IMPACT OF WORKPLACE SPIRITUALITY ON WORK OUTCOMES: THE MEDIATING ROLE OF EMPLOYEE ENGAGEMENT
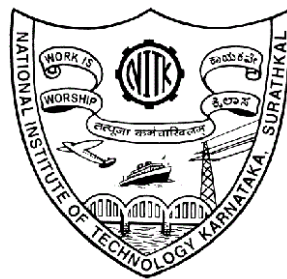
Thesis

Submitted in partial fulfilment of the requirements for the degree of

DOCTOR OF PHILOSOPHY

by

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July, 2019

DECLARATION

(By the PhD Research Scholar)

I hereby *declare* that the Research Thesis entitled, '**Impact of Workplace Spirituality on Work Outcomes: The Mediating Role of Employee Engagement'** which is being submitted to the **National Institute of Technology Karnataka, Surathkal**, in partial fulfilment of the requirements for the award of the Degree of **Doctor of Philosophy** in Management, *is a bonafide report of the research work carried out by me*. The material contained in this Research Thesis has not been submitted to any University or Institution for the award of any degree.

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Date: 29-07-2019

CERTIFICATE

This is to *certify* that the Research Thesis entitled, "**Impact of Workplace Spirituality on Work Outcomes: The Mediating Role of Employee Engagement**" submitted by **Manju Mahipalan**, (**Register Number: 145064HM14F02**), as the record of the research work carried out by her, is *accepted* as *the Research Thesis submission* in partial fulfilment of the requirements for the award of the degree of DOCTOR OF PHILOSOPHY in Management.

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ACKNOWLEDGEMENT

ABSTRACT

Recent decades have witnessed a rising interest in the phenomenon of workplace spirituality. The focus is gradually shifting from contemplative enquiries to empirical studies where researchers attempt to capture and analyse the concept of spirituality at work. The current study is in this direction where the primary objective is to test the claims on the benefits of workplace spirituality in an Indian non-profit context. Spirituality is considered to be an integral element of service oriented professions and the present study attempts to validate this assumption in an educational work setting. The present research attempts to analyse the impact of workplace spirituality on organisational commitment, teaching satisfaction, job involvement, and organisational citizenship behaviour among secondary school teachers of government educational institutions in the southern region of India. Additionally, employee engagement, which is another construct of recent origin, is introduced as a mediator between the workplace spirituality-outcome relationships. The conceptual model proposed indicated positive relationships between workplace spirituality and all the work outcomes with job and organisational engagement as mediators. A total of 853 secondary school teachers from state-run schools were surveyed for the research. PLS based SEM was adopted for testing the structural model. The results were generally supportive for proposed model. Workplace spirituality was found to be positively related to both forms of employee engagement. In the mediated model, mediation of job engagement was stronger for commitment, satisfaction and involvement, mediation of organisational engagement was stronger for citizenship behaviour. The one way through which workplace spirituality benefits are manifested in the organisations is through the enhancement of the engagement levels of people, which in turn is reflected in their attitudes and behaviour. The study holds important implications for the institutions functioning in the social sector. State-run schools are considered as the backbone of the educational system in the region. These are institutions at the grass root level and could exert long-term influence on the progression of the society. Hence, it is vital that the individuals associated with these institutions are able to replenish their selves, and become more dynamic, creative, and optimistic thus creating a new learning experience for the students.

Keywords: Workplace spirituality, Employee Engagement, Work Outcomes, Secondary School Teachers, India

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LIST OF ABBREVIATIONS

APC	Average Path Coefficient
ARS	Average R-squared
AV	Alignment of Values
AVIF	Average Variance Inflation Factor
AVE	Average Variance Extracted
CFA	Confirmatory Factor Analysis
CR	Composite Reliability
GoF	Goodness of Fit
IL	Inner Life
JE	Job Engagement
JI	Job Involvement
KMO	Kaiser-Meyer-Olkin
MW	Meaningful Work
OC	Organisational Commitment
OCB	Organisational Citizenship Behaviour
OE	Organisational Engagement
PLS	Partial Least Squares
SC	Sense of Community
SD	Standard Deviation
SEM	Structural Equation Modelling
SPSS	Statistical Package for Social Science
TS	Teaching Satisfaction
VIF	Variation Inflation Factor
WS	Workplace Spirituality

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CHAPTER 1

THESIS OVERVIEW

1.1 INTRODUCTION

"Deprived of meaningful work, men and women lose their reason for existence; they go stark, raving mad." – Fyodor Dostoevsky.

Workplace spirituality is an emerging paradigm, which has found its footing in the area of management and organisational behaviour. It is quite clear that the concept of workplace spirituality is gaining more acceptance as a serious topic of study with more people wanting to live a fuller life and organisations attempting to bring into practical application within the boundaries. The academic community has given considerable attention to this phenomenon with a significant number of research articles and books published on the subject. In 1999, Academy of Management (AoM), a leading professional association dedicated to the discussion and dissemination of research in management created a special interest unit called Management, Spirituality and Religion (MSR) with an interdisciplinary perspective towards the research and application of spirituality and religion at the workplace. Besides, this growing area of research and inquiry has been the focus of interest for many popular business magazines and mainstream academic journals. Several books related to the topic were published and *The Handbook of Workplace Spirituality and Organizational Performance* edited by Giacalone and Jurkiewicz (2003), which was a compilation of the research-based evidence for spirituality in organisations, particularly accelerated the studies in the field. Consequently, a number of scholars have been working to unravel the meaning and nature of workplace spirituality and its application in the workplace. This thesis, based on the work of experts and pioneers in the field, attempts to explore the meaning of workplace spirituality in a different cultural and work context and its relationship with work outcomes. The following sections of this chapter explain the background of the study, identifies the problem and purpose of the research, the scope and assumptions of the study and an outline of the organisation of this thesis.

1.2 RESEARCH BACKGROUND

The pace of modern life has resulted in people living busy, stressful and demanding lives. Undoubtedly, this has taken a toll on the physical and mental states of the individual. It is also likely that emotional health is eroded, productivity and attention affected and relationships are hampered. Under these circumstances, it is no wonder that people harbour a desire for peace and seek calmness and some sort of meaning in their lives resulting in embarking upon a spiritual journey. Meraviglia (1999) defines spirituality as 'experiences and expressions of one's spirit in a unique and dynamic process reflecting faith in God or a supreme being; it is connectedness with oneself, others, nature, or God; and an integration of the dimensions of mind, body and spirit' (p. 24). Spirituality is an inner experience, which is available for all human beings. As much as it is a universal experience, the spiritual experience is unique to every individual. Interestingly, this concept of spirituality, since it pervades and is applicable to all aspects of human life, has found its place in the professional lives of people as well. Work in its nature and meaning is undergoing a reflective and profound evolution. There are many factors, which catalyse this evolution of the nature of work of which two important forces are fear and emergence of an inner longing for spiritual fulfilment. The construct of spirituality in the context of the workplace helps in the positive relationships between spirituality and positive organisational outcomes. Most of the employees spend a majority of their life and the greatest efforts at the workplace. Our self-concept or self-identity is defined by the work we do and the environment in which the work is performed, this, in turn, affects the quality of our life outside work too. A more spiritual workplace would mean that the nature and meaning of work would move from just a place where we earn money to being a place called livelihood. Work and spirituality which were considered as mutually exclusive domains are now discussed hand in hand with the realisation for integration of the four aspects of human existence such as physical, intellectual (mental), emotional and spiritual (Fry 2003). In short, one can assume the significance of spirituality in rehumanising the workplaces.

The construct of workplace spirituality has undoubtedly been one of the most discussed, debated topic in past two decades of management literature (Cash, Gray, and Rood 2000; Duchon and Plowman 2005; Fry 2003; Krishnakumar and Neck 2002). Oswick (2009) states that the burgeoning interest in the phenomenon could be seen as a

reflection of the current social trends. The reasons for the surge of interest in this phenomenon can be attributed to a number of reasons including contextual factors like changes in the workforce, the influx of technology, downsizing, re-engineering, not to mention the corporate scandals which had shaken the world (Gotsis and Kortezi 2008; Klenke 2005). As a result, there is a perspective shift in the way employees look at their work, and their expectations span beyond material rewards (Klenke 2005). Labelled as a new paradigm in business, spirituality at work is conveyed in multiple ways, and the phenomenon looks promising for the organisations because of its positive impact on performance and profitability (Ashmos and Duchon 2000; Duchon and Plowman 2005; Fry 2003; Garcia-Zamor 2003; Robert A. Giacalone and Jurkiewicz 2003). Butts (1999) note that the inclusion of spiritual dimensions at workplace leads to better personal well-being, creativity, organisational harmony and long-term success of the business enterprise. Karakas (2014) through an extant literature review on the benefits of spirituality introduces three different perspectives on how spirituality prove useful for the employees as well as organisational performance. The author proposed that spirituality is beneficial from a human resource perspective, philosophical perspective and interpersonal perspective and results in increased productivity and performance. Marques, Dhiman, and King (2005) also share the same perception about workplace spirituality stating that spirituality at the workplace is not an ethereal phenomenon and a spiritual mindset at work can possibly lead to creativity and innovativeness within the employees. It is in this background that the study of spirituality in a work setting becomes relevant. Like workplace spirituality, employee engagement is also a construct of recent origin and lacks unanimity in definition and meaning. Besides, it has been defined in ways that overlap with other organisational behaviour constructs such as organisational commitment, job satisfaction and organisational citizenship behaviour (Saks 2006). Engagement involves the use of cognitive, emotional and behavioural energies at the workplace while working in coherence with the organisation's objectives and strategies (Andrew and Sofian 2011). Kahn was the first to define engagement in light of employees' psychological presence while performing an organisational role. Researches show that there is a connection between engaged employees and business performance (Harter, Schmidt, and Hayes 2002). This could be through individual level outcomes as well as organisational level outcomes. Engaged employees display greater

organisational commitment and low tendency to leave the organisation (Schaufeli and Bakker 2004). Both these constructs have evolved independently of each other and still exhibit definitional issues. However, if one is to review the definitions and dimensions related to these two concepts, several commonalities can be found suggesting that these two might be connected to a great extent. Researchers have directly theorised the spirituality engagement connection and have called for a further empirical investigation to explore the same (Saks 2011). Despite the interest and theoretical arguments, the relationship between these two constructs has been under-explored. Not many empirical investigations have been done to understand more about the spirituality engagement linkages. Understanding how these constructs are related will offer new insights to counter declining levels of employee engagement which is a priority for organisations and leaders worldwide. Both of the constructs have proved to be immensely beneficial for organisations and promoting one might lead to the enhancement of other making the workplace more humanistic and meaningful. Ensuring positive work outcomes is vital for overall organisational success. Higher levels of organisational commitment, intrinsic work satisfaction, organisational citizenship behaviour and job involvement result in a highly engaged and aligned workforce, which is imperative for any organisation to achieve its goals.

1.3 PROBLEM STATEMENT

There are not many empirical research studies, which explicitly explore the connection between workplace spirituality and employee engagement. However, research has recognized the importance of spirituality at work for elevating engagement levels. There are strong theoretical propositions that both constructs at a conceptual level share numerous similarities suggesting a plausible connection between two (Saks 2011). The concept of employee engagement can exist in different forms in an organization. For instance, the individual might be not only engaged in his or her job, but also in the group as well as in the entire organisation. Nevertheless, types of engagement have hardly been focused in research studies. Differentiating between the forms of engagement could easily bring better clarity in understanding the phenomenon of engagement. Saks (2006) was the first to identify types of employee engagement based on Kahn's conceptualisation of engagement as role-related. The two most dominant

roles for organization members are their work role and their role as a member of an organization. The study, thus, makes use of these two forms of engagement. Spirituality at workplace is a relatively new field of enquiry in organizational behaviour. In comparison to business workplaces, research in non-profit workplaces are less in number. A few studies look at the role of spirituality in service-oriented sectors through healthcare workers and faculties of higher educational institutions such as colleges and universities. The case of spirituality among school teachers who form a major part of the country's educational sector remains unexamined. Therefore, this research moves forward by addressing this gap.

1.4 RESEARCH QUESTIONS

The present study revolves primarily around two major research questions which are given below:

1. What is the relationship between workplace spirituality and work-related outcomes such as employee engagement, organisational commitment, job satisfaction, job involvement, and organisational citizenship behaviour in a culturally different non-profit workplace?
2. Does employee engagement mediate the relationship between workplace spirituality and work outcomes?

1.5 PURPOSE OF THE RESEARCH

By addressing the gaps mentioned above, the purpose of this research is to explore the spirituality at workplace phenomenon further in an Indian non-profit work context. Spirituality is considered to be an integral element of service-oriented professions, and the present study attempts to validate this assumption in a sample of high school teachers. The impact of spirituality a work is examined on a set of work-related outcomes along with the mediating effect of employee engagement. Thus, the research has the following research objectives.

1.5.1 Primary Objectives

1. To understand the present state of workplace spirituality by exploring the concept through two-decade old research in the field.

1. To investigate the relationships between workplace spirituality dimensions used in the present study and work-related outcomes such as employee engagement, job involvement, organisational commitment, teaching satisfaction and organisational citizenship behaviours in a non-profit work context.

2. To verify the mediating effect of employee engagement between workplace spirituality and different work outcomes.

1.5.2 Secondary Objective

1. To assess the impact of two distinct forms of employee engagement (job and organisational) on workplace spirituality –work outcomes relationship.

1.6 DEFINITION OF THE KEY VARIABLES AND TERMS

The variables used in the study are defined as follows:

Workplace spirituality: Workplace spirituality is defined in terms of the inner life people have which is nourishes and is nourished by meaningful work in the context of community (Ashmos and Duchon 2000). Workplace spirituality characterised by the dimensions of meaningful work, sense of community, inner life and alignment of values forms the independent variable of the research

Employee engagement: Christian, Garza, and Slaughter (2011) defined employee engagement is defined as the 'holistic investment of the entire self in terms of cognitive, emotional and physical energies'(p. 97). This definition is built upon Kahn's (1990) definition of personal engagement which is multidimensional in nature.

Organisational Commitment: Organisational commitment is operationalised according to the attitudinal dimension whereby the individual identifies with the organisation and its goals and wants to involve with the organisation for achieving these goals (Mowday, Steers, and Porter 1979). This form of commitment indicates the individual's emotional attachment and people who have affective commitment work for the organisation because they want to (Meyer and Allen 1991).

Teaching Satisfaction: According to Ho and Au (2006), teaching satisfaction is the emotional state related to the overall impression that teachers have about their work. This definition is based on Locke's (1969) widely used definition of job satisfaction.

Job Involvement: Job involvement is the cognitive or belief state of psychological identification with the job (Kanungo 1982). Blau (1985) stated that job involvement is a unidimensional construct which can be defined as the degree to which the job is central to the life of the person and his/her psychological identity.

Organisational Citizenship Behaviour: Employee behaviours, although not critical to the task but enhance the overall functioning of the organisation, are termed as organisational citizenship behaviours (Lee and Allen 2002). Organ (1988) noted that such behaviours are discretionary in nature and are not explicitly recognised by the formal reward system.

1.7 SIGNIFICANCE OF THE STUDY

Understanding what keeps the modern workforce engaged and motivated is crucial for an organisation's survival and success because today's workplace continues to change at a radical pace. The changes in the workplace and society as a whole have resulted in frustrated individuals who are disenchanted with work. They instead look for meaningful work which involves greater self-expression and fulfilment (Casey 2004). The recent researches highlight the shifts in the needs and aspirations of employees. The growing interest in spirituality is evident from the topic being discussed in broader avenue of academic journals and conferences. However, this is not limited to scholars and academicians. Spiritual practices have become ubiquitous in organisational routines around the world (Saks 2011). Similarly, employee engagement has also become an interesting phenomenon with the leaders across the world rating it as a top priority. Monetary benefits alone do not ensure engagement anymore. There are many other factors which significantly predict employee engagement other than pay and job security. In this context, this study attempts to explore the connection between spirituality and engagement and how this connection might contribute positively to work outcomes, which significantly determine organisational success. Specifically, this study with its focus on non-profit work environment is socially relevant and could

contribute to the successful functioning of social institutions. Every research testing on the claims of the benefit of applying spirituality at work, inevitably contributes to the theory, practice and individual experiences' of work. If people seek deeper meaning in their lives including work and seek fulfilling relationships, organisations will have to take into consideration ways to manage emerging needs.

1.8 SCOPE OF THE RESEARCH

This study focuses on the impact of workplace spirituality which represented in specific dimensions on chosen work-related attitudes and behaviours. The research was conducted in a non-profit work environment, and the target population was school teachers employed with government funded and managed schools across the state of Kerala, India. An overview of the educational setting of the state is provided in the latter part of this chapter. State-owned schools were selected for the study to exclude any form of religious affiliations. The teachers working with high school grades were considered for the study since high schools are managed separately from the lower grade classes. The data collection for the research was conducted in the year of 2015-2016.

1.9 ASSUMPTIONS OF THE STUDY

There are research assumptions about the phenomenon in focus, i.e. workplace spirituality, which are implicit in the study. Since these assumptions might influence the research without awareness, they are stated here. The underlying assumption of the research is that spirituality is an inevitable element present in every human being and knowingly or unknowingly it extends to the workplaces. It is assumed that the participants of the research has a fair understanding of the process and are competent enough to respond to the questions posed by the researcher. It is also assumed that the respondents would answer the questions willingly and honestly.

1.10 AN OVERVIEW OF GENERAL EDUCATION SETTING IN KERALA

Kerala, a state in the southwestern tip of India, is highly regarded and have received recognition for its advancement in the field of education as schools render enormous support for social development. Described as "A sort of Scandinavia of the Third

world" with advanced civil society, Kerala has achieved laudable achievements in the field of education. Kerala is the first State in India to have achieved near total literacy as well as 100% primary education. Other achievements such as free and universal primary education, gender equality in access to education, ease of access to educational institutions make Kerala stand out and comparable to many developing or developed countries.

Through the 1996 Introduction of People's campaign for decentralised planning (PCDP), Kerala has implemented decentralisation in numerous sectors including education. Under this decentralisation, local level self-governing bodies were delegated with the responsibilities in education and were empowered through legal and fiscal mechanisms. Education up to Standard VII was made the primary responsibility of the village panchayats. The responsibility for upper primary and secondary schools was transferred to the districts. In Kerala, education is visualised as a single process from pre-primary to continuing education and gives importance to the learning process inside and outside the schools.

Kerala's primary education system has a 10 + 2 structure, i.e., ten years of basic education followed by two years of upper secondary. The cycle of primary education is subdivided into four years of lower primary (Standards I–IV), three years of upper primary (Standards V–VII), and three years of lower secondary education (Classes VIII–X). The schools are classified into three groups: government, aided and private. In 2011, Kerala had 6,784 lower primary schools 2,986 upper primary schools and 2,874 secondary schools, of which 36% were government, 57% were aided, and 7% were private.

In 2011, the literacy level in Kerala rose to 93.91 per cent. The male literacy and female literacy rates are 96.02 and 91.98 per cent, respectively. The disparity, between male and female literacy, is also narrow. It has a high gender parity index (GPI) of 0.97 in the primary classes. The level of disparity in literacy in the different districts in Kerala is also shallow (2.6 per cent). It also has the lowest school dropout rates among other Indian states. It was 0.81 per cent in 2006-07. The teacher-student ratio has also improved marginally.

Gender equality in education has been linked to many benefits, but none stronger than to lower fertility rates. Kerala achieved below replacement level fertility two decades ahead of the all-India target year of 2011. Another important corollary to gender equality and increased female education observed in Kerala is improved infant and child mortality rates. In conjunction with lower fertility rates, Kerala also has the lowest infant mortality rate among Indian states. With the help of education and more awareness, State of Kerala has transformed from one of the fastest growing populations in India to the one with the slowest population growth rate (below replacement level) and some of the best development and demographic indicators in all of India in terms of social development.

Historically, most of the teachers are not restricted their role to teaching. Government organisations and departments have provided a guideline for the role and responsibility of the teacher. The teacher plays multiple roles in the school. Administration, Personnel management, Planning, Financial management, Supervision, Monitoring and support, Information management and communication are considered the critical managerial functions of a teacher. The role of the teacher is assessed in terms of his/her attendance in the class, completion of the course and interpersonal relation in the school. However, there are hardly any indicators to assess the performance of teacher on the basis of learning achievement of the student.

While decentralisation and community empowerment as rhetoric continue to consider the role of the teacher in school management as critical, the ground reality is altogether different. The place of the government primary school teacher is invariably at the lowest rung in the official hierarchy and commands practically no authority even within the school. The teacher is directly responsible for the learning achievement of the student; he or she may never assess the learning achievement of the student.

Student management is a critical area in which most government school teachers feel highly constrained. A government school teacher takes self-motivation in the class and adopts the new changes. Their attentiveness in the class might lead to less drop out of the student from the class. Classrooms which consist of different groups with different levels of learning need an efficient manager who can handle such issues. The performance of teachers in government schools is very relevant considering this

criterion. Considering all the constraints in financial, Infrastructural and motivational level, teachers in the present educational system of Kerala play a pivotal role in its development.

1.11 ORGANISATION OF THESIS

This thesis is organised in six chapters which are as follows:

The first chapter provides an introduction to the topic of study followed by the research gaps, purpose and objectives of the research and rationale for choosing the subject. In addition, since the research is conducted in the school education sector in Kerala, a general overview of the educational setting in Kerala is also provided.

The second chapter includes the review of relevant literature on the variables of this research. Spirituality at work phenomenon is discussed in detail along with the dimensions chosen for the study. Additionally, the relevance of spirituality in a teaching-learning context is also reviewed. Other variables of interest such as employee engagement, commitment, satisfaction, involvement and citizenship behaviour are also explained in the context of the study.

The third chapter focuses on the theoretical framework of the study which delineates the relationship between spirituality and various individual outcomes. A conceptual model is proposed at this stage and study hypotheses are formulated.

The fourth chapter presents the methodology adopted. The chapter discusses the research paradigm and research design. Research paradigm explains the research approach chosen for the study. Research design describes the study design, data collection procedures, demographic characteristics and other related information.

The fifth chapter of the thesis details the statistical analyses performed on the data collected from the respondents and the interpretation of the results. The chapter reports a) the results of preliminary analyses including tests for validity and reliability b) the measurement model and structural model results and c) summary of the study hypotheses.

The sixth chapter commences with a discussion of the results followed by the implications of the study. Additionally, the limitations of the research are outlined, and suggestions for future research are proposed.

CHAPTER 2

REVIEW OF LITERATURE

2.1 CHAPTER OVERVIEW

The objective of this chapter is to detail the various constructs used in this study after a careful review of relevant literature. The initial sections of the chapter ponder on the concept of workplace spirituality relevant to this study, dimensions of spirituality, and the distinction between spirituality and religion. An attempt is also made to reflect on the concept of workplace spirituality from an Indian perspective relating the dimensions to the ideas presented in the Indian philosophy. Additionally, the role of spirituality in a teaching and learning context is also presented. The construct of employee engagement is also discussed in detail including the major approaches and theoretical frameworks associated with the concept. Subsequent sections deal with the other major variables chosen for the study. The constructs of organisational commitment, teaching satisfaction, job involvement, and organisational citizenship behaviour are reviewed based on relevant literature. It is based on this review and additional literature the theoretical framework for this research is built. The chapter concludes with highlights of the review

2.2 WORKPLACE SPIRITUALITY

Spirituality is a phenomenon which is inarticulate in nature. The spiritual moments people experience are unique to them and are non-comparable. Spirituality could mean different thing to different people, and therefore it is difficult to comprehend the meaning of spirituality fully.

Spirituality is a state inherent to every human being whether we acknowledge it or not. To define spirituality in a few words is to confine human experiences with set boundaries of knowledge and rationale. Experiencing one's spiritual dimension and its manifestation is unique to each individual. That being the case, providing a universal definition to this infinite experience is difficult (Milliman et al. 1999). Nevertheless,

one can find copious writings on the concept and philosophy of spirituality both in eastern and western traditions. The current research looks at whether the expression of this dynamic concept can be beneficial for employees and organisations.

Spirituality at workplace is an emerging field of study in management and has been studied extensively in the past two decades. Although numerous definitions and perspectives on spirituality appear in literature, there is no single definition which captures the essence of the construct in a comprehensive manner (Krishnakumar and Neck 2002). The first systematic study in the field attempting to capture the essence of workplace spirituality was carried out by Mitroff & Denton (1999). The participants of this qualitative study defined spirituality as "the basic feeling of being connected with one's complete self, others, and the entire universe'. Clearly, the focus is on the 'interconnectedness' which is reflected in other definitions also. For instance, Ashmos & Duchon (2000) who conceptualised workplace spirituality and developed a scale for measuring it defined workplace spirituality as "the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community" (p. 137). Giacalone & Jurkiewicz (2003) who defines workplace spirituality at an organisational level also touches upon this interconnectedness apart from providing an experience of transcendence through the process of work. Other aspects of spirituality at work like search for meaning, transcendence, inner consciousness are also recurrently found in the literature. For instance, according to Dehler & Welsh (2003) spirituality at work is a "search for meaning, deeper self-knowledge or transcendence to a higher level" (p.114). Krishnakumar & Neck's (2002) notion of workplace spirituality includes one's search for meaning and inner consciousness. It was also explained as holding on to certain ideas about self , work and organisations (Hicks 2003). Spirituality at work when conceptualized and measured in Asian context resulted in a four-factor model of compassion, mindfulness, meaningful work and transcendence (Petchsawang and Duchon 2009). An exploratory qualitative study of 14 professionals revealed that individual spirituality is a distinct state with physical, affective, cognitive, interpersonal , spiritual and mystical dimensions (Kinjerski and Skrypnek 2004). Liu and Robertson (2011) identified spirituality as a continuum of different self identity levels which can stay fixed as well as flexible.

Spirituality also encompassed and transcended the concept of religiousness. More recently, Joelle and Coelho (2017) added a dimension of emotional balance and inner peace which measures the emotional equilibrium and peace of mind of the individual. The authors predicted that the inclusion of this dimension could result in a more balanced operationalisation of the concept of spirituality at work and elaborate on the connection between individual and organisational levels. Table 2.1 presents some of the significant definitions of workplace spirituality from the seminal studies in this field. These are definitions of spirituality applied in a workplace context and do not include definitions of general/individual spirituality.

Table 2.1 Definitions of Workplace Spirituality

Author/Authors	Definition
Mitroff and Denton (1999)	The basic feeling of being connected with one's complete self, others, and the entire universe.
Ashmos and Duchon (2000)	The recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community.
Adams and Csiernik (2002)	Involves positively sharing, valuing, caring, respecting, acknowledging, and connecting the talents and energies of people in meaningful goal-directed behaviour that enables them to belong, be creative, be personally fulfilled, and take ownership in their combined destiny.
Giacalone and Jurkiewicz (2003)	A framework of organisational 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
Fry (2003)	The values, attitudes, and behaviours which intrinsically motivate the self and others which results in a sense of

	spiritual survival through calling and membership (Spiritual leadership).
Kinjerski and Skrypnek, (2004)	Spirit at work is a distinct experience characterised by cognitive features, interpersonal dimensions, spiritual presence, and mystical components
Ashar and Lane-Maher (2004)	Innate and universal search for transcendence and involves a desire to do purposeful work that serves others and to be a part of a principled community
Sheep (2004)	A conceptual convergence led to four dimensions of workplace spirituality which were self-workplace integration, meaning in work, transcendence of self, and personal growth and development of one's inner life at work
Moore and Casper (2006)	Spirituality at work is a pervasive force that affects individuals and organisations at multiple levels with the dimensions of self-work immersion, interconnectedness, and self-actualisation.
Petchsawang and Duchon (2009)	Feeling connected with and having compassion toward others, experiencing a mindful inner consciousness in the pursuit of meaningful work and that enables transcendence.
Pandey, Gupta, and Arora (2009)	The collective perception of the employee about the workplace that facilitates harmony with 'self' through meaningful work, transcendence from the limited 'self' and operates in harmony with the social and natural environment having sense of interconnectedness within it.
Srirangarajan and Bhaskar (2011)	Spirit at work phenomenon was conceptualised from an Indian perspective was operationalised using the concept of Karma Yoga (Yoga of Action), the Indian psycho-philosophical approach towards work.
Liu and Robertson (2011)	The entirety of three distinct yet intercorrelated dimensions of interconnection with human beings, interconnection with nature and all living things, and interconnection with a

higher power.

Tombaugh, Mayfield, and Durand (2011)	Integration/Impact of spiritual practices/personal spirituality on workplace thoughts, behaviours and interactions. Labelled as spiritual expression at work (SEW)
(Pradhan, Jena, and Soto 2017)	Where work transcends the transactional boundaries to create a spiritual connectedness among employees, experiencing them a meaningful work profile while guiding one's alignment of values to organisational goals.

Source: Literature review

From the following definitions, it is evident that spirituality at work is a multi-dimensional phenomenon. Sukumarakurup Krishnakumar and Neck (2002) broadly classified the various viewpoints on spirituality and concluded that the existentialist view was more appropriate and relevant for incorporating the element of spirituality into the workplace. Existentialism, a philosophical perspective, deals with the question of existence and man's search for meaning out of his/her experiences. Thompson (2007) suggested that the existentialist perspective is useful to comprehend the phenomenon of spirituality as both existentialism and spirituality involves meaning making and considers this as a fundamental experience of human existence. Recently, Lips-Wiersma and Mills (2014) also advocated that the existentialist approach to workplace spirituality can render the phenomenon a solid theoretical base due to its focus on the self. The present research also examines the construct of workplace spirituality from an existentialist perspective.

2.2.1 Major Frameworks of / Approaches Towards Workplace Spirituality

Gotsis and Kortezi (2008) provided a systematic review of current trends in the field of workplace spirituality which had shed light on the contextual and consequential frameworks of spirituality. The contextual or explanatory approach aims to understand the phenomenon of workplace spirituality relating it to models, traditions and paradigms while consequential framework explores the benefits of workplace spirituality at individual and organisational levels. Citing the limitations of both the

approaches, the authors stated the need for a philosophical model based on deontological-Kantian approach, virtue ethics approach and theory of justice as the vital components of workplace spirituality might be better explained using these frameworks. Kolodinsky, Giacalone, and Jurkiewicz (2008) observed that the whole phenomenon of workplace spirituality could be viewed and studied from three distinct perspectives. Workplace spirituality could mean an application of personal spirituality at workplace whereby the individual incorporates his/her spiritual values at work, or it can be viewed as organisational spirituality which is at macro-level as the spiritual climate of the organisation as perceived by the individual. A third perspective focuses on the interaction of personal and organisational spirituality whereby there is a close match between the individual values and organisational values which is parallel to the concept of person-environment fit. Schmidt-Wilk, Heaton, and Steingard (2000) had also suggested that the definitions of spirituality can be classified into three categories. The first category defined spirituality in personal terms and was termed pure spirituality, a state of acute awareness, serenity and happiness. The second category focused on the practical aspect of spirituality and was termed applied spirituality. These definitions looked at the manifestations of the inner spirituality on outer behaviour. The third classification views spirituality as a part of the organisation's behaviour and policies and thus identified the characteristics of a spiritual organisation. The authors theorised that such a match would result in more beneficial outcomes for both the parties. Benefiel and Fry (2011) observed three prominent integrative approaches found in workplace spirituality research. First is the meditation integration approach proposed by Heaton and Schmidt-Wilk (2008) advocating meditation for developing leadership through expanding consciousness. Second is the spiritual leadership model proposed by Fry (2003) which was put forth as a paradigm for organisational development by creating a vision and spiritual climate by the leader. The third approach identified was the respectful pluralism perspective offered by Hicks (2003) as the author argued that dissociating spirituality from religion is purposeless and suggested that the workplace should be embrace and respect all religious faiths.

Following the phase of conceptualising the construct and developing and validating scales to measure spirituality, empirical studies making use of these definitions and

measurements were reported. These studies were carried out to underpin the construct of spirituality through rigorous quantitative methods followed in social science. Karakas (2010) upon conducting a literature review outlined three perspectives on how spirituality could possibly benefit individuals and organisations. The author proposed that through fostering a spiritual workplace, employee morale and well-being could be boosted with commitment and productivity levels upgraded from the human resource perspective. From a philosophical perspective, this would mean employees experience an increased sense of meaning and fulfilment, and display more creativity and hope. Besides, employees experience a higher level of attachment and belongingness and create quality and meaningful connections with fellow human beings which are advantageous from an interpersonal perspective. Milliman, Czaplewski, and Ferguson (2003) following the conceptualisation by Ashmos and Duchon (2000) found that dimensions of workplace spirituality were correlated with commitment, satisfaction and turnover intentions. Markow and Klenke (2005) found spiritual leadership affected the organisational commitment levels of individuals. A quasi-experimental research found that spirit at work was positively related to work satisfaction and reduced employee absenteeism in resident care (Kinjerski and Skrypnek 2008). Workplace spirituality was found to be positively correlated with work performance (Duchon and Plowman 2005; Petchsawang and Duchon 2012) and organisational performance (Faro Albuquerque et al. 2014). Daniel (2010) demonstrated that spirituality can enhance team effectiveness emphasising on the role of trust. Similarly, perceptions of spirituality were related to health-related aspects such as awareness, inner peace and management of stress and depression (Honiball, Geldenhuys, and Mayer 2014). Spirituality was found to moderate the negative effects of workplace aggression on health and work outcomes (Sprung, Sliter, and Jex 2012). Recent research has also examined employee well-being as a potential outcome of encouraging spirituality at the workplace (Garg 2017; McKee et al. 2011; Pawar 2016). One of the pioneering studies in the field of workplace spirituality research was the integration of spirituality and leadership. The most notable and tested theory of spiritual leadership was proposed by Fry (2003). The author argued that a spiritual leadership model developed incorporating theories of workplace spirituality and build on hope/faith and altruistic love is inclusive of all the present theories of leadership. The scope of SLT is broad as it can be implemented in any

organisational setting or at any organisational level. An empirical testing of the spiritual leadership theory (SLT) showed that SLT had a positive influence on the organisational performance impacting commitment, productivity and sales growth (Fry and Matherly 2006). Similar findings were reported for the impact of SLT on organisational performance by (Salehzadeh et al. 2015) in a sample of managerial personnel from the hotel industry. Spiritual leadership had also been proposed as a mechanism for organisational transformation and to mitigate the effects of workaholic tendencies thereby augmenting employee well-being (Fry and Cohen 2009). Widening the application of spiritual leadership, Fry (2009) proposed that spiritual leadership can serve as a channel for self-discovery through a deep understanding of the self and to reach one's potential. Sweeney and Fry (2012) postulated that spiritual leadership through leader's vision and social awareness, altruistic love for members, and demonstration of hope and faith can be instrumental in the character development of employees at the workplace.

Ashmos & Duchon (2000) conceptualisation of spirituality, found factors at individual, group/work unit and organisational level but found only individual-level factors significant. Milliman, Czaplewski, & Ferguson (2003), building on Ashmos & Duchon's (2000) analysed WS in three levels: individual, group and organisational. This three-level framework was subsequently used in many other empirical studies making them widely accepted definitions of workplace spirituality (Crawford et al. 2008; Daniel 2015; Rego and Cunha 2008). This study adopts Ashmos and Duchon's (2000) definition of workplace spirituality and operationalizes the same with the three-level framework proposed by (Milliman et al. 2003). The study has chosen meaningful work and inner life from Ashmos and Duchon (2000). The community dimension was operationalised according to Milliman et al. (2003) as sense of community and alignment of values was also taken from the same authors as this element was found insignificant in the previous study.

2.2.2 Meaningful Work

Work is considered to be sacred in most of the cultures across the globe. 'Work is Worship' goes the famous saying. No wonder, the quest for meaningful work is so strong in human beings. Meaningful work can be described as being engaged in a work

that is of some significance to the person doing it. According to (Hackman and Oldham 1975) meaningful work is when an employee perceives the work to be meaningful, valuable and worthwhile. Chalofsky, (2003) described meaningful work as an interplay of a sense of self, a sense of balance and the work itself and opined that meaningful work could significantly contribute to finding one's purpose in life. According to Ashmos and Duchon (2000), meaningful work is something which provides a sense of importance and something which brings joy and is energising. This dimension of workplace spirituality represents how employees interact with their day to day work (Milliman et al. 2003).

