Role of Spirituality at Workplace for creation of World Sustenance

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Abstract

The purpose of this study is to examine the role of spirituality at workplace for creation of world sustenance. Spirituality is an act of connecting with the internal self, a transcendental relationship with something that is sacred in life. The idea of spirituality at workplace has been discussed in different ways in academia, making it challenging to produce a broad description in multiple ways to unravel and identify relationships of value, interconnection, and a sense of harmony in work life. This study is an effort to understand spirituality at workplace and identify its role in creating World Sustenance (Lokasamgraha). The executives working in Maharatna and Navratna PSUs constituted the sample of the study. A questionnaire was developed and 509 responses were collected from employees working at management level in 5 PSUs of Delhi-NCR region. Three level of analysis was performed in the study - descriptive, correlation and regression analysis. Factor analysis was performed to extract dimensions from the 9 items of spirituality at workplace. Factor analysis significantly reported three dimensions of spirituality at workplace – contentment, ethical conduct, and self-confidence. Correlational analysis reported that contentment, ethical conduct, and self-confidence – factors of spirituality at workplace can bring out wellbeing of the people; while ethical conduct, and self-confidence has reported to bring sense of responsibility in modern day organizations. In regression analysis ethical conduct, and self-confidence – factors of spirituality at workplace have reported to be significant predictors of responsibility towards society, and wellbeing of the people.

Keywords Spirituality at workplace, world sustenance (lokasamgraha), contentment, ethical conduct, self-confidence, responsibility towards society, and wellbeing of the people.

Ashmos and Duchon (2000) classified spirituality at workplace as the appreciation that employees have an inner life nurtured through meaningful community work. The idea of spirituality at workplace has been discussed in different ways in academia, making it challenging to produce a broad description in multiple ways to unravel and identify relationships of value, interconnection, and a sense of harmony in work life (Tischler *et al.*, 2002).

Spirituality at Workplace

The activity of connecting with the internal self may be defined as spirituality. Walsh (2012) defines spirituality as a transcendental relationship with that which is sacred in life, something

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which is divine beyond the self (Emmons, 1999), it is the act, feeling, the experience of individuals in relation to what they consider as divine (Teotia, 2012).

Spirituality is sometimes used interchangeably with religion. Spirituality involves humans' search for meaning in life, while religion involves an organized entity with rituals and practices about a higher power or God (Tanyi, 2002). William James in 1905 distinguished the two concepts defining "spirituality as firsthand, experimental religion that is direct and immediate and religion as secondhand, institutional experience that is inherited and traditional". Koenig in 2001 said, "where religion, on the one hand, represents an institution, formal, outward, doctrinal, authoritarian expression, spirituality, on the other hand, is an individual, subjective, emotional, inward, the unsystematic freezing expression" (Teotia, 2012).

Empirical work on workplace spirituality emerged in the 1990s. (Mitroff and Denton, 1999) *Spiritual Audit of Corporate America* is widely regarded as the first truly empirical study specifically on workplace spirituality.

According to (Ashmos and Duchon, 2000), workplace spirituality has been associated with a number of key dimensions such as meaning, purpose, and a sense of community and connection to others. Other definitions have included the experience of transcendence, inner life, and feelings of completeness and joy (Duchon and Plowman, 2005; Jurkiewicz and Giacalone, 2004). Milliman *et al.* (2003) identified and measured three dimensions of workplace spirituality: meaningful work, community, and alignment with organizational values. Spirituality at the workplace may be defined as the state when employees are motivated to perform their work without any external driver. They find a connection with their work and feel energized and passionate about it. Kinjerski and Skrypnek (2004) argue that spirit at work is a distinct state that "involves physiological arousal, positive affect, a belief that one's work makes a contribution, a sense of connection to others and common purpose, a sense of connection to something larger than self, and a sense of perfection and transcendence".

Spirituality is one specific dimension of values. Spirituality in business has received increasing attention over the last decade. Fry (2003) suggests that workplace spirituality incorporation is a part of organizational change required to make a transition to a suitable organizational form required for the future. Evidence suggests spirituality may impact organizational effectiveness (Krahnke *et al.*, 2003). Workplace Spirituality, when evidenced by employees, encourages them to demonstrate extra-role, pro-social behaviors (Delbecq, 1999; Fry, 2003; Giacalone and Jurkiewicz, 2003; Kinjerski and Skrypnek, 2004) – behaviors which are not part of the job description. These organizational citizenship behaviors are performed by the employee as a result of personal choice, contributing positively to the overall organizational effectiveness (Podsakoff *et al.*, 2000).

