in order to achieve and maintain competitive development. However, teachers are overwhelmed, discouraged, and anxious as a result of an uncertain work climate, increasing job demand, and rapid change, which could necessitate them to stabilise their inner and outer lives in order to remain safe. As a result of all of these uncertainties, they are better prepared to seek spiritual manifestation.

2. Workplace Spirituality

Spirituality is described as the subjective feelings and thoughts that result from a quest for the divine, where sacred refers to the person's perception of a supernatural being or supreme reality. Workplace spirituality isn't about faith or converting people to a particular belief system. It does not necessarily imply a link to any particular religious practise, but it does.

Workplace spirituality is also known as "god at work" in the business world. Spirit at work is a philosophy that explains the experience of teachers who are enthused and energised by their work, find meaning and inspiration in their work, are able to share their true selves, and believe they are related to those with whom they work. It necessitates the pursuit of one's ultimate purpose in life, the development of a strong working relationship with other coworkers, and the alignment of one's core beliefs with the institutional values.

Teachers will feel a sense of attachment and an intelligence of individual wholeness and meaning in their work by incorporating spirituality into their work. It also allows teachers to integrate spirituality into their work by demonstrating a pathway, imparting linkage, and demonstrating wholeness at work. When educational institutions are able to build conducive environments for teachers, they can begin to exhibit peaceful behaviour and a sense of purpose in their work circles, as well as a spiritual orientation.

3.Review Of Literature

Pawar, 2009, on positive job attitudes and spirituality in the workplace identifies two fundamental elements of a good work attitude, namely job satisfaction and organisational engagement, as being influenced by spirituality at work. This study will contribute to the body of knowledge by examining the impact of corporate spirituality on two indices of healthy work attitudes: employee satisfaction and organisational engagement. It is essential to support workplace spirituality in order for teachers' organisational engagement and job satisfaction to develop and progress.

Only a happy and well-adjusted teacher will care about the students' well-being, according to **Lal & Shergill (2012)**. Since teaching necessitates a high level of thoroughness and commitment, mental commitment and loyalty are more important than physical presence in the classroom. Disgruntled teachers who are dissatisfied with their jobs are unlikely to be effective or perform to their full potential. Teachers' satisfaction and encouragement are critical to every educational system's long-term success across the world.

Griffiths (2010) used a qualitative research technique based on an interpretative phenomenological approach to investigate coaching and moral principles at work from the perspective of the coach. Data was gathered from seven coaches through semi-structured interviews and from previous meta-ethnography research. According to the findings, the importance of the coach's personal spiritual journey and the characteristics associated with spiritual values were required within a multi-cultural and global organisation, and they were also likely contributing factors to the organization's long-term stability and resilience. Finally, the 'Spiritual Helix Coaching Model' was proposed as a possible guide for coaches working with spiritual principles advancement.

For Australian researchers to explore the moderating effect of occupational spirituality on wellness, career tension, and ill-being, **Bell (2012)** proposed a spiritual appraisal model of stress and wellbeing. A self-constructed questionnaire with objective metrics of occupational spirituality, fitness, and job hazard tensiometry was completed by 139 university staff members working in Australian universities. The researchers used bivariate correlation tests to confirm that occupational spirituality, health, job stress, and ill-being variables are moderately correlated. Workplace spirituality did not moderate the effect of job stress on wellbeing at the multivariate stage, however. It was determined that further development in workplace spirituality was needed in order to better understand future profits for organizations.

4.Objectives

- The aim of this research is to look into workplace spirituality among teachers in Higher Educational Institutions.
- To determine the degree of spirituality in the workplace among teachers in Higher Educational Institutions.
- The aim of this study is to look into workplace spirituality among Higher Educational Institution Teachers and see how it differs by gender.

5.Analysis

Table: 1 Higher Education Institution Teachers' Workplace Spirituality Scores: Frequency Distribution

Class Interval	Frequency	Smoothed Frequency
30-40	2	1.66
40-50	3	14.33
50-60	38	22.33
60-70	26	28
70-80	20	32
80-90	50	53.66
90-100	91	74.33
100-110	82	71.66
110-120	42	54
120-130	38	31

130-140	13	20
140-150	9	9.33
150-160	6	5
160-170	0	2

Table 1 shows that the majority of the frequencies are concentrated in the middle of the frequency spectrum and steadily decrease towards both ends. Second, a frequency polygon of the obtained scores was created to ensure that the sample was representative.

Table 2. Workplace Spirituality Scores are represented statistically

Group	N	Mean	Median	Mode	Standard Deviation	Skewness	Kurtosis
Workplace Spirituality	420	88.13	89.02	90.8	31.07	-0.19	-0.371

Table 2 shows that the difference between the mean, median, and mode values is negligible, meaning that the distribution is close to average. The value of the mode is also higher than the mean and median, and the value of the mean is lower than the median, indicating that the distribution has a small and negligible negative skewness. Furthermore, the sample's kurtosis means that the distribution is slightly platykurtic. As a result, the frequency polygon tends to have a natural distribution.

To determine the degree of spirituality in the workplace among teachers in Higher Educational Institutions.

The researcher divided the workplace spirituality category into three categories: high workplace spirituality (HWS), average workplace spirituality (AWS), and low workplace spirituality (LWS) to determine the degree of workplace spirituality among Higher Educational Institution Teachers in table.3.

Table 3 Showing the distribution of scores as levels of workplace spirituality

Group	N	Mean	Median	Mode	Standard Deviation	Skewness	Kurtosis
Workplace Spirituality	420	88.13	89.02	90.8	31.07	-0.19	-0.371

Table 3 shows that the difference between the mean, median, and mode values is negligible, meaning that the distribution is close to average. The value of the mode is also higher than the mean and median, and the value of the mean is lower than the median, indicating that the distribution has a small and negligible negative skewness.

Table 4 The percentage of scores that fall into various levels of organisational spirituality

Levels of Workplace Spirituality	Workplace Spirituality Scores	Percentage of scores
HWS	63	16%
AWS	315	74%
LWS	41	10%

Table 5 shows that 16 percent of teachers have a high level of workplace spirituality, 10% have a medium level of workplace spirituality, and 74% have an average level of workplace spirituality.

6.Implications:

In the Chennai district, the majority of teachers in government-aided higher educational institutions have a modest level of occupational spirituality, organisational commitment, and job satisfaction. In Higher Education Institutions, gender has a significant effect on occupational spirituality, organisational commitment, and job

satisfaction among teachers. Male teachers in Higher Educational Institutions have been found to be more spiritual, committed, and satisfied with their jobs than female teachers. In terms of workplace spirituality and organisational engagement, there is also a negligible distinction between academic streams and teaching experience.

The current inquiry reveals a few possibilities for potential study, which are summarised below. As a result, the following recommendations for future research will be beneficial: To get a greater understanding of the variables that affect occupational spirituality, organisational participation, and worker satisfaction, the research should be extended to include a larger sample, as well as different regions and states.

The current analysis is limited to only two correlates of occupational spirituality, namely job satisfaction and organisational engagement. Organisational fitness, leadership styles, role commitment, teacher motivation, socio-emotional school setting, work mood, teaching efficacy, mental wellbeing, and transition are all determinants of workplace spirituality that should be studied. The new inquiry is limited to metropolitan Higher Educational Institutes. Rural and semi-rural higher education institutions can also be included in this report.

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