2.2.3 Sense of Community

As discussed above, the idea of interconnectedness is often reflected in the definition of spirituality. Like human beings' longing for meaning in life, there exists a strong desire for belongingness in us. Maslow's (1970) need hierarchy theory states that our desire to be accepted by others and to be a part of a community is a strong human motivator. Ashmos and Duchon (2000) conceptualises this aspect at the individual level as conditions for community where the duo assessed the conditions for establishing workplace as a community. They explain that the community is a place where individuals go through the process of self-development and self –worth and have a sense of working together. Milliman et al. (2003) had a slightly different operationalisation of this fellowship dimension which was repositioned as sense of community which represents spirituality at a group level. Sense of community was intended to capture employee's experience of togetherness at the workplace. Employees have a sense of community feeling when they are able to identify themselves with a larger group and have a shared sense of a common purpose (Duchon and Plowman 2005).

2.2.4 Inner Life

Inner life is "the feeling individuals have about the fundamental meaning of who they are, what they are doing, and the contributions they are making" (Vaill, 1998, p.218). The experience of spirituality inevitably includes the recognition of an inner life which is far different from the conscious outer lives we live every day. Ashmos and Duchon

(2000) attempted to conceptualise inner life in terms of an individual's hopefulness, awareness of values and concern about one's own spirituality and spiritual health of others at the workplace. Kinjerski & Skrypnek's (2004) qualitative study revealed participants mentioning about an inner voice which sometimes becomes an intuition. Inner life can also mean an inner consciousness or mindfulness as described by Petchsawang & Duchon (2009) and Smith & Rayment (2007).

2.2.5 Alignment of personal-organisational values

This is dimension represented at the organisational level. Alignment of value implies the interaction of an employee with the larger organisational purpose (Milliman et al., 2003). Alignment occurs when the employees believe that the organisation has certain values, has a strong conscience and cares for the welfare of its employees as well as society at large (Ashmos and Duchon 2000). Dehler & Welsh (1994) who opines that alignment is inevitable for the contemporary organisation describes it as an emotional investment made by the employee in the organisation's purpose.

2.2.6 Dimensions of Workplace Spirituality from the Indian Perspective

The dimensions of workplace spirituality chosen for the study are primarily developed and measured in western countries. India is a land with a rich source of ancient wisdom on spirituality, and it is only appropriate to discuss in what way these dimensions are connected to Indian philosophy since this study takes place in an Indian context. It also examines, whether these dimensions are relevant in the Indian context since the notion of spirituality is different in eastern and western traditions.

To start with, Maslow's (1970) human motivational theory can be applied to understand the spiritual yearning of every individual. Maslow (1970) presents a hierarchy of human needs starting with the basic physiological needs and moving up to what the author calls 'self-actualisation'. According to Maslow (1970), self-actualisation represents a higher purpose in one's life and is the expression of everything one is capable of becoming. Similar to Maslow's (1970) need hierarchy theory, the Vedic knowledge consists of Tattvabodha, which is a compiled knowledge by Shri Adi Shankaracharya, a spiritual guru who lived in India. Shri Adi Shankara was a proponent of non-dualistic view, called the Advaita Vedanta philosophy, which has roots in Vedas and Upanishads.

Tattvabodha also represents five layers, which constitute a man. These layers start from the body of food, which is the first layer and moves up to the highest layer of total bliss or the state of Ananda. Ananda or complete state of joy implies true, permanent happiness, which is indestructible and is the true nature of our Self. This state of ultimate joy is similar to the concept of Maslow's self-actualisation (Hayashi Jr. 2016).

As far as dimensions of spirituality are concerned, the concept of work or meaningful work can be related to the Indian psycho-philosophical concept of Karma Yoga (Pardasani, Sharma, and Bindlish 2014; Srirangarajan and Bhaskar 2011). Karma Yoga. Karma Yoga implies the strive for excellence and perfection in action without focusing on the rewards or actions but with the aim of uniting with one's own higher self and thereby achieving self-fulfilment (Srirangarajan and Bhaskar 2011). An individual practising Karma Yoga, a Karma Yogi, has a broader sense of life, has greater devotion towards work and understands work as a means to carry out selfless service and contribute to the larger community instead of focusing on personal gains (Pardasani et al. 2014). The sense of community or interconnectedness can be related to the idea of Lokasamgraha which is the implicit message of Bhagavad Gita. Lokasamgraha implies the welfare of a larger community and bringing the world together. It indicates social harmony and subordination of self-interest to what is good for the society at large. The emphasis of Loksangrah is on cultivating a world-view and understanding our lives as part of the grand scheme of things. Loksangrah encourages individuals to develop compassion towards fellow beings and indulge in selfless service for others' welfare (Pardasani et al. 2014). Individuals are connected at a deeper level to such organisations with strong moral values and ideals which define the culture and integrity of such organisation. Also, such value-driven organisations sustain in the long run. The Indian Vedic philosophy mentions about developing god-like qualities at work like the absence of greed and respect for all the stakeholders, responsibility towards nation and society so that the employees can identify themselves with the organisation resulting in personal-work values alignment. Spirituality ascertains the notion of an inner life which lies beyond the outer shell of appearance. This self is beyond our intellect and emotions and being in constant touch with this inner self brings in greater awareness and greater commitment in life (Pandey and Gupta 2008). The Shreyas path outlined in

the Indian philosophy is inherent in every human life where the focus is inward to develop a spiritual outlook of life (Srirangarajan and Bhaskar 2011). Based on the Vedanta philosophy of India, Chatterjee (1995) proposed work as worship model in which work enables shifting to an elevated level of awareness. Additionally, the author identified the fourfold paths of this workship model as discipline, righteousness, sacrifice and transcendence. The concept of discipline is not confined to merely predetermined rules and regulations but disciplining the mind itself (chittasuddhi) through introspection and meditation. Righteousness implies morally or ethically right actions. In the Indian philosophy, righteousness is 'Dharma', which means right conduct. Sacrifice entails giving up one's own personal cause for a higher cause as explained in the Bhagavad Gita. Lastly, transcendence of the individual consciousness to supreme consciousness happens through work as worship. There have been efforts to conceptualise workplace spirituality in terms of Indian philosophical traditions. For instance, (Pandey et al. 2009) based on the Vedanta literature conceptualised spirituality as a climatic construct which is at the macro level by including the individual's concern for the social and natural environment. Garg (2017) expanded this conceptualisation by adding the dimensions of karma capital and kritagyata (feeling of gratefulness). Pradhan et al. (2017) in an attempt to develop the discrete dimensions of spirituality at work relevant to Indian context identified four dimensions of spirituality consisting which were spiritual orientation, compassion, meaningful work and alignment of values.

2.2.7 Spirituality and Religion

The field of spirituality research has witnessed the arguments for and against the inclusion of religion in the notion of spirituality. Hence, it is germane to this research to understand the difference between religion and spirituality and to make it clear whether the concept of spirituality in this study is inclusive of religion or not. Historically speaking, much of the explanations and descriptions on spirituality is rooted in religion. Although the spirituality movement is grounded on various religious traditions that had been developed over time, spirituality at work spans beyond a conventional belief system or a religious dogma or certain rituals and practices (Ashmos and Duchon 2000). Laabs (1995) states that spirituality is not about converting

people into a specific belief or religious system. Similarly, Cavanagh (1999) noted that the majority of the articles and books pertaining to workplace spirituality do not make any religious references. In addition, it is unwise to tie spirituality to work to any specific religious tradition as we live in a pluralistic society with people belonging to diverse religious beliefs. Mitroff and Denton (1999) in their study cited that more than half of the total participants had a positive attitude towards spirituality but negative toward organised religion. This study of spirituality noted that the participants did not favour the discussion or inclusion of religion at their workplace but found the inclusion of spirituality crucial for the employees and organisation. Though spiritual and religious belief are compatible they are not identical and need to be clearly differentiated in a work environment (Garcia-Zamor 2003). Cash, Gray, & Rood (2000) noted that the scholars in this field distinguish spirituality from religion as religions involve formal structures and certain rituals associated with them. Sukumarakurup Krishnakumar & Neck (2002) described popular viewpoints for defining spirituality and observed that the religious view of spirituality could be the most controversial compared to other views of spirituality. Although there are arguments against spirituality-religion distinction with researchers stating that spirituality and religion do overlap each other, and thus religion cannot be excluded from the study of spirituality (Fernando and Jackson 2006; Reave 2005), recent research maintains that spirituality and religion are different are to be treated separately (Roof 2015). For this research, spirituality holds a non-religious meaning and does not attempt to understand the role of religion in the participants' spiritual perceptions.

2.2.8 The Present State of Workplace spirituality

The emerging research in the field of organisational behaviour suggests a shift from the traditional mechanistic paradigms to a spiritual organisation paradigm. People want to live life in an integrated manner and wish to incorporate the element of faith/spirituality into their workplaces in addition to their personal lives (Miller and Ewest 2013). Despite the meteoric rise in research in the field of workplace spirituality, a concrete definition of the concept remains insurmountable. Nevertheless, research in this direction is moving forward expeditiously. Houghton, Neck, and Krishnakumar (2016) after a considerable review of the present-day state of workplace spirituality research

using the Reichers and Schneider's (1990) three-stage model of construct framework suggested that spirituality at the workplace continues to evolve and stabilise as a substantial construct with fresh empirical studies explicating its relationship with other variables. Most of the seminal works in the area of spirituality at work find the concept of spirituality fit and appropriate for modern work organisations. Hill et al. (2013) note that spirituality at work is in a state of transition from advocacy to science and research would continue to expand in the upcoming years. Contemporary research in the field explores new areas of employee life. For instance, one of the focal points of present-day workplace spirituality research is the employee well-being. Pawar (2016) demonstrated that spirituality positively influenced the emotional, psychological, social and spiritual states of an individual's well-being. Likewise, findings of a qualitative study revealed that the element of spirituality encouraged ethical behaviours among employees and employees felt an increased sense of well-being when their actions were ethical (McGhee and Grant 2017). Spirituality at work was reported to be a necessary not sufficient determinant for higher levels of commitment, satisfaction at work and work-life balance (Garg 2017). Besides, spirituality was also shown to be a useful tool in emotional management as Zou and Dahling (2017) found that the negative effects of emotional labour on subjective well-being were reduced by the agency of workplace spirituality. The concept of good workplace definitely entails conditions ensuring the overall well-being of its employees. It is no surprise that employee well-being is one of the topmost concerns of the organisation because employees who are healthy and happy are more productive, committed and engaged. The findings of the recent research show a considerable link between spirituality and employee well-being. Besides, apart from the employee attitudes, and well-being, research has shown significant relationships between spirituality and inter-role conflict (Hall et al. 2012), psychological capital (Jena and Pradhan 2015), job stress (Daniel 2015), and innovative work behaviour (Afsar and Badir 2017). Benefiel, Fry, and Geigle (2014) noted that the theoretical propositions and empirical studies on workplace spirituality are converging making it an important beginning. The research on workplace spirituality is gaining new vigour and moving towards earning more significance and relevance at the workplace.

2.2.9 Spirituality in the Context of Teaching and Learning

Non-profit institutions in India include culture and recreation organisations, educational and research, health care organisations, institutions rendering social services, environment agencies, organisations carrying out development and housing activities, law, advocacy and political associations. Government schools, due to the nature of their funtion, are also categorised as non-profit institutions. Most important characteristic of non-profits is their functionality as organisations where people find deep meaning in service to others (Giacalone and Jurkiewicz, 2003). The promotion and articulation of a value-infused purpose that serves the community is the reason for the existence of virtually all non-profit organisations (O'Neill, 2001).

Teaching unlike other professions is considered to be a noble profession where teaching is a calling and reflects a moral inseparability between work and one's life itself (Ahammed, 2011). Dewey (1986) understood education as a collective enterprise through which we actively create our world. Freire (1973) also considered teaching and learning as world creating processes. Spirituality in teaching and learning supports the inclusion of all individuals, recognising the divine nature of humanity, with the possibility to transform our thinking through the deep questions regarding life's purpose and meaning. Spirituality offers the opportunity to ask questions worthy of our time and attention. Palmer (1999) stated, "When we bring forth spirituality of teaching and learning we help students honour life's most meaningful questions" (p. 6). These questions include: How can I rise above my fears? How do I deal with suffering, my own and that of my family and friends? How does one maintain hope? (Palmer, 1999, p 6). Fraser et al. (2007) extended the focus on asking such important questions by stating, "the deepest parts of children's lives remain untouched by school and our educational institutions fail to tap our most cherished values and extend our potential" (p. 297). The creation of the community as a sacred space is initially part of the educator's role and according to Kessler (2000) includes respectful discipline, an open heart, and a willingness to care (p. 119). From Palmer's (1993) discussion of the connection between spirituality and learning/knowledge, it becomes apparent that certain elements would be present in a classroom where spiritually connective teaching occurs. As Palmer (1993) notes, a distinction between a conventional classroom and the spiritual classroom revolves around the role of the learner as connected to the

learning, or as Palmer terms them, the knower to the known (p. 35). While embracing the role of human emotion, intuition, and faith in the process of knowing, Palmer (1993) stressed the importance of education as conveying the message of truth. Palmer (1993) further explains spiritual mentoring is about helping young people find questions that are worth asking questions that are worth wrapping around one's life around (p.8). Spirituality in teaching and learning adds a dimension of depth to include purpose and value intrinsic to being human. Spirituality in teaching and learning context helps in developing relationships. Empathy emerges from the attachment bond with the primary caregiver, and through relationships, empathy develops. Empathy nurtured in a spiritual context can foster a sense of social justice in children.

In the non-profit sector in India, healthcare institutions, as well as educational institutions, play a prominent role. The topic of spirituality has been discussed in the healthcare sector, especially among nurses. Spirituality has been discussed in the context of higher education also. However, not many studies have examined the role of spirituality among school teachers. The study carries the assumption that the spiritual dimension of teachers has a spillover effect in their teaching using the spillover effect theory. The study is carried out among high school teachers working in government schools. The two characteristics of the sample, i.e. high school level and teaching in government schools, have been deliberately chosen. Government schools have been chosen as the study assumes spirituality separate from religion. Most of the private schools are run by religious minorities, have some kind of religious affiliations to them, and are likely committed to a religious philosophy. High school teachers normally teach in eighth, ninth and tenth grades in schools. One reason to choose high school teachers was to ensure homogeneity of the sample in terms of stress and challenges they face. High school teachers deal with students who are not very young, but children who are adolescents. Adolescence is a phase of biological, cognitive and psychological changes in which a child is transformed into an adult-like person. When most of one's characteristics are in this state of change, one is an adolescent (Lerner, Boyd and Du, 2010). Developmental psychologists have shown renewed interest in the role of spirituality in the lives of children and adolescent (Pandya 2017) Researchers have suggested that spirituality and religiosity may be developmental assets for young people

(Crawford, Wright, & Masten, 2006). Good and Willoughby (2008) suggest that adolescence may be a sensitive period for spiritual development. Though this study does not explore the linkages between teacher's spiritual dimension and student spiritual development, it is on the assumption that spirituality of teachers at the workplace could definitely have an impact on students; teachers were chosen to participate in the study. The study is limited to the state of Kerala. Kerala was chosen as it is the most literate state in the country. Besides, many times, it is important that the researcher communicates with the participants as the concept of spirituality needs to be explained and language should not be a barrier in such conversations. Kerala was chosen to ensure that no such language barriers exist during the data collection. Also, since the focus is on government schools, the system of functioning of government schools in each state differs as they are managed by the state governments. Thus, in order to ensure some homogeneity in the sample, schools in other states were excluded.

2.3 EMPLOYEE ENGAGEMENT

Employee engagement is a recent addition to the field of organisation behaviour. The concept has gained immense popularity among professionals, organisations and consulting firms but in an academic context faces the challenge of being clearly defined and distinguished from other related constructs. Kahn (1990) did the pioneering work in the field of engagement although the author mentioned it as personal engagement. Personal engagement was defined as the "simultaneous employment and expression of a person's 'preferred self' in task behaviours that promote connections to work and to others, personal presence, and active full role performances" (Kahn, 1990, p.700). One of the earliest theoretical frameworks for understanding engagement, Kahn (1990) conceptualised that the domains of meaningfulness, safety, and availability were important to understand engagement. Kahn (1990) stated that people experience psychological meaningfulness when they feel worthwhile, useful and valuable and this sense of meaningfulness decides how much people invest themselves in fulfilling their tasks. Psychological safety indicates the confidence of people to express their selves without fear of any undesirable consequences to their self-image, status or career. People, when they experience psychological safety at workplace, feel personally engaged in their jobs. Psychological availability shows the physical, emotional and

psychological resources people have to engage in a task despite the distractions and demands of work and personal lives. People higher on psychological availability have a higher sense of engagement.

Another earlier theoretical framework for understanding engagement was proposed by Maslach & Leiter (1997) where the researchers conceptualised employee engagement as the positive antithesis of burnout. According to them, employee engagement was characterised by energy, involvement, and efficacy as opposed to burnout dimensions of exhaustion, cynicism and inefficacy. They posited that individuals who do not experience burnout would be engaged, considering them as the opposite poles of a continuum. Schaufeli, Salanova, Gon Alez-ro, & Bakker (2002) had a slightly different perspective of engagement which they defined as "a positive, fulfilling, work-related state of mind that is characterised by vigor, dedication and absorption" (p. 74) and renamed it as work engagement. Harter, Schmidt, & Hayes (2002) were the first to study employee engagement from a business unit perspective using an enormous database to link employee engagement to various business-level outcomes. In their study, employee engagement was conceptualised in terms of one's involvement, satisfaction and enthusiasm for work. Though the construct of employee engagement overlapped with satisfaction and involvement, this study was significant for depicting the linkage between engagement and outcomes, propelling an expansion of empirical research in this field. Based on Kahn (1990) conceptualisation of engagement May, Gilson, & Harter (2004) empirically tested the impact of the psychological conditions of meaningfulness, safety, and availability on engagement and found that all three conditions exhibited significant positive connections with engagement. A notable empirical study in the field was carried out by Saks (2006) in which the author explored the antecedents and consequences of employee engagement. Shuck & Wollard (2010) observed that Saks's (2006) study is the first empirical study in academic research linking previous theories of engagement, engagement in the practitioner literature and the academic community. Saks (2006) posited that unlike found in practitioner literature, the academic literature presented engagement as a distinct, unique construct related to individual performance and comprised of cognitive, emotional and behavioural components. Saks (2006) explained the varying level of engagement in

each individual through the Social Exchange Theory (SET) and distinguished between job and organisational engagement. Similar to Saks (2006), Macey & Schneider (2008), drawing from diverse literature, proposed three different facets of engagement namely, psychological state engagement, trait engagement and behavioural engagement. Employee engagement as a psychological state includes satisfaction, commitment, involvement and feelings of empowerment as its different facets and yet exhibits certain distinctiveness. Behavioural engagement follows state engagement and is broadly defined as adaptive behaviour which includes a range of behaviours resulting in organisational effectiveness. Trait engagement express engagement as a result of the play of different interrelated personality attributes including proactive personality and can influence state or behavioural engagement. Drawing on the most seminal works on employee engagement, Eldor and Vigoda-Gadot (2017) interpreted engagement as "an active, fulfilling concept that reflects the simultaneous expression of multidimensional energies– physical, affective and cognitive – that benefit organizations and employees" (p.6). Shuck, Adelson, and Reio (2017) argued that employee engagement is different from job engagement, work engagement, organisational engagement, and social engagement, is not an umbrella term, and has its own unique theoretical base. It was defined as an "active, work-related positive psychological state operationalised by the intensity and direction of cognitive, emotional, and behavioural energy" (p. 954). Resultantly, a new measure of employee engagement was developed with the objective of covering the full spectrum of employee engagement experience, placing employee engagement as a high order factor comprising of cognitive, emotional and behavioural factors.

2.3.1 Approaches to Employee Engagement

The definitions of the employee engagement can be grouped into four broad classifications as revealed by Shuck (2011) in the author's integrative review of the literature. The first is the need-satisfying approach proposed by Kahn (1990) which concluded that when the work is psychologically meaningful and significant, the working environment is safe and physical and mental resources to engage in work are available, engagement is likely to occur. Following Kahn (1990) other researchers also further explored this perspective of engagement (May et al. 2004; Rich, Lepine, and

Crawford 2010; Shuck and Wollard 2010). The second was the burnout –antithesis approach proposed by Maslach and Leiter (1997) where burnout was the erosion of engagement Maslach, Schaufeli, and Leiter (2001). This standpoint formed the basis for the Utrecht Work Engagement Scale (UWES) developed by Schaufeli et al. (2002) and became a widely used measure of engagement. Several other studies also were based on this definition of engagement (Hakanen, Bakker, and Schaufeli 2006; Salanova, Agut, and Peiró 2005; Wilmar B. Schaufeli et al. 2002; Schaufeli, Bakker, and Salanova 2006; Shirom 2003). The third approach was the satisfaction-engagement approach propounded by Harter, Schmidt, and Hayes (2002) rooted in positive psychology. Engagement was defined in terms of individual's involvement, satisfaction, and enthusiasm for work. Jones and Harter (2005), Luthans and Peterson (2002) Wagner and Harter (2006) also examined engagement from this angle. The final approach is the multidimensional approach proposed by Saks (2006) suggesting that engagement is a multi-faceted construct combined of cognitive, behavioural and emotional factors and which could be present at multiple levels.

2.3.2 Major Theoretical Frameworks of Employee Engagement

Bailey et al. (2017) through a narrative synthesis of the existing work on employee engagement identified the major theoretical frameworks employed in the engagement research. The authors noted that the preponderant framework applied to explicate the concept of engagement is job demands-resources model (JD-R). Accordingly, when the employees possess high levels of job related/personal resources, they are more likely to be engaged in their work (Schaufeli and Bakker 2004). Apart from JD-R, social exchange theory (SET) has also been used extensively in the engagement studies (Saks 2006). Conservation of resources theory argues that job resources are particularly useful in enhancing engagement levels by buffering the negative effect of stress (Bakker et al. 2007). The broaden-and-build theory has also been used to explain engagement. It is based on the premise that people who feel positive emotions than negative emotions might experience higher levels of engagement and are capable of displaying a wider range of behavioural responses (Parker and Griffin 2011). Similar to this is the affective shift model of engagement which posited that a shift from negative to positive affect results in high work engagement explaining the variations in the engagement levels

(Bledow et al. 2011). Although relatively less in number, studies have also referred to Kahn's (1990) theory of personal engagement which argued that engagement would be influenced by psychological conditions of meaningfulness, availability, and safety. This needs-satisfying approach concludes that when the work is psychologically meaningful and significant, the working environment is safe and physical and mental resources to engage in work are available, engagement is likely to occur.

2.3.3 Employee Engagement as a Unique Construct

It can be noted that numerous conceptualisations and definitions of employee engagement can be found in academic as well as practitioner literature and often these definitions bear theoretical references to other well-researched constructs in organisational behaviour bringing in redundancy issues. As a result, the question of whether engagement is truly a unique construct and how different is it from variables like satisfaction, commitment, involvement, and organisational citizenship behaviours remains. Amidst the debate of what engagement really is and whether it can be differentiated from other constructs, recent literature provides evidence for establishing employee engagement as a unique construct though related to many other concepts. For instance, Robinson, Perryman, & Hayday (2004) after a careful review of constructs organisational commitment and OCBs and comparison with employee engagement, stated that "engagement may contain elements of commitment and OCB it is by no means a perfect match with either"(p.8). Similarly, May, Gilson, & Harter (2004) differentiated between engagement and job involvement arguing that while job involvement represents only a cognitive absorption, engagement involves active use of one's cognitive, emotional, and physical aspects as explained by Kahn (1990). An empirical study conducted by Hallberg & Schaufeli (2006) with a sample of 186 IT consultants successfully established work engagement, organisational commitment and job involvement as three distinct constructs. Based on Kahn's (1990) model of personal engagement Rich, Lepine, & Crawford (2010), in their study conceptualised engagement as the investment of an individual's complete self into a role stating that other behavioural and attitudinal variables offered a narrow view of self while engagement provides a comprehensive explanation of relationships. In a similar vein, Shuck, Ghosh, Zigarmi, & Nimon (2013) opine that though job satisfaction,

commitment and job involvement share conceptual space with employee engagement, the engagement construct is unique in the sense that it involves the use of emotional, cognitive, physical and behavioural energies and is much broader and encompassing than other constructs. Christian, Garza, & Slaughter (2011) in their study provides evidence of discriminant validity, thus proving that engagement is different from other attitudinal variables and suggests that this conceptual difference might be due to the strong alignment of engagement with task-specific motivation thus affecting task as well contextual performance. Additionally, Schaufeli (2013), based on empirical research, indicated that engagement is different from job behaviour and behavioural intentions, aspects of health and well-being such as burnout and boredom and personality traits. Despite the burgeoning interest and research in the field, employee engagement is still a relatively new construct, the research of which is still in its nascent stage (Saks & Gruman, 2014).

2.4 ORGANISATIONAL COMMITMENT

Organisational commitment can be understood as a psychological link between the employee and the organisation that makes it less likely that the employee will leave the organisation voluntarily (Allen and Meyer 1996). An individual feels committed when she/he identifies herself/himself with the goals of the different segments such as top management, customers, or the community at large, which results in multiple forms of commitment (Reichers 1985). This multiple identification of the individual might have different foci thus making commitment a multi-faceted construct. Mowday, Steers, & Porter (1979) observed that commitment is a global attitude indicating a response to the organisation as a whole rather than towards specific groups or subsystems of the organisation. A methodical review of definitions on organisational commitment resulted in Meyer & Allen (1991) in conceptualising commitment as an amalgamation of three different commitment forms namely affective commitment, continuance commitment, and normative commitment. Affective commitment implies the individual's emotional bonding as well as identification with the organisation whereas continuance commitment arises out of the perceived costs associated with leaving the organisation. Normative commitment is the commitment which the individual feels out of an obligation to be with the organisation for some reasons. The authors note that

these components are not mutually exclusive rather, an individual may experience all three forms of commitment in varying degrees. Most of the researchers agree on the multi-dimensionality of organisational commitment (Meyer and Allen 1991; Meyer and Herscovitch 2001; Mowday et al. 1979) resulting in numerous conceptualisations and diverse measurements of the construct. The focus of the current research is on the attitudinal commitment form or the affective commitment which is the most widely studied state of commitment (Coyle-Shapiro and Morrow 2006). Mathieu and Zajac (1990) carried out a meta-analysis of the construct and found personal, job and organisational characteristics, role states of ambiguity, conflict and overload and relationship with the group as well as leader as antecedents to commitment levels. Similarly, results of another meta-analysis research showed significant relationships between commitment and outcome variables such as withdrawal cognitions, absenteeism, job performance, citizenship behaviour, stress levels and work-family conflicts (Meyer et al. 2002). In addition, commitment was also found to be influencing productivity, quality, and retention (Brooks and Wallace 2006). Riketta (2002) found significant correlations between commitment and in-role performance as well as citizenship behaviour. Organisational commitment has also been studied as an intervening variable, mediating the relationship between work climate and performance (Suliman 2002), emotional exhaustion and work behaviours (Cropanzano, Rupp, and Byrne 2003), motivation and performance (Vandenabeele 2009), and employee engagement and turnover intentions (Brunetto et al. 2012).

2.5 JOB INVOLVEMENT

According to Saleh and Hosek (1976) job involvement is the degree to which the identity aspect, expression of the identity, and the evaluative self is reflected in one's job. Thus it involves the extent to which a person identifies himself/herself with the job, energetically participates in it and considers his/her performance central to self-esteem. This multidimensionality of the construct was similar to Lodahl and Kejnar's (1965) conceptualisation of job involvement where the measurement of job involvement involved measuring several different aspects such as cognitive as well as affective states, involvement in a specific task and work in general and intrinsic motivation. This dual conceptualisation of job involvement where cognitive aspect as well as job

involvement as work performance affecting one's self-esteem had resulted in the lack of conceptual clarity for the construct. Kanungo (1982) measured job involvement as a cognitive state of psychological identification with the job and found that job involvement is a unidimensional concept and is different from work involvement. According to the author, job involvement is a belief connected to the present job and how much a job can satisfy one's present needs. Based on this conceptualisation many researchers had operationalised job involvement with cognitive identification as the focus. For instance, job involvement was defined as the degree to which a person's ego is involved in his/her work (Parasuraman 1982). Similarly an individual exhibit is involved in his/her job when he/she is cognitively preoccupied with the job, engaged in the job and is concerned with the job (Paullay, Alliger, and Stone-Romero 1994). Brown (1996) classified chosen personality variables, certain job characteristics, supervisory behaviours and role perceptions as antecedents of job involvement. Empirical research on the consequences of job involvement found that involvement is significantly related to employee turnover (Blau and Boal 1989; Sjoberg and Sverke 2000) job performance (Keller 1997; Rotenberry and Moberg 2007), employee absenteeism (Wegge et al. 2007), in-role and citizenship behaviour (Chughtai 2008; Diefendorff et al. 2002) and employee burnout (Chauhan 2009). Although early research had cited overlapping of the construct with other variables, recent research has established sufficient discriminant validity for job involvement, clearly distinguishing it from job satisfaction, organisational commitment and work centrality (Brooke, Russell, and Price 1988; Mathieu and Farr 1991; Meyer et al. 2002; Paullay et al. 1994).

2.6 ORGANISATIONAL CITIZENSHIP BEHAVIOUR

Organisational citizenship behaviour is a concept which is now more than 25 years old. The origin of this concept can be traced to a paper titled 'A Reappraisal and Reinterpretation of the Satisfaction –Causes-Performance Hypothesis' by Organ which was published in 1977. Organ defines organisational citizenship behaviour as individual behaviour that is discretionary and not directly recognised by the formal reward system but helps in promoting overall organisational effectiveness (Organ 1988). Further, OCB has been defined as performance that supports the social and psychological environment in which the work is carried out (Organ 1997). It has been

defined in the literature as a multi-dimensional concept that includes all positive organizationally relevant behaviours of organisational members including traditions in role behaviours, organizationally pertinent extra-role behaviours, and political behaviours, such as full and responsible organisational participation (Van Dyne, Graham, and Dienesch 1994). One of the seminal works in the field of OCB was carried out by Smith, Organ, and Near (1983) who delineated a two-dimensional framework of OCB. The first class of OCB was defined as altruism which was defined as helping behaviours arising out of certain situations aimed at specific people. Next form of OCB was identified as general compliance which was characterised by doing the right and proper things for the sake of the system by adhering to the norms and rules. Organ (1988) developed a five-dimensional framework for OCBs which was an expansion of the two-dimensional model. These five dimensions were altruism, courtesy, conscientiousness, civic virtue and sportsmanship. Podsakoff, MacKenzie, and Hui (1993) operationalised these dimensions by developing subscales for each dimension which are widely used in OCB research. Based on Organ's (1988) five dimension taxonomy Williams and Anderson (1991) proposed an alternative conceptualisation of OCB reducing the five dimensions into two classifications. The authors suggested OCB towards individual (OCB-I) which comprised of altruism and courtesy and OCB towards organisation (OCB-O) consisting of conscientiousness, civic virtue and sportsmanship. Lepine, Erez, and Johnson (2002) stated that though several other taxonomies can be identified in the literature regarding the dimensionality of OCB, most of them overlapped with the behavioural dimensions identified by Organ (1988) and concluded that this framework had been the focus of a large number of empirical studies. Their meta-analysis on the topic revealed no meaningful differences between the different dimensions of OCB and these dimensions have equivalent relationships with the predictors of OCB such as job satisfaction, commitment and fairness. As far as the antecedents of citizenship behaviours are concerned, Smith, Organ, and Near (1983) found that job satisfaction which was measured as a mood state had a direct influence on altruism factor of OCB. Similarly, with respect to employee characteristics, Organ and Ryan (1995) identified employee satisfaction, commitment perceptions of fairness, and perceptions of fairness and leader supportiveness as causes of OCB. The authors also identified that apart from these factors several dispositional

factors like such as agreeableness, conscientiousness, positive and negative affectivity could be indirect contributors of OCB. In a study among 149 nurses and their co-workers, Lee and Allen (2002) found out that OCB towards organizations is primarily affected by job cognitions which included intrinsic cognitions, procedural justice, pay cognitions and work- schedule load than affect at work whereas OCB towards individuals were more correlated with positive or negative affectivity than job cognitions. Psychological capital and strong identification with the organisation were also found to influence OCB significantly (Norman et al. 2010). Task variables such as task feedback, intrinsically motivating tasks also positively impact OCB (Farh, Podsakoff, and Organ 1990; Pearce and Gregersen 1991; Todd and Kent 2006) although the literature exploring task characteristics and OCB is limited. Another important group of antecedents of OCB includes leadership behaviours. Literature suggests that leaders play a crucial role in influencing citizenship behaviours among employees. Leader behaviour which included leader supportiveness and participation might be helpful in encouraging the altruism dimension of OCB (Farh et al. 1990). Similarly, servant leadership, as well as transformational leadership styles, amplified OCB (Ehrhart 2004; Purvanova, Bono, and Dzieweczynski 2006; Walumbwa, Hartnell, and Oke 2010).

2.7 TEACHING SATISFACTION

Locke (1969) defines job satisfaction as "the pleasurable emotional state resulting from the appraisal of one's job as achieving or facilitating the achievement of one's job values" (p. 314). The author further elaborates that in this appraisal process three elements are included: the perception of some aspects of the job, an implicit or explicit value standard and the judgement of the relationship between one's perception and one's values. This definition follows the operationalisation by Porter (1961) where satisfaction explained as a discrepancy between how much is there now and how much should be there. Wanous and Lawler (1972) in their study with 208 employees found that it is possible to validly measure satisfaction on different facets of the job indicating that people experience different feelings with different aspects of the job. They also concluded that there is no single best measure to capture job satisfaction and it largely depends on the dependant or independent variable related to the construct. Spector

(1997) explained that job satisfaction could mean an overall satisfaction about a job or as a sum of attitudes about various aspects or facets of a job. In the facets approach of measuring job satisfaction, organizations have the benefit of identifying the parts of the job which cause satisfaction or dissatisfaction for the individual. These facets include pay and other perks, co-workers, job conditions, nature of work, opportunities for personal growth and other aspects. It can be clearly noted that this facet approach is largely based on the two-factor theory of job satisfaction formulated by Herzberg, Mausner, and Snyderman (1959) who postulated that satisfaction and dissatisfaction were two different phenomena. While those factors which were classified as motivators by them induced job satisfaction, the lack of hygiene factors or extrinsic factors caused dissatisfaction. Judge, Hulin, and Dalal (2012) defined job satisfaction as multidimensional psychological responses, which include cognitive and affective components to one's job. The antecedents of job satisfaction stem from various theories which can be classified as situational theories, dispositional approaches, and interactive theories (Judge and Klinger 2008). Situational theories posit that satisfaction arises out of the characteristics of one's job or related environment aspects whereas dispositional theories assert that satisfaction largely depends on one's dispositional characteristics or personality traits. Interactive theories propose that satisfaction results from the joint interactions between job situational characteristics and personal factors. Job satisfaction antecedents have also been looked at from the humanistic, calculative perspectives(Judge et al. 2017). Research studies have continuously demonstrated strong relationships between satisfaction and performance, commitment and turnover intentions across various samples (Brown and Peterson 1993; Igbaria and Guimaraes 1993; Saari and Judge 2004; Yang 2010). The focus of the present research is on teacher job satisfaction. Teacher job satisfaction implies the attitude of teachers toward their working conditions of teaching (Hongying 2007). Skaalvik and Skaalvik (2011) defined teaching satisfaction as ' teachers' affective reactions to their work or their teaching role'(p. 1030). The authors also found that the school context variables of supervisory support, relations with colleagues, relations with parents were related to the teacher satisfaction levels. Similar findings were reported by Collie, Shapka, and Perry (2012) where school climate factors along with social-emotional learning beliefs predicted job satisfaction for a sample of elementary and secondary school teachers.

Teacher job satisfaction had also been found to be related to dimensions of teacher burnout where emotional exhaustion and reduced personal accomplishment resulted in decreasing levels of job satisfaction (Skaalvik and Skaalvik 2009). Another significant variable affecting satisfaction among teachers is the teacher self-efficacy belief. Teachers' personal self-efficacy beliefs (Caprara et al. 2006; Skaalvik and Skaalvik 2014), as well as higher levels of efficacy beliefs on classroom management and instructional strategies (Klassen and Chiu 2010), amounted to greater levels of job satisfaction. Finally, on the outcome side, teacher job satisfaction was found to be positively related to organisational effectiveness (Koys 2001; Ostroff 1992), teacher empowerment (Zembylas and Papanastasiou 2005) and organisational citizenship behaviour (Somech and Drach-Zahavy 2000).