There appears to be a high correlation between spiritual well-being and organizational openness, self-efficacy, and organizational commitment (*Consumer Rites*, 1997). Beazley (1997) found a correlation between a high level of spirituality and honesty, humility, and service to others. Lloyd (1990) found organizations high in workplace spirituality outperform those without it by 86%. A link has also been established between workplace spirituality and

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individual creativity (Freshman, 1999). Milliman *et al.* (2003) found a positive correlation exists between intrinsic work satisfaction and job involvement. Additionally, (Jurkiewicz and Giacalone, 2004) found organizations high in workplace spirituality grow faster, increase efficiencies, and produce higher rates of return on investments. Moore-Davis (2007) defined workplace spirituality as "aspects of the workplace, either in the individual, the group, or the organization, that promote individual feelings of satisfaction through transcendence".

For leaders, spirituality expresses itself not in words or preaching but in the embodiment of spiritual values such as integrity (Jurkiewicz and Giacalone, 2004). Spiritual values such as integrity, honesty, caring, and concern, as well as humility, have been repeatedly found to be significant elements of leader success (Dirks and Ferrin, 2002; Mayfield and Mayfield, 2002; Yukl, 1999).

Jurkiewicz and Giacalone (2004) argue that organizations that exhibit spirituality "create an environment where integration of the personal and professional selves are possible, engaging the whole person in the work process". Mitroff and Denton (1999) found that those associated with organizations that were perceived as more spiritual indicated that they were able to bring more of their "complete selves" to work. In a study on workplace spirituality and employee work attitudes, (Milliman *et al.*, 2003) found that three dimensions of workplace spirituality (meaningful work, sense of community, alignment with organization values) were significantly related to five job attitude variables (i.e., organizational commitment, intrinsic work satisfaction, intention to quit, job involvement, and organization-based self-esteem). Kolodinsky *et al.* (2008) found that organizational spirituality was positively related to job involvement, organizational identification, and work rewards satisfaction and negatively related to organizational frustration.

According to Teotia (2012), Spirituality is an expression that cannot be compartmentalized as it is a way of life and exhibited through an individual's actions, values, beliefs, and behavior. From this statement, it is clear that Spirituality is an intrinsic need that integrates the whole individual and has been found to have positive effects on human psychology or health.

When higher meaning can be found in work, it becomes intrinsically motivating (Chalofsky, 2003; Shamir, 1991). Meaningful work thus bridges motivation theory and workplace spirituality.

Spirituality has been found to have positive effects at the workplace as well. Milliman *et al.* (2003) defined workplace spirituality as the purpose and meaning an individual gets in his work. Teotia (2012), in his work, has mentioned various positive effects of workplace spirituality, organizational commitment, reduced intention to quit, increased intrinsic work satisfaction, and job involvement are a few positive effects which he has mentioned in his research.

World Sustenance (Lokasamgraha)

The origin of the word Lokasamgraha could be traced back to the concept explained in Bhagavad Gita, which literally means the stability of the human society or welfare of the

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human society. 'Lok' denotes mankind or the world, and 'Samgraha' stands for protecting, keeping, regulating etc. The Vedic scriptures have laid tremendous emphasis on the importance of Lokasamgraha. The welfare of human society and restoring peace and harmony are not the responsibility of a single person. Each and every individual in any social setup bears the responsibility of maintaining peace, order, and harmony in the society (Swami Prabhupada, 1972).

In an organizational context, it has also been observed that employees who feel valued in their organizations are also more engaged and loyal towards the organizations as compared to other employees whose opinions do not seem to count at their workplaces. Empathy, the feeling of being valued in the organization, has been reported as an antecedent to employee engagement by various authors (Londhe, 2014).

A community, organization, or country can only progress through its people, and people need a leader who can guide them on the path of prosperity and can ensure peace for them. For a nation to progress, it is necessary to strengthen its weaker sections. Similarly, the success of an organization is dependent upon the empowerment of its employees. A leader, a guide or the head of the family ensures the wellbeing of everybody around them. They work not just for themselves but for others as well. It is the responsibility of a leader of the nation to ensure the safety and security of its people. The head of the family works towards fulfilling his family's needs; similarly, in an organizational setup, the well-being of employees depends upon their managers. The leader has to be efficient, effective for social integration and a peaceful society. Bhagavad Gita describes this as one of the essential qualities of an effective leader (Londhe, 2014).