2.8 HIGHLIGHTS OF THE LITERATURE REVIEW

➢ Workplace spirituality is a multifaceted phenomenon, which can significantly enrich the experience of work by providing a deeper sense of meaning and purpose to it.

➢ From a research point of view, workplace spirituality is a continually evolving phenomenon and has become multidisciplinary in nature. Despite the consensus on a single definition, many of the conceptualisations of spirituality overlap resulting in a few dimensions which are widely acknowledged in the process of understanding spirituality. These three primary definitions are inner life, meaningful/purposeful work, sense of community/interconnectedness (Houghton et al. 2016; Lowery, Duesing, and Beadles 2014). These three dimensions have been chosen for the present study along with alignment of values which is an organisational dimension of spirituality.

➢ As the research on workplace spirituality is expanding with the emergence of a commonly accepted working definition, and studies on identifying the beneficial outcomes of the phenomenon, Houghton et al. (2016) suggested that the future research could be directed towards the 'how' of spirituality by delineating the role of potential mediators and moderators. Liu and Robertson (2011) had also suggested the identification of unexplored variables including

mediators which are relevant to workplace spirituality. This research analyses a potential mediator in the workplace spirituality-outcomes relationship.

➢ Generalisability of workplace spirituality research findings remains an unresolved concern primarily due to the personal and abstract nature of spirituality. Additional research on the relationship between spirituality and various outcomes on various samples/organisational settings is suggested in order to validate the previous findings (Duchon and Plowman 2005; Petchsawang and Duchon 2009).

➢ Vasconcelos (2018) upon conducting an updated review of empirical research on workplace spirituality domain has observed that the inner life dimension of spirituality has been less explored. More than half of the empirical research on the field is conducted in western context with the USA contributing the maximum to the total research output. Studies in the Indian context are relatively less in number (5%). Also, not many of the research has resorted to structural equation modelling as a statistical technique to analyse workplace spirituality empirically. Structural equation modelling is a practically useful statistical tool to understand, analyse complex models and several latent relationships.

➢ Similar to workplace spirituality, there are a plethora of definitions for employee engagement in the literature as a result of the extensive research on the subject for two decades.

➢ Kahn's (1990) definition of personal engagement and Schaufeli et al.'s (2002) definition of work engagement are the widely used conceptualisations of engagement in research studies. However, Saks and Gruman (2014) opined that Kahn's (1990) definition was more comprehensive than Schaufeli et al.'s (2002), definition as the latter did not clearly differentiate between engagement and burnout.

➢ Employee engagement has been defined from a number of perspectives such as personal engagement, work/job engagement, and multidimensional engagement. Despite several limitations and criticism, the UWES scale which is based on the three-factor structure of engagement namely vigour, dedication and absorption had been widely employed in numerous empirical studies and is

prevalent among academicians and practitioners alike whereas the multidimensional framework initially proposed by Saks (2006) has received little empirical support (Gupta and Sharma 2018).

➢ Most of the researchers have predicted employee engagement as a leveraging variable contributing to the final outcome such as performance (Lee et al. 2017). Nevertheless, Shuck and Rose (2013) argued that engagement happens when there is a strong meaning and purpose of work and performance is a concomitant effect of this.

2.9 SUMMARY

The chapter comprised of the key findings of the review of literature undertaken for the current study. The study variables are explored and defined suitably taking into consideration the research objectives. There are certain gaps revealed which form the course of this research. These gaps are outlined in the next chapter along with the theoretical framework developed for the study and hypotheses postulated.

CHAPTER 3

THEORETICAL DEVELOPMENT AND HYPOTHESES

3.1 CHAPTER OVERVIEW

The significance of the concept of spirituality in business emerges from the benefits the phenomenon can bring by positively influencing various work-related constructs. This chapter focuses on delineating the relationship between workplace spirituality and various outcomes by reviewing the relevant literature. The outcomes include employee engagement, organisational commitment, job involvement, teaching satisfaction, and organisational citizenship behaviours. The first part briefly outlines the research gaps in the literature which logically explains the conceptual model for the study. The review results in the development of the theoretical framework establishing the causal relationships between the variables and subsequently leads to the formulation of study hypotheses.

3.2 RESEARCH GAPS

- Workplace spirituality research is evolving and owing to its abstract nature and definitional issues, more empirical research on the application of workplace spirituality is suggested.
- Workplace spirituality and engagement at work are related and this association needs further exploration.
- Workplace spirituality and work outcomes relationships need to subjected to examination in various organisational and cultural settings.
- Employee engagement needs empirical support to justify its existence as a unique construct, which is substantially different from commitment, satisfaction, involvement and citizenship behaviour. In addition, types of employee engagement relevant to organisation and their impact need to be assessed.

3.3 WORKPLACE SPIRITUALITY AND OUTCOMES

Workplace spirituality is not a passing fad. The upsurge of research in the field is an indication that organisations have started realising the importance of harnessing the spiritual self of employees. Kolodinsky, Giacalone, and Jurkiewicz (2008) examine workplace spirituality from personal, organisational and interactive perspectives and argue that personal values, organisational values and their interaction are predictive of several attitudinal outcomes. Clearly, spirituality at the workplace which may be manifested at different levels affect outcomes which are at various levels. For this research, workplace spirituality is conceptualised at individual, group and organisational level. A couple of employee attitudes and employee behaviour are chosen to understand the impact of spirituality on these variables.

3.3.1 Relationship between Workplace Spirituality and Organizational commitment

One of the earlier empirical research in the field of workplace spirituality by Milliman, Czaplewski, and Ferguson (2003) examined the impact of spirituality dimensions on organisational commitment. Their study revealed that meaningful work, sense of community and alignment of values significantly influenced organisational commitment. A study of firms with a management style defined as 'Management by Virtues' the philosophy and practice of which is based on religious values, found that employees of such firms exhibited more commitment than employees from control firms which did not have such an orientation (Nur and Organ 2006). Rego and Cunha (2008) in their study with 361 individuals identified that people with high-spirituality scores displayed high affective and normative commitment levels and low continuance commitment. People experience high levels of spirituality when they feel they engage in meaningful work and enjoy the process of work, share a sense of togetherness with fellow beings and perceive that their values are in alignment with the values of the organisation and there are opportunities for nurturing their inner lives. A similar study conducted by Crawford et al. (2008) replicating Milliman, Czaplewski, and Ferguson (2003) study in a lodging environment also found that workplace spirituality operationalised at individual, group and organisational level, has a positive relationship with organisational commitment. Another recent study by Nwibere and Emecheta

(2012) among a sample of Nigerian workers from banking industry revealed a significant positive relationship between workplace spirituality and organisational commitment. Pawar (2009) reported significant direct relationships between meaning in work, community at work and positive organisational purpose as dimensions of workplace spirituality and organisational commitment which was measured as value commitment. Nasina and Pin's (2011) study among 153 auditors from public accounting firms assessed the impact of team's sense of community, alignment with organisational values, sense of contribution to the society and enjoyment at work on affective commitment. The findings of their study established major influences of all dimensions except alignment with organisational values on affective form of commitment. Similarly, workplace spirituality predicted affective commitment levels in a study conducted among a sample of 305 nurses and affective commitment mediated the relationship between spirituality and OCB among nurses (Kazemipour, Mohamad Amin, and Pourseidi 2012). Another study in a hospital setting showed that three workplace spirituality dimensions were positively related to organisational commitment and this, in turn, mediated the relationship between spirituality and turnover intentions (Gatling, Kim, and Milliman 2016). It can be observed that a considerable amount of research has been carried out exploring the relationship between workplace spirituality and commitment in varying samples. Based on the findings of the prior research and acknowledging the fact that not many studies have been conducted exploring this relationship in a social sector especially in the Indian context, the following hypothesis has been formulated:

H1: Higher the workplace spirituality, the greater the level of organisational commitment among teachers.

3.3.2 Relationship between Workplace Spirituality and Teaching Satisfaction

Job satisfaction in relation to workplace spirituality has also been a topic of interest for the scholars in the field. In a study comprising of part-time MBA students, Milliman et al. (2003) demonstrated significant predictive path from workplace spirituality dimensions to intrinsic work satisfaction conceptualised based on the motivation-hygiene theory of Herzberg, Mausner, and Snyderman (1959). Also, according to Nur and Organ (2006) employees of firms embracing management by virtue philosophy

which promotes a spiritual climate experienced more satisfaction than employees of firms which explicitly did not espouse such views. Crawford et al. (2008) and Pawar (2009) also report a similar positive relationship between workplace spirituality and job satisfaction. With salespersons as the unit of theory, (Chawla and Guda 2010) explored the relationship between individual spirituality and sales' professionals job satisfaction through a cross-sectional research method and concluded the positive relationship between the two. A similar study with insurance employees also generated the same results where the relationship between workplace spirituality, intrinsic and extrinsic satisfaction at work relationships were moderated by age and gender (Marschke, Preziosi, and Harrington 2011). Another recent study among payroll employees in insurance companies tested the impact of four dimensions of workplace spirituality namely, meaningful work, sense of community, organizational values and compassion on job satisfaction and summarized that organizational values and sense of community were the most relevant dimensions (Gupta, Kumar, and Singh 2014). van der Walt and de Klerk (2014) studied workplace spirituality from an organizational perspective and its impact on employee satisfaction and observed that employees' perception of spiritual values exhibited by their organizations had an influence on their intrinsic and extrinsic satisfaction levels. Considering spirituality as an important facet of organisation fit Schneider, DeSouza, and Durst (2015) explained in their study with 192 employees from a non-profit agency, that workplace spirituality was positively related to different aspects of job satisfaction such as satisfaction at work, satisfaction with the co-workers, satisfaction with supervision and with the agency. Lazar's (2010) study with a sample of nurses indicated that a positive spiritual orientation towards life contributes to satisfaction at the job as well which was further elaborated using the horizontal spill-over theory Wilensky (1960). The study also found evidence for the relevance of spiritual values of Altruism and Idealism in enhancing job satisfaction. A slightly different role of workplace spirituality was revealed when Altaf and Awan (2011) studied the moderating role of workplace spirituality on job overload-job satisfaction relationship and found that spirituality dimensions induced job satisfaction by reducing the adverse effects of job overload on satisfaction. Despite the research exploring the relationship between workplace spirituality and job satisfaction, there is relatively few empirical research carried out in the social sector, especially among

teachers. Hence, the following hypothesis is formulated for the study which focuses on teachers' satisfaction measured using a teaching satisfaction scale in an Indian context:

H2: Higher the level of workplace spirituality, the greater is the teaching satisfaction of teachers.

3.3.3 Relationship between Workplace Spirituality and Job Involvement.

Researchers have examined the role of workplace spirituality in influencing job involvement although to a much lesser extent than job satisfaction and organisational commitment. Milliman, Czaplewski, and Ferguson (2003) who uncovered the existence of significant relationships between workplace spirituality and different work attitudes found evidence of spirituality –job involvement relationship as well. Their finding revealed that meaningful work and sense of community dimensions of spirituality were significant and positive for job involvement while alignment of values was insignificant. The same employee attitudes were tested by Crawford et al. (2008) later with two group of hotel employees, group A from companies who promoted spirituality at their workplace and Group B from companies who did not actively promote the concept of spirituality at work in their organisations. Their study revealed that Group A employees displayed a higher level of job involvement which led to the conclusion that greater levels of spirituality at work will be reflected in job involvement. Pawar (2009) in his study operationalised job involvement psychological and cognitive identification with the job based on Kanungo's (1982) conceptualisation and found that out of three spirituality at work dimensions, meaningful work and positive organisational purpose were found relevant for job involvement. Kolodinsky, Giacalone, and Jurkiewicz (2008), based on their series of studies with a sample of students, stated that organisational spirituality is a positive predictor of job involvement whereas individual spirituality appeared to be nonsignificant in the study. Though literature on spirituality involvement relationship is limited, the findings of these studies, point towards the existence of a meaningful relationship between both the constructs and naturally leads us to the formulation of below hypothesis:

H3: Greater the level of workplace spirituality, higher the job involvement among teachers.

3.3.4 Relationship between Workplace Spirituality and Organizational Citizenship Behaviour

Despite the plausibility of a significant relationship between spirituality and OCB, this connection has rarely been focussed resulting in minimal literature in the subject (Tevichapong 2012). Milliman, Czaplewski, and Ferguson (2003) in their exploratory empirical assessment of employee attitudes and workplace spirituality hinted at the link between spirituality and OCB. Nur and Organ (2006) in their study observed that employees from a spiritual, organisational climate had better perceptions on group organisational behaviours than employees who worked in firms with traditional management practices. A study conducted among 305 nurses working in general hospitals in Iran workplace spirituality had direct as well as indirect effects on OCB which was conceptualised as five dimensions (altruism, conscientiousness, courtesy, sportsmanship and civic virtue) (Kazemipour et al. 2012). Workplace spirituality had a direct influence on OCB and indirectly influenced it through affective organisational commitment levels. Tevichapong (2012) investigated the relationship between individual spirituality at work and various work-related variables including OCBs with a large sample of among employees from the public, private and non-profit organisations in Thailand and found significant positive relationships between individual spirit at work phenomenon and OCB towards individuals as well as OCB towards the organisation. Additionally, the researcher noted that these relationships were mediated by organisational identification. Nasurdin, Nejati, and Mei (2013) carried out a study among academic staff to explore the impact of workplace spirituality dimensions on OCB and found some evidence to support the linkage. Additionally, they also noticed that gender played the role of a moderator in this relationship. Tepper (2015) proposed a conceptual model where the author argues that spirituality does not directly translate to OCB, rather indirectly influences OCB through three psychological states of a spiritual person, namely, gratefulness, sensitivity to the need of others and tolerance for inequity. The researcher further proposed that spirituality could moderate the effects of social exchange and impression management on OCB, as the influence of social exchange and impression management on OCB is strengthened in case of a spiritual employee. Taking a cue from the literature and suggestions of the previous

researchers to explore more on the linkage between spirituality and OCB, the following hypothesis have been developed for this study.

H4: Higher the level of workplace spirituality, greater is the organisational citizenship behaviours exhibited by teachers.

3.3.5 Relationship between Workplace Spirituality and Employee Engagement

Both workplace spirituality and employee engagement are concepts which garnered much attention in recent times. In essence, spirituality and engagement are distinct ideas, but they do share some commonalities in various aspects. Saks (2011), for the first time, explicitly outlines the similarities shared by both the constructs. For instance, the author, based on a careful review of the multiple definitions of spirituality and engagement, notes that both imply a sense of completeness and wholeness. Spirituality at work involves every possible expression of an individual at work by bringing his/her entire self to work. Engagement also fundamentally explains the harnessing of one's physical, cognitive, emotional and behavioural aspects of self while performing a task. Saks (2011) further comments on the importance of connection which is manifested in the definitions of both concepts. Spirituality induces a feeling of being connected to a universal force, to one's own work as well as other fellow human beings. Similarly, an engaged employee will be emotionally connected to the work as well as to others and experience psychological meaningfulness at work resulting from interpersonal relationships with customers and co-workers. Finally, the author observes that both spirituality and engagement are related to numerous individual-level and organisational level outcomes. Saks (2011), based on his exploration of the domains of spirituality and engagement, proposed a conceptual model where he stated both explicit and implicit relationship between spirituality and engagement. The author asserted that the workplace spirituality dimensions of transcendence, community and spiritual values would directly influence employee engagement and indirectly influence it through the psychological conditions of meaningful work, meaning at work, safety and availability which were explained by Kahn (1990) as domains vital for understanding the phenomenon of employee engagement. A few empirical studies exploring this linkage has supported Saks's (2011) propositions indicating a significant and positive relationship between the constructs. Roof (2015), through a cross-sectional study

expounded on the positive influence of individual spirituality, conceptualised as an individual's personal relationship to a higher power or God on employee engagement dimensions of vigour and dedication. Workplace spirituality dimensions were found to have significant effects on the vigour, dedication and absorption aspects of employee engagement (Pradhan and Jena 2016, 2017). With an objective of understanding this relationship further, the following hypothesis has been framed for the study:

H5a: Higher the level of workplace spirituality, greater will the level of job engagement among teachers.

H5b: Higher the level of workplace spirituality, greater will the level of organisational engagement among teachers.

3.4 RELATIONSHIP BETWEEN EMPLOYEE ENGAGEMENT AND ORGANIZATIONAL COMMITMENT, SATISFACTION, JOB INVOLVEMENT AND ORGANIZATIONAL CITIZENSHIP BEHAVIOUR

Earlier research in the area of engagement has debated over the question of whether employee engagement is a repackaging of several established constructs in the field of organisation behaviour. However, as already mentioned in the literature review, according to recent research employee engagement is a unique construct in its own right. Schaufeli and Bakker (2004) in their study based on the job demand resource model (JD-R model) assessed the impact of engagement on various work-related outcomes and concluded that engaged employees had a greater attachment to the organisation and low intention to leave. A similar study using the JD-R model among teachers revealed that work engagement mediated the relationship between job resources and organisational commitment (Hakanen, Bakker, and Schaufeli 2006). The underlying motivational process revealed that resource at job encouraged personal investment of teachers which enhanced their commitment towards the organisation. A longitudinal study among a large sample of dentists also resulted in a similar finding where future work engagement predicted organisational commitment by mediating the relationship between job resources and commitment (Hakanen, Schaufeli, and Ahola 2008). Saks (2006) in his study among 102 employees from various organizations, examined the mediating role of employee engagement on the engagement antecedents

– consequences relationship and found that both engagement forms were positively related to job satisfaction, organizational commitment, and OCB while negatively related to intention to quit. With the underlying Social Exchange Theory (SET), the study made a meaningful distinction between job and organizational engagement while relating both forms to the above mentioned workplace consequences. Hughes, Avey, and Norman's (2008) study with employees of a multinational firm reported that the supportive climate of the organization resulted in greater levels of employee trust which enhanced their engagement levels. This rise in engagement levels resulted in greater commitment towards the firm. Another recent study explicated the relationship between perceived organizational support and person-organization fit and employee engagement by hypothesizing that higher levels of perceived organizational support and greater P-O fit, propel engagement levels in employees. Further, the study gathered evidence for the significant positive impact of engagement on job satisfaction and commitment of employees (Biswas and Bhatnagar 2013). A leadership study assessing the impact of charismatic leadership style on OCBs among a sample of 91 employees revealed that work engagement was significantly and positively related to charismatic leadership and OCB and mediated the relationship between the two variables (Babcock-Roberson and Strickland 2010). Rurkkhum and Bartlett (2012) assessed the impact of employee engagement on different dimensions of OCB using data collected from a large sample of non-managerial employees and noted that employee engagement was positively related to every component of OCB and was the strongest for civic virtue dimension. Similarly, studies of Christian, Garza, and Slaughter (2011), Rich, Lepine, and Crawford (2010) also hinted at the relationship between employee engagement, OCB, and job involvement. A recent study of employee engagement and OCB in the Indian context was carried out among employees of a public sector enterprise resulted in positive correlational relationships between employee engagement and OCBs (Chaudhuri and Govil 2015). Employee engagement and particularly organisational engagement was found to be a strong predictor of behavioural outcomes such as job satisfaction, commitment and citizenship behaviours among employees of non-profit organisations as employees carry positive perceptions about their work and the organisation (Akingbola and van den Berg 2017).

In light of the above research evidence, the following hypothesis has been postulated for the study:

H6a: Job engagement is positively related to organisational commitment.

H6b: Organizational engagement is positively related to organisational commitment.

H7a: Job engagement is positively related to teaching satisfaction.

H7b: Organizational engagement is positively related to teaching satisfaction.

H8a: Job engagement is positively related to job involvement

H8b: Organizational engagement is positively related to job involvement

H9a: Job engagement is positively related to organisational citizenship behaviour.

H9b: Organizational engagement is positively related to organisational citizenship behaviour.

3.5 MEDIATING ROLE OF EMPLOYEE ENGAGEMENT

The role of employee engagement as a mediator has been looked at in several studies. Saks (2006) established job and organisational engagement as mediators in the relationship between antecedents and consequences of engagement. Salanova and Schaufeli (2008) in their research with samples from two different countries used work engagement as in indicator of intrinsic motivation and observed that work engagement mediated the relationship between job resources and proactive behaviour. Similarly, a study among nurses found that transformational leadership enhanced nurses' extra-role behaviours by amplifying the levels of work engagement (Salanova et al. 2011). Karatepe (2013) explored the relationship between high-performance work practices, work engagement, job performance and extra-role behaviours using Social Exchange Theory (SET). The author found evidence for positive relationships between high-performance work practices of training, empowerment and rewards and work engagement, leading to work engagement impacting job performance and extra-role behaviours. Employee engagement played the role of a mediator in the relationship between various HRM practices and OCBs in a study among service sector employees (Alfes et al. 2013). The authors found that when employees have positive perceptions

about organisation's HRM practices, their engagement levels increase and result in extra-role behaviours. Many studies which examined the mediating role of engagement had used the overarching framework of the JD-R model. For instance, Schaufeli and Bakker (2004) argued that engagement mediated the relationship between job resources and turnover intentions while work engagement partially mediated the effects of personality variables, job demands and job resources on organisational commitment and self-efficacy (Richardsen, Burke, and Martinussen 2006). Agarwal et al. (2012) reported that work engagement mediated the impact of leader-subordinate relationship on innovative behaviour signifying that healthy leader-member relationships encourage employees to engage more on their jobs which produced innovative behaviours. Similarly, Menguc et al. (2013) studied the mediating role of service employee engagement and concluded that engagement mediated the relationship between job resources and employee performance. Recently, a ten year longitudinal study investigated the role of work engagement in mediating the relationship between job and personal resources and future workability. Additionally, the study also explored the engagement mediation between past workability and future workability. The study produced results supporting the mediational effect of engagement indicating that job and personal resources had a long-term effect on work engagement which significantly influences the ability to work (Airila et al. 2014). Based on the research evidence from prior studies the following hypothesis has been developed for this study:

H10a: Job Engagement mediates the relationship between workplace spirituality and organisational commitment.

H10b: Organizational Engagement mediates the relationship between workplace spirituality and organisational commitment.

H11a: Job Engagement mediates the relationship between workplace spirituality and teaching satisfaction.

H11b: Organizational Engagement mediates the relationship between workplace spirituality and teaching satisfaction.

H12a: Job Engagement mediates the relationship between workplace spirituality and job involvement.

H12b: Organizational Engagement mediates the relationship between workplace spirituality and job involvement.

H13a: Job Engagement mediates the relationship between workplace spirituality and OCBs.

H13b: Organizational Engagement mediates the relationship between workplace spirituality and OCBs.

Thus, the empirical model built based on the literature connecting the study variables will be tested using these hypotheses.

3.6 SUMMARY OF LITERATURE AND THEORETICAL FRAMEWORK.

The following literature map graphically summarises the significant aspects of the literature review and depicts the motivation for undertaking this research.
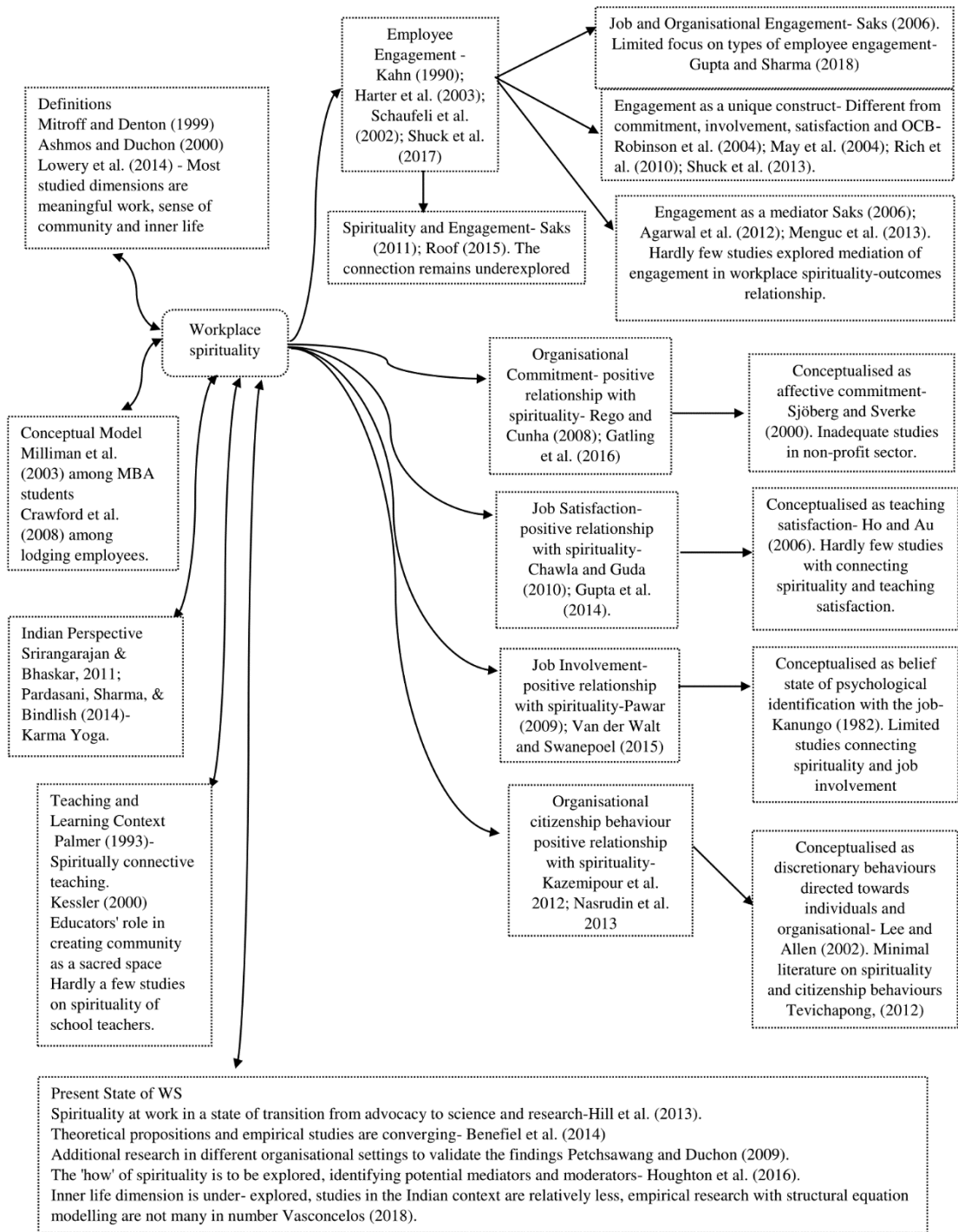
Figure 3.1 Literature Map

3.7 CONCEPTUAL MODEL

Based on the hypotheses formulated, a conceptual model is developed for the study which is presented below. Workplace spirituality is the predictor variable, types of employee engagement are the mediators and the outcomes are the dependent variable.
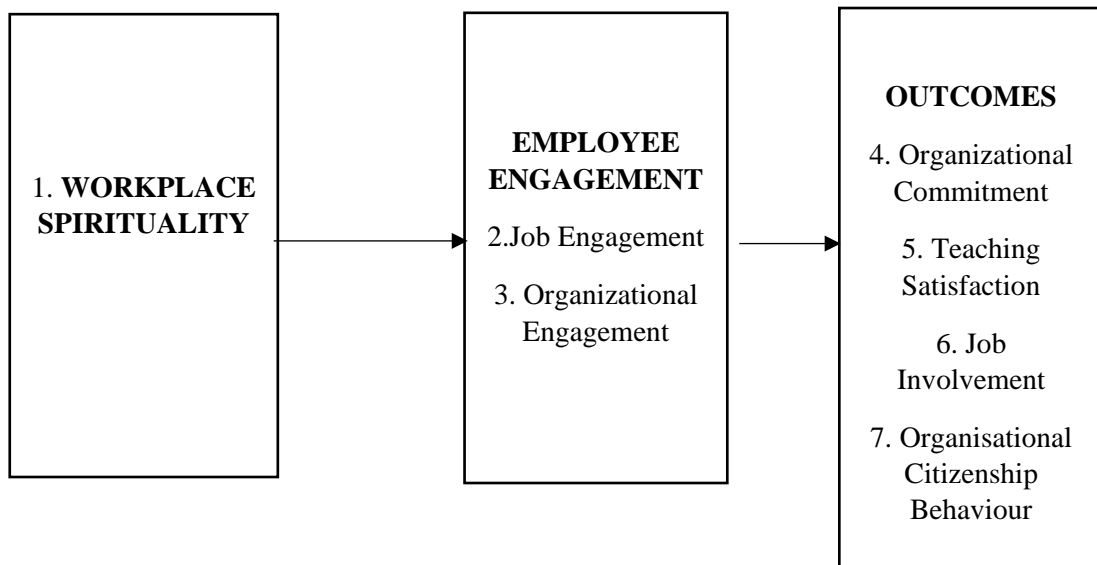
Figure 3.2 Proposed Framework of the Hypothesised Relationship between Workplace Spirituality, Employee Engagement and Work Outcomes

3.8 SUMMARY

The chapter provided a detailed review of the theoretical background of the study by exploring the relationships between the latent variables of the study. Based on this review, a set of hypotheses were proposed which are to be empirically tested and analysed using appropriate statistical methods.

CHAPTER 4

RESEARCH METHODOLOGY

4.1 CHAPTER OVERVIEW

This chapter provides an overview of the research paradigm adopted for this study and subsequently details the research design adopted for the study. The section describes the quantitative approach, survey based research, questionnaire as a data collection tool and population and sample. The section also explains various scales which had been used in the survey to measure the constructs. Additionally, the statistical techniques performed for data analysis are reported. The relevance and appropriateness of adopting Structural Equation Modelling as the primary data analysis technique is established. The chapter also introduces the software, WarpPLS 6.0, used for SEM analysis along with the rationale for choosing the software. The chapter concludes with a note on the ethical code of practice followed in this research.

4.2 RESEARCH PARADIGM

Social reality can be understood in multiple ways, and there are different research approaches to choose from. These approaches are based on particular ideas about the world and the nature of the knowledge. A research paradigm refers to 'the set of common beliefs and agreements shared between scientists about how problems should be understood and addressed' (Kuhn 1962). It can also be referred to 'the net that contains the researcher's ontological, epistemological and methodological premises' (Guba 1990, p. 17). Ontology is concerned with the nature of reality and existence. Epistemology refers to the theory and nature of the knowledge. Methodology is all about how to understand the world or how to gain knowledge. There are many paradigms such as the conventional positivism, constructivism or interpretivism, pragmatism, and recent subjectivism and critical realism. Most of the research in social science belongs to either positivism or interpretivism although critical realism (CR) as a research paradigm is also gaining popularity in recent times. This section elaborates on the two major paradigms which are being used in the study of workplace spirituality.

4.2.1 The Interpretivism Paradigm

Interpretivism was largely developed through the work of German sociologist Max Weber based on the concept of 'Verstehen' which means 'to understand'. It was introduced as an alternative to positivism, and the focus was on understanding the human experience as it is. Interpretivism paradigm holds that the social world cannot be studied with the scientific method of investigation which is applied in the natural world and needs to be studied using a different epistemology. Interpretivism paradigm takes a subjective view of the world, considers the world in a relativistic context and argues that the phenomenon under question can only be understood from the perspective of those who are engaged in the phenomenon (Taylor and Callahan 2005). According to interpretivism, the reality is multi-layered and complex because people are creative and they construct their own social realities (Cohen, Manion, and Morrison 2013). The interpretivism paradigm assumes a relativist ontology where there are multiple realities. Epistemologically, interpretivism adheres to subjectivism where subjective meaning is of greater importance and relationship between the inquirer, and the subject is not of detachment but of interaction. Methodologies adopted by researchers of this worldview includes case studies, phenomenology, ethnography, grounded theory, conversation analysis, discourse analysis among others.

Workplace spirituality is a relatively new area of research in management and organisational studies. Hence, most of the research in the field of workplace spirituality is deeply influenced by an interpretivist paradigm because it is vital to build a theory and develop an explicit construct distinguishable from other constructs so that it can be studied empirically and is acceptable in the management domain. Besides, the concept of spirituality is highly subjective and personal in nature which makes it critical to employ an interpretivist paradigm which enables an in-depth exploration of the given subject. Hence, the early research exploration in the field of workplace spirituality was dominated by the interpretivism paradigm. For instance, Mitroff and Denton (1999) who carried out the first systematic study on workplace spirituality dealt with qualitative data generated from the researchers' interviews with the participants. Similarly, Freshman (1999) in his exploratory analysis of the meaning of workplace spirituality employed a grounded theory approach with thematic and network analysis

techniques. Kinjerski and Skrypnek (2004) adopted a qualitative study design where the data was collected from a small sample of professionals to reveal the spirit at work phenomenon. Likewise, Marques (2006) in his study employed a phenomenological study to find out the ways in which non-managerial employees contribute in establishing a spirited workplace.

Along with the interpretivism paradigm, research in the field has also witnessed the emergence of positivism as an alternative paradigm of which is discussed in detail next.

4.2.2 The Positivism Paradigm

Positivism paradigm which has represented the traditional form of research is historically associated with the French philosopher Auguste Comte who espoused that observation and reason as a means to understand human behaviour. According to positivists, there is only a single objective reality which can be sensed and explained in the same way as done in the natural world. In this traditional approach, it is assumed that the social world is similar to the natural world which adheres to the universal laws and is committed to objectivity and neutrality. Positivists argue that real events can be observed empirically through sensory perceptions and explained in a logical manner and therefore rejects metaphysics, opinion and beliefs. Positivism or post-positivism reflects a deterministic philosophy where the causes probably lead to effects or outcomes (Creswell 2014). According to positivists, the world can be known from the science and technology, can be predicted through the laws, theories, maxims and assumptions about the world and is singular in truth and reality (O'leary 2004). Positivist ontology takes an atomistic worldview where the world is external, and events can be observed and determined in a regular manner (Crotty 1998). Epistemologically, the relationship between the researcher and the subject remains detached where the role of social scientists is of analyst or interpreter of the subject matter (Cohen et al. 2013). As far as methodology is concerned, positivism relies heavily on the quantitative form of data and often uses experimental designs, survey methods, mathematical models and statistical techniques to generate data. The positivist approach often follows a deductive approach where from a general theory specific hypotheses are made and then tested. From this perspective, it is a reductionist approach where life experiences can be measured by breaking down to discrete units for analysis (Creswell 2014). However,

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recently the focus has shifted to post-positivism. Like positivists, post-positivists are also realists, the difference being they are critical realists. Knowledge is provisional and can be modified or upgraded or refuted in course of time. The research findings in the social world generated through scientific methods are neither totally objective nor unquestionably certain (Crotty 1998). According to Ryan (2006), "post-positivist research principles emphasise meaning and creation of new knowledge, and are able to support committed social movements, that is, movements that aspire to change the world and contribute towards social justice" (p.12). According to Guba (1990), ontologically, post-positivists belief in critical realism which concludes that reality can never be fully comprehended, and the researcher is a modified objectivist and methodology includes modified or manipulated experimental designs emphasising on critical multiplism and use of more qualitative methods.

Positivism or post-positivism as a research paradigm in the field of workplace spirituality is being employed and accepted in management and organisational studies. Recent years have seen studies on spirituality in the workplace through quantitative research approaches. Studies have attempted to conceptualise spirituality and developed scales to measure the phenomenon (Ashmos and Duchon 2000; Duchon and Plowman 2005; Milliman, Czaplewski, and Ferguson 2003). Fry, Vitucci, and Cedillo (2005) in their study of spiritual leadership employed a longitudinal survey design and established relationships between spiritual leadership, spiritual survival, organisational commitment and productivity among a sample of soldiers. In an attempt to measure spirituality in Asian context Petchsawang and Duchon (2009) established a four-factor model of spirituality comprising of compassion, meaningful work, mindfulness and transcendence. Integrating the existing literature on workplace spirituality, Liu and Robertson (2011) had proposed a new scale of measurement which was validated using survey data from a large sample size. The new scale of spirituality had three factors namely, interconnection with a higher power, interconnection with human beings and interconnection with nature and all other living things. Apart from these studies, a considerable number of studies have focussed on the impact of spirituality on various individual attitudes and organisational performance. While empirical studies have made an effort to bring in the abstract concept of spirituality into a clear construct capable of

researching, more research based on positivist approach is required if spirituality at work phenomenon is here to stay. Ultimately, for business organisations, anything which does not contribute to product, performance or people always lead to debates and resistance. Lund Dean, Fornaciari, and McGee (2003) note the absence of sufficient scholarly work in the management and spirituality domain partly because of the lack of exploration of the concept using approved positivist methods. Dean and Fornaciari (2007) in their analysis of the empirical work in the founding years of spirituality in management argue that this is not quite a new area of research in business literature as it was asserted as both theoretical as well as experimental models are employed outside the management stream which also indicate that spirituality in management is multi-disciplinary in nature. Benefiel et al. (2014) reports spirituality at work as an emerging area of scholarly inquiry while observing some convergence of theoretical and empirical research in the field and advocates an integrative approach for further explorations.

4.2.3 Positivism and Interpretivism Paradigms for this Study

The dominant paradigm adopted for this study is positivism. This is because the general objective of the study is to explore the relationship between spirituality and various employee work outcomes rather than to develop theoretical underpinning for the phenomenon. However, out of researchers' interest, an attempt has been made to understand the notion of spirituality among the study participants as well as the impact of the same on their profession and relationships at work.

4.3 RESEARCH DESIGN

Research design constitutes the blueprint for carrying out the research in a coherent and logical way. In the words of Vaus and Vaus (2001), a research design should "ensure that the evidence obtained enables us to answer the initial question as unambiguously as possible" (p. 9). According to Welman et al. (2005) research design determines how the respondents of a study are selected, what are the means of data collection and generation which form the research methods. Based on the research questions and objectives formulated, this study adopts employs a quantitative research design. Quantitative models are used to test theories by examining the relationship among

variables of the study. Within the research design, the research approach or strategy of inquiry is non-experimental design and is survey based. "Strategies of inquiry provide specific direction for procedures in a research design", notes Creswell (2014,p. 11). The nature of the survey is cross-sectional in which data is collected from the entire population or a representative subset at a defined time. In cross-sectional study designs, the researcher observes the variables with least intervention or manipulation, and most of the times, the intention is to find out the association among the variables of theoretical interest. The results from the cross-sectional data can be useful in supporting potential causal interpretations and are useful in determining the strength and direction of the association between two or more variables (Sobol 2013).

4.3.1 Quantitative Approach

Benefiel (2003) observes that quantitative researchers in the field of spirituality has done important foundational work and opines that quantitative approach is important because it might lead to the inclusion of an abstract concept in the mainstream management. Similarly, in an interesting discussion on management, spirituality and religion Giacalone and Jurkiewicz strongly argued for a quantitative approach for research in spirituality pointing out that organisations need conclusive evidence connecting spirituality with organisational performance making spirituality at work a viable construct (Krahnke, Giacalone, and Jurkiewicz 2003).

 A quantitative approach commences with theories, pre-determined research questions and hypotheses on a particular phenomenon gathers data from a considerable number of sample from the real world and applies statistical techniques to the data collected to support or reject the stated hypotheses. In a quantitative approach, the researcher starts with the review of relevant literature followed by empirical research to test the underlying theory. Creswell (2014) states that in a quantitative approach, the researcher includes a substantial amount of literature in order to provide direction for the research questions or hypotheses. Additionally, the author notes that the integrative literature review suggested by Cooper (1986) which summarises the broad themes in literature is popular while writing dissertations. An important section of the literature review in quantitative research deals with the theoretical perspective of the research or theoretical rationale which is, in the words of Labovitz and Hagedorn (1971) is defined as

"specifying how and why the variables and relational statements are interrelated (p.17). A theory specifies the relationship among the study variables through a set of propositions or hypotheses and helps in explaining or predicting the phenomenon. There are different forms of presenting the theory in the study. The theory may appear as a set of interrelated hypotheses or a series of if-then statements explaining interaction among different variables or as visual models depicting the interconnection of variables visually (Creswell 2014). The deductive model of thinking in quantitative researcher where the theory is advanced at the beginning of the study presented by Creswell (2014) is shown below.

Fig 4.1 The Deductive Approach used in Quantitative Research
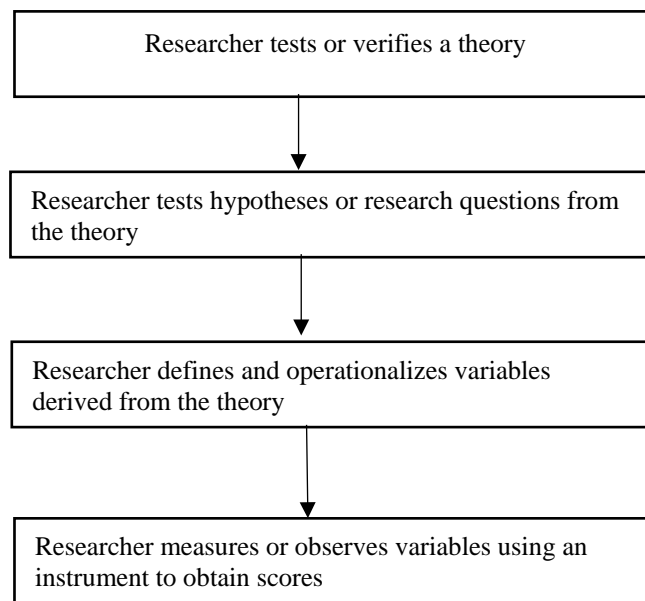
Source: Creswell (2014). Research design: qualitative, quantitative, and mixed methods approaches.

The research design used for this study can be summarized as follows:

Firstly, an extensive review of selected literature on workplace spirituality was carried out. Secondly, on the basis of existing theoretical base and previous studies, researcher formulated a series of hypotheses connecting the core dimensions of workplace spirituality as independent variable and six dependent variables. Thirdly, a pilot study was performed to assess the validity and reliability of the measuring instrument based

on which a final survey was carried out. Finally, appropriate statistical techniques including Structural Equation Modeling were performed on the data to test the hypotheses and draw conclusions.

4.3.2 Survey-Based Research

According to Creswell (2014), a survey design provides information on trends, attitudes or opinions of a representative sample in a quantitative form. Survey designs include many forms including standard designs such as cross-sectional, repeated cross-sectional, panel and mixed designs (Visser, Krosnick, and Lavrakas 2000). Depending upon the mode of data collection, survey designs can be categorized as questionnaires and interviews (Burton 2007). Survey design carries several advantages which merit its use in a quantitative study. For instance, survey methods are very popular in management literature since they are very effective in eliciting responses regarding attitude or opinion from the participants (Krishnaswamy, Sivakumar, and Mathirajan 2009). Secondly, survey research is quite effective if the number of variables of researcher's interest are more as additional data can be collected without substantial increase in time and cost (Engel and Schutt 2012). Thirdly, survey-based research is more concerned about causal research situations as for instance, with appropriate statistical techniques, data from a cross-sectional design can reveal the causal impact of one variable over the other (Hair et al. 2010; Visser et al. 2000). Also, survey can be administered to a large number of population in a very quick manner and enables generalizability of results if efficient strategies of selecting representative samples are employed (Chambliss and Schutt 2012). Based on the nature of this study as well as considering the above stated reasons, survey design was deemed fit for the study and the same was adopted. The type of survey method employed in the study is detailed next.

4.3.3 Self-Administered Questionnaire

Fink (2002) identifies four types of data collection in a survey design which are self-administered questionnaires, interviews, structured record reviews and structured observations. This study has adopted self –administered form of data collection. A self-administered questionnaire is a research tool designed to be completed by the

participants chosen for the study with minimal or no intervention of the researcher (Wolf 2008). Such questionnaires are usually distributed to a large number of respondents either personally or by post although in these days computer delivered questionnaires are also common especially with the advent of technology. Self-administered questionnaires are relatively cheaper than personal interviews and also ensure accessibility to the chosen study sample to a large extent (Cooper and Schindler 2013). Additionally, self-administered questionnaires are suitable for covering a large number of respondents from a wider geographical area where personal interviews might turn out to be costly and laborious. Also, self-administered questionnaires provide the respondents enough time to complete the questionnaire as there is relatively less constraint of time compared to personal or telephonic interviews (Hair et al. 2010).

4.3.4 Population and Sample

The population of this study comprised of high school teachers working in state-run schools in Kerala, one of the Southern states in India. The rationale for choosing high school teachers from government managed schools is stated in the introductory chapter. The chosen state for the study is divided into 14 administrative districts. The number of government schools operating at the high school level was 1093 according to the *School Statistics Report* published by the Kerala Government (2010-11). Simple random sampling technique was applied to select high schools from 14 districts. Simple random sampling is a type of probability sampling in which each unit of the population has a known and equal chance of being selected as a subject or sample unit. There are various reasons for choosing this sampling technique in the selection of high schools. Firstly, this technique has the advantage of ease of use and accuracy of representation. Secondly, in a geographically limited area using simple random sampling is feasible. Moreover, for this study, the population list or sampling frame was available which a pre-requisite for employing simple random sampling is. Also, since the population was homogeneous, there was no need for sub-dividing the population into different categories which calls for complex probability sampling methods such as stratified sampling or cluster sampling. With the total number of schools known, at a confidence level of 95% and margin of error at 5%, the required school sample size was estimated to be 285 for the final survey. No sample size was calculated for the high school

teachers as the absolute population from these 285 schools were considered for the study. A total of 1100 questionnaires were distributed out of which 898 questionnaires were returned. After an initial screening for missing values and outliers, 853 questionnaires were deemed fit for the final survey. Gender wise, most of the respondents were females (62.1%). This is because traditionally, in the region, teaching is considered as an ideal profession for women in society. 40% of the sample reported their ages in the category of 25-35. 75% of the sample had an income between 3 lakhs to 6 lakhs. This is because the pay scale is pre-determined solely by the government and not many variations occur in the salary structure. Regarding educational qualifications, 54.2% reported post-graduation as the highest education completed while 11.9% had doctorate. Most of the participants reported a total experience between 7 to 12 years (53%) and 6 to 12 years (37%). 34% of the sample taught science and Maths subjects while 26% taught languages and 30% social science and arts. The average tenure of the respondents with the current institution was 8.8 years. A detailed exploration of the sample demographics is presented in the next chapter.

4.3.7 Measures

The survey for this research comprised of several validated scales, which were chosen after an extensive review of literature. The present study made use of multi-item psychometric scales which comprise of multiple items measuring the same variable in question in a reliable and valid manner. These are widely used in human resource management research (Robinson 2018). Multi item scales comprise of multiple items and Marsh et al. (1998) recommended a minimum of three items per scale to yield reliable results in confirmatory factor analysis. Diamantopoulos et al. (2012) also cautioned researchers against the use of single-item scale as it might limit the predictive validity of the model. The primary criterion for selecting the measure was the extent to which the items represent the definition and dimensions of the construct. In short, there should be a conceptual fit between the selected scale and the definition of the construct. Additionally, the researchers should also look for the psychometric properties of the potential scale. Minor modifications to the existing scale are suggested to improve the conceptual fit provided the essence of the statement is not lost (Robinson 2018). The scales are seven-point Likert scales, which are widely used in attitude and behaviour

research. All scales have been adopted from the previous research, which reported acceptable reliability and validity for the constructs.

Workplace Spirituality: Workplace spirituality has been measured by adopting four dimensions of the construct namely meaningful work, inner life, sense of community and alignment of values. Meaningful work and inner life were measured using seven and five items respectively from Ashmos and Duchon's (2000) scale of workplace spirituality. Sense of community and alignment of values were measured using Milliman, Czaplewski, and Ferguson (2003) scale which was built on Ashmos and Duchon (2000) scale of spirituality. Seven items measure sense of community while eight items measured alignment of values. All the items were rated on a seven-point Likert scale ranging from 1=strongly disagree to 7=strongly agree. Sample items include "I experience joy in my work", "I value working cooperatively with others"," I feel positive about the values of this school", "I consider myself a spiritual person".

Employee Engagement: Saks (2006) measure of employee engagement was used. It measures two forms of employee engagement namely job and organisational engagement. Five items measure job engagement and six items represent organisational engagement. The measure used a seven-point Likert scale ranging from 1= strongly disagree, and 7= strong agree). Also, there were items which were to be reverse coded. Sample items include "I am highly engaged in this job", "Sometimes I am so into my job that I lose track of time", "I am highly engaged in this organisation".

Organisational Commitment: For organisational commitment, a four items scale developed by Sjöberg and Sverke (2000) was used. The authors developed the scale in accordance with the attitudinal dimension of psychological identification with the employing organisation. All the four items are measured using a seven-point Likert scale. The measure comprised of items such as "I find that my values and the institution's values are very similar", I really feel as if this institution's problems are my own".

Teaching Satisfaction: For measuring job satisfaction of teachers, Teaching Satisfaction Scale (TSS) developed by Ho and Au (2006) was used. Ho and Au (2006) defines teaching satisfaction based on Locke's (1969) concept of job satisfaction and states that it is a product of attitudinal and affective responses of teachers. Citing

inadequacies of global and facet measurements of teaching satisfaction, the authors claim that TSS "offers a simple, direct, reliable and valid assessment of teaching satisfaction" (p.172). There are five items measured on a seven-point Likert scale. Some of the items are "In most ways, being a teacher is close to my ideal", "I am satisfied with being a teacher", "If I could choose my career over, I would change almost nothing".

Job Involvement: Job Involvement was measured using Kanungo's (1982) ten-item scale and was designed to measure a cognitive or belief state of identification with the present job. This is a well-established scale for assessing job involvement. All the items were scored on a seven-point Likert scale. Sample items are "The most important things that happen to me involve my work", "I am very much personally involved in my job", "Most of my interests are centred around my job". The measure included items to be reverse coded which were taken care of.

Organisational Citizenship Behaviour: Lee and Allen (2002) scale which measures OCB towards individuals (OCB-I) and OCB towards organisations (OCB-O) was adopted. Of the 16 items on the scale, eight represent OCBI behaviours and eight represent OCBO behaviours. A seven-point Likert scale was used to score participants' responses which was marked in terms of frequency levels where 1 indicated 'never', and 7 was equal to 'always'. Some of the items included "I help others who have been absent", "I assist others with their duties", "I adjust my work schedule to accommodate other colleagues' requests for time off", "I express loyalty toward the institution", "I demonstrate concern about the image of the institution". The following table presents the summary of scales employed in the present research.

Table 4.1 Summary of Multi-item Psychometric Scales in the Present Study

Constructs	Number of Items	Source	Reliability Reported

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Workplace Spirituality

• Meaningful Work	7	Ashmos and	.85
• Inner Life	5	Duchon (2000)	.80
• Sense of Community	5	Milliman et. al	.91
• Alignment of Values	8	(2003)	.94
Job Engagement	5	Saks (2006)	.82
Organisational Engagement	6		.90
Organisational Commitment	4	Sjöberg and Sverke (2000)	.74
Teaching Satisfaction	5	Ho and Au (2006)	.77
Job Involvement	10	Kanungo (1982)	.87
Organisational Citizenship Behaviour		Lee and Allen (2002)	
OCBI	8		.83
OCBO	8		.88
Total	73		

Source: Literature Review.

All the scales were adapted for improving the suitability to the context. For instance, 'job' was replaced with the 'teaching'; 'organisation' was replaced with 'school/institution', 'employees' were replaced with 'staff'. All the questionnaires are provided in the appendices.

4.3.5 Data Collection Procedures

A structured questionnaire was developed by the researcher for the purpose of data collection. The questionnaire was divided into three parts. The first section briefly outlined the purpose of the study, provided the participants with a general idea of workplace spirituality and stated that spirituality in the study context held a non-religious meaning. The section also presented guidance on how to complete the questionnaire and assured confidentiality of the data and the anonymity of the participants. The section also provided the researcher's contact details in case if the respondents needed any assistance for filling up the questionnaire. The second section

dealt with the demographic background of the participants which contained questions regarding the age, marital status, subjects taught, income levels, work experience and tenure with the organisation. The third section of the questionnaire consisted of sub-sections with statements on the core concepts of the study which the participant had to rate on a seven-point Likert scale. Prior to the distribution of questionnaires, the researcher contacted the head teacher of the school to state the identity of the researcher as a doctoral candidate as well as to give an overview of the research being conducted and requested permission to meet the participants and administer the questionnaires. In most of the cases, the researcher was introduced to a staff secretary by the head of the school who helped in accessing the respondents at a convenient time. On completion of the questionnaires, the participants were requested to hand over the same to the staff secretary or head teacher of the school from whom the researcher collected back the questionnaires within a week although data collection from a few schools involved sending gentle reminders and took more than a week.

4.3.6 Pre-Test and Pilot Test

Questionnaires translate the research objectives into specific questions which can be understood by the respondents. Hence, in any research, pre-testing and pilot testing are crucial steps which give the researcher an opportunity to reflect upon their research and revise if needed before the actual survey is implemented.

Pre-testing involves a critical examination of the survey instrument to ensure that the questionnaire will serve as a reliable and valid tool for data collection. Pre-testing enables the researchers to know whether the questions are well articulated, wordings are appropriate, the response options are relevant and comprehensive. Pre-testing the questionnaire can bring in the issues of complex terminologies, ambiguous words and phrases, technical jargons which can frustrate the respondent and adversely affect the data quality and response rate. While pre-testing is more concerned with the suitability of the survey instrument pilot study is a replication of the actual study on smaller sample size. Pilot study is to assess the feasibility of the study and employs all the procedures and materials involved in the actual study. In short, pilot study is a small-scale study carried out on a small number of individuals under conditions similar to those of final study. Based on the responses from the pilot study responses are coded and analysed,

questions which overlap and do not provide useful information are identified and discarded, and revisions are made for the final survey. Hambleton, Yu, and Slater (1999) identified several reasons for conducting a pilot study such as to check the length of the instrument, check the adaptation of the instrument and check the target population's familiarity with the constructs and instrument layout.

The pilot test in this study encompassed the pre-test procedure also. For the pilot test, simple random sampling was used. A total of 150 questionnaires were distributed aiming a target of 100 respondents. 125 usable questionnaires were collected by the researcher which was then subjected to reliability and validity assessment though with limitations due to the small sample size. Also, the pre-test procedure conducted identified a need for modification of the survey instrument. Based on the pre-test results, for all constructs, a seven-point Likert scale was given instead of five-point scales because the respondents found it easy to mark on a seven-point scale, seven-point scales being able to differentiate between slight variations in the opinion or belief. Also, in the final survey, along with the statements about the study constructs in English, a translated version of the questions in a regional language was also incorporated to facilitate a better understanding of the questions for the participants. The questionnaire was originally developed in English which was translated into Malayalam, the regional language, by the researcher as well as native-speaker and Malayalam professor which was then verified by an English-Malayalam expert so that any discrepancies present are identified. A few more translation attempts and verifications were done in order to minimise the translation discrepancies. The final survey questionnaire thus had both English as well as Malayalam version of the statements to ensure a better response rate. Additionally, the pre-test procedure revealed the difficulty some of the respondents had with understanding and marking reverse coded questions. Hence, in the final survey, additional instructions for marking reverse coded questions were provided. Also, minor modifications were done on the questionnaire outlet so that the questionnaire becomes lucid and engaging for the respondents. The reliability and validity check for the constructs revealed no item to be deleted or omitted therefore all the measures with all the items were used for the final

survey. For minimizing errors and ensuring accuracy, the pilot data as well as study results were not included in the final survey or analysis.

4.3.8 Data Analysis Techniques

The Data analysis process for the study has used two statistical techniques. The preliminary analysis of the data was carried out using Statistical Package for the Social Sciences (SPSS 20.0). The analysis of the demographic information and descriptive analyses such as mean and standard deviation were conducted using SPSS. For testing the theoretical model as well as hypotheses developed, the study used Structural Equation Modeling (SEM), which is elaborated, in this section. SEM which is a second-generation statistical tool for analysing multivariate data is being widely used in management, psychology and social sciences (Hair et al. 2010). It is a mix of factor analysis as well as regression. Byrne (2001) states that SEM involves analysis of causal relationships as well as testing of a structural theory, which is underlying a phenomenon. Unlike ordinary regression, SEM allows for the incorporation of multiple independent and dependent variables as well as latent constructs represented by clusters of observed variables (Savalei et al. 2010). In SEM, the relationship between the observed variables and latent variables as well as relationships among variables in the hypothesised model can be analysed as a whole which makes it desirable and appropriate for large complex models. Byrne (2001) lists four unique features of SEM when compared to other multivariate data analysis techniques:

1. SEM adopts confirmatory approach as against exploratory approach to data analysis in which relationships are specified a priori.
2. SEM provides estimates of error variance parameters which allows scope for correcting measurement errors.
3. SEM incorporates observed variables as well as latent variables.
4. SEM enables modelling multivariate relations, including direct and indirect paths among variables.

SEM comprises of two distinctly treated models. These are the measurement model and the structural model. The measurement model relates the indicators or observed variables to latent variables and the structural model specifies relationships among different latent variables. The measurement model ensures that the indicators

together define the latent construct and is tested using confirmatory factor analysis. Structural models emphasise on the nature and magnitude of relationships among the constructs which are tested using regression (Hair et al. 2010). SEM literature generally identifies five stages involved in testing SEM models which are model specification, identification, estimation, evaluation and modification (Hair et al. 2010; Khine 2013; Kline 2015). There are two main widely used approaches for estimating relationships in a structural equation model which are Covariance Based (CB) approach and Variance Based (VB) approach also known as partial least squares (PLS-SEM) (Gefen, Straub, and Boudreau 2000; Hair Jr et al. 2016). The main differences between these two approaches lie in the theory base, objective of analysis, distributional assumptions and sample size (Gefen et al. 2000). In this study, PLS has been used to evaluate the structural equation model. A detailed explanation of PLS-SEM, as well as reasons for selecting the same, are explained next.

4.3.9 An Overview of PLS-SEM

Although CB-SEM is a popular method, the recent studies reveal the growing acceptance for PLS-SEM across various disciplines (Hair, Ringle, and Sarstedt 2013). Besides, other areas in management, recent studies in organisational behaviour report SEM results using PLS. For instance, Memon et al. (2017), explore the role of training satisfaction as a predictor of organisational citizenship behaviour and turnover intention apart from assessing the mediational role of OCB. Similarly, a causal study to identify the determinants of employee engagement also employs PLS based SEM technique (Anitha 2014). Another study used PLS-SEM for predicting the performance of an army unit by assessing the transformational and transactional leadership styles (Bass et al. 2003). Sosik, Kahai, and Piovoso (2009) opine that soft modelling addresses the issues of small sample size, nascent theory, and subjective observation of the phenomena which are common in group and organisation research. The authors also state that PLS is sensitive in detecting effects or relationships. A meta-analysis of PLS-SEM review studies from different business disciplines found that most of the studies use PLS for three major reasons: non-normal data, formative models and small sample sizes(Hair et al. 2014). The overall statistical objective of PLS is to explain variance which is to examine the

significance of relationships which makes it more suitable for predictive research and theory building. In this respect, PLS-SEM is similar to regression analysis (Hair, Ringle, and Sarstedt 2011). CB-SEM ends up with factor indeterminacy as it can support many alternative statistically significant models, it becomes difficult to explain causality unless the theory is well developed and established. PLS-SEM avoids factor indeterminacy and can be used for confirmatory as well as exploratory studies(Lowry and Gaskin 2014). PLS-SEM has soft distributional assumptions as PLS make no assumption that the observation follows a specific distributional pattern (Chin 2010; Henseler, Ringle, and Sinkovics 2009). Hence there is no violation of the normality assumption in PLS. PLS calculates t-values using bootstrapping if the data is normally distributed and samples are independent. If the distribution is not normal or the samples are not independent, t-values are calculated using a technique called jackknifing or blindfolding (Lowry and Gaskin 2014). Also, in CB-SEM complex models, capturing many factors related to attitudes, opinions and behaviours, using 50 or more items becomes difficult due to its algorithmic nature resulting in poor model fit indices. For such large models, component-based PLS-SEM might be appropriate (Chin 2010; Lowry and Gaskin 2014). Akter, Fosso Wamba, and Dewan (2017) in their review of empirical studies using PLS-SEM also shared a similar observation that PLS-SEM models are flexible in handling large models with relatively lesser restrictions. Moreover, PLS-SEM can handle both formative as well as reflective indicators whereas the default assumption for CBSEM analysis is that indicators of the latent variable are reflective in nature (Gefen et al. 2000; Hair et al. 2011). Also, PLS-SEM works with smaller sample size compared to CB-SEM although inadequate sample size leads to erroneous results (Gefen et al. 2000; Henseler et al. 2009; Reinartz et al. 2009). Besides, model specification and identification tend to be an easier procedure if one uses PLS analysis compared to CB-SEM where lot of constraints need to be addressed. Also, results can be easily interpreted with the indices that are predictive(Chin 2010). In short, PLS-SEM is appropriate when the objective is to build a theory or test a new theory, prediction is more important than confirmation, the data assumes no normality, model is complex with many constructs and a large

number of indicators, has comparatively smaller sample size, model contains formative measurement items among other considerations.

PLS-SEM, like CB-SEM, includes two models: the inner model or the structural and the outer model or the measurement model. Evaluation of outer models involves verifying the reliability and validity of the constructs. Reliability is assessed using Cronbach's alpha, and composite reliability and validity are established by looking at the cross-loadings and Average variance extracted (AVE) (Chin 2010; Hair et al. 2014). The inner model evaluation consists of variance explanation of endogenous constructs (R^2), calculation of effect sizes ($f^{2)}$) and determining the predictive relevance of the model (Q^2) (Henseler et al. 2009).

4.3.10 Use of WarpPLS Software

For the current study the PLS software used was WarpPLS 6.0. WarpPLS is an innovative PLS software developed by Kock (2017). This is an innovative software which identifies nonlinear relationships among latent variables and auto-corrects the path coefficients. This aspect of WarpPLS is especially useful for social science research where most of the data is not linear. A wide range of features is available for the users of WarpPLS, which are missing in other software currently operating in the market. In addition, WarpPLS provide classic PLS algorithms combined with factor-based PLS algorithms for SEM. This program allows the use of resampling algorithms such as bootstrapping, jackknifing and blindfolding. It can also perform a standard PLS regression, or a robust path analysis. In short, WarpPLS was chosen for this study due to the following factors:

a) The software takes into consideration the nonlinearity and nonnormality of data for analysis thereby revealing real relationships among the latent variables.

b) It generates several model fit indices and estimates which are meaningful in the context of PLS-SEM.

c) It automatically calculates effect sizes for all the tested paths, indirect and interaction effects and a variety of causality assessment coefficients.

d) The software is particularly useful for multi-factor models because the underlying algorithm used by the software as its outer model default is partial least squares regression (PLS) which helps in minimising the multicollinearity among the latent variables even with overlapping variables or indicators.

In addition, WarpPLS offers its users the following features (Kock 2017):

- Builds the indicators' product structure underlying moderating relationships, and calculates related path coefficients and their p values.
- Calculates variance inflation factor (VIF) for latent predictor variables enabling the user to check for both lateral and vertical multicollinearity.
- Calculates effect sizes similar to Cohen's *f*-squared coefficients.
- Calculates indirect effects for paths with all segments as well as total effects. Specifically, useful in multiple mediation models.
- Calculates various causality assessment coefficients which are useful in evaluating the hypothesised cause-effect relationships.

WarpPLS also has certain advantages over traditional multiple regression analysis. Unlike traditional regression analysis, WarpPLS does not require variables to be normally distributed. Also, in WarpPLS nonlinear relationships between predictor and criterion variables are explicitly modelled which allows for a broader view of the relationships among the variables.

Since its introduction, WarpPLS has been extensively employed by researchers in various management disciplines. This new found interest can be attributed to the gaining popularity of PLS based SEM and the innovative and user-friendly features of the software. Many WarpPLS based empirical research articles have been published by reputed journals such as *Journal of Advanced Nursing, Patient Education and Counseling, Journal of Management Information Systems, International Business Review, Personality and Individual Differences, Journal of Sustainable Tourism, Scandinavian Journal of Hospitality and Tourism, Information and Management, Cognition, Technology, and Work, Global Environment and Change.* Moreover, several doctoral dissertations have also employed WarpPLS for data analysis. The website, apart from the software, offers numerous videos, publications, resource links to facilitate the use of software and are quite beneficial for the researchers. More information on the software can be accessed at http://www.scriptwarp.com/warppls/ and http://warppls.blogspot.com/ .

4.4 ETHICAL CONSIDERATIONS

Every researcher has to ensure that in the process of research, ethical issues pertaining to various aspects of conducting research are given due consideration. National Institute of Technology Karnataka (NITK), stipulates approval from the Research Progress Assessment Committee before conducting the survey research involving human participants which the researcher has to obtain by the submission of an application stating the nature of the research, objectives and procedures involved and a declaration from the researcher that zero risk is associated with the project with no undesirable effect on any participant. Accordingly, prior to data collection, the researcher has stated all the vital information regarding the research with the intention to obtain informed consent. Also, it has been ensured that the respondents took part in the survey voluntarily and had the choice of withdrawing from it any time. In case, the respondent needed additional information with respect to the researcher; provision was made to contact the researcher. Moreover, the principle of confidentiality was also followed by the researcher. The participants' information, as well as details of the institutions, were not divulged to a third party without the consent of the party concerned. The questionnaire captured no data such as name which would lead to the identification of the individual. Also, the cover letter clearly mentioned that the responses of the individuals would be used only for the stated purpose and all the responses will be analysed at the group level. Further use of the data for analysis as well as data storage also met the regulations related to data protection. In short, the following criteria were followed as a part of the ethical consideration for this research.

1. No data collected leading to the identification of the individual, ensuring anonymity.
2. Ensuring confidentiality of the data collected.
3. Ensuring informed consent of the respondents.
4. Use of data only for research purpose
5. Ensuring safe custody of data.

4.5 SUMMARY

The chapter has explained the research paradigm and research design chosen for this study. All the aspects of quantitative research design including information on survey research, data collection procedures, measures used, population and sample, data analysis techniques and ethical considerations have been discussed in detail. The subsequent chapters present the results from the preliminary analysis as well as hypotheses testing.

CHAPTER 5

DATA ANALYSIS AND RESULTS

5.1 CHAPTER OVERVIEW

The objective of this chapter is to detail the data analysis procedure starting with the data editing and screening. Before the analysis and results are elaborated, the demographic profile of the respondents is presented. Following the methodology outlined in chapter 4, reporting the data analysis for the study follows a two-step approach. The chapter encases the results of the first step which is the preliminary model assessment. The descriptive statistics along with the reliability and validity scores of the outer model are presented. Subsequently, the structural model is validated by testing the proposed hypotheses which delineate the relationship among the latent variables. In PLS, the structural model is evaluated using the model fit indices, variance explanation of endogenous constructs (R^2), calculation of effect sizes (f^2) and predictive relevance of the model (Q^2). The results of the hypotheses testing are represented with path coefficient values with p values. Additionally, the mediational paths are also analysed, and indirect effects reported.

5.2 DATA EDITING AND SCREENING

The data collected through the survey was subjected to editing to verify the accuracy of the data and to detect any omissions, incompleteness and inconsistent responses which might reduce the overall quality of the data. Data editing is the intermediary step between data collection and analysis. For analysis, the questionnaires with minimum 75 per cent completed answers were considered and the missing data has been treated as missing values (Sekaran 2003). For data screening and primary analysis, Statistical Package for the Social Science (SPSS 20.0). The items were coded, and subsequently, the data was transferred to the data file in SPSS. Since it is common to find missing values in the dataset with respondents failing to answer one or more questions, it is necessary to analyse the range and pattern of the missing data. An initial screening of the data indicated that all the variables had missing data less than 5 per cent. Also, SPSS

missing data analysis indicated random occurrences of missing data minimising the possibility of systematic error in the dataset. Since the quantum of missing data was less, the missing values were replaced by variable mean which is a widely recommended method to treat missing values (Hair et al. 2010).

5.3 DEMOGRAPHICS OF THE SAMPLE

Socio-demographics are the characteristics of the population and generally includes information about the age, gender, occupation, income, marital status, years of experience and so on. Demographic profile is an inevitable part of any survey which involves human population and widely used in all kinds of survey research. Demographic information is treated as independent variables in survey research as they cannot be manipulated. Hughes, Camden, and Yangchen (2016) observed that researchers collect demographics mainly for two reasons. The first reason is to examine whether the independent demographic variables cause an individual to behave in a certain way. Secondly, by collecting demographic data of the respondents the researchers can determine if the participants they wanted to respond represent the population they want to study. Also, if demographics are accurately reported, future research could be able to replicate the original findings. Through the description of the sample, the readers might be able to deduce whether the findings of the sample are specific to that sample or if they can be generalised to a larger group. The objective of developing the demographic profile for this study was to ensure that the sample chosen belong to the population of researcher's interest. The demographic variables of age, gender, income level, educational qualification, subjects taught in the school, and total years of experience were included in the present study.

5.3.1 Age of the Respondents.

The following table presents the distribution of the respondents based on their age which was categorised into four groups

Table 5.1: Age of the Respondents

Age	Number of Respondents	Percent
Under 25	102	12

25-35	345	40
36-45	196	23
Above 45	210	25
Total	853	100

Source: Primary Data

The highest number of participants belonged to the age group of 25-35 (40%). Almost equal number of participants belonged to the 36-45 and above 45 categories. The distribution of the age of the respondents show that majority of the participants are at their mid-age, which is suitable for the study as the focus of the people, usually, shifts from basic physiological needs to higher level needs at this phase.

5.3.2 Gender of the Respondents

The following table shows the gender-wise distribution of the participants of the survey.

Table 5.2: Gender Distribution of the Respondents

Gender	Number of Respondents	Percent
Female	530	62.1
Male	303	35.6
Not disclosed	20	2.3
Total	853	100

Source: Primary Data

The above table clearly expresses the gender skewness of the respondents participated in the survey. The teaching workforce is largely feminised in the state of Kerala, where the study was undertaken. From a historical perspective, Kerala has always been different from the other Indian states, with respect to gender relations (Kelleher et al. 2011). The study conducted jointly by Commonwealth Secretariat and UNESCO found that the State has always encouraged female literacy which coincided with the entry of women into the profession of teaching immediately after independence. With the long-standing policy of women education and women being expected to carry out the new role of a working mother, teaching profession appears to be an ideal women's work.

5.3.3 Income of the Respondents

The following table summarises the income level of the respondents of the survey.

Table 5.3: Income Group of the Respondents

Income Group (Annually)	Number of Respondents	Percent
Below 3 Lakhs	75	9
3 Lakhs-6 Lakhs	645	75
Above 6 Lakhs	133	16
Total	853	100

Source: Primary Data

It can be noted that most of the respondents had an annual income between 3 to 6 lakhs. The participants worked in government schools where the scale of pay is determined and regulated by the government. Unlike, the corporate sector, the chances of fluctuations in the pay based on the performance are very less. The differences in the payscle occur primarily due to the seniority factor as teachers with more years of experience receive a higher pay. In addition, teachers who are very senior in their profession working in the capacity of the head of the institution are eligible for a higher remuneration.

5.3.4 Educational Qualification of the Respondents

The table below demonstrates the educational qualification of the respondents of this survey.

Table 5.4: Educational Qualification of the Respondents

Educational Qualification	Number of Respondents	Percent
Degree with B.Ed.	289	33.9
Post-Graduation	462	54.2
PhD	102	11.9
Total	853	100

Source: Survey Data

The essential qualification to be a secondary school teacher is graduation in a relevant subject with a professional degree in teaching (B.Ed.). More than half of the participants had a post-graduation degree and a few had advanced degree like doctorate thus surpassing the essential requirement for a teaching position. The participants revealed that with the introduction of distance learning programmes by several educational institutions inside the state as well as across the country, enrolling for a post-graduation course was a viable option with little interference in the professional life due to the flexibility of the course.

5.3.5 Teaching Subject Areas of the Respondents

The following table presents the various subjects handled by the participants in the school.

Table 5.5: Teaching Subject Areas of the Respondents

Educational Qualification	Number of Respondents	Percent
Language	223	26.14
Science & Maths	293	34.34
Social Science & Arts PhD	258	30.24
Physical Education	79	9.26
Total	853	100

Source: Survey Data

Various subjects are allotted to the teachers according to their subject qualification. Since, secondary classes focus on imparting the elementary education there are cases where a single teacher handles related subjects. For instance, it could happen that a science teacher sometimes handles maths class. Similarly, social science teachers are allotted subjects of history, geography, civics and economics. A significant number of educators teach language subjects including English, Arabic, Sanskrit and the regional language. A very small percent are employed as physical education instructors.

5.3.6 Total Years of Experience of the Respondents

The following table presents the total years of experience of the respondents.

Table 5.6: Total Years of Experience of the Respondents

Total Years of Experience	Number of Respondents	Percent
Below 3	98	11.4
3-6 Years	187	22
7-12 Years	452	53
Above 12	116	13.6
Total	853	100

Source: Survey Data

The table demonstrates that the majority of the participants had a teaching experience between 7-12 years. This information is with respect to the teaching experience of the individuals after joining the government service and excludes the experience in private schools as well as in any other professions. Most of the teachers have a long career in teaching in government schools partly because teaching as vocation has been a self-choice for many. Another significant reason is the job security assured in a public sector institution, flexibility of working and retirement benefits after the tenure is over.