Not everybody is born rich and powerful, but it is the moral responsibility of powerful people to give back to society. Swami Vivekananda made 'social service' an integral part of the work program of the Ramakrishna Mission. Gandhi on the basis of his extensive experiments, made non-violence - an essential prerequisite for loka-samgraha. In other words, the concept of Lokasamgraha was updated so as to suit the needs of the country (Londhe, 2014).

The concept of Lokasamgraha encourages people to work for the welfare of society. It is an invitation to transcend the imperfections, immaturities, and unethicalities of all conventional motives for action which is directed towards the welfare of people around us. There should be Self-consciousness beyond the separative ego-consciousness.

The stability of the world is needed to ensure the true socio-economic welfare (*abhyudaya*) and spiritual freedom of all beings (*nihshreyasa*), and this can only be achieved through outward action (*pravritti*) and inward contemplation (*nivritti*). According to Gita, *pravritti* or outward action can establish a welfare society through the improvement of the economy and the political system. While a value-oriented life is attained through *nivritti* or inward contemplation.

Model Overview and Hypothesis

Maslow had come to understand that a self-actualized human being becomes detached by the outcome of the activity he performs. Thus, work can be seen as a spiritual activity rather than an economic activity. According to Singh Sengupta (2010), the "spiritual dimension of work

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emphasizes purpose-driven work, and therefore the approach becomes inside-out and the governing laws rest within the individual's higher self."

Indian ethos is rich with the concepts guiding self-realization. They provide insights on engaging the mind at the workplace. The wisdom traditions of India broadly talk about the dynamics of the mind and how it can be controlled to attain complete engagement at the workplace. One's control over his mind gives him the power to rule and control his desires. When the mind is static and free from distractions, the level of engagement of an individual at his workplace is relatively high. A strong mind creates a strong strategy. The research focuses on the transcendence of mind to create responsibility towards society and wellbeing of people. The study assumes that when the organization promotes spirituality at workplace, it will move toward Lokam-samgraha (world Sustenance).

Thus, it is hypothesized that:

> Hypothesis: The managerial practices driven by *Spirituality at Workplace (SW)* is likely to have a positive correlation with *World Sustenance (WS)*

Methods

Sample and Procedures

The executives working in different Maharatna and Navaratna PSUS constituted the sample for the study. The setting for the study was limited to Delhi and NCR region. Data was collected from 5 PSUS to which the researcher was able to gain access. Each participant was asked to complete questions on demographic and role-related variables (i.e. gender, age, education, and level in the organization), followed by a questionnaire. All participants were given a notice containing a brief explanation of the purpose of the study and a statement ensuring the confidentiality of their results. Question order was counterbalanced to avoid common method bias (Podsakoff *et al.*, 2000).

Out of 509 respondents, 384 (75.4%) were males and only 125 (24.6%) were females. The reason for the high male population could be due to the skewed gender ratio in these organizations. Further, 78 (15.3%) respondents were from the age group 21-30 years, 163 (32.0%) were from 31-40 years, 157 (30.8%) were from 41-50 years, 107 (21.0%) were from 51-60 years, while only 4 (0.8%) was from above 60 age group. 178 (35.0%) respondents are having a graduate degree, whereas, 274 (53.8%) respondents have a postgraduate degree, while 57 (11.2%) have a Ph.D. degree. 279 (54.81%) respondents are from Junior (E1, E2, E3) Level Executive, 163 (32.02%) respondents are from Middle (E4, E5, E6) Level Executives, and 67 (13.17%) respondents are from Senior (E7, E8, E9) Level Executives.

The items used in the study had a reliability score of more than 0.6 (Cronbach's Alpha Reliability)

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Factor Analysis

The scale had 9 items. The factor analysis was computed to have sharp dimensions related to Spirituality at Workplace.

Table 1: Factor Analysis of the Items Related to Spirituality at Workplace

Factor No.	Item	Description	Loading
I Contentment	1	Luxuries associated with money do not attract me	.395
	2	In most ways my life is close to my ideal	.757
	3	I experience moments at work where everything is blissful	.802
	4	The conditions of my life are excellent	.714
Eigen Value = 2.541; % of Variance = 28.232			
II Ethical Conduct	1	I try to stick to my ethics in any situation	.607
	2	I try to build the connection with divine	.664
	3	Rewards play a major role in motivating me towards achieving my goals	.753
Eigen Value = 1.311; % of Variance = 14.563			
III Self Confidence	1	Moral values hold more importance for me than the personal gains	.784
	2	I have confidence on my own abilities	.836
Eigen Value = 1.140; % of Variance = 12.670			