To sum up, through reporting the relevant demographic variables of age, gender, income, educational degrees and years of experience, the characteristics of the sample are determined ensuring that the sample chosen for the present research represents the population of the study.

5.4 DESCRIPTIVE STATISTICS

Table 5.7 presents the descriptive statistics for the latent variables of this study. The mean score for workplace spirituality was 4.75. For job engagement and organisational engagement, mean scores were 5.14 and 4.70. The mean score for organisational commitment was 4.23. The means scores for teaching satisfaction and job involvement were 5.67 and 6.21 respectively. Organisational citizenship behaviour had a mean score of 5.23. The standard deviation for all the constructs was within the acceptable limit. Workplace spirituality was positively correlated to job engagement ($r= .55, p< .01$), organizational engagement ($r= .57, p<.01$), organizational commitment ($r=.62, p<.01$), teaching satisfaction ($r=.40, p<0.01$), job involvement ($r=.23, p<0.01$), OCB ($r=.52, p<.01$). Similarly, the two mediating variables were also found to be positively

correlated with the outcome variables. Job engagement was significantly related to teaching satisfaction (r=.44, p<.01), organizational commitment (r=.48, p<0.01), job involvement (r=.30, p<0.01), OCB (r=.27, p<0.01). Second, organizational engagement also exhibited a positive significant correlation with teaching satisfaction (r=.43, p<.01), organizational commitment (r=.55, p<0.01), job involvement (r=.29, p<0.01), OCB (r=.20, p<0.01). Thus, results of correlation provide preliminary support for all the stated hypotheses.

Table 5.7: Descriptive Statistics.

Scales	Mean	SD
WS	4.75	1.62
JE	5.14	1.75
OE	4.70	1.10
OC	4.23	1.21
TS	5.67	1.34
JI	6.21	1.32
OCB	5.23	1.45

Note: WS=Workplace spirituality, JE=Job engagement, OE=Organisational engagement, OC=Organisational commitment, JI=Job involvement, TS=Teaching Satisfaction, OCB=Organizational citizenship behaviour.
Source: Data Analysis

Apart from these descriptive statistics, WarpPLS also provides results for unimodality and normality (Kock 2017). The unimodality tests are the Rohtagi-Székely test (Rohatgi and Székely 1989) and the Klassen-Mokveld-van Es test(Klaassen, Mokveld, and Van Es 2000). The normality tests provided are the Jarque-Bera test (Bera and Jarque 1981; Jarque and Bera 1980) and robust modification of this test (Gel and Gastwirth 2008). The results of these tests take a YES or NO form, meaning the latent variables distributions are or are not unimodal or normal. Use of WarpPLS is particularly justified if all the latent variables are not unimodal or normal. Results of unimodality and normality tests are presented in Table 5.8 and 5.9.

Table 5.8: Tests of unimodality: Rohatgi-Székely (top) and Klaassen-Mokveld-van Es (bottom)

WS	JE	OE	OC	JI	TS	OCB
Yes	Yes	Yes	Yes	Yes	Yes	Yes
Yes	Yes	Yes	Yes	Yes	Yes	Yes

Note: WS=Workplace spirituality, JE=Job engagement, OE=Organisational engagement, OC=Organisational commitment, JI=Job involvement, TS=Teaching Satisfaction, OCB=Organizational citizenship behaviour.
Source: Data Analysis

Table 5.9: Jarque–Bera (top) and robust Jarque–Bera (bottom)

WS	JE	OE	OC	JI	TS	OCB
No	Yes	Yes	No	No	Yes	No
Yes	No	Yes	Yes	No	Yes	No

Note: WS=Workplace spirituality, JE=Job engagement, OE=Organisational engagement, OC=Organisational commitment, JI=Job involvement, TS=Teaching Satisfaction, OCB=Organizational citizenship behaviour.
Source: Data Analysis

5.5. KMO AND BARTLETT'S MEASURES

Kaiser-Meyer-Olkin test is a measure of sampling adequacy (MSA) indicates the proportion of variance among variables that might be common variance. Lower the proportion, the more suitable the data is for factor analysis. KMO values range from 0 to 1 with a value closer to 1 representing adequate sample to yield reliable estimates of correlation among the variables. Bartlett's test of Sphericity is a test measuring the correlation among the variables by analysing whether the correlation matrix is an identity matrix. KMO values of 0.8 are normally considered good and acceptable and Bartlett's test with significance values of less than 0.05 indicate that the variables are correlated and are suitable for factor analysis (Dziuban and Shirkey 1974). Table 5.10 presents the KMO and Bartlett's measures for the model.

Table 5.10: KMO and Bartlett's Test of Sphericity

Kaiser-Meyer-Olkin Measure of	.87
Sampling	
Adequacy.	
Bartlett's Test	.00
of Sphericity	

Source: Data Analysis

5.6 MEASUREMENT MODEL

Measurement model or the outer model is examined using confirmatory factor analysis to establish reliability and validity of the constructs. A model comprises of different latent variables. These are called latent variables because they are measured using another set of indicators or observed variables. The outer model represents the relationship between the indicators and their respective latent variables. Confirmatory factor analysis depicts the degree to which the observed variables represent the constructs. Unlike, exploratory factor analysis, in CFA, the variables associated with each latent construct is predetermined thus rendering to the evaluation of existing measurement theories (Hair et al. 1998). Thus CFA is performed for the following reasons: a) to define the construct in line with the existing conceptualisation, and, b) design a model which can be used to produce empirical results. The measurement model is assessed primarily by establishing reliability and validity of the constructs.

5.6.1 Assessment of Reliability

Reliability is the internal consistency of a measuring instrument ensuring its accuracy and precision. A reliable measure produces the same results when used numerous times (George and Mallery 2011; Nunnally 1978). Thus, reliability guarantees repeatability of the findings when carried out in the same context under the same conditions. Rather than the repeatability aspect of the reliability, the internal consistency of reliability was measured in this study. One of the most common measures of internal consistency is the Cronbach's Alpha the value of which ranges from zero to one, with a higher value indicating strong reliability. Cronbach's Alpha estimates the reliability of the scale by calculating the degree to which the items represent the domain of the construct and is

the 'first absolute measure' to assess the reliability (Nunnally 1978). Generally, researchers suggest alpha values above 0.7 acceptable and below 0.5 unacceptable (Fornell and Larcker 1981). Another popular indicator of reliability is the Composite Reliability (CR) scores which is considered as overall reliability of a scale consisting of heterogeneous but similar items (Hair Jr et al. 2016). In the context of PLS-SEM, CR is a more suitable criterion of reliability (O'Leary-Kelly and Vokurka 1998). Composite reliability can be interpreted similarly to Cronbach Alpha and values between 0.7 to 0.9 are considered to be satisfactory.

5.6.2 Assessment of Validity

The validity or internal validity in this context can be defined as the degree to which an instrument measures what it is supposed to measure. The validity of a measure examines whether it reflects and captures the construct. Construct validity which is now becoming an overarching validity concern subsuming other validity evidence has two subtypes which are convergent validity and discriminant validity. Convergent validity is present when multiple measures measuring the same construct are highly correlated with each other. In other words, convergent validity indicates the degree to which multiple methods of measuring a variable provides the same results or the extent to which they converge (Chin 2010). Convergent validity is assessed using Average Variance Extracted (AVE) scores and item loadings for every reflective construct. AVE is the amount of variance the items share with the construct it intends to measure (Chin 2010; Hair et al. 1998). AVE should be 0.5 and above which means that at least 50% or more of the variance is with respect to the indicator variance and not error variance (Chin 1998; Falk and Miller 1992; Hair et al. 1998). As far as item loadings are concerned, most of the researchers agree upon a value of 0.5 and above for each indicator indicating that at least 50% of the variance in the observed item is shared by the construct (Hair et al. 2010). Discriminant validity refers to the extent to which different measures of different constructs are unrelated or unique (O'Leary-Kelly and Vokurka 1998). Thus, to establish discriminant validity, the variance in the measure should only reflect the variance in the intended construct and not any other latent variables(O'Leary-Kelly and Vokurka 1998). Discriminant validity is established using widely accepted Fornell and Larcker (1981) criterion as well as the examination of

cross-loadings. Hair et al. (1998) suggested that the AVE of every latent variable should be greater than the squared correlation between the two constructs. Discriminant validity not only assures distinctiveness of the construct but also indicates that the items of a particular construct represent only that construct. Hence cross-loadings are also to be examined. High cross-loadings indicate poor discriminant validity with the constructs not represented by the measurement model (Hair et al. 1998; Kline 2015).

The following section establishes the reliability and validity of the constructs by assessing

- Cronbach's Alpha scores and composite reliability (CR) scores for reliability
- Factor Loadings, cross-loadings and average variance extracted (AVE) for convergent validity.
- Inter-construct correlations and square root of average variance extracted (AVE) for discriminant validity.

5.6.3 Reliability and Validity for Meaningful Work.

The table below presents the factor loadings, cross loadings and AVE for meaningful work. Additionally, the reliability coefficients are also shown. The loadings reported are from structural matrix (unrotated). The cross loadings are from pattern matrix (rotated). Two criteria are usually recommended to assess convergent validity: a) that all the loadings are equal to or greater than 0.5 and b) the P values associated with loadings are lower than 0.05, i.e. they are significant (Hair et al. 1998).

Table 5.11: Factor loadings, cross-loadings, and Average Variance Extracted for Meaningful Work (MW).

Indicators	WS	JE	OE	OC	TS	JI	OCB	AVE
MW1	**0.778**	0.058	0.099	0.186	0.046	0.021	-0.071	
MW2	**0.804**	-0.116	0.135	-0.013	0.064	-0.140	-0.051	
MW3	**0.713**	0.156	0.181	-0.036	0.005	0.025	0.134	**0.56**
MW4	**0.705**	0.132	0.011	0.126	-0.186	0.076	0.014	

MW7	**0.664**	0.123	0.043	-0.064	0.149	0.169	0.112	

Source: Data Analysis.

Table 5.12: Reliability Coefficients for Meaningful Work

Variable	Composite Reliability	Cronbach's Alpha
Meaningful Work	0.84	0.83

Source: Data Analysis.

Two items from meaningful work dimension have been removed due to poor factor loadings. The items MW5 (*I look forward to coming to work most days*) and MW6 (*I see a connection between my work and the larger social good of my community)* failed to contribute to the construct of meaningful work. The modified five-item scale showed sufficient reliability for the construct and was used for further analysis.

5.6.4 Reliability and Validity for Sense of Community

The table presented below exhibits the loadings and reliability coefficients for the workplace spirituality dimension of sense of community.

Table 5.13: Factor loadings, cross-loadings and Average Variance Extracted for Sense of Community (SC)

Indicators	WS	JE	OE	OC	TS	JI	OCB	AVE
SC1	**0.829**	-0.191	-0.573	0.112	0.076	0.256	-0.174	
SC3	**0.784**	-0.118	0.030	-0.010	0.057	-0.007	0.091	**0.64**
SC4	**0.809**	-0.111	-0.072	-0.109	-0.124	-0.174	0.110	
SC6	**0.787**	-0.024	0.263	-0.182	0.012	0.042	0.207	

Source: Data Analysis, All factor loadings significant at p<0.05

Table 5.14: Reliability Coefficients for Sense of Community

Variable	Composite Reliability	Cronbach's Alpha
Sense of Community	0.88	0.85

Source: Data Analysis

Upon factor analysis, three items from sense of community dimension were removed due to insufficient factor loadings which were items SC2 (I feel a part of the community), SC5 (I think employees are linked with a common purpose), SC7 (I feel there is as sense of being a part of family). It is worth noticing that these items are very closely related to the dimension of sense of community. The respondents might be feeling a sense of support at the workplace where they take care of each other but to what extend they feel like to be a part of the family is questionable. The final scale four item scale showed sufficient reliability and was considered for the analysis.

5.6.5 Reliability and Validity for Inner Life.

The third dimension of workplace spirituality was inner life. The table below summarises the factor analysis data of inner life.

Table 5.15: Factor Loadings, cross-loadings and Average Variance Extracted for Inner Life (IL)

Indicators	WS	JE	OE	OC	TS	JI	OCB	
IL1	**0.819**	0.106 -	0.005	0.092	0.001	0.093	0.187	
IL2	**0.802**	0.047	0.160	0.257	0.002	0.272	0.312	
IL3	**0.757**	0.185	0.127	0.069	0.081	0.089	0.129	**0.66**
IL4	**0.856**	-0.251	0.115	0.116	0.070	0.067	0.034	
IL5	**0.768**	0.094	0.119	0.029	0.036	0.007	0.145	

Source: Data Analysis, All factor loadings significant at p<0.05.

Table 5.16: Reliability Coefficients for Inner Life

Variable	Composite Reliability	Cronbach's Alpha

Inner Life	0.88	0.87

Source: Data Analysis

All the five items of inner life dimension were relevant for the study with appropriate factor loadings and minimal cross loadings. Inner life dimension represents the inward journey of life with introspecting and listening to one's conscience. The reliability scores of the five-item construct were above the threshold.

5.6.6 Reliability and Validity for Alignment of Values.

The final dimension of workplace spirituality was alignment of own values with the organisational values. The following table presents the factor loadings and reliability coefficients for the construct.

Table 5.17: Factor loadings, cross-loadings and Average Variance Extracted for Alignment of Values (AoV)

Indicators	WS	JE	OE	OC	TS	JI	OCB	AVE
AO1	**0.825**	0.094	0.119	0.029	0.036	0.066	0.123	
AO2	**0.853**	-0.113	0.011	0.032	0.051	0.219	0.114	
AO3	**0.848**	-0.131	-0.317	0.264	0.106	0.128	0.032	**0.71**
AO6	**0.854**	-0.287	0.337	0.333	0.084	0.106	0.153	
AO7	**0.844**	0.137	0.177	0.094	0.005	0.079	0.251	

Source: Data Analysis, All factor loadings significant at p<0.05.

Table 5.18: Reliability Coefficients for Alignment of Values

Variable	Composite Reliability	Cronbach's Alpha
Alignment of Values	0.92	0.89

Source: Data Analysis

For this dimension, following items were removed: AO4 (*The school cares about all its employees*), AO5 (*This school has a conscience*), and AO8 (*I feel connected with the mission of the school*). After removing the nonsignificant items, the reliability of the construct was suitable for further analysis.

5.6.7 Reliability and Validity of Job Engagement

Job engagement is an important variable in the study which is examined as a mediator. The original five item scale of job engagement was subjected to factor analysis and the results are presented in the following table.

Table 5.19: Factor Loadings, Cross-Loadings and Average Variance Extracted for Job Engagement (JE)

Indicator	JE	WS	OE	OC	TS	JI	OCB	AVE
JE1	**0.856**	0.211	-0.113	0.011	0.032	0.051	0.103	
JE2	**0.771**	0.134	-0.101	-0.136	0.189	0.012	0.110	**0.66**
JE3	**0.810**	0.054	0.070	0.024	0.087	0.066	0.211	
JE4	**0.831**	0.221	-0.260	0.014	0.046	0.167	0.008	
JE5	**0.795**	0.190	-0.059	0.018	0.190	0.212	0.098	

Source: Data Analysis, All factor loadings significant at p<0.05

Table 5.20: Reliability Coefficients for Job Engagement

Variable	Composite Reliability	Cronbach's Alpha
Job Engagement	0.90	0.88

Source: Data Analysis

For job engagement, all the items showed significant loadings and were retained. Moreover, the cross-loadings of the construct were also minimal. Job engagement measured the respondents' engagement with the work. The reliability of the construct was also established.

5.6.8 Reliability and Validity of Organisational Engagement

Another important mediator variable in the study is organisational engagement. Table below demonstrates the factor loadings and reliability coefficients for organisational engagement.

Table 5.21: Factor Loadings, Cross-Loadings and Average Variance Extracted for Organisational Engagement (OE)

Indicators	OE	WS	JE	OC	TS	JI	OCB	AVE
OE1	**0.786**	0.014	0.087	0.109	0.111	0.089	0.124	
OE2	**0.840**	0.178	-0.093	-0.014	0.061	0.119	0.065	**0.62**
OE4	**0.822**	0.005	0.105	0.044	0.045	0.003	0.044	
OE5	**0.753**	0.112	-0.026	-0.037	-0.111	0.102	0.192	
OE6	**0.720**	0.153	-0.081	0.036	0.110	0.076	0.139	

Source: Data Analysis, All factor loadings significant at p<0.05

Table 5.22: Reliability Coefficients for Organisational Engagement

Variable	Composite Reliability	Cronbach's Alpha
Organisational Engagement	0.89	0.88

Source: Data Analysis

All the items were considered for organisational engagement except OE3 *(I am not into the "goings-on" in this organisation)*. The statement was reverse coded and factor analysis showed insignificant loadings for the item. The final five item scale demonstrated sufficient reliability for the construct making it suitable for further analysis.

5.6.9 Reliability and Validity of Organisational Commitment

The following table presents the factor analysis results of organisational commitment

Table 5.23: Factor Loadings, Cross-Loadings and Average Variance Extracted for Organisational Commitment (OC)

Indicator	OE	WS	JE	OE	TS	JI	OCB	AVE
OC1	**0.829**	0.085	0.232	0.150	0.131	0.020	0.170	
OC2	**0.869**	0.095	0.122	0.155	0.162	0.048	0.115	**0.69**
OC3	**0.833**	0.066	0.075	0.144	0.014	0.123	0.034	
OC4	**0.794**	-0.108	-0.188	0.127	0.144	-0.065	0.129	

Source: Data Analysis, All factor loadings significant at p<0.05

Table 5.24: Reliability Coefficients for Organisational Commitment

Variable	Composite Reliability	Cronbach's Alpha
Organisational Commitment	0.90	0.88

Source: Data Analysis

Organisational commitment was studied as a dependent variable in the study. A four item scale adopted from the literature was subjected to factor analysis. All the items had significant loadings. In addition, the reliability scores for the construct were also satisfactory.

5.6.10. Reliability and Validity of Teaching Satisfaction

This study has measured job satisfaction relevant to teaching using a five item scale which specifically measures teachers' satisfaction. The factor analysis results are given in the below table.

Table 5.25: Factor Loadings, Cross-Loadings and Average Variance Extracted for Teaching Satisfaction (TS)

Indicator	TS	WS	JE	OE	OC	JI	OCB	AVE
TS1	**0.819**	-0.075	-0.254	0.195	0.221	-0.102	0.093	
TS3	**0.813**	-0.008	0.032	0.149	0.091	0.015	0.073	**0.65**
TS4	**0.844**	0.025	0.037	0.315	0.251	0.043	0.006	
TS5	**0.741**	0.006	0.007	0.088	0.080	0.044	0.133	

Source: Data Analysis, All factor loadings significant at $p<0.05$

Table 5.26: Reliability Coefficients for Teaching Satisfaction

Variable	Composite Reliability	Cronbach's Alpha
Teaching Satisfaction	0.88	0.87

Source: Data Analysis

For teaching satisfaction, all items exhibited significant loadings above 0.5 except one item. The indicator TS2 *(My conditions of being a teacher are excellent)* was removed due to low factor loadings. The modified scale consisting of four items showed good reliability and was considered fit for next analysis.

5.6.11 Reliability and Validity of Job Involvement

Job involvement, which is another variable of interest, was measured using a ten-item scale. The results of the factor analysis are reported in the below table.

Table 5.27: Factor Loadings, Cross-Loadings and Average Variance Extracted for Job Involvement (JS)

Indicator	JI	WS	JE	OE	OC	TS	OCB	AVE
JI1	**0.758**	-0.214	0.085	0.349	0.049	0.088	0.110	
JI2	**0.848**	-0.046	0.175	0.120	0.030	0.009	0.055	**0.67**
JI4	**0.856**	-0.236	-0.021	0.144	0.196	0.066	0.052	
JI5	**0.832**	0.039	0.205	0.020	0.082	0.029	0.122	
JI6	**0.789**	-0.191	0.133	0.142	0.032	0.021	0.137	
JI7	**0.826**	0.295	0.008	0.199	0.055	0.014	0.121	

Source: Data Analysis, All factor loadings significant at p<0.05

Table 5.28: Reliability Coefficients for Job Involvement

Variable	Composite Reliability	Cronbach's Alpha
Job Involvement	0.92	0.89

Source: Data Analysis

Results of the factor analysis showed that four items of the scale had insignificant loadings and had to be removed. The items removed were JI5 (I am very much involved in my job), JI8 (Most of my personal-life goals are job oriented), JI9 (I consider my job to be very central to my existence), JI10 (I like to be absorbed in my job most of the time. The remaining six item scale showed improved scores for reliability.

5.6.12 Reliability and Validity of Organisational Citizenship Behaviour

The citizenship behaviour of the respondents were measured using a sixteen item scale and the results of the factor analysis are provided in the following table.

Table 5.29: Factor Loadings, Cross-Loadings and Average Variance Extracted for Organisational Citizenship Behaviour (OCB)

Indicator	OCB	WS	JE	OE	OC	TS	JI	AVE
OCB1	**0.774**	0.074	0.017	0.069	0.055	-0.022	0.290	
OCB5	**0.771**	-0.116	0.051	0.089	0.045	0.014	0.035	
OCB6	**0.776**	-0.030	-0.060	-0.075	0.140	0.052	0.078	
OCB8	**0.782**	-0.184	0.101	0.081	0.145	-0.052	0.113	
OCB10	**0.812**	-0.047	0.014	0.083	-0.026	-0.003	0.143	**0.62**
OCB12	**0.795**	0.000	0.104	0.249	0.087	0.014	0.083	
OCB13	**0.784**	-0.051	0.090	0.161	-0.059	0.018	0.051	
OCB14	**0.823**	0.090	0.239	0.008	0.086	0.023	0.133	
OCB15	**0.770**	0.040	0.096	0.212	0.083	0.020	0.101	

Source: Data Analysis, All factor loadings significant at $p<0.05$

Table 5.30: Reliability Coefficients for Organisational Citizenship Behaviour

Variable	Composite Reliability	Cronbach's Alpha
Organisational Citizenship Behaviour	0.93	0.89

Source: Data Analysis

Due to instances of cross-loadings and insufficient and insignificant loadings, the final OCB scale consisted of nine items with acceptable loadings. Items OCB2 (I help others who have been absent), OCB3 (I share personal property with others to help their work), OCB4 (I assist others with their duties), OCB7 (I go out of the way to make newer colleagues feel welcome in the group), OCB9 (I show pride when representing the organisation in public), OCB11 (I defend the organisation when other colleagues criticise it), OCB16 (I offer ideas to improve the functioning of the organisation) were deleted. The modified scale demonstrated good reliability for the construct.

5.6.13 Workplace spirituality as a Second Order Construct

For this study, the construct of workplace spirituality is analysed as a higher order construct with four dimensions of meaningful work, sense of community, inner life and alignment of values. For creating the second order construct, the following steps were carried out in WarpPLS (Kock 2011b). Firstly, a model is created linking the indicators to the respective latent variables without creating any links between the variables. Based on the indicators scores for the latent variables are calculated which are saved separately. In the next step, a new model is created where the saved latent variable scores become the indicators for the new latent variable (second order factor) and the procedure is repeated. The factor loadings for the second order construct of workplace spirituality is presented in the following table.

Table 5.31: Factor Loadings of the Second-Order Variable of WS.

Variable	Factor Loadings	AVE	Composite Reliability
Workplace Spirituality			
Meaningful Work	0.689		
Sense of Community	0.693	**0.52**	**0.81**
Inner Life	0.749		
Alignment of Values	0.753		

Source: Data Analysis, AVE= Average Variance Extracted

Apart from the factor loadings and cross-loadings, to establish discriminant validity, the inter-construct correlation matrix was examined with along with the square-root of average variance extracted (AVE) for each latent construct. The square root of AVE of a construct, if higher than any of the correlations of the construct with any other variable, indicates discriminant validity. Table 5.32 below presents the construct correlation matrix with the square root of AVE of each construct.

Table 5.32: Correlation and the square root of AVEs for the latent variables.

Latent Variables	WS	JE	OE	OC	TS	JI	OCB
WS	(0.721)						
JE	0.55**	(0.812)					
OE	0.57**	0.47**	(0.787)				
OC	0.62**	0.48**	0.55**	(0.831)			
TS	0.40**	0.44**	0.43**	0.42**	(0.806)		
JI	0.23**	0.30**	0.29**	0.38**	0.45**	(0.818)	
OCBI	0.52**	0.27**	0.20**	0.26**	0.52**	0.57**	(0.787)

Note: WS=Workplace spirituality, JE=Job engagement, OE=Organisational engagement, OC=Organisational commitment, JI=Job involvement, TS=Teaching Satisfaction, OCB=Organizational citizenship behaviour. Square root of AVE presented diagonally.
** $p<0.01$
Source: Data Analysis

The table demonstrates enough discriminant validity for all the constructs as the square root of AVE of all the latent variables exceed any inter construct correlational values.

5.6.14 Variance Inflation Factor

A collinearity test was also carried out to find out whether the phenomenon of multicollinearity exists among the latent constructs. Collinearity indicates that two or more variables measure the same attribute of an object or a notion which results in an overlap of variables. Vertical collinearity which is the classic type of collinearity occurs when the predictor latent variables are highly correlated with each other (Kock and Lynn 2012). Another type of collinearity is the lateral collinearity which exists between predictor and criterion variables which can lead to misleading results in variance based

SEM analyses (Kline 2015). Multicollinearity is assessed with the calculation of the Variance Inflation Factor (VIF) for each construct and comparing it with the threshold. A commonly accepted threshold for VIF is five meaning a VIF value of above 5 indicates collinearity among the constructs (Kaiser 1974). Table 5.33 below presents the VIF values for the latent variables.

Table 5.33: Variance Inflation Factors for the Constructs.

Latent Variables	VIF
WS	1.712
JE	1.498
OE	1.468
OC	1.744
TS	1.463
JI	1.640
OCBI	1.807

Note: WS=Workplace spirituality, JE=Job engagement, OE=Organisational engagement, OC=Organisational commitment, JI=Job involvement, TS=Teaching Satisfaction, OCB=Organizational citizenship behaviour.
Source: Data Analysis

It can be observed from the table that VIF values for all the constructs are below the recommended threshold and thus the problem of multicollinearity among the latent variables is ruled out.

5.7 STRUCTURAL MODEL

The structural model depicts the relationships among the latent variables present. Exogenous variables are those variables that predict other latent variables and endogenous variables is a dependable variable in a causal relationship. According to the suggestions of Chin (2010), Hair, Ringle, and Sarstedt (2011), Henseler, Ringle, and Sinkovics (2009), the inner model of this study, is evaluated using following criteria which are common and widely accepted.

1. Coefficient of determination or R^2. This is a normalized term, the value of which ranges from 0 to 1 and reflects the level of the latent construct's explained variance interpretation which is similar to that of traditional regression and is a measure of goodness of fit (Chin 2010). The larger the R^2, larger amount of variance is explained. According to Chin (1998), the explanatory power of the model is considered to be substantial, moderate or weak when the R^2 values are approximately around 0.67, 0.33 and 0.19 respectively. However, there is no unanimously accepted threshold value for R^2 in social sciences as it greatly depends on the research discipline and variables under question.

2. Effect Size or f^2: Besides, R^2 metrics, the changes in the coefficient determination could also be explored to analyse whether a particular independent latent variable has a substantial impact on the latent dependent variable. This is inspected through the calculation of effect size, f^2 developed by Cohen (1988). The effect size is calculated as:

$$\text{Effect size } (f^2): \frac{R^2_{\text{included}} - R^2_{\text{excluded}}}{1 - R^2_{\text{included}}}$$

   The effect size is calculated by assessing the structural model with and without the independent variable, which is represented as R^2_{included} and R^2_{excluded} respectively. Cohen (1988) suggests effect size values of 0.02, 0.15, and 0.35 as small, medium and large effect of the predictor variable on the dependent variable. However, in PLS-SEM the calculation of effect size is different which will be explained in the later part of this study.

3. Predictive relevance or Q^2: Predictive relevance implies the model's capability to predict. An important measure of predictive relevance is Stone-Geisser's Q^2 (Geisser 1974; Stone 1974) which is estimated using blindfold procedures. This criterion postulates that the model must be able to predict the endogenous variable's indicators(Chin 2010; Henseler et al. 2009). The Q^2 value for a specific endogenous variable is greater than zero its explanatory variables provide predictive relevance.

4. Path coefficients: The individual path coefficients represent the standardised beta coefficients of ordinary least square regression. These values are assessed in terms of their sign, magnitude and significance wherein significance is assessed by means of bootstrapping (Chin 2010; Hair et al. 2011; Henseler et al. 2009). The path coefficients represent the relationship among the variables in the model. Significant paths empirically support the proposed causal relationship.

5.8 RESULTS

5.8.1 Model Fit Indices

Apart from the criteria mentioned above, WarpPLS software also provides numerous model-wide fit indices for the users. Among the several model fit and quality indices, three main indices are reported commonly. These are Average Path Coefficient (APC), Average R-squared (ARS), and Average Variance Inflation Factor (AVIF) (Kock 2011a, 2014, 2017). The P values for APC and ARC are calculated through resampling estimations and is recommended to be equal to or lower than 0.05 which means the values are significant at 0.05 level (Kock 2011a, 2017). Also, the AVIF value should be equal to or less than 3.3, specifically in models with latent variables having equal to more than two indicators (Kock 2017). The indices calculated for the structural model is presented below in Table 5.34.

Table 5.34: Model Fit Indices

Index	Value	Interpretation
Average Path Coefficient (APC)	0.693	P <0.001, supported
Average R-squared (ARS)	0.487	P <0.001, supported
Average Variance Inflation Factor(AVIF)	2.153	<5, Accepted.

Source: Data Analysis

The P values of APC and ARS, as can be noted from the table, are significant establishing the degree of fit between the model and the data. AVIF value is also below the recommended threshold value suggesting the absence of multicollinearity at the variance block level. Kock (2017) notes that interpretation of model fit indices largely

depends on the goal of SEM analysis. If the primary goal is to test a set of hypotheses, then model fit indices have less relevance whereas if the goal is to compare between models to see which model has a better fit with the data, the model fit indices, which are related to the model quality, are of great use.

5.8.2 Path Coefficients and Effect Size

In PLS-SEM, the relationships among the constructs are examined by looking at their path coefficients. As explained, these coefficients are assessed in terms of their direction, magnitude and significance. Most of the times, the relationships among variables representing behavioural phenomena is social sciences appear to be non-linear which is not considered by covariance-based SEM techniques or usually available PLS SEM software. However, WarpPLS identifies the nonlinear relationships among the latent variables and automatically corrects the coefficients (Kock 2010). The significance of the path coefficients is estimated through bootstrapping. This is because PLS SEM does not assume that the data are normally distributed. Hence resampling technique such as bootstrapping is calculated for standard error estimation and more stable P values (Chin 2010; Hair et al. 2011). For WarpPLS, bootstrapping as well as jackknifing resampling methods are available with bootstrapping as software's default resampling algorithm that creates resamples by a method known as 'resampling with replacement'(Kock 2011a). Bootstrapping tends to generate more reliable P values due to more stable resample path coefficients especially with large sample sizes (Kock 2011b). WarpPLS also enables its users to test mediating effects.

5.8.3 Direct Model Results

In order to investigate the first set of hypotheses, a direct model was used in which workplace spirituality was the only independent variable, and the other variables were criterion variables. The mediation paths were fixed to zero. Table 5.35 presents the results of the direct standardised structural model, which depicts the direct links among the latent variables.

Table 5.35: Direct Path Coefficients using WarpPLS

Path	Beta values
Workplace Spirituality ⟶ Job Engagement	0.77**
Workplace Spirituality ⟶ Organizational Engagement	0.81**
Workplace Spirituality ⟶ Organizational Commitment	0.51**
Workplace Spirituality ⟶ Teaching Satisfaction	0.55**
Workplace Spirituality ⟶ Job Involvement	0.59**
Workplace Spirituality ⟶ Organisational Citizenship Behaviour	0.60**

Note: ⟶ indicates the influence on the dependent variable, **p<0.01, Source: Data Analysis.

The table shows the direct effect of workplace spirituality on job engagement, organisational engagement, organisational commitment, teaching satisfaction, job involvement and organisational citizenship behaviours. It can be noted from the table that all direct paths are substantial and statistically significant indicating the existence of a valid positive relationship between workplace spirituality and the attitudinal and outcome variables. Figure 5.1 represents the direct model with beta coefficients for all the significant paths.
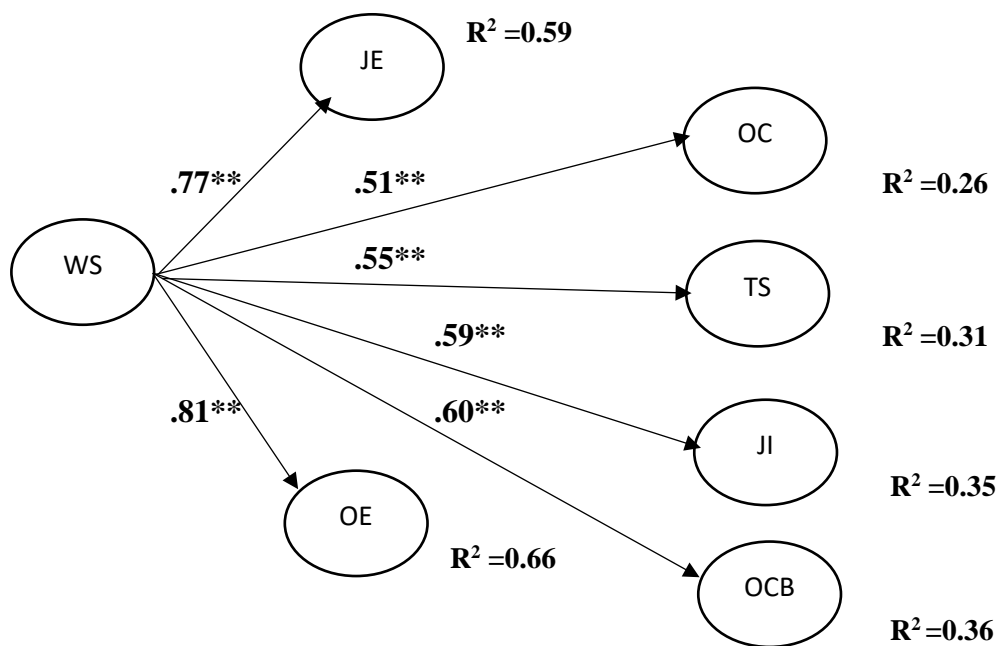
Figure 5.1: Direct Model Examining Relationships between Workplace Spirituality and Outcomes.

Note: N=853, WS=Workplace spirituality, JE= Job engagement, OE= Organizational engagement, OC= Organizational commitment, TS=Teaching satisfaction, JI=Job involvement, OCB= Organizational citizenship behaviour, **p<0.01

5.8.4 Assessment of R^2 coefficient for the Dependent Variables

In addition to path analysis, it is also necessary to report the R^2 coefficients for all the dependent variables. This is because R-squared values assess the explanatory power of the model. R-Squared values explain the combined effects of the exogenous variables on the endogenous variables. This is in short, the amount of variance explained in the endogenous variable by the exogenous variables liked to it in the study context. Table 5.36 presents the R-squared values for all the dependent variables.

Table 5.36: R^2 values for the Dependent Variables.

Endogenous Constructs	R^2	Interpretation
Job Engagement	0.59	Moderate
Organizational Engagement	0.66	Moderate
Organizational Commitment	0.26	Moderate
Teaching Satisfaction	0.31	Moderate
Job Involvement	0.35	Moderate
OCB	0.36	Moderate

Note: Exogenous Variable: Workplace Spirituality, Source: Data Analysis.

5.8.5 Hypotheses Results for Direct Model

The results of the direct model can be examined to analyse hypotheses 1 to 5.

5.8.5.1 Workplace spirituality and organisational commitment

H1 proposed a positive relationship between workplace spirituality and organisational commitment. The path coefficient for this relationship showed a significant beta value of 0.51 thus fully supporting the hypothesis. Moreover, workplace spirituality

dimensions together predicted 26 per cent variance in organisational commitment. The results correspond to the results of the study among employees of manufacturing and service organisations which revealed that workplace spirituality was a strong predictor of employee commitment (Jena and Pradhan 2018). Garg (2017) also found that workplace spirituality positively influenced organisational commitment which in turn enhanced organisational performance. Djafri and Noordin (2017) observed a similar relationship between spirituality dimensions and commitment levels among a sample of insurance agents.

5.8.5.2 Workplace spirituality and teaching satisfaction

H2 suggested a positive relationship between workplace spirituality and teaching satisfaction. The results demonstrated a significant positive relationship between the variables with a path coefficient of 0.55. Additionally, workplace spirituality explained 31 per cent of the variance in teaching satisfaction. Hence, this hypothesis is entirely supported. These results are in line with the findings of recent research which found spirituality positively correlated to satisfaction among a group of nurses (Jin et al. 2017) and employees of private and public banks (Fatima et al. 2017).

5.8.5.3 Workplace spirituality and job involvement

H3 stated a positive relationship between workplace spirituality and job involvement. The coefficient of the path linking these variables is significant with a value of 0.59. Also, workplace spirituality was able to predict 35 per cent of the variance in job involvement. In light of these results, this hypothesis is fully supported. The results do not contradict the results of earlier studies of van der Walt and Swanepoel (2015) and (Pawar 2009).

5.8.5.4 Workplace spirituality and organisational citizenship behaviour

H4 presented a positive relationship between workplace spirituality and organisational citizenship behaviour. The path coefficient for this relationship was 0.60 thus supporting this hypothesis. Besides, 36 per cent of the variance in OCB was explained by workplace spirituality. The results confirm the findings of Belwalkar, Vohra, and Pandey (2018) who found that the dimensions of spirituality were correlated with the

components of OCB as well as Jena and Pradhan (2018) who observed that OCB was influenced by spirituality and mediated the relationship between spirituality and commitment.

5.8.5.5 Workplace spirituality and job and organisational engagement

H5a and H5b suggested a positive relationship between workplace spirituality and job and organisational engagement. The path coefficients of workplace spirituality for both engagement forms were significant. Therefore, relationships between the independent and mediator variables are established and the hypotheses supported. Spirituality at work explained 59 per cent variance in job engagement and 66 per cent variance in organisational engagement. The results are support by the research by Milliman, Gatling, and Kim (2018), the findings of which illustrated that workplace spirituality had a direct impact on work engagement among a group of hospitality employees and Petchsawang and McLean (2017) who demonstrated that workplace spirituality had an impact on work engagement and mediated the relationship between meditation and engagement.

5.8.6 Mediation Analyses

After examining the direct model, the mediating effects were analysed. Mediation is a common phenomenon in behavioural research. Mediation occurs, when a predictor variable affects a dependent variable through one or more intervening variables. Researchers widely use Baron and Kenny's (1986) procedure for assessing mediation. According to the authors, for testing mediation, firstly the mediator is regressed on the independent variable. Secondly the dependent variable is regressed on the mediator, and finally the dependent variable is regressed on both independent and mediator variables. Following diagram depicts the model for a simple mediation.

1. c

2.
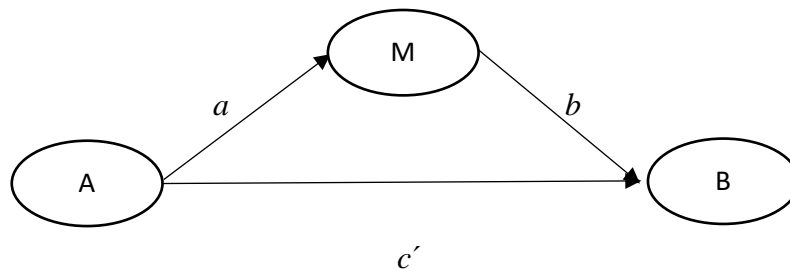
Figure 5.2: Illustration of a 1. A Direct Model, A affects B. 2. Illustration of a Mediated Model, A affects B through the mediator, M

Path *a* represents the effect of the independent variable on the mediator whereas path *b* shows the effect of the mediator on the dependent variable. The effect of the mediator is then the product of *a* and *b*. *c´* represents the direct effect of the independent variable on the dependent variable when the mediator is present. The total effect, c is the sum of direct and indirect effects: $c = c´ + ab$. In the case of multiple mediations, there are more than one intervening variables or mediators that affect the relationship between independent and dependent variables. In multiple mediations, it is not only essential to detect indirect effects but also identifying individual mediating effects by each mediator (Preacher and Hayes 2008). Thus, Preacher and Hayes (2008) proposed two steps in the examination of multiple mediation models which are a) assessing the total indirect effects and b) testing hypotheses regarding individual mediators. Bootstrapping is also advocated for testing mediation as bootstrapping is a nonparametric resampling procedure and does not impose distributional assumptions for parametric procedures which is ideal for non-linear paths (Hayes and Preacher 2010; Preacher and Hayes 2008).

As outlined in the model, the study includes two mediating variables namely job and organisational engagement. WarpPLS generates coefficients for direct and indirect effects including P values, thus allowing the users to check for mediating effects. This method is less time consuming and prone to errors. The software provides the advantage of carrying out complex mediation analyses such as multiple mediations at once without having to resort to intermediate calculations involved in Baron and Kenny (1986) approach and mediation analysis in WarpPLS consolidates the approaches of Preacher

and Hayes (2004) for linear and Hayes and Preacher (2010) for nonlinear relationships (Kock 2017).

WarpPLS calculates total and indirect effects related to all the variables linked through multiple paths with more than one segment. The current study is a case of double mediation where the independent variable is linked to the outcome variable through two mediators of job engagement and organisational engagement. Thus, the indirect effects of workplace spirituality on every outcome variable is a combined effect of both the mediators. Total effect represents the direct effect of workplace spirituality on each outcome in addition to the sum of the indirect effect of the mediators. Since there are two mediators, the sum of two specific indirect mediators is the total indirect effect (Nitzl, Roldan, and Cepeda 2016). Hence, the total effect is calculated as:

$$c = c' + a_1 * b_1 + a_2 * b_2$$

For all the outcome variables, the complete indirect effect is significant showing the mediating effect of job and organisational engagement. Table 5.37 shows the path coefficients of the mediated model along with the effect sizes. Table 5.38 presents the indirect and total effects along with the effect sizes to assess the mediating effect of the two latent variables.

It has to be noted that the calculation of effect size in PLS-SEM is different from traditional multiple regression which uses Cohen's (1988) formula. In WarpPLS, the effect sizes represent the individual R-square coefficients of the endogenous variable in each latent variable block (Kock 2017). Thus, effect size is the ΔR^2 from the Cohen's (1988) formula without the denominator correction, thus making it a more conservative estimate of effect size (Kock and Hadaya 2018).

Table 5.37: Coefficients of Paths in the Mediated Model and Effect Sizes

Paths	Coefficients	Effect Sizes	Remarks
Organizational Commitment			
WS→ OC	0.228***	0.116	Small
JE→ OC	0.206***	0.101	Small
OE→ OC	0.161***	0.079	Small

Teaching Satisfaction			
WS→TS	0.177***	0.098	Small
JE→ TS	0.397***	0.238	Medium
OE→ TS	0.092^(ns)	0.048	Small
Job Involvement			
WS→ JI	0.174***	0.102	Small
JE→ JI	0.382***	0.239	Medium
OE→ JI	0.152***	0.087	Small
Organisational Citizenship Behaviours			
WS→ OCB	0.140***	0.084	Small
JE→ OCB	0.252***	0.151	Medium
OE→ OCB	0.337***	0.212	Medium

Note: WS= Workplace spirituality, JE= Job engagement, OE= Organizational engagement, TS= Teaching satisfaction, JI= Job involvement, OCB=Organizational citizenship behaviour, ***$p<0.001$, ns=Non-significant., Source: Data Analysis.

The table generates ample evidence for the support of hypotheses, except for one relationship. The mediating effect of organisational engagement on workplace spirituality-teaching satisfaction was insignificant. Therefore, the indirect effect for teaching satisfaction was calculated excluding the insignificant value of organisational engagement. The indirect effect thus represents only the mediating effect of job engagement and the total effect is the sum of mediating effect of job engagement and direct effect of workplace spirituality on teaching satisfaction.

Table 5.38: Results of Complete Indirect and Total Effects.

Outcome Constructs	Workplace Spirituality (β)	Effect Size (f^2)	Remarks
Organisational Commitment			
• Indirect Effect	0.289***	0.15	Medium
• Total Effect	0.517***	0.26	Medium

Teaching Satisfaction			
• Indirect Effect	0.306***	0.18	Medium
• Total Effect	0.483***	0.29	Medium
Job Involvement			
• Indirect Effect	0.416***	0.25	Medium
• Total Effect	0.590***	0.35	Large
Organisational Citizenship Behaviour			
• Indirect Effect	0.467***	0.28	Medium
• Total Effect	0.607***	0.37	Large

Note: ***p<0.001, Source: Data Analysis.

Table 5.39 shows the direct effect as well as the specific indirect effect of the mediation analyses. Specific indirect effect implies the effect of the each mediator on the predictor-criterion relationship. Direct effect is the effect of the predictor variable on the dependent variable when the mediator is present.

Table 5.39: Direct and Specific Indirect Effects

Path	Direct effect	Indirect effect
WS → JE → OC	0.228***	0.159***
WS → OE →OC		0.130***
WS → JE → TS	0.177***	0.305***
WS → OE → TS		0.074^{ns}
WS → JE → JI	0.174***	0.295***
WS → OE → JI		0.123***
WS → JE → OCB	0.140***	0.194***
WS → OE→ OCB		0.273***

Note: WS= Workplace spirituality, JE= Job engagement, OE= Organizational engagement, TS= Teaching satisfaction, JI= Job involvement, OCB=Organizational citizenship behaviour, ***p<0.001, **p<0.01.

It can be noted that the indirect effects of workplace spirituality on all the outcome variables through both the mediators are significant which indicate mediation in all the cases except for teaching satisfaction. For organisational commitment, the indirect

effect of spirituality through job engagement is stronger than through organisational engagement. However, the direct effect of workplace spirituality is higher than the specific indirect effect of job and organisational engagement. For teaching satisfaction, job engagement is the only significant mediator and is higher than the direct effect of spirituality on teaching satisfaction. For, job involvement, the case is similar to the indirect effect of job engagement higher than the indirect effect of organisational engagement and direct effect of workplace spirituality. In the case of organisational citizenship behaviour, the indirect effect of organisational engagement is higher than the indirect effect of job engagement and direct effect of spirituality on OCB.
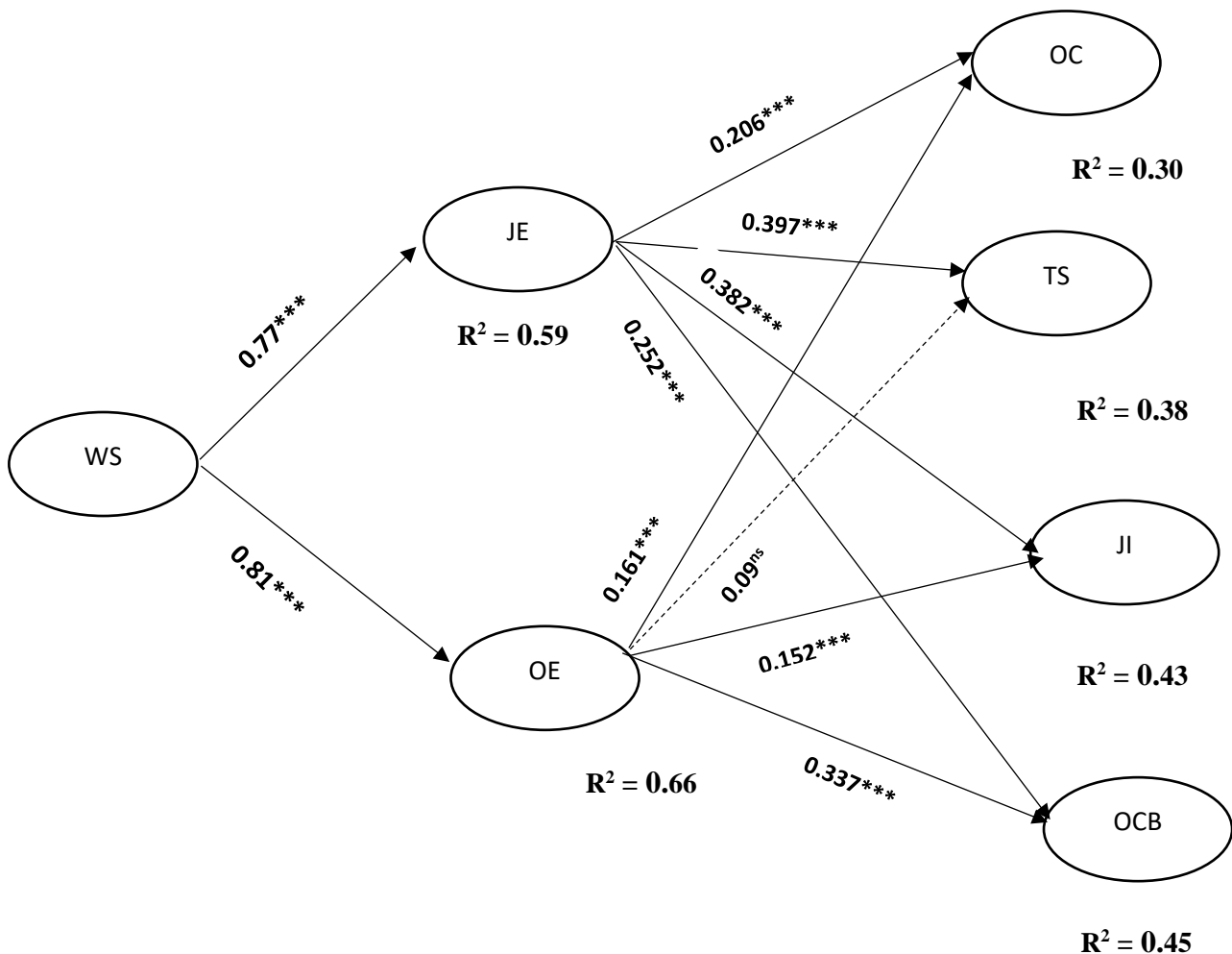
Figure 5.3: Mediated model with Job and Organisational Engagement as Mediators.

Note: WS= Workplace spirituality, JE= Job engagement, OE= Organizational engagement, TS= Teaching satisfaction, JI= Job involvement, OCB=Organizational citizenship behaviour, ***p<0.001, **p<0.01.

5.8.7 Assessment of R^2 coefficients in Mediated Model

Table 5.40 presents the R squared values for the dependent variables after introducing job engagement and organisational engagement as mediators in the model.

Table 5.40: R^2 values for the Dependent Variables.

Endogenous Constructs	R^2	Interpretation
Organizational Commitment	0.30	Moderate
Teaching Satisfaction	0.38	Moderate
Job Involvement	0.43	Moderate
OCB	0.45	Moderate

Note: Exogenous Variable: Workplace spirituality, Mediators: Job engagement, Organizational engagement. Source: Data Analysis

5.8.8 Hypotheses Results for the Mediated Model

The results of the mediation analyses showed that both job and organisational engagement operated as mediators in the relationship between workplace spirituality and work-related outcomes. The hypotheses 6 to 13 were interpreted using results from the mediated model.

5.8.8.1 Employee engagement and work outcomes.

According to the SEM results of the mediated model, significant positive relationships exist between two forms of engagement and organisational commitment, job involvement and organisational citizenship behaviour. H6a and H6b suggested that job and organisational engagement were related to organisational commitment. It can be noted that the beta coefficients of the path linking job and organisational engagement are significant and positive thus suggesting the association between the variables. In case of teaching satisfaction stated as H7a and H7b, the path coefficient for only job engagement was significant and not organisational engagement. Engagement with the organisational activities in this context did not relate to satisfaction at work. With

respect to H8a and H8b, both forms of engagement were found to be positively correlated with job involvement. Similarly, for the last variable of citizenship behaviour, with hypotheses H9a and H9b path coefficients suggested positive relationships. For commitment, satisfaction and involvement, the path coefficients were stronger for job engagement whereas in case of organisational citizenship behaviour, the stronger correlate was organisational engagement. Thus, the relationships between both mediators and all the dependent variables are established which support hypotheses 6 to 9.

5.8.8.2 Mediating effect of engagement on workplace spirituality-commitment relationship:

H10a suggested that job engagement mediated the relationship between workplace spirituality and organisational commitment. The indirect effect of workplace spirituality on commitment through job engagement was significant indicating mediation. H10b demonstrated a mediated path between workplace spirituality and organisational commitment through organisational engagement. The indirect effect of this path is also significant which showed mediation. Hence, both the hypotheses are supported. The direct path connecting workplace spirituality and organisational commitment after introducing the mediators was still significant. Therefore, this is a case of partial mediation.

5.8.8.3 Mediating effect of engagement on workplace spirituality-satisfaction relationship:

H11a and H11b stated mediation by job and organisational engagement in the workplace spirituality-teaching satisfaction relationship. The indirect effect with job engagement for teaching satisfaction is significant which provide evidence for accepting the hypothesis H11a. Furthermore, the direct effect of spirituality on satisfaction was still significant which demonstrated partial mediation. However, hypothesis H11b, which stated a mediation of organisational engagement, was not supported since the mediating path between organisational engagement and teaching satisfaction was not significant. Employees might not experience teaching satisfaction particularly because they are engaged with the organisation. It could be due to that fact

that they associate the feeling of satisfaction in teaching more with the job itself than with the organisation. Teaching satisfaction is the perception of the individual about the process of teaching and how close is the actual teaching to the person's ideal condition of teaching.

5.8.8.4 Mediating effect of engagement on workplace spirituality- job involvement relationship:

H12a and H12b suggested that the relationship between workplace spirituality and job involvement would be mediated by job and organisational engagement. The results revealed positive and significant indirect effects of spirituality on job involvement via both the forms of engagement. Therefore, H12a and H12b are accepted. This is a case of partial mediation as the direct effect of spirituality on job involvement is still significant.

5.8.8.5 Mediating effect of engagement on workplace spirituality-citizenship behaviour relationship:

H13a and H13b suggested that the relationship between workplace spirituality and organisational citizenship behaviour would be mediated by job and organisational engagement. According to the results of the mediated model, it can be identified that the indirect effects of spirituality on citizenship behaviour after introducing both mediators are significant which provide support for accepting the hypotheses. H13a and H13b are accepted, and this is also a case of partial mediation since the direct effect remains significant.

As far as R^2 values are concerned, there has been an increase in the R-squared scores for all the endogenous constructs after the mediators are introduced. For organisational commitment, R^2 has increased to 30 per cent. In case of teaching satisfaction, the independent and mediator variables together predicted 38 per cent of the variance. 43 per cent of the variance in job involvement was explained by workplace spirituality and employee engagement together. For organisational citizenship behaviour, the R^2 value increased by 9 per cent and the independent variable of spirituality along with the mediators explained 45 per cent of the variance.

5.8.9 Predictive Relevance of the Model (Q^2)

In complex models, predictive relevance (Q^2) is vital to assess the predictive validity of the model. It is critical to measure how well-observed values are reproduced by the model (Akter, D'Ambra, and Ray 2011). It is nonparametric measure estimated using the blindfolding procedure. Q^2 is usually estimated using either cross-validated communality technique or cross-validated redundancy technique. Cross-validated redundancy technique is suggested suitable for calculating the predictive relevance of large complex models (Chin 2010). WarpPLS automatically calculates Q^2 for all the endogenous constructs. Q squared coefficient greater than zero implies predictive relevance of the model (Table 5.41).

Table 5.41: Predictive Relevance (Q^2) calculated for the Endogenous Variables

Endogenous Constructs	Q^2 coefficient
Job Engagement	0.589
Organisational Engagement	0.662
Organisational Commitment	0.298
Teaching Satisfaction	0.386
Job Involvement	0.433
OCB	0.451

Source: Data Analysis

The predictive relevance score for all the criterion variables in the mediated model is above zero, which indicate the predictive validity of the model in question.

5.8.10 Goodness of Fit Index (GoF)

Goodness of Fit index (GoF) is the geometric mean of the average communality and average R^2 for all endogenous constructs and is suggested by Tenenhaus et al. (2005) for assessing the global validity of large PLS based models. According to Chin (2010), GoF is useful to determine the overall prediction power of the model taking into consideration the performance of both measurement and structural parameters. The GoF index ranges from zero to one. Considering AVE with a minimum value of 0.5 and Cohen's (1988) effect sizes for R^2, Wetzels, Odekerken-Schröder, and Van Oppen

(2009) proposed following baseline values for interpreting GoF: small, if the GoF is equal to greater than 0.1, medium if the value is equal to or greater than 0.25 and large if equal to or greater than 0.36. Accordingly, the study has provided a GoF value of 0.68 for the model, which allows us to conclude that the model has strong predictive power for the endogenous constructs.

5.8.11 Causality Assessment Coefficients

An extensive set of causality assessment coefficients are provided by WarpPLS which are considered as experimental features since the treatment of causality is controversial in the context of SEM (Kock and Gaskins 2016). The following causality assessment coefficients are assessed for the mediated model in the study.

5.8.11.1 Path correlation signs.

Path correlation signs can be examined to identify the cases of Simpson's paradox for the paths. The values are usually shown as 1 and -1. A negative path correlation sign indicates Simpson's paradox which suggests that the hypothesized path is implausible or reversed (Kock and Gaskins 2016). In this study, for all the paths, including the mediating paths, the correlation sign was 1 suggesting no cases of Simpson's paradox.

5.8.11.2 Path correlation ratios.

Path correlation ratios are analysed to determine whether there are cases of statistical suppression (Kock 2017). Path correlation ratios above 1 can signify statistical suppression which may affect the causality of relationship. The following guideline is recommended to assess the ratios; 1< ratio < 1.3: weak suppression, 1.3 < ratio < 1.7: medium suppression and ration above 1.7 is strong suppression. Following table presents the path correlation ratios for the mediated model.

Table 5.42: Path Correlation Ratios for the Mediated Model

Variable	Workplace Spirituality	Job Engagement	Organisational Engagement

Organisational Commitment	0.233	0.421	0.535
Teaching Satisfaction	0.320	0.663	0.176
Job Involvement	0.295	0.610	0.264
Organisational Citizenship Behaviour	0.320	0.663	0.176

Source: Data Analysis.

It is evident from the table that there are no instances of statistical suppression for any of the paths as all the scores are below threshold value of 1.

5.8.11.3 Path correlation differences

To differentiate between statistically significant and non-significant suppression cases, path correlation differences along with respective P values are evaluated. As a general rule, paths for which path correlation ratios are greater than 1.3 and P values are less than or equal to 0.05 might need to be re-examined or eliminated (Kock 2017). Following table presents the path correlation differences with p values for the mediated model.

Table 5.43: Path Correlation Differences with P values for the Mediated Model

Variable	Path Correlation Differences	P value
WS → OC	0.012	0.358
JE → OC	0.018	0.304
OE→ OC	0.006	0.426

WS → TS	0.017	0.310
JE → TS	0.002	0.473
WS → JI	0.022	0.260
JE → JI	0.015	0.329
OE→ JI	0.016	0.325
WS → OCB	0.014	0.340
JE → OCB	0.011	0.377
OE→ OCB	0.013	0.352

Source: Data Analysis.

The results exhibit zero cases of causality problems as all the p values are above 0.05. These results, as such, can be used as partial evidence to support the hypothesised relationships.

5.8.12 Summary of Hypotheses Testing

Below is the summary of all the results of hypotheses tested using the direct and mediated models.

Table 5.42: Summary of the Model Hypotheses

	Hypotheses	Conclusion
H1	Workplace spirituality → Organisational commitment	Supported
H2	Workplace spirituality → Teaching satisfaction	Supported
H3	Workplace spirituality → Job involvement	Supported
H4	Workplace spirituality → Organisational citizenship behaviour	Supported
H5a	Workplace spirituality → Job engagement	Supported
H5b	Workplace spirituality → Organisational engagement	Supported
H6a	Job engagement → Organisational commitment	Supported
H6b	Organizational engagement → Organisational commitment	Supported
H7a	Job engagement → Teaching satisfaction	Supported
H7b	Organisational engagement → Teaching satisfaction	Not Supported

H8a	Job engagement → Job Involvement	Supported
H8b	Organizational engagement → Job Involvement	Supported
H9a	Job engagement → Organisational citizenship behaviour	Supported
H9b	Organisational engagement → Organisational citizenship behaviour	Supported
H10a	Workplace spirituality → Job engagement → Organisational commitment	Supported
H10b	Workplace spirituality → Organisational engagement → Organizational commitment	Supported
H11a	Workplace spirituality → Job engagement → Teaching satisfaction	Supported
H11b	Workplace spirituality → Organizational engagement → Teaching satisfaction	Not Supported
H12a	Workplace spirituality → Job engagement → Job involvement	Supported
H12b	Workplace spirituality → Organisational engagement → Job involvement	Supported
H13a	Workplace spirituality → Job engagement → Organisational citizenship behaviour	Supported
H13b	Workplace spirituality → Organisational engagement → Organisational citizenship behaviour	Supported

Source: Data Analysis

5.9 CHAPTER SUMMARY

The chapter has reported the results of the preliminary analyses. In addition, the correlation among the latent variables as well as the reliability and validity of the constructs are also established. Once the outer model was validated, inner model was evaluated using WarpPLS 6.0. The chapter has elaborated on the indices which are normally reported for the inner model validation in PLS-SEM. The subsequent sections report the path coefficients for both direct and indirect models. Additionally, the mediation effects including the indirect effect and total effects are presented. The study hypotheses are interpreted in light of these findings. The results illustrate the paths

proposed in the study model are significant and valid. The chapter also includes a section on the causality assessment coefficients provided by the software. A summary of the hypotheses testing and results concludes the chapter. A detailed discussion of the results, implications, along with the limitations of the study are presented in the next chapter.

CHAPTER 6

DISCUSSION AND CONCLUSION

6.1 CHAPTER OVERVIEW

The purpose of this chapter is to summarise the findings of this research in light of the research objectives set for the study. Following an overview of the quantitative findings of the study, which includes reviewing the results in the context of a non-profit workplace, the chapter evaluates in detail the relationship of workplace spirituality and employee engagement with various work outcomes. The chapter also includes a note on the qualitative study the researchers have conducted for a better understanding of the notion of spirituality. The theoretical, as well as the practical limitations of the research, are outlined along with suggestions for future research.

6.2 A REVIEW OF THE FINDINGS OF THE QUANTITATIVE STUDY

A constructive way to discuss and summarise the findings is to revisit the research objectives and relate the results to them. The first objective of the study was to examine the relationship between workplace spirituality and various work-related outcomes in a non-profit organisational context.

The results of the correlation and SEM analyses have demonstrated significant positive relationships between workplace spirituality and all six dependent variables of job engagement, organisational engagement, organisational commitment, teaching satisfaction, job involvement and organisational citizenship behaviour. These results are in line with the findings of the earlier research of (Crawford et al. 2008; Milliman, Czaplewski, and Ferguson 2003; Pawar 2009). A spiritually oriented employee who finds the work meaningful experiences a sense of connectedness and is in harmony with the organisation display more commitment towards the institution and its functioning. Similarly, when people are spiritually inclined at work, they tend to enjoy more

satisfaction and involve further at work. Spirituality also enables individuals to recognise the interdependence among people, which defines the organisation largely and cultivates a habit of helping one another in need. Spirituality is an integral part of human existence and cannot be treated separately from the other aspects of life including work and organisations which can blend the concept of spirituality into work can enhance contentment among employees (Garg 2017).

The findings of this study are to be discussed in the context of a non-profit workplace. The present study is conducted among teachers employed with government secondary schools. The fact that spirituality can exert a significant influence on the outcome variables has important implications for schools. For instance, in government schools, commitment may be a factor which is absent since employees have a sense of job security. Encouraging spirituality in the workplace is an effective way to increase commitment as spirituality can naturally make employees more responsible and loyal to their institutions. Secondly, while spirituality at work results in teachers considering the process of teaching to be more meaningful and life-changing, they might experience higher levels of satisfaction in the job as well as greater involvement which can significantly influence the students' performance. Thirdly, OCBs are critical when it comes to a service organisation as the employees are expected to make efforts beyond their formal role requirements and assist each other along with participating in institutional matters. Spirituality at work promotes cooperation among people and aids the individual to participate in the organisation actively. A teacher's role, behaviour and functioning should necessarily stem from the goals of the institution, should adhere to the agreed upon principles of learning and teaching, and should be benefitting to the fellow workers, students and the institution as a whole. Workplace spirituality is undoubtedly a potential way to augment the capabilities of a teacher for the well-being of a broader community.

Ambrose (2005) noted that spirituality of teachers develops over time, which is influenced by the interactions with others and lived experiences in different contexts. This leads to relational spirituality that involves connecting with others in a situated context. Similarly, by blending spiritual values into teaching, people feel less vulnerable to fear of failures, are able to transform negative emotions to positive ones,

thereby reducing the emotional labour and experience the process of teaching more rewarding because it becomes more of a calling than merely a profession (Kernochan, McCormick, and White 2007). Stanley (2011) observed that spirituality can bolster self-efficacy beliefs, tackle stress and produce healthy teacher-student relationship and concluded that to deny spirituality in education would result in education being stifled. From a similar vantage point, De Klerk-Luttig (2008) opined that without spirituality, the activity of teaching can become debased and dispirited.

Second and third objectives of the study were to verify the mediating effect of employee engagement and specifically assess the impact of two forms of engagement. The results exhibit mediation of employee engagement on workplace spirituality outcomes relationships. The mediating effect of job and organisational engagement show that strengthening the engagement of teachers is one plausible way in which spirituality could positively affect work outcomes. While looking at the individual effects of job and organisational engagement, it can be noted that both forms of engagement partially mediated the paths of workplace spirituality to outcomes. When the mediation of job engagement is stronger for commitment and involvement, mediation of organisational engagement was stronger for citizenship behaviour. One of the dimensions of spirituality at work chosen for study was alignment of personal values with the organisational values. When there is the identification of the self with the larger organisation, the individual would be an industrious participant of the organisation and move beyond the formal requirements. The engagement of the teacher with the job and school plays a pivotal role in determining the efficiency and effectiveness of educational institutions. A recent Gallup study reported that engaged teachers report higher levels of purpose well-being and personal and professional satisfaction (Hastings and Agrawal 2015). Teachers who are engaged with their primary job of teaching bring in better social, emotional and academic outcomes and fosters a sense of meaning and purpose in their classrooms, which in turn might improve student engagement. When the teachers are engaged with the institution, they engage in activities which improve overall school administration.

6.2.1 Workplace Spirituality and Work-Outcomes

The primary objective of the study was to inspect the applied aspect of spirituality beneficial to employees and organisations. WS was found positively related to employee engagement. Although empirical studies exploring the interrelationships between the constructs are less, researchers have hinted at the plausible connection. A spiritual workplace results in employees actively participating in their job and within the organisation. When the work is perceived to be of some merit or value, the same can be become a medium for self-expression. This can lead to a higher level of engagement in the job through a complete absorption in the work. Meaningful work or self-actualisation work, work which creates a social impact are important sources of engagement in people (Fairlie 2011). Shuck and Rose (2013) opined that employees invest a large amount of their energy in things which they perceives as meaningless or wasting of resources. Employees experiencing belongingness and bond inside the organisation would not remain detached but choose to earnestly spend time and efforts in the affairs of the organisation. Similarly, employees sensing an alignment with the vision and mission of the organisation consider the organisation as a reflection of their identity and their work and contribute wholeheartedly to the growth of the organisation. Organisations taking efforts to align their processes and ensure a shared understanding of goals among the different hierarchical levels, lead to employees effectively performing at work (Alagaraja and Shuck 2015). Workplace spirituality involves the experience of a shared sense of trust among those who are involved in the work process (Daniel 2010). When the employees trust their organisation, co-workers and the leadership there are greater levels of job and organisational engagement (Ho and Astakhova 2018). Studies on the impact of spirituality and employee engagement are now being extended to other aspects of employee management such as employee health and well-being. As discussed in the previous chapters, spirituality could act as a resource for managing stress at work thus promoting mental and emotional well-being of individuals. Danna and Griffin (1999) maintained that the overall health and well-being of the employees is largely connected to their everyday work and life experiences. Creating enriching experiences at work and alleviating stressors can elevate the mental well-being of people. Through healthy behaviours, social support and sense of meaning,

spirituality was found to be effective in reducing physical and mental illness and increasing the likelihood of recovering from trauma (George et al. 2000). In a similar vein, different states of employee engagement were shown to be related to various health outcomes. Shuck et al. (2017) reported findings of an exploratory study in which higher levels of employee engagement were related to better individual health perceptions, sleeping patterns and elevated levels of mental health.

The relationship between WS and commitment has been extensively studied in the literature. Nevertheless, the role of spirituality in strengthening affective commitment in a non-profit workplace has received little attention. Spirituality can positively enhance the general organisational system by acknowledging and valuing the contribution of the employees and employees reciprocate by increasing their levels of commitment (Eisenberger et al. 2001). Engaging in meaningful tasks leads to personal enrichment which can boost affective commitment in individuals. Spirituality can promote emotional and spiritual connectedness thereby encouraging employees to associate themselves with the larger part of the organisation and not a particular job. At this juncture, there is an expansion of commitment on the part of the employees. Regarding teaching satisfaction, spirituality can revive the spirit of teaching which is essentially a process of experiencing and discovering meaning in life. Teachers who are able to include the spiritual dimension experience higher levels of satisfaction from teaching as they consider their work to be a significant part of their lives as well as in the lives of people around them. A spiritual disposition in people leads to the creation of healthy robust relationships which can act as a strong support system for individuals. The support from fellow beings can be a great source for deriving satisfaction at work. Similarly, spirituality enables the inner life to be vibrant and by constantly nourishing it, people might find the entire journey of life satisfying including the work. Spirituality encompasses a holistic view for human development and such holistic wellness models can promote job satisfaction (Connolly and Myers 2003). A spiritual mindset can induce healthy personality traits such as agreeableness, openness and extraversion (Labbé and Fobes 2010) which can influence job satisfaction (Judge, Heller, and Mount 2002). Spirituality at work can induce a sense of community feeling among individuals where they see the organisation as a resource for meeting their social and psychological

needs can strongly influence their satisfaction at work (Boyd et al. 2018). The next outcome of this study was job involvement. Several personal, situational and organisational antecedents of job involvement were identified. Spirituality can shape the individual's notion about work making it an indispensable part of life thus enhancing the person's involvement in it. Spiritual values can lead to intrinsic motivation which can impel the person to be more involved in the work process (Word and Park 2009). Individuals reciprocate by passionately involving in their work when organisations strive to accommodate the employees need for social contacts and membership (Word 2012). Organisational culture also affects job involvement. Organisations promoting value congruence have employees committed and involved in their jobs. Spirituality can be integrated to the person-fit approach and thereby supplement our understanding of the experience of work (Milliman, Gatling, and Bradley-Geist 2017). The final outcome examined in the study was citizenship behaviour. It is an undeniable fact that organisations value OCB. Spirituality has considerable influence on an individual's discretionary behaviours. With a spiritual disposition towards work, the employee perceives work as a reflection of self. In such cases, they would go out of their way to support a fellow worker and voluntarily put extra efforts for the efficient functioning of the organisation. Spirituality can aid the individual in achieving a work-life balance which would boost the happiness levels at work. Happiness at work can result in a rise in citizenship behaviours exhibited by employees (Salas-Vallina, Alegre, and Fernández 2017). In like manner, employees who are more spiritual experience gratefulness, are sensitive to the need of others which result in frequent performances of OCB (Tepper 2003). When employees are able to align themselves with the spiritual self, it is only natural that they become more empathetic and energised so as to express prosocial behaviours towards co-workers and the organisation (Charoensukmongkol, Daniel, and Chatelain-Jardon 2015). A deeper level of belongingness with the co-workers and the institution can result in a feeling of duty and obligation which encourages the employees to involve more in citizenship behaviours (Boyd et al. 2018).