Extraction Method: Principal Component Analysis

Rotation Method: Varimax with Kaiser Normalization

Rotation converged in 5 iteration

Cut off point was .40

Factor Analysis (PCA) was run for the factors of Spirituality at Workplace. It was observed that the factors extracted and the corresponding items of all the 3 factors are same as they were in the mutually ascertained dimensions, i.e. Contentment, Ethical Conduct, and Self Confidence. Factor 1 (Contentment) has eigen value 2.541 and is able to explain a variance of 28.23 % in Spirituality at Workplace, factor 2 (Ethical Conduct) has eigen value 1.311 and is able to explain a variance of 14.56 % in Spirituality at Workplace, and factor 3 (Self Confidence) has eigen value 1.104 and is able to explain a variance of 12.67 % in Spirituality at Workplace.

Cronbach's Alpha Reliability

Going by the view point of (Malhotra and Dash, 2011), an alpha value of 0.6 or less indicates unsatisfactory internal consistency reliability, so it is satisfactory if alpha value is more than 0.6.

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Table 2: Cronbach's Alpha Coefficients of Scales used in the Study

Scales	Cronbach's Alpha Coefficient	Number of Items
Spirituality at Workplace / SW	.77	9
World Sustenance / WS	.71	2

Mean and Standard Deviation (Univariate Descriptive Analysis)

Mean as a measure of central tendency is computed to summarize the data collected. Standard Deviation as a measure of dispersion is used to compute and understand the variability of scores.

Table 3: Mean and SD for the Dimensions of Spirituality at Workplace

SN	Dimension	Mean	SD
1	Self Confidence	4.22	.629
2	Ethical Conduct	3.86	.638
3	Contentment	3.52	.650

Note: N = 509

Table 3 represents mean and standard deviation scores for the 3 dimensions of Spirituality at Workplace. The mean scores are reported is descending order and depicted graphically.
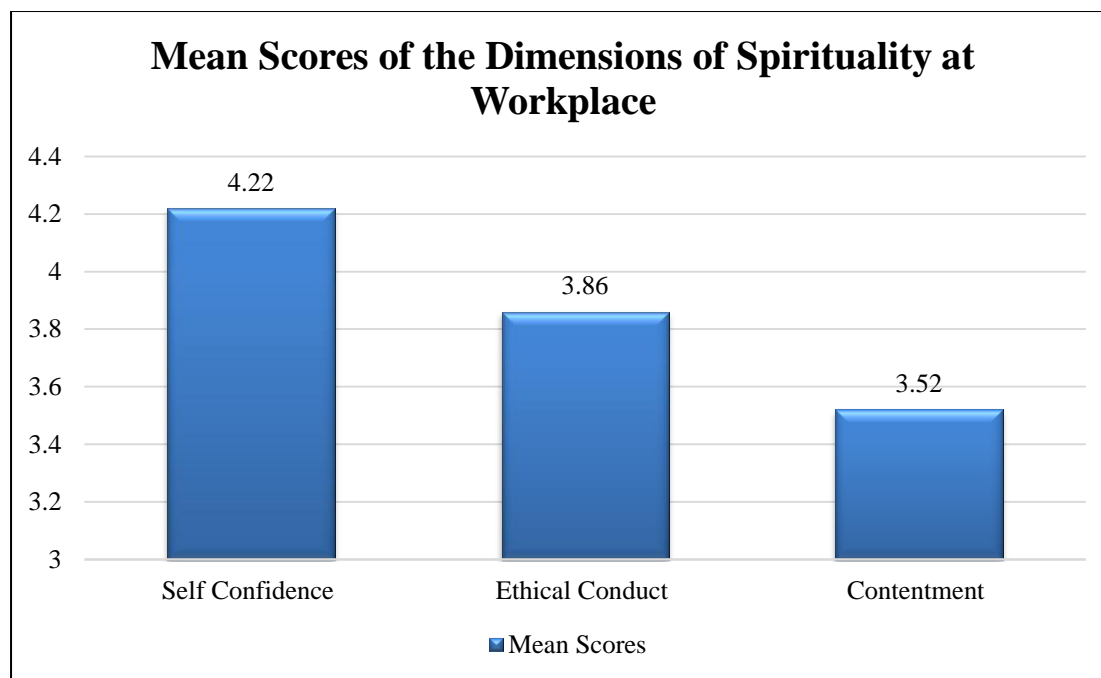

Figure 1: Mean Scores of the Dimensions of Spirituality at Workplace

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Figure 1 graphically depicts the mean scores for the dimensions of Spirituality at Workplace in descending order. The 3 dimensions are *Self Confidence* (Mean = 4.22), *Ethical Conduct* (Mean = 3.86), and *Contentment* (Mean = 3.52). It is reported that the respondents have agreed the highest on the dimension of *'Self Confidence'*. The mean scores of all the dimensions are more than the average of 3.0 (on a scale of 5), indicating high agreement on the Spirituality at Workplace. The dispersion is moderate, indicating agreement on the items.

We also decided to have descriptive analysis item wise to have the better understanding of data obtained.

Table 4 represents mean and standard deviation scores for the items related to spirituality at workplace. The mean scores are reported in descending order and depicted graphically.

Table 4: Mean and SD Scores of the Items Related to Spirituality at Workplace

SL	Code	Items	Mean	SD
1	S4	I have confidence on my own abilities	4.25	.691
2	S3	Moral values hold more importance for me than the personal gains	4.19	.807
3	S1	I try to stick to my ethics in any situation	4.06	.921
4	S6	Rewards play a major role in motivating me towards achieving my goals	3.89	.879
5	S9	The conditions of my life are excellent	3.71	.903
6	S2	I try to build the connection with divine	3.62	.940
7	S8	I experience moments at work where everything is blissful	3.60	.899
8	S7	In most ways my life is close to my ideal	3.54	.883
9	S5	Luxuries associated with money do not attract me	3.25	1.116

Note: N = 509. Code denotes serial number of items in Spirituality at Workplace as in the questionnaire.

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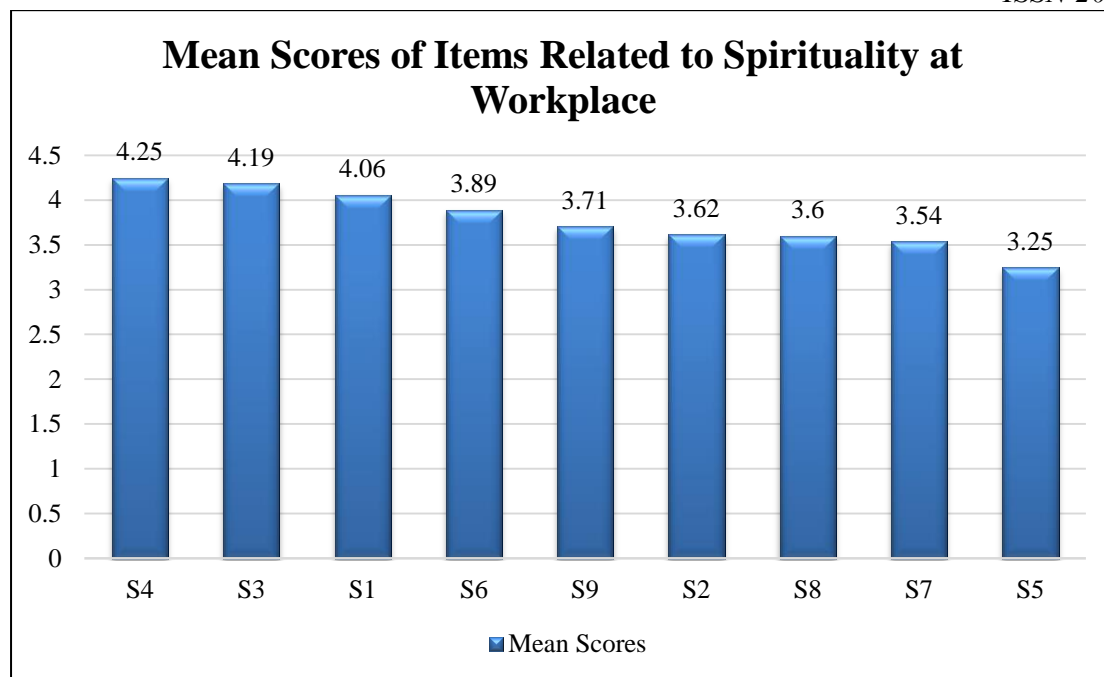**Mean Scores of Items Related to Spirituality at Workplace**

Figure 2: Mean Scores of Items Related to Spirituality at Workplace

Figure 2 graphically depicts the mean scores for the items related to Spirituality at Workplace in descending order. It is reported that the respondents have agreed the highest on the item *'I have confidence on my own abilities (S4)'* with mean of 4.25 followed by other items in the table in descending order. The mean scores of all the items are more than the average of 3.0 (on a scale of 4), indicating high agreement on the Spirituality at Workplace. The dispersion is moderate, indicating agreement in the items.