6.2.2 Employee Engagement and Work Outcomes

Employee engagement was introduced as a mediator in the study seeking to answer the question of 'how' spirituality can affect the individuals and organisations (Krishnakumar and Neck 2002). The meaning of employee engagement still remains confused with entangled definitions, diverse frameworks and several measurements (B. Shuck et al. 2017). Moreover, there are issues of overlap with similar constructs such as satisfaction, commitment and involvement. The findings of this research imply that in addition to functioning as a mediator between spirituality and outcomes, employee engagement is a distinct concept separate from other work attitudes. Also, with significant mediation effects, employee engagement has become a plausible predictor of commitment, satisfaction, involvement and citizenship behaviour. Higher levels of employee engagement can generate trust and loyalty in employees towards fellow workers and the organisation. Inevitably this can build up commitment and satisfaction among individuals (Biswas and Bhatnagar 2013; Brunetto et al. 2012). Engaged employees bring their energy and focus to their workspace thereby utilising their full potential to the job and organisation (Anitha 2014). Employee engagement seen as a strategic alignment with the goals of the organisation has rational and emotional aspects. As a consequence, employees display better commitment, experience greater satisfaction and extend discretionary efforts for the organisation (McBain 2007). With positive support from the organisation as well as healthy relationship with the leadership, engaged employees feel valued and invest their efforts over and above of what is expected from them (Alfes et al. 2013). Engagement implies an enthusiasm on the attitudinal side which can manifest in behavioural side as extra role contributions which is why employee engagement is a significant cognitive-affective predictor of OCB (Dalal et al. 2012). Apparently, the findings of this research implicate that employee engagement is a separate construct which needs to be analysed in its own right. Engaged employees add to the aggregate value of an organisation through greater commitment levels, active involvement in the job and discretionary efforts that enhance the formal and social support systems of the organisation.

6.3 QUALITATIVE STUDY

Many researchers have deliberated over the need for integrative approaches for the study of spirituality (Benefiel 2003; Loo 2017; McGhee and Grant 2017; Vasconcelos 2018). This is because the expression of spirituality is a unique experience lived by individuals and can never be fully defined (Lips-Wiersma 2003). Reflecting on the findings of the quantitative research, a qualitative study was considered pertinent in this context to deepen the researcher's consciousness of spirituality at work. Consequently, a qualitative phenomenological case-study was carried out to gain a more profound insight into spirituality applicable in teaching from the teachers' cognisance of the construct. There were no research objectives that explicitly demanded a qualitative inquiry of workplace spirituality. However, the researcher felt the need for understanding the perception of spirituality at workplace among teachers for a deeper understanding of this extremely subjective, sensitive and complex subject. Based on the constructivist world-view, in-depth interview was used as a research method along with researchers' reflections on the concept. The interview questionnaire consisted of the following open-ended questions:

- What does spirituality mean to you?
- What is your idea of workplace spirituality?
- How does this workplace spirituality affect your relationship with the students?

The sample consisted of teachers who earlier participated in the survey research of this study. Using snowball sampling, the participants were identified. The initial case was contacted based on the researcher's experience while collecting the survey data. Afterwards, more cases were identified using referrals from the initial case. Researcher finally identified six teachers who were willing to share their experiences about the phenomenon of spirituality. Upon selection, the participants were explained the nature and purpose of the study and were assured that all the information would be kept strictly confidential. The written consent from the participants was also taken ensuring voluntary participation in the study. The questionnaires were handed over to the participants and they were requested to intimate the researcher when they were ready for a face-to-face interview. Those participants who could not spare time for a personal interview mailed the detailed responses back to the researcher and were personally

contacted later for further clarification of the answers. The collected data was transcribed and analysed independently. Upon analysis, significant statements were identified from the participant's description from which themes were developed, and the essence of the experience of the respondents are described.

6.3.1 Meaning of Spirituality

A detailed review of descriptions related to the first question of participants' meaning of spirituality through their personal meanings uncovered the following themes:

Themes	Supporting Statements
Power from within/Source of Power/ Higher Power	*#Spirituality for me is the belief on the Highest Power.* *#It is a deep sense of power which lies within every human being* *#Spirituality is a source of power enabling us to face everyday challenges of life.*
Conscience/ Inner Voice	*# Spirituality is my inner voice guiding me to the right decisions* *#I listen to my conscience, and that is spiritual for me.*
Value of life/dignity	*# For me, spirituality is all about cherishing the value of life in any form.* *# Spirituality is something, which enables us to understand the dignity of life and respect it.*
Beyond Materialism	*#Spirituality, as I understand is the other side of materialism. Not accumulating wealth and physical possessions but understanding that human spirit is beyond such things.*

Religious practices/Ceremonies	*#For me, spirituality is my religion. I believe in the Lordship of Jesus Christ*
	#I regularly pray and attend religious ceremonies which I believe are spiritual activities.
Spiritual Practices	*#I meditate often. I feel connected to my inner spirit while doing so.*
	#Being in nature, taking a stroll enjoying its beauty really calms me down.
	#I feel spiritual whenever I listen to 'gurus'. People like Sadhguru makes me think very hard about all these aspects.

Spirituality is a phenomenon which is abstract, and people find it difficult to explain at times. For some, it becomes an experience which is indescribable and only should be felt by everyone. For instance, a participant observed:

"I do not know how to explain the connection I feel with the Invisible. I have felt it many times including times of personal and work crisis. Because of this bonding with what I do not know, I get up every time I fall and re-determine to win life" (P.3). This reinforces the fact that spirituality is highly personal and there is no formal structure to it, nor there are standard ways of expressing it like religiosity.

Spirituality for some is when you respect and treat every living being with compassion. This is illustrated by the following verbatim statements:

"We are all human beings, and therefore we should remain humane, considerate throughout our lives. This is what I tell my students. To be kind-hearted and tolerant". (P.5).

"Spirituality is to live with the world in harmony. Minimising conflicts, understanding that every soul has its place and right to be here. This is what we forget these days, right? That this world is for everyone and not just for us? (P.1)

Some participants explicitly defined spirituality as something which is the opposite of materialism as evidenced by the following observations:

"Why are we accumulating things? Why are we constantly in a run to make more and more money? I do not do that. I consider myself very spiritual. I spend more time on reflecting myself, my actions and I believe it is necessary for a teacher because when you are with children, you pass on your values, whatever you consider most important to them, in a very subtle way. I would never want to convey any materialistic values to my children and ruin their lives forever" (P.4)

Speaking about religion, some of the participants identified spirituality with religion, but only two participants have used it synonymously with religion. A participant wrote:

"My spirituality is my religion. I am a Christian and for me being spiritual is to abide by what my religion says. It totally makes sense to me" (P.2)

Others who have used religion to describe spirituality only view it as one single aspect of their spirituality.

"I regularly go to the temple not because I believe God is only found there. The atmosphere is very energising, and I feel refreshed. Religion gives us food for thought. I am not very religious, but I respect my religion" (P.6)

"I believe in my religion and its philosophy, but I do not support their actions in the name of religion vested on personal interests." (P.1).

It is evident that there is a shift from religion to something broader and encompassing when it comes to the definition of spirituality. It was also interesting to note that participants' mentioned not only their religion but other religions also in the process of describing spirituality.

6.3.2 Meaning of Workplace Spirituality

The second question was used to understand the participants' understanding of workplace spirituality and a careful examination of the descriptions revealed the following themes:

Themes	Supporting Statements
Sense of meaning/purpose/ fulfilment	*#I experience a sense of fulfilment when teach. I guess that is because I feel personally attached to what I do.* *#My job gives me an immense sense of satisfaction not because of the benefits or security but something more than that.* *#I feel happy when I think I get to teach today.*
Service/Bringing good to the broader community	*#Work for me is more like a service and not just some job.* *# I think I get to help people at a deeper level when I am in this job.* *#I always like to think I can make valuable efforts for a better society, for a brighter tomorrow.*
Harmonious/Soulful relationship with everyone/Respect for one another	*#Most of the times, I can maintain good relationships with people around me because I believe they are inherently good.* *# Spirituality is about being empathetic about other people.* *# I feel like more forgiving when I have spiritual thoughts which makes my relationships happier.*

	#Spirituality means to respect everyone's existence, their efforts, and contributions.
Whole being at work/Being at the best version at work	*#My conscience tells me to be completely present in my job. It is a promise to myself, and that is spirituality at work for me.*
	#When at work, I try to be physical, mentally and emotionally present so that I have better clarity about what I do and I feel morally right when I am able to do that every time.
	#Spirituality at work is about the being my genuine self when I am in school. More creativity, more compassion, more love.
Being morally and ethically right	*# I believe in standing morally strong and ethically right in this profession despite the circumstances.*
	#My spirituality is to be very honest and ethical in my life as well as in my work.

Regarding spirituality at work, most of the attributes assigned to the notion of workplace spirituality are in accordance with what is found in the literature. Respondents talked in terms of being connected with fellow human beings, having something meaningful to do every day, creating a meaningful relationship with others and considering work more like a service than mere money-making activity. A participant points out:

"Relationships are mirrors of harmony. My spiritual dimension strives for harmonious relations at work because such connections benefit not only the involved individuals but also the students" (P.6)

"I have always wanted to be a teacher. I do not know why but being a teacher is very close to my notion of an ideal person. I find happiness in this every single day" (P.4).

"This work gives me a sense of worthiness. When parents come and appreciate our efforts, I feel I have figured out the reason for my existence" (P.1).

Spiritual side helps in improving relationships with colleagues as this participant says:

"Here, people have different upbringings. Very different from what I have experienced in my entire life. Sometime sit becomes very difficult to accept certain behaviours. However, I think, I manage because I pray regularly. Not to some deities in particular but a universal power. Helps me to become more compassionate and let things go instead of piling them up" (P.2)

"I meditate often; I think, over the years, I have become calmer and have managed to bring down my temper. I have come to peace with myself, and I believe in helping others to do the same" (P.5).

The participants also observed the importance of engaging in the work with utmost reverence and dedication.

"My conscience always asks me to do my best while I am at work. I think it is important because we play a major role in the formative years of a child. We should not mess it up" (P.1).

"I always remind myself that no matter how experienced I am, each day is different, each child is different and I need to do my best for bringing the best to them" (P.2).

6.3.3 Spirituality in Teaching Context

The third question was to understand how spirituality affects the process of teaching and participants' relationship with students. Following themes were identified:

Themes	Supporting Statements

Interactive Teaching	*#I succeed in maintaining a good rapport with students which in turn makes the teaching sessions interactive.*
	#The love for teaching deepens. I believe in constant communication with my students.
	#I encourage a two-way learning process, I acknowledge myself not only as a teacher but as a learner also. I can learn from the kids too.
Bonding beyond teaching. Personal relationship	*#There is a wonderful bonding I experience with the students that I almost feel they are my kids.*
	#I encourage students to share whatever bothers them. A listening ear is always assured.
	#I always feel like listening to their problems related to home or studies and helping them to sort them out.
	#Enabling them to achieve stability and a sense of confidence is vital to me.
A holistic view of development	*#There is a constant emphasis on every single aspect of a student which needs attention and development.*
	#I make it a point to tap into at least some of the hidden talents of our students. We must make them realise what they possess.
	#Apart from studies, I enjoy talking to students about life and choices we have to make, advise them drawing examples from religious views.
Sense of Equality	*#One thing which I am sure about the spiritual element is the sense of equality it provides. I*

never feel like discriminating students on any basis.

#Spirituality encourages impartiality. There is no favourite student or a disliked child.

#Everyone is given an equal opportunity in studies as well as extracurricular activities. If a child feels isolated and discriminated, I always sort it out.

Spirituality, like the research in the field explains, has a significant influence on the process of work as well. The participants connect teaching to spirituality to a great extent. Teaching is considered to be a very noble profession, and primarily a service and respondents reinforce that spirituality continually reminds them of this fact. It makes them more attentive and responsive in classrooms.

"I have never felt boredom in all my years of teaching. In fact, a strange sense of excitement fills me every time I go to class. Students are a very lively audience. They listen to you and are very curious. I think, when you reciprocate the same feeling, they express themselves uninhibitedly" (P.4).

"I take a lot of efforts for my class, not because I am instructed by my school to do so, but I find a lot of happiness in doing it. I always want my classes to be interactive, assuring my students that I am with them whenever they need me" (P.6)

The participants confirmed that spirituality played a crucial role in building a strong cordial relationship with students.

"I sometimes quieten my ego. The I can see that they are children, tiny plants growing up. They need affection, love. I encourage them to talk, share their problems. Sometimes, all you need to do is to tell them; it is okay. The world will not end now" (P.2)

"Being in a class with students of this age means you have a lot of responsibilities. Children are a vulnerable group, and they undergo many changes physically,

emotionally and mentally. I completely acknowledge this fact and act accordingly" (P.3).

Spirituality has also helped in broadening participants view about education and how it should be imparted.

"I genuinely find it interesting to organise a lot of activities for students in the class. Some people think it is an utter waste of time. However, I keep doing it. It is amazing to see the talents these children possess. You know, when you contribute at least one per cent to building their confidence, their lives change forever" (P.6).

"I appreciate my students whenever there is an opportunity. It does not matter whether their deed was big or small. Gradually, I am sure; they will start looking at the bright side of every situation and appreciating good in people on their way" (P.1).

It was also noted that spiritual element at work guided the participants to make morally and ethically right decisions at the workplace.

"I do not tolerate any kind of behaviour from anyone which would adversely affect the child. I have stood up against it always and will continue to do it" (P.2)

"Sometimes, teachers favour some students and demean some others. Such instances are infelicitous. Teachers should have a sense of equality and justice especially when it comes to students. You cannot betray conscience. Behaving unethically gives a wrong message to the students" (P.5)

The findings of the qualitative study can be summarised as follows:

- Participants associated the meaning of spirituality with ideas, which are fundamental to their existence and deeply embedded in their belief system. It acts as a support system through either spiritual practices or religious ceremonies or beliefs in a higher power.
- Spirituality gives them something to believe in, acts as principles or precepts that guide them in the course of life, and makes them feel like they have something unique to contribute to society.
- Spirituality is a commitment to self to maximise the potential or capabilities one possesses. Additionally, it becomes germane to the workplace by intensifying

the experience of work and creating meaningful relationships of personal significance, which are healthy and long-lasting.

- Participants believed that it is their spiritual beliefs which help them to appreciate their profession as something profoundly important. They considered themselves as social engineers, contributing tremendously to the advancement of society.

- Spirituality also has its manifestations in the process of teaching and relationship with students. For instance, respondents maintained an interdisciplinary approach towards education with an emphasis on a two-way process of teaching where there is active engagement between the facilitator and the content.

- To put it succinctly, spirituality has brought a positive angle to participants' relationship with students. It spans beyond a typical student-teacher relationship and is blessed with a human touch.

6.4 THEORETICAL AND PRACTICAL IMPLICATIONS OF THE STUDY

The present study has contributed to the present stage of workplace spirituality literature. These contributions are summarised as follows:

6.4.1 Theoretical Implications

- Firstly, the study has contributed to the evolving literature on workplace spirituality. The chosen dimensions for measuring workplace spirituality were not chosen randomly and are in tune with the lessons from Indian spiritual traditions. Hence, one can note that despite the differences in the spiritual practices of the West and the East, there is a convergence in the understanding of spirituality at work phenomenon. The essence of the concept remains the same despite the religious and cultural differences. This could mean that the underlying message of workplace spirituality remains valid everywhere although the manifestation of it might be different in various contexts.

- Secondly, previous researchers have found similarities between workplace spirituality and employee engagement. Conceptualisation of both constructs involves the presence of one's entire self at work. Taking a cue from this, the

current study has explored workplace spirituality as a significant driver of employee engagement. The results of the direct model illustrate that workplace spirituality strongly predicted employee engagement, thus contributing to the organisational behaviour science.

- Thirdly, through empirical analysis, this study has attempted to understand the relationship between spirituality and outcomes through a multi-factor model as proposed in the conceptual model. In light of the findings, it is not wrong to presume that spirituality invariably affects every individual's work-life at some point in time. These effects of spirituality at work on outcomes can also be explained with the spillover theory (Wilensky 1960) which postulates that since our needs, attitudes and roles in life are not strictly compartmentalised, the effects in one area of life spill over to other areas as well. Originally applied in research in quality of life and work-life balance, spill over theory finds relevance in workplace spirituality too (Kolodinsky, Giacalone, and Jurkiewicz 2008).

- Another way in which spirituality can benefit the workplace is through the cultivation of positive organisational behaviour (POB). Positive organisation behaviour involves the study and application of positive strengths and psychological capabilities which can significantly improve the performance of the workforce (Luthans 2002).Spirituality enables individuals to nourish positive emotions and find positive meaning in daily life and in major life stressors (Smith et al. 2012). People with a spiritual outlook on life and work generally consider life favourable and tend to be high in optimism (Salsman et al. 2005). Mitroff and Denton (1999) concluded that spirituality is inseparable from the concomitant variables of hope, kindness, love and optimism. It is only unsurprising then that people who are more spiritual and carry an optimistic and hopeful attitude towards life and stress events would evince resilience behaviour by adapting well in the face of any adversity or significant stress (Gnanaprakash 2013). Integrating experiences with these positive emotions can alter the perceptions of job enrichment and self-actualisation in an intense way, lead to a more subjective evaluation of happiness at job as well as quality of life in

general, result in higher commitment levels with the broadening of perspectives (Youssef and Luthans 2007).

- Fourthly, previously unanalysed mediational role of employee engagement in spirituality –outcomes relationships have been explored in this study. The study confirms the existence of both forms of engagement thus underlining the multi-dimensionality of the construct. Both job and organisational engagement were significant mediators influencing the relationship between spirituality, commitment, satisfaction, involvement and citizenship behaviour.

- Finally, the study which was carried out in a non-profit workplace provides evidence for the relevance and significance of spirituality for both profit and not for profit organisations. Thus one might conclude that spirituality at work is a phenomenon that has universal application which spans beyond cultural and contextual barriers.

6.4.2 Practical Implications

The study holds implications for institutions functioning under the social sector. Teachers work in a non-profit set up, and it is important to know whether their spirituality element and engagement levels affect their work attitudes. Researchers personally felt that teachers in government school face a lot of obstacles which are far more challenging than what is usually in the corporate sector. It takes immense courage, hope, and dedication to do justice to the task given to them because the challenges they face are hard to tackle and deeper in nature. Most of the times, the line between personal and professional lives disappears. This is because a teacher undertakes hybrid roles, teaching for the part of the day, supporting and coaching colleagues and students when they are not teaching. Student management is a critical area in which most of the teachers feel highly constrained. A government school teacher here takes self-motivation in the class and bring in new changes. Children differ in their levels of learning, and the teacher plays the role of a manager in acknowledging these differences and efficiently tackling them. The output from the corporate sector is directly dependent on self-performance, whereas, for a teacher, their output is entirely driven by the students' performance. Even if a teacher performs optimally, the output can vary depending upon how attentive, motivated, prepared and willing the students are. This

task itself is an immense challenge as students vary in personalities, IQ, EQ, and behaviours. Every teacher has to consider various factors into considerations and strategize their approach so as to 'reach' the students and improve their performance. This single factor alone makes their job unique, unlike any other job which usually functions towards a set goal and target with individual performances contributing towards that. Historically, though most of the teachers are restricted to their role of teaching, things are changing now. A teacher plays multiple roles at school including administration, planning, supervision, monitoring and support, communication and information management like any other corporate manager. With decentralisation and community empowerment, the role of a teacher is critical. Despite the challenges teachers face in school, they find meaning in work and feel they are a community at school. This shows the presence of spirituality at workplace even in difficult times and irrespective of the industry. With the changing times, educational system is influenced by a number of political, social and economic factors leaving the employees to deal with resulting uncertainties of various kinds. It eventually produces undesirable sequels where people are frustrated, vulnerable and prone to higher levels of stress. Government schools face numerous hurdles such as poor infrastructure facilities, paucity of funds, low enrolment of students, competition from private schools to a name a few and these have long-term negative fall out on employee morale and engagement. These effects coupled with demanding work schedule leave teachers disenchanted and dispirited at work. Apart from addressing the external factors and following remedial measures, one way to effectively tackle this negativity is to create a spirited workplace and foster a culture of commitment, trust and authenticity. Organizations can reach out in several ways to incorporate spiritual element at the workplace. Butts (1999) outlines dimensions of spirituality which can be integrated into the system to maximize the benefits like building whole-system values, measures to optimize human potential, practices for emotional transformation and learning from spiritual psychologies. Many institutions already have spiritual practices like yoga and meditation as stress-relieving techniques in place. Along with such efforts, initiating programmes for spiritual awareness can be beneficial for people as well as the organization in the long run. The state government which is the final authority responsible for the effective management of these schools should stay committed to this long term goal of moulding a spiritually

vibrant teacher workforce in order to ensure the survival of public schools. Additionally, the school management should introduce suitable strategies to amplify the engagement levels of teachers and give them more opportunities for self-expression at work. The teachers should be encouraged to be more open, creative and innovative with respect to the instructional design and relationship with students and colleagues. Specifically, the study has strong implications for the state-run schools in the region which forms the background for this research. State-run schools are still the backbone of the educational system in the region. It is only to these public managed schools, children from economically backward and downtrodden stream of society have access to. In short, these schools are institutions at the grass-root level which could exert long-term influence on the society. It is crucial that they survive, flourish and contribute significantly to the community.

6.5 STUDY LIMITATIONS AND SUGGESTIONS FOR FUTURE RESEARCH

Despite the contributions, the study has several limitations. The first limitation is that the current study is cross-sectional in nature and an inherent limitation of a cross-sectional research design is that it is hard to establish accurate causal relationship between workplace spirituality and the outcomes. Hence, compared to longitudinal data, cross-sectional data has predictive limitations. Another limitation is that the study might contain the presence of common method variance due to the same source of self-report measures. However, it has to be noted that the nature of the independent and dependent variables makes it essential to use same source of self-report measures. Moreover, Spector (2006) indicated that for assessment of perceptions, emotions and attitudes, the use of self-report measures is necessary. Third limitation is concerned with the generalisability of study findings. The study has been conducted in educational sector in India. India has a rich spiritual tradition and teaching is a profession where the element of spirituality is embedded. Therefore, generalisability of the results of this country for another cultural context or work sector might be limited.

Finally, there is the limitation that is pertinent to every quantitative study of spirituality, which follows a reductionist approach for a highly personal and abstract concept. The quantitative methods need to be validated through qualitative data collected using interviews, focus group discussions and observations.

The research on workplace spirituality can be taken forward in several ways. Taking into consideration, the secular concerns and possible misuse of belief systems, organisations need to understand spirituality with an open approach. Studies should focus on the purer or to-the-point applicable forms of spirituality in organisations in order to create workplaces that are more humane. Some of the specific suggestions towards this end are detailed as follows:

- Firstly, the impact of spirituality on positive psychology variables such as happiness, well-being, gratitude and compassion can be studied. Positive psychology helps to creatively manage workplace behaviour by ringing in positive emotions at work. It can be analysed whether spirituality can build emotional resilience and buffer negativity in the workplace.

- Studies can explore the less assessed variables of emotional labour, innovative behaviour, creativity, social and emotional intelligence in relation to workplace spirituality as these topics are of critical significance for organisational health.

- It is worthwhile to inquire into the impact of spirituality on personal fulfilment and workplace flourishing which are vital elements for understanding employee well-being. Positive organisational practices are found to be associated with workplace flourishing and workplace spirituality could be one such significant antecedent of it.

- Another area for future research would be on building spiritual practices which are practical and feasible for organisations. For example, researchers can introduce experimental research designs to explore the role of yoga and mindfulness programmes in enriching individuals' spiritual experiences.

- Researchers can also choose longitudinal research studies to understand the long-term benefits of spirituality for individuals and organisations. Also, other mediating variables through which spirituality can influence work attitudes could also be considered.

- Modern workplaces witness notable rise in diverse work population. Research could explore ways in which organisations can manage spiritual and religious diversities at workplace, how to embed spirituality in its true wisdom and spirituality as a source of sustainable work experiences.

- Qualitative methods and case studies would help to broaden the perspective on workplace spirituality which might uncover more aspects of the construct.

- The current study does not throw light on the impact of teacher spirituality on students. Future researchers can explore this connection of teacher spirituality with student learning/performance and relationships. Additionally, the relationship between spirituality and psychological capabilities like teacher self-efficacy, hope, optimism and resilience can also be studied.

6.6 CONCLUSION

The present empirical study has drawn attention to the concept of spirituality and engagement among school teachers. The findings support the personal and organisational benefits of nurturing spirituality at workplace. Regardless of these benefits, integrating spirituality with work is still consequential. There is an emerging spiritual sense once people reach their mid-life where they are caught up in questions of existential nature like what is the ultimate purpose of one's life, what are the values one is leaving behind for the generations to come and so on. It is probable that such questions when unanswered can throw a person off the balance leaving him/her with a feeling of dispiritedness which may reflect in the workspace also. Nurturing the spiritual self, which is the self that is aware and seeking, can tackle this dispiritedness largely and help people to be stable with the stress of ever-changing environments. This study specifically discusses spirituality for teachers. If spirituality is defined as a journey to uncover the meaning of life and the ability to see the connection with the larger world and commitment and dedication to a higher cause, it certainly has a place in teaching. Teachers tuning into their spiritual selves could develop relationships that are more effective with the students. Spirituality facilitates self-reflection and self-understanding and such critical reflections can make the teacher more sensitive and empathetic to the needs of the students. It is important for schools to assume a role in acknowledging, nurturing and enhancing the element of spirituality in teachers. Although spirituality is personal, it cannot be ignored as a personal experience because the effect of these personal experiences spills over to other facets of life including work. Teachers work in an environment, where the work is not directed towards the achievement of any profit goals, but towards the fulfilment of a greater mission which

demand extra efforts from individuals for its fruitful functioning. A school, apart from being a learning centre, serves as a place for social integration where students from diverse cultural and economic background come into contact with the mainstream society. Schools can significantly influence children's early experiences, personal aspirations and interests and leave them with long lasting impressions. Much of the image of these social institutions are built upon the credibility of teachers who act as the backbone of the educational system. For this reason, it is imperative that teachers go beyond their traditional roles and responsibilities and sustain the image of the institution in the long run. Since they are entrusted with the herculean task of shaping the future generation, it is crucial that school authorities find ways to keep the teacher work force energised and committed to the larger purpose. The concept of spirituality is quite apposite in this context and if the management makes active efforts to create a spiritually actuated work climate, it could result in a situation where the abilities of the individuals are effectually put into use thus creating a win-win game for everyone. Likewise, the study has also examined the relevance of employee engagement for teachers. Engaged teachers contribute to student achievement as well as take time and effort to improve their careers which translate into positive experiences for the school. Teacher engagement could result in teachers becoming more dynamic, taking initiatives to learn connect and lead. A highly engaged teacher can have active positive dispositions and outlook towards work and workspace which could instrumental in the successful performance of the institution. To sum up, there is a spiritual quest in every human being whether we acknowledge it or not, follow it or not. To live a life of meaning and purpose is our birthright and most of our suffering springs from this feeling of meaninglessness in our existence. Workplaces are important in the sense that they can aid individuals in moulding a life of meaning. If organisations are able to acknowledge the spiritual life of an employee and can tap into their inner resources and develop their spiritual quotient like they do with intelligence and emotions, undoubtedly, immense possibilities for growth await such organisations.

APPENDIX I

Invitation to Participate in the Survey

Manju Mahipalan,   January 2017
Research Scholar,
School of Management
National Institute of Technology Karnataka,
Srinivasnagar PO, Surathkal,
Mangalore-575025

To,

The Head of the Institution

Sir/Madam

Appeal

I am Manju Mahipalan, Research Scholar at National Institute of Technology, Karnataka. I am doing my Doctoral Thesis on Workplace Spirituality, Employee Engagement and Employee Attitudes.

As a part of the research, I am conducting a survey to understand the impact of workplace spirituality on employee work attitudes. In the given questionnaire, I have tried to explain the constructs involved in the questionnaire such as workplace spirituality, employee engagement, organizational commitment, teaching satisfaction, job involvement, and organizational citizenship behaviour. This study is a unique one in the background of Kerala the is aimed at understanding the relevance of spirituality in an educational context. The outcome of it is expected to provide far-reaching results in the improvement of employee engagement and employee attitudes through spirituality at work.

Therefore, I request you to circulate this questionnaire among the teachers of your esteemed school and ask them to give their responses. This will be a great help for me to complete my research successfully. All the statements in the questionnaire are presented in both languages along with the steps to complete the survey.

Humbly seek your kind blessings and help in this endeavour

And thanking you

Yours truly

Manju Mahipalan

QUESTIONNAIRE

Workplace Spirituality, Employee Engagement & Employee Attitudes

I am Manju Mahipalan, Research Scholar at National Institute of Technology, Karnataka. I am doing my Doctoral Thesis on Workplace Spirituality, Employee Engagement, and Employee Attitudes. The focus of my research is on whether the spiritual experience/aspect of teachers contribute to their work attitudes and other organizational outcomes. Spirituality in the context of this research is a belief that one is engaged in a meaningful work, there is a connection to others and there is a connection to the mission of the institute you work for. Spirituality in this context is not related to religion.

This research seeks to explore the element of spirituality which is embedded in all of us and whether it impacts our perceptions and behaviors. From this, I hope to bring awareness to the recognition as well as the development of our spiritual aspect which is as important as any other skill at the workplace.

As a part of the research, I am conducting a survey to understand the impact of workplace spirituality on employee work attitudes. My efforts cannot be made possible without your valuable input. Therefore, I would like to ask for your cooperation to complete the attached questionnaire. You are asked to spare 10-15 minutes of your time to fill out the questionnaire as truthfully as possible, answering all the questions. The completion of this questionnaire is voluntary. All your responses are confidential and will be analyzed at the group level.

I look forward to your valuable input and thank you in advance for your assistance in this research.

The forthcoming sections, contain set of statements which asks you about various attitudes as well as behaviors at work as well as in the organization. Please choose the first option that comes to your mind after reading a statement. There are no correct or incorrect answers. I request you to answer all the statements as truthfully as possible. All the information, as mentioned, will be confidential and will be used for academic purpose only. Your opinions would be very valuable for the research. Thank you for your participation in this survey. If you have any questions about the administration of the survey, please contact **Manju Mahipalan, School of Management, NITK at +91-9446142355 or libra.manjusha@gmail.com.**

ഞാൻ മഞ്ജു മഹിപാലൻ. നാഷണൽ ഇൻസ്റ്റിറ്റ്യൂട്ട് ഓഫ് ടെക്നോളജി കർണാടകയിൽ ഗവേഷണ വിദ്യാർത്ഥിനിയായ എന്റെ ഗവേഷണത്തിനായി ഞാൻ തിരഞ്ഞെടുത്തിട്ടുള്ള വിഷയം, വ്യക്തികളുടെ ആത്മീയ തലം, അഥവാ ആധ്യാത്മിക നിലപാടുകൾ/വീക്ഷണങ്ങൾ അവരുടെ ജോലിയെയും, ജോലി സ്ഥലത്തെ മനോഭാവങ്ങളെയും, പ്രവൃത്തികളെയും സ്വാധീനിക്കുന്നുണ്ടോ എന്നുള്ളതാണ്. പ്രശസ്ത സോഷ്യൽ സയന്റിസ്റ്റ് എബ്രഹാം മാസ്ലോ, മനുഷ്യരെ പ്രചോദിപ്പിക്കുന്ന ആവശ്യങ്ങളെ അഞ്ചു തലങ്ങളായി വിഭജിച്ചിരിക്കുന്നു. ശാരീരിക ആവശ്യങ്ങളിൽ തുടങ്ങി ഏറ്റവും ഉയർന്ന ലെവലിൽ നിൽക്കുന്ന ആവശ്യം self-actualization ആണെന്ന് മാസ്ലോ വിശദീകരിക്കുന്നു. മനുഷ്യന് അവന്റെ പൂർണ്ണതയിൽ എത്താനുള്ള ആഗ്രഹമായാണ് മാസ്ലോ ഈ തലത്തിലുള്ള ആവശ്യങ്ങളെ വ്യാഖ്യാനിക്കുന്നത്. ഒരു മനുഷ്യൻ അവനു എന്തെല്ലാമായി തീരാൻ പ്രാപ്തി ഉണ്ടോ അതെല്ലാം ആയിത്തീരുക എന്ന

ഒരാശയമാണ് മാസ്ലോ മുന്നോട്ടു വയ്ക്കുന്നത്. ഈ ഒരവസ്ഥയിലേക്ക് എത്തിച്ചേരാൻ ഒരു വ്യക്തിയുടെ ശാരീരികവും, മാനസികവും, വൈകാരികവുമായ ആവശ്യങ്ങൾ മാത്രമല്ല ഭൗതികമായ നേട്ടങ്ങൾക്കും മീതെ നിൽക്കുന്ന ആവശ്യങ്ങൾ അംഗീകരിക്കുകയും, അവ പൂർത്തീകരിക്കുകയും ചെയ്യുക എന്നത് അനിവാര്യമാണ്. നമ്മളിൽ പലരും ഈ ആവശ്യത്തിന്റെ ഭാഗമായി സ്വന്തം ജീവിതത്തിന്റെ ലക്ഷ്യം, അർത്ഥം അറിയാൻ ആഗ്രഹിക്കുന്നവരും മനസിന്റെ സമാധാനം നേടാൻ ശ്രമിക്കുന്നവരുമാണ്. ഹയർ സെൽഫ് എന്ന് വിളിക്കുന്ന വ്യക്തിത്വത്തിന്റെ ഈ ഭാഗം എല്ലാവരിലും ഉണ്ട്. ചിലരിൽ അത് കൂടുതൽ പ്രകടമാണ്. ചിലരിൽ അതിന്റെ ആവിഷ്ക്കരണം അത്ര പ്രകടമല്ല. ഈ ഒരു ഹയർ സെൽഫിന്റെ സ്വാധീനം ജോലിയിലും, ജോലി സ്ഥലത്തും ഉണ്ടോ എന്നറിയാനുള്ള പരിശ്രമമാണ് ഈ ഗവേഷണം.

ഈ ഗവേഷണത്തിന് ആധ്യാത്മികത എന്നത് ജോലിയായും ജോലി സ്ഥലവുമായും ബന്ധപ്പെട്ടിരിക്കുന്നു. ആധ്യാത്മികത എന്നതു കൊണ്ട് ഗവേഷകർ ഉദ്ദേശിക്കുന്നത്, ജീവിതത്തിൽ അർത്ഥവത്തായ ഒരു ജോലിയിൽ ഏർപ്പെടുന്നു എന്ന വിശ്വാസം, മാനസികമായി മറ്റുള്ളവരോട്/സഹപ്രവർത്തകരോട് തോന്നുന്ന ബന്ധം, ജോലി ചെയ്യുന്ന സ്ഥാപനത്തിന്റെ (സ്കൂൾ) ആശയങ്ങളും മൂല്യങ്ങളുമായി ഐക്യം എന്നൊക്കെയാണ്. അദ്ധ്യാത്മികതയിൽ മതം പലപ്പോഴും ഒഴിച്ചുകൂടാനാവാത്ത ഘടകം ആണെങ്കിലും ഈ ഗവേഷണത്തിന് ആധ്യാത്മികത എന്നത് മതവുമായി ബന്ധപ്പെടുത്തിയിട്ടില്ല. മതത്തിന്റെ വീക്ഷണത്തിൽ നിന്ന് ഈ ചോദ്യങ്ങളെ കാണേണ്ടതില്ല. മറ്റേത് കഴിവുകളെയും പോലെ ഒരാളുടെ വ്യക്തിത്വത്തിലെ ആത്മീയ തലവും ജോലി സ്ഥലത്തു അവഗണിക്കാൻ കഴിയാത്ത ഒന്നായി മാറിക്കൊണ്ടിരിക്കുന്നു. കഴിഞ്ഞ രണ്ടു ദശാബ്ദങ്ങളായി ഈ രംഗത്തു പല സ്ഥലങ്ങളിൽ പഠനം നടക്കുന്നു. അത്തരത്തിൽ ഒരു പഠനമാണിതും. ഇതിന്റെ ഭാഗമായി വിവരങ്ങൾ ശേഖരിക്കുന്നതിന് ഒരു ചോദ്യാവലി തയ്യാറാക്കിയിരിക്കുന്നു .ഈ ഗവേഷണം സാധ്യമാവാൻ താങ്കളുടെ ഉത്തരങ്ങൾ അനിവാര്യമാണെന്നിരിക്കെ, ഈ ചോദ്യാവലി പൂർത്തിയാക്കുവാൻ താങ്കളുടെ പരിപൂർണ സഹകരണം പ്രതീക്ഷിക്കുന്നു. താങ്കളുടെ കുറച്ചു സമയം ഈ ചോദ്യാവലി ഏറ്റവും സത്യസന്ധമായി പൂർത്തിയാക്കാൻ നൽകുക. ഒരു ചോദ്യത്തിനും ശരിയായ ഉത്തരമോ, തെറ്റായ ഉത്തരമോ ഇല്ല. താങ്കളുടെ എല്ലാ ഉത്തരങ്ങളും സ്വകാര്യമായി സൂക്ഷിക്കപ്പെടുന്നതും ഗ്രൂപ്പ് തലത്തിൽ മാത്രം വിശകലനം ചെയ്യപ്പെടുന്നവയുമാണ്. ഈ സർവേയിൽ പങ്കെടുക്കാൻ താങ്കളുടെ സമയം ചെലവഴിക്കുന്നതിനു നന്ദി.