World Sustenance

Table 5: Mean and SD for the Dimensions of World Sustenance

SN	Dimensions	Mean	SD
1	I have a **sense of responsibility** towards the society along with the employees	4.30	.688
2	I take care of the **wellbeing of people** around me	4.11	.855

Note: N = 509

Table 5 represents mean and standard deviation scores for the 2 dimensions of World Sustenance. The mean scores are reported is descending order and depicted graphically.
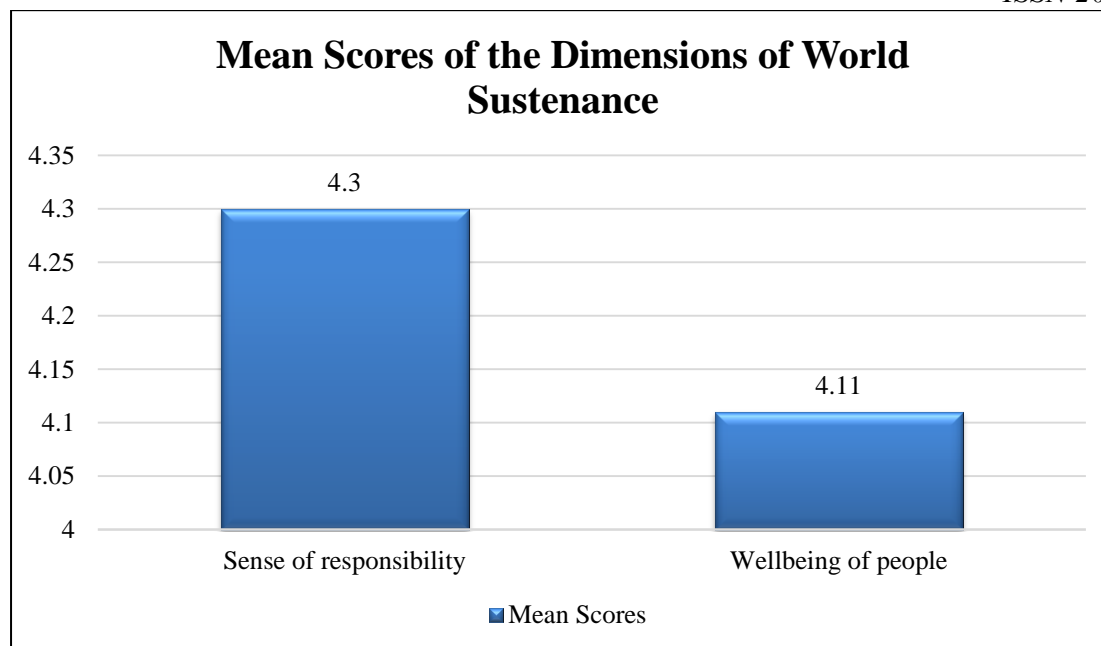
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Figure 3: Mean Scores of the Dimensions of World Sustenance

Figure 3 graphically depicts the mean scores for the dimensions of World Sustenance in descending order. The 2 dimensions are *Sense of responsibility* (Mean = 4.3), and *Wellbeing of People* (Mean = 4.11). It is reported that the respondents have agreed the highest on the dimension of *'Sense of responsibility'*. The mean scores of all the dimensions are more than the average of 4.0 (on a scale of 5), indicating very high agreement on the World Sustenance. The dispersion is moderate, indicating agreement on the items.

Correlation Analysis

Table 6: Dimension-wise Correlation Analysis: Spirituality at Workplace (SW) and World Sustenance (WS)

Dimensions of SW	Responsibility towards Society / WS1	Wellbeing of People / WS2
Contentment / SW1	-.003	.200**
Ethical Conduct / SW2	.246**	.273**
Self Confidence / SW3	.480**	.401**

Note: N=509. ** indicates that correlation is significant at 0.01 level (2-tailed).
* indicates that correlation is significant at 0.05 level (2-tailed)

Table 7: Item-wise Correlation Analysis: Spirituality at Workplace (SW) and World Sustenance (WS)

Items of Spirituality at Workplace / SW	Responsibility towards Society / WS1	Wellbeing of People / WS2
I try to stick to my ethics in any situation / S1	.254**	.222**
I try to build the connection with divine / S2	.167**	.232**
Moral values hold more importance for me than the personal gains / S3	.405**	.499**
I have confidence on my own abilities / S4	.396**	.146**
Luxuries associated with money do not attract me / S5	.019	.003
Rewards play a major role in motivating me towards achieving my goals / S6	.092*	.113*
In most ways my life is close to my ideal / S7	.029	.205**
I experience moments at work where everything is blissful / S8	-.122**	.211**
The conditions of my life are excellent / S9	.063	.161**

Note: N=509. ** indicates that correlation is significant at 0.01 level (2-tailed).
* indicates that correlation is significant at 0.05 level (2-tailed)

Results

'*Ethical Conduct / SW2*', and '*Self Confidence / SW3*' – dimensions of Spirituality at Workplace / SW have reported significant positive correlation with all the two dimensions of World Sustenance – '*Responsibility towards Society / WS1*', and '*Wellbeing of People / WS2*'. '*Contentment / SW1*' – dimension of Spirituality at Workplace / SW has reported to have significant positive correlation with '*Wellbeing of People / WS2*' only.

Items of Spirituality at Workplace / SW – '*I try to stick to my ethics in any situation / S1*', '*I try to build the connection with divine / S2*', '*Moral values hold more importance for me than the personal gains / S3*', '*I have confidence on my own abilities / S4*', and '*Rewards play a major role in motivating me towards achieving my goals / S6*' have significantly reported to have positive correlation with both the dimensions of World Sustenance – '*Responsibility towards Society / WS1*', and '*Wellbeing of People / WS2*'.

While, the items '*In most ways my life is close to my ideal / S7*', '*I experience moments at work where everything is blissful / S8*', and '*The conditions of my life are excellent / S9*' of Spirituality at Workplace / SW have reported positive significant correlation with '*Wellbeing of People / WS2*' only.

The item '*I experience moments at work where everything is blissful / S8*' of Spirituality at Workplace / SW has reported negative significant correlation with '*Responsibility towards Society / WS1*'.

Discussions

Further to understand the role of spirituality at workplace for the creation of world sustenance in values based organizational behaviour research, multiple regression analysis was performed by keeping two dimensions of World Sustenance – '*Responsibility towards Society / WS1*', and '*Wellbeing of People / WS2*' as dependent variable.

Table 8: Multiple Regression Predicting Responsibility towards Society / WS1

Model	R	R^2	Adjusted R^2	SE of the Estimate	Durbin-Watson	F	Sig.
1	.538[a]	.289	.285	.582	1.907	68.261	.000[a]

    a.   Predictors: (Constant), Contentment, Ethical Conduct, and Self Confidence

Table 9: Multiple Regression Predicting Responsibility towards Society / WS1

Predictors	Multiple R	R^2	β	F	t-value	Level of Sig
Contentment	.538	.289	-.177	68.261	-4.398	.000
Ethical Conduct			.229		5.756	.000
Self Confidence			.483		12.524	.000

Note: Only significant predictors are reported

Contentment, *Ethical Conduct*, and *Self Confidence* – the factors of independent variable Spirituality at Workplace are capable of explaining 28.9 % variance in *Responsibility towards Society / WS1*. The F-test value (68.261) and Durbin-Watson (1.907) is significant at p < .001. However, the negative beta (β) coefficient of the factor *Contentment* could be explained as a negative association with *Responsibility towards Society / WS1*.

Table 10: Multiple Regression Predicting Wellbeing of People / WS2

Model	R	R^2	Adjusted R^2	SE of the Estimate	Durbin-Watson	F	Sig.
1	.458[a]	.210	.205	.763	1.913	44.630	.000[a]

    a.   Predictors: (Constant), Contentment, Ethical Conduct, and Self Confidence

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Table 11: Multiple Regression Predicting Wellbeing of People / WS2

Predictors	Multiple R	R^2	β	F	t-value	Level of Sig
Ethical Conduct	.458	.210	.199	44.630	4.762	.000
Self Confidence			.358		8.791	.000

Note: Only significant predictors are reported

Ethical Conduct, and *Self Confidence* – the factors of independent variable Spirituality at Workplace are capable of explaining 21.0 % variance in *Wellbeing of People / WS2*. The F-test value (44.630) and Durbin-Watson (1.913) is significant at p < .001.