NB: ഓരോ ചോദ്യത്തിനും ഏഴ് ഓപ്ഷൻസ് കൊടുത്തിരിക്കുന്നു.

Strongly Disagree /Completely Disagree - ശക്തമായി വിയോജിക്കുന്നു/പൂർണ്ണമായി വിയോജിക്കുന്നു

Moderately Disagree /Mostly Disagree – വിയോജിക്കുന്നു/ ഏറെക്കുറെ വിയോജിക്കുന്നു

Slightly Disagree/Somewhat Disagree - ചെറുതായി വിയോജിക്കുന്നു/ കുറച്ചു വിയോജിക്കുന്നു

Neither Agree nor Disagree - യോജിപ്പോ വിയോജിപ്പോ ഇല്ല

Slightly Agree/Somewhat Agree - ചെറുതായി യോജിക്കുന്നു/ കുറച്ചു യോജിക്കുന്നു

Moderately Agree/ Mostly Agree – യോജിക്കുന്നു/ ഏറെക്കുറെ യോജിക്കുന്നു

Strongly Agree/Completely Agree - ശക്തമായി യോജിക്കുന്നു/ പൂർണ്ണമായി യോജിക്കുന്നു

DEMOGRAPHIC INFORMATION

Please take a few minutes to answer this questionnaire. Please complete the information below and then begin answering the questions inside.

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Age :	Below 25 ☐	26 - 35 ☐	36 - 45 ☐	46-55 ☐	Above 56 ☐
Gender :	Male ☐			Female ☐	
Teaching Subject			Number of Years in the Current Position :		
Total Years of Experience :	Below 6 ☐		6 - 12 ☐	Above 12 ☐	
Marital Status	Married ☐		Single ☐	Widowed/Divorced ☐	
Number of Years in the Current Organization :	Less than 4 ☐	4 - 8 ☐	8 - 12 ☐	Above 12 ☐	
Educational Qualification :	Degree/ Professional Degree ☐		Post Graduate ☐	PhD ☐	
Annual Income: (In Lakhs Per Annum)	Less than 3 ☐		3 - 6 ☐	Above 6 ☐	

Please read each statement listed below in both English and Malayalam, and choose the response which indicates your level of agreement to each statement.

A. <u>Your Spiritual Experience at Work and with the Organization</u>

Below are a set of statements which asks about your experiences at work. Please circle the response, which most accurately reflects the extent to which you agree or disagree with each statement.

ജോലിയിലും ജോലിസ്ഥലത്തുമുള്ള താങ്കളുടെ അനുഭവങ്ങളെക്കുറിച്ചും, സ്ക്കൂളിനെക്കുറിച്ചും, സഹപ്രവർത്തകരുമായുള്ള താങ്കളുടെ ബന്ധത്തെക്കുറിച്ചുള്ള അഭിപ്രായങ്ങളും മനസിലാകാനുള്ള ചോദ്യങ്ങളാണ് താഴെ കൊടുത്തിരിക്കുന്നത്. ഓരോ വാക്യങ്ങളോടുള്ള താങ്കളുടെ യോജിപ്പ്/ വിയോജിപ്പ് ഏറ്റവും കൃത്യമായി രേഖപ്പെടുത്തുന്ന ഓപ്ഷൻ അടയാളപ്പെടുത്തുക.

Sl. No	How <u>true</u> the statement is for you?	Level of Agreement						
		Strongly Disagree (1)	Moderately Disagree (2)	Slightly Disagree (3)	Neither Agree Nor Disagree (4)	Slightly Agree (5)	Moderately Agree (6)	Strongly Agree (7)
1	I experience joy in my work. ഞാൻ എന്റെ ജോലിയിൽ സന്തോഷം അനുഭവിക്കുന്നു.	1	2	3	4	5	6	7
2	I believe others experience joy as a result of my work. എന്റെ ജോലിയുടെ ഫലം കൊണ്ട് മറ്റുള്ളവർ സന്തോഷം അനുഭവിക്കുന്നു എന്ന് ഞാൻ വിശ്വസിക്കുന്നു.	1	2	3	4	5	6	7

3	My spirit is energized by my work. എന്റെ ജോലി എന്റെ ചേതനയെ ഊർജ്ജസ്വലമാക്കുന്നു.	1	2	3	4	5	6	7
4	The work I do is connected to what I think is important in life. ജീവിതത്തിൽ ഞാൻ പ്രധാനം എന്ന് കരുതുന്നതിനോട് എന്റെ ജോലി ബന്ധപ്പെട്ടിരിക്കുന്നു.	1	2	3	4	5	6	7
5	I look forward to coming to work most days മിക്ക ദിനങ്ങളിലും ഞാൻ എന്റെ ജോലിയെ താൽപര്യത്തോടെ പ്രതീക്ഷിക്കുന്നു	1	2	3	4	5	6	7
6	I see a connection between my work and the larger social good of my community. എന്റെ ജോലിയും വലിയ സാമൂഹിക നന്മയുമായുള്ള ബന്ധം ഞാൻ കാണുന്നു.	1	2	3	4	5	6	7
7	I understand what gives my work personal meaning. എന്റെ ജോലിക്ക് എന്താണ് വ്യക്തിപരമായ അർത്ഥം കൊടുക്കുന്നത് എന്ന് ഞാൻ മനസ്സിലാക്കുന്നു	1	2	3	4	5	6	7
8	I value working cooperatively with others. മറ്റുള്ളവരുമായി സഹകരിച്ചു ജോലി ചെയ്യുന്നത് ഞാൻ വിലമതിക്കുന്നു.	1	2	3	4	5	6	7
9	I feel a part of community. ഒരു കൂട്ടായ്മയുടെ ഭാഗമാണ് ഞാൻ എന്ന് എനിക്ക് തോന്നുന്നു.	1	2	3	4	5	6	7
10	I believe people support each other. വ്യക്തികൾ പരസ്പരം പിന്തുണയ്ക്കുന്നുണ്ടെന്നു ഞാൻ വിശ്വസിക്കുന്നു.	1	2	3	4	5	6	7

11	I feel free to express opinions. അഭിപ്രായങ്ങൾ സ്വതന്ത്രമായി ഇവിടെ എനിക്ക് പ്രകടിപ്പിക്കാം.	1	2	3	4	5	6	7
12	I think employees are linked with a common purpose. ഒരു പൊതുവായ ആശയത്താൽ ഇവിടെ ജോലി ചെയ്യുന്നവർ ബന്ധപ്പെട്ടിരിക്കുന്നു.	1	2	3	4	5	6	7
13	I believe employees genuinely care about each other. അധ്യാപകർക്ക് പരസ്പരം ആത്മാർത്ഥമായ ശ്രദ്ധയും കരുതലും ഉണ്ടെന്നു ഞാൻ വിശ്വസിക്കുന്നു.	1	2	3	4	5	6	7
14	I feel there is a sense of being a part of family. ഒരു കുടുംബത്തിന്റെ ഭാഗമാണെന്നുള്ള തോന്നൽ എനിക്ക് അനുഭവപ്പെടാറുണ്ട്.	1	2	3	4	5	6	7
15	The school I work for cares about whether my spirit is energized by my work. ജോലി എന്നെ പ്രചോദിപ്പിക്കുന്നോ ഉത്സാഹഭരിതമാക്കുന്നുണ്ടോ എന്ന് ഈ സ്കൂൾ ശ്രദ്ധിക്കാറുണ്ട്	1	2	3	4	5	6	7
16	I feel positive about the values of this school. എന്റെ സ്കൂളിന്റെ മൂല്യങ്ങളോട് എനിക്ക് അനുകൂല മനോഭാവമാണ് ഉള്ളത്.	1	2	3	4	5	6	7
17	This school is concerned about the poor in our community. ഈ സ്കൂളിന് സമൂഹത്തിൽ പിന്നോക്കം നില്ക്കുന്നവരുടെ കാര്യങ്ങളിൽ/അവരുടെ ഉന്നമനത്തിൽ താൽപര്യമുണ്ട്.	1	2	3	4	5	6	7

18	The school cares about all its employees. ഇവിടെ ജോലി ചെയ്യുന്ന എല്ലാവരിലും ഈ സ്കൂളിന് താൽപര്യവും ശ്രദ്ധയുമുണ്ട്	1	2	3	4	5	6	7
19	This school has a conscience. ഈ സ്കൂളിന് ഒരു ധർമ്മബോധം/ സാമൂഹികാവബോധം ഉണ്ട്.	1	2	3	4	5	6	7
20	I feel connected with the goals of this school. ഈ സ്കൂളിന്റെ ലക്ഷ്യങ്ങളുമായി ഞാൻ ബന്ധപ്പെട്ടിരിക്കുന്നു വെന്നു തോന്നാറുണ്ട്.	1	2	3	4	5	6	7
21	This school is concerned about the health of those who work here. ഈ സ്കൂളിന്റെ ഇവിടെ ജോലി ചെയ്യുന്നവരുടെ സുസ്ഥിതിയിൽ താൽപര്യമുണ്ട്.	1	2	3	4	5	6	7
22	I feel connected with the mission of the school. ഈ സ്കൂൾ എന്തിനു വേണ്ടി നിലകൊള്ളുന്നു, ആ ലക്ഷ്യവുമായി ഞാൻ ബന്ധപ്പെട്ടിരിക്കുന്നു എന്ന് തോന്നാറുണ്ട്.	1	2	3	4	5	6	7
23	I feel hopeful about life ജീവിതത്തെ സംബന്ധിച്ചു എനിക്ക് പ്രതീക്ഷകളുണ്ട്	1	2	3	4	5	6	7
24	My spiritual values influence the choices I make. എന്റെ മൂല്യങ്ങൾ (ഉദാഹരണത്തിന്, സത്യസന്ധത, സമാധാനം , സ്നേഹം)എന്റെ തീരുമാനങ്ങളെ / തിരഞ്ഞെടുക്കലിനെ സ്വാധീനിക്കാറുണ്ട്.	1	2	3	4	5	6	7
25	I consider myself a spiritual person. എന്നെ ഞാൻ ഒരു സാത്വിക വ്യക്തി കൂടിയായി കണക്കാക്കുന്നു.	1	2	3	4	5	6	7

Sl No		Completely Disagree (1)	Mostly Disagree (2)	Somewhat Disagree (3)	Neither Agree Nor Disagree (4)	Somewhat agree (5)	Mostly agree (6)	Completely agree (7)
26	Prayer is an important part of my life. പ്രാർത്ഥന എന്റെ ജീവിതത്തിന്റെ പ്രധാനപ്പെട്ട ഭാഗമാണ്.	1	2	3	4	5	6	7
27	I care about the spiritual health of my co-workers/ teachers. എന്റെ സഹപ്രവർത്തകരുടെ ആദ്ധ്യാത്മികമായ സ്വാസ്ഥ്യം / മനസമാധാനം ഞാൻ ആഗ്രഹിക്കുന്നു	1	2	3	4	5	6	7

B. Your Attitude at Work (Organizational Commitment)

Organization commitment has been defined as a condition in which an individual feels a bond with their organization and wishes to maintain membership in the organization. These set of statements is about your commitment levels to your organization. Please answer them and circle the response on the scales provided.

ഒരു സ്ഥാപനത്തിനോടുള്ള പ്രതിബദ്ധത എന്നതു കൊണ്ട് ഈ സന്ദർഭത്തിൽ ഉദ്ദേശിക്കുന്നത് ആ സ്ഥാപനത്തിനോട് തോന്നുന്ന മാനസികമായ അടുപ്പവും, അവിടെ ഒരംഗമായി തുടരാനുള്ള ആഗ്രഹവുമാണ്.താഴെ നൽകിയിരിക്കുന്ന വാചകങ്ങൾ ഇതുമായി ബന്ധപ്പെട്ട താങ്കളുടെ നിലപാട് അറിയാനുള്ളവയാണ്. ഓരോ വാക്യങ്ങളോടുള്ള താങ്കളുടെ യോജിപ്പ്/ വിയോജിപ്പ് ഏറ്റവും കൃത്യമായി രേഖപ്പെടുത്തുന്ന ഓപ്ഷൻ അടയാളപ്പെടുത്തുക.

Sl. No	To what extent do you agree with each of the following statements?	Level of Agreement						
		Completely Disagree (1)	Mostly Disagree (2)	Somewhat Disagree (3)	Neither Agree Nor Disagree (4)	Somewhat agree (5)	Mostly agree (6)	Completely agree (7)
1	I find that my values and the values of the school are very similar. എന്റെ മൂല്യങ്ങളും, ഈ സ്കൂളിന്റെ മൂല്യങ്ങളും സമാനമാണെന്ന് ഞാൻ മനസ്സിലാക്കുന്നു.	1	2	3	4	5	6	7
2	I feel myself to be a part of this school. ഈ സ്കൂളിന്റെ ഭാഗമാണ് ഞാൻ എന്ന തോന്നൽ എനിക്കുണ്ട്.	1	2	3	4	5	6	7

Sl. No		Strongly Disagree (1)	Moderately Disagree (2)	Slightly Disagree (3)	Neither Agree Nor Disagree (4)	Slightly Agree (5)	Moderately Agree (6)	Strongly Agree (7)
3	The decisions made by my school mostly reflect my opinion. എന്റെ സ്കൂളിന്റെ തീരുമാനങ്ങൾ മിക്കപ്പോഴും എന്റെ അഭിപ്രായങ്ങളെ പ്രതിഫലിപ്പിക്കുന്നു.	1	2	3	4	5	6	7
4	I really feel as if this problem of this school are my own. എന്റെ സ്കൂളിന്റെ പ്രശ്നങ്ങൾ എന്റെ തന്നെ പ്രശ്നങ്ങളാണെന്ന് ഞാൻ കരുതുന്നു.	1	2	3	4	5	6	7

C. Your Attitude at Work (Teaching Satisfaction)

These set of questions seek to know how satisfied you are in a role as a teacher. On a scale from 1 to 7, 7 being the highest, indicate your level of satisfaction at work as a teacher.

താഴെ കൊടുത്തിരിക്കുന്ന വാക്യങ്ങൾ ഒരു അധ്യാപിക /അധ്യാപകൻ എന്ന നിലയിൽ ജോലിയിൽ തങ്ങൾ എത്രമാത്രം സന്തുഷ്ടയാണ് /സന്തുഷ്ടനാണ് എന്ന് മനസ്സിലാക്കാനാണ്. ഓരോ വാക്യങ്ങളോടുള്ള താങ്കളുടെ യോജിപ്പ്/ വിയോജിപ്പ് ഏറ്റവും കൃത്യമായി പ്രതിഫലിപ്പിക്കുന്ന ഓപ്ഷൻ അടയാളപ്പെടുത്തുക.

Sl. No	To what extent do you agree with each of the following statements?	Level of Agreement						
		Strongly Disagree (1)	Moderately Disagree (2)	Slightly Disagree (3)	Neither Agree Nor Disagree (4)	Slightly Agree (5)	Moderately Agree (6)	Strongly Agree (7)
1	In most ways, being a teacher is close to my ideal. ഒട്ടുമിക്ക വിധത്തിലും ഒരു അധ്യാപകനായിരിക്കുക /അധ്യാപികയായിരിക്കുക എന്നത് എന്റെ ആദർശത്തോട്/മാതൃകയോട് അടുത്ത് നിൽക്കുന്നു.	1	2	3	4	5	6	7
2	My conditions of being a teacher are excellent. ഒരു അധ്യാപകനായിരിക്കെ അധ്യാപികയായിരിക്കെ ഉള്ള എന്റെ നില മികച്ചതാണ്.	1	2	3	4	5	6	7

3	I am satisfied with being a teacher. ഒരു അധ്യാപകനായിരിക്കുന്നതിൽ / അധ്യാപികയായിരിക്കുന്നതിൽ ഞാൻ സന്തുഷ്ടനാണ് / സന്തുഷ്ടയാണ്.	1	2	3	4	5	6	7
4	So far I have gotten the important things I want to be a teacher. ഒരു അധ്യാപകൻ / അധ്യാപിക ആവാനുള്ള പ്രധാന കാര്യങ്ങൾ എനിക്ക് ലഭിച്ചിട്ടുണ്ട്.	1	2	3	4	5	6	7
5	If I could choose my career over, I would change almost nothing. എനിക്ക് വീണ്ടും എന്റെ തൊഴിൽ തിരഞ്ഞെടുക്കാനാവുമെങ്കിൽ ഞാൻ ഏറെക്കുറെ യാതൊന്നും മാറ്റില്ല/ ഇത് തന്നെ തിരഞ്ഞെടുക്കും.	1	2	3	4	5	6	7

D. <u>Your Attitude at Work (Job Involvement)</u>

Job involvement concerns the degree to which an individual identifies with, actively participates in his /her job, and considers his /her performance to be **important to their self-esteem.**

ജോലിയിൽ താങ്കൾ എത്ര സജീവമായി പങ്കു ചേരുന്നു, ജോലിയെ എങ്ങനെ വീക്ഷിക്കുന്നു എന്നറിയാനുള്ള വാക്യങ്ങളാണ് ചുവടെ കൊടുത്തിരിക്കുന്നത് .ഓരോ വാക്യങ്ങളോടുള്ള താങ്കളുടെ യോജിപ്പ്/ വിയോജിപ്പ് ഏറ്റവും കൃത്യമായി പ്രതിഫലിപ്പിക്കുന്ന ഓപ്ഷൻ അടയാളപ്പെടുത്തുക.

Sl. No	To what extent do you <u>agree</u> with each of the following statements?	Level Of Agreement						
		Strongly Disagree (1)	Moderately Disagree (2)	Slightly Disagree (3)	Neither Agree Nor Disagree(4)	Slightly Agree (5)	Moderately Agree (6)	Strongly Agree (7)
1	The most important things that happen to me involve my work. എന്റെ ഏറ്റവും പ്രധാനപ്പെട്ട കാര്യങ്ങളിൽ എന്റെ ജോലിയും ഉൾപ്പെട്ടിരിക്കുന്നു	1	2	3	4	5	6	7

2	To me, my job is only a small part of what I am**. (R) Reverse Coded. Rate accordingly.** എന്നെ സംബന്ധിച്ചു, ജോലി എന്നത് ഞാൻ എന്താണ് എന്നതിലെ ഒരു ചെറിയ ഭാഗം മാത്രമാണ്.	**7**	**6**	**5**	**4**	**3**	**2**	**1**
3	I am very much personally involved in my job. തൊഴിൽപരമായി മാത്രമല്ല വ്യക്തിപരമായും ഞാൻ എന്റെ ജോലിയിൽ പങ്കു കൊള്ളുന്നു.	**1**	**2**	**3**	**4**	**5**	**6**	**7**
4	I live, eat and breathe my work. എന്റെ ഏറ്റവും കൂടുതൽ സമയവും, ഊർജ്ജവും ഈ ജോലിക്കായി ഞാൻ മാറ്റി വയ്ക്കുന്നു.	**1**	**2**	**3**	**4**	**5**	**6**	**7**
5	Most of my interests are centered around my job. എന്റെ ഭൂരിഭാഗം താൽപര്യങ്ങളും എന്റെ ജോലിയെ ചുറ്റിപ്പറ്റിയുള്ളതാണ്.	**1**	**2**	**3**	**4**	**5**	**6**	**7**
6	I have very strong ties with my job which would be very difficult to break. എനിക്ക് എന്റെ ജോലിയുമായി വേർപ്പെടുത്താനാവാത്ത ശക്തമായ കെട്ടുപാടുകളുണ്ട്.	**1**	**2**	**3**	**4**	**5**	**6**	**7**
7	Usually, I feel detached from my job. **(R) Reverse Coded. Rate accordingly** ഞാൻ എന്റെ ജോലിയിൽ നിന്ന് വേറിട്ട് നില്ക്കുന്നു / എന്റെ ജോലിയുമായി എനിക്ക് ബന്ധമില്ല എന്നെനിക്കു തോന്നാറുണ്ട്.	**7**	**6**	**5**	**4**	**3**	**2**	**1**
8	Most of my personal life goals are job-oriented. എന്റെ വ്യക്തി ജീവിതത്തിലെ ഭൂരിഭാഗം ലക്ഷ്യങ്ങളും എന്റെ ജോലിയിൽ അധിഷ്ഠിതമാണ്.	**1**	**2**	**3**	**4**	**5**	**6**	**7**

Sl. No		1	2	3	4	5	6	7
9	I consider my job to be very central to my existence. എന്റെ നിലനിൽപ്പിന്റെ മുഖ്യമായ ഘടകമായി എന്റെ ജോലിയെ ഞാൻ കണക്കാക്കുന്നു.	1	2	3	4	5	6	7
10.	I like to be absorbed in my job most of the time. ഒട്ടുമിക്ക സമയവും എന്റെ ജോലിയിൽ പൂർണമായി മുഴുകാൻ എനിക്കിഷ്ടമാണ്.	1	2	3	4	5	6	7

E. Your Behavior at Work (Organizational Citizenship Behaviour).

OCBs are also known as extra-role behaviors. OCB has been defined as participating in activities or actions that are not formally a part of the job description, but that benefit the organization as a whole. For example, OCB includes volunteering for extra work, cooperating with colleagues, and sharing ideas. OCBs can be directed towards the individual or they can be directed towards the organization.

Please indicate **the level of frequency** of OCBs on a 7-point scale ranging from Never to Always.

ജോലിയിലും, സ്ഥാപനത്തിലുമുള്ള (സ്കൂൾ) താങ്കളുടെ പെരുമാറ്റങ്ങളെ/പ്രവർത്തന രീതികളെ മനസിലാക്കാനുള്ള വാക്യങ്ങൾ താഴെ കൊടുത്തിരിക്കുന്നു. നിഷ്കർഷിച്ചിട്ടുള്ളത് മാത്രമല്ലാത്ത, സ്ഥാപനത്തിനും, സഹപ്രവർത്തകർക്കും പ്രയോജനപ്പെടുന്ന പ്രവർത്തികളിൽ തങ്ങൾ ഏർപ്പാടാറുണ്ടോ, അത്തരത്തിൽ പെരുമാറാറുണ്ടോ എന്ന് മനസിലാക്കാനുള്ള ചോദ്യങ്ങളാണിവ.ഓരോ വാക്യങ്ങളോടുള്ള താങ്കളുടെ യോജിപ്പ്/ വിയോജിപ്പ് ഏറ്റവും കൃത്യമായി പ്രതിഫലിപ്പിക്കുന്ന ഓപ്ഷൻ അടയാളപ്പെടുത്തുക.

Sl. No	How **often** do you behave in the following ways?	Level of Frequency						
		Never ഒരിക്കലു മില്ല	**Rarely** വിരള മായി	**Occasion ally** വല്ല പ്പോഴും	**Sometim es** ചില പ്പോ ഴൊ ക്കെ	**Frequen tly** കൂടെ ക്കൂടെ	**Usually** പതി വായി	**Always** എല്ലായ് പ്പോഴും
1	I willingly give time to help others who have work-related problems. ജോലി സംബന്ധമായ പ്രശ്ശങ്ങൾ ഉള്ളവരെ സഹായിക്കാൻ ഞാൻ സ്വമേധയാ സമയം	1	2	3	4	5	6	7

		1	2	3	4	5	6	7
	ചിലവഴിക്കാറു ണ്ട്.							
2	I help others who have been absent. അവധിയിലായി രുന്ന് തിരികെ ജോലിയിൽ പ്രവേശിക്കുന്നവ രെ ഞാൻ സഹായിക്കാറു ണ്ട്.	1	2	3	4	5	6	7
3	I share personal property with others to help their work. സഹപ്രവർത്തക രെ അവരുടെ ജോലിയിൽ സഹായിക്കുന്ന തിനായി എന്റെ സാധനസാമഗ്രി കൾ ഞാൻ നൽകാറുണ്ട്.	1	2	3	4	5	6	7
4	I assist others with their duties. അവരവരുടെ കടമകൾ ചെയ്യുന്നതിൽ മറ്റുള്ളവരെ ഞാൻ സഹായിക്കാറു ണ്ട്.	1	2	3	4	5	6	7
5	I show genuine concern and courtesy toward co-workers, even under the most trying duties or personal situations. ഏറ്റവും വിഷമകരമായ കടമകളിലും, വ്യക്തിപരമായ പരിതസ്ഥിതിക ളിൽ പോലും ഞാൻ എന്റെ സഹപ്രവർത്തക രോട്, ആത്മാർഥമായ താൽപര്യവും മര്യാദയും പ്രകടിപ്പിക്കാറു ണ്ട്.	1	2	3	4	5	6	7
6	I adjust my work schedule to accommodate other	1	2	3	4	5	6	7

	colleagues' requests for time off. എന്റെ സഹപ്രവർത്തകരുടെ ഒഴിവു സമയത്തിനുള്ള അഭ്യർത്ഥന ഉൾകൊള്ളിക്കാൻ ഞാൻ എന്റെ ജോലി പരിപാടികൾ ക്രമീകരിക്കാറുണ്ട്.							
7	I go out of the way to make newer colleagues feel welcome in the work group. പുതിയ സഹപ്രവർത്തകർക്ക് കൂട്ടത്തിൽ സ്വീകാര്യതയും അംഗീകാരവും ഉണ്ടെന്നു തോന്നിപ്പിക്കാൻ ഞാൻ ആത്മാർഥമായി പരിശ്രമിക്കാറുണ്ട്.	1	2	3	4	5	6	7
8	I give up time to help others who have work or non-work problems. ജോലി സംബന്ധമായോ അല്ലാതയോ പ്രശ്നങ്ങൾ ഉള്ള സഹപ്രവർത്തകരെ സഹായിക്കാൻ ഞാൻ സമയം വിനയോഗിക്കാറുണ്ട്.	1	2	3	4	5	6	7
9	I show pride when representing the school in public. പൊതുസ്ഥലങ്ങളിൽ എന്റെ സ്കൂളിനെ പ്രതിനിധീകരിക്കുമ്പോൾ ഞാൻ അഭിമാനം പ്രകടിപ്പികാറുണ്ട്.	1	2	3	4	5	6	7
10	I express loyalty toward the school. ഞാൻ എന്റെ സ്കൂളിനോട്	1	2	3	4	5	6	7

	വിശ്വാസ്യതയും ആത്മാർഥതയും പ്രകടിപ്പിക്കാറു ണ്ട്.						
11	I defend the school when other colleagues criticize it. സ്ക്കൂളിനെ മറ്റു സഹപ്രവർത്തക ർ വിമർശിക്കുമ്പോ ൾ ഞാൻ അതിനെ പ്രതിരോധിക്കാ റുണ്ട്.	1	2	3	4	5	6	7
12	I keep up with developments in the school. എന്റെ സ്ക്കൂളിൽ നടക്കുന്ന സംഭവവികാസ ങ്ങൾ ഞാൻ അറിഞ്ഞിരിക്കാ റുണ്ട്.	1	2	3	4	5	6	7
13	I take action to protect the school from potential problems. ഉണ്ടാകാൻ സാധ്യതയുള്ള പ്രശ്നങ്ങളിൽ നിന്ന് സ്ക്കൂളിനെ സംരക്ഷിക്കാൻ ഞാൻ നടപടി എടുക്കാറുണ്ട്.	1	2	3	4	5	6	7
14	I demonstrate concern about the image of the school. എന്റെ സ്ക്കൂളിന്റെ പ്രതിച്ഛായയെ ക്കുറിച്ചുള്ള താൽപര്യവും ഉത്കണ്ഠയും ഞാൻ പ്രകടിപ്പിക്കാറു ണ്ട്.	1	2	3	4	5	6	7
15	I attend functions that are not required but that help the school image. ആവശ്യമുള്ളത ല്ലെങ്കിലും സ്ക്കൂളിന്റെ പ്രതിച്ഛായ വർദ്ധിപ്പിക്കുന്ന പരിപാടികളിൽ	1	2	3	4	5	6	7

	ഞാൻ പങ്കു കൊള്ളാറുണ്ട്.							
16	I offer ideas to improve the functioning of the school. സ്കൂളിന്റെ പ്രവർത്തനത്തെ മെച്ചപ്പെടുത്താൻ ഞാൻ ആശയങ്ങൾ നിർദ്ദേശിക്കാറു ണ്ട്.	1	2	3	4	5	6	7

F. Your Engagement Levels with the Job and in the Organization

Here is a set of questions, which asks you about how you are engaged in your work as well as in your organization as a teacher and administrator. Please circle the response, which most accurately reflects the extent to which you agree or disagree with each statement.

താഴെ കൊടുത്തിരിക്കുന്ന വാക്യങ്ങൾ ജോലിയിലും, ജോലി സ്ഥാപനത്തിലും (സ്കൂൾ) തങ്ങൾ എത്രത്തോളം വ്യാപ്തമാകുന്നുണ്ട് എന്നറിയാനുള്ളവയാണ്. ഓരോ വാക്യങ്ങളോടുള്ള താങ്കളുടെ യോജിപ്പ്/ വിയോജിപ്പ് ഏറ്റവും കൃത്യമായി രേഖപ്പെടുത്തുന്ന ഓപ്ഷൻ അടയാളപ്പെടുത്തുക.

Sl. No	To what extent do you agree with each of the following statements?	Level of Agreement						
		Strongly Disagree (1)	Moderately Disagree (2)	Slightly Disagree (3)	Neither Agree Nor Disagree(4)	Slightly Agree (5)	Moderately Agree (6)	Strongly Agree (7)
1	I really throw myself into the job. വളരെ പ്രസരിപ്പോടെ ഉത്സാഹപൂർവ്വം ഞാൻ എന്റെ ജോലിയിൽ ഏർപ്പെടുന്നു.	1	2	3	4	5	6	7
2	Sometimes I am so into my job that I lose track of time. ജോലിയിൽ വ്യാപൃതമായിരിക്കു മ്പോൾ സമയത്തെ പറ്റി ഞാൻ ചിലപ്പോൾ ബോധവാനാകുന്നി ല്ല / ബോധവതിയാകു ന്നില്ല.	1	2	3	4	5	6	7
3	This job is all consuming; I am totally into it.	1	2	3	4	5	6	7

	എന്റെ ഏറെ സമയം ചെലവഴിക്കപ്പെടുന്ന ജോലിയിൽ ഞാൻ പൂർണമായും ഉൾപ്പെട്ടിരിക്കുന്നു.						
4	My mind often wanders and I think of other things when doing my job (R) (**Reverse Coded- Rate Accordingly**) ജോലിചെയ്യുമ്പോൾ ജോലിസംബന്ധമല്ലാത്ത മറ്റു പല കാര്യങ്ങളെക്കുറിച്ചും ഞാൻ ആലോചിച്ചുപോവാറുണ്ട്.	7	6	5	4	3	2	1
5	I am highly engaged in this job. ഞാൻ ഈ ജോലിയിൽ അത്യന്തം വ്യാപൃതനാണു / വ്യാപൃതയാണ്.	1	2	3	4	5	6	7
6	Being a member of this school is very captivating. ഈ സ്കൂളിലെ അംഗമാകുക എന്നത് എനിക്ക് സന്തോഷം നൽകുന്ന കാര്യമാണ്.	1	2	3	4	5	6	7
7	One of the most exciting things for me is getting involved with things happening in this school. ഈ സ്കൂളിൽ നടക്കുന്ന കാര്യങ്ങളിൽ പങ്കുചേരുക എന്നുള്ളത് ആവേശമുണർത്തുന്ന കാര്യമാണ്.	1	2	3	4	5	6	7
8	I am really not into the "goings-on" in this school (R) (**Reverse Coded-Rate Accordingly**). ഈ സ്കൂളിൽ നടക്കുന്ന സംഭവങ്ങളിൽ ഞാൻ അത്രയധികം ശ്രദ്ധാലുവല്ല.	7	6	5	4	3	2	1

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9	Being a member of this school make me come "alive." ഈ സ്കൂളിലെ അംഗമായിരിക്കുക എന്നുള്ളത് എന്നെ സജീവമാക്കുന്നു.	1	2	3	4	5	6	7
10	Being a member of this school is exhilarating for me. ഈ സ്കൂളിലെ അംഗമായിരിക്കുക എന്നുള്ളത് എന്നെ സംബന്ധിച്ച് ഉന്മേഷദായകവും ആനന്ദപ്രദവുമാണ്.	1	2	3	4	5	6	7
11	I am highly engaged in this school. ഈ സ്കൂളിൽ ഞാൻ അത്യന്തം വ്യാപൃതനാണ് / വ്യാപൃതയാണ്.	1	2	3	4	5	6	7

Thank You for Your Participation

Disclaimer: This survey is carried out solely for research and analysis purposes. No personally identifiable information is captured. Your responses are combined with those of many others and summarized in a report, which will be featured in research papers. Name of the Organization will not be revealed or used in any context.

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ACADEMIC QUALIFICATION

QUALIFICATION	INSTITUTION	YEAR	%
UGC NET AND JRF	UGC	2013	
MBA(International Business with HR &Finance)	Pondicherry Central University	2012	CGPA 9.3/10
PG Diploma in Industrial Psychology	Pondicherry Central University	2011	77
B.Com (Finance)	Christ College, Calicut University	2010	87

PUBLICATIONS IN JOURNALS AND PROCEEDINGS

- *Workplace Spirituality and Subjective Well-being: Gratitude As Moderator* (2019), Explore: The Journal of Science and Healing, Vol. 15, Issue 2, pp.107-114, Elsevier, DOI: doi.org/10.1016/j.explore.2018.07.002

- *Examining the Role of Workplace Spirituality and Teacher Self-Efficacy on Organisational Citizenship Behaviour of Secondary School Teachers: An Indian Scenario,* (2019), Vision: The Journal of Business Perspective, Vol. 23, Issue 1, pp. 80-90, Sage Publications, DOI: doi.org/10.1177/0972262918821241

- *Spirituality at Work, OCBs, and Moderating Role of Satisfaction among School Teachers in India* (2019): Journal of Indian Academy of Applied Psychology, Vol.45, Issue 1, pp. 64-74, ISSN NO: 0019-4247.

- *Mediating Effect of Engagement on Workplace Spirituality–Job Involvement Relationship: A Study Among Generation Y Professionals* (2018)*,* Asia Pacific Journal of Management Research and Innovation, Sage Publications, Vol.14, No.1-2, DOI: doi.org/10.1177/2319510X18810995

- *Role of Workplace Spirituality and Employee Engagement in Determining Job Satisfaction among Secondary School Teachers* (2018), Journal of Management Research, Vol.8, No.4, pp. 211-225, ISSN No: 0972-5814

- *Employee Engagement: A Review of Literature* (2015), OPUS: Annual Journal of HR, SCHMRD, Vol. 6, No.1, pp. 1-17 ISSN NO: 0973-9866.

- *Workplace Spirituality, Psychological Well-being and Mediating Role of Subjective Stress: A Case of Secondary School Teachers in India,* International Journal of Ethics and Systems, Emerald Publications (Accepted).

- *Role of personality in determining job engagement.* Conference Proceedings, K. J. Somaiya Institute of Management Studies and Research, Mumbai. ISBN NO: 978-93-85777-14-1

- *Workplace Spirituality and Work Outcomes,* IMRA-IIM-B Online Conference Proceedings. ISBN NO: 978-0-9573841-3-2.

CONFERENCES & WORKSHOPS ATTENDED

- Presented paper titled "Employee Engagement: A Review of Literature" at the *International Conference on Contemporary Trends in Managing Modern Workforce" at Symbiosis Centre for Management &Human Resource Development (SCMHRD), Pune* on 27th & 28th February 2015.

- Paper presented in the *IMRA-IIM-B conference* on Dec 16-18, 2015 on 'Workplace Spirituality and Work Outcomes'.

- Presented a paper on Workplace Spirituality and Employee Engagement at the *International Conference on Spirituality at IIM-B* on Jan 4-6, 2016.

- Presented a paper on 'Personality & Job Engagement' at the *International HR conference organized by K. J. Somaiya Institute of Management Studies and Research, Mumbai* on 4& 5th February, 2016.

- Attended FDP on Multivariate Analysis held by *IIM-K* in November, 2015

- Attended a workshop on "Research Methodology" organized by *Dept. Of Humanities, Social Sciences & Management, NITK, Surathkal.*

- Attended a workshop on "Mobile Health" organized by *Dept. of Computer Science and Engineering & Dept. of Humanities, Social Sciences & Management, NITK.*