Table 12: Multiple Regression Predicting Responsibility towards Society / WS1

Model	R	R^2	Adjusted R^2	SE of the Estimate	Durbin-Watson	F	Sig.
1	.584[a]	.341	.329	.564	1.968	28.578	.000[a]

a. Predictors: (Constant), I try to stick to my ethics in any situation, I try to build the connection with divine, Moral values hold more importance for me than the personal gains, I have confidence on my own abilities, Luxuries associated with money do not attract me, Rewards play a major role in motivating me towards achieving my goals, in most ways my life is close to my ideal, I experience moments at work where everything is blissful, the conditions of my life are excellent

Table 13: Multiple Regression Predicting Responsibility towards Society / WS1

Predictors	Multiple R	R^2	β	F	t-value	Level of Sig
I try to stick to my ethics in any situation	.584	.341	.192	28.578	5.010	.000
I try to build the connection with divine			.109		2.606	.009
Moral values hold more importance for me than the personal gains			.261		6.338	.000
I have confidence on my own abilities			.317		7.632	.000
I experience moments at work where everything is blissful			-.299		-6.402	.000

Note: Only significant predictors are reported

'*I try to stick to my ethics in any situation*', '*I try to build the connection with divine*', '*Moral values hold more importance for me than the personal gains*', '*I have confidence on my own abilities*', and '*I experience moments at work where everything is blissful*',– the items of independent variable Spirituality at Workplace are capable of explaining 34.1 % variance in

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Responsibility towards Society / WS1. The F-test value (28.578) and Durbin-Watson (1.968) is significant at $p < .001$.

Table 14: Multiple Regression Predicting Wellbeing of People / WS2

Model	R	R^2	Adjusted R^2	SE of the Estimate	Durbin-Watson	F	Sig.
1	.563[a]	.317	.305	.714	1.953	25.700	.000[a]

a. Predictors: (Constant), I try to stick to my ethics in any situation, I try to build the connection with divine, Moral values hold more importance for me than the personal gains, I have confidence on my own abilities, Luxuries associated with money do not attract me, Rewards play a major role in motivating me towards achieving my goals, in most ways my life is close to my ideal, I experience moments at work where everything is blissful, the conditions of my life are excellent

Table 15: Multiple Regression Predicting Wellbeing of People / WS2

Predictors	Multiple R	R^2	β	F	t-value	Level of Sig
I try to stick to my ethics in any situation	.563	.317	.129	25.700	3.316	.001
Moral values hold more importance for me than the personal gains			.503		12.002	.000
I have confidence on my own abilities			-.108		-2.561	.011
I experience moments at work where everything is blissful					2.148	.032

Note: Only significant predictors are reported

'*I try to stick to my ethics in any situation*', '*Moral values hold more importance for me than the personal gains*', '*I have confidence on my own abilities*', and '*I experience moments at work where everything is blissful*',– the items of independent variable Spirituality at Workplace are capable of explaining 31.7 % variance in *Wellbeing of People / WS2*. The F-test value (25.700) and Durbin-Watson (1.953) is significant at $p < .001$.

Conclusion

The study is helpful in understanding the role of spirituality at workplace for the creation of world sustenance. Three level of analysis was performed in the study - descriptive, correlation and regression analysis. Factor analysis was performed to extract dimensions from the 9 items of spirituality at workplace. Factor analysis significantly reported three dimensions of spirituality at workplace – contentment, ethical conduct, and self-confidence. Correlational analysis reported that contentment, ethical conduct, and self-confidence – factors of spirituality at workplace can bring out wellbeing of the people; while ethical conduct, and self-confidence has reported to bring sense of responsibility in modern day organizations. In regression analysis ethical conduct, and self-confidence – factors of spirituality at workplace have reported to be significant predictors of responsibility towards society, and wellbeing of the people.

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Implication for Practice

The study in relevant to management in developing suitable organizational development and cultural interventions to bring responsibility towards society and well-being of people in modern day organizations.

It revolves around the key theme of harmonious coexistence stemming from a realization of the interconnected nature of lives, hence, interventions may be aimed at promoting this awareness.

Promoting spirituality at workplace will address the pressing problem of workplace diversity in organizations.

Limitations

Nature of Job: The respondents of the study were limited to the managerial positions only and did not include respondents from other positions in the organization.

Interorganizational Study: The study had a humble approach to arrive at a holistic nature of power relationship to create collective pride and harmony at workplace. No interorganizational comparison was the part of the study.

Gender: The inter gender comparison was also not the part of the study.

Setting: The setting of the study was limited to the context of Delhi and NCR.

Organization: The study was limited to respondents from Navratna and Maharatna PSUs only.